Similarities And Differences Of Euphemisms Related To Negative Human Behavior In The English And Uzbek Languages

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Abstract: There are some language units and combinations that make it difficult to compare the original text. To solve these difficulties and problems of comparison, there must be special principles, rules and criteria. Moreover, the study of these problems requires the use of various transformations and principles in the transition from one language to another. Comparison matches found in one language cannot be found in another language, if they occur in the area of the work, they cannot be found in another. This article studies the euphemisms related to the negative behavior in the English and Uzbek languages with the aim of identifying the similarities and differences between these two languages. This study also attempts to explore the most common euphemistic terms used in English and Uzbek. While they have some common features, they differ in their use of some euphemistic strategies.

Key words: figurative language, euphemism, language culture, linguistic phenomenon, comparison, negative behaviour, similarity, difference.

Introduction

At the current stage of development of linguistics, when language issues such as human lifestyle and living environment are also in the focus of scholars, any study of euphemisms within the English and Uzbek languages is considered capable of discovering new things.

The British people, under the influence of European culture, that is, Protestantism, certainly have their own national character. The Uzbek people are influenced by Eastern culture and Islam have a unique national ethnic character. These national and cultural characteristics are reflected in the speech of both peoples through the expression of feelings in delicate words or through their attitude towards their loved ones.

Many euphemisms have been found in English and Uzbek for substituting unpleasant, frightening words and phrases. In both cultures, attitudes toward death evoke negative emotions. Peoples of these two cultures have a sense of sympathy for the plight of others. In addition, they try to look polite, courteous, using appropriate euphemisms in some cases. Despite being two different cultures, the English and Uzbek peoples are similar in behavior. Behaviors such as showing courtesy in order to avoid conflict situations, sharing a good mood with a person, attracting his attention, and showing interest in him are inherent in both cultures. In fact, English and Uzbek cultures differ greatly in their customs, lifestyles, life stereotypes, and goals, but their use of soft, tactical words and phrases, i.e. euphemisms, in certain life situations, generalizes them.

There are few studies on the study and comparison of euphemisms of English and Uzbek languages. When we compare bilingual euphemisms, we are often confronted with painful terms "not found". Even the best dictionary or linguist who has studied languages in depth cannot find a clear meaning in the study of such terms. The study of comparable euphemisms does not take into account their time, place, or situation in which they were written. What needs to be considered here is to find semantically equivalents of euphemisms.

The aim of the article requires determining the lexical-semantic, ethno-social features of euphemisms and studying the similarities and differences of euphemisms associated with negative human activity in Uzbek and English.

Methods used in this article are comparative, cognitive-semantic. Comparative analysis methods have been used efficiently to define the similarities and differences investigate the euphemism in the English and Uzbek languages.

Literature review

In recent decades, the interest of researchers in the problem of euphemization has increased. It has become the object of numerous studies by Uzbek linguists and foreign scientists. Thus, euphemization was studied from the standpoint of various linguistic approaches and directions: functional-semantic, pragmatic, stylistic, gender and discursive. Within the framework of the functional-semantic approach, thematic classifications of euphemisms were developed (A.M. Katsev, L.P. Krysin, B.A. Larin, V.P. Moskvin, E. Partridge, Ch. Kapu, A.Zh. Omonturdiev), methods the formation of euphemistic expressions (A.M. Katsev, V.P. Moskvin, E.I. Sheigal, V. Warren, A.J. Omonturdiev). From the point of view of pragmatics, euphemization was seen as a way of maintaining the appropriateness of speech (V.P. Moskvin). Within the

framework of stylistics, such issues as the stylistic affiliation of euphemisms, as well as the functioning of euphemistic vocabulary in various styles of speech were solved (I.R. Galperin, V.P. Moskvin, E.P. Senichkina). Euphemia has also been studied in the framework of gender (G.A. Vildanova), discourse linguistics (E.I. Sheigal) and comparative linguoculturology (Alimzhanova G.M.). However, despite the large number of works devoted to euphemia, many related issues remain unresolved, in particular, the question of the difficulties in comparing euphemisms in the context of bilingualism.

Result

Translating euphemisms related to the negative behavior of people is not an easy task. This requires individual study, full knowledge and accuracy in relation to the culture of both languages. Since euphemism is a social phenomenon, speakers should avoid saying anything that is related to religion such as "God", prophets or sacred objects, places and people. Euphemisms avoid the use of simple language which is used in daily communication. Euphemisms are the most important aspects of any language. Euphemism is the replacement of a taboo word by another, not rude; euphemisms try to hide the reality behind them. The definition of euphemism is often performed in large contexts / discussions and, especially in public speech, the euphemistic function of words or phrases. Therefore, it is very important to identify the softening forms of functionally negative words and phrases as well as the words and phrases that hide the facts as euphemisms.

Discussion

Linguistically, Uzbek and English belong to different groups (agglutinative and analytic), so there are differences in the structure of euphemisms in these two languages, especially in their semantic systems.

To understand the semantic features of euphemisms, the concept of the internal form of euphemism plays an important role. Euphemisms are sometimes figuratively referred to as a "whitewashing device". One of the important functions of euphemism is its connotative-cultural meaning, which expresses the relationship between the form of language units and the association of cultural significance embedded in it.

The mechanism of semantic associations of euphemisms in English and Uzbek shows that there are several systematic semantic connections of different lexical associations between units in a language. In the scientific literature on the study of systematic semantic connections and relationships between language units are divided into different groups of semantic associations depending on the methods and types of semantic associations: functional-semantic field, lexical-semantic group, lexical-thematic group. Nowadays, scientists are paying more attention to studying more functional-semantic class.

In the lexical-semantic classification of euphemisms we take into account different volumes of lexical associations of euphemisms, types of system relations between lexical units, according to which the lexical-semantic classification system of semantic associations is adopted. The concept of "lexical-semantic group of words" was first introduced by V.V. Vinogradov coined the term "lexical-semantic system of language."[16:218]

But the term "euphemism" has been used by the authors since antiquity. Its genesis is well-known, and the term is derived from Greek, which means to speak sweetly, to soften, and to be used to achieve beauty, language, and a culture of communication.

Earlier it was interpreted as a respectable gesture, which is protection from bad sign and silence. This notion brings euphemism closer to taboo, but does not equal it. The definition of such silence was then abandoned.

Much has been done in the twentieth and twenty first centuries about the problems of euphemic lexicon or its related to other language phenomena. For example: G. Paul, R.O.Shor, B.A. Larin, L.P. Krysin, A.S.Kurkiev, E.P. Senichkina and others.

A. Reformatsky believes that euphemistic units used instead of taboos are associated with ethnic development. He says that taboos are caused by superstition, and euphemisms are used to hide their names. He divides the phenomena of euphemisms into the following groups:

1) changing the names of countries, cities, enterprises, military units and some legal entities to symbols like (X (eks)) at the request of military diplomacy;

2) in order not to pronounce the names of diseases that are dangerous from an ethical point of view of diseases, it is necessary to replace them with abbreviations, symbols and Latin terms (tuberculosis - to be specified);

3) euphemisms that are used to hide speech words and phrases (abduction-purchase) in the speech of a thief [12: 544].

A.S. Kurkiev divides euphemisms into five groups [6]:

1) euphemisms based on superstition (cold - bad);

2) euphemisms arising from the feeling of fear (die-fly away, go away);

3) mercy euphemisms (mentally retarded);

4) euphemisms that have arisen on the basis of shyness (illegitimate children - a wicked child);

5) euphemisms based on politeness (old age).

L.P. Krysin believes that there are two types of euphemisms: euphemisms for personal and social life [5: 28-49].

According to the English linguists K. Allan and K. Berridge, euphemisms can be studied by dividing them into two groups: sweet conversations (speak politely, hide guilt, avoid words that hurt the soul) and deception (hypocrisy: mainly in the military sphere, espionage, not disclose political and state secrets) [1: 1].

V.P. Moskvin classifies euphemisms, dividing them into six groups [10: 500]:

1) changing the name of objects that cause fear;

2) replace the definition of unpleasant hateful objects;

3) replace obscene language (everyday);

4) change the original names so as not to be afraid and not surprised by others;

5) disguise the true meaning;

6) replace the name of the organization and the position in which the status is low.

In Uzbek linguistics, the term "euphemism" was coined in 1963-1964 by N. Ismatullaev's dissertation "Modern euphemisms in the Uzbek language."[3]

In 1997, A. Omonturdiev extensively studies euphemism as a "subject that needs to be addressed as a subject of methodological research" and explores the basis of euphemisms of Uzbek speech [11].

Linguist M. Mirtojiev's monograph "Semasiology of the Uzbek language" pays special attention to the relationship between the phenomena of taboo and euphemism, the history of their study [9:119-127]. The scientist argues that euphemistic meaning is a derivative meaning, that derivative meanings are formed in metaphorical, metonymic ways, and that euphemistic meaning does not emerge on the basis of synecdoche and function.

It should be noted that euphemisms have been approached by linguists from different angles. For example, H. Shamsiddinov comments on the euphemistic functional semantic synonyms of words [13:22], while A.E. Mamatov focuses on the euphemistic and dysphemistic formation of phraseologies in his doctoral dissertation [7]. Some works on literary language also focus on the euphemistic meaning of language units. In particular, the scientist Z. Kholmonova, who specially studied the lexicon of "Boburnoma" made some remarks about the euphemisms used in it [4].

A. Hojiev's 1985 Glossary of Linguistic Terms defines euphemism as follows: the use of a rude, obscene word, phrase, or taboo instead of a rude, obscene word, phrase [2:209].

N. Ismatullaev was the first to collect a wealth of information on the phenomenon of taboo and euphemism, to generalize it, to cover the phenomenon of taboo and euphemism, to scientifically and practically substantiate it. After talking about the causes of euphemisms in the Uzbek language, N. Ismatullaev classifies, groups them and analyzes the significance of euphemisms used in the speech of each social layer in speech, the value of enriching the content of the dictionary and came to scientific and practical conclusions. As a result, this work serves as a basis for the study of issues related to this area, including euphemisms, at a later stage, that is, its functional methodological features in a monographic plan [3].

In the study of different semantic groups, semantic classification is the most optimal classification in modern scientific research. However, in semantic research, it is sometimes necessary to show the diversity of methods and techniques used in the study of even the same semantic group. There are still different interpretations of the same conceptual categories. Euphemisms were no exception.

Let us consider the main typological features of euphemisms in English and Uzbek, their national characteristics and the degree of influence of these features on the communicative behavior of society in the two socio-cultural environments, and the series of euphemisms associated with negative human behavior in these two languages.

It is known that a person's behavior is all his actions and reflects his attitude to the outside world. P.A. Sorokin divides these actions of people into the following types [14:59]:

1) allowed (usual actions, for which they are not rewarded and not punished)

2) necessary and recommended (actions that require incentives or rewards)

3) unacceptable and prohibited (punishable actions)

The third type of this classification is that it is natural for people to have inappropriate behaviors and that these negative behaviors should be prohibited. In modern life, we often come across negative actions of people. Such actions result in depression, dissatisfaction, lack of recognition of the truth, shock from the external environment, violation of the senses, and so on. Usually such people are negatively treated by the external environment. Insulting them with words like drug addict, prostitute, murderer, uneducated, liar arouses anger and leads to further depression. In order to avoid such consequences, softened words, i.e. euphemisms, are used instead. We will look at the similarities and differences between the euphemisms that express the negative actions of people in English and Uzbek through examples.

Euphemisms denoting sexual concepts include the names of extramarital relationship that are not explicitly expressed.

There are many materials in English from various sources, including literary language materials, as well as verbal and dialectal origins: to make love, to do with love, sleep with, lay with smb, to sleep or lie down with someone, making babies.

In the Uzbek language, euphemisms belonging to this group are: birga bo'lmoq - to be together, tunni birga o'tkazmoq - to spend the night together, yotmoq - to lie down, qo'shilmoq - to join, aloqada bo'lmoq - to be in contact, tanani sotmoq - to sell the body, bola yasamoq - to have a child, and so on.

In Uzbek, the main word used to name this phenomenon is aloqa - communication (aloqada bo'lmoq - to be in touch, aloqa qilmoq - to communicate).

In English, the word "communication" is still the main word in naming this phenomenon. However, in English, this definition gradually took on a negative connotation, and to this day special word copulation has been used instead.

The system of euphemisms for naming negative traits inherent in humans is quite broad and includes lexical-semantic groups of drunkenness, drug addiction, lying, theft, immorality, flattery, boastfulness, cowardice, which in turn are divided into different subgroups of euphemisms. The euphemisms associated with the naming of these vices include euphemisms that replace lies, deceit, immorality, depravity, and other imperfections. Depending on the specific nomenclature, the euphemisms of this group are divided into subgroups.

Alcoholism:

This group includes euphemisms for the word alcoholism, which is one of the evils of human beings. For English speakers, this defect is common and is not considered a negative phenomenon. Negative is determined by the degree of intoxication. At events and celebrations, celebrating happy days, it is their custom to drink for someone's sake. However, alcohol abuse is a negative condition. In English, the following euphemisms are applied to this defect: to kiss the cup, to have (take) a drop, to have one too many, to have a few instead of drunk.

Drunkenness, in general, alcoholism is perceived in Uzbek society as a drastic negative phenomenon. That is why this phenomenon takes such names as shirakayf, sarkhush, shiramast and others.

Instead of drinking vodka, euphemisms such as 100 (50) ta olmoq - to take 100 (50) grams, otmoq - to throw (in the meaning drink), qizimoq - to heat are used.

Different cases of alcohol consumption are described in English euphemisms: tired and over-emotional - tired and overly emotional, wasted - exhausted, caught the Irish flu - infected with the Irish flu, etc.

Drug-related euphemisms:

The euphemism pothead is used for the common name of a person as English marijuana smoker. Junkie, drug user, drug addict, dope, dope fiend, misguided, toxic for drug addict. There are some more euphemisms for "marijuana smoker" such as acid head, pill-head, pot-head, skin-head, to go high / be in high (using / abusing drugs).

In the Uzbek language, euphemisms such as sarxush - drunk, chakuvchi - smoker, etc. are used to describe a person addicted to drugs.

Euphemisms associated with naming a lie: Lying is considered a virtue that does not conform to the rules of social life, which is strongly condemned in society: Tell lies, talk nonsense, to tell fibs instead of phrases You are mistaken, make mistakes; make a mistake; you are mistaken, if you think that I like nursing you, You are not quite right, you relay misinformation, you've got another think coming – as in Uzbek adashdingiz - you are mistaken, o'ylab topayapsiz - you are creating, to'qib chiqarayapsiz – you are inventing, noto'g'ri ma'lumotlarni tarqatayapsiz – you are spreading false information, haqiqatdan uzoqsiz - you are far from the truth, xato gapirayapsiz - you speak wrong, haq emassiz - you are wrong etc.

Laziness-related euphemisms: drawbacks.

Euphemisms related to crime and their consequences. Name of words and phrases denoting illegal actions (theft) of economic nature: spoiler, steal, thief, five-fingers, gentleman of the road, hero of the underground, the candy man (a drug dealer) - misappropriation.

To take or give a bribe: palm-oil, hush-money (to keep silent), to grease smb.'s palm – korrupsiya - corruption, og'zini yopmoq - to shut up, og'zini moylamoq - to lubricate one's mouth, choypuli bermoq - to give a tip.

Euphemisms related to murder, suicide. This semantic group of English euphemisms includes examples such as to lay hands on, put on your hands, to put an end to one's life, send somebody to glory. In Uzbek, the following verbs are used in this group: yo'q qilmoq, gumdon qilmoq - to destroy, adoi tamom qilmoq - to end, bedarak ketmoq - to lose, boshini yemoq - to eat head, dunyodan yo'q qilmoq - to repel, jonni jannatga (jahannamga) jo'natmoq - to send one's soul to heaven (hell), jonini olmoq - to take his life, ko'mmoq - to bury, ko'pga qo'shmoq - to add to many, mangu uyquga jo'natmoq - to send to eternal sleep, narigi dunyoga jo'natmoq - to send to the afterlife, yo'qotmoq - to lose, qurbon bo'lmoq - to sacrifice.

There are many euphemisms in English and Uzbek for replacing unpleasant, horrible words and phrases in this area. In both cultures, attitudes toward murder and suicide evoke negative emotions.

There is a similar tendency in English and Uzbek to euphemize certain physiological processes and actions. However, it should be noted that the euphemism for English is much broader than for Uzbek. The English use more synonyms, increasing and decreasing meaning, jargon and acronyms.

A comparative study of the euphemism phenomenon requires a slightly broader study. It should be noted that the task of harmonizing the conceptual systems of different ethnic groups and social groups is very difficult. Because English and Uzbek belong to two different families, they differ in many ways. Despite the similarities in some areas that typically exist between two languages, the differences between them are greater. A word or phrase can be expressed in different languages with different euphemisms in different speech situations. In order to compare euphemisms, it is necessary to fully convey the content of events described by different national and cultural values, traditions, specific features of the mentality of a particular people in the linguocultural background. Obstacles and difficulties arising in the process of comparing euphemisms can be overcome by harmonizing languages. Thus, to analyze the differences between English and Uzbek euphemistic expressions, we analyze the following examples.

For example, in English, the word "liar" in a personal conversation is a word with a bad reputation. Telling someone about it loses confidence in him. The word has the following euphemisms: fabrication, a statement void of truth, a statement naked of truth, inaccurate statement, hide the truth, avoid the truth. In Uzbek there are some equivalents: uydirma - fabrication, hikoya qiluvchi - narrator, soxtalashtiruvchi - falsifier, haqiqatni yashiruvchi - concealer, to'qimachi - weaver.

Menken cites examples of euphemistic phrases related to human behavior, such as "go ballistic" or "foul or black" instead of "go to hell" to hide a person's evil intentions and hatred mood [8].

Trivers, on the other hand, gives further examples of the application of euphemisms associated with negative human behavior. He says that instead of the phrase "torture along with kidnapping" the euphemism phrase "extraordinary rendition" is used [15].

In certain societies, some euphemisms have been used to prevent problems such as the delivery of embarrassing situations. For example,

Today, the methods of studying euphemisms are diverse, and in any case, euphemisms are a secondary nomination, characterized by a peculiar combination of word-formation tools. In addition to these problems, another hurdle arises when comparing one language to another. These are idiomatic expressions and slang euphemisms that have a figurative meaning.

For example, in English, the euphemism to give someone the cold shoulder is used instead of being cold to someone.

To pull someone's leg is a euphemism for laughing at someone.

The following euphemism spill the beans is used instead of the phrase to reveal a secret. This euphemism applies to a negative action such as revealing a secret that is hidden.

Conclusion

After analyzing the euphemisms belonging to the English and Uzbek languages, we see that for each given field the number of euphemisms confirming them is sufficient. Social and human vices have always been a rich source of such euphemisms. The emergence of these euphemisms is explained by society's tendency to cover up the negative aspects of reality.

English and Uzbek cultures differ greatly in their lifestyles, customs, attitudes, life stereotypes, and goals, but have similarities in the use of soft, neutral words and phrases, i.e. euphemisms. Hence, there are inherent similarities and differences between these two radically different cultures.

Through data collected from various sources, definitions of euphemisms, their classification, the relationship between euphemisms and other speech styles, and euphemism strategies were explored.

Based on the results of the analysis conducted in this study, we came to the following conclusions:

1. The pros and cons of euphemisms have been identified. Words that evoke the positive emotion inherent in a euphemism make a person feel comfortable, but euphemisms used to lie or hide the true meaning, which are considered negative, upset the listener and cause him discomfort.

2. English and Uzbek languages have different grammatical and lexical systems, as well as the emergence of euphemisms has different characteristics, which to some extent reduces the generality. The solution to the problem of comparing euphemisms in English and Uzbek is to choose the words that are closest in meaning to a word or phrase in one language and the meaning in another.

3. In English and Uzbek, the most common euphemistic concept associated with negative human activity is the euphemistic means associated with the concept of alcoholism and murder. The emergence of such euphemisms was due to the ethno-cultural views of the two peoples.

4. In English and Uzbek culture, euphemisms for negative human behavior have arisen primarily because they do not fit into the speech culture of both peoples and as a result of covering or concealing them in order to avoid exposing them openly.

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