

## THE USAGE AND SIGNIFICANCE OF EUPHEMISMS

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**Abstract:** The article provides an overview of euphemism and its use. In particular, the views expressed on the emergence of euphemisms in taboo, their peculiarities, the purpose of the speaker to use euphemisms, the change, the role of enrichment of the Uzbek vocabulary.

**Keywords:** euphemisms, the use of euphemisms, language of speech, vocabulary, male and female relations, euphemist, national euphemism.

### INTRODUCTION

It is well known that, euphemism means Greek "euphema", that is, good speech. A euphemism is a word that is used in oral or written speech that has a neutral meaning and the function of the word is emotional and is used instead of rude or obscene words.

The peculiarity of euphemisms is that they always change. As a euphemism, euphemistic words are used in the language, later it loses its feature and begins to be used in its own sense, and the new euphemistic word need to be formed. For example, the **apologetic** euphemism used instead of the word **invalid** has been replaced by the euphemism for the **disabled**, which has lost its euphemistic character over time. As above, variability of euphemisms, enriches the vocabulary of the language, because it adds a new meaning to existing words the formation of synonyms in the language and plays an important role in making words "polysemous".

According to our euphemistic scientists, the effect of taboo on language caused euphemisms. Therefore, taboo and euphemisms are interrelated concepts. The use of euphemisms in any language is especially words represents that we use in our daily speech and manifests itself in euphemisms related to life events. In the dissertation "Euphemisms in the Uzbek language" by Uzbek linguist N.Ismatullayev that was advocated in 1964, it is worth that the following points have been noted about the use of euphemisms. That is, **I** - Euphemisms based on Taboo: *a) euphemisms are used to name mythological concepts, b) euphemisms are used for names of pests, snakes, as well as wild animals, d) euphemisms are used for disease names, e) euphemisms for male and female relationships.* **II** - Euphemisms are based on large mysteries. **III** – Euphemisms are used in place of vulgar words, which are considered a crime in society: *a) euphemisms are related to women's excuses (pregnancy, menstruation), b) euphemisms are used to describe family relationships, d) gender euphemisms, e) euphemisms for human organs, f) euphemisms for clothing names, g) euphemisms are used in the language of doctors and medicine.* **IV**-Euphemisms used in colloquial and religious purposes. **V** - Methodological euphemisms. **VI** - Euphemisms used in diplomatic language<sup>1</sup>. The scientist began a scientific study of the basic scientific facts about the use of this type of euphemisms in the Uzbek language.

Also, Uzbek euphemist A. Omonturdiyev said that "euphemisms are divided into two groups according to their level of use: 1) general; 2) is divided into a private speech euphemism. A common euphemism for everyone - are the same means understood by language speakers"<sup>2</sup>.

### MAIN PART

Euphemisms have their own characteristics. It demonstrates the linguistic essence of euphemism. For the process of applying euphemisms, we can observe the following aspects:

The speaker expresses his / her thoughts through language and speech units. In the process, mainly uses means to convey the literal meaning of concepts, concrete objects, and reality is the environment of human activity and human attitudes are reflected in speech. However, we consider that these are important in mitigating the situation, avoiding the direct use of non-verbal descriptions, expressing a culture of communication, respect between speakers, and so on. In our speech, only the themes related to the specified topics and environment are also used.

When choosing such meanings, the speaker not only softens this or that seemingly rude word or phrase, but also hides and masks the original meaning.

Dependence on context and speech conditions in the use of euphemisms: The tighter social control over the state of speech, the higher probability of the origin of euphemisms and conversely, weakness of speech situation control and the involuntary superiority of speech (in communication with family members and friends) euphemisms prefer the meaning of “explicit (direct)” or dysphemism<sup>3</sup>. If euphemism is treated as euphemism in some conditions, it is treated differently in another situation.

We can observe that the speaker uses euphemisms for several purposes, directly divided into the following groups.

1. The most important purpose of the use of euphemisms in the social and personal relationships of the speaker is to avoid discomfort or conflicts during the conversation, to do not try to cause inconvenience to the interlocutor. In Uzbek, the phrase *"a well-deserved rest in return for services"* are a bit more polite than the words “go” with word *"retire"*, because if he uses the word *"pension"* in front of the person who is talking, it will cause some inconvenience to the person. Types of euphemisms used in certain places: *"This dress shows your age older"* in this situation, the speaker avoids using the word “old”. *"Please sit down!"* this is a softened application of the word “sit”, which is not so polite.

2. Relatively specific, there are also euphemisms used for masking purposes in the social sense. Generalized terms are usually used in describing words that have become a stable combination in secret affairs. For example, in Uzbek language, in administrative jargon, a **prison** is called an *"institution"*, a **cage** is called a **prison**, and the **fine isolator** is called a *"stand-alone"*; instead of the word “supervisor”, the word *"controller"* has become more common.

3. The purpose of the speaker after the use of euphemisms, it is to try to make the listener understand only what he is saying. It is understood that the statement of information in this way is approximate, if such information is not included in the personal correspondence and it is published and if it is universal to the reader and the listener, it will gradually become imaginary. From this point of view, it characterises different advertisements and publications. (“Our organization is looking for a driver. Please do not contact people with bad habits”) When it is said bad habits, it means that people who like to drink alcohol.

The refinement of the form of human existence, specific objects and meanings (for example, some physical phenomena and human body parts) is unambiguous and omitted from the language, not only are other forms of communication used, but also flawed and misbehaving behaviors. The fact that people socialize and understand shame and politeness leads to the use of euphemisms. Many euphemisms arise from a sense of shame, and it can be said that they create a system of behavioral laws and norms.

The main reason for the emergence of euphemisms in a developed society is to refrain from using rude or obscene words and phrases that are contrary to the rules of etiquette. So instead of “You are cheating”, it's called “You're knitting”. Doctors often refer to Latin disease terms or use special medical terms: instead of “Saraton” is used euphemisms such as cancer, TBC instead of “tuberculosis”, “leads to death” instead of “dying”. “Sometimes words with less negative connotations are used, such as swearing or slang. Although it often determines which word is used instead of euphemisms or the meaning of the text, the usage of euphemisms significantly softens the negative meaning of crude words in the text.

Here we will make some comments on the use of euphemisms in the Uzbek dictionary (in both editions) on whether or not to comment on certain types and meanings of euphemisms. Because euphemistic devices are not just a speech phenomenon, but lexemes that form a part of our vocabulary. The fact that some of the common types of euphemisms are included in the vocabulary of our native language (some euphemistic means do not meet the cultural requirements for the interpretation of words in the dictionary) further expands their scope and popularity. , it can be said that it leads to literacy if necessary. For example, in the Explanatory Dictionary of the Uzbek language (2006-2008 Edition), explanations are given about 30 meanings of the word "pass" in its own and portable meanings, in one place (20 explanations) **A part of life or a certain part of life the action of the word connected with this verb means that it passes with the state. I am forty**

years old. Neither wife nor child. There are explanations and examples, such as the odd calculation of the world<sup>4</sup>.

We think that the meaning of **live** in this place is close to the meaning of **give live**, and it is interpreted correctly. The point is, the word **pass** is *passed away, slipped away, resting in peace*, if ideas and explanations of the euphemistic meanings of *death, to die* are given (in later new editions), we will undoubtedly achieve the above goal as a result of these euphemistic meanings being given in our main dictionary source.

We will carry on our argument on the ethical and aesthetic requirements for the use of euphemisms. In the formation of euphemistic means, the intelligence and their spiritual level, first of all, morality, consciousness, level of thinking, taste and pleasure, profession, social status, age of the members of society play an important role. We must state that the use of euphemisms has subjective character. In this place the role of individual, occasional euphemisms is important here. The euphemism differs from stable units, including phrases, in that it has not become a linguistic fact (with the exception of linguistic euphemisms, of course). It is true that a euphemism with the status of a linguistic euphemism loses its special speech (individuality), situational (occasional) character, and becomes no longer a "discovery" of the speaker or author. Of course, this does not mean that linguistic events are exactly prepared for speech. Because, we can say that the use of stable units also occurs in speech. B. Yuldashev noted<sup>5</sup> that in the process of using phraseological units in new, private versions of the author's speech, all its features become more pronounced and enriched with additional meanings. This can be said it is directly belongs to euphemism as well.

*Amaldor bo'lasiz, kursingiz baland,  
Xizmatigiz qilar mashina har kun.  
Tongda olb ketib mag'zingiz bilan,  
Po'chog'ingiz tashlab ketar kechqurun.*  
(E. Vohidov., "Sadoqatnoma", 26 p)

The phraseological euphemism *mag'zi ketib, po'chog'i qoldi* in the text is semantically and grammatically adapted to the poetic speech, the phrase is enriched with connotative meaning, denotative-*uzual* meaning (loss of strength, out of work more likely to occur).

V.G. Belinsky's statement as "a word should be used in such a way that no other word can be found to replace it"<sup>6</sup> is also related to the ethical-aesthetic requirement of euphemistic speech. As we know that, the field of synonymy of linguistics is linked with euphemism and serves as a major source in its application and especially in its development. For example, in Uzbek, more than 30 versions of the concept of woman (ayol, turmush o'rtoq, yor, yostiqdosh, zavja, qalliq, onasi...), 20 of the concept of pregnant (bo'yida bo'lmoq, boshqorong'u, ikkiqat, oy kuni yaqin, og'ir oyoq, yukli...), the concept of death 300 (abadiylikka bosh qo'ymoq, bandalikni bajo keltirmoq, bevaqt ko'z yummoq, vafot etmoq...), the concept of sex 20 (aloqa qilmoq, birga bo'lmoq, vasliga yetmoq, ixtiyorini olmoq...), the concept of prostitute 50 (badanfurush, bebosh ayol, yengiloyoq, tungi kapalak...), the concept of brothel 20 (ishratxona, fohishaxona, xilvatxona...), the concept of vodka more than 40 (zahri qotil, ichimlik, may, shayton suvi, yarimta, qirq darajalik...) euphemistic tool is used. In this field, the euphemist doctor of Philological sciences, associate professor A. Omonturdiyev also worked hard and created special dictionaries. This ethical-aesthetic requirement of euphemistic speech indicates the high level and skill of the people in the purposeful and effective use of such means of euphemistic synonyms in certain oral and written places and forms.

As we have noted that while using euphemistic synonyms, the intellectual ability of the writer and the speaker, the aesthetic taste are important. For example, euphemistic synonyms such as *hech kimning bolasi o'lmasin (let no one's child die)*, let no one be separated from the child of the denotation, *hech kim bolasidan ajralib qolmasin, hech kim bola hajrida (dardida, alamida, g'amida ...) kuymasin; g'amini tortmasin (chekmasin, ko'rmasin)* can't replace the euphemism *hech kim bolam demasin*. Such euphemistic tools do not only serve to make positive and refine concepts that should not be expressed openly. This is because when logical negative concepts are euphemized, a certain essence is understood. This process is governed by the aesthetic requirements of the euphemism. V.G. Belinsky's statement "in language there are no two identical words that

express exactly the same concept and are equal to each other”<sup>7</sup> emphasizes that euphemistic synonyms cannot be used indifferently, they have their own delicate methodological color, norms of use. The norm of ethical and aesthetic requirements for the use of euphemisms also requires the observance of psycholinguistic and ethnolinguistic factors in linguistics.

In Uzbek, when you say “*ovqat yeng*”, “*choy iching*” “eat”, “drink tea”, instead of saying “*yo’q*”, “*yemayman*”, “no”, “I do not”, “I do not drink”, you can use softened means such as “*rahmat*”, “*yedim*”, “*ichdim*”, “thank you”, “I ate”, “I drank” is the result of speech etiquette. Also, instead of words like “*ha*”, “*xo’p*”, “*boraman*”, “yes”, “ok” “I will go” used to confirm an action, in many cases, *xudo xohlasa, nasib bo’lsa, inshoolloh, xudo biladi, bilmasam, qaydam* situational euphemisms such as rule are used as a response in the conversation process.

The ethical and aesthetic requirements for the use of euphemisms require adherence to nonverbal means. For example, during the marriage ceremony of the bride and groom (couple), did you accept “*falonchi*” as an honest couple, mahram? Although the parties are required to answer “*ha*”, “*oldim*”, “*tegdim*”, to euphemistic questions such as, in most cases (especially a girl) they remain silent on etiquette and modesty, the concept of affirmation is unconditional ( in the case of implicit - as a sign of consent).

Consequently, in most cases (in the course of more conversations) the usual means by which denial or affirmation should be used are used in a certain situation, euphemized by the requirements of the etiquette of speech.

### CONCLUSION

Taboos and euphemisms are a separate layer of language vocabulary, including Uzbek lexicon. It exists in connection with the social life, national traditions and mentality of the people. Taboos and euphemisms are ethno linguistic concepts composed of cultural and linguistic sources. Taboos and euphemisms are one of the elements that enrich the vocabulary of language. They play a practical roles in changing and expanding the meaning of words.

The usage of euphemisms depends largely on the style of speech. Euphemisms are used to express a concept in a certain “soft” way in our speech, to use one word instead of another, and to achieve the effectiveness of speech. This is important for the emergence of various positive situations among people, the improvement of relations, as well as the development, the further popularization of common euphemistic means.

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