

DISCOURSIVE FEATURES OF EUPHEMISMS IN ENGLISH AND UZBEKISTAN

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Abstract: The article discusses the discursive characteristics of euphemisms in non-cognate languages, their place in comparative languages, their study and general classification. Attention is also paid to the scientific and theoretical views of linguists on euphemisms, and their specific aspects are summarized. This article reviews the discursive characteristics of euphemisms and preliminary scientific work, focusing on some issues using the examples of English and Uzbek languages.

Keywords: language, speech, thought, euphemism, euphemism, euphemism, discourse, taboo, linguistic culture, pragmatics, system, norm, metaphor, metonymy, snekdoxa, proverb, idiom.

Introduction

Language is the most important means of interpersonal communication. Without language, people cannot fully communicate. Without language, thinking is impossible, that is, a person's understanding of reality and himself in it is impossible. Naturally, the question arises about the relationship between language and thinking. If language is not a natural phenomenon, then its place is among social phenomena. To know how correct this decision is and to get a completely clear answer, it is necessary to determine the place of language among other social phenomena. The common feature of language with other social phenomena is that language is a necessary condition for the existence and development of human society and is an element of spiritual culture. Therefore, like all other social phenomena, language cannot be imagined in isolation from materiality. [3; 4, 5].

Language has its own characteristics. It is also a means of exchanging ideas. There are two opposing and equally erroneous tendencies on this issue:

- 1) separating language from thinking, and thinking from language;
- 2) identifying language and thinking.

Language is the property of a community, it communicates between members of the community and allows them to store the necessary information about any phenomena in the material and spiritual life of a person. Language has been developing as a community property for centuries.

Speaking about the discursive properties of euphemisms, their place in comparative languages, their study and general classification, it is worth noting, first of all, that their national, cultural, social and political characteristics are expressed in the psyche of the people, in the behavior of people, in their lifestyle and, most of all, in the discourse relationship. « The role and necessity of language in the development of a nation, state and society is an extremely urgent issue. Language, nation and society are essentially interconnected and interdependent concepts. However, the value of a people with a developed language, culture, literature and art grows on the basis of dialectical laws. The development of a nation is primarily reflected in the literary language of the people, in particular, in its wealth of vocabulary. » [2]

Each person communicates in the speech process using the characteristics of his own behavior and culture of communication. Any person, being formed in a certain environment, uses various means of communication with people in this environment to the best of his ability. Therefore,

when characterizing the social nature of language, it is appropriate to consider the issues of language and folk culture, language and society in dialectical unity. In any society, the process of cultural development is closely related to the language that serves it, and at the same time, the primary factor is the influence of language on the development of society. In the history of mankind, language has helped man to separate himself from the animal world, achieve economic development, unite into political organizations, develop his own thoughts, fight against the forces of nature, and achieve a level of development.

The main part.

Observations have shown that in recent years, due to the intensification of interlingual and intercultural relations, language and speech units have become increasingly interested in the communicative culture of different peoples by philosophers, linguists, literary critics, translators, as well as even sociologists and psychologists. Various stylistic gestures that ensure the attractiveness and effectiveness of speech, metaphors, metonymy, snekdokha, proverbs, sayings and legends, as well as national expressions, customs of peoples, began to be studied in linguistic and cultural norms. However, linguists in the field of comparative linguistics have paid less attention to the scientific and theoretical issues of euphemisms in English and Uzbek. Along with this, the specific aspects of discourse have not been given importance. This work is one of the first steps towards a comprehensive study of these problems.

Fikr-mulohaza

Yon panellar

Tarix

Saqlab olingan

The concept of “discourse” requires a somewhat ideological approach to the analysis of linguistic communication, with its own personal perspective. Michel Foucault, considering this word in a broad sense, considers discourse to be a general cultural rather than a linguistic concept. He writes: “... Discourse is undoubtedly a phenomenon of signs, but it is a phenomenon that does more than simply use signs to represent things. It is precisely this greater function that ensures that it cannot be compared to monolingual speech.”¹ According to M. Foucault, the unit and “atom” of discourse is a thought. A set of thoughts constitutes discursive formations. Foucault includes the discourse of human society, which allows us to talk about the climatic discourse of economics, politics, medicine, the sciences of living beings, the discourse of natural history, the discourse of psychiatry, etc. in formations. Foucault admits that this use of the concept of “discourse” is not accepted by everyone, but linguists give it a completely different meaning. In linguistic studies, “discourse” is interpreted as a connected text in combination with extralinguistic, pragmatic, sociocultural, psychological and other factors.

Yu.S. Stepanov considers the definition of discourse given by V.Z. Demyankov to be the best definition. “Discourse is an arbitrary fragment of a text, more than one sentence or independent part of a sentence. Often (but not always) concentrated around some basic concept. Creates a general context that describes moving people, objects, situations, times, and actions.”²

In linguistics, there is a term called euphemization. This term defines the process of studying the formation of euphemisms. Euphemisms are one of the phenomena that play an important role not only in the development of language, but also in the development of culture. Although euphemism occupies a place at the lexical level of the language, it represents a complex linguistic phenomenon that demonstrates structural diversity. Euphemism, derived from the

¹ Фуко М. Археология знания / М.Фуко. – Киев: Ника – центр, 1996.–С.207.

² Степанов Ю.С. Язык и метод. К современной философии языка/Ю.С.Степанов. – М.: “Языки русской культуры”, 1998. – 784 с.

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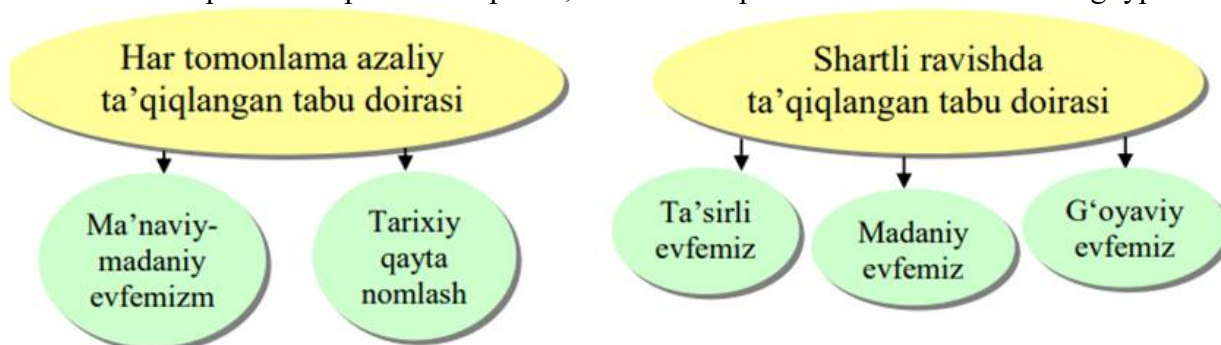
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<https://www.researchgate.net/search/publication?q=worldly%20knowledge>

<https://journalseeker.researchbib.com/view/issn/3060-4923>

Greek words euphemismos, eu - good and phemi - I speak, is the use of emotionally normative synonymous words or word combinations instead of rude, vulgar words used in relation to people. When expressing in a language, it is a discourse service similar to the service of a "mysterious veil" that prevents and prevents violations of the etiquette of speech culture.

Scientific analysis. Euphemism is a complex linguistic phenomenon that has long attracted the attention of researchers, but not all its aspects have been fully studied. Until now, there are no generally accepted clear criteria for the definition of euphemism, there is no consensus on the boundaries of euphemism and the classification of euphemization methods. However, euphemisms have existed in human speech since ancient times [4] L.V. Artyushkina, studying the semantic aspects of euphemistic speech, classified euphemisms into the following types: ³:



I.V. Arnold wrote a brief review of the lexical meaning and definition of euphemism in English, the fact that euphemism has long attracted the attention of scholars, and later, for ethical norms, for example, the name of Allah was euphemized in the form that exists in every religion [22]. For example, in English, instead of the word die (о́лмок): to pass from this world, to pass from the world, to pass away, to close one's eyes, and also instead of the word "о́лик" (dead), euphemisms such as: deceased, may they rest in peace, passed from the world are used to make speech attractive and reduce its negative impact on the listener.

According to A.M. Katsev, linguistic taboo "served as a powerful tool in the process of its creation" [5], that is, taboo is considered an important factor in the emergence of euphemisms. In English, the term "euphemism" was first mentioned in 1656 by T. Blount in his work "Glossography", where this word was interpreted as a linguistic phenomenon with the meaning of "a good or positive interpretation of a bad word" [6].

In linguistic terms, taboos and euphemisms began to be studied from the end of the 19th century. A. Mayo, studying the linguistic features of taboos and euphemisms on the example of ancient languages, defines this process as a change in the semantics of words. Taboos and euphemisms began to be widely studied in the 60s-80s of the 20th century in the studies of S. Vidlak, D. Keeney, D. Lawrence. Later, E. Partridge, A. Richard Spears, J.S Neaman, C. Silver, D. Oaks, K. Allan and others. Lexical materials from this period were organized and reflected in special dictionaries⁴.

In English lexicography, euphemisms are included in explanatory dictionaries. Although there are discrepancies in the theory of taboos and euphemisms, their common features and characteristics have been identified. Taboos and euphemisms have been partially studied by many Turkic peoples, in particular, by Kazakh, Turkmen, Altai, Azerbaijani, and Uzbek linguists.

³ Артюшкина Л. В. Семантический аспект эвфемистической лексики в современном английском языке: дис. ... канд. филол. наук. М., 2002.

⁴ Xurshida Qodirova. O'zbek tilida evfemizm va disfemizm. [Matn] : uslubiy qo'llanma. – Toshkent: Bookmany print, 2022. – 118 b. ISBN 978-9943-8127-7-2

Among them, we can cite the monographs of such linguists as S. Altayev, N. Ismatullayev, and N.M. Jabbarov. Of these, it is necessary to highlight the candidate's dissertation of the Uzbek linguist N. Ismatullayev. In his research, the author collected information on taboos and euphemisms, reacted to them, summarized them, and came to certain conclusions [7]. This research is one of the works that gave a new look to the problem of euphemism not only for Uzbek linguistics, but also for all Turkic linguistics. Many Turkish scholars have also cited this study as a basis when studying the phenomenon of euphemism in the language.

Euphemism has the function of softening the meaning of a word. The following scientific interpretation of euphemisms is given in the sources: "With the development of the language, its euphemistic layer also develops. New forms of euphemism arise on the basis of new morals and new worldview standards. There are also euphemisms that arose in the language due to the requirements of a specific speech situation, the meaning of which is often clarified through the text. For example, in the sentence "Until we hand over the water to the owner," said Nigor, "it seems that it will not be poured" (A. Qodiriy), from the point of view of speech etiquette, instead of the phrase "to give to the land", a euphemism is used in the form of "to hand over to the owner". Euphemistic units are widely used in speech. Lexicographic studies also emphasize that euphemisms make up a significant part of dictionaries. "A euphemism is a neutral word or descriptive phrase devoid of emotional coloring, which is mainly used to replace rude or inappropriate words and phrases" [2].

Euphemism is manifested in the relationship between language and thought. With the help of euphemisms, the conversation of interlocutors is organized in a sincere and gentle way [3].

A. Omonturdiyev noted euphemism as an object of research in stylistics as a topical issue that needs to be resolved. The scientist has studied the euphemistic foundations of Uzbek speech more extensively than others. He believes that euphemisms should be studied from an etymological, socio-cultural aspect. He was the first to emphasize the need to divide speech units contained in euphemisms into euphemisms and paid attention to general and specific methods of expression according to their level. This research of a classification nature can provide more practical information about euphemistic units in the Uzbek language [8].

Over time, the development of language, the solution of global problems, the elevation of stylistics to the status of oratory, including the fundamental study of the speech of all branches of professional speech - herdsmen, hunters, farmers, lawyers, journalists, diplomats, bakhshi, doctors, wrestlers, sows, weavers, tailors, blacksmiths, etc., in particular, problems such as recording their euphemisms, are required by the time, and A. Omonturdiyev, in his doctoral dissertation entitled "Professional Speech Euphemisms", which is dedicated to the description of euphemisms specific to a specific field, that is, euphemisms specific to herdsmen's speech from an ethnolinguistic point of view, studied euphemisms in the speech of herdsmen, in particular, those that arose in connection with the life, lifestyle, worldview, customs, traditions, and rituals of herdsmen. Also, B. Orinbayev, in a number of his works, expressed valuable ideas about the phenomenon of euphemism in connection with his study of colloquial speech [10].

In the research works of other linguists, occasional thoughts are expressed about euphemism. For example, H. Shamsiddinov expresses his views on euphemistic functional-semantic synonyms of words, while A. Mamatov in his doctoral dissertation specifically touches upon the euphemistic and dysphemetic formation of phraseologisms. Also, in some works related to the artistic language, attention is paid to the euphemistic meaning. In particular, the scientist Z. Kholmanova, who specially studied the lexicon of the "Boburnoma", expressed some thoughts about the euphemisms used in it [9]. The scientist emphasizes that the euphemistic expressions in the "Boburnoma" give a reasonable idea of the semantic composition of the lexicon of

the old Uzbek literary language, its emotional-expressive properties, the linguistic skill of the author, and the method of artistic depiction. The work analyzes the euphemistic units of the concept of death and describes its forms used for certain semantic and stylistic purposes.

In the dictionary "Polite Words: Euphemisms" published by American linguists Rawson, J.S. Newman, C.C. Silver (1983), the author touched upon all aspects related to English euphemisms, divided euphemisms into types, and at the same time conducted detailed research on the origin and ways of using each euphemism. This dictionary is considered the most important and valuable scientific literature among the works on English euphemisms. The theories they created served as the basis for the study of English euphemisms, and the results of the study of English euphemisms have an invaluable place for the study of Korean euphemisms [22].

If we turn our attention to the issue of classification of euphemisms, each of the linguists who have studied the phenomenon of euphemism has tried to implement its classifications based on its various features to one degree or another. Since the phenomenon is as diverse as other linguistic units, these classifications focus on different aspects of euphemisms, and the results obtained are also different. It should be noted that although these differences seem contradictory, they actually complement each other. Russian linguist R.A. Budagov [20] proposes dividing euphemisms into two large types:

a) artistic language euphemisms;

b) various slang euphemisms. The first type includes euphemisms that arose on the basis of the desire not to express a rude word (for example, the euphemism "почтный возраст" used instead of the word starosty).

R.A. Budagov separately groups contextual euphemisms. They are relatively more perfect and are based on the character of the person expressing the thought and the textual conditions. Y.P. Senichkina calls contextual euphemisms occasional euphemisms. They constantly occur in speech and meet all the requirements of the euphemism phenomenon, but do not have a ready-made form. Usually, such euphemisms are figurative and metaphorical in nature. This type of euphemisms did not go unnoticed by A.M. Kasev. In his opinion, occasional euphemisms have a strong euphemistic effect (color). They are not introduced into a new form. Y.P. Senichkina, along with occasional euphemisms, distinguishes the following categories: euphemisms that have their own pattern in the language and are known to the expresser, euphemisms whose origin is unknown to the expresser (associated with a person or thing-event), as well as historical euphemisms and dysphemisms [21]. The bulk of the classifications is thematic. In this regard, the classification made by R. Holder is noteworthy. He divides euphemisms into 60 subclasses in terms of lexical and semantics. This classification indicates the diversity of the denotative content of euphemisms [22].

The classification of the phenomenon under study has not escaped the attention of Uzbek linguists. N. Ismatullaev [16] divides euphemisms into 5 large groups:

1) euphemisms associated with taboos (names of poisonous insects; names of wild animals; names of diseases; husbands and wives not mentioning each other's names; euphemisms found in women's language);

2) euphemisms related to heresy, heresy;

3) euphemisms used instead of words and expressions that are rude and inconvenient to pronounce;

4) slang euphemisms used for speech vulgarity, arrogance and religious purposes;

5) stylistic euphemisms.

The classification of expressions into thematic groups is reflected in the scientific work of A. Omonturdiyev [18]:

- 1) euphemistic means related to family formation;
- 2) euphemistic means related to immorality;
- 3) euphemistic means related to intimate relationships;
- 4) euphemistic means related to address;
- 5) euphemistic names of human organs and clothing related to them;
- 6) euphemisms related to physical defects;
- 7) euphemisms related to nutrition and its digestion;
- 8) euphemisms related to negative human activities;
- 9) euphemisms related to certain customs and traditions;
- 10) euphemisms related to the concept of old age;
- 11) euphemisms related to death.

In addition, the scientist divides euphemisms into 7 groups in his doctoral dissertation.

I. According to the degree of manifestation of reality: 1) unspeakable, forbidden to say EV; 2) EV associated with fear, bad news or death; 3) EV, which can be named, but does not comply with speech ethics.

II. According to semantic-grammatical formation: 1) linguistic; 2) speech.

III. By the degree of expressiveness, colorfulness, originality: 1) individual; 2) occasional.

IV. By the method of expression of meaning: semantic.

V. By the role in the formation of the euphemistic layer of the language: 1) rhetorical; 2) pronominal.

VI. By the means of expression: 1) verbal; 2) non-verbal: a) implicative; b) kinetic.

VII. By the use of non-literary language means: argo-symbolic euphemism: a) general speech; b) private speech.

In the process of research, we have seen the following examples of euphemisms in non-Qardoq languages:

During the research, we came across the following examples of euphemisms in non-native languages:

T/r	Inglizcha misollar	O'zbekcha variantdagi misollar
1	Pass from this world	olamdan o'tmoq
2	To move away from the truth	haqiqatdan uzoqlashmoq
3	A long illness	uzoq davom etgan kasallik
4	Venerable, respected elder	nuroni
5	Economically disadvantaged	iqtisodiy jihatdan nochor
6	Elderly	keksa
7	Afflicted	xastalangan
8	Naive	sodda
9	May they rest in peace	rahmatli
10	To change work place	ish joyini o'zgartirmoq

Thus, the above classifications show that there is no consensus on the classification of euphemisms, and that each linguist makes a classification based on the object of research.

It seems that euphemism has been studied more widely in Uzbek linguistics than dysphemism, and to date, the features of euphemism as a more speech layer have been systematically studied by the above-mentioned scientists.

Conclusion.

Euphemisms in non-related languages have their own discursive characteristics. Their use depends on the cultural, social, and communicative context. Euphemisms are not only a means of avoiding uncomfortable topics, but also play an important role in the successful implementation of communication, improving social relations, and reflecting cultural characteristics. For linguists, especially sociolinguists, this topic serves as an important source for studying and analyzing. Euphemism is associated with the development of traditions, cultural level, aesthetic taste and ethnic norms in peoples. With the development of language, its euphemistic layer also develops. New forms of euphemism arise on the basis of new morals and new worldview standards. There are also euphemisms in the language that arose due to the requirements of a specific speech situation, the meaning of which is often clarified by the text.

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