

EUPHEMISATION PROCESS IN LINGUISTICS

Ibragimova So'g'diyona Ikrom qizi

Termez State Pedagogical Institute

Master`s student

Surkhandarya region, Sherabad district

Annotation: This article provides general information about the formation and function of euphemisms, their importance in linguistics. The emergence of euphemisms occurs based on the culture, customs and worldview of each nation. The characteristic of euphemisms as a linguistic unit softening taboo words is explained by examples.

Key words: *modern linguistics, metaphor, metonymy, cultural communication, mentality, phrases*

Annotatsiya: Ushbu maqolada evfemizmlarning shakllanishi va vazifasi, ularning tilshunoslikdagi ahamiyati haqida umumiy ma'lumotlar berilgan. Evfemizmlarning paydo bo'lishi har bir xalqning madaniyati, urf-odatlarini, dunyoqarashi asosida sodir bo'ladi. Evfemizmlarning tabu so'zlarni yumshatuvchi lingvistik birlik sifatidagi xususiyati misollar bilan izohlanadi.

Kalit so'zlar: *zamonaviy tilshunoslik, metafora, metonimiya, madaniy muloqot, mentalitet, iboralar*

Аннотация: В данной статье даны общие сведения об образовании и функции эвфемизмов, их значении в языкознании. Возникновение эвфемизмов происходит на основе культуры, традиций, мировоззрения каждого народа. На примерах поясняется особенность эвфемизмов как языковой единицы, смягчающей табуированные слова.

Ключевые слова: *современная лингвистика, метафора, метонимия, культурная коммуникация, менталитет, словосочетания*

Euphemisms occupy a large part of the modern vocabulary of every language, and of course there have been attempts to organize them. Linguists' propose classifications based on criteria such as *semantics, themes, motifs, and areas of use*. Different groups at different stages of society and language development are composed of current and non-current euphemisms. In modern English and Uzbek speech, immorality, relations between the sexes, some physiological processes and shortcomings, social and political aspects of life are manifested. At the same time, euphemisms directly related to the mentality of our people, family ties, euphemisms, euphemisms, customs, and traditions are shown in the Uzbek language.

Many aspects of euphemisms have not been sufficiently studied and require further study and systematization. In particular, the national culture, ethnic history, customs and traditions of the peoples who own this language are clearly demonstrated when the lexical and phraseological units of the languages are comparatively studied. The phenomenon of euphemism and euphemisms expressed by lexical-phraseological units preserve the national mentality, ethnography, and values of the people. Therefore, in modern linguistics, attention is paid to the study of euphemisms from the linguistic-pragmatic, linguo-cognitive and linguo-cultural aspects, and euphemism is evaluated as a linguistic phenomenon that reflects the nature of language and people.

However, in linguistics, euphemisms began to be actively studied only from the end of the nineteenth century, which is associated with the name of the German linguist, professor, specialist in the methodology of the historical study of language Hermann Paul. He singled out euphemisms in his scheme of semantic changes along with metaphor and metonymy. As the reason for their occurrence, he called the "*feeling of shame*", which makes the speaker avoid calling things "*by their proper names*" and use "*indirect designations*"[1:500].

As for the topics and scope of the use of euphemisms, the researchers of this phenomenon agree on this issue. The speaker's assessment of one or another subject of speech in terms of decency / indecency, rudeness / politeness is usually focused

on certain topics and areas of activity of people (or relations between them).

Traditionally, such topics and areas are:

1. some physiological processes and conditions;
2. certain parts of the body associated with the “body bottom”;
3. relations between the sexes;
4. sickness and death, for example: “*o’lmoq*” o’rniga “*olamdan o’tmoq, vafot etmoq, bandalikni bajarmoq*”.

Let’s illustrate this function with an example: «Although the possibility of an **adverse event** occurring might be negligible (less than one in a million) this does not mean that it might not occur to someone» [2:]. An article in the online news publication “The Guardian” describes a disease that leads to sudden death among young people. Only a few deaths were recorded, but in order to avoid panic among the population, the article used the euphemistic phrase “*adverse event*” instead of “*death*”. Using the classification of V.P. Moskvina, we will classify “*adverse event*” as a group of euphemisms that perform the function of replacing the names of fear-causing events and objects. The generating motive for creating euphemisms for the word “*death*” is a feeling of fear, because among many peoples the word itself was taboo due to superstitious motives.

These areas of euphemization L.P. Krysin, M.L. Kovshov, E.P. Senichkin are classified as personal, or every day. They describe the life of a person in his intimate, family sphere and the sphere of daily activities [5].

Today, the latest achievements of linguistics are widely used in the comparative study of related and non-related languages in the world. In comparative research, conclusions are drawn as a result of mutual comparison of phonemes and phonetic phenomena, lexical and phraseological units, grammatical units and syntactic relations between them in the languages being compared.

The emergence of euphemism is primarily related to taboo. According to Frazer, the word *taboo* was formed from the Tongan verb “*ta*” (to mark) and the adverb of reinforcement “*pu*”, which together literally should mean: “*totally marked, marked.*” The usual meaning of this word is “*sacred.*” It indicates the connection of

the object with the gods, the distance from ordinary activities, the exclusive belonging of something to persons or objects revered as sacred, sometimes the “*object of a vow*”. At the same time, taboo does not contain an obligatory moral element [3]. Taboo, also spelled tabu, the prohibition of an action based on the belief that such behaviour is either too sacred and consecrated or too dangerous and accursed for ordinary individuals to undertake. The term taboo is of Polynesian origin and was first noted by Captain James Cook during his visit to Tonga in 1771; he introduced it into the English language, after which it achieved widespread currency. Although taboos are often associated with the Polynesian cultures of the South Pacific, they have proved to be present in virtually all societies past and present [4].

Generally, the prohibition that is inherent in a taboo includes the idea that its breach or defiance will be followed by some kind of trouble to the offender, such as lack of success in hunting or fishing, sickness, miscarriage, or death. In some cases proscription is the only way to avoid this danger; examples include rules against fishing or picking fruit at certain seasons and against walking or traveling in certain areas. Dietary restrictions are common, as are rules for the behaviour of people facing important life events such as parturition, marriage, death, and rites of passage.

The next factor in the occurrence of euphemism is related to the formation of traditions of cultural communication and its influence on the use of linguistic tools. For example, as a result of the development of the culture of communication, people found it against the rules of etiquette to use words and phrases with a rough and rude tone, and instead of such units, they began to use synonyms with at least a neutral and positive tone. For example, the British use the concept of “*toilet*” as *rest room*, *bathroom*, *WC*, Uzbeks use *khalajoy*, *oq uy*, *chet*, *dasht*, the Russians call it by the words *уборная*, *нужное место*, *дальний восток*, etc. An example of such a change is given in Professor A. Yucker’s monograph “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».

As the speech culture and competence of the members of the society increases, the existing euphemisms are unable to fulfill the euphemistic task, rudeness, rudeness or shyness in the concept appear and are called by other euphemisms. For example, in the Uzbek language, when the word “*bo’g’oz*” does not meet the requirements of cultural communication, this concept is expressed by the word “*ikkiqat*”. Over time, in the Uzbek language and culture, it was accepted that even the word “*ikkiqat*” contains rudeness and shame. Then the word “*homilador*” was used instead. Nowadays, the original sign hidden in this word is beginning to appear, so the word “*og’iroyoq*” is used in order to further cover the concept of “*homilador*” and smooth the expression.

The attention of scientists has long been attracted by the phenomenon of euphemism. This happened because many experts considered euphemism as a special kind of trope or stylistic figure, which is used in the language in a figurative, and not in its own sense. As I.V. Arnold notes, “the essence of euphemism is that rude or somehow uncomfortable and indecent words and expressions are replaced by softer ones”.

Today we can note a completely different nature of euphemism, which is due to social norms of behavior and communication. People strive to observe decency and not offend the interlocutor. Therefore, the essence of a euphemism is that it replaces an unwanted word. Examples include expressions such as *to join the silent majority*, *to depart*, *to go west* (to die). All these expressions are euphemistic for the word *to die*.

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