

EUPHEMISM AS AN EXPRESSION OF LINGUOCULTURAL CHARACTERISTICS

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ABSTRACT

This article focuses on the study of euphemisms and their linguistic and cultural characteristics. The article provides detailed information about the meaning of euphemisms, as well as phenomena specific to the mentality of Uzbeks and other nations. It contains valuable information about the connection of euphemisms with living conditions and, the ethnic and aesthetic standards of peoples of the world.

Keywords: euphemisms, linguistic, word, speech, vulgar expression, taboo, aesthetic taste, phenomenon, motive, term, ethnic norm.

KIRISH

There is a moral impropriety in interpersonal communication, which is caused by a tendency to call objective reality by its name [5, 55]. In the process of communication, calling each event or situation by its name can sometimes confuse the interlocutors. It is appropriate to use euphemisms to eliminate the resulting awkwardness. [Euphemism Greek eu – good, +phemi – I speak] use a mild word or phrase instead of a harsh rude word or phrase that is forbidden or uncomfortable to use for some reason It gives freedom and comfort to [4, 17] the interlocutor during the conversation. The use of rude words or rude expressions in speech is noticeable mainly in everyday communication, in some written (social media) speech. As a result, it is appropriate to use euphemisms to avoid this situation.

ADABIYOTLAR TAHLILI VA METODOLOGIYA

In her dissertation, Sh. Gulyamova explains that "Euphemisms are a colorful and comprehensive phenomenon; they not only replace taboo words but are also inconvenient to say [6, 47]. It is also used to [7, 14] soften the meaning of the units. On the part of N. G'aybullayeva: "This term comes from the Greek words good rumor and dovrug'. The euphemism was originally interpreted as a word with a positive connotation of refraining from rude words, silence expressing respect, that is, silence. Later, the euphemism lost its meaning of respectful silence. "Euphemisms are based on social, moral,



religious and political motives and euphemisms found in modern Russian [8, 7]; “Because it is clear to us that the replacement of taboos with euphemisms occurs for this reason. According to N. Gaibullayeva's definition, euphemisms are considered related to the development of [7, 11] customs, cultural level, aesthetic taste, and ethnic standards in nations.

NATIJALAR

As a confirmation of this opinion, it can be said that in Uzbek families with a national upbringing, a woman calls her husband by the name of the eldest child, not by his name, or the brothers and sisters of the bride's spouse -he calls his sisters by their characteristics or qualities instead of their names, with endearing words, for example, ayqiz, kenjatoy, polvon, zalatoy, sotti, a guy like a mother and father. In addition, it can be said that in Uzbek families, respect for parents or elders in the family is also expressed through these units. As an example, it is considered disrespectful to say the names of the mother or elders in the family to younger family members. In the situation we have encountered, the mother's name is Sugar, the father's name is Urak, the uncle's name is Axe, the child's name is Rahmat, and the new one's name is Mahkam. Firewood, firewood , thank you, we have witnessed the use of strong euphemistic units. This is a situation related to the ethnic norm. Turkologist AN Samoylovich gives a dictionary of 42 words that Altai women cannot say. For example, Kazakh and Kyrgyz women add to the name of their husband's wolf, lamb, river reed, instead of the words streamer - river, a reed that turns blue on the other side of the streamer, hunter - bo'ri, a farmer is a sheep, a child of a farmer is a lamb.

It can be seen that in the Turkic peoples, respect for the male gender and his close relatives, elders, and parents is an ethnic norm, and this norm is expressed through euphemisms.

Fear in the minds of people is the same emotion regardless of which continent they live in. Only with the demands of the environment and circumstances, do the motivations that cause fear change. For example, a scorpion is a donkey, it does not have a horse; snake - rope.

In D. Aitova's dissertation, the bear always aroused fear in the minds of the northern people, and this fear caused the Europeans to call it [8, 63] “honey eater”, "momiqvoy" and "bobojon" by other names.

That being said, period and setting are important in the choice and use of euphemisms [8, 9].



MUHOKAMA

An object, event, or situation that is considered taboo for a certain environment or situation loses its significance in another place. In this, the subordination between the speaker and the listener, as well as the place where the situation is taking place, are emphasized. For example, it can be said that the level of euphemism of communication in sensitive topics between mother and daughter in the family is much lower. It can be observed that the level of euphemism is at a higher level during the conversation on such sensitive issues between female teachers and female students in the audience. This situation is more evident in the speech of medical staff. Developed countries are far ahead of us in the treatment of children's oncology. (kun.uz)

The speaker's control over his speech is a factor in euphemism. Loss of control over speech leads to loss or weakening of euphemism. Euphemisms are very sensitive to social relations. The euphemistic content "carrier" unit changes its character over time, and they even become dysphemism [5, 56].

This can be seen in the example of the word toilet, which was originally a toilet for French society - les lieux d The word 'aisance' was used as a euphemistic unit, and the word toilette was originally used to mean a dressing room or changing room for women, until today, when the word began to be used as a euphemism. the same word has already become a dysphemism, and replacing this word with other units is the norm of the time. So, the more popular euphemistic units are, the faster their dysphemism is.

Recently, as a result of a comprehensive study of the aesthetic value and moral linguistic and cultural characteristics of linguistic phenomena, new aspects of the phenomenon of euphemization are being opened. In artistic texts, it is preferred to resort to euphemism in describing the phenomena of existence, the human psyche, and mutual relations [5, 73]

The expression of the human spirit, the desire not to cause inconvenience to the addressee, or the humble address of the interlocutors to each other is visible in formal communication and artistic text. Euphemisms created based on the principle of good manners serve to "wrap on paper" concepts that are considered inconvenient to express physical and mental deficiencies.

Situations that are often highlighted in the press: Low-income stratum of the population = poor, helpless; blind society = blind society; paralympic committee = disabled athletes committee; disabled = disabled, etc.

But connecting the emergence of euphemisms only with the principle of good manners also limits its scope [5, 90].



The importance of euphemisms in increasing the vocabulary of the national language is incomparable. Because they are seen as a beautiful expression of taboos. Also, words that are considered inappropriate or shameful to say, names of diseases used by medical experts, and some terms and lexicons used in the press to avoid alarming the population are also proof of our point. Words and phrases such as WC – military operation, discrimination, stress, Alzheimer's, and homosexuality can be included among these.

XULOSA

In conclusion, it can be said that euphemisms are not only a means of beautiful expression of thoughts, but also a phenomenon that expresses the language capabilities of a nation, as well as its aesthetic taste and politeness. The appropriate use of euphemisms allows not only the addressee but also the speaker to get out of the awkwardness and communicate freely.

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