

FORMATION AND LEXICO-SEMANTIC

FEATURES OF THE EVOLUTION OF EUPHEMISMS IN THE TURKISH LANGUAGE

FORMACIÓN Y CARACTERÍSTICAS LÉXICO-SEMÁNTICAS DE LA EVOLUCIÓN DE LOS EUFEMISMOS EN LA LENGUA TURCA

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ABSTRACT

Emotional-expressive lexicology constitutes the foundation of vibrant spoken language, with euphemisms representing particularly meaningful linguistic units. While scholarly literature traditionally presents emotionality and expressiveness as independent concepts, their functional and semantic interconnectedness warrants deeper investigation, particularly within Turkish language variants. This study addresses this gap in comparative analysis of euphemistic expressions across Turkish dialects by examining the lexicological-semantic features of euphemisms in both Turkey Turkish and Azerbaijani Turkish. It was used descriptive and comparative methodological approaches; it was analyzed how euphemisms function as expressive words that retain emotional qualities while transforming negative connotations into softer expressions. It was found that euphemisms operate distinctively from metaphors—rather than enhancing artistic presentation, they primarily serve to mitigate unpleasant realities. For instance, expressions like “rahmetli oldu” (Turkey Turkish) and “rəhmətə getdi” (Azerbaijani Turkish) soften the concept of death (“öldü”), illustrating how euphemisms alleviate negative meanings while preserving conceptual integrity. It was also revealed that euphemisms act as historically-embedded social constructs that evolve alongside societal development, continually acquiring new forms and meanings. This evolutionary process contributes significantly to linguistic enrichment due to the generation of additional homonyms and synonyms. These findings enhance our knowledge of how emotional-expressive lexicology functions across Turkish language variants and allows us to clarify the social dimensions of euphemistic expression in constructing cultural meaning.

Keywords: Euphemism, Lexicology, Semantic meaning, Turkish, Emotional.

RESUMEN

La lexicología emocional-expresiva constituye la base de una lengua hablada vibrante, donde los eufemismos representan unidades lingüísticas particularmente significativas. Si bien la literatura académica tradicionalmente presenta la emocionalidad y la expresividad como conceptos independientes, su interconexión funcional y semántica justifica una investigación más profunda, en particular en las variantes del turco. Este estudio aborda esta brecha en el análisis comparativo de las expresiones eufemísticas en los dialectos turcos mediante el examen de las características lexicológicas y semánticas de los eufemismos tanto en el turco como en el turco azerbaiyano. Se utilizaron enfoques metodológicos descriptivos y comparativos para analizar cómo los eufemismos funcionan como palabras expresivas que conservan cualidades emocionales al tiempo que transforman connotaciones negativas en expresiones más suaves. Se descubrió que los eufemismos operan de forma distinta a las metáforas: en lugar de realzar la presentación artística, sirven principalmente para mitigar realidades desagradables. Por ejemplo, expresiones como “rahmetli oldu” (turco turco) y “rəhmətə getdi” (turco azerbaiyano) suavizan el concepto de muerte (“öldü”), lo que ilustra cómo los eufemismos atenúan los significados negativos a la vez que preservan la integridad conceptual. También se reveló que los eufemismos actúan como constructos sociales históricamente arraigados que evolucionan junto con el

desarrollo social, adquiriendo continuamente nuevas formas y significados. Este proceso evolutivo contribuye significativamente al enriquecimiento lingüístico gracias a la generación de homónimos y sinónimos adicionales. Estos hallazgos amplían nuestro conocimiento sobre el funcionamiento de la lexicología emocional-expresiva en las variantes del turco y nos permiten aclarar las dimensiones sociales de la expresión eufemística en la construcción del significado cultural.

Palabras clave: Eufemismo, Lexicología, Significado semántico, Turco, emocional.

INTRODUCTION

Euphemisms are indirect linguistic tools used to replace expressions seen as offensive, taboo, or overly direct. In academic literature, they are commonly described as softened or courteous alternatives to terms that might otherwise be considered harsh, indecent, vulgar, or socially inappropriate (Payne, 2025). Within Turkish linguistic discourse, euphemisms—referred to as *Türkçe örtmece söz*—are often explored under concepts such as *iyi adlandırma* or *hüsnü tabir*, both roughly translating to “good” or “elegant naming.” These practices intersect with dysphemism, which involves substituting a term with a more negative or derogatory equivalent. Both phenomena are grounded in pragmatic communication strategies aimed at avoiding the explicit mention of sensitive or culturally restricted subjects. Linguists observe that euphemisms frequently emerge through semantic shifts: words that were once neutral or benign acquire softer connotations when applied to topics considered taboo. They also reflect broader lexical substitution patterns linked to politeness theory—particularly the notion of face-saving. By opting for less direct language, speakers aim to preserve social harmony and prevent potential offense. This tendency is especially evident in discussions surrounding universally sensitive domains such as death, sexuality, bodily functions, illness, and religion. As a result, the evolution of euphemistic expressions may follow two major paths: amelioration, where a word acquires a more favorable meaning, or pejoration, where it deteriorates in tone. These transformations are often prompted by prevailing social taboos, ideological influences, or broader cultural dynamics (Çabuk, 2015; Öztürk, 2021).

As previously noted, a euphemism typically serves as a gentler or more roundabout expression in place of one that is perceived as impolite or blunt. For instance, in colloquial Turkish, saying *çay içmeye gidiyorum* (“I’m going to have tea”) can function as a subtle way of expressing the need to use the restroom (*tuvalet ihtiyacı*). Conversely,

dysphemisms are intentionally harsh or insulting replacements. Turkish scholars emphasize that what qualifies as “good naming” (*güzel adlandırma*) is largely shaped by societal norms. Interestingly, deliberate “bad naming” (*kötü adlandırma*) sometimes appears in superstitious contexts—such as assigning children unflattering names believed to protect them from malevolent forces. In reality, many expressions exist along a spectrum between these two extremes. Some linguists even propose the umbrella term *x-phemism* to describe expressions whose function oscillates ambiguously between euphemistic and dysphemistic usage (Uzdu, 2021). Euphemistic formations often arise from semantic change—a natural and ongoing process in language development. Specifically, words tied to taboo subjects may undergo either amelioration, where a neutral or negative term gains a more positive or softened sense, or pejoration, where the opposite occurs. Such changes allow words to serve as euphemistic substitutes (Druzhinin & Fomina, 2022; Fomina & Druzhinin, 2023).

For example, the Persian-origin word *ateş*, originally meaning “fire” (similar to the Turkic *od*), was metaphorically extended in Ottoman courtly language to signify “passion” or “love,” reflecting a form of amelioration. Similarly, in modern Turkish, the term *rahmetli*, literally meaning “blessed by God,” has evolved into a respectful euphemism for someone who has passed away, replacing the more direct and emotionally stark term “dead.” These semantic transitions often rely on figurative language, particularly metaphor and metonymy, to reframe or indirectly refer to taboo topics. Indeed, taboo-induced semantic shifts are widely recognized as powerful catalysts in the evolution of language.

In general, within the Turkish language it is employed a wide range of strategies to form euphemisms. While these mechanisms often align with universal linguistic patterns, they are also deeply shaped by Turkish’s agglutinative grammar and its rich historical layers of vocabulary. The following examples illustrate some of the most common techniques used:

Metaphor: Euphemistic expressions frequently emerge through metaphorical reinterpretation, especially when addressing sensitive topics such as death. For instance, the phrase *hakkin rahmetine kavuşmak*—literally meaning “to attain God’s mercy”—is a widely accepted way to express that someone has passed away. Similarly, saying that someone *ezanın secdesine gitti* (“went into the prostration of the call to prayer”) implies death during the time of the daily Islamic call to prayer. These metaphors often draw on religious or familiar cultural imagery to soften otherwise harsh realities. In more neutral contexts, contemporary usage includes phrases like *hayatını kaybetti*

("lost his life"), which functions as a metaphorical but less emotionally charged alternative to "died."

- **Metonymy:** Another effective strategy involves metonymy—where a related, less sensitive concept stands in for a taboo subject. A classic example is *eli yıkamaya gitmek* ("to go wash one's hands"), which indirectly refers to going to the bathroom, since handwashing is commonly associated with that activity. In colloquial speech, creative metonymic expressions abound: *başyapıtı eritti* ("he melted his masterpiece") can be a humorous or ironic way to say someone was executed, while *tavsiye etmedi* ("he didn't recommend it") may imply death, suggesting the person is no longer present to give advice. These figurative devices allow speakers to reference taboo topics indirectly by invoking something associated or contextually linked.
- **Borrowing and Calquing:** Loanwords have historically played a major role in the development of euphemistic vocabulary in Turkish. During the Ottoman era, Arabic and Persian served as primary sources for softer, more acceptable terms. For example, *kenef* (Arabic) and *lavabo* (Persian), both meaning "toilet," were adopted to replace native Turkish words that might have seemed too blunt. The term *helâ*, derived from the Arabic root H-L-W ("to go"), also entered Turkish as a polite synonym for toilet. As noted in Demir Öztürk's research, Turkish euphemisms are often systematically classified according to their lexical origins, including a distinct category of naturalized foreign terms. This multilingual lexicon offers a variety of softened alternatives, such as *apteshâne* (from Persian) and *kabine* (borrowed from French *cabine*), both of which historically functioned as euphemisms for lavatory.
- **Morphological and Formal Innovation:** The agglutinative nature of Turkish allows for morphological creativity in euphemism formation. Suffixes can be added to verbs or nouns to create passive, abstract, or softened forms that obscure direct agency or intensity. For example, instead of using the verb *öldürmek* ("to kill"), speakers might opt for the more indirect expression *işkenceyle hapsedildi* ("imprisoned under torture") to euphemistically refer to execution. Derivational suffixes such as *-ime* or *-iş* can transform actions into nominal forms that appear less confrontational—for instance, using *rezalet* ("scandal") instead of directly describing a shameful act, or *görgüsüzlük* ("lack of manners") rather than labeling someone as morally bad.
- **Circumlocution and Indirection:** Sometimes entire phrases serve as euphemisms through deliberate vagueness or roundabout phrasing. The expression *mütereddib kalmıştır* ("left in doubt") may be used instead of the more direct *afallamıştır* ("was stunned"), offering a milder description of surprise or shock. On a more

everyday level, parents might jokingly say *sütçü geldi* ("the milkman came") as an excuse to leave a room, subtly signaling that they need privacy—often understood by children as slang for "we've been caught." According to Uzdu Yıldız's 2021 study on youth language, rhetorical questions and analogies employing constructions like *-miş gibi* ("as if") are increasingly being used in modern Turkish to euphemize sensitive meanings without stating them outright.

- **Polysemy and Semantic Broadening:** A subtler technique involves exploiting existing polysemy—extending a word's meaning from a harmless primary sense to cover a taboo topic. For example, *memiş*, originally meaning "wet" (as in damp clothing), was repurposed in Ottoman slang to refer to the toilet (*memişhane* meaning lavatory). Likewise, the verb *terlemek* ("to sweat") can be metaphorically extended to mean "to feel hot about an issue" instead of directly stating *öfkeliydi* ("he was angry"). This method relies on conceptual similarity to introduce less shocking alternatives into new semantic domains.

These varied strategies highlight how Turkish speakers creatively navigate social taboos and maintain communicative tact through linguistic innovation. Whether through metaphor, borrowing, morphology, or clever indirection, euphemisms play a crucial role in softening language and managing interpersonal sensitivity. In this regard, we would like to highlight that emotional expressive lexicology forms the basis of lively spoken language. Words containing the lexicological style in question can be considered the most impressive units of the language. In linguistics, the concepts of emotionality and expressiveness are presented together. Despite the claim that both concepts are independent, their commonality in terms of content and function is clearly seen. In some lexemes, emotionality emerges depending on the lexicological meaning of the word. The feelings and emotions of people express emotional meaning - love, compassion, hatred, fear, anger as the basic elements of this concept. In the concept of expressiveness, the expressiveness and activity of the word are considered as the basic condition. Emotional expressive words can be used in positive and negative meanings. Emotional expressive words with positive meanings express desire, wish, praise. Sometimes, they can be included in oaths and promises to express to the person in front of him/her his/her sincerity and trustworthiness. Considering these elements, the objective of this work is learning and analysis of lexicological semantic features of euphemisms. Studying examples from both Turkish, Türkiye Turkish and Azerbaijan Turkish. For this purpose, descriptive and comparative methods were used.

DEVELOPMENT

Characteristics of emotional expressive words

The category of emotionality generally expresses the feelings and excitement of individuals. When words are used metaphorically, it is more natural for emotionality to occur. The metaphorical meaning gives the word more emotionality. The word can carry an expressive meaning as well as being emotional. In this case, emotional and expressive meanings are expressed in the same lexeme, and an emotional expressive word is formed (Efendiyeva, 1980, p. 174). The following examples used in Turkish are more current among the words used in the sense of praise: “Gülüm, çiçeğim, dalım, arım, balım, peteğim, aslanım, hayatım, varlığım, yaşama sebebim, kurban olduğum, gözümün nuru” (“My rose, my flower, my branch, my bee, my honey, my honeycomb, my lion, my life, my existence, my reason for living, my sacrifice, the light of my eyes”) and other words and word groups are examples of this category. In Azerbaijani Turkish, examples such as “Canım, can, nəfəsim, gözümün nuru, dayağım, qolum qanadım, arxam, dayağım” (“My soul, my soul, my breath, the light of my eyes, my support, my arm, my wing, my back, my support”) can be used appropriately. But also, connected with any desire and wish: “Güle güle kullanın, sağlıcakla kalın, nice senelere, hayırlı uğurlu olsun, geçmiş olsun, kutlu olsun” (“Use it with pleasure, stay healthy, many more years, good luck, get well soon, be blessed”) are expressions among the pleasant and beautiful wishes. The following statements are included as oaths: Vallahi, yemin ederim, tam samimiyyətimlə söylüyürəm, günəşə, ekmeğe, işığa, aya, sabaha yemin etmək, Allahım şahit, Tanrım şahit etc. (By God, I swear, I say it with all sincerity, swearing by the sun, the bread, the light, the moon, the morning, my God is my witness, my God is my witness etc.). As an example, Applause (Table 1), constitutes a significant portion of emotional and expressive words that carry positive meaning in the language.

Table 1. Applause.

In Turkey Turkish	In Azerbaijani Turkish	In English
Allah analı babalı büyütsün. Allah muradını versin. Tuttuğun altın olsun. Ellerin dert görmesin. Allah namerde muhtaç etmesin. Bahtın açık olsun. Başına devlet kuşu kona. Darlık yüzü görmeyesin. Dal budak salasın. Kesenin dibini görmeyesin. İki cihanda aziz olasın. Ahirette Fatma anamıza komşu olasın. Çıran her daim yakılı kalsın. Evladınla binbir yaşa. Hatır soranların çok olsun. Ocağın küllensin, bahçen güllensin. Üreyesin, türeyesin, zürriyetin bol ola. Siftahı sizden, bereketi Allah'tan. Yokluk üzü görmeyesin.	Allah analı – atalı böyütsün. Allah arzuna çatdırsın. Tutduğun qızıl olsun. Əllərin dərd görməsin. Allah namərdə möhtac etməsin. Bəxtin gözəl olsun. Başına dövlət quşu qonsun. Neynim – necə edim deməyəsən. Min budaq olasan. Puluna bərekət. Hər iki dünyada əziz olasan. Həzreti Fatiməyə qonşu olasan. Həmişə işığın yansın. Allah övladlarını, səni saxlasın. Hal- xətir soruşanların çox olsun. Ocağın həmişə yansın. Allah qaim-qədim eləsin. Siftə sizdən, bərekət Allahdan. Heç kasıbçılıq görməyəsən.	May God raise you with a mother and father. May God grant your wish. May what you hold become gold. May your hands not see trouble. May God not make you needy in the cowardly. May your fortune be bright. May the bird of state land on your head. May you not see the face of hardship. May you grow branches. May you not see the bottom of the purse. May you be precious in both worlds. May you be neighbors with our mother Fatma in the hereafter. May your lamp always remain lit. May you live a thousand and one lives with your children. May there be many who ask after your well-being. May your hearth be ashes, may your garden be rosy. May you reproduce, may you breed, may your offspring be plentiful. The first step is from you, the blessing is from God. May you not see the face of poverty.

Source: own elaboration.

On the other hand, some of the emotional expressive words have negative meanings. The meanings of these words include hatred, threats and curses. Examples listed in this category are generally encountered in the speeches of the characters in artistic works and these tools serve to increase the effectiveness of the characters' speeches. We can attribute the following examples to the use of words and phrases that carry the meaning of humiliation in artistic creativity. Examples are:

• In Turkish

- Domuzun kızı, ne arıyorsun burada? (Pig's daughter, what are you doing here?) (Seyfettin, 2014).
- Yok, canım, eşek gibi bir kocası varmış. Dangalağın birisi diyor. Hiç kadın ruhundan anlamaz, kaba, saba, yarmanın biri diyor. Baksana, kadın aptalın biri demiş (No, my dear, she has a husband who is like a donkey. He is a fool, she says. He does not understand the soul of a woman, he is rude, crude, a lout, he says. Look, the woman is an idiot, she said) (Nesin, 1965).

• In Azerbaijani Turkish

- Heç olmasa, qızı hansı köpəkoğlunun apardığını bilməliyəm, yoxsa yox (At least I need to know which puppy took the girl, or not) (Shikhli, 1986, p. 99).
- ...Ey cadugər haramzada, dilini qarnına qoy (...You witchy bastard, put your tongue in your stomach) (Shikhli, 1986, p. 161).

Swear words also constitute a part of negative emotional-expressive words. Words expressing hatred, contempt, negative similes are also included in these ordinary words. For instance, the -ası² form is used as a necessity suffix in Azerbaijan Turkish, it is not among the verb tenses in Turkish. But it is used as a participle suffix in Turkish. It is not a productive suffix. Instead of the expression “Çıkası bir can için sana yalvaram” “Çıkacak bir can için sana yalvaram” (“I won't beg you for a life to be saved”) is preferred (Rasulov & Rustamov, 2017, p. 225). The -ası suffix is used together with the -ca suffix in curses: boynu devrilesice, gözü kör olasıca, boynu kırılacağıca, adı batacağıca etc. In some cases, some people are condemned for their negative actions and behaviors. In this case, the feeling of hatred creates curses and imprecations, which are another branch of negative emotional-expressive words. Example of curses are shown in Table 2.

Table 2. Curses.

In Turkish	In Azerbaijani Turkish	In English
Çeneni gavurlar bağlasın. Ciğerlerin kan dola. Ekmeğin atlı, sen yaya olasın. Hışıma gelesin. Yılan ola yerde sürünesin. Evinde ölmeyesin. Oklana, mihlanasın. Yuvanda baykuşlar öte. Zıkkım yiyesin. Sıcak yatıp soğuk kalkasın. Kazandığın darı, koyduğun elek ola. Kapına kara kilit asıla. Ağzına su dökenin bulunmaya. Gözünü toprak doyursun. Azrailin demir pençesine gelesin. Ekmeğin aşın olsun da, yiyecek hâlin olmasın. Huyun suyun kurusun.	Düşmən əlində qalasan. Ciyərin yansın. Pul atlı olsun, sən piyada . Allahın qəzəbinə gələsən. İlan kimi sürüm –sürüm sürünəsən. Çöllərdə qalasan. Gözünə ox batsın. Yurdunda bayquşlar ulasın. Tikən zəhrimara dönsün. İsti ocağın olmasın. Bin - bərəkətin qaçsın. Qapın qıfılı qalsın. Bir içim su verənin olmasın. Gözünü torpaq doydursun. Əzrayılın qəzəbinə gələsən. Boğazından tika keçməsin. Əlin ağzına uzanmasın. Xasiyyətin qara gəlsin.	Let the infidels tie your mouth. Let your lungs fill with blood. Let your bread be a horseman, and you a pedestrian. Let the wrath come. Let a snake crawl on the ground. Let you not die in your home. Let you be arrowed, nailed. Owls hoot in your nest. Let you eat junk. Let you go to bed warm and wake up cold. Let the millet you earn be the sieve you put it in. Let a black lock be hung on your door. Let the one who pours water into your mouth not be found. Let the soil satisfy your eyes. Let you come to the iron claw of Azrael. Let your bread be your food, but you will not be able to eat. Let your habit and water dry up.

Source: own elaboration.

Words and phrases belonging to both groups are impressive speech units that reflect the feelings, positive and negative emotions of a person. However, it is thought that it is correct to use only expressive emotional words with positive meanings in written language and in artistic examples. It is not correct to use negative expressive words in written language. It is correct to use these expressions only when there is an artistic necessity, in cases where the personalities of the characters in the work are revealed in artistic language.

Characteristics of Euphemises

Although euphemisms are sometimes thought of as expressive words without emotional content, nothing could be further from the truth; they are the expression of words, phrases, and situations that express fear in a more relaxed way

than reality. The idea conveyed is the same in both lexicological units. But with the help of euphemisms, the meaning conveyed creates less negativity. As if the expression is expressed in a lighter way, its degree of fear and negativity is reduced. The idea conveyed by the euphemistical method is expressed in a more appropriate style. For example, instead of "öldü (died)", in Turkish "rahmetli oldu (passed away), hayata gözlerini yumdu (closed his/her eyes to life), hayata veda etti, hayatı söndü, hayatı terk etti, hak dünyasına kavuştu (He said goodbye to life, his life was extinguished, he left life, he reached the world of truth)", in Azerbaijani Turkish "rəhmətə getdi, vəfat etdi (passed away, died), dünyasını dəyişdi, haqq dünyasına qovuşdu (he passed away, he reached the world of truth)." is considered more appropriate to use. When the concept of death is expressed with euphemisms, the impact of the painful event is somewhat diminished. The expression of the word grave in Turkish as "kabir evi, son mekân, son duracak (grave house, last place, last resting place)", in Azerbaijani Turkish as "qəbr evi, son məkan, axirət evi (grave, final abode, afterlife)"; the expression of the word old age as an analogy with the euphemisms "saçı (hair) sakalı ağarmak (gray beard)" and "saçlarına dən düşmək (to lose hair)" can be given as an example of this situation.

For example: "Köpek kuyruğu titretmiş"; Onların canını al da, bunu bana bağışla diye mal fedakârlığı bile yapmış ("The dog wagged its tail"; He even sacrificed his wealth so that take their lives and give this to me) (Seyfettin, 2012) Evvela Hacer uyandı, sürüne sürüne gidip Esmə'yı bularak "Kalk, kız, kalk... Can teslim ediyor." dedi (First Hacer woke up, crawled to find Esmə and said, "Get up, girl, get up... Can is surrendering) (Ali, 1965).

Bu sabah acı bir haber geldi, (This morning came some sad news,)

Dediler: Samih de göğe yükseldi. (They said: Samih also ascended to the sky,)

... Sen tatlı uykuna dal ki, biz varız. (... You fall into your sweet sleep, we are here.)

En derin saygıyla seni sararız. (We will embrace you with the deepest respect.)

(Nazim, 1965).

Rəhmətlik pis kişi deyildi... Allah onu da mənə çox gördü, apardı qara torpağın altına. (The deceased was not a bad man... God saw to it that I was very grateful, taking him under the black earth.)

(Shikhli, 1986, p. 90)

Sometimes, words from foreign languages are used to lighten the meaning, which seems to reduce the harshness of the expression to some extent. For example: "Hazreti Marsavan burada mədfundur" ("Hazrat Marsavan is buried here") (Cahit, 1965). In some cases, the softening feature of euphemisms can be the opposite, which, on the contrary, serves to strengthen the negative meaning. In linguistics, these can be called "coco-euphemisms" or "dysphemisms". What distinguishes euphemisms from coco-euphemisms is that euphemisms add politeness to expressions, unlike coco-euphemisms, they add rudeness to expressions (Efendiyeva, 1980, p. 190). For example: In Turkish; Mıstık Ağa: "Ölsün" dedi "Gebersin zalim". Kıymetini bilmediği hak aşığının oba kıymetini bildi. (Mıstık Ağa said: "Let him die" "Let the tyrant die". The tribe appreciated the value of the lover of truth, whose value they did not know.) (Kemal, 1984, p. 138). Bacısı onun adını batırmışdı, necə deyərler, papağını yerə soxmuşdu (His sister had destroyed him, as they say, putting her hat on the ground). Molla Sadıq, get dinqırına süz (look at the jingle) (Shikhli, 1986, pp. 178–186).

Although euphemisms are a social concept, they are historically old. In fact, euphemisms are closely related to taboo. Euphemisms can express broader concepts as a term. Euphemisms and euphemisms with a taboo content can be attributed to the terms in question. Euphemisms are expressions of forbidden words with non-forbidden words and rude words with polite words. In some cases, adjectives are also used for this purpose. The signs, symbols and expressions used in connection with the prohibition of censorship and state secrets can also form euphemisms (Demirchizade, 1962, pp. 163–164). Words and expressions such as "some, some countries, some cities," etc. can form euphemisms.

Euphemisms are one of the forms of expression that we take advantage of in artistic creativity. T. Efendiyeva believes that various types of euphemisms can be used in artistic creativity (Efendiyeva, 1980, p. 195). There are enough examples of this in both Turkish languages. For example:

1. Euphemisms used to avoid naming things that cause fear or danger: It is used in Turkish as: düşman - kafir, gavur (enemy - infidel, infidel); In Azerbaijani Turkish as: düşmən - kafir, gavur.

2. Euphemisms related to religious beliefs: In Turkish: *Yerin göğün yaratıcısı, Göktanrı, Yaradanımız* (Creator of the heavens and the earth, Sky God, our Creator). In Azerbaijani Turkish: *Yeri-göyü yaradan, Yaradanımız*.

The character and type of euphemisms in the language of each nation depends on the cultural level of the society. In less developed societies, taboo words, and in developed societies, euphemisms are formed due to not going beyond the rules of politeness and ethics, following the rules of ethics (Budagov, 1958, p. 94).

Euphemisms can occur suddenly and situationally in certain situations. This situation is found more often in artistic speech. In connection with this, two types of euphemisms are formed: general and situational euphemisms. I.L. Gorodetskaya emphasizes that general euphemisms are used in all areas of the language, and situational euphemisms are used only in literary speech (Gorodetskaya, 1968, p. 88). Euphemisms belonging to the last group are euphemisms that can occur situationally in any dialogue. We must emphasize that it is undeniable that sometimes when a man hears that the thoughts he says during a speech have a negative effect on the interlocutor, he tries to convey his thoughts more gently by adding some politeness to his expressions. This leads to the formation of euphemisms that weaken the heavy impression of the expression in the speech-dialogue language: *Ay evi yıkılmışlar, Çukurova'da koca bir köyü yakmışsınız...* (Oh, they demolished the house, you burned down an entire village in Çukurova...), *Bari o dinsizi öldürebildinizmi?* (Were you able to kill that heathen at least?); *Memed sesi titriyerek – O imansız öldü artık, - diyerek sustu* (Memed fell silent, her voice trembling, saying, "That infidel is dead now.") (Kemal, 1984), *Tez ol, yaramaz, mənə ələ salıbsınız?* (Hurry up, you rascal, are you making fun of me?) (Shikhli, 1986, p. 409).

As can be seen, euphemisms are used quite strictly in artistic creativity. Various types of euphemisms are used to introduce the inner world of characters in literary works:

- a) Euphemisms used instead of proper nouns. This is a euphemism for not saying the name of a loved one based on values such as ismet, abir, and shyness from older people. In Turkish, they are used as *"Evimizin efendisi"*, *"Ailemizin reisi"*, *"Çocuklarımla babası"*, *"Çocuklarımla annesi"*, *"Hayat arkadaşım"* ("The master of our house", "The head of our family", "The father of my children", "The mother of my children", "My life partner"), in Azerbaijani as *"Evimizin böyüyü"*, *"Ailəmizin başçısı"*, *"Uşaqlarımla atası"*.
- b) Euphemisms related to religious beliefs. In order to remember sacred values more respectfully, the expressions *"Yaradanımız"*, *"Resulumuz"* ("Our Creator", "Our

Messenger") are used. It is expressed in the same words with some differences and changes in both languages. *...Yaradan'ın kitabını kaldırtmam...* (I will not remove the book of the Creator) (Yurdakul, 1965).

- c) Euphemisms created for the purpose of not saying the names of beings that create fear, danger, and dread. These ordinary euphemisms can include saying other names instead of the names of predatory and poisonous animals. Snakes and reptiles are known as poisonous creatures. The word *"Yılan"* ("Snake") is pronounced as the reduplications *"yılan çıyan"* and *"yılan kurbağa"* in Turkish, *"ılan-çayan"* and *"ılan – qurbağa"* in Azerbaijani Turkish, as if the level of fearfulness of the first word constituting the reduplication, the snake, has been reduced. In Turkey, in the village of Kırkpınar, when talking about the treatment with snakes, which is one of the folk healing methods, the use of the expressions *"derman"*, *"şifacı yılanlar"* (cure, "healer snakes") instead of the word snake creates euphemisms. In Azerbaijani Turkish, in order to avoid the name's withdrawal due to its predatory nature, the euphemisms *"ağzığara"* (mouthwash) were created instead of *"canavar"* (wolf), and *"kaftar"* (hyena) were created instead of *"jackal"* because it was an unpleasant animal.
- d) Euphemisms used instead of rude and unpleasant words. The area of use of these euphemisms is wide enough and their purpose is to lighten the harshness of the expression and to reduce the negative effect it creates on the person speaking. In Turkish: *Ah, şu mende-buru bir yakalayabilsem...* (Oh, if only I could catch this badass...) (Seyfettin, 2012, p. 180). Azerbaijani Turkish: *Bəs bu qırışmal harada qaldı?* (So where did this wrinkle go?) (Shikhli, 1986, p. 92).

Thus, euphemisms are expressive linguistic devices rooted in metaphor that serve a distinct communicative purpose. Unlike metaphors, which primarily enhance aesthetic description, euphemisms function to soften negative connotations or conceal unpleasant realities. While sharing functional similarities with synonyms, euphemisms specifically work to diminish the intensity of meaning rather than simply providing alternative expressions. In literary and aesthetic works, euphemisms appear frequently and carry significant stylistic value. Though primarily expressive, these linguistic elements retain some emotional qualities. They manifest as either general expressions or situational constructions depending on context. Within creative writing, several categories of euphemisms predominate: those replacing proper names, those connected to religious beliefs, those substituting for fear-inducing entities, and those used in place of crude or offensive language. The close relationship between euphemisms and taboo is particularly noteworthy. Interestingly, linguistics also recognizes "cocophemisms" and "dys-euphemisms,"

which function conversely by intensifying negative meanings. Euphemisms possess inherent social dimensions, reflecting the intricate relationship between language and society. As historical linguistic constructs, they evolve alongside societal development, acquiring new forms and meanings while occasionally losing their euphemistic quality through common usage. This evolutionary process contributes to language enrichment by generating additional homonyms and synonyms, thereby expanding the lexical inventory of a language. The sophistication of euphemistic expression often correlates with a society's level of cultural development.

CONCLUSIONS

Emotionality and expressiveness form the basis of lively spoken language. Emotional expressive words include praise, applause, hatred, and curses. Euphemisms are also included in emotional expressive lexicology. Euphemisms should be considered as expressive words, but they are not devoid of emotionality. Euphemisms are similar to synonyms in terms of function but unlike synonyms, euphemisms and euphemistic expressions aim to lighten the meaning. In order to lighten the unpleasant meaning, words taken from foreign languages are also used, which also help to form new euphemisms. Additionally, Euphemisms have a social content. The social characteristics of euphemisms are based on the commitment of language and society. As the antonym of euphemisms, cophemisms and dysphemisms can also occur in both Turkish – Turkish of Turkey and Turkish of Azerbaijan. In euphemisms, light expressiveness is expressed, in cophemisms or dysphemisms, sharp, rough expressiveness is expressed. Finally, the formation and change of euphemisms can lead to an increase in homonyms and synonyms, thus enriching the vocabulary of our languages (Turkish and Azerbaijani Turkish).

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