

LINGUISTIC AND CULTURAL CLASSIFICATION OF EUPHEMISMS IN UZBEK AND ENGLISH LANGUAGES

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<http://doi.org/10.5281/zenodo.7243788>

Abstract. *The article gives a theoretical review of euphemism in language in general. It presents definition, etymology and purpose of euphemisms in a language system. It also sheds light on the linguistic and cultural relation of euphemism to other linguistic phenomena such as taboo, double speak and dysphemism. Scientific analysis about formation and classification of euphemisms are also highlighted.*

Key words: *euphemism, typology, linguistic analysis, cultural aspect, etymology, taboo, dysphemism.*

ЛИНГВОКУЛЬТУРОЛОГИЧЕСКАЯ КЛАССИФИКАЦИЯ ЭВФЕМИЗМОВ НА УЗБЕКСКОМ И АНГЛИЙСКОМ ЯЗЫКАХ

Аннотация. *В статье дается теоретический обзор эвфемизмов в языке в целом. Представлено определение, этимология и назначение эвфемизмов в языковой системе. Это также проливает свет на лингвистическую и культурную связь эвфемизма с другими лингвистическими явлениями, такими как табу, двуличие и дисфемизм. Также освещается научный анализ образования и классификации эвфемизмов.*

Ключевые слова: *эвфемизм, типология, лингвистический анализ, культурологический аспект, этимология, табу, дисфемизм.*

INTRODUCTION

We use language to express ourselves and to understand others. As a means of communication, language is a reflection of the individual, the society and the culture. Language is a very complicated means of expressing our mind which is, in turn, another sophisticated device in which different aspects, elements and factors are interwoven. In any case, we should use language clearly and politely. Definitely, politeness is reflected in what they say. As such, they attempt in all ways to avoid unpleasant words and phrases when referring to affairs, activities, concepts and processes that they need to talk about or refer to whether they like that or not. However, since this part of language cannot be dropped out or put aside, they tend at least to lessen the embarrassment, superstition, shame, etc. that may result from it; and here comes the function and position of euphemism in their language.

The new Webster English Dictionary (vol.1:30) defines this term as the following: "Euphemism is a figure of speech in which a delicate word or expression is substituted for one which is offensive to good manners or to delicate ears". The verb "euphemize" means to express by euphemism. Leech (1974:53) defines euphemism as "practice of referring to something offensive or indelicate in terms that make it sound more pleasant or [more] acceptable than it really is". It is mainly used to avoid offence which may occur in broaching of a taboo topic, e.g. religion, death, politics or social issues. To make communication progresses smoothly and without conflict, accommodations are continually, and often subconsciously, made (Ham, 2001:9). One can say that a euphemism is an expression intended by the speaker to be less

offensive, disturbing or troubling to the listener than the word or phrase it replaces, or in the case of doublespeak (which will be discussed later) to make it less troublesome for the speaker. Hasselgard (1999:28) considers euphemisms as ways of referring to something unpleasant so as to make it appear less unpleasant (e.g. pass away=die; relieve oneself=urinate; put to sleep=kill ...etc.). Euphemism is also considered as a pragmatic and sociolinguistic phenomenon.

METHOD AND METHODOLOGY

It is widely used in everyday conversations and highly related to certain social aspects especially what is called 'taboo'. Lyons (1981:151) confirms this as he refers to euphemism as "*the avoidance of taboo words*".

On the linguistic level, Fromkin & Rodman (1993:305) says that "Euphemistic terms have linguistic denotative meanings and connotative meanings, reflecting attitudes, emotions, value judgments and so on. "Euphemisms are also considered as one of the motives for word borrowing.

There are certain purposes for euphemistic terms. Alkire (2002:1) summarizes these as "to soften the reality of what we are communicating to a given listener or reader". All cultures typically use euphemisms to talk about things they find terrifying. Similarly, euphemisms are used "to express taboos on some instinctual level, that the euphemism keeps us at safe distance from the taboo itself" (ibid). Another use of a euphemistic term is "to elevate the status of something (e.g., using educator for teacher, attorney for lawyer); but in general, [it is used to] express what is socially difficult ..." (ibid). Euphemisms are often used to hide unpleasant or disturbing ideas, even when the literal meaning for them is not necessarily offensive, e.g., in politics. In this regard we can connect the very use of euphemisms with what is called 'face theory'.

Euphemism is mainly connected with the term 'taboo'. As Pyles and Algeo (1968:201) mention that a word that has much strong associations and that is barred from polite use, is said to be taboo. Many languages have words which are considered dangerous, holy, magic or shocking, and which are only used in certain situations or by certain people. English has three main groups of taboo words and expressions. As mentioned by Swan (2005:564-65), these include:

a. A number of words connected with the Christian religion. For example, the names 'Christ' and 'God' are considered holy by some people. These people prefer to use such words only in formal and respectful contexts, and they may be upset or shocked by the 'careless' use of them.

b. Certain words relating to sexual activity and the associated parts of the body: for example, 'fuck', 'balls' are regarded as shocking by many people. Thirty or forty years ago some of these words could not be printed or broadcasted, and they are still comparatively unusual in public speech and writing. They are usually replaced by 'making love' or 'having sexual intercourse' and 'testicles'.

c. Some words referring to the elimination of bodily wastes (what one does in the lavatory) and the associated parts of the body, are also regarded 'dirty' or 'shocking' (e.g. piss, shit). They are often replaced by more 'polite' words and with same meaning (e.g. urinate, defecate) or by substitutes (e.g. go to the lavatory, wash one's hands).

Depending on the kind of offence suggested by a word, there are three general types of taboo. Profanity, which is concerned with offence against religion, is the first type. The second is

obscenity, which is an offence against morals, it involves the sex-related terms. Finally, vulgarity is an offence against good taste. Taboo words related to excretion and birth are distinguished by being both vulgar and obscene, since they also refer to sex (Pyles and Algeo, 1982:248). Death is another taboo area where there are many approximate synonyms, such as the many words and phrases for 'die': e.g. expire, give up the ghost, pass away, perish, shuffle off this mortal coil, etc. (Stubbs, 2002:370).

There are three antonyms of euphemism:

- dysphemism,
- cacophemism and
- power word.

RESEARCH RESULTS

The first can be either offensive or merely humorously degrading. The second one is generally used more often in the sense of something deliberately offensive. The last is used mainly in arguments to make a point more correct. Euphemism and dysphemism are two terms which show ways of talking about the evaluative content of language: that part which does not describe a thing in the world, but rather expresses the speaker's attitude towards it.

Euphemism is "making something sound better", while dysphemism is "making something sound worse" (Allen and Burrige, 2002:1). Sampson (2001:1) states that if euphemism means talking about something unpleasant in a way that makes it sound less unpleasant, then the opposite would be talking about it in a way that makes it sound more unpleasant than it is". "Kicking the bucket" is an example of dysphemism referring to 'death' but Sampson points out that he is not sure whether the term 'dysphemism' would refer not to phrases like 'kick the bucket'; but to cases of bad-mouthing things or people which are not necessarily inherently unpleasant.

Doublespeak is language that pretends to communicate but really does not; it is language that makes the bad seem good, the negative appear positive, the unpleasant appear attractive or at least tolerable. Doublespeak is language that avoids responsibility, language that is at variance with its real or purported meaning. It is language that conceals or prevents thought. Rather than extending thought, doublespeak limits it... "(Lutz, 1997:187-188). According to them, doublespeak is classified into four categories:

1. The first is the euphemism which is an inoffensive or positive word or phrase used to avoid a harsh, unpleasant or distasteful reality.

2. The second is jargon which is the specialized language of a trade, profession, or similar group, such as that used by doctors, lawyers, engineers, educators or car mechanics.

3. The third is gobbledygook or bureaucratese: Basically, such doublespeak is simply a matter of piling on words, of overwhelming the audience with words; the bigger the words and the longer the sentences, the better.

4. The fourth kind is inflated language that is designed to make the ordinary seem extraordinary, to make everyday things seem impressive, to give an air of importance to people, situations or things that would not normally be considered important and to make the simple seem complex.

CONCLUSION

To conclude, euphemism is a widespread linguistic phenomenon in any languages. Avoidance of taboo results from the same universally-known reasons that make such expressions unacceptable for all humans i.e. embarrassment, offence, profanity, fear, shame, superstition, etc. Euphemism in linguistics is dependent on in the subjects that are also related to the same universal non-linguistic domains i.e. religion, sex, politics, excretion and some other sensitive social relations and others.

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