



A STUDY OF PRAGMATIC DISCURSIVE ASPECTS OF EUPHEMISMS IN ENGLISH AND UZBEK LANGUAGES

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Abstract

In this article, the author conducted research on the pragmatic discursive aspects of euphemisms in English and Uzbek languages. Compares and analyzes euphemisms in two languages.

Key words: euphemism, pragmatic aspect, linguistic language, multilingual dictionaries.

Абстрактный

В данной статье автор провел исследование прагматических дискурсивных аспектов эвфемизмов в английском и узбекском языках. Сравнивает и анализирует эвфемизмы в двух языках.

Ключевые слова: эвфемизм, прагматический аспект, языковой язык, многоязычные словари.

Annotatsiya

Ushbu maqolada muallif ingliz va o'zbek tillarida evfemizmlarning pragmatik diskursiv aspektlari tadqiqi bo'yicha ilmiy izlanishlar olib borgan. Ikki tildagi evfemizmlarni qiyoslaydi va tahlil qiladi.

Kalit so'zlar: evfemizm, pragmatik aspekt, lisoniy til, ko'p tilli lug'atlar.

The term euphemism (from the Greek "ei" - "good", "phemi" - "I say") since the time of the ancient Greeks, it has been used to identify a stylistic trope that plays the role of verbal softening. In the Dictionary of the Uzbek Language by S. I. Ozhegov, euphemism is defined as "A word or expression replacing another, inconvenient for a given situation or rude, obscene, for example, "stupid" instead of "fool"". The creators of the "Linguistic Encyclopedic Dictionary" refer to euphemisms "... emotionally neutral words or expressions used instead of synonymous words or expressions, pre being put to the speaker as indecent, rude or tactless." The dictionary also defines dysphemism, which means "replacing an emotionally and stylistically neutral word with a more rude, dismissive, etc.". A similar interpretation of the term euphemism is found in modern dictionaries created in English-speaking countries. For example, in the Cambridge International Dictionary of the English Language, the term "euphemism" is defined as follows: "(the use of) a word or phrase used to avoid saying another word or phrase that is more forceful and honest but also more unreasonable or offensive" [1]. In the "New Oxford Thesaurus of the English Language" we find the following definition of the term: "Polite term, substitute, mild alternative, indirect term, understatement. underplaying, softening, politeness, genteelism, sou term". Thus, in general, euphemism is a substitute for a word or expression of a rude, unacceptable for one reason or another by a word or expression of a soft or veiled connotation. From the point of view of the diachronic approach, the phenomenon of euphemization has been defined by many linguists as taboo. Among primitive people, taboo is a prohibition as a defense against supernatural

forces. For people with a developed culture, euphemism has nothing to do with taboos, but is dictated by social norms, moral tact and etiquette. Each language community has concepts that are considered "unsuitable" for polite communication. To such concepts of using euphemisms: These include the concepts of death, sexual relations, physiological processes, etc. At the same time, communicative needs often force the use of such concepts. In these cases, instead of words and expressions that are rude or offensive, their substitutes are used - words or expressions that soften unacceptable concepts or phenomena. If such usage becomes normative, a euphemism arises. Over time, this substitute under the influence of the "non-personal" concept may receive the status of a taboo and be replaced by another, more "decent" language unit. An example is similar- This change is given in the monograph of Professor A. Yukera "History of English and English Historical Linguistics": "The word "lavatory" for example, originally referred to a vessel for washing. In the twentieth century, it came to be used for a room that is fitted with such a wash basin but also with a water closet. But the word lavatory has already been replaced again by words such as toilet. This word originally referred to 'the article required or used in dressing; the furniture of the toilet- table; toilet-service" (OED, "toilet"). It was also used to refer to the action of getting dressed and eventually to the room where this happened. Today, the term toilet has become associated with its new referent to such an extent that it is often replaced by other euphemisms such as bathroom, restroom (both American English), cloakroom (British English) or by even more evasive phrases, such as 'to wash one's hands' [2]. Another example presented in the same monograph is the word "sick". In English, this adjective is used to describe a sick person, physically or mentally. Physically sick people are often prone to vomiting, so to avoid using the "

unpleasant" term "vomit" with the meaning "to vomit", people used the word "sick". Over time, the meaning of the word has changed and acquired an additional meaning - "vomit" [3].

Scientists identify several reasons:

1. Taboo related to prejudice. For example, the devil "devil" received such euphemistic addresses as "deuce". "dickens" "God ... Dear me!" "Oh, My" "Good gracious!", "Golly", "Gosh!".
2. Social and moral taboo, for example: "spit" -- "expectate", "pantalons" "nethergarments", "trousers"- "inexpressibles, inexplicables, indescribables, unmentionables, unwhisperables, one's mustn't-mention-'ems, one's sit-upons, drawers, pants".
3. The need to mitigate painful, sad news, unpleasant news, for example: "to die" -- "to pass away, to be no more", "foolish" -- "unwise", "pawn-shop" "loan-office".
4. The use of so-called "scientific" words that sound less familiar, hence less offensive, for example: "over-eating" ... "indigestion" "to eat" ... "to refresh oneself", "cemetery" - "memorial park". In linguistics, euphemisms have been studied since the XIX century. At the end of the nineteenth century, the German scientist G. Paul presented their well-known theory of semantic changes. Works of A. Meyer, who studied taboos and euphemisms in general, attracted the attention of scientists to this phenomenon in the first half of the XX century (quoted by: [9]). But only in For ten years they have become the object of close attention of scientists. Scientists are generally unanimous in defining the nature of evfemisms. Euphemia is considered as a complex and multifaceted linguistic phenomenon that has three interrelated aspects: social, psychological and linguistic proper..The social aspect is the underlying social euphemisms, namely moral and religious motives, under the influence of which the direct names of a number of objects and phenomena that have a negative

(pejorative) assessment are replaced by other, more acceptable designations. Speaking about the social aspect, we cannot fail to mention the ideas of the well-known linguist A. Ross. Probably the most widely known attempt to consider the va in terms of their social prestige It was undertaken by this British scientist in an article published in 1954. His ideas were popularized by the novelist Nancy Milford, and the terms "U" and "non-U" became widely known. "U" was used to mean "for use by the upper class", "non-U" - for other types of use. The idea was to draw attention to how words can separate people of higher society (or those who aspired to join high society) from people of lower strata of the population. "Since the 1950s, of course, society and usage have profoundly altered; but many of the words considered to be U and non-U in those days still carry noticeable social overtones... Some of the U/non-U distinctions have been a source of debate for decades/ The question of whether we should call females ladies or women, and males men or gentlemen, is still raised today - just as it was over a century ago' [3]. It is quite natural that if the direct name of an object or phenomenon is characterized by a negative assessment, it also causes negative emotions (shame, fear, disgust, contempt). When a new designation appears, the emotion evoked is neutralized and there is a softening of the statement accompanying the euphemistic substitution. This is the psychological aspect of euphemism. The most important is the linguistic aspect. It is necessary to distinguish between two indicators of the euphemization process, speaking about the linguistic aspect. The first is the determinant of some negative object or phenomenon, the direct designation of which is tabooed in a certain period of time. The second determinant is related to the indirect nature of not which reclamation designations. For example, the euphemism "to go to the next world, to go to the next world" ("to die") denotes a process that causes negative emotions in people (no one knows what awaits him or her in a "better world", that's why all people are afraid of death). In this example, we see the first determinant. The expression "to go to the next world, to go to the next world" is also characterized by the indirect nature of the indirect designation, which can be considered neutral or even reclamation. The authors of the "Lexicology of English language" note that there are euphemisms neutral in style and stylistically colored. "Basically, euphemisms differ in solemn-sublime stylistic coloring, familiar colloquial, as well as vulgar" [4]. Later, stylistic differences led to the identification by some researchers of a group of dysphemisms. Linguists agree that euphemisms are extralinguistic in their nature. However, at present, scientists are faced with a large number of questions that show disagreements regarding euphemization, the leading criterion of euphemism (meaning of the name and euphony, refined- forms), specific spheres of representation, stylistic attribution, the use of euphemisms in speech, etc.).

Linguists study different types of euphemisms as components of lexical systems of different languages. Phraseological euphemisms. we have not yet been the object of close attention of modern scientists, at least there are no major monographic works devoted to the study of this phenomenon. In general, the language taboo and the process of creating euphemisms are typical phenomena for various nations, including English and Russian. At the same time currently, there are only a few special dictionaries, and in English-speaking countries these dictionaries appeared at the end of the XX century, in Russian - only in 2008: "A Dictionary of Euphemisms" [5], "The Wordsworth Book of Euphemisms: the Hilarious Guide to the Unmentionable", "Dictionary of Euphemisms of the Russian language" [6]. In other phraseological and explanatory dictionaries, such words and expressions are marked

"euphemism", "euphemism" or "euphemism" (which is not found in all cases), the creators of phraseological dictionaries use these marks very sparsely. In Uzbek linguistics there are only a very limited number of dissertations devoted to the study of euphemisms, these are the PhD thesis of N. V. Tishina "National and cultural features of euphemism in modern English and Russian" [6] and the PhD thesis of T. V. Boyko "Euphemism and dysphemism in the newspaper text". The first dissertation is devoted to the comparative study of the euphemisms of medical and pedagogical discourses. The object of research in T. V. Boyko's PhD dissertation is euphemisms and dysphemisms in the modern English-language newspaper text. Special interest in it causes a distinction between euphemisms and related phenomena. For example, T. V. Boyko distinguishes between euphemisms expressed by slang expressions and slang proper. Slang euphemisms paraphrase words with negative evaluation and are used to neutralize the negative pragmatic effect in perception, for example, "the little house" instead of "toilet". The article also identifies the so-called stylistically neutral or "erased" euphemisms registered in dictionaries and originally appeared as replacements for the names of God, devil, crimes, diseases, sins, body parts, etc., and stylistically marked euphemisms, which are, as a rule, occasional euphemistic substitutions. E. P. Senichkina points out four mandatory signs of euphemisms: the meaning of an undesirable denotation, semantic ambiguity of euphemism, which allows to reduce or "soften" the negative evaluation of the denotation, improvement of the character of the denotation in comparison with the substituted word or combination, and the formal nature of the improvement of the denotation. The author also identifies four types of euphemisms in the glossary: historical, euphemisms by origin, linguistic and functional euphemisms, and the maximum degree of euphemization, from her point of view, are occasional euphemisms formed in the process of speech. E. P. Senichkina also identifies de-euphemisms, by which she understands linguistic units that have lost their euphemistic function and acquired a negative new assessment, such as "bum", "alphonse", "cortir", etc. Now let's turn to the definition of phraseological euphemisms. A small section in the monograph by A. N. Ba is devoted to the study of euphemisms of idioms - ranova and D. O. Dobrovolsky. When describing the discursive characteristics of the author's idioms, the marks of euphemism ("euphemism") and disf. ("dysphemism") to the number of register operators. "... the euphemism characterizes two main classes of idioms: 1) idioms used instead of full-fledged ones, and 2) idioms used instead of taboo nominees" [7]. The authors of the monograph note that the euphemisms of the taboo, i.e. euphemisms belonging to the second group, primarily belong to the taboo death and sex, tabooed in European culture. At the same time over time, when indirect nomination becomes acceptable, "it is no longer perceived as an attempt to avoid direct nomination of a taboo entity. By virtue of this, idioms of the DEATH field such as give your soul to God, the lord has cleaned up (someone), go to a better world, close your eyes forever, order you to live for a long time are not labeled as euphemisms. At the same time, idioms such as "cargo 200", "black tulipan" refer to euphemisms, since they are perceived as an attempt to get away from the direct nomination of a taboo entity due to the fact that they use a new neo-Jewish designation" [8]. In our study, the "new unexpected designations" of a number of taboo entities, and the so-called "stylistically erased" euphemisms such as "give your soul to God" are subject to analysis, since both the first and second correspond to the basic principle of euphemization ... mitigation, replacement of something rude, obscene or unacceptable in society and use instead of taboo- no concepts. At the same time, we note that the distinctive features of

phraseological-The following euphemisms (as well as phraseological units) are: reinterpretation of meaning, separateness, stability (lexical and grammatical) with the possibility of contextual transformations, [9]expressiveness and emotiveness. For scientific research, phraseological units- euphemisms are of considerable interest, being indirect designations of fairly typical and common phenomena of everyday life. The fact that they are reinterpreted units of language also "contributes" to the importance of their detailed study. From the point of view of semantics, everything is considered. The FE used in the Russian language were divided into several phraseosemantic groups, the most important of which are:

1. FE, denoting death and related phenomena, in other words, phraseological units-euphemisms associated with the concept of death: "to breath one's last (one's last breath, gasp)", "to go the way of all flesh", "to kick the bucket", "to hop the twig", "to join the majority", "to be no more", "God's acre", "give your soul to God, give your soul to God" (obsolete), "order (command, command) to live long", "to go to the forefathers, to go to the forefathers", "to depart from this world" (obsolete), "close your eyes" (obsolete), "go into oblivion, go into oblivion" (book), etc. Religious and moral factors are the driving force behind the appearance of FE. The fear of death, the desire not to cause pain to a person who has suffered a loss, the expression of kindness and politeness can be considered an emotional database of FE. The considered group is quite numerous. At the same time, this group includes not only glaring phraseological units euphemisms that characterize the very process of transition "to another world", i.e. with the meaning "to die, to die", but stable expressions denoting and other concepts of the concept of death: "not to be long for this word" - "there is not much left to live; = not a tenant in this world", "the sands are running out" in the second meaning "ko- nez, the hour of death is near, life is coming to an end; = breathing hard", "the days are numbered of whom, whose" - "left to live for a very short time", "to breathe on incense" - "to be close to death-"will not breathe much (for a long time)" (simple) "will die soon", "Christ's bride" in the second meaning "about a dead girl", "blessed (unforgettable, bright memory)" (obsolete.) "the deceased, the deceased, who is remembered with respect, reverence, love", "sleeping an eternal (unawakened) sleep" "dead, dead. Usually about a long-dead person," etc.

2. Phraseological euphemisms that characterize social evil, crimes, human vices. These vices include, first of all, drunkenness: "to kiss the cup", "to have (take) a drop", "to have one too many", "to have a few" "under the influence", "under the influence", "under the steam" (simple), "under the degree" (simple.), "with a fly " in the head >" (simple.), "to lay (fill) for a gal- knock" (simple.)[10], etc. The peculiarity of this group is the presence of phraseological units- euphemisms that characterize such "death-such sins as murder and suicide, which have been attributed to the most serious human crimes from time immemorial. At the same time, these phraseological units can also be attributed to the concept of " death", thus, they serve as the unifying beginning of these two phraseosemantic groups. Here are a few examples: "to send somebody to glory", "to send somebody to kingdom-come", "the Duke of Exeter's daughter", "to lay hands on someone, to lay hands on someone" (obsolete), "to rule someone to the next world, to send someone to the next world", "to throw someone into the dust, to bend someone into the dust", "to commit suicide (with life)", "to let "yourself" a bullet in the forehead, to put a bullet in the forehead". Moral principles serve as a social determinant of phraseological units -euphemisms of this rather numerous group. Social and human sciences have always been a rich source of creation of such FE[11].

3. Euphemisms denoting poverty, difficult financial situation: "to be in Queer Street", "to live from hand to mouth", "not to have a shirt to one's back", "not <to have> a penny to bless oneself with", "without a penny to one's name", "to keep body and soul together". "to make <both, two> ends meet", "whose wallet is empty" (razg.), "eat acrid and <wild "honey" "whistling (whistling) in ku- lak" (simple), "making ends meet, making ends meet", "barely (barely) breathing" (obsolete) (in the first meaning), "the wind whistles in the pockets (pocket) of whose, from whom[12]," etc. Poverty has always been a very unpleasant and undesirable phenomenon, especially in English society. It is not surprising that poor people have always tried to hide their poor financial situation by "inventing" indirect names for this. In comparison with the first phraseosemantic group of euphemisms, there is a very small number of obsolete units in this group. sic in Uzbek.

4. Phraseological euphemisms referring to mental and physical disabilities, while the absolute majority of phraseological units refer to the designation of mental disorders: "to be out (take, leave) of one's senses", "to be off one's nut", "to go nuts", "soft (touched, weak) in the head", "a strange bird", "a weird (strange) card (duck)", "not everyone has a house", "knocked with a dust bag", "killed by God (killed)", "to lose (solve) the mind (reason)", "yellow house" (obsolete). "to be touched (damaged) by the mind (reason, brains)", etc. Mental and physical shortcomings cause a feeling of pity, and sometimes disgust[13]. Therefore, it is not surprising that there are FE in the language related to this group.

5. FE, denoting conditions or actions from the field of physiology, including the designation of a naked person: "to pay a call", "a call of nature", "in the straw", "in a (the) family way", "in nature's garb", "not a stitch on", "in a state of nature", "in one's skin", "ha yard" (simple), "in Eva's costume", "in what the mother gave birth to" (simple), "in kind" (outdated), "in inte- res (in happy, in such a) position"(obsolete), "went to Riga", etc. Interesting for- to mark that the polysemic phraseological unit of the English language "not (without) a stitch to one's back" is a phraseological unit -a euphemism in both meanings: 1. absolute-but naked; 2. very poor. The physiological functions of the human body, the state of pregnancy, the lack of clothing on a person are considered inappropriate or "unworthy to talk about them" in a decent society according to the moral principles that exist in this society.

6. Phraseological euphemisms relating to the sexual sphere: "a lady of easy virtue", "alight(easy)woman", "arealbattleaxe". "a house of ill fame", "to make love" (in the second meaning), "lady of the demimonde" (book), "lady with camellias", "Babylonian whore", "victim of public temperament", "lost, but sweet creature", "house of patience- mosti" (obsolete), "walk hand in hand, go hand in hand" (in the second meaning), etc. As the results of the analysis have shown, we observe the coincidence of the main phraseosemantic groups of phraseological units-euphemisms in the two languages being compared[14]. The differences are in the quantitative content of phraseosemantic groups and in the stylistic and temporal- the degree of attribution of the studied units. Thus, in the Uzbek language there is a large number of obsolete phraseological units. Thus, we can talk about the predominance of isomorphic phenomena over allomorphic ones.

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