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THE ROLE OF EUPHEMISMS IN THE ENRICHING OF THE GERMAN AND THE ENGLISH VOCABULARIES

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РОЛЬ ЭВФЕМИЗМЫ В ОБОГАЩЕНИИ СЛОВАРНОГО СОСТАВА НЕМЕЦКОГО И АНГЛИЙСКОГО ЯЗЫКАХ

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SUMMARY

Research indicate that euphemisms are not always used to beautify, but also to soften, alleviate, and sometimes to hide the essence of something. In order to increase, strengthen and sweeten the artistic effect of speech, the word artist creates a series of euphemisms in the choice of words, sometimes knowingly using softer, indirect, covert and well-intentioned expressions. In the German and the English languages, euphemisms are divided into 4 main groups according to the sources: religious euphemisms, socio-moral euphemisms, political euphemisms, socio-aesthetic euphemisms.

Religious euphemisms reflect socio-moral ideas that have a social, philosophical and moral content. Unlike religious euphemisms, socio-spiritual euphemisms contain various ethical norms in society – human morality, behaviour and attitudes. Political euphemisms are formed and used for certain political purposes. In every class society, the ruling circles try to deceive the masses by covering up their negative, vicious and unpleasant activities, and thus they achieve their reactionary and bandit goals. Socio-aesthetic euphemisms reflect the laws of etiquette and dignity.

Analyses indicate that euphemisms arise as a product of human creative thinking and contain the requirements of the specific characteristics of the word artist. Thus, it is obvious that euphemisms have a sharp effect, they are an important method and means in the language to explain a certain point, to reveal an intended issue. From this point of view, euphemisms can be considered as one of the necessary and useful linguistic techniques in the language, because the word is the main means and the first element of the language.

РЕЗЮМЕ

Исследования показывают, что эвфемизмы не всегда используются для украшения, но также для смягчения, осветления, а иногда и для сокрытия сути чего-либо. Чтобы усилить и подслатить художественный эффект речи, мастер слова создает ряд эвфемизмов при выборе слов, иногда сознательно используя более мягкие, косвенные, скрытые и благонамеренные выражения. В немецком и английском языках эвфемизмы делятся на 4 основные группы по источникам: религиозные эвфемизмы, социально-нравственные эвфемизмы, политические эвфемизмы, социально-эстетические эвфемизмы.

Религиозные эвфемизмы отражают социально-нравственные идеи, имеющие социальное, философское и моральное содержание. В отличие от религиозных эвфемизмов, социально-духовные эвфемизмы содержат различные этические нормы в обществе – человеческую мораль, поведение и отношения. Политические эвфемизмы образуются и используются для определенных политических целей. В каждом классовом обществе правящие круги пытаются обмануть массы, прикрывая свою негативную, порочную и неприятную деятельность, и таким образом добиваются своих реакционных и бандитских целей. Социально-эстетические эвфемизмы отражают законы этикета и достоинства.

Анализы показывают, что эвфемизмы возникают как продукт творческого мышления человека и содержат требования специфических характеристик мастер слова. Таким образом, очевидно, что эвфемизмы имеют резкое действие, они являются важным методом и средством в языке для объяснения определенного момента, для выявления намеченной проблемы. С этой точки зрения эвфемизмы можно рассматривать как один из необходимых и полезных языковых приемов в языке, потому что основным средством языка является слово, слово – это главный инструмент и первый элемент языка.

Key words: a series of euphemisms, euphemistic sets, religious euphemisms, socio-moral euphemisms, political euphemisms, socio-aesthetic euphemisms

Ключевые слова: серия эвфемизмов, эвфемистические наборы, религиозные эвфемизмы, социально-нравственные эвфемизмы, политические эвфемизмы, социально-эстетические эвфемизмы

In linguistics, euphemisms have been studied since the XIX century. At the end of the nineteenth century the German scientist G. Paul presented them as the well-known scheme of semantic changes. Works by A. Meyer, who studied taboos and euphemisms in ancient society, attracted the attention of scientists to this phenomenon in the first half of the twentieth century. But only during the last decades they have become the object of close attention of scientists. Scientists have been in generally unanimous in the definition of extralinguistic nature euphemisms.

In linguistic literature, a special linguistic phenomenon, which is closely related to the change of the meaning of a word, is characterized as a euphemism for the expression of an event or object in the objective reality in various indirect ways. The term “euphemism” of Greek origin is used to mean “a way of expressing words and expressions in other words.” This term refers to the renaming of an expression of an object or event by another word or a combination of words, rather than by the words in which it is usually called. This descriptive name is not always used in the sense of beautification, but also in the sense of softening, alleviating, and sometimes concealing the essence of something. For this reason, euphemisms can be called the most widespread means of expression in literary language, which strengthen, sweeten and soften the

speech and the meaning. In order to increase, strengthen and sweeten the artistic effect of speech, the speaker creates a series of euphemisms in the choice of words, sometimes knowingly using softer, indirect, covert and well-intentioned expressions.

It should be noted that language is completely national while thinking and cognition are universal processes. Although language is closely related to the objective reality and thinking, there are many similar or completely compatible linguistic phenomena in different languages. Euphemisms also exist in different languages as one of those linguistic phenomena. In general, linguistic events show that euphemisms are genetically closely related to religious taboos.

H. Vantsek, who studies euphemisms and dysphemisms in German, characterizes euphemisms as *Hüllwörter, Hehlwörter* – secret words, hypocritical words, words that serve to cover something up, and generally calls them means of softening effect. According to him, deceit and hypocrisy, indirect expression, consolation and restraint can be considered the main sources of euphemisms. Therefore, the idea of softening, covering up plays an important role in language expressions (7, 82).

According to A. Babayev there were many vulgar words and expressions at the initial stage of the formation of literary language but under the influence

of culture the use of vulgar words was not acceptable and then euphemisms appeared. Therefore, in connection with the development of modern culture, many euphemisms have emerged in the language, and we have accepted these euphemisms as good speaking, softening of any harsh meaning, and rescuing it from vulgar shades. Dysphemisms are the opposite of euphemisms. In fact, while dysphemisms are taboo, they mean to express meaning in a harsh, rough, negative sense, effectively (2, 327-328).

S. Abdullayev notes that the meaning of any euphemism is "speaking well". "Speaking well" is, first of all, the truth of speaking well, turning the truth into a favourable reality, putting it in an appropriate form (1, 260).

We believe that sometimes the success of the idea conveyed to the listener depends on the rich language material and especially the euphemisms, and this depends more on the speaker's ability to use language material and euphemisms. At the same time, this word gives the speaker the impression of expressing a deep meaning, a broad idea in a few words, attracting more attention by adding the shades of meaning and variety to his thoughts, giving a beautiful, pleasant, gentle and softening effect. This skill requires the speaker to pay special attention to the use of euphemisms. Euphemisms are often taken as additional meanings of words. In that case, they are not the literal meaning of the word. Euphemistic expressions sweeten the event, story, speech, attract the attention of the listener and increase his influence in self-awareness, creating a more effective, stronger confidence in the listener, emotionally conveying the idea to him.

Euphemisms are divided into several groups in terms of the way they reflect life events. There are various reasons for the emergence of euphemisms in language. Euphemisms in German and English are divided into 4 main groups according to their sources: 1) religious euphemisms; 2) socio-moral euphemisms; 3) political euphemisms; 4) socio-aesthetic euphemisms.

Each type of euphemism has its own characteristics, each of which forms a combination of words and expressions of euphemistic nature, and at the same time their repetition increases the power and influence of thought. These features, which are characteristic of euphemisms, are clearly observed in the following examples. For example: instead of the verb *sterben / to die* the expressions *ins Gras beißen, die Radischen von unten begucken / to decease, to pass away*; instead of *Teufel / satan* the expressions *der Böse, der Widersacher, der Schwarze / devil* are used. These kinds of euphemisms both improve a person spiritually and positively and affect the change in his psychology, creating enthusiasm in him.

1. The oldest euphemisms derived from taboo words are called religious euphemisms. These types of euphemisms encompass religious and superstitious concepts, including human life, death, and disease. As people fear God, they are afraid to use the names of angels, devils, wild animals, insects and indirectly use various names and euphemisms. For example: *der Allwissende, der Allmächtige, Er, himmlischer Richter,*

potz, potz Wetter, potz Stern, potz Blitz / Heavens, Good Heavens, Lord, Good Lord, Oh, My Eye, Gracious and so on.

„Wenn du vor deinem *himmlischer Richter* dich nicht mehr genierst“ (H.Mann).

Religious euphemisms are widespread not only in linguistic literature, but also in the socio-political life of a number of peoples. These types of euphemisms reflect socio-moral ideas that have a social, philosophical, and moral content. In religious euphemisms, the description of life events is organically combined with the expression of a person's inner feelings, and they almost form a series of religious euphemisms to express emotions related to certain life events.

In ancient times, people were afraid to mention the name of satan because they were afraid of him, and sometimes they thought that the devils would easily find them by uttering his name. Therefore, the following series of euphemisms, which replaced the word *satan*, were widely used: *Böse, Schwarze, Deibel, Deixel, Teixel, Teuxel, Henker, Versucher, Widersacher, alter Feind, böser Feind, Popanz, Geier, Kuckuck / Evil, Black, executioner, tempter, old enemy, bad enemy, vulture, cuckoo and so on.*

Weiss *der Henker*, pardon, aber das Leben ist eine richtige Kalamität (F.C.Weiskopf).

Verfluchte Gören, *der Deubel* soll euch holen (W.Bredel).

In addition, the people avoided using that word because they were afraid of death and that is why they tried to use euphemisms in order to express their thoughts. For example, instead of the word *Tod / death* they used *Sensenmann, Knochenmann, Vetter Hein, Streckebein / grim reaper, bone man, cousin Hein, stretch leg*; instead of the word *Sterben / death* they used *Ableben, Heimgang, Hintritt, Hingang, Hinscheiden, Trennung, Auflösung / going home, entering, going, passing, separation, dissolution, etc.*

For these reasons a series of euphemisms have emerged in German to replace the verb *sterben / to die*. In his book "Life of words" K.Nyrop notes that several years ago L.Morandi investigated and found more than two hundred equivalents of the verb *to die* in Italian. K.Nyrop claims that the equivalent of the verb *to die* can be found in German more than twice (5, 16).

If we look at a series of euphemisms which are used instead of the verb *sterben / to die* in German and English, we will see that such words and expressions are used in the everyday speech of the German and the English people: *heimgehen, erbleichen, erblassen, verscheiden, hinuntergehen, ausleiden, hinübergehen, entschlummern, einschlummern; das Zeitliche segnen, für immer einschlafen, die Augen schliessen, zur ewigen Ruhe gehen, den Geist aufgeben, dem Gebote der Natur folgen, in die Wohnung des Friedens kommen, seine Stunde ist gekommen, den letzten Atemzug tun, nicht mehr unter den Lebenden sein / go home, turn pale, pass away, go down, suffer, pass over, fall asleep forever, bless the temporal, close your eyes, go to eternal rest, give up the spirit, follow the commandments of nature, come to the dwelling of*

peace, your hour has come, take your last breath, no longer be among the living, etc.

2. Euphemisms have been uttered by wise elderly people and have been enriched and multiplied from generation to generation, from language to language. The peculiarity of euphemisms lies in its humanity and nationality. Since euphemisms have features of folk wisdom, they can also be called moral-educational words. Socio-moral euphemisms contain different ethical norms in society and arise for different reasons. Along with the emergence and development of each class society, various negative socio-spiritual events and the words and expressions that express them also appear in any language. Such euphemisms are characterized by ethical norms, such as human morality, behaviour and attitudes, which are inherent in every class society, both in the epoch of feudalism and capitalism, and in the period before or after it.

In his book "The Scientific Revolution of Mr. Eugen Dühring" F. Engels noted that if we look closely, we see that different moral norms have been formed in all three class societies, such as the feudal aristocracy, the bourgeoisie and the proletariat. It can be concluded that people form their moral views and worldviews in accordance with the instance of the class society in which they live, consciously or unconsciously, involuntarily in certain practical relationships, as well as in life conditions (4, 113).

O. Behaghel notes that this is the reason why words and expressions with different meanings appear in the language. For example, the word *sich betrinken* has several hundred variants that are stylistically similar to one another (3,116).

M.D. Stepanova and I.I. Chernysheva characterize euphemisms as softening, relieving and beautifying means and they link them with the multisystems in the development of meaning of words and expressions, noting that they arise for the following reasons:

1. Euphemisms arose in ancient times due to fear of natural and unnatural beings. For this reason, taboo words used in German cover lexical terms that are more closely related to religion and superstition. For example: instead of *Teufel* the words *Gottseibeius, der Böse, der Schwarze, der Versucher*, a series of euphemisms such as instead of *der Bär* the word *der Braune* were used. Thus, in Northern Europe, since the people were afraid to pronounce the bear's name they called them "Braune";

2. In some unpleasant situations, the use of the words and expressions that express tenderness, care, kindness, gentleness is widely used. For example: instead of *Krankheit* the words *Unwohlsein, Unpässlichkeit* are used.

3. In the sense of flirtation, dialect, instead of *Geliebte* the word *Freundin* was used (6, 44).

According to S. Abdullayev, euphemisms are used as common names for language movements today such as - to obscure the real truth, to cover up the facts, to present the reality in gloomy lines, sometimes to distort, to falsify the content of the name, to deviate from its true essence, to deliberately confuse reality, sometimes incomprehensible to show, in part, idiom, rhetoric, and so on (1, 262).

As it is known, moral euphemisms reflect the events of life, human desires, thoughts and feelings, and form opinions about man and the events connected with him. These types of euphemisms are sometimes presented through animals, plants, and objects through the use of artistic language, so that they are moral, instructive, and indirectly express the shortcomings of human relationships and bring them to the reader's attention. In such euphemisms, the speaker gives all the details of people's lives, their inner world, desires and aspirations, thoughts and ideas, and the difficulties they face. As the ruling circles always try to hide the negative aspects of life, for this purpose, the speaker tries to use soft, gentle, lovable, charming, compassionate expressions to change their minds in other words. These types of euphemisms primarily cover negative socio-moral phenomena such as drunkenness, theft, crime and anti-social defects, shortcomings and immorality. For example, instead of the word *Lüge* /lie the words *Historie, Anekdote, Chronicle, Unwahrheit* /History, Anecdote, Chronicle, falsehood; instead of the verb *lügen* /to lie the verbs *dichten, phantasieren, spinnen, eine lebhaftige Phantasie haben, das lange Messer handhaben, die Wahrheit verschweigen* / fantasize, spin, have a lively imagination, handle the long knife, withhold the truth; instead of the verb *betrügen* /to seduce the expression *jemandem ein X für ein U vormachen* / fool someone into an X for a U; instead of the verb *saufen* /to get drunk the expressions *sich benebeln, zu tief ins Glas sehen, zu viel auf die Lampe giessen, sich ein Licht anzünden, einen Tropfen über den Durst trinken* / get foggy, look too deep into the glass, pour too much on the lamp, light a lamp, drink a drop over your thirst; instead of the verb *stehlen* /to thieve the following series of euphemisms are widely used: *mausen, klauen, klemmen, stibitzen, organisieren, Mein und Dein verwechseln, etwas mitgehen heissen, lange Finger machen, lange Finger haben, eine kleine Unregelmässigkeit begehen, Finger nicht in der Tasche halten, geographische Untersuchungen in fremden Taschen machen* / mouse, steal, pinch, organize, mix up mine and yours, go with something, make long fingers, have long fingers, commit a small irregularity, do not keep fingers in your pocket, do geographic investigations in someone else's pockets.

Der andre aber machte späterhin *geographische Untersuchungen in fremden Taschen* (H.Heine).

While speaking about the lies of synonyms and different names of the same things in the language, S. Abdullayev notes that euphemisms serve the concept of being polite, adapting to the requirements and orders of the time, socio-political situation, taking into account the tendencies, dangers, tastes of the time, epoch, ensuring personal safety, in many cases, compliance with the requirements of coexistence, adherence to psychological and religious taboos, rules, and adherence to ethical and moral standards (1, 596).

As a result of research, we come to the conclusion that socio-political, moral and educational content plays an important role in socio-moral euphemisms. Thus, in such euphemisms, events are described in a pompous manner, and people in a solemn way. The

speaker sometimes completes the idea with good-natured, pompous words, and such euphemisms reflect the conciseness of the idea. In such euphemisms, socio-moral ideas find their concrete expression; therefore, these euphemisms attract attention with their unique harmony and beauty of expression. The national way of life and national ideology are strong in social and moral euphemisms. The product of nationalism, belonging to the people, and especially the figurative thinking of each nation is more pronounced in such euphemisms.

3. Political euphemisms are formed and used for certain political purposes. In every class society, the ruling circles try to deceive the masses by covering up their negative, flawed and unpleasant activities, and thus they achieve their reactionary and bandit goals. Therefore, they can easily deceive the masses by using the words and expressions which are often unknown and incomprehensible to the people. Such euphemisms play a more important role in the political activity of class societies. For example, during World War II, the German Nazis tried to hide their reactionary activities by using the words *Annexion* instead of *Länderraub / Land robbery* and *Nationalsozialisten* instead of *Faschisten / Fascists*. They deceived the people with their reputation, and especially with the legend of the invincibility of Hitler's German army, by giving wide coverage to such a series of euphemisms in their political activities. For this purpose, a series of euphemisms has been widely used in German literature. For example, instead of the verb *erschliessen* the soft, beautiful expressions such as *Schluss machen, fertigmachen, verschwinden lassen, den Fall erledigen, schachmatt setzen* are widespread.

According to Abdullayev, linguistic facts confirm that it is impossible to imagine the speech behaviour of political figures, diplomats, government officials without periphrasis, especially without euphemisms and various exaggerations. Therefore, euphemistic sets have a more debilitating, neutralizing, and minimizing effect (1, 271).

We believe that political euphemisms are so rich and complex that the concept of euphemism does not cover them all. They are developed in the socio-political sphere, and these euphemisms are formed in a single dimension, in harmony. In this case, a series of socio-political euphemisms can substitute each other. However, as language develops, a new group of political euphemisms emerges in the political lexicon of different peoples in connection with emerging the political terms, which differ in their shades of meaning and power of expression. Such a group of euphemisms has its own peculiarities of development. The speaker sometimes describes the event, explains the subject, the intended issue, the conversation in such a way that he achieves a successful, good-natured mood in conveying the axis and system of these or other events, life events, as well as method of expression of life events and his thoughts about it to the listener with different ways.

4. Socio-aesthetic euphemisms reflect the laws of etiquette and dignity. Euphemisms allude to certain words and expressions or events. Euphemisms arise as a product of human creative thinking and contain the requirements of specific features of the art

of speech. These types of euphemisms are often used in the process of speech and communication to express a certain attitude to life events, sometimes to arouse love or hatred in the listener, or to exalt something in his eyes, to expose, to explain the way out of the situation, etc. For this reason, if we look at the following series of euphemisms, we can clearly see the followings: instead of the expression *schwanger sein / to be pregnant* the expressions *in anderen Umständen sein, guter Hoffnung sein / to be dual, to be in a different situation*; instead of the verb *gebären / to give birth* the expressions *dem Kinde das Leben schenken, das Kind zur Welt bringen, zur Welt kommen, das Licht der Welt erblicken / to give life to the child, give birth to the child, come into the world, see the light of day* are used. In some cases, the words and expressions expressing swearing, insults are substituted by such euphemisms in a very high way. For example: instead of *Betrüger / liar, swindler* the words *Ehrenmann / respectable, honorable person*; instead of *Luder / lowly, vile* the expressions *so eine Person / such a person*; instead of *Feigling / coward, lung* the words *Grosser Held / brave, great hero* are used. Such euphemisms, which depict life events in a figurative and pleasant way, differ from one another in style and specific features. Socio-aesthetic euphemisms also aggravate the language with words and expressions by creating a series of synonyms in the language, enriching the vocabulary of the language, and in some cases obscuring the insidious goals and desires of people belonging to the upper classes.

Thus, the implied words and expressions are substituted by other ones. The speaker can increase the emotional power of thought using not the direct meaning of the word, but its additional, even conventional meaning. The using of the euphemisms creates an attractive communication environment to express the mood in a poetic way.

The formation of euphemisms in the language is usually closely related to the field of activity of the speaker. For example, the verb *sterben / to die* forms a series of different euphemisms for different occupations, as can be seen more clearly in the following examples: *der Matrose läuft in den Hafen ein / A sailor enters the port*; *der Bergmann fährt in die Grube / A miner goes to the mine*; *der Beamte wird in eine andere Welt versetzt / The officer changes his place to another world*; *der Anwalt tritt vor einen höheren Richter / The lawyer (human rights activist) appears before the authoritative judge*; *Der Gelehrte gibt den Geist auf / The scholar surrenders his soul*; *der Pfarrer segnet das Zeitliche / The priest blesses the time*; *der Soldat bleibt auf dem Platze / The soldier stays in place*; *der Reisende zieht die Reisetiefel an / The traveler wears shoes*; *der Gesandte wird abgerufen / The ambassador is called back to his country*.

In the above examples, we can see that they are a product of beauty, perfection, style and thoughtful creativity in the process of speech, they are said with great enthusiasm and pleasure. In general, the emergence of euphemisms serves as a fundamental stimulus, desire, intention and motivation for word creation, because it is necessary to cover up any

concept, substitute it with another word, change it and create new words and expressions in the language. The simplicity and conciseness of euphemisms increase their effectiveness, strengthen the idea that they are spoken and connected, and at the same time sharply criticize the meaning of euphemistic expressions, satirical attitudes and moods that calm them psychologically. By using such words, an atmosphere of high spirits is created which keeps the people away from spiritual shocks, cover up their sufferings and give them a good mood.

A series of euphemisms causes new shades of meaning of existing words in the language to form. For example: *ins Gefängnis kommen- zu Vater Philipp kommen, auf Wasser und Brot gesetzt werden; im Gefängnis sitzen - Zeit hinter Schloss und Riegel verbringen, staatliche Entfettungskur durchmachen, hinter schwedischen Gardinen sitzen; Henker- Meister Peter, Hauptkassierer, der ungenannte Mann; hingerichtet werden- mit der Jungfer Hänfin Hochzeit machen, eine hanfene Halsbinde bekommen;* the words and expressions that make up a series of synonyms such as, *um die Ecke bringen- sich vom Halse schaffen, aus dem Wege schaffen, verschwinden lassen, töten, kalt machen* and others form new shades of semantic meaning as a result of the transfer of euphemistic meaning in the language. From this point of view, euphemisms as a semantic-lexical category play an important role in the enrichment of the vocabulary of the German language, not only in terms of quantity, but also in terms of quality.

Research indicates that euphemisms arise as a widespread language-communication phenomenon in the language in different ways:

1. One of the most important ways in which euphemisms arise is through the metaphorical transfer of words and expressions that exist in the language. For example: instead of the word *Gott / God* the expressions *himmlischer Richter / Ruler of the Heavens*; instead of the verb *sterben / to die* the verbs *heimgehen, erbleichen / to disappear*; instead of the expressions *wahnsinnig sein / to be mad, to lose one's mind* the expressions *eine Schraube los haben, verrückt / to miss a screw* are used.

2. One of the most important ways in which euphemisms arise is closely related to metonymy. For example: instead of the word *Gott / God* the words *der Allwissende, der Allmächtige / Omniscient, Omnipotent*; instead of the word *Teufel / satan* the words *der Böse / forces of evil*; instead of the expression *im Gefängnis sitzen / to be in prison* the expressions *hinter Schloss und Riegel sein / to be a prisoner* are used.

3. Lithotic structures are important in the formation of euphemisms. For example: instead of *betrunknen sein / to be drunk* the expressions *angeheitert sein, ein bisschen lustig sein / to be a little merry, to rejoice*; instead of *stehlen / to steal* the expressions *eine kleine Unregelmässigkeit begehen / to make a little disorder*; instead of *krank / sick* the expressions *nicht wohl sein, unpässlich sein / to be a little sad, not to be good, not to be safe* are used.

4. Derived words from other languages and dialects play an important role in the formation of euphemisms in the language. For example: instead of *Lüge / lie* the words *Historie Anekdote / history, anecdote*; instead of *Teufel / satan* the dialect word like *Deubel* are used.

5. Jargonisms also have a place in the formation of euphemisms. For example: instead of *stehlen / to steal* the verbs *mausen, klauen, stibitzen /whipping - that is, quietly, slowly*; instead of *sterben / to die* the expressions *ins Gras beißen / to draw* are used.

6. Some abusive speech also plays a role in the formation of euphemisms. For example: instead of the adjectives *verflucht / cursed, filthy, disgusting* the words *verflixt / abominable* are used.

While speaking about the power of euphemisms, such sweet-sounding words soften, calm and weaken the listener. Thus, it is clear that euphemisms have a sharp effect, they are an important method and means in language to explain a certain point, to reveal an intended issue. From this point of view, euphemisms can be considered as one of the necessary and useful language techniques, because the word is the main means and the first element of the language. In fiction, the author creates a series of euphemisms, sometimes using a number of euphemistic expressions that are important in relation to the idea being expressed in order to increase the emotional power of speech and its impact.

We would like to note that in order to increase the emotional impact of the thought expressed in the process of communication, to create a strong, pleasant feeling in the listener, the softening expression of the thought requires a special skill from the speaker. The use of a series of euphemisms, in other words, euphemistic expressions, which are often used in ordinary speech and works of art, and even serve to strengthen the artistic and emotional strengthening of speech and expression, is preferred. As some euphemisms are more common and easily understood by the majority, the word artist prefers to use these terms in communication.

Linguistic facts indicate that the approach to euphemisms in the context of a wide semantic group, the field of words, as the richness of the language's possibilities of expression, the expression of the same concept in different words leads to its fragmentation, or more precisely, influences to the perception of the word artist. Euphemisms draw strength from the spiritual and moral energy and moral life of the people as an indicator of moral values and worthlessness. Whoever uses euphemistic possibilities such as softening, concealing, and covering up, more correctly and skillfully always succeeds.

In general, the characteristic feature of euphemisms is that the style of expression of the thought is set in accordance with its content, inner meaning, softening effect is influenced to the expression, its emotional meaning. Excitement, high tone, attention, and calmness are used for euphemistic expressions. Words spoken in a calm, ordinary way have a deeper and more serious meaning. For this reason, euphemisms are important in enriching the

vocabulary of the language as means of artistic and linguistic expressions, which serve to convey the intended thought, idea to the listener, the reader, the other side in a softer, more covert, indirect way.

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