



ANALYSIS ON CULTURAL CONNOTATION OF ENGLISH AND UZBEK EUPHEMISMS FROM SOCIOLINGUISTIC PRESPECTIVE

Khujanazarova Hosiyat Kamoliddin qizi

Master's Degree Student, National university of Uzbekistan

Named After Mirzo Ulugbek

Shoira Yusupova Batirovna

Associate Professor, National university of Uzbekistan

Named After Mirzo Ulugbek

Abstract

The present article highlights the cultural specifics of euphemisms by the help of sociolinguistic outlook. There are a large number of euphemisms in English and Uzbek. However, via comparing and analyzing euphemisms in different fields, such as old age, death, family relationships, occupation, and etc., in these two languages, it can be seen that there are some differences. Although euphemism is a common phenomenon in various languages, the social customs, historical development, and the culture of Uzbek and the West is different. There are obvious differences in many aspects such as traditions and values. It is reflected that the use of euphemisms and cultural connotations are not the same. Euphemism faithfully reflects the cultural characteristics of a nation.

Keywords: Sociolinguistic view, national-cultural specificity, euphemisms, euphemization.

Introduction

Generally, analyzing language events from the sociolinguistic point of view and their linguistic features based on culture suggests examining the correlation between language and society, issues of various categorization of the reality and issues of language influence on people's behavior (influence of activity patterns categorized in verbal form and existing in the form of intellectual operations on relevant activity). The people who are from different ethno-cultural community perceive the social realm differently, categorization of facts and course of events of the real world can be various for different nations, which is related to specifics of life activity of a particular nation and to the existence of certain stereotypes determining the processes of perception and interpretation. As it is known, the English people, under the influence of European culture, that is, Protestantism, certainly have their own





national character. On the other hand, the Uzbek people are influenced by Eastern culture and Islam have a unique national ethnic character. These national and cultural characteristics are reflected in the speech of both people through the expression of their feelings.

Literature Review

Obviously, euphemisms are common in various languages and are widely used in all aspects of life, such as politics, economy, culture, and religion. Euphemism, an important part of vocabulary, is closely related to social culture as it emerges. It is like a mirror that clearly reflects the cultural characteristics of language. Therefore, the interest of researchers in the problem of euphemization has increased recently. It has become the object of numerous studies by Uzbek linguists and foreign scientists. This issue was studied from the standpoint of various linguistic approaches and directions: functional-semantic, pragmatic, stylistic, gender and discursive. Within the framework of the functional-semantic approach, thematic classifications of euphemisms were developed by (A.M. Katsev, L.P. Krysin, B.A. Larin, V.P. Moskvina, E. Partridge, Ch. Kapu, A.Zh. Omonturdiyev), methods the formation of euphemistic expressions (A.M. Katsev, V.P. Moskvina, E.I. Sheigal, V. Warren, A.J. Omonturdiyev). From the point of view of pragmatics, euphemization was seen as a way of maintaining the appropriateness of speech (V.P. Moskvina). Within the framework of stylistics, such issues as the stylistic affiliation of euphemisms, as well as the functioning of euphemistic vocabulary in various styles of speech were solved (I.R. Galperin, V.P. Moskvina, E.P. Senichkina). Euphemism has also been studied in the framework of gender (G.A. Vildanova), discourse linguistics (E.I. Sheigal) and comparative linguoculturology (Alimzhanova G.M.). However, despite the large number of works devoted to euphemism, many related issues remain unresolved, in particular, the question of the difficulties in comparing euphemisms in the context of bilingualism.

Main part

Different contexts demand widely different vocabularies when addressing sensitive issues that may cause a feeling of pain for others; in this case, it is important to choose words and expressions that avoid naming things directly. This is the purpose of euphemism. Euphemism is a lingual phenomenon existing in human society. It plays an important role in facilitating social interaction. So, the essence of euphemism lies in the use of inoffensive words or phrases instead of offensive or harsh ones, i.e. taboo-words. The word euphemism is defined as mild, pleasant





words, roundabout expression that are used instead of harsh or blunt or direct words. In other words, euphemisms are words with meanings or sounds thought somehow to be nicer, cleaner or more elevated and so used as substitutes for words deemed unpleasant, crude or ugly in sound or sense (Wilson, 1993) [1]. The word 'euphemisms', it is derived from Greek. The prefix 'eu-' means 'good, well'; the stem 'pHEME' means 'speak'; the suffix '-ism' means 'action or result'. The word means 'speaking well of...', 'good speech', 'to speak favorably' and 'words of good omen'. So, euphemism is seen as alternatives to dispreferred and indelicate word or expression with softened ones; a way of describing an offensive thing by an inoffensive expression; a mild name for something disagreeable (Allan and Burridge, 1991). [2]

Much has been done in the twentieth and twenty first centuries about the problems of euphemic lexicon or its related to other language phenomena. For example: G. Paul, R.O. Shor, B.A. Larin, L.P. Krysin, A.S. Kurkiev, E.P. Senichkina and others. A. Reformatsky believes that euphemistic units used instead of taboos are associated with ethnic development. He says that taboos are caused by superstition, and euphemisms are used to hide their names. He divides the phenomena of euphemisms into the following groups:

- 1) changing the names of countries, cities, enterprises, military units and some legal entities to symbols like (X (eks)) at the request of military diplomacy;
- 2) in order not to pronounce the names of diseases that are dangerous from an ethical point of view of diseases, it is necessary to replace them with abbreviations, symbols and Latin terms (tuberculosis - to be specified);
- 3) euphemisms that are used to hide speech words and phrases (abduction-purchase) in the speech of a thief [3].

A.S. Kurkiev divides euphemisms into five groups [4]:

- 1) euphemisms based on superstition (cold - bad);
- 2) euphemisms arising from the feeling of fear (die-fly away, go away);
- 3) mercy euphemisms (mentally retarded);
- 4) euphemisms that have arisen on the basis of shyness (illegitimate children - a wicked child);
- 5) euphemisms based on politeness (old age).

According to the English linguists K. Allan and K. Berridge, euphemisms can be studied by dividing them into two groups: sweet conversations (speak politely, hide guilt, avoid words that hurt the soul) and deception (hypocrisy: mainly in the military sphere, espionage, not disclose political and state secrets). [5]

V.P. Moskvina classifies euphemisms, dividing them into six groups [6]:





- 1) changing the name of objects that cause fear;
- 2) replace the definition of unpleasant hateful objects;
- 3) replace obscene language (everyday);
- 4) change the original names so as not to be afraid and not surprised by others;
- 5) disguise the true meaning;
- 6) replace the name of the organization and the position in which the status is low.

In Uzbek linguistics, the term “euphemism” was coined in 1963-1964 by N. Ismatullaev's dissertation "Modern euphemisms in the Uzbek language." In 1997, A. Omonturdiev extensively studies euphemism as a "subject that needs to be addressed as a subject of methodological research" and explores the basis of euphemisms of Uzbek speech. Linguist M. Mirtojiev's monograph "Semasiology of the Uzbek language" pays special attention to the relationship between the phenomena of taboo and euphemism, the history of their study. The scientist argues that euphemistic meaning is a derivative meaning, that derivative meanings are formed in metaphorical, metonymic ways, and that euphemistic meaning does not emerge on the basis of synecdoche and function. It should be noted that euphemisms have been approached by linguists from different angles. For example, H. Shamsiddinov comments on the euphemistic functional semantic synonyms of words, while A.E. Mamatov focuses on the euphemistic and dysphemistic formation of phraseologies in his doctoral dissertation. Some works on literary language also focus on the euphemistic meaning of language units. In particular, the scientist Z. Kholmonova, who specially studied the lexicon of "Boburnoma" made some remarks about the euphemisms used in it. A. Hojiev's 1985 Glossary of Linguistic Terms defines euphemism as follows: the use of a rude, obscene word, phrase, or taboo instead of a rude, obscene word, phrase [7].

Euphemism is a mirror that reflects social psychology and cultural feature of one nation in some ways. In daily life, people are afraid of talking about the words "old", "dead", "illness" and "fat", which reflects people's fear of "old", "dead", "illness" and "fat". Avoiding mentioning them is just because of fear. Therefore, euphemistic words can be used to avoid displeasure to others or yourself. For example, Americans like to use the term “adult” to refer to the old, and the elderly can also be called senior citizen or elderly people, the elderly, etc. In addition, the expression related to the elderly is home for adults (an elderly home), an adult community. These reflect the mentality of the elderly in the United States who are afraid of aging. Similarly, for "death," people always use devious words to express. Many euphemisms expressing "death" have arisen. Common sayings are “pass away (death)”, to fall asleep, go to heaven, be gone to a better world, to be with God (with God) Wait.





Certain diseases are also often expressed in euphemism. For cancer, people don't say cancer directly, they use big "C" instead. Using "mental home" instead of mental hospital, home sounds warmer and more intimate than hospital. "Stroke" can be said to be accident. In addition, because one of the thorny problems in Western society is the current widespread AIDS, people describe sexually transmitted diseases as "social diseases". It sounds less serious. Today, obesity has become a major worry for Western civilization because of over nutrition. Obesity not only affects health, but also affects beauty. To avoid swearing, the fat man is called "weight-watcher". Some people are obese, not fat, but overweight, plump or stout, which are more pleasant.

In contemporary American society, people's ideas are reflected in people's words and deeds. Taking the profession as an example, people have decentralized the "lower" occupations in the traditional sense because of various prejudices and other prejudices, so there have been many euphemisms that express occupations. The euphemistic way of expressing a profession is to beautify the ugly and harsh profession, making it sound comfortable and pleasing to the ear. This is also the main reason for the emergence of many professional euphemisms. If the dust man sounds uncomfortable, it is replaced by "a sanitary engineer". Maid was beautified as "a domestic help", and even "a housewife" without any occupation was also known as "the house executive". This way of expressing occupation is to use analogy to compare analogy and raise people's status. Even butter also raises his worth by the name of "meat technologist".

The emergence and use of euphemism is inextricably linked to the code of conduct of a particular society, and each society has its own code of conduct. Which of them are reasonable are sensible, and clearly stated, but most of them are customary. In communication, people try to use euphemism to express things related to reproduction, excretion, privacy, etc., and avoid using vulgar words. In the Victorian era, women could not call the names of certain parts of the body. If a woman accidentally uses the words like breast and thigh, people will be stunned. In order to avoid swearing, the human breast is called "bosom" and the thigh is "log". For the same reason, the muscles of the chest and legs of animals must also be expressed in euphemism. If you are a guest at an Anglo-American home, the hostess may ask you if you cut the roast chicken: "Would you like dark meat or white meat?" Maybe you will know what it is, and it is difficult to answer. It turned out that the hostess was asking if you want chicken or chicken breast. Here "dark meat" refers to chicken legs, while "white meat" refers to chicken breast, without words such as breast or leg. Westerners regard "convenience" as the privacy of secret people, and use





concealed words to express them. The most typical example of this is the various expressions of the toilet. The United Kingdom and the United States also have different expressions. The names of the toilets commonly used by the British are “ladies” (originally a woman, referred to as a women's toilet, considered to be the most common and elegant euphemism, and no distinction of honor); corresponding to the “gentlemen” (original is Mr., referred to the male toilet). The name of the toilet commonly used by Americans is the “Jane” (originally the female name Jenny, referred to as the female toilet); and the “John” (originally refers to the man named John, refers to the male toilet. The most frequently used in the United States is the “washroom” (originally meant the restroom), refers to the toilet.) The most common euphemism used to express toilets in European countries is “WC” (water closet). Similarly, there are many ways to express the toilet, such as “wait a minute”, “do one’s business”, “visit the necessary”, “I’m going to spend a penny”, etc. [8].

A.Omonturdiyev investigated euphemistic bases in Uzbek speech. He wrote that euphemism is one of the themes that must be deeply studied as a research theme. According to A. Omonturdiyev’s point of view “ A Euphemism is like a “curtain”, paraphrased with pleasant words which are restricted to tell directly or considered to be unpleasant, bad-mannered, or makes scare in imagination and cannot be pronounced openly. In the Uzbek nation, such things as adulthood, attentiveness, non-interference, and speaking without intercourse are the norms of ethics that have become standard rules. For example, according to the custom of the Uzbeks and other people of Central Asia in ancient times, husband and wife, and the wife were not named, this phenomenon is found especially in villages. The wife and husband are called “hey, hey” while the family does not have a child. After the birth of the child, the spouses call each other by the name of the first-born, as it is indecent and respectful to call by their proper names. For example: it is shame to call husband with his name in front of others, so that instead of it “dadajonisi” (father of my children), with the name of the eldest child, “turmush o’rtoq” (companion during my life), “jufti halolim” (my halal couple). Wives also have several euphemistic words as : “onasi” (mother of my children), “rafiqam” (my beloved), “bollarim” (my family), “turmush o’rtoq” (companion during my life), “jufti halolim” (my halal pair). English males call their wives as “my sweetest” or “my sweetie”. Mother in-law is called as: “oyijon”, “ayajon” (my dear mum). Father in-law is called as: “dadajon”, “adajon” (my dear father). However English speakers call their husband’s side just with their name like Mr. John, Mrs. Jane. Even the connotation “bride” is understood differently in both languages. “Bride” has much more responsibility in husband’s family in Uzbek culture. She should take into account every single thing as preparing meals, doing





housework, looking after her children, taking care family members, household items and being always in good mood. For that reason, bride is euphemized as “kelinposhsha” (queen bride), “kelinchak” (dear bride). However, English brides do not care such responsibilities in husband’s family. They follow democratic idea in the family relationship. When the bride become pregnant it is too shameful to talk directly about pregnancy news that’s why there are certain euphemisms that describe that condition:” bosh qorong’u” (darkness in the head), “og’ir oyoq” (heavy leg) instead of “homilador” (pregnant),. “To be in a family way”, “Bun in the oven”, „Knocked up“, „Baby bump“, „In a family way“, „Gestating“, „With child“,“ Baby mama’, „Eating for two“, „On the nest“, „Preggers’ are accepted euphemism among English speakers for pregnancy. When the time comes to delivering the baby, Uzbek people say “ko’zi yorimoq” (having broken an eye), “qutulib olmoq” (to finish) instead of “tug’moq” (to bear). If the conversation is about the size of cloth English speakers prefer using “churbette” for girls’ size, “husky” for boys’ size, “portly” for men’s size, “women’s sizes” for women. Women’s little size is euphemized as “misses”, “junior”. [9].

Methods

We may predict easily that some linguistic units reflect concepts about the culture of one target nation such as fixed phrases, proverbs, sayings and some speech patterns have national-cultural specificity. However, the conducted analysis of language material shows that stylistically marked units, including such stylistic devices as metaphors, allusions, antonomasia, euphemisms, also have high national and cultural potential.

Analysis of cultural features between two or more languages is mainly based on the comparative method of both related languages and languages with different structure. Comparison of the vocabulary and lexicon of both genetically related and non-related languages suggests describing this level in each language by the same criteria. For that reason, in order to get a successful result, a researcher needs authentic materials for acceptable comparison. Evaluation of materials reveal similarities and differences of euphemisms in the English and Uzbek languages: in linguistic mechanism of euphemism formation, in typology of euphemisms, etc. The goal of this article is to detect and identify cultural features of euphemisms in the English language via comparing the Uzbek language. The principal and the most productive method of studying the culture is comparing it with other cultures and languages, using intercultural contrast, cross-cultural analysis.





Research Results

After examining the materials and examples, which are exist in English and Uzbek lexicon, there are the following outcomes were come out:

1. Study of language materials depicts that euphemisms in the English and Uzbek languages originate from different sources and have significantly different types of motivation.
2. Our research has shown that euphemisms are based on moral and social standards of a particular society.
3. Moral and social standards depend on such factors as: a) religion practiced; b) social environment; c) political situation; d) geographical position, etc.
4. Language enterprises which have cultural specificity are examined within the process of comparative analysis of different languages and cultures.

Conclusion

In conclusion, English and Uzbek cultures are unlike greatly in their lifestyles, customs, attitudes, life stereotypes, and goals, but have similarities in the use of soft, neutral words and phrases, i.e. euphemisms. The conducted comparative analysis of euphemisms showed national-cultural features of euphemisms in the English and the Uzbek languages. Detecting and identifying specific features is mainly conditioned by conceptual areas of use of euphemisms in the English and the Uzbek languages. The use of euphemisms in speech promotes instilling of tact, the tolerant relation to people, decencies, which dictated by rules of a human society. So we can say that euphemisms are the high informative, effective and important unit of the language. The peculiarities of their structure help us to acquire knowledge about literary standards of the cultural speech.

References

1. Wilson, K. G. 1993. "The Columbia guide to standard American English". New York: Columbia University Press.
2. Allan and Burridge. Euphemisms and dysphemisms: Language used as Shield and Weapon. Oxford: Oxford University Press. 2006.
3. Reformatsky A. A. Introduction to Linguistics.-M.: Education, 1967.
4. Kurkiev A. S. On the classification of euphemistic names in Russian. Classification of euphemisms for generative motives. - Grozny, 1977.
5. Allan and Burridge. Euphemisms and dysphemisms: Language used as Shield and Weapon. Oxford: Oxford University Press. 2006.





6. Moskvina V.P. Euphemisms in the lexical system of the Modern Russian language. - 2nd ed. - M.: Lenand, 2007.
7. Omonturdiyev A.J. Professional speech euphemism. Tashkent, Science, 2006.
8. Shu Dingfang. A new exploration of euphemism [J]. Journal of Shanghai International Studies University, 1989(3): 13-19.
9. Euphemism and Gender: Linguocultural Euphemisms among Males and Females in Uzbek and English Language. B.Tojiboyev, Akhtambaev S. International Journal of Engineering and Information Systems (IJEAIS) ISSN: 2643-640X Vol. 4 Issue 12, December – 2020.

