

## **Comparative Analysis on Cultural Connotation of English and Uzbek Euphemisms**

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### **Abstract**

This article is devoted to how the euphemisms in English and Uzbek are expressed from the cultural point of view. In this article, we tried to reveal the meaning of certain euphemisms from the English and Uzbek languages. We know that the use of words depends on the situation in which they are used. Most of the times, euphemisms are stylistic synonyms which can be a substitute for any language element. The meaning of euphemisms used in different fields changes depending on the culture of the two languages. In the discussion part of the article, euphemisms belonging to different categories have been selected and compared in both languages.

**Keywords:** cultural connotation, euphemism, meaning, cultural norms, euphemization, stylistic meaning.

### **Introduction**

I must first give an explanation for how I use the terms orthophemism, dysphemism, and euphemism. The union set of these "phemisms," or X-phemism, is mostly ascertained by assessing terms in the specific context in which they are used. We are unlikely to ever discover consistency of judgment amongst speakers of even quite comparable socioeconomic origins given the complexity and variety of thoughts and attitudes. Additionally, when terms suggest offensive implications of certain entries, modern dictionaries consider them as if they were dysphemistic by nature. Three levels of offensiveness are recognized by the Encarta World English Dictionary: "taboo," "offensive," and "insulting." Similarly, those who compile dictionaries of euphemisms and dysphemisms, such as Ayto and Green, base their collections on the prejudiced social attitudes to the situation in which they believe a given expression is uttered.

Evasive expression and avoidance language are characteristics of euphemisms. We make them when we have to deal with the difficult issue of how to discuss topics in various settings that, for various reasons, we would prefer not to discuss openly in the current situation. Euphemisms serve as language safety nets that are developed in reaction to social taboos. These include the standard suspects, as described by Adams and Newell: "an infinite variety of things that go bump in the night<sup>1</sup>," including intimate areas, physiological processes, sex, wrath, dishonesty, intoxication, crazy, sickness, death, dangerous animals, terror, God, and so on.

The cultural context in which euphemisms are used determines their meanings and implications. They could serve as markers of changing language trends and cultural norms. The usage of euphemisms may also be a reflection of new cultural taboos or sensitivities.

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<sup>1</sup> ADAMS Phillip and NEWELL Patrice, *The Penguin Book of Australian Jokes*, Ringwood, Victoria: Penguin, 1994.

**Literature review.** In recent years, the development of technology has caused new words to enter the language. Of course, we cannot say that all of them are bad, taboo or offensive words. However, due to the rapid spread of information, the spread of words that have a negative meaning has also increased. A single word has several negative meanings. In such a case, euphemisms require the use of words with a positive meaning instead of words with a negative meaning. Euphemization is an issue studied by many linguists. Euphemisms are studied according to their functional-semantic, pragmatic, stylistic, gender and discursive features. Quentin Crisp describes the notion as unpleasant truths wearing diplomatic cologne. Many researchers describe the concept of euphemism in different ways. But all definitions reflect the same meaning. Ruziyeva N<sup>2</sup>,. Khujanazarova H<sup>3</sup>, Omonturdiyev A<sup>4</sup>, Rahimov F<sup>5</sup>. expressed their views on euphemism in their scientific works.

### **Methodology.**

The method of comparative analysis was used in the implementation of scientific research. Euphemisms belonging to the dictionary of two languages were selected and analyzed from the cultural point of view. Carrying out comparative analysis requires knowledge of two languages from the researcher. Sources found on euphemism are considered to be scientifically proven sources, and the researched words are composed of words used in the daily life of the population.

### **Results.**

It is not an easy matter to transfer euphemisms found in English and Uzbek from one language to another. This assignment requires knowledge, experience and cultural literacy from the applicant in two languages. Because both languages have their own words. There are cases where they do not correspond to each other's meaning. In order to carry out the research, the words collected from various sources were analyzed in the discussion part of the article. As a result of the research, the euphemisms of the same concept that belong to both languages have been analyzed and appropriate conclusions have been drawn.

### **Discussion.**

In some ways, euphemisms are all deceitful. Nothing euphemistic may explain the truth more accurately than a euphemism; in some situations, discussing forbidden subjects can be done so politely rather than outright. But the euphemistic lexicon of linguistic variants like medical, political, and military jargons gives the masquerade even more layers of deceit and concealment. Here, euphemism used intentionally to mislead and obscure a topic rather not so much to hide offending. This is the sort of doublespeak that turns *death* into *a substantive negative patient care outcome*, *a diagnostic misadventure of the highest magnitude* or *a terminal episode*; *dying* into *terminal living* and *killing* into *the unlawful* [or] *arbitrary deprivation of life*.

We observe euphemism equivalents used specifically to keep others in the dark, serving to mask the evil essence of whatever they refer to. These are a few instances from the more than 2,300 street phrases (derived from a vocabulary created by the White House Office of National Drug Control Policy) that relate to illegal drug kinds or drug-related activities:

- *get snotty*- to use heroin;
- *candy sticks* –marijuana cigarettes laced with powdered cocaine;
- *gym sticks* -steroids used by athletes;
- *hugs and kisses* -methamphetamine and methylenedioxymethamphetamine” or “MDMA”;

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<sup>2</sup> Zarifovna, Ruziyeva Nafisa. "The Significance Of Using Euphemisms In Different Fields Of Society." *E-Conference Globe*. 2021.

<sup>3</sup> Ulugbek, Named After Mirzo, and Shoira Yusupova Batirovna."ANALYSIS ON CULTURAL CONNOTATION OF ENGLISH AND UZBEK EUPHEMISMS FROM SOCIOLINGUISTIC PRESPECTIVE"

<sup>4</sup> Omonturdiyev A. O‘zbek nutqining evfemik asoslari. T., 2000 y.

<sup>5</sup> Rahimov, Fayziddin Rustamovich. "O‘ZBEK TILIDA EVFEMIZMLAR VA ULARNING QO‘LLANISH DOIRASI." *INTERNATIONAL CONFERENCES*. Vol. 1. No. 6. 2022.

➤ *lipton tea / lemonade* -poor quality drugs;

➤ *klingsons* -crack addicts.

The Uzbek language also has words . There are some examples : “*Asr vabosi*”( *narcomania*), “*ruju qo`yish*”(addiction), “*tortib kelmoq*”(inject or consume), “*lirika*”( *psychotropic drug*), “*kayf qilmoq*”(enjoy).

It is evident that provocative euphemisms include more than just maintaining face and being courteous. Nevertheless, even the more commonplace euphemisms that serve as face-saving strategies frequently accomplish more than simply mask horrible truths; euphemisms for death evoke various viewpoints, such as the comforting ideas that *death* is the start of a new life (*move to a better place*) or that death is a journey. What they provide is a comforting picture. In Uzbek language the word “*o`lim*” (*death*) also has some equivalents which can be used according to the situation:

➤ *O`lmoq*- *omonatini topshirmoq, vafot etmoq, olamdan ko`z yummoq, berib qo`ymoq, Allohni oldiga ketmoq, dunyoni tark etmoq.*

➤ In English there are also some version this word:

➤ *pass away*: “Her uncle passed away last year.” (also **pass** as in “He passed last year.”)

➤ *fight a long battle with*: “He fought a long battle with cancer.”

➤ *meet your maker*: “He’s gone to meet his maker.”

➤ *six feet under*: “I won’t worry about money when I’m six feet under.”

➤ *pushing up daisies*: “Last I heard about him, he’s pushing up daisies.” (A daisy is a small, white flower that grows easily in grass.)

➤ *in your / his / my box*: “When I’m in my box you can argue all you like about the inheritance.”

➤ *snuff it*: “I’ve heard that poor old Ernie has snuffed it.”

➤ *popped his clogs*: “Harold popped his clogs last year.”

➤ *kick the bucket*: “So Joe has finally kicked the bucket.”

In addition, the following euphemisms are used instead of other impolite words and are interpreted as follows:

1. The car isn’t used- it’s certified pre-owned (“certified pre-owned” is instead of the word “used”) In Uzbek language it can be identified like that : “*Mashinadan foydalanmoq*” o`rniga “*mashina egalik qilmoq*”

2. *She isn’t sick- she’s under the weather-* “*under the weather*” is instead of “sick” ” (kasal bo`lmoq-betob bo`lmoq, yotib qolmoq)

3. *He’s not poor- he’s economically disadvantaged- poor-economically disadvantaged* (“*kambag`al*” so`zi o`rniga “*moddiy tomonlama cheklangan*”)

4. *He didn’t break up with her- he needed some space-*“*need some space*” is instead of “*break up with*” (“*ajrashmoq*” so`zi o`rniga “*o`ziga kelib olmoq*”, “*yolg`iz qolmoq*” )

5. *She’s not a liar- she’s just creative with the truth-*“*creative with the truth*” is instead of “*liar*” (“*yolg`onchi*” “*aldoqchi*” so`zi o`rniga “*haqiqatga ijodiy yondashuvchi*” )

The use of polite words instead of rude words in English and Uzbek can be interpreted culturally. There are places where we cannot use rude words. For example, the word "bathroom" cannot be pronounced everywhere. Because of this, the following words can be used instead of this word:

➤ *restroom*: “Can I use the restroom?”

- **public conveniences**: “Are there any public conveniences nearby?”(meaning *Where can I wash my hands?*)
- **ladies / gents**: “The ladies and gents are down the corridor on your right.”

*In Uzbek language this word can be interpreted as followings:*

*-ayollar xonasi, erkaklar xonasi, yuvinish xonasi, hojatini chiqarib kelish, shamollab kelmoq.*

*There are also some humorous expressions to refer to the bathroom:*

- **the bog**: “He’s in the bog.”
- **the smallest room of the house**: “I’d like to pay a visit to the smallest room of the house.”
- **powder my nose**: “Where can I powder my nose?”
- **see a man about a dog**: “He’s gone to see a man about a dog.”

## Conclusion

Thus, language and culture are complex and multifaceted phenomena with communicative and valuable symbolic properties. Culture determines the place of a person in the system of social production, distribution of material values and their use. It is a complete system with its own individual overall idea and style. Language not only names and expresses things that exist in culture, but also grows in this culture, develops and shapes it. Culture forms a complex and multifaceted linguistic system that collects human experience and transmits it from generation to generation. The form of existence of the language is determined by the level of development of the material and spiritual culture of the society.

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