

LINGUOCULTURAL FEATURES OF UZBEK AND ENGLISH EUPHEMISMS

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Abstract: The article discusses the concepts of "euphemism" and "taboo" in linguistics; the meaning of these two concepts that represent the public life of the people in connection with traditions and mentality. These two concepts that they are ethnolinguistic terms originating from cultural and linguistic sources is also discussed. Furthermore, It is concerned about the role of these concepts in the lexicon of the Uzbek and English languages

Keywords: euphemism, taboo, euphemization, semantic category, stylistic tool.

Like any other scientific fields, linguistics is developing every day emerging various new trends, directions, new scientific and theoretical views. Indeed, human language is incredibly complex. It is extremely difficult to imagine all its aspects in their entirety at once. However, centuries of experience in the history of world linguistics have given rise to various representatives of the movement considered language study to be the most appropriate path and, thus, all their lives they try to clearly demonstrate the object of study and its essence. In leading linguistic research centers today the concept of "euphemism" as a semantic category is used extremely widely. It reveals the rich aspects of communication and enhances the influence of the expressed opinion in the process of communication. "Euphemism" in Greek which means "soft expression" is a word that the speaker considers awkward, inappropriate or rude words that act as synonyms for words and phrases.

In the linguistic dictionary edited by lexicographer O.S.Akhmanova "Euphemism is a synonym for a word or phrase that seems rude, vulgar or obscene to the speaker without emotional coloring that can be used instead of " [O.S. Akhmanova,2004]. D.N.Shmelev in a similar context also explained this notion as "euphemism - a word used in certain circumstances to characterize something that is considered extremely harsh, impolite and these inappropriate expressions are softened for the sake of preservation , in this case euphemisms serve to express the same meaning with contributions that are considered to be rude to the listeners" [D.N.Shmelev,1979].

Euphemism is the avoidance of naming a negative reality, a negative connotation of such reality serves to soften the blow, affecting the dignity of a person,

situations that are awkward, disrespectful, contrary to moral standards or confidential, which cannot be said directly. Euphemisms reduce the negative impact of realities, hide them, disguise them to convey and express a message in a softer and more delicate way. In the language there is also a euphemism that arose in connection with the requirements of a certain speech situation, their meaning often becomes clear from the text. Euphemism is widely used in scientific and formal styles [Shomaksudov A., Rasulov I., Kungurov R., Rustamov H., 1983]. If we study euphemism through fiction, it is clear that it has great importance as a stylistic tool. This is clearly seen in the translations of artistic works. In the scientific research of D.H.Karimova and M.M. Makhmudova, it is possible to find examples of euphemisms. Euphemisms are not only used in literary and artistic works, but their use requires great skill from the speaker.

The cultural development of mankind has influenced the development of language and culture. As their popularity grew, euphemisms also became more sophisticated. Therefore, while studying this phenomenon, it is necessary to take into account the socio-cultural environment associated with its occurrence.

It is noteworthy that in foreign linguistics euphemism can be associated with other phenomena including cryptology and jargon. Indeed, euphemism is the most important unit of human speech. Euphemistic phenomena reflects the community of culture and language. Human speech activity corresponds to the moral norms. Undoubtedly, one of the important tools indicating the level of speech culture and communication culture are euphemisms. When discussing euphemisms, linguocultural features should be taken into account. We must emphasize that analyzing euphemisms, especially the role of euphemisms in English and Uzbek linguistics, we have witnessed cultural difference. This is especially relevant for national mentality, cultural identity closely connected with identity.

In fact, euphemisms in the Uzbek language have their roots in religious beliefs. According to Islamic teaching, using bad words, insulting someone's feelings, even with language, is considered a sin. In some Uzbek families, the man calls his wife after his eldest daughter, and the wife calls her husband after her eldest son. It is acceptable to use the forms of address such as “dadasi”, “adasi” for husband and “onasi”, “oyisi” for wife. These forms of exclamation are a taboo relic of primitive times and illustrate the concept of being parent of more children than the married couple in the family. This demonstrates the value and importance of children, their partnership, their companionship with parents.

In Uzbek families, mentioning husbands' names by their wives in the presence of others is considered to be shameful, that's why euphemisms such as “dadajonisi”, “jufti halolim” or “turmush o'rtogim” (my spouse) have appeared. At the same time,

according to the Uzbek culture men also call their women as “oyijonisi” , “rafiqam” or “ayolim” (mom of my children/my wife).

The English use the words “miss”, “mistress (mrs)”, “lady” instead of the word “woman” to indicate the gender of the speaker taking into account respect for the person, her age and marital status. These words also exist in the Uzbek language. There are alternatives such as “qiz” , “ayol” , “kelin” , “onaxon” , “buvijon”.

In addition, brides according to the Uzbek culture use the word “oyijon”, “ayajon” or “qaynona oyijon” instead of “mother-in-law” and instead of the word “father-in-law” use the word “dadajon”. However, English women call their husbands' parents by their names, and it is absolutely normal for them . It is even embarrassing to directly announce bride’s pregnancy in Uzbek families. Instead of the word “homilador” (pregnant), the alternatives such as “yukli” , “boshqorong’u” , “tarvuz yutgan” are used. It is notable to observe this similar situation in English too. Euphemisms as “in the family way” , “bun in the oven” , “carrying a child” are used instead of the “pregnant” expression to make this notion gentler.

From the above mentioned contributions, we can conclude that a euphemism expresses harsh or rude words and phrases relatively softly. Euphemisms indicate the consequences of prohibitions, the consequences of which force a person to use sarcastic expressions. In other words, it is an exchange of something considered shameful to say, scary, dangerous, unpleasant to hear to the soft, gentle, pleasant, affectionate, harmless, beautiful word expressions.

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