

Sociolinguistic Aspects Of Euphemism Application In English And Uzbek

Ismailova Xilola Inomovna¹, Ibragimova Mokhirakhon Anvarovna², Baratbayev Bekzod Batirovich³, Jamshid Shamsiddinovich Kazimov⁴, Isomaddinova Umida Mamurjonovna⁵, Rasulov Inom Muydinovich⁶, Qalandarov Shuhratjon Shokirjonovich⁷, Abdullayev Alibek Kodiralievich⁸

¹ PhD, Lecturer at Kokand state university

² PhD researcher at Kokand state university, ORCID: 0009-0004-4615-7588

³ PhD (Philosophical sciences) of Kokand state university, Orcid: <https://orcid.org/0000-0002-1688-4918>

⁴ PhD (Pedagogical sciences) of Kokand state pedagogical institute, Orcid: <https://orcid.org/0000-0003-4403-9137>

⁵ PhD (Physical and mathematical sciences) of Kokand state pedagogical institute, Orcid: <https://orcid.org/0009-0008-8318-8032>

⁶ Secretary of the Council of Kokand State University, Doctor of Philosophy (PhD) in Pedagogical Sciences, Associate Professor, Kokand, Uzbekistan, Orcid: <https://orcid.org/my-orcid?orcid=0009-0002-7205-1360>

⁷ PhD (Philosophical sciences) of Kokand state university, Associate professor

⁸ Doctor of Pedagogical Sciences, Associate Professor, Head of the Department of Digital Technologies and Artificial Intelligence.

Abstract: Euphemisms are an essential linguistic phenomenon that regulate communicative relations not only in literary discourse but also in everyday interactions. They help maintain politeness, avoid conflict, and reflect cultural norms within society. This research analyzes euphemisms in Uzbek and English languages, focusing on their socio-cultural, pragmatic, and linguacultural features. The study highlights how euphemisms serve as indicators of social change, cultural identity, and linguistic evolution. Drawing upon works of both Uzbek and international scholars, the research explores euphemisms from sociolinguistic, psycholinguistic, cognitive, and gender perspectives. Comparative analysis shows that English euphemisms often emphasize neutrality and legal or social conventions, while Uzbek euphemisms are deeply influenced by cultural traditions, religion, and values of social harmony. Various stylistic methods of euphemism formation such as metaphor, metonymy, idioms, allusion, irony, and paraphrase are also examined. The findings demonstrate that euphemisms function not only as linguistic substitutes for sensitive or taboo expressions but also as powerful cultural tools for softening communication and preserving dignity in intercultural contexts.

Key Words: Euphemism, sociolinguistics, pragmatics, taboo, politeness strategies, linguacultural comparison, metaphor, intercultural communication.

Introduction

Euphemisms are a unique linguistic expression that regulates communicative relations not only in the literary language, but also in everyday life, and ensures that communication between people takes place based on cultural norms. Euphemisms differ from other linguistic phenomena in their abstraction. They show that there are unique ways to generalize the languages of different peoples, to solve difficult and subtle aspects of topics specific to each culture. This determines the relevance of studying these linguistic units in today's linguistics.

The analysis of euphemisms in the Uzbek and English languages reveals the laws of the general picture of intercultural communication and language strategies. Euphemisms are not only a linguistic tool, but also an indicator of socio-cultural changes that reflect the dynamics of linguistic evolution and cultural identity. Therefore, a number of scientific studies have been created in world and Uzbek linguistics on the analysis of euphemisms and their linguistic features.

Methodology and materials

In modern linguistics, euphemisms are being studied in detail in such areas as sociolinguistics, pragmatics, psycholinguistics, cognitive linguistics, and gender linguistics.

The linguistic nature of euphemisms has been studied in the studies of L. Krisin[16], Y. Senichkina, A. Katsev, and others, and the functional properties of euphemisms have been studied in the works of V. Moskvina[18], O. Obvintseva, Y. Kiprskaya, and Sh. Qalandarov. A. Kudryashova[17], I. Pavlova, A. Omonturdiyev, N. Ismatullayev, Kh. Kadirova, S. Turdimurodov, and S. Ibragimov have published a number of scientific works devoted to the linguocultural characteristics and formation methods of euphemisms.

In the field of new directions such as sociolinguistics and cultural studies, A. Tojiboyeva[25], Y. Raycheva, G. Mukhamedyanova, G. Zavarzina, G. A. Vildanova studied euphemisms from a socio-cultural and political perspective. Meanwhile, in linguistics, X. B. Kadirova[15], Z. T. Kholmanova, D. Rustamov also expressed their views on this linguistic phenomenon, and Sh. Q. Shamsieva studies euphemisms in Chinese and Uzbek from a linguocultural perspective. In addition, N. Gaybullayeva[3] studied medical euphemisms based on materials from periodicals, while Sh. Gulomova[4] paid attention to the gender characteristics of euphemisms. Nevertheless, the interpretation of euphemisms as a socio-political textual phenomenon of linguistics is among the issues awaiting its solution.

The dictionary of American scientists J. Bilan Newman and K. Silver "Pleasant Words: Euphemisms" also contains an extensive analysis of the linguistic features of English euphemisms. In this dictionary, euphemisms are systematized according to various classifications and the etymology of each term is described in detail. Scientists have covered the methods of using euphemisms in their studies from various aspects, and this publication serves as a scientific basis for research in this area today.

The phenomenon of euphemism in linguistics was widely studied at the beginning of the 20th century. During this period, the observations and scientific ideas of J. Vandries and L. Bulakhovsky about the nature of euphemisms became the scientific basis for the formation of modern descriptions of this linguistic phenomenon. Euphemisms are a kind of linguistic expression that regulates communicative relations not only in the literary language, but also in everyday life and ensures that communication between people takes place based on cultural norms. Euphemisms differ from other linguistic phenomena in their abstraction. They show that there are unique ways to generalize the languages of different peoples, to solve difficult and delicate aspects of topics specific to each culture. This determines the relevance of studying these language units in today's linguistics. The analysis of euphemisms in the Uzbek and English languages reveals the laws of intercultural communication and the general picture of language strategies. Euphemisms are not only a linguistic tool, but also an indicator of sociocultural changes that reflect the dynamics of linguistic evolution and cultural identity. Therefore, a number of scientific studies have been done in the world and Uzbek linguistics on the analysis of euphemisms and their linguistic features.

In modern linguistics, euphemisms are being studied in detail in such areas as sociolinguistics, pragmatics, psycholinguistics, cognitive linguistics, gender linguistics.

A number of linguists also expressed their views on euphemism in their research works. For example, H. Shamsiddinov expressed his views on euphemistic functional-semantic synonyms of words[21], while A. Mamatov paid special attention to the euphemistic and dysphemistic construction of phraseologisms in his doctoral dissertation. Also, in some works related to the artistic language, attention was paid to the euphemistic semantic properties of words. Z. Kholmanova, a scholar who has specially studied the lexicon of the "Baburnoma", expresses some thoughts about the euphemisms used in it, saying, "euphemistic expressions give a reasonable idea of the semantic composition of the lexicon of the old Uzbek literary language, its emotional-expressive features, the author's linguistic skill, and the method of artistic depiction. The work analyzes the euphemistic units of the concept of "to die" and describes its forms used for certain semantic-stylistic purposes."

Based on Linfoot Ham's opinion, it can be said that "euphemisms and euphemistic expressions are constantly and often unconsciously created in order to ensure the smooth development of communication and prevent the emergence of conflicts."

It is worth noting that euphemisms are indeed so deeply rooted in our language that we sometimes use them unconsciously, without realizing it. B. Warren defines euphemism as "a phenomenon that can be seen as an escape from something offensive, indecent, or otherwise unpleasant to listeners or readers." This idea can be considered to have been proven in practice. Because the things that are euphemized are actually forbidden things, and they are realized in speech in a new, more appropriate guise.

Euphemism is interpreted in Van Dake's studies as "... not only a widespread strategy in human language, but also a cultural phenomenon..." and as a phenomenon that "has a significant impact on people's everyday communication, and can make serious topics seem more pleasant and gentle, while adhering to social conventions."

Based on the above considerations, euphemisms are expressions that can offend the recipient or allow him to hide something unpleasant, or are used to avoid embarrassing the speaker, or are less offensive. When using euphemisms, there is the possibility of changing the description of something or someone in order to avoid revealing mysterious, sacred or secret names to unknown people, or to hide from the listeners who or what the subject of the conversation is. Expressions serve as a sentence or combination that means a word or phrase chosen to mask or soften the true meaning of the thing expressed. Euphemism can be used to reveal the causes of prejudice, due to religious or cultural prohibitions, or for political reasons. For writers in the creation of fantasy genres, euphemisms can be a tool that helps to reveal character in dialogues.

Fromkin and Rodman define euphemism as "a word or phrase that replaces a taboo word or serves to avoid frightening, unpleasant topics."

The "Oxford Companion" defines it as a word or phrase used to replace a rude, religiously offensive euphemism with another in a very simple, that is, polite way.

In recent years, in Uzbek linguistics, Kh.B. Kadirova has created her dissertation on the topic of euphemism entitled "Abdulla Qodiriy's Mastery of Using Euphemism and Dysphemism", a methodological manual entitled "Euphemism and Dysphemism in the Uzbek Language" and a number of scientific articles. In her research, the scientist focused on the role of euphemisms in the Uzbek language, the methods of their use in communication, and analyzed a number of euphemisms used in works.

Results and discussions

The sociolinguistic significance of the use of euphemisms:

1. They are used as a cultural mirror of society. Euphemisms show what topics are considered taboo in society and how to treat them.
2. They are seen in reflecting the development of society. As society changes, euphemisms are also updated. For example, in environmental issues, the phrase "carbon footprint" appeared to more gently express damage to the environment.

Euphemisms are an important object for a deeper understanding of the relationship between language and society in sociolinguistics. They serve as the main source in the study of social classes, culture and moral norms.

When analyzing euphemisms in texts taken from Qalampir.uz, kun.uz and BBC from a linguo-cultural perspective and determining their functions, it is important to pay attention to the expressions and phrases used in the text that soften diplomatic and social relations. For example:

1. Jolie filed for divorce in 2016, citing "irreconcilable differences". It later emerged during separate court proceedings that she had accused Pitt of being abusive to her and two of their children on a private jet that year[30].

The euphemism irreconcilable differences is used to soften the impact of a relationship that is contentious and conflictual, and it clearly expresses the goal of avoiding a powerfully damaging narrative.

2. Angelina Jolie and Brad Pitt have reached a divorce settlement following an eight-year legal battle, according to her lawyer. The pair, who married in 2014 and have six children, were among the most high-profile couples in the entertainment industry and were dubbed 'Brangelina' by the press.[30] "High-profile couple" and "Brangelina" are euphemisms used by the media to describe their celebrity status and their relationship. The focus is on their fame rather than on their personal conflicts, and the situation is presented in a positive light. These euphemisms help to preserve the image of a celebrity couple who are loved by the nation, regardless of their personal problems.

In this text, separation agreement is a euphemism used to describe the end of a long and contentious financial and custody negotiation. This euphemism neutralizes the conflicts, disputes, and disagreements of the divorce process and emphasizes its amicable resolution.

Euphemisms for divorce and lawsuits in English often emphasize neutrality and ambiguity. In English, euphemisms such as irreconcilable differences and separation agreement are more commonly used in legal and social contexts. They are neutral, formal, and general, and serve to soften the emotional impact.

In Uzbek, the following expressions can be used in similar situations: hayrli ajrim (amicable separation), kelishilgan ajrim to emphasize a peaceful resolution. Euphemisms for separation require maintaining cultural norms, striking a balance between formality and sensitivity.

Separation agreement suggests a mutually agreed-upon process and a peaceful resolution of the problem, rather than an adversarial process, which implies interpersonal cooperation. Agreement implies consensus between couple and softens the negative attitudes associated with separation. This reflects the cultural traditions of maintaining social harmony and avoiding conflicts. It is worth noting that while English euphemisms emphasize neutrality and reality, Uzbek euphemisms take into account cultural values and linguistic aspects:

1. The regulation establishes the procedure for attaching active seniors to poor families and involving them in the formation of a healthy lifestyle and socio-spiritual environment in the neighborhood, as well as for purchasing educational equipment and weapons, sportswear for children from low-income families, and covering expenses related to the participation of senior citizens in sports events.

The euphemism Healthy Lifestyle and Social-Spiritual Environment expressed in this text in the Uzbek language is a gentle expression of measures aimed at improving the mental and physical condition of people. In English, Healthy Lifestyle is also a widely used term and is equated with cultural expressions such as Socio-Spiritual Environment and well-being. The euphemism low-income families used in the Uzbek language gives a softening meaning to the socially disadvantaged stratum. The word low-income is a less offensive and more humane expression than the words poor or helpless. Terms such as Low-Income Families or Economically Disadvantaged are also used in this sense. These euphemisms in English are aimed at softening emotions and ensuring social respect.

2. Faol nuroniylar biriktirilgan oilalar bilan ishlashda “mahalla yetiligi” bilan o‘zaro hamkorlik qiladi.[28]

2. Active seniors work with the “committee” in working with attached families.

The expression “active seniors” in this sentence refers not only to the elderly, but also to enlightened individuals who are socially active. It has a softer and more positive meaning than the words elderly or retirees. In this, special emphasis is placed on enlightenment, experience, and respect. The expression Active seniors used in English culture is also softer and more positive than terms such as “retirees” or elders, and it also emphasizes social activity. The linguistic unit “neighborhood committee” is a euphemism expressing a system of cooperation between local authorities, civil society and enlightened people. This term has a softer and more humane meaning than expressions of official authorities or supervisory bodies. The word “seven” in the euphemism “neighborhood seven” has a specific symbolic meaning in Uzbek culture. Terms such as “Community council” or “Neighborhood Committee” in English do not clearly express symbolism.

3. “Nuroniylar” jamg‘armasi va tanlab olingan faol nuroniylar o‘rtasida faol nuroniylarni rag‘batlantirish maqsadida fuqarolik-huquqiy tuzdagi shartnomalar rasmiylashtiriladi. Tanlab olingan faol nuroniylar ularga yuklangan vazifalarni bajarishlari uchun “Nuroniylar” jamg‘armasi tomonidan mehnatga haq to‘lashning eng kam miqdori 50 foizi darajasida rag‘batlantiruvchi to‘lovlar ularning roziligiga ko‘ra bank plastik kartalariga to‘lab beriladi”[28].

3. Civil-law agreements are formalized between the “Nuroniylar” Foundation and selected active enlightened people in order to encourage active old people. "Incentive payments of at least 50 percent of the minimum wage will be paid to the selected active Nuroniys by the Nuroniylar Foundation to their bank plastic cards, subject to their consent, in order for them to fulfill the tasks assigned to them." [28] The linguistic unit incentive payments in this context is a soft and motivational term for material assistance. It is a softener in comparison with direct terms such as bonus money or salary, and while emphasizing social support, it also indicates the formation of a speech culture. The euphemism incentive payments in the Uzbek language is used to express financial assistance or material reward in a soft form. This expression is considered diplomatic in comparison with the linguistic unit aid money. In English, the expression Incentive Payments is also used in the same sense, that is, to express financial assistance in a softer way. These euphemisms are used to soften social relations in society, to ensure sensitivity and respect when working with needy groups. They serve to have a

positive impact on people, maintain a diplomatic approach in relationships, and strengthen social cohesion.

4. Terms such as humanitarian efforts (humanitarian action) are expressed in connection with the values of charity and kindness of Islam. It is known that religion has a significant influence on language. Therefore, it encourages the use of euphemisms that are consistent with the moral principles of kindness and respect.

In English-language culture, expressions such as humanitarian efforts are secular and universal in nature, reflecting less of the influence of religion in public speech. Although religious values can affect people, public language in English-speaking nations tends to maintain a neutral, secular tone.

Through euphemisms, units are used that express a generalized meaning, avoiding something directly negative. In Uzbek culture, the phrase Living conditions were studied this expression is used to avoid openly mentioning and denigrating poor living conditions in order to maintain social harmony and dignity.

In English-speaking countries, euphemisms such as Economic hardship or Low-income households serve the same purpose, but are often more descriptive than their Uzbek equivalents.

Circumcision wedding (sunnat tuyi) is an ancient Uzbek custom that is obligatory in Islam. Circumcision, is the ceremony of cutting off the foreskin of a boy's penis at a certain age. This ceremony is performed for boys at the ages of 3, 5, 7, 9, and rarely at 11-12. The conduct of a circumcision wedding is monitored by the public (5.10.24). This custom is a characteristic of Uzbek culture and traditions, and there are no such customs and euphemisms in English[29].

Regarding the origin of the expression Achilles heel, it should be said that according to Greek mythology, Achilles had no other weak spot than his heel. This expression is used as a euphemism in political, social or other texts in English, meaning the weak point or easily damaged point of something strong or successful. It is used to express internal problems or wrong strategies. Such an expression is not used in Uzbek culture.

The expression Pandora's box is also used in socio-political texts to warn of fear, serious danger, or dire consequences. It serves as a strong euphemism to describe the complexity of the situation and its possible consequences. Such a euphemism is not used in the Uzbek language.

It is known from the analysis that euphemisms in Uzbek culture emphasize respect and harmony, based on Islamic religion and national values. Compared with the culture of English-speaking peoples, Uzbek euphemisms often prioritize dignity and social cohesion over individuality. Therefore, euphemisms are not only a complex linguistic phenomenon, but also a comprehensive phenomenon that depends on sociolinguistic and psycholinguistic factors.

Table 1. Linguistic and cultural comparison of some euphemisms

O'zbek tilida	Disfemizm	Ingliz tilida
Umr yo'ldosh, hamroh, ikkinchi yarmibo'lmoq, yosti qdosh, turmush o'rtoq, dadasi, hayot yo'ldoshi, jufti halol, ko'z ochibko'rgan, tanmahrambo'lmoq, xo'jayin, xo'ja, to'ra, begim, xasmi bo'lmoq, mahram, rafiqam, oilam, bolalarimning onasi, zavjam, ahliyam, bekam, halolim, sohibam, ojizam	Er va xotin Husband and wife	Spouse, the other half, soulmate, partner
Og'ir oyoq, yukli, boshi qorong'ubo'lmoq, bo'yida bor, homilador, gumonasi bor, ko'ksi ostida vujud bor	Ikkifat Pregnant	Expecting, blessed with a child, add to the family, bring forth life
Ko'zi yorimoq, bo'shab olmoq, bolali bo'lmoq, qutulib olmoq, yengillashib olmoq, chaqaloqli bo'lmoq, farzandli bo'lmoq, yangi mehmonli bo'lmoq, vujudga kelmoq, jon ato etmoq, qizli bo'lmoq, og'illi bo'lmoq, ko'payishmoq, vujudga keltirmoq, dunyoga keltirmoq	Tug'moq To give a birth	Deliver a baby, have a baby, become a mother, bring a baby into the world

Mo'ysafid, oqsoqol, nuroniy, yoshi ulug' bo'lmoq, ko'p ko'ylak yirtgan, sochlari qordek oq	Qari Old	advanced in a year golden years, senior citizen. well- seasoned
Rihlat qilmoq, yaratganni huzuriga ketmoq, foni dunyoni tark etmoq, omonatini topshirmoq, bandalikni bajo keltirmoq, ruhi tanini tark etmoq, oxirat safariga jo'namoq, joni halqumiga kelmoq, narigi dunyoga ravona bo'lmoq, rahmatli bo'lmoq, omonatni topshirmoq, oxiratga yo'l olmoq, qovun poylagani ketmoq.	O'lim (diniy)	to go to paradise to meet the creator to meet the maker joined the the great majority called to eternal life became an angel
Gazanda, eshak	chayon scorpion	-

From the analysis of the examples in the table, it is clear that the Uzbek nation is more sensitive, attentive, and follows the norms of etiquette typical of the East when it comes to words such as "husband and wife", "pregnant", "to give birth", "to die", "to grow old" and related phenomena than the English nation. Through these examples, we can clearly see that the Uzbek language and culture are unique and inimitable.

Stylistic methods that serve as the basis for the formation of euphemisms

Euphemistic meaning transfer is manifested in the following forms:

1. By metaphorical means:

1. My friend's life is a three ring circus – Mening do'stimning khayoti alg'ov-dalg'ov.
2. Ann is in a dead - end street – Anna boshi berk ko'chaga kirib qoldi .
3. My boss wears her heart on her sleeve – Mening boshlig'imni jahli tez.

In the first sentence, a three ring circus – a three-tiered theater is difficult to understand because different types of performances take place at the same time in such circuses, and this expression means chaos, many problems; in the second sentence, a dead end street – indicates that there is a difficult problem to solve; in the third sentence, her heart on her sleeve – are euphemistic means of the concepts of angry nose, angry fast formed in a metaphorical way.

2. Metonymically:

1. You can't fight the power of the crown – Chinorga qarshi shamol esmaydi.
2. Can you give me a hand – Menga yordam beraolasizmi?
3. That happens all the time on Wall Street – Wall Streetga xos holat.

In the first sentence, can't fight the power of the crown – you can't fight the power of the crown, crown (toj) – government; in the second sentence, a hand, hand – to help; in the third sentence, Wall Street – are a euphemistic means of the concept of a place where financial affairs are carried out, formed by metonymy.

3. Idiomatically:

1. Stop beating a dead horse – bekorchi narsani muhokama qilishni bas qiling.
2. We have bitten off more we can chew – Sichqon sig'mas iniga g'alvir bog'lar dumiga.
3. That train has left the station – Poyezd o'tib ketdi

In the first sentence, – to beat a dead horse is to discuss something that is no longer important or has passed; in the second sentence, bitten off more we can chew –we have taken on a burden that we cannot bear, a task that we cannot do; in the third sentence, That train has left the station –to return to a topic that is no longer significant, formed by means of an idiomatic expression.

4. By the method of allusion:

1. That is my Achilles Heel – Bu mening zaif joyim.
2. Pandora's box – Pandora qutisi
3. He is my Romeo –U mening sevgilim.

In the first sentence, Achilles' heel is the only weak point of Achilles, according to Greek mythology; in the second sentence, Pandora's box is also a Greek myth, after the box was opened, various problems and troubles fell upon the earth; in the third sentence, Romeo is a man in love, a man who is madly in love, and the concepts are euphemistic devices formed by the method of allusion.

By the method of synecdoche:

1. Hard on the nail –Tirnoqqa zor.
2. Those in uniform –Formadagilar.
3. Those in a tie –Galstuklilar.

The concepts hard on the nail – hard on the child (childless), those in uniform – military in the second sentence, and those in a tie – office or state workers in the third sentence are euphemistic means formed by the method of synecdoche.

6. By the method of irony:

1. She likes to get presents (bribery)
2. Taking the scenic route – A little detour
3. A minor inconvenience

The concepts of presents in the first sentence – a gift (bribe); scenic route in the second sentence – a little detour (getting lost); minor inconvenience in the third sentence are euphemistic means formed by the method of irony.

By the method of phraseology:

1. To teach someone a lesson – Dars berib qo'ymoq.
2. Rocky road – Xayot o'nq'ir cho'nqirlari.
3. Tied down – Ipsiz boylamoq.

The concepts teach a lesson in the first sentence –to punish; Rocky road in the second sentence – the pits of life; tied down – Ipsiz boylamoq in the third sentence are euphemistic means formed by the method of phraseology.

8. By the method of paraphrase:

1. To be sick and get medical treatment - improving health condition
2. He is sick and is being treated - to improve health.
3. To grow old - to grow old.

These concepts are euphemistic means formed by the method of paraphrase.

Conclusion

In linguistics, taboos and euphemisms have their own characteristics, which play a key role in ensuring positive communication between people. Euphemisms, as an integral part of the language system, mask the undesirable aspects of the expressed thought. Most euphemisms perform functions such as reducing the emotional load and softening the meaning of sentences.

Euphemisms related to Uzbek and English culture reflect the specific cultural characteristics of these peoples. A scientific approach to the general and specific aspects of euphemism structures includes the principles of formation and classification of Uzbek and English euphemisms. This methodological approach determines the factors of the emergence of communicative relations within two different cultural systems. Euphemisms are important because they specialize in finding and replacing socially acceptable words for words that are difficult to accept and cause problems.

References:

1. Linfoot-Ham, K. Vol. 4 No. 2. Journal of Language and Linguistics. The Linguistics of Euphemism: A Diachronic Study of Euphemism Formation. University of Florida, – USA, 2005. – P. 34.
2. Fromkin V. Rodam R. An Introduction to Language. – Harcourt Brace College Publishers. 1993. – P. 230.
3. Файбуллаева Н.И. Ўзбек тилида тиббий эвфемизмлар (тиббий даврий нашрлар асосида): Филол.фанлари буйича фалсафа доктори дисс... автореферат. – Бухоро, 2019. – 50 б.
4. Гуломова Ш.К. Ўзбек тили эвфемизмларининг гендер хусусиятлари: Филол.фан.буй.фалсафа доктори дисс... автореф. – Бухоро, 2019. – 59 б.
5. N.Z.Ruziyeva. Ingliz va o'zbek tillarida evfemizmlarning konseptual-chog'ishtirma tadqiqi. Filol. fan. bo'yicha fal.dok.. (Phd) disser. avtoref. – Buxoro, 2023. – 53b.
6. Qalandarov Sh. O'zbek lingvomadaniy muhitida xalq maqollari evfemizatsiyasi. monografiya. – Qo'qon, 2024. – 109 b.
7. Qodirova X. "O'zbek tilida evfemizm va disfemizm". – Toshkent: Bookmany print, 2022. – 118 b.; Turdimurodov S. "O'zbek tili evfemik birliklarida ko'chim". – Toshkent: Dimal, 2024. – 80

- b.; Ibragimova S “Gender features of euphemism”: (based on the materials of English and Uzbek):monograph; Ministry of higher education, science and innovations of the Republic of Uzbekistan – Termiz: Surxon ilm nashri, 2024. – 128 b.
8. Rogger Triton. The Hutchinson Encyclopedia.– Michigan: Helicon, 1999. – 1204
 9. Sobirova Z R., G‘ayratova D. G‘. O‘zbek va xorijiy adabiyotida evfemizmlarning paydo bo‘lishi va rivojlanishi. Ingliz adabiyotshunosligi. Xalqaro ilmiy-amaliy anjuman materiallari tўplami. – Buxoro, 2022. – P. 23.
 10. Usmanova Sh. Tarjimaning lingvomadaniy aspektlari. – Toshkent: Toshkent davlat sharqshunoslik instituti, 2015. – B.24.
 11. Warren B. What euphemisms tell us about the interpretation of world – Oxford:// Studia Linguistica, 1966. – P. 14.
 12. Ван Дейк Т.А. Язык. Познание. Коммуникация. – Москва: Прогресс, 1989. – С. 46.
 13. Заварзина, Г.А. Эвфемизмы как проявление “политической корректности”// Русская речь. – 2006. – №2. – С. 54-56.; Вилданова Г.А. Эвфемия и принцип вежливости в современном английском языке: гендерный аспект. Монография.-Москва-Берлин: Директ-Медиа, 2015. – 162 с.
 14. Кипрская Е.В. Политические эвфемизмы как средство камуфлирования действительности в СМИ: на Примере конфликта в Ираке, 2003-2004 гг.: Дис... канд. филол. наук: 10.02.19. – Киров, 2015. – 209 с.;
 15. Кодирова Х.Б. Абдулла Кодирийнинг эвфемизм ва дисфемизмдан фойдаланиш махорати: Филол. фан. номз. ... дисс. – Тошкент: 2011.; Холманова З.Т. Бобурнома лексикаси тадқиқи: Филол. фанлари д-ри... дисс. автореф. – Т., 2009. – 52б.;
 16. Крысин Л.П. Эфемизмы в современной русской речи. – Москва: 1996. – 245 с.; Сеничкина Е.П. Словарь эвфемизмов русского языка. – Москва: Флинта, Наука, 2008 – 345 с.; Кацев А.М. Языковое табу и эвфемия. – Ленинград: ЛГПИ, 1989 – 145 с.
 17. Кудряшова А.П. Процессы образования и функционирования эвфемизмов в семантических полях: “смерть”, “болезнь”, “возраст”: Автореф. дисс...канд. филол. наук. – Тошкент, 2002. – 56 с.;
 18. Москвин В.П. Эвфемизмы, системные связи, функции и способы образования\\Вопросы языкознания. – 2001. №3. – 300с.;
 19. Мухамедьянова Г.Н. Эвфемия замонавий немис, рус ва бошқирд тиллари материаллари асосида ижтимоий-сиёсий луғатда Филол. фан. номз. дисс. автореф. – Уфа: 2005. – 15 с.;
 20. Обвинцева О.В. Эвфемизм в политической коммуникации: На материале английского и русского языка в сопоставлении с русским: Дис. канд. филол. наук: – Екатеринбург, 2004. – 255 с.;
 21. Омонтурдиев А.Ж. Ўзбек нутқининг эвфемик асослари. – Тошкент: 2000. – 285 б.;
 - Исмагуллаев Н. Эвфемизмы в современном узбекском языке: Автореф. дисс...канд. филол. наук. – Тошкент, 1963. – 19 с.;
 22. Павлова И.П. Лексическая система эвфемизмов якутского языка: Семантика и структура: Дис. ...канд. филол. наук. – Якутск: 1996. – 185 с.;
 23. Райчева Э. А. “Эвфемия ва дисфемия “(А.С. Пушкиннинг идиостили асосида) Автореферат – Волгоград 2010 – 38 с.;
 24. Рустамова Д. Метафорик эвфемизациянинг лингвокультурологик ва социопрагматик аспекти: Филол. фан. фалсафа. докт.... дисс. автореф. – Фаргона, 2017. – 51б.
 25. Тожибоева А.А. Эвфемизмларнинг лингвистик тадқиқотининг ижтимоий-маданий ва қийин жиҳатлари. Автореферат... – Тошкент, 2006 – 32 с.;
 26. Шамсиддинов Ҳ. Ўзбек тилида сўзларнинг функционал-семантик синонимлари: Филол. фанлари д-ри дисс. ...автореф. – Тошкент, 1999. – 48 б.
 27. Шамсиева Ш.К. Хитой ва узбек тилларидаги маиший эвфемизмларнинг лнгвomadаний тадқиқи: Филол. фан. фалсафа. докт... дисс. автореферати. – Тошкент: 2020. – 53 б.
 28. <https://qalampir.uz/news/faol-nuroniylarni-kambagal-oilalarga-biriktirish-tartibi-belgilandi-112076>.
 29. <https://meros.uz/object/xatna-qilish-sunnat>. 30. <https://www.bbc.com/news/articles/cx2nde444d0o>.