

THE INVESTIGATION OF EUPHEMISMS AS A MEANS OF COMMUNICATION IN THE UZBEK LANGUAGE

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Annotation. The article gives an overview of euphemisms and the means of communication formed in Uzbek speech. Specifically, the interrelated aspects of taboos and euphemisms are expressed, as well as the rational use of euphemisms in terms of speech culture.

Keywords: taboo, euphemisms, euphemisms as a means communication

Introduction

It is known that the human communication is based on ethical norms. The usage of other words and idioms instead of the words which are banned to use culturally and ethically is called euphemisms (“the term comes from the Greek “eu”, meaning “well” or “sounding good” and *phēmē*, ‘speech’).

It means that when speaking about a delicate topic we choose indirect, mild and agreeable words in order to soften the potentially negative impact of our expressions on the hearer. Southerland and Katamba define euphemism as “the avoidance of words which may be seen as offensive, obscene, or somehow disturbing to listeners or readers”. Items which are euphemized are often tabooed. Another point of view on euphemisms is provided by Wang for whom “euphemism is not only a common strategy in people’s language using, but also a kind of cultural phenomenon”. Wang adds that “having a great effect on people’s daily communication, it can make a harsh topic softer and an embarrassed conversation agreeable while adhering to social communicative conventions.” The thesis builds on this definition, as according to Keyes “euphemizing most often results from an excess of politeness and prudery, but it can also demonstrate creativity and high good humor”.

Methods

Studying the research works devoting to the problems of concept euphemisation which gives a chance the theoretical viewpoints on these phenomena divide three main groups

According to the first group members, “euphemisms can be appeared on the effects of primitive outlook (taboo) which can be disappeared in the cultural stage” [1].

The second group members overestimated that euphemisms exist as a language fact and a lexical level.

The third group members’ attitude to this problem is reflected on the dissertation of N. Ismatullaev “Эвфемизмы в современном узбекском языке” [3]. According his opinion the euphemisms serve for style and a means of communication.

At various stages of the development of human society, especially in the early stages of human society certain things and actions are forbidden. Such a prohibition is called taboo. The word taboo, which is derived from the Polynesian language (the language of nomadic people living in the islands on the Pacific Ocean) and prohibits anything in terms of personal and religious customs, is associated with the prohibition of hunting a particular animal or cutting a plant.



This phenomenon also occurs in language. In the early periods of society, belief in demons, ghosts, and other type of divine was very strong. Such people believed that they could avoid demons and ghosts if they did not mention the name of a person or object. In ancient times, as well as in the tribes that still live as a tribe, it is forbidden to touch the property of tribal leaders after their death and to mention their names.

They imagined that if their belongings were touched or the names of these things were mentioned, the ghosts and the demons would strike and cause some harm. It is also forbidden to name some wild, poisonous animals. It is said that the names of such animals can cause some damage. Relics of taboo can still be found today. For example, among Muslim women, calling their husbands by their first names is considered disrespectful to their husbands. As a result, it is necessary to use another word that represents the concept instead of the forbidden word. The use of other words instead of such forbidden words creates euphemisms in speech. For example, the use of the word flower instead of the word measles, the word donkey instead of the word scorpion and the word without name are euphemisms.

In the later stages of society's development, the use of softer, smoother words instead of rude, awkward words is also a euphemism. Euphemizing most often results from an excess of politeness and prudery, but it can also demonstrate creativity and high good humor." There is a tendency to maintain courtesy and social tact in interpersonal communication. For example, words or phrases such as "journey and in this sense euphemisms were created – pass over, go to a better place, go home, go the way of all flesh, go to the happy hunting ground, go to meet one's maker are used instead of the word "died",

Results

Euphemisms play an important role in literature as a stylistic tool. Some social groups, such as thieves, thugs, and gamblers, use words in different ways to hide their bad intentions from others. Such words are called slang. For example, they use the words to eat instead of to steal and to bring a turban instead of to kill.

The taboo of speech, which is the basis of euphemism, has emerged through taboos as the oldest unwritten law of mankind.

The term was first used by the English captain J. Cook in 1777. In Polynesian language taboo means "tapu", ta: (to point, mark) and pu: (distracting, attracting). Taboo refers to the prohibition that occurs at different stages of the development of society. Depending on various circumstances, such prohibitions may also produced by means of language.

The origins of taboos, which are different from the prohibition of religion or morality, are also connected in the early of history. According to J.J. Varbot, the word taboo is used in two meanings in our life:

1) The religious prohibition of primitive people, that is, the avoidance of the harmful effects of higher powers;

2) The Prohibition of the usage of designated words related to socio-political, historical, cultural, ethnic or influential arguments:

Taboo and euphemisms are not only used in literary novels but also using them in a proper way demands such a good skill from speakers. The language progress with its euphemic layer develops at the same time. New forms of taboo, new euphemisms, based on new morals and new world views are emerging.

We continue our ideas with the euphemic means that's related to communication being used actively in daily life of the Uzbek language. Naming people and the relationships between person and their names are more interesting for all nations from the beginning of mankind till



now. The process of naming is executed on the bases of the intentions and purposes of the people. But according to different reasons certain names were remade taboo and were called with new euphemic names, such as pseudonyms or nicknames. This process belongs to the means of communication. The means of communication are the beginning of human relations, and the worldview of people and the speech requirements of each period are adapted to the spirit of that period.

These means are reflected on the behavior, the level of knowledge and communicational culture of the owner of the language. It can be said that this process leads to the euphemism of the means of motivation, the vocabularies.

Discussion

Euphemistic terms or references in Uzbek language are as follows:

- a) addressing of husband and wife to each other and close relatives;
- b) names of denoting kinship;
- c) it is often used in connection with supplications to gods, prophets, saints, and priests;

For example, Dadasi, huuv, dadasi! Tursangiz-chi, kun yoyilib ketdi-ku (O'. H., "Vazifa taqsimlash"). Yaxshilikcha menga javob ber, onasi (S.S., "Hurmatli o'rtoq rafiqam", 211).

The concept of husband (my husband) in women's speech is father, my spouse, my spouse, my spouse has euphemistic means like my master, our man, ours (s). The place of these euphemisms in speech is different, some are typical of live speech, some of literary language, some of artistic language, some of old language style.

Nusratulla Netayxonning jufti haloli (A.Q., 4-t., 161). The wife of Nusratullah Netaykhan is halal. Uzr , begim Rayhon uyalib, qizarib erining ko'ksiga yuzini bekitdi I'm sorry, my sister Rayhon blushed and hid her face in her husband's chest (E.Tur., "Bu tog'lar ulug' tog'lar", 67).

The name of the husband is expressed in places where it is not tabooed by pronouns such as hoy, hey, huu. Hey, the guests are leaving (M. Safarov, "Turnalar", 19).

There are about 25 linguistic facts that express the concepts of husband and wife and each of the euphemisms which have become means of speech, has its own condition to use. The words my husband and my wife are the most convenient for speech and literary from these euphemisms. We may see my wife, my family, my mother, my fiancé, my spouse, my life in communication instead of the word wife. We often find it in the sources and in conversations that it is used interchangeably with words like wife, weak, helpless, tanmahram. We may see such words, If I write anything, I read to my family, son and daughter (O'. H., "Notanish orol").

Besides, such words, lover, loyal and flower, are used instead of the wife concept as an euphemic mean which services to make the speech more effective and colourful. For example: splitting up with loyal wife is live death (A. Jumaqul, "Yurakka sig'magan gaplar")

As we mentioned above the language development with its euphemic layer develops at the same time. New expressions might be produced either by changing a form of the tabooed word or by using figurative language that conceals the direct meaning. Dealing with taboos from a historical point of view they define the forbidden topics in a particular period, which gives us an idea about social restrictions of that time. At the same time analyzing taboos provides an extremely interesting insight into the human psyche and observes the reaction of human beings towards the world around. In addition, the behavior, knowledge and communicational culture of human beings are also meant by the help of euphemisms.

In our society, there is a tendency to avoid naming things and objects directly because of various reasons. In order to sound politically correct and not to offend listeners, euphemisms



have become an inseparable part of everyday discourse. The main purpose of this thesis is to analyze the use of euphemisms in everyday discourse and to find out when they serve as an instrument of manipulation and whether they influence the perception of an unpleasant situation.

The thesis reveals that the functions of euphemisms differ according to tabooed topic they refer to. In other words, not in all cases euphemistic alternatives fulfil their primary role and thus the softening of the meaning. In the realm they rather offer a neutral term accepted by society and thus avoiding of direct naming. On the other hand, their softening function is fully used when speaking about severe and sad aspects of life. Using euphemisms when dealing with death, dying and diseases is natural because people do not want to harm the others, which makes them search for milder and gentle alternatives. The right choice of words definitely influences the perception of the unpleasant situation and enables to handle it with ease because lots of euphemisms express also sympathy and togetherness.

On the contrary, euphemisms have been misused for the political purposes and have become an instrument of manipulation. The concept of evading naming things and objects directly in order to protect listeners from being offended or hurt has been distorted and nowadays in political and economic spheres euphemisms conceal the true facts and reality. Such language game takes the focus of the issue, changes the negative perspective to positive ones, makes unpleasant facts sound appealing and call the common phenomena sumptuously. These euphemisms are very often of foreign origin which gives them a notion of elegance, nobility and professionalism. The effect of it is that they go unnoticed by the audience which is in fact deceived.

All in all, the thesis proves that euphemisms are a powerful language device that enables us to react and handle an unpleasant situation with elegance. However, the speaker only decides in which way the conversation will continue and also what impact his or her words will have. The evaluation of the situation and the speaker's intention plays a crucial role. Since euphemisms are used on purpose, the speaker knowingly manipulates with the audience or softens potential negative impact of their utterances.

As a conclusion, euphemisms have become an integral part of the word stock of a language. Although they are relatively stable items, they undergo the process of entering and leaving vocabulary of a language. Moreover, some of the substitution's synonyms were used so much that they went through the procedure of lexicalization and nowadays their euphemistic origin is not noticeable and cannot be guessed.

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