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YASHIRIN VA SIRLI TUSHUNCHALARNI IFODALOVCHI EVFEMIZMLAR

ЭВФЕМИЗМЫ, ПРЕДСТАВЛЯЮЩИЕ СКРЫТЫЕ И ТАИНСТВЕННЫЕ ПОНЯТИЯ

EUPHEMISMS REPRESENTING HIDDEN AND MYSTERIOUS CONCEPTS

Dushatova Shoxsanam Baxtiyor qizi 

Farg'ona davlat universiteti, ingliz tili o'qituvchisi

Annotatsiya

Evfemizmlar noqulay mavzularni to'g'ridan-to'g'ri aytishdan qochish uchun ishlatiladigan til birliklari bo'lib, vaziyatni yumshatish, muloqotni osonlashtirish uchun xizmat qiladi. Ushbu tadqiqotimiz ingliz, rus va o'zbek tillaridagi ijtimoiy illatlar uchun ishlatiladigan evfemizmlarning semantik xususiyatlari, madaniy ahamiyati va lingvistik tuzilmalarini o'rganishga qaratilgan. Sifatli, tavsifiy metodologiya asosida lug'atlar, ommaviy axborot vositalari, adabiyot va so'zlashuv nutqidan olingan ma'lumotlar tahlil qilindi. Evfemizmlar giyohvandlik, fohishalik, alkogolizm, jinoyatchilik va korrupsiya kabi besh asosiy tematik guruhga ajratildi. Natijalar evfemizmlarning madaniy va lingvistik jihatdan shakllanganligini ko'rsatdi. Ingliz evfemizmlari ko'pincha metaforik va idiomatik bo'lib, nozik masalalarni yumshoqroq tarzda ifodalashda liberal yondashuvni aks ettiradi. Rus evfemizmlari ijtimoiy va axloqiy mazmunga urg'u beradi, aniqroq, lekin yumshoqroq iboralarni tanlaydi. O'zbek evfemizmlari esa an'anaviy qadriyatlar va jamoaviy axloqiy me'yorlarga asoslanadi. Ushbu farqlar tillar bo'yicha tabu mavzularini hal qilish uchun ishlatiladigan turli xil strategiyalarni aks ettiradi. Tadqiqot evfemizmlarning nozik mavzularni yoritishda va jamiyat qarashlarini aks ettirishda muhim ahamiyatga ega ekanligini ta'kidlaydi. Kelajakdagi tadqiqotlar evfemizmlarning globallashuvi va raqamli kommunikatsiyadagi o'rnini o'rganishga yo'naltirilishi mumkin.

Аннотация

Данное исследование посвящено тематической классификации эвфемизмов, связанных с социальными пороками, в английском, русском и узбекском языках. Рассматриваются их семантические особенности, культурное значение и языковые структуры. Использован качественный, описательный метод, включающий анализ данных из словарей, медийных текстов, литературы и разговорной речи. Эвфемизмы классифицированы на пять основных категорий: злоупотребление веществами, проституция, алкоголизм, преступная деятельность и коррупция. Результаты исследования показали, что эвфемизмы формируются под влиянием культурного и языкового контекста. Английские эвфемизмы часто используют метафоры и идиомы, отражая либеральный подход к обсуждению деликатных тем. Русские эвфемизмы акцентируют внимание на социальных и моральных аспектах, сочетают замаскированность с критикой. Узбекские эвфемизмы глубоко укоренены в традиционных ценностях, подчеркивая коллективные нормы и моральные установки. Эти различия иллюстрируют различные стратегии, используемые для обсуждения запретных тем в разных языках. Исследование подчеркивает важность эвфемизмов в смягчении табуированных тем и отражении общественных ценностей. Будущие исследования могут сосредоточиться на глобализации эвфемизмов и их адаптации в цифровой коммуникации, предоставляя новые данные о межкультурных языковых практиках.

Abstract

This study explores the thematic categorization of euphemisms for societal vices in English, Russian, and Uzbek, focusing on their semantic features, cultural significance, and linguistic structures. A qualitative, descriptive methodology was employed, analyzing data from dictionaries, media texts, literature, and colloquial speech. Euphemisms were grouped into five thematic categories: substance abuse, prostitution, alcoholism, criminal activities, and corruption.

The findings reveal that euphemisms are deeply influenced by cultural and linguistic contexts. English euphemisms often employ metaphors and idiomatic expressions, reflecting a more liberal approach to discussing sensitive topics. Russian euphemisms emphasize societal and moral undertones, balancing concealment and critique. Uzbek euphemisms are rooted in traditional values, emphasizing collective societal norms and moral judgments. These differences illustrate the diverse strategies used to address taboo topics across languages. The study concludes that euphemisms are essential tools for mitigating discomfort when discussing societal taboos and reflect cultural attitudes. Future research could explore the globalization of euphemisms and their adaptation in digital communication, offering valuable insights into evolving cross-cultural linguistic practices.

Kalit so'zlar: evfemizmlar, yashirin tushunchalar, ijtimoiy illatlar, lingvistik tahlil, madaniyatlararo muloqot, ingliz, rus, o'zbek tillari.

Ключевые слова: эвфемизмы, скрытые концепты, социальные пороки, лингвистический анализ, межкультурная коммуникация, английский, русский, узбекский языки.

Key words: euphemisms, hidden concepts, societal vices, linguistic analysis, cross-cultural communication, English, Russian, Uzbek.

INTRODUCTION

Language serves as a dynamic tool reflecting societal attitudes, values, and taboos. Euphemisms, as linguistic devices, play a crucial role in navigating social sensitivities by replacing direct terms with less explicit alternatives. This practice not only mirrors societal norms but also mitigates discomfort associated with discussing taboo subjects.

Societal vices such as substance abuse, prostitution, and corruption are often shrouded in secrecy and moral judgment, necessitating euphemisms that resonate with cultural contexts. This article examines the thematic categorization of such euphemisms in English, Russian, and Uzbek, focusing on their semantic peculiarities, cultural significance, and linguistic structures.

The study addresses the following research questions:

1. How are euphemisms for societal vices categorized thematically across English, Russian, and Uzbek?
2. What cultural and linguistic factors influence the formation and use of these euphemisms in each language?
3. What commonalities and differences emerge from a comparative analysis?

LITERATURE REVIEW

There a wide range of studies in the topic of euphemisms from different perspectives. Recent studies have delved into the role of euphemisms in language and society. Zhang discusses the pragmatic functions of English euphemisms, emphasizing their role in politeness strategies and societal taboos [7]. Similarly, Dabrowska explores euphemisms and dysphemisms as linguistic means of coping with the taboo of death, highlighting their cultural significance [1].

In the Russian context, researches by Tobbi investigate linguistic taboos and euphemisms, providing insights into their sociocultural implications [5]. For Uzbek, studies by Rasulov examine linguistic taboos and euphemisms, shedding light on cultural nuances [3].

While these studies offer valuable insights, a comparative analysis of euphemisms across English, Russian, and Uzbek, particularly concerning societal vices, remains underexplored. This study aims to fill this gap by providing a thematic classification and cross-cultural examination of such euphemisms.

METHODS

The study employs a qualitative, descriptive methodology, combining textual analysis with cross-linguistic comparisons. Data were sourced from dictionaries, media texts, literary works, and colloquial speech. Euphemisms were categorized into thematic groups based on their semantic fields, focusing on societal issues such as: substance abuse, prostitution, alcoholism, criminal activities, corruption.

For each theme, euphemisms were analyzed for their linguistic structures, cultural connotations, and usage frequency. Comparative analysis was conducted to identify similarities and differences in euphemistic strategies across the three languages.

RESULTS AND DISCUSSION

The analysis reveals that euphemisms for societal vices are prevalent in all three languages, each exhibiting distinct cultural and linguistic characteristics. The thematic classification highlights five primary categories:

Substance Abuse. Euphemisms for substance abuse demonstrate linguistic creativity and cultural sensitivity:

English: *substance abuse, happy dust, white girl, recreational drug, battling demons, in a bad place, on something, has a problem.*

Russian: *злоупотребление веществами, белый порошок, комната для кайфа, ночной аптекарь, комната для кайфа, пыльный угол, поставщик, продавец счастья.*

Uzbek: *kimyoviy qaramlik, shakar, norgilaxo'r, ta'minotchi, aloqachi, qaram.*

English euphemisms often employ metaphors and idiomatic expressions, reflecting a more liberal attitude toward discussing substance abuse [7]. Russian euphemisms lean toward

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concealment and moral undertones, while Uzbek terms emphasize societal judgment and traditional values [3].

Prostitution. **Prostitution is euphemized across cultures to mitigate societal stigma:**

English: *escort, working girl, ladies of the night, prima donna, professional woman, punk, pussy, queen, rag, rap club, receiver-general, renter, rent boy, sauna, scarlet woman.*

Russian: *девушка легкого поведения, ночная бабочка, дама по вызову, любовная связь, любовник, любовница, любовные отношения, любовные похождения.*

Uzbek: *yengiltak, tun qirolichasi, eskort, tungi kapalak, chaqiruvga keladigan qiz, anav-manavlar, xizmat ko'rsatuvchi.*

The use of euphemisms in this category reflects differing cultural attitudes. English euphemisms often normalize the profession, whereas Russian and Uzbek terms retain a sense of moral disapproval [5].

Alcoholism

Euphemisms for alcoholism highlight personal struggles and societal perceptions:

English: *battling demons, social drinker, under the influence, tipsy, buzzed, three sheets to the wind, feeling no pain, lit, merry, wasted, sloshed, hammered, to take the bottle, Nelson's blood.*

Russian: *возливать, держаться бутылки, дипсомания, Ерофейничать, заглядывать в рюмочку, закладывать за галстук, заливать за воротник, закрутить, закуривать, алкоголик, борьба с демонами.*

Uzbek: *haddan oshgan, sarxush, kayfsevar, ta'sir ostida.*

English and Russian euphemisms frequently portray alcoholism as a psychological or emotional battle, while Uzbek terms reflect a collective societal lens, emphasizing external judgment [3].

Criminal Activities

Euphemisms for criminality are often employed to obscure the severity of offenses and create a less negative perception:

English: *white-collar crime, doing time, aerated, boiled, Brahms, crook the elbow, ripped, whistled.*

Russian: *видеопират, заказать, киллер, киндэппинг, рэкет, на грани закона, ходит по лезвию ножа, беловоротничковое преступление, отсидка, внутренняя работа.*

Uzbek: *qonunni chetlab o'tmoq, qog'ozbozlik, ichkarida, shubhali shaxs, "hunar" tashqi ishi.*

English euphemisms frequently use metaphorical expressions to downplay the severity of crimes, especially in the context of corporate or financial misconduct. Russian euphemisms tend to focus on the societal implications of crime, using direct yet less stigmatizing terms. Uzbek euphemisms, rooted in traditional culture, highlight the communal impact of criminal actions, often employing terms tied to specific behaviors or societal roles [5; 144].

Corruption

Euphemisms for corruption are ubiquitous across cultures, reflecting the sensitivity and taboo associated with the topic:

English: *buying influence, taking care of someone, making a contribution, offering an incentive, smoothing things over, unrecorded payment.*

Russian: *дать на лапу, подмазать, подарок, смазать, вознаграждение, коммерческий интерес, мазать, сделать подарок.*

Uzbek: *rozi qilish, hissa qo'shmoq, yovvoyi chiqim, qanoatlanimoq, cho'ntak to'ldirish, g'ildirak moylash.*

These euphemisms reveal cultural attitudes toward corruption. English terms often employ playful or neutral metaphors, reflecting a tendency to minimize the overt negativity of the act. Russian euphemisms are more direct, reflecting the embedded nature of corruption in institutional contexts. Uzbek expressions are literal, underscoring the act of financial manipulation in societal transactions [1; 84].

CONCLUSION

Euphemisms serve as powerful linguistic tools for addressing sensitive topics and reflecting societal attitudes. This study's thematic classification highlights the diversity of euphemistic strategies employed to describe societal vices in English, Russian, and Uzbek. While all three

languages use euphemisms to soften or obscure taboo subjects, the specific forms and connotations of these expressions are deeply influenced by cultural and linguistic contexts.

The comparative analysis reveals that English euphemisms are often metaphorical and idiomatic, aligning with a more liberal cultural lens. Russian euphemisms emphasize societal and moral undertones, reflecting a balance between concealment and critique. Uzbek euphemisms, deeply rooted in traditional values, maintain a focus on collective societal norms and judgments.

Future research could explore the globalization of euphemistic language, particularly how cross-cultural exchanges influence the adoption and adaptation of euphemisms. Additionally, examining the role of euphemisms in digital communication could provide valuable insights into the evolving dynamics of language in contemporary society.

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