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LINGUOCULTURAL CHARACTERISTICS OF EUPHEMISMS IN ENGLISH AND AZERBAIJANI LANGUAGES

This article examines the linguacultural aspect in languages of different systems. Although the study of euphemisms began in the history of ancient Greek and Roman linguistics, a new era of their study began in the 20th century with the application of the anthropocentric method of research. The advent of cognitive linguistics also ushered in a new era of euphemism research. It was established that the pragmatic and linguacultural approach to euphemisms differed significantly from pre-20th-century research in both content and the characteristics of communicative activity, as well as in its linguacultural nature. The essence was that, in addition to the general characteristics of euphemisms, their role in communicative activity began to be studied; the essence of semantic substitutions from the perspective of the speech act was revealed. It is noted that problems noted in English and Azerbaijani linguistics in the modern period have begun to be theoretically studied. It has been proven that, in particular, a linguacultural approach to euphemisms and the study of the fundamental concepts of cognitive linguistics in this context have given new impetus to the development of lexicology. This article has somewhat modernized the approach to the problem, provided a historical overview of euphemism research, and analyzed semantic associations and their cultural roots based on facts from the English and Azerbaijani languages. The complete formation of anthropocentric linguistics in linguistics at the end of the 20th century and the beginning of the 21st century created a turning point in the scientific study of euphemisms; the prominent feeling of the human factor in the study of the problem confirmed the necessity of pragmatic and linguocultural approaches to the problem. With the emergence of cognitive linguistics, no matter how many studies in these directions have increased and deep studies have been conducted, it is still impossible to consider the problem fully studied, as each research method emerges, it opens up new aspects of language problems, and as they are studied, cognitive linguistics is enriched with new theoretical facts.

Keywords: euphemism, linguoculturology, politeness, association, pragmatics.

Introduction. Since the time when primitive people began to freely express their thoughts, they have divided various events and objects into “good-bad” aspects and divided the words expressing these concepts into different semantic levels. However, there have been cases when, under the influence of mythological and religious thinking, they have defined a new way of expression when talking about spirits and the magic of religious forces. In fact, this way of thinking of primitive people emerged on the basis of the model of understanding the world formed in the minds of people. On the basis of primitive logic, the expression of the meaning of some words in a different way prompted them to go a little beyond that mold, to create new forms of expression of the concept. This process was associated with the upward development of not only an ethnos, but also of humanity as a whole. In the modern sense, there are concepts

in people’s minds that can be replaced with various forms of expression depending on the speech situation. Although many authors call such expressions synonymous, sometimes their meaning goes beyond the scope of synonymy. Of course, such cases are related to the social, psychological, stylistic and intellectual level. However, the expansion of the semantic framework of the prototype meaning or departures from that framework create conditions for many processes in the lexical system of the language; this process is very significant in terms of the enrichment of polysemy, synonymy, antonymy, homonymy and other modes of expression. If we imagine this process in geometric form, the emergence and development of the expressive diversity in the semantics of words can be imagined as the multiplication of negative and positive sides in the coordinate system based on scales. Scales, as we mentioned above, are formed and con-



tinue to be formed under various social, psychological, public and stylistic influences on the semantics of words. As people's intellectual level increases, they develop a more optimal form of expression to convey something.

Analysis of Recent Research and Publications.

History of the study of the problem: Ancient Greek philosophers, focusing on the factor of giving preference to the pleasant semantics of words when discussing rhetorical issues, preferred to use the expression of taboo words. Undoubtedly, they preferred to express terrible and amazing forces without mentioning their names due to mythological and religious thought. They believed that this was a more correct and purposeful way for ancient people to protect themselves from terrible forces. Therefore, the ancient Greeks initially characterized euphemism as pleasant words. However, over time, unpleasant words turned into veiled words and are; that is, euphemisms used not only terrible forces, but also religious and mythological forces that were treated with respect and love as pleasant words based on the same expression model. The emergence of taboos is also associated with this period. The gradual inclusion or expansion of euphemisms to death and gods has left a unique mark on the lexical level of language as a model of consciousness. And as society developed, the expansion of the content of euphemisms formed new features in them; directed them in a new direction in terms of polite and hateful expressions depending on the speech situation. That is, it removed euphemisms from the spell of fear and formed them as one of the main forms of expression of interpersonal communication and politeness. In the time of Aristotle, euphemisms were used as a method of using pleasant words to prevent evil.

Interesting studies have been conducted in English linguistics on euphemisms; this process is still ongoing: [13]; [4]; [3]; [8]; [15]; [14]; [7].

During the mentioned period, along with the general characteristics of euphemisms, their linguocultural characteristics are also one of the main research targets.

Task statement. The main goal of the article, along with the general characteristics of euphemisms, is to analyze their linguacultural features.

Outline of the main material of the study. This aspect of the issue has attracted the attention of ancient Greek and Roman thinkers, and they have put forward ideas about it that have not lost their relevance in our time. Let's consider them. Any euphemism has a pragmatic function in discourse; its motivation in a positive or negative direction is also related to this. Therefore, the emergence of the anthropocentric research method is rooted in the author's intention

and its system of associations on specific topics from the national-cultural base. Thus, the semantic development of euphemisms has developed from a magical taboo to polite speech.

In modern linguistics, euphemisms are considered as a linguocultural phenomenon. This can be expressed in the system of associations when creating euphemisms, metaphorical or metonymic models of thought. As we have noted, the study of euphemisms expanded mainly in the late 19th and early 20th centuries, and from the second half of the 20th century, the study of euphemisms in the cognitive linguistic aspect began. Despite the fact that more than half a century had passed since that period, euphemisms, which had once been in the shadow of many linguistic problems, were studied in accordance with a new research method. One of the reasons for the acceleration of research in this aspect was the involvement of new issues of stylistics and linguocultural science in research. The development of linguoculture in recent linguistics, the study of the lexical units of the language in terms of functionality and in accordance with communicative theory, gave new facts about the role of euphemisms in our speech. Until now, general information about euphemisms could be found in textbooks and teaching aids, both in Azerbaijani linguistics and in Soviet linguistics in general. The reason for this was the incompleteness of the in-depth study of theoretical knowledge about euphemisms and the study of its theoretical aspects. They could not go beyond the theoretical interpretations that ancient Greek and Roman linguists had given about this. With the emergence of cognitive linguistics, the study of euphemisms from the perspective of stylistic, pragmatic and communicative theory created the conditions for the presentation of scientific ideas about this subject in accordance with the requirements of knowledge.

Although Azerbaijani linguistics achieved great success in the study of linguistic problems in general during the Soviet Union, it returned to theoretical ideas about euphemisms starting from the 70s-80s of the 20th century and achieved certain successes (in the field of linguoculturological study of euphemisms [12]; [17]; [4] and has valuable research. Although the number of studies related to the study of this problem in Azerbaijani linguistics is small, certain achievements have been achieved. Let us look at some of the studies related to it. First of all, let us note that towards the middle of the 20th century, euphemisms were studied in Azerbaijani linguistics within the disciplines of lexicology and stylistics. The development of this process from the shell of the old tradition and in a new aspect was the comprehensive development of anthropocentrism and, as a result, the

study of this problem from the perspective of linguoculturology and communication theory. In recent times, very valuable research has been carried out in these directions in Azerbaijani linguistics.

S. Yusifova's conference article published in 2024 [16]. The general issues of euphemisms were discussed. In that article, the author comes to the following conclusion based on the research she conducted on Turkic languages: "Based on the research, it is known that euphemisms in Turkic languages arise more from meaning than form, and their meaning may depend more on the transfer of relationships between events. Euphemisms, taboos and diphenisms are directly related to the national moral values, beliefs, customs and traditions of the people to which they belong. Thus, euphemisms are often used in cases where people are afraid, sad, anxious at a certain time, such as deaths and diseases; actions that cause dissatisfaction and anxiety and their consequences; and all kinds of words that are considered shameful and cause a sense of shame". Linguocultural analysis of euphemisms in Azerbaijani linguistics is not limited to the level of scientific articles, but is also studied at the level of dissertation topics and monographs. The study of euphemisms in Azerbaijani linguistics from a typological aspect (studying the facts of English and Azerbaijani languages) is of particular importance in theoretical linguistics. One of such studies is the article by G.Hasanova [8] entitled "In this article, dedicated to the typological analysis of euphemisms in English and Azerbaijani languages, she writes:" Linguocultural analysis of taboos and euphemisms shows that although taboos are a phenomenon that occurs in the early stages of evolution and thought, euphemisms operate under the norms of a highly cultural society. The dimensions of the energy carried by these two nominations are also different in terms of impact.

The linguocultural aspects of taboo and euphemism as a sign of language and culture are characterized by a new approach to it. The non-cultural trace is inherent in the nature of taboo. The cultural trace, if any, is internal, like euphemism. The contact of these natures finds its place in the modern era.

Based on the studied sources, the following can be said about the lexical-semantic meaning groups of euphemisms in the English and Azerbaijani languages:

- a) euphemisms related to family relations;
- b) euphemisms for marriage and remarriage;
- c) euphemisms related to news delivered to the family" [8].

The author gave priority to the analysis of similar facts on euphemisms in the English and Azerbaijani languages in the article.

The specific differences in the minds of people belonging to different languages and cultures are the main reason for misunderstandings in intercultural and interlingual contacts. Belonging to one or another culture shapes the way of thinking of a particular community, and each national culture has cultural meanings fixed in the language. In addition, language becomes an important treasury of moral norms, beliefs and norms of behavior in a particular social environment. Therefore, representatives of a single nation or a certain society have common personality traits, a specific type of thinking and behavioral patterns that are different from representatives of a particular nation.

The expression of euphemisms that express the same meaning changes over time; however, as their scope expands, they also become stable euphemisms. The most typical is the name given to black people. Let us consider a typical example in this regard: "First it was "Negro", then it became Black, and then "African American". In fact, the name change is a product of the changing background of The Times newspaper. Initially, the social status of black Americans was low, so the title of black Americans had a derogatory connotation. With the development of the African-American civil rights movement, their social status improved, so the title of black people also changed" [14].

A poor country is originally called "underdeveloped nation", later "developing nations", recently "emerging nations". The United Nations calls them "less-developed countries". From the examples given above, it is clear that is always referred to as "action". The euphemism (poor country) is associated with "poor person", and the concept "underdeveloped nation", (developed nation) is then transferred to the nation. Later in history "developing nations" (developing states) softens that content a bit and builds on the context of "thriving for development". This euphemism mentioned is not only a problem that reflects social, historical and social problems, but also a psychological and cultural phenomenon and is connected with a certain place.

The emergence and expansion of taboos in early history, in the most recent periods of history, has further enriched and become an expression of new functions in the language. Therefore, in English linguistics, taboos and euphemisms are distinguished. In 19th-20th century linguistics, euphemisms played an important role in the creation of many new lexemes in the lexical fund of the language. With their stylistic loading, they gave a new aesthetic spirit to language and speech. Ancient people respected nature,

the unknown and the gods, and some tribes turned this into certain beliefs. O. In order to prevent disasters, they often held great sacrifices to praise the gods and gave new names They expressed. The use of certain words and languages was forbidden. This is the taboo function of English euphemisms in both English and Azerbaijani. The specific avoidance is reflected in four aspects:

In the Azerbaijani language, the daughter-in-law's avoidance of her father-in-law, calling her children by name in the presence of an elder, and other such cases have changed from time to time. For example, in M.F. Akhundov's work "Sarguzashti-Mardi Khasis", "your dove - instead of your son", "your private parts - your wife - Zeynab or someone else", which is said in the language of Molla, and the wife's not calling her by name in the presence of an elder, saying "O", referring to her wife as "Asgar's mother", and many other such examples are facts that show that some taboos have survived in our language until recent times. A comparative analysis of such facts at the typological level with the English language reveals the prototypical linguistic facts and cultural similarities of ethnos. However, one of the features of euphemisms is the associative nature of the unit called the synonym of the new name - euphemism. The meaning of euphemisms in the world may be similar, but their associations with them are formed in a unique way. Sometimes similarities in this aspect may be representative of the deep layers of a culture, but since people's lifestyles, life practices in the historical sphere, the terrain they live in, and other important factors are different, the types of associations in their thinking and language are based on this life practice. Associations in the human mind are products of thought stored in ethnic memory, they are ethnic identity. Let's look at examples:

1. "Bringing home the bacon" - Earning a salary
- 2.. "In between jobs" - Unemployed
3. "Breadwinner" - Primary income earner
4. "Living comfortably" - Financially secure [7].

In the above examples, the associations are somewhat closer to those in Azerbaijani. In particular, the association "bread-income" can be noted. In Azerbaijani, "the breadwinner of the house" is close to the euphemism in English.

A more interesting example:

To have a bun in the oven means to be pregnant (sobada çörək olmaq) [10].

"To be a loaf of bread in the oven is to be pregnant" is a metaphorical expression, and the similar expression in Azerbaijani is "to be two-faced". When it comes to associations, there is a big difference. While

pregnancy in Azerbaijani is associated with two faces, in English it is associated with "bread".

The diversity of associative types covers all the boundaries of both the English and Azerbaijani languages;. In recent times, the increase in the functional level of the English language as an international language has created similar variants of some euphemisms in other languages. For example: "Ethnic cleansing – Euphemism for genocide", "Enhanced interrogation techniques – Euphemism for torture". Another fact attracts attention. This is the euphemism "Domestic engineer – Euphemism for housewife or homemaker". If in Azerbaijani the euphemism "evdar xanım" is formed on the basis of the association *ev xanımı* / *ev qadını*, in English it is formed with the association "house-engineer".

The ratio of euphemisms in both Azerbaijani and English languages to soften the meaning or to direct it in a negative direction attracts attention. Euphemisms are a stylistic device; the subject evaluates the events taking place from his point of view, depending on his intellectual level; often he does not hide it. For example, let's look at the English euphemism related to the euphemism "lie": "Economical with the truth - Euphemism for lying or being dishonest". This metaphorical euphemism is built on a gesture of irony, humor. Therefore, the subject's position and attitude towards "lie" are reflected in the semantic organization of that euphemism. Thus, the plurality of meanings in the concept becomes an indicator of gradation, that is, from the plurality, the one that is appropriate to the situation is selected, the others are excluded. The others remain as semantic potential [1].

Conclusions. Euphemisms play an important role in conveying the pragmatics of the text. In all genres of literary language, especially in literary and journalistic genres, euphemisms are given more or less space depending on their place. While their function in the language is stylistic on the one hand, on the other hand, they are the main indicators of the expansion of the lexical means of expression of the language. Based on all this, we can characterize the place of euphemisms in English and Azerbaijani languages as follows: Euphemisms are classified according to their level of relationship to meaning in both languages. Euphemisms play an important role in conveying the pragmatics of a text. Euphemisms are linguacultural units. The association of meanings in euphemisms is ethnocultural in nature. Euphemisms play an important role in the development of a language's lexical system. Euphemisms are stylistic devices of language. The gradation of meanings in euphemisms is more precise from the perspective of fuzzy logic.

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Маммадбайлі А. І. ЛІНГВОКУЛЬТУРНІ ХАРАКТЕРИСТИКИ ЕВФЕМІЗМІВ В АНГЛІЙСЬКІЙ ТА АЗЕРБАЙДЖАНСЬКІЙ МОВАХ

У цій статті розглядається лінгвокультурний аспект у мовах різних систем. Хоча вивчення евфемізмів почалося ще в історії давньогрецької та римської лінгвістики, нова ера їх вивчення розпочалася у 20 столітті із застосуванням антропоцентричного методу дослідження. Поява когнітивної лінгвістики також започаткувала нову еру дослідження евфемізмів. Було встановлено, що прагматичний та лінгвокультурний підхід до евфемізмів суттєво відрізняється від досліджень до 20 століття як за змістом, так і за характеристиками комунікативної діяльності, а також за її лінгвокультурною природою. Суть полягала в тому, що, окрім загальних характеристик евфемізмів, почала вивчатися їхня роль у комунікативній діяльності; Розкрито сутність семантичних замінів з точки зору мовленнєвого акту. Зазначається, що проблеми, зазначені в англійській та азербайджанській лінгвістиці в сучасний період, почали теоретично досліджуватися. Доведено, що, зокрема, лінгвокультурний підхід до евфемізмів та вивчення фундаментальних концепцій когнітивної лінгвістики в цьому контексті дали новий поштовх розвитку лексикології. У цій статті децю модернізовано підхід до проблеми, надано історичний огляд досліджень евфемізмів, проаналізовано семантичні асоціації та їх культурне коріння на основі фактів з англійської та азербайджанської мов. Повне формування антропоцентричної лінгвістики в лінгвістиці наприкінці ХХ століття та на початку ХХІ століття створило переломний момент у науковому вивченні евфемізмів; виразне відчуття людського фактору у вивченні проблеми підтвердило необхідність прагматичного та лінгвокультурного підходів до проблеми. З появою когнітивної лінгвістики, скільки б досліджень у цих напрямках не збільшувалося та не проводилося глибоких досліджень, все одно неможливо вважати проблему повністю вивченою, оскільки кожен дослідницький метод, що виникає, відкриває нові аспекти мовних проблем, і в міру їх вивчення когнітивна лінгвістика збагачується новими теоретичними фактами.

Ключові слова: евфемізм, лінгвокультурологія, ввічливість, асоціація, прагматика.

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