



## EUPHEMISM IS A MENTAL FIND (ON THE EXAMPLE OF THE POETRY OF HALIMA KHUDOIBERDIYEVA)

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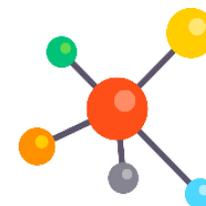
### ABSTRACT

To achieve spiritual maturity, it is necessary to correctly, rationally and effectively use the language, which is a cultural heritage, to study it deeply and enjoy it. After all, the interaction of any person with people in the environment in which he lives, his beliefs, adherence to traditions, aspirations, national values ensure his formation as a person. Every aspect of this process is associated with language, or language acts as a vehicle in any situation.

It is not enough to define the various descriptions of linguistic systems only theoretically. Considering that the study of speech phenomena of linguistic units in the communication system increases attention to the human factor, below we will consider the features of the euphemisms of Uzbek speech. Because national, cultural identity is reflected in the behavior, culture and communication of these people.

### KEYWORDS

Euphemistic meanings, general euphemisms, medical euphemisms, episodic and medical euphemisms in the poems of Halima Khudoiberdieva.



## INTRODUCTION

Both in world linguistics and in Uzbek linguistics, there is a great interest in the study of euphemisms. The study of euphemisms in world linguistics is mainly based on the works of V.Z. Sannikova, V.P. The researchers are associated with Moskvina, E.P. Senichkina, L.A. Bulakovsky, B.A. Laryn, L.P. Krysin, Yu.S. Niemen, Y. Silver, A.V. Osipov, E.N. Malygina, S.A. Aghajanyan, A.N. Kudryashova, G.A. Abramova, E.V. Pikalov [2].

In Uzbek linguistics N. Ismatullaev studied 7 types of euphemisms. At the level of problem solving, in his dissertation A. Omonturdiyev studied the methodological features of euphemistic expressions based on the speech of animals. E. Kilichev recognized the existence of euphemisms as a phenomenon opposite to dysphemism. Linguist M. Mirtozhiev pays attention to the ways of formation of euphemistic meaning as a derived meaning.

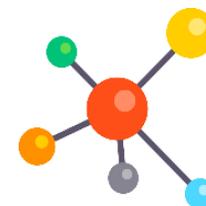
A.E. Mamatov also considers euphemisms as a way of forming expressions. H. Shamsiddinov assesses euphemism as a phenomenon that generates functional-semantic synonyms. Scientist Z. Kholmanova studies the euphemisms used in the work in 2 types: Kh. Kadyrova analyzes euphemisms on the basis of creative speech [5]. In these studies, euphemisms were studied as a unit belonging to a certain level of language.

The textbook "Stylistics of the Uzbek language" provides general information about euphemism and cocolism (dysphemism) from a team of authors. This guide focuses on euphemisms and their stylistic role. In the manual, a "veiled" word or phrase used in place of a word or phrase that is inconvenient or inappropriate to pronounce is considered a euphemism. The use of euphemisms in fiction as the

only stylistic means of getting rid of awkward and awkward situations, as well as euphemisms used in working with images and characters, have a specific stylistic purpose, such as expressing purpose, worldview, etc., the level of each image and the character is underlined [4].

In linguistic literature, dysphemism, cacothemism and strong words are considered the antonyms of euphemism [1]. The first and second terms have an offensive and less humorous connotation, they are used as a pre-planned insult when something is intentional. The latter is mainly used in debates.

In the monograph of the linguist M. Mirtozhiev "Semasiology of the Uzbek language", special attention is paid to euphemisms. In his monograph, the scientist pays special attention to the relationship between the phenomenon of taboo and euphemism, the history of research. The scientist emphasizes that the euphemistic meaning is a derived meaning, that the derived meaning is formed in a metaphorical, metonymic way, from which, in particular, the metaphor plays an important role in the formation of the euphemistic meaning. For example, the lexical meaning of the word scorpion is voiced by the word donkey. Because the tail of a scorpion is similar to that of a donkey. This similarity leads to the formation of a euphemistic metaphorical meaning of the word donkey. In his monograph, the scientist pays special attention to the relationship between the phenomenon of taboo and euphemism, the history of research. The scientist emphasizes that the euphemistic meaning is a derived meaning, that the derived meaning is formed in a metaphorical, metonymic way, from which, in particular, the metaphor plays an important role in the formation of the euphemistic meaning. For example, the lexical



meaning of the word scorpion is voiced by the word donkey. Because the tail of a scorpion is similar to that of a donkey. This similarity leads to the formation of a euphemistic metaphorical meaning of the word donkey. This is due to the similarity between the metaphor-forming and the derived semantic referent. The scientist argues that the euphemistic meaning does not arise on the basis of synecdoche and function [1].

N. Gaibullaeva studied medical euphemisms on the basis of periodicals [5], Sh. Gulomova drew attention to the gender specificity of euphemisms [2]. It should be noted that in these studies, the euphemistic phenomenon is studied in relation to the human factor.

### THE MAIN FINDINGS AND RESULTS

Euphemisms are manifested in the reflection of the national-mental interconnection of being, which shows the manifestation of cultural values in the language, in euphemism, along with clarity and expressiveness, there is also an attractiveness, abstractness of the worldview. It is important to note that verbal euphemisms arise depending on a person's involvement in the linguocultural environment, his way of thinking, his worldview, perception of the subtleties of speech and his ability to use language. Euphemistic expressions consist of the main information content and the connotative meaning and attitude superimposed on it. The information is complicated by the euphemistic connotative meaning, when one of the negative or positive attitudes underlying the metaphorical image is in the lead among the connotative meanings. "An increase in connotative meaning occurs with a weakening of denotative and functional meaning" [1; 3].

It can be said that the need to express concepts that are morally and culturally unacceptable or

inconvenient, more gently, sometimes in words, with a lot of connections, creates euphemisms, and each social stratum can always be created as a new discovery in speech. The value of euphemisms in speech can be characterized by their uniqueness, relevance, the ability to metaphorically see the harmony between things and events that need to be expressed in human thought, sensitivity to language, the power of intuition. So, a euphemism is a cognitive find.

Euphemistic units corresponding to popular thinking are rapidly shrinking, gaining popularity, and gaining more and more distribution in public discourse. In fact, euphemism is also distinguished by its incompatibility with traditional semantic-syntactic patterns. Its use in speech is not directly related to an inconvenient reality (object, action, character, features, etc.), but occurs in circular paths. This "workaround" depends on the owner's perception of the euphemistic speech and on the extent to which he can perceive the corresponding quality of the euphemistic phenomenon. For example, the following euphemisms have already become common euphemisms in Uzbek speech:

inside a verb: haqiqatdan uzoqlashmoq (to lie; el on gapirmoq), olamdan o'tmoq (to die; o'lmoq), yengil bo'lmoq (give birth; tug'moq), begona bo'lmoq (divorce; ajrashmoq), nomusiga tegmoq (rape; zo'rlamoq), uyli bo'lmoq, boshini ikkita qilmoq, turmush qurmoq (to marry; uylanmoq), etc.;

in the category of the word noun noun: umr yuldoshi, jufti halol (husband or wife), oliy jazo (death), beldan past (sexual organ), qo'sh kabutar (chest), etc.;

in the category of adjectives: yoshi ulug' (old), o'ilamay gapiradigan (stupid), aqli noqis (insane), imkoniyati cheklangan (disabled), ko'zi ojiz (blind), aybi bor (blue), suyuqoyoq (prostitute) etc.



Verbal (dynamic) euphemism is not stable and socialized, it is associated with the process of its emergence, in which its formation and application are associated only with the individual, and its non-static character is its main defining feature. The most beautiful examples of such euphemisms can often be found in the speech of masters of words, masters of words, writers, poets, orators. For example,

Original:

Yel bo'lib betoat qoqdim-u, lekin

Dil xonangni mudloq oholmadim men. (Khalima Khudoyberdieva)

Transfer:

I knocked restlessly like the wind, but

**I couldn't open your heart room at all.**

The euphemistic line of the poem “I could not open your heart room at all” was used instead of the unit “I was not loved”. Yes, love is really full of love. Lack of love always brings endless longing, tremendous pain, and sometimes endless hatred to the human heart. The euphemism “I could not open your heart room at all”, used by the Uzbek poetess Khalima Khudoyberdieva, is very beautiful. Used instead. However, this has not stabilized in the common Uzbek language. It is advisable to refer to eccentric euphemisms as euphemisms inherent in the author's poetic speech, unstable in general, not socialized.

Original:

Nomard g'olib kelsa mard diltang-u zor

Bosh egib turganda qancha kuch sarflar.

... Ayting, yana necha asr solib iz,

Bu **do'zaxiy so'z**dan kuyar tilimiz ?!

Transfer:

If the enemy wins, the hero will be sad and hard

How much strength does a hero need to be silent ...

... Tell me how many more centuries do we need

Will our tongues burn again from this **hellish word**?!

The poetess uses the euphemism "**hellish word**" instead of the word "separation", which means the loss of our loved ones. This euphemism creates originality on the poem.

Or

Original:

Siz, hey, bu dunyoning hisobdonlari,

Taxminan bo'lsa ham qilingiz hisob:

Qanchalik umri bor **sun'iy shonlarning**;

**Sun'iy ko'rk** qanchada bo'lg'usi xarob;

Qancha davolangach past tushib har kas

O'zin alloma-yi zamon sanamas...

Transfer:

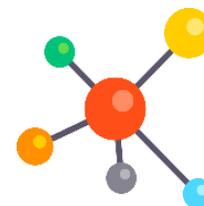
You are the accountants of this world

Make an approximate calculation:

How long does **artificial glory** last;

How dirty the **artificial beauty** is;

Everyone needs to understand that a person needs treatment



Everyone must understand that no one is the master of this world.

In his poems, artificial fame, artificial beauty means artificial pride, arrogance, and conceit inherent in some people. He uses euphemistic units to hide the names of human defects.

In the work of the poet, there are many examples in which the most common euphemisms are used. Particularly noteworthy are examples from medical euphemisms, sometimes used in the proper sense, sometimes in a figurative sense. (It should be noted that we have included all euphemistic units related to human health in the list of medical euphemisms):

**Ming dard chekkan** o‘zimiz silliq,

Ming tosh tekkan so‘zimiz silliq,

Qirq qirrali so‘zlarimizni

Shudgor qilib tekisladilar.

(**We are the ones who** suffer a thousand times, Our Word, struck by a thousand stones, but smoothly, Our forty-angled words Plowed and aligned.)

**We are the ones who** suffer a thousand times the medical euphemism is used instead of the word tortured.

Yo‘q, y o‘q, behudaga hech k o‘kraklarga tushmas dog‘,

**Shig‘il mevasin axir k o‘tarolmay sinar shox.**

Qator o‘g‘il-qizini o‘stirguncha tik qilib

**Otaning tik qomati qolgay axir bukilib.**

Or

Bizning yurak dog‘lidir, kim uchundir kuydik biz,

Kim uchundir **k o‘krakda og‘riq, dardni tuydik biz.**

Sog‘lom, b o‘m-b o‘sh qalb bilan yashamadik bekorga,

Yaralanib bo‘lsa ham **malham bo‘ldik** bemorga!

**So‘nggi yo‘lga ketarmiz,** shafqatni tishda tishlab,

**Dog‘li, yarador, lekin toza yurakni ushlab ...**

In the selected examples of euphemisms shig‘il mevasin axir ko‘tarolmay sinar shox (He cannot lift a fruit-bearing branch, therefore he breaks it), so‘nggi yo‘lga ketmoq (to go on the last journey) means the words of the last journey – “to die”, otaning tik qomati egilgay axir bukilib (father's upright body was bent) means the words "aging", dog‘li yurak, ko‘krakda og‘riq, ko‘krakda dardni tuymoq such medical euphemisms are called heart diseases (for example, heart attack, etc.).

In the poem "The Purest Fruit" Halima Khudoiberdieva calls the child the purest fruit, and in the commentary to this poem writes: The euphemism "sick baby" in the commentary was used instead of the word "disabled".

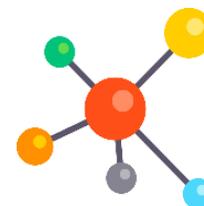
The following medical euphemisms are found in this poem:

**Gunoh mahsulidir** balki jahonda,

**Dunyoga keltirmish** balki xatolar ...

Ular ko‘kragiga bosar qattiqroq

**Sovigan go‘daklar** tanalarini!



Gunoh mahsuli (abandoned child), sovigan go'daklar (dead), dunyoga keltirmish (a woman who left her child)...

World linguists have identified a number of factors in the emergence of euphemisms, such as politeness (G. Grace, J. Leach, G.A. Vildanova, S. Levinson, N.I. Formanovskaya, etc.), Politeness (Lakoff, P. Brown, etc.), whims (Y.V. Gorshunov), kindness (Y.V. Gorshunov, E.P. Senichkina and others), the rise of speech culture to a higher level (V.I. Krasik, E.A. Zemskeya, J. Coast and others). List the existence of pragmatic reasons.

Supporting the opinion of famous linguists, we must say that every self-conscious, self-serving person in society usually strives to speak culturally, trying to make a good impression on the interlocutors with his beautiful speech. Consequently, the euphemisms underlying soft, effective speech are also a linguistic tool that serves to enhance a person's status in society.

Since time immemorial, the Uzbek people have inherited the ability to politely express their views. From this point of view, euphemistic units are also widely used to maintain professional etiquette and attract attention in the speech of professionals who regularly communicate orally with most people. Especially in the communication of doctors dealing with the human body, soul, psyche, life, euphemisms are used more often than the speech of other professionals.

## CONCLUSION

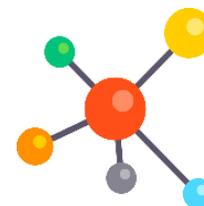
It can be said that euphemistic units such as medical euphemisms move from industry to general speech, or from general to industry speech. For example, gumona, qornida bori (homila), ikkiqat, og'iroyoq,

bo'yida bor, yukli (bo'g'oz, homilador), go'dak yig'isiga mahtal, bo'yida bo'lmas, bola ko'rmagan ayol, tirmoqqa zor (tug'mas) speeches and others communication of medical personnel, dunyoga kelajak uchinchi odam (homila), bo'lajak ona (homilador), bepusht, ona bo'lishdan mahrum, homilador bo'lish qobiliyati yo'q (tug'mas) and other medical euphemisms, which have already passed from the speech of doctors into the speech of folk communication.

Such examples are common in Uzbek dialogue.

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