

Euphemisms in Literary Texts as a Linguistic and Cultural Unit

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ABSTRACT

As for language, “words and phrases that are generally considered inappropriate, uncomfortable, uncivilized, unspiritual, indecent, immoral (taboo), dysphemism, cacophonies, barbarism, and vulgarism are tools used in order to soften, weaken, reduce, cover, make the negative impact on the memory, make it as innocuous as possible, describe it in a descriptive-euphonic way, and thus achieve speech perfection, beauty, language culture” are also frequently used in our Uzbek national language with the intention of avoiding offending people.

Keywords: Unspiritual, indecent, immoral (taboo), dysphemism, cacophemism, barbarism, vulgarism.

I. INTRODUCTION

One of the linguistic and cultural components of such speech and language is euphemisms. Instead of directly saying that he was sick, he was sick, he said “sick, sick, sick, sick, tasteless, sick to be sick, not in good health, in bad health, not in good health, not feeling well, to get worse, to get sick, to be sick, to catch a cold” or “He is bad, he feels bad” - instead of the word “sick”; Instead of “he is very bad” – “he is hopelessly ill” euphemisms such as “there is no hope of recovery” are used.

For centuries, words have been a powerful and powerful tool of communication. Euphemisms, accepted as linguistic and cultural units, have always been considered an integral part of

this tool. The speaker consciously uses the mildest possible words and expressions - euphemisms, thinking that every time he starts using them, he can offend the listener or the interlocutor. In a broad sense, in modern linguistics, the term euphemism is understood as an expression of politeness of the speaker towards the listener to soften the appearance of speech such as obscenity and rudeness.

2. EUPHEMISMS AND THEIR USAGE

The issues of the mutuality of language and culture, as well as the encoding and transmission of cultural-semantic information through language units, have received an increasing amount of attention in recent years in both international and national linguistics.

In this regard, there is "a deep, hidden interaction of linguistics, psychology, and cultural studies at the level of general methodology and specific methods."

The emergence and use of euphemisms in the language, its study, and research is a complex and multifaceted process. The emergence of euphemisms depends not only on linguistics but also on extralinguistic factors, which include, first of all, the features of the cultural and historical development of society.

Similar characteristics of euphemisms have been studied, scientifically based, and emphasized by many scientists. N.M. Berdova emphasizes that euphemisms are at the center of the intersection of extralinguistic and linguistic stimuli, and says that in this case, we are talking about "interdependence of social-psychological and denotative-significant factors." Euphemisms summarize the archetypal ideas of the nation and embody the moral attitudes of society, as well as manifestations of the national character. A. M. Katsev describes euphemisms as a "complex and multifaceted linguistic phenomenon."

In order to achieve the goal of analyzing the use of euphemisms as a linguistic and cultural unit in literary texts, it is important to consider the main communicative approaches to determining the status of euphemisms within the framework of systematizing the semantic, structural, and linguistic

characteristics of euphemistic units from the point of view of their lexicographical signs. Linguistic possibilities of linguistic phenomena, euphemistic names, identification of the main nominative fields of euphemisms, differentiation of euphemisms and related linguistic phenomena, etc.

V.A. Maslova believes that “objects of linguistic and cultural research should be linguistic tools that have a symbolic, reference, figurative-metaphorical meaning in culture and correctly summarize the results of the human mind.” Accordingly, euphemisms can be called and counted as units of linguocultural science. Because they contain unique linguistic and cultural information. The national features of a certain people, information about the material and spiritual culture of the people, are reflected through linguistic and cultural units embodied and manifested in the living national language - euphemisms. If we turn to the text of these works of art, it will become clearer: “Humayun understood the painful meaning of his wife's question and was embarrassed. Humayun felt uncomfortable that the husband, who had not left Beka Beg for two months, was staring at the girls whose mother had not kissed him. “My second wife, Mevajon, feels unhappy and sad in the street.” The girl whose mother did not kiss is a euphemism. “His mother didn't kiss him. As long as you don't know her, the girl whose mother didn't kiss...”

3. THE ANALYSES OF THE EUPHEMISMS

The Uzbek language's explanatory dictionary defines “the girl whose mother did not kiss” as a virgin who is chaste and has never been touched by a stranger. Princesses whose mothers haven't kissed them will give you hugs if you're wealthy (Oybek, A Selection of Works).

Linguistic means of expressing linguistic and cultural information are linguistic tools that collect additional information about the realities of society (culture, country) and the living environment of speakers of a certain language, their customs, cultural and historical traditions, and worldviews. includes characters. Euphemistic units, which are words and expressions

expressing culturally important information, belong to such linguistic and linguistic tools. At the same time, important linguistic and cultural information can be presented in euphemistic names both overtly and covertly. Euphemisms are linguistic units that contain information about the national-cultural specificity of communication and collect the people's specific ideas about moral values, social problems, etc. Quantitative and qualitative characteristics of euphemistic paradigms may be different in different language cultures.

Through euphemisms, the vocabulary of the national language is strengthened and passed from generation to generation, the uniqueness of ethno-sociocultural norms is realized, and at the same time, the continuity and stability of the ethnic and cultural mentality is ensured. We witness these situations more often in the process of turning to the texts of artistic works. An excerpt from the historical novel "Starry Nights" by the writer Pirimkul Kadyrov can be proof of our opinion. "Tahir thought that Robiya might get caught in a trap in the Andijan fortress: No! he said. - Don't go to the fortress if you say me! Rabiya looked at Tahir's velvety soft mustache, his lips quivering and his brown eyes shining with anguish."

Instead of rough and rude words such as violent, and fistful, the writer skillfully used euphemism, which is considered a thick-necked linguistic and cultural unit in the high-level view of speech culture. The euphemism for a thick neck is explained in the explanatory dictionary of the Uzbek language as follows: "Don't move a thick neck. Violentman If I don't punch [your son] in the head and touch a big neck who gives hard bread, I would have walked too. A. Qahhor, Koshchinor lights."

The emotional field of human psychology not only determines the choice of language tools that model the verbal activity of a person, but also includes consciousness and thinking, and also serves to manifest in connection with cognitive processes. Emotions expressed in our language are actively and effectively reflected in our speech through more beautiful images that include euphemisms.

4. EUPHEMISMS IN SPEECH

When using euphemisms in a speech, the speaker refers directly to people's death, illness, physical and mental weaknesses, body and body abnormalities, physiology, gender, childbirth, etc. they try not to do it and approach it with caution. Because this situation can create communicative and mental discomfort in the interlocutor. E. M. Vereshagin and V. G. Kostomarov, commenting on the use of words, the power and power of words, their magic and psychological effects, "There is no greater pain in the world than the pain of words."

Euphemisms define and alleviate situations of cultural, social, and communicative tension. On the contrary, it can have a negative psychological effect. An inappropriate word, extremely rude treatment, or hasty action can endanger a person's life and lead to bad consequences. The great Hippocrates said: "Surround the patient with love and intelligent comfort, but most importantly, leave him unaware of what is causing him danger." The following example allows us to understand more clearly the importance of using euphemisms in speech and their appropriate use.

5. CONCLUSION

Another main purpose of using euphemisms in speech is that it is primarily a precautionary measure. It is used very carefully so as not to have a negative and psychological effect on people. To be more precise, the information presented with the help of euphemisms becomes clear as a result of the effect it has on the people who are interested in receiving it and on their psyche.

The place of euphemisms and their use is incomparable in prohibitions against using and not using obscene and obscene words in people's speech. This condition is most noticeable in the ways that men and women display their intimacy. For example, euphemistic expressions such as sex and sexual relations are used instead of the words shame and obscenity, which express the joining of men and women. These examples clearly show that the

language clearly reflects the changes in the cultural mentality of the people.

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