

COMPARATIVE ANALYSIS OF EUPHEMISMS IN ENGLISH AND UZBEK

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Annotation: This article analyzes euphemisms in English and Uzbek, examining their linguistic structures, functions, and cultural influences. It categorizes them by theme and explores how cultural, religious, and social factors shape their use, enhancing cross-cultural communication and politeness strategies.

Keywords: Euphemisms, linguistic structures, cultural influences, politeness strategies, cross-cultural communication, social factors, religious influence, language comparison.

Аннотация: В этой работе анализируются эвфемизмы в английском и узбекском языках, рассматриваются их лингвистические структуры, функции и культурное влияние. Они классифицируются по темам, а также исследуется, как культурные, религиозные и социальные факторы формируют их использование, способствуя межкультурной коммуникации и стратегиям вежливости.

Ключевые слова: Эвфемизмы, лингвистические структуры, культурное влияние, стратегии вежливости, межкультурная коммуникация, социальные факторы, религиозное влияние, сравнение языков.

Annotatsiya: Ushbu maqola ingliz va o'zbek tillaridagi evfemizmlarni tahlil qilinadi, ularning lingvistik tuzilishi, funksiyalari va madaniy ta'sirini o'rganiladi. Ularni mavzular bo'yicha tasniflaydi hamda madaniy, diniy va ijtimoiy omillar ularning qo'llanilishiga qanday ta'sir qilishini tadqiq qiladi, bu esa madaniyatlararo muloqot va odob-axloq strategiyalarini rivojlantirishga yordam beradi.

Kalit so'zlar: Evfemizmlar, lingvistik tuzilish, madaniy ta'sir, odob-axloq strategiyalari, madaniyatlararo muloqot, ijtimoiy omillar, diniy ta'sir, til taqqoslanishi.

Euphemisms are an essential linguistic tool used to replace words or phrases that might be considered harsh, impolite, or socially inappropriate. Every language employs euphemisms to soften expressions related to death, bodily functions, illness, and social taboos. However, the structure, formation, and cultural impact of euphemisms vary across different languages due to historical, social, and religious influences.

This research paper aims to compare the use of euphemisms in English and Uzbek, highlighting their similarities and differences. The study focuses on major categories of euphemisms, including death, bodily functions, disabilities, and social status, while also exploring the cultural factors that influence their usage.

Understanding these differences will help enhance cross-cultural communication and linguistic awareness.

The word “*Euphemism*” originates from the Greek word *euphēmos*, meaning “*to speak well*”. Euphemisms are primarily used to:

- Avoid Offensiveness – People use euphemisms to discuss sensitive topics without causing discomfort.
- Maintains Politeness – Many societies value indirect and respectful language.
- Hide Social or Political Realities – Governments and media sometimes use euphemisms to downplay negative events (e.g., “collateral damage” instead of “civilian casualties”).

Allan and Burridge (1991) classify euphemisms into various types, including:

1. Phonetic modifications (*dang it* instead of *damn it*),
2. Word substitutions (*pass away* instead of *die*),
3. Metaphors (*kick the bucket* for *die*),
4. Borrowed words (e.g., *toilet* from *French toilette*),
5. Understatements (*let go* instead of *fired*). [1:257]

These classifications help us analyze how euphemisms function in different languages, including English and Uzbek.

Euphemisms in English and Uzbek:

1. Death-Related Euphemisms

Death is a universal yet sensitive topic, leading to the use of euphemisms in nearly all languages. In English, common death-related euphemisms include:

Pass away/ depart/ rest in peace/ meet one’s maker

Similarly, in Uzbek, *death* is expressed using euphemisms such as:

Olamdan o‘tmoq (“*to leave this world*”)

Dunyo bilan vidolashmoq (“*to say goodbye to the world*”)

Hayotdan ko‘z yumdi (“*to close one’s eyes to life*”) [2:165]

Both English and Uzbek use indirect, poetic expressions to make death sound less harsh. However, Uzbek euphemisms often have religious undertones, reflecting the Islamic belief in an afterlife. The phrase “*Allohning huzuriga ketmoq*” (“*to go to the presence of Allah*”) is commonly used in Uzbek but has no direct equivalent in English.

2. Euphemisms for bodily functions and taboos

Bodily functions are another area where euphemisms play a crucial role. In English, words related to excretion, sex, and bodily processes are often replaced with softer terms. Examples include:

Go to the restroom (instead of urinate)/ answer nature’s call/ lady’s room / Men’s room

Similarly, Uzbek employs polite expressions such as:

Hojatga chiqmoq ("to attend to one's needs")/ tabiiy ehtiyojni qondirmoq ("to satisfy a natural need")

Uzbek euphemisms for bodily functions are often more indirect and poetic than their English counterparts, reflecting the society's preference for modesty and discretion.

3. Social Status and Profession Euphemisms

Both English and Uzbek replace negative or low-status job titles with more dignified alternatives. For example:

We face in both English and Uzbek languages, for instance, *sanitation worker* (instead of *garbage collector*); *Obodonlashtirish xodimi* (instead of *supuruvchi*); *Custodian* (instead of *janitor*); *Binoni tozalovchi* (instead of *farrosh*); *Domestic worker* (instead of *maid*). [5:211]

This practice helps maintain respect for people working in these fields while reducing social stigma.

4. Euphemisms for disability and illness

Disabilities and illnesses are often discussed using euphemisms to avoid offending individuals. In English, common examples include:

Visually impaired (instead of blind)/ hearing impaired (instead of deaf)/ mentally challenged (instead of mentally retarded)

We also use in Uzbek and have similar expressions, such as: *Ko'zi ojiz* (instead of *ko'r*)/ *eshitish qobiliyati cheklangan* (instead of *kar*)/ *aqliy zaif* (instead of *aqli past*).

In both languages, euphemisms help reduce discrimination and encourage respectful communication.

Moreover, we see cultural influence on euphemisms. Euphemisms are shaped by cultural norms, religious beliefs, and historical experiences. The following cultural factors influence euphemisms in English Uzbek:

1. Influence of Religion

As for English: English euphemisms reflect Christian influences but are also shaped by secularism and political correctness. For example, religious euphemisms like "*Heaven has gained an angel*" are used to comfort mourners. [4:217]

It is described in Uzbek language: Islamic teachings strongly influence Uzbek euphemisms. Many expressions reference Allah (*Allohning marhamati bilan* – "by Allah's mercy").

2. Impact of Social Norms

In terms of English language: Western societies emphasize individualism and directness, so English euphemisms are often functional rather than overly poetic.

It is used in Uzbek language: Uzbek culture values collectivism and politeness, leading to more indirect and respectful euphemisms.

3. Political and Social Sensitivities

When it is given in English language: Political correctness has led to the rise of new euphemisms (such as, *differently abled* instead of *disabled*). [3:241]

Regarding with Uzbek language - social hierarchy influences the way people use euphemisms, particularly when discussing elders and authority figures.

Euphemisms in English and Uzbek serve the same fundamental purpose - to soften expressions and maintain social harmony. However, their formation and usage differ due to cultural, historical, and religious influences. While English euphemisms are often shaped by political correctness and modern secularism, Uzbek euphemisms reflect Islamic values and traditional social norms. Understanding these differences enhances cross-cultural communication and provides insight into how language evolves to reflect societal values. Future research could examine the impact of globalization on the development of new euphemisms in both languages.

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