

Types of Euphemisms in Terms of their Sources, Thematic Fields and Formational Ways

Sobirova Dilmura Dilshodqizi, Otajonova Nilufar G'ofurqizi, Allaberganova Indira O'rinboyqizi

Students, Foreign Philology Faculty

Urgench State University, Uzbekistan

Abstract: *This paper is devoted to the study of euphemisms and the importance of taboos in the development of euphemisms. Furthermore, three types of euphemisms, such as traditional, social and collective game were explained in terms of the source of their creation. In addition, thematic groups and the formational ways of euphemisms are clarified with examples.*

Keywords: Euphemism, Euphony, Beauty, Variety, Definiteness, Brevity, Relevance.

I. INTRODUCTION

Taboo is considered as a source of the emergence of the first euphemisms in different cultures, the sphere of euphemization, as well as the relationship between euphemisms and political correctness. Euphemism is closely related to the problem of taboo, since taboo, archaic names are primarily replaced by euphemisms. It is common to believe that euphemisms arose from taboos, which give rise to prohibitions on certain words, allowed only to those close to higher powers - shamans, priests, leaders. In turn, belief in magic gave rise to prayers, conspiracies of diseases, charms. So, the phenomenon of taboo is closely connected with the magical function of speech, that is, with faith in the possibility of a direct impact on the world around with the help of language.

II. MATERIALS AND METHODS

As our research material, we chose dictionaries compiled by native scientists of American culture (J.Nieman and C.Silver) and British culture (R.Holder), and on the principle of a classic encyclopedic dictionary, where all words are in alphabetical order, although with the provision of a thematic index at the end of the dictionary. Based on the above criteria, the following dictionaries were selected. The first dictionary is The Wordsworth Book of Euphemism, a monolingual thesaurus compiled by Judith Nieman and Carol Silver and published in the United States, first in 1983, then in 1990 and 1995. Dictionary targeted at a wide range of readers. We analyzed the latest edition of this dictionary. The second dictionary is the monolingual dictionary of R.Holder "A Dictionary of Euphemisms", also designed for the widest range of readers. This dictionary was published in the UK in 1987, republished in 1989. We analyzed the third edition of this dictionary, published in 1995 [6]. R. Holder's dictionary includes euphemisms that are used mainly in Great Britain, Nieman and Silver's book of euphemisms includes euphemisms that are mainly common in the United States.

III. RESULTS AND DISCUSSION

In other words, as noted by D.K.Zelenin, "taboo has the goal of saving a person's life, serves as an isolating force that neutralizes the malevolence of spirits, ghosts" [1]. In our work, we adhere to the opinion of L.M.Galchuk that euphemisms can be combined into three large groups, depending on what serves as a source of tabooing [2]:

Superstitions and prejudices that give life to traditional euphemisms;

Etiquette that generates social euphemisms;

"Collective game" or conspiracy underlying jargon.

Traditional euphemisms are the most ancient, coeval with human civilization. Our ancestors, due to superstitious fear, tabooed their own name and the names of loved ones. J. Fraser believes that for a savage "to name one's name means surrendering oneself to the power of another" [3]. Almost all traditional euphemisms are generated by fear - fear of the unknown, inevitable, therefore, among them there is a rather large group of euphemisms that caused a taboo on topics

such as death (to fall asleep, to close one's eyes, to pass away, to breathe one's last, to hop the twig, etc) and diseases (mental disease - no quite right, wrong in the upper storey, cuckoo, loony, etc).

Social euphemisms, unlike traditional ones, appeared in language at a later stage in the development of society, their replacement with euphemisms is dictated by the norms of etiquette, the fear of appearing rude, ill-mannered. In the field of politics, euphemism serves as a means of avoiding loss of prestige and a way to save the prestige of the addressee. Loss of prestige is inevitable when it is necessary to publish facts that are humiliating for the prestige of the country (loss of territories, international sanctions, etc.), and also when we are forced to make concessions or when we have to speak publicly about certain human weaknesses.

The last group of euphemisms, that is, the one that is the result of a collective game, is largely due to its existence in modern English concept of political correctness that arose in the second half of the 20th century in the United States. The ideologists of this concept were guided by the desire to smooth out the inequality between people, at least at the language level, terms to denote the essence of this phenomenon. For example, S.G.Ter-Minasova proposed the term "linguistic tact", and T.V.Kiseleva uses the term "communicative/cultural correctness" [4, 5]. Despite the fact that in the Russian-speaking environment these terms would be more understandable and would mean exactly what we mean by political correctness, they still could not "take root", since the term "political correctness" has already become quite firmly in use.

Thus, political correctness primarily means observing the tact of language, political correctness is more of a strategy, while euphemisms are tactics, tactical tricks that either maintain or disrupt the balance of interaction between individuals, groups, communities. In addition, political correctness is not only or is so much a linguistic, but a cultural phenomenon, since all changes in the cultural sphere itself are reflected in the language, and language changes, in turn, actively participate in cultural processes and influence them.

Language is the main symbolic reality of culture, and the linguistic picture of the world reflects the worldview of native speakers. We believe that the phenomenon of political correctness has a core and periphery, and the vocabulary representing the core of the phenomenon is beyond doubt, since it really ennobles the language, creates a feeling of communicative and ethical comfort (for example, African-American instead of Negro).

At the same time, we had to take into account a number of factors that are most important for our work. Firstly, it was important for us to study the very principle of compiling monolingual euphemistic dictionaries, as a kind of archive of the entire stock of euphemistic vocabulary. In addition, since euphemistic vocabulary quickly becomes obsolete, it would be interesting to consider the diachronic aspect of euphemisms. Secondly, it seemed appropriate to choose dictionaries of different volumes and different formats in order to trace how and by what means the amount of encyclopedic and cultural information contained in them increases.

We have classified euphemisms according to the methods of formation. Following Joseph M Williams [7], we identify five main ways of forming euphemisms, which he defines as "a type of linguistic improvement, the purpose of which is to find socially acceptable replacement words for concepts whose names are considered by many to be unacceptable for one reason or another" [7]. D. Williams distinguishes words formed by:

- Borrowing;
- Various phonetic changes (for example, abbreviation);
- Cases of metaphorical transfer, metonymy and expansion of semantic meaning (abstraction) [7].

In addition to these methods of forming euphemisms, we additionally highlighted allusion, eponymy, personification.

IV. CONCLUSION

As a result of our quantitative and qualitative analysis of dictionaries in terms of the use of euphemisms in it and the ways of their formation, we came to the following conclusions:

-Each thematic field is represented by an unequal number of dictionary entries, namely 1) seven deadly sins and other sins - 167 entries; 2) sex - 107 entries; 3) crime and punishment - 97 entries; 4) blood, sweat and tears (everything related to the human excretory system) - 84 dictionary entries, 5) war - 57 dictionary entries, 6) body parts (singing theme) - 53 dictionary entries, 7) death - 48 dictionary entries, 8) language of the government (bureaucracy) - 44 dictionary entries; 9) illness - 29 dictionary entries, 10) work - 27 dictionary entries, 11) body parts (neutral topic) - 15 dictionary entries. By the number of dictionary entries, we can judge the degree of prohibition of certain topics in

English cultures. So, the most euphemistic and, therefore, forbidden is everything related to human sins, sex, crimes and punishments, as well as the excretory system of a person.

-Of all the considered methods of forming euphemisms, the most productive is a metaphorical transfer or just a metaphor. We found 389 cases of metaphorical transfer, which is 52% of the total number of analyzed euphemisms. Moreover, if we analyze each thematic field separately, where in addition to the main vocabulary units we also analyzed some of their synonyms, then the picture looks like this: seven deadly sins and other sins - 109, sex - 57, crime and punishment - 56, blood, sweat and tears (everything related to the human excretory system) - 34 metaphors, body parts - 30 metaphors, government language (bureaucracy) - 27; death - 25, war - 22; illness - 16, work - 13.

REFERENCES

- [1]. Зеленин. Д.К. Табу слов у народов Восточной Европы и Северной Азии. Часть 1 Запреты на охоте и иных промыслах.-Л Изд-во Академии наук СССР, 1929.-с-4.
- [2]. Гальчук Л.М. «Важно ли имя? » К проблеме табу и эвфемизмов в английском языке// Вопросы лингвистики и методики преподавания иностранных языков в Высшей школе - Новосибирск, 2000 – С.91
- [3]. Фрэзер. Д.Д. Золотая ветвь.Ф Исследование магии и религии - М.- Рефл-бук. Ваклер, 1998 - С 267
- [4]. Тер-Минасова С Г Язык и межкультурная коммуникация – М. Слово, 2000 - С 216
- [5]. Киселева Т В Коммуникативная корректность в языковой картине мира // Языковая семантика и образ мира. - Кн. 1.-Казань, 1997.-С 115-117
- [6]. Holder R.W. A Dictionary of Euphemisms - Oxford. Oxford University Press -1995 -XX I -470 p.
- [7]. Joseph M. Williams, Origins of the English Language –New York, Free Press, 1957. - P 198-211