

The Concept of Euphemism, its Classification and Types

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Abstract: The classification of euphemisms and how they came to be used in Uzbek and English are covered in this article. We will attempt to demonstrate this claim in this article while also outlining some of the motivations behind the euphemistic inventions. This may include a variety of linguistic and extralinguistic factors that contribute to the creation of new lexical items like euphemisms. Most of the time, euphemisms serve as more than just a stylistic synonym or a substitute for any language element. They change the emotional predominance, provide a fresh examination of a particular phenomenon, a fresh angle on its consideration, and offer a fresh moral and ethical evaluation of the phenomenon.

Key words: euphemism, taboo, ethnolinguistic, etiquette, phenomenon, mythological, ethnic, pilgrimage, fetishistic, ideological science, morality, superstition

Introduction

The integration of science and education, the relationship between various sciences, and the boundary between them all take on a rather relative character in the current globalization process. As you are aware, it is still active today, putting an end to those who are called "dirty words" or "shameful words," adding and maintaining the customs of each society, speaking repeatedly to rephrase the creative process and the ways of saying that exclude the use of words or things, "taboos," through euphemisms. There is little research on the ethnography of euphemisms in Uzbek and other languages, so it is unclear what linguistic field, what linguistic level, what linguistic unit it belongs to its linguistic phenomenon, content, and visual component.

Three categories can be used to classify taboos and euphemisms in general studies:

Under the influence of a primitive worldview, euphemisms emerge and then vanish in the cultural phase of society; 2) Euphemisms are a fact of language, a passive lexical layer; 3) Euphemisms are a tool for speech and writing style. The euphemisms of the language also advance as it does. On the basis of new ethics and new worldviews, new euphemisms are created. Euphemisms may be elegant and subtle, but as a person develops beyond his needs, they are unable to completely erase the memory of taboo. Depending on the situation and objective, euphemisms are employed for a variety of purposes. Euphemisms are frequently employed to avoid directly addressing subjects that might be deemed unpleasant or embarrassing.

Euphemisms are also used to downplay, soften, or lessen the gravity of widespread injustices, war crimes, or other events that call for a pattern of omission in official remarks or documentation. The relative dearth of written records documenting the exterminations at Auschwitz, despite their enormous number, is due, for instance, to "directives for the extermination process shrouded in bureaucratic euphemisms." Euphemisms are occasionally used to reduce opposition to a political initiative.

Euphemisms are often used to downplay the seriousness of a situation because being impolite is frequently regarded as a social taboo. Politeness is a social construct that lessens the prevalence of incorrect language responses. It is regarded as a matter of good manners and helps to make the conversation more relaxed and natural for all parties involved.

Methods And Results

However, phenomena observation is needed for better view of the Euphemistic use in the authentic context. Elizabethan playwright Shakespeare is well known for using euphemisms in his works. Here are a few of his most memorable quotes

Macbeth

Look like the time .Keep a welcoming attitude in your hand, tongue, and eyes. Present yourself as the innocent flower, but underneath, be the serpent. He who is coming must be taken care of, and you must

entrust my dispatch with the important business of this evening, which will grant sole sovereign dominion and sway over all of our future nights and days.

However, the implicit modality in this passage is that Lady Macbeth and her husband secretly discuss killing King Duncan while scheming to gain control of the situation. The idea is clearly viewed in lines: "Present yourself as the innocent flower, but underneath, be the serpent...", and the euphemistic term "...must be taken care of.."

Othello

I'm among those who have come to inform you, sir, that your daughter and the Moor are currently creating a beast with two backs.

Iago refers to Desdemona's relationship with Othello as "making the beast with two backs" while speaking to her father, Brabantio. Iago disguises the truth using euphemism because she is aware of her father's disapproval. Iago is attempting to end Othello's life, so this is made slightly ironic; however, his use of euphemism suggests a sincerity that doesn't reflect his true motivations.

"Afterwards," by Tom Hardy

Without ever using the word "death," Hardy's poem explores the subject. Consequently, the implicitness is a unique feature of the euphemism. The addressee or a reader acknowledges the idea indirectly through evaluating the underlying concept.

If they stand at the door, gazing at the full-starry heavens that winter sees, after learning that I have finally been stilled.

Will the thought "He was one who had an eye for such mysteries" occur to those who won't look me in the face any longer?

The phrase "Stilled at Last" is just one of many euphemisms that Hardy employs in the poem to suggest that a body is at rest. The euphemism is a literary device that is used to express an unpleasant thought in a better way. The term "stilled" is a past form of the verb construction "still", used in a passive voice. Interpreted as "to make something stop moving or become calm" it is used by the poet to indicate the death, an absence of motion.

The literary works are a major sphere of using the euphemistic expressions, nonetheless, the myths and other historically outlined resources are not exceptional. Additionally, euphemisms are commonly applied in holy Bible. Which is more, they are well established in sacred book "Quran".

On the other hand, it is critical that the message of political markers be impactful and that society thinks in the proper direction. This explains why policymakers indulge to linguistic forms that conceal upsetting tampering. Euphemistic units are conceptual occurrences that fluctuate according to the evidence. Although independent speech-specific euphemisms are a complex combination of metalinguistic and non-linguistic attributes, only the augmentation of the discovered factors enables the recognition of dignity within each euphemism, as well as individual idiolects. Despite the fact that language is the primary means of social interaction, it responds quickly to any advances in society. Communication is essential in politics, as it is in all other social aspects of life. For comparison purposes, when layoffs occur, it is replaced with the descriptor "strategic workforce reduction." If gasoline costs increase, the government declares a "gasoline price correction" .

Discussion

You will encounter various concepts that indicate that provisions that conceal sociological phenomena are entering the entire globe. This phenomenon has been described in various ways in the scientific literature. The main reason for euphemism's multidimensional, evolving nature is the diversification of its lexical-grammatical form, the inclusion of sentimental colorlessness, epistemological neutrality, and volatility features. There are numerous sources in general linguistics, Turkish studies, and Uzbek linguistics also that discuss the reasons why taboo and euphemism occur and how they are used. Exploring the various varieties of euphemisms relying on their semantic and grammatical formation, they are characterized as linguistic and speech euphemisms. These euphemisms have similarities in terms of affiliation and generality, along with a few discrepancies. The meaning of linguistic euphemisms - the process using a basic notion articulates a metaphorical meaning in an incoherent component in the real sense of the words in a complex. This aspect of the euphemism is associated with events such as phrases, proverbs, and parables. A phrase "thoughtless"

in English is analyzed as follows: You've gone too far, lady! You've lost your mind! Carter, D. Linguistic euphemisms are lexical units that can be verifiable.

The verbal euphemism is most common in the oral context. The basic requirement, temporary social construct in sequential speech process is at the deepest level of the term speech euphemism. Because spoken euphemisms are used in the genuine sense of the term beyond the context, it is preferable to substitute the words primitive or absolute euphemism for linguistic euphemism and relative or temporary euphemism for verbal euphemism. According to the mode of expression, euphemisms are classified as a) verbal euphemisms and b) nonverbal euphemisms. A specific situation in the speech process necessitates that the reality taboo be expressed nonverbally rather than verbally. Nonverbal means of expressing euphemistic interpretation are also appropriate and natural methods, and they play a significant role as a component in the speech process. Nonverbal euphemistic speech is typically defined as: a) conciseness, thrift, and language measure; and b) it is based on the situational demand of context and speech situation. Nonverbal euphemistic utterances can also be classified as implicative and kinetic euphemisms. The implicative euphemism is more based on context or written speech. This procedure emphasizes presupposition, ellipsis, intonation, silence, and pause. Verbal euphemism affirms the euphemistic meaning through lexical-semantic movements and speech figures, whereas nonverbal expresses speech gestures, gestures, mannerisms of the interlocutor, the speech situation, and the tone associated with these processes, and its elements are to work with prosodic means. It is important to note that these two modes of communication are not completely separate.

N. Ismatullaev was the first to examine the nature of taboos and euphemisms in Uzbek linguistics. Later, he discovered that the speech euphemisms were the root of the problem. Ismatullaev's classification of the phenomenon was broken down into five main categories 1) euphemisms connected to taboos; 2) euphemisms connected to superstition; 3) euphemisms used in place of crude, offensive words and phrases; 4) jargon euphemisms used to adorn speech and for religious purposes; and 5) stylistic euphemisms.

Euphemisms come in a variety of forms that can be used in both written and spoken communication in English.

Abstraction: These are euphemisms that mask uncomfortable truths, like saying "gone to a better place" when talking about death.

Litotes: Using double negatives to soften or downplay something, as in "the rose is not unattractive," is an example of litotes.

Mispronunciation: People may use mispronunciations like "jeez" or "frigging" to allude to vulgar words.

In order to lessen the impact, these euphemisms change an offensive noun to an adjective, as in "That decision makes him look stupid" as opposed to "He's stupid."

Euphemisms are frequently used by writers in conjunction with slang, colloquialisms, vernacular, and idioms as figures of speech.

Slang is an informal, developing subculture; for instance, depending on who is using it, the word "busted" can mean "broken," "caught in the middle of wrongdoing," or "ugly." Colloquialisms are another type of regionally specific informal cultural speech; for instance, Bostonians use the word wicked to describe something enjoyable or good. Middle English, which was used in Great Britain between the 12th and the 14th century, is an example of vernacular speech. Vernacular is an informal regional or generational language.

A penny for your thoughts is an example of an idiom that asks someone what they are thinking. Idioms are metaphorical or figurative expressions that don't mean exactly what they say. These categories can include euphemisms because authors frequently use them to make unpleasant truths more bearable, but euphemisms themselves are not necessarily associated with any of these figures of speech.

Results

Euphemization is a phenomenon that is seen in many facets of social life. Each euphemism has a unique history and set of traits. Euphemisms are thought to reflect a particular people's mentality, psychological characteristics, and way of thinking because they are closely associated with many aspects of the Uzbek culture. An accurate understanding of euphemistic expressions in the Uzbek language and the avoidance of

intercultural communication challenges are made possible by the analysis of the peculiarities of euphemism formation in the Uzbek language that is conducted in this article.

In most languages around the world, euphemisms and taboos are common ethnolinguistic phenomena. However, we lack any resources that can demonstrate how, when, or in what age they first appeared as a methodological tool. However, euphemism is as old as language and dates back to clan and tribal languages in the distant past. The fact that taboo and euphemism usage was distinct at all linguistic stages, in all countries, and in all social groups.

But historically, not only the euphemism layer but also the historical phases of language development were essentially unstudied. For a variety of reasons, taboo and euphemisms have primarily been studied in ethnographic terms since the second half of the 19th century.

Conclusion

People will continue to use euphemisms and even create new ones, along with those who have a tradition, because if you do not create euphemisms, people will not be able to communicate with one another as they wish. This is true of many things in daily life. They are still in use today, albeit with the necessary "modernization" updates and innovations. Therefore, the notion that euphemisms and taboo language only existed in the uncivilized world or in earlier periods of civilization is unacceptable given that we can still find them being used widely in modern-day Europe.

For this reason, euphemisms are also of interest to ethnologists and anthropologists because they can be used to learn about the traditions of prehistoric societies or modern societies in the formative years.

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