COGNITIVE-PRAGMATIC ANALYSIS OF EUPHEMISMS IN ENGLISH AND UZBEK LINGUOCULTURE

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Abstract. Euphemisms are a significant linguistic occurrence that illustrates the interplay of language, culture, and cognition. They are frequently employed in communication to soften negative connotations, steer clear of sensitive subjects, and uphold social courtesy. This study examines the cognitive-pragmatic dimensions of euphemisms within English and Uzbek linguistic cultures. The objective is to explore the conceptual processes behind euphemistic phrases and to determine their communicative roles across various cultural settings. This research utilizes qualitative and comparative approaches to examine euphemistic terms gathered from dictionaries, literary works, and media. The study reveals that euphemisms in both languages serve comparable pragmatic purposes, including politeness, softening impact, and conveying messages indirectly. Nevertheless, cultural standards affect how euphemistic expressions are conceived and how often they are used. The outcomes suggest that euphemisms represent both universal cognitive processes and communication strategies specific to particular cultures.

Keywords: euphemism, cognitive linguistics, pragmatics, linguoculture, politeness strategies, English language, Uzbek language

Annotatsiya. Evfemizmlar til, madaniyat va tafakkur o‘rtasidagi o‘zaro aloqani aks ettiruvchi muhim lingvistik hodisadir. Ular muloqot jarayonida salbiy ma’nolarni yumshatish, taqiqlangan mavzulardan qochish hamda ijtimoiy muloqotda xushmuomalalikni saqlash maqsadida keng qo‘llaniladi. Mazkur tadqiqot ingliz va o‘zbek lingvomadaniyatida evfemizmlarning kognitiv-pragmatik jihatlarini o‘rganishga bag‘ishlangan. Tadqiqotning asosiy maqsadi evfemistik birliklarning konseptual mexanizmlarini tahlil qilish hamda ularning turli madaniy kontekstlardagi kommunikativ funksiyalarini aniqlashdan iborat. Tadqiqotda lug‘atlar, badiiy matnlar va ommaviy axborot vositalari diskursidan olingan evfemistik birliklarni tahlil qilish uchun sifat va qiyosiy metodlardan foydalanildi. Natijalar shuni ko‘rsatdiki, har ikki tilda evfemizmlar xushmuomalalik, yumshatish va bilvosita muloqot kabi o‘xshash pragmatik funksiyalarni bajaradi. Biroq madaniy me’yorlar evfemistik birliklarning konseptuallashuvi va qo‘llanish chastotasiga ta’sir ko‘rsatadi. Tadqiqot natijalari evfemizmlar ham umumiy kognitiv mexanizmlarni, ham madaniyatga xos kommunikativ strategiyalarni aks ettirishini ko‘rsatadi.

Kalit so‘zlar: evfemizm, kognitiv lingvistika, pragmatika, lingvomadaniyat, xushmuomalalik strategiyalari, ingliz tili, o‘zbek tili

Аннотация. Эвфемизмы представляют собой важное лингвистическое явление, отражающее взаимодействие языка, культуры и мышления. Они широко используются в коммуникации для смягчения негативных значений, избегания табуированных тем и поддержания вежливости в социальном взаимодействии. Настоящее исследование посвящено анализу когнитивно-прагматических аспектов эвфемизмов в английской и узбекской лингвокультуре. Цель

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исследования-проанализировать концептуальные механизмы эвфемистических выражений и выявить их коммуникативные функции в различных культурных контекстах. В исследовании применяются качественные и сравнительные методы для анализа эвфемизмов, собранных из словарей, художественных текстов и медиадискурса. Результаты показывают, что в обоих языках эвфемизмы выполняют сходные прагматические функции, такие как вежливость, смягчение и косвенная коммуникация. Однако культурные нормы влияют на концептуализацию и частотность использования эвфемизмов. Полученные результаты свидетельствуют о том, что эвфемизмы отражают как универсальные когнитивные механизмы, так и культурно-специфические коммуникативные стратегии.

Ключевые слова: эвфемизм, когнитивная лингвистика, прагматика, лингвокультура, стратегии вежливости, английский язык, узбекский язык

INTRODUCTION

Language is really important to people. It is connected to how we think and how we interact with each other. When we say something we are not just giving information we are also showing what we think is right and wrong. Language shows us what is acceptable in our culture. One thing that shows this connection between language how we. Our culture is when we use euphemism. Euphemism is when we use language in a way that's not direct. We use it to replace words that people might not like to hear. These words can be unpleasant or offensive. Language experts, like Allan and Burridge said that euphemism is a way for people to be polite when they talk. They can avoid saying things that're not acceptable. We use euphemism when we talk about things that're sensitive. For example we use euphemism when we talk about death or illness or things that're not nice to talk about. We do this to be polite and to not hurt people’s feelings. Euphemism is a way for us to communicate without being offensive.

The way we use sounding words is really shaped by what people around us think is okay and what we learn from our culture. Different places have their ways of saying things that might be uncomfortable to talk about so they can say them in a way that does not offend anyone. This means that the sounding words people use often show what is important, to the people who speak that language. The use of sounding words or what we call euphemisms is a big part of this. Euphemisms help people talk about things without making others uncomfortable and that is why they are so closely tied to the cultural values of a particular group of people who speak the same language.

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In addition to cognitive mechanisms, pragmatic factors also influence euphemism usage. According to Brown and Levinson’s politeness theory, speakers frequently employ indirect expressions to protect the interlocutor’s “face” and maintain

harmonious social relations. Euphemisms therefore function as pragmatic tools that help speakers avoid communicative conflict.

Although people have studied euphemisms a lot in language research there are not studies that compare euphemisms in English and Uzbek cultures from a thinking and practical point of view.

This study wants to look at how euphemisms work in peoples minds and what they are used for in English and Uzbek.

LITERATURE REVIEW

In linguistic research, the study of euphemisms has garnered significant interest. Euphemisms have been studied from lexical, semantic, pragmatic, and cognitive angles. Euphemisms are linguistic strategies intended to avoid taboo terms and lessen negative meanings Allan & Burridge, 2006) .They contend that euphemisms are strongly associated with cultural expectations and social standards highlights how speakers' psychological and cultural attitudes toward delicate subjects are reflected in euphemisms. The author claims that while cultures try to avoid using language that is socially inappropriate, euphemistic terms constantly change.

Lakoff and Johnson show that metaphor is essential to human thinking from the standpoint of cognitive linguistics. Conceptual analogies that reframe unpleasant truths in ways that are more palatable are the foundation of many euphemism idioms (Lakoff & Johnson 1980).

Leech discusses the pragmatic features of euphemisms and makes the case that indirect linguistic techniques support efficient communication and courtesy. Euphemisms are frequently used as courteous tactics to reduce the possibility of communication dispute (Leech, 1983).

Euphemisms have also been examined from linguistic and cultural angles in Uzbek linguistics. According to Mahmudov, the use of euphemistic terms is influenced by social customs and cultural values that are reflected in language. In a similar vein (Mahmudov, 2012).

Safarov emphasizes the significance of pragmatic elements in language communication. Despite these advancements, there are still few comparative studies that concentrate on the pragmatic and cognitive elements of euphemisms in Uzbek and English languages. Thus, the current study attempts to close this gap (Safarov, 2006).

METHODOLOGY

The research employs a qualitative comparative approach to analyze euphemistic expressions in English and Uzbek languages.

The data were collected from the following sources:

- explanatory dictionaries
- euphemism dictionaries
- literary texts
- media discourse
- examples from everyday communication

Approximately fifty euphemistic expressions were selected for analysis.

Analytical Methods

The following research methods were applied:

Comparative analysis was used to identify similarities and differences between euphemisms in the two languages.

Cognitive analysis was used to examine conceptual mechanisms such as metaphor and metonymy that contribute to euphemistic expressions.

Pragmatic analysis was applied to determine communicative functions of euphemisms in social interaction.

The collected examples were grouped into thematic categories such as death, illness, social status, bodily functions, and political discourse.

RESULTS

The analysis revealed several important patterns in the use of euphemisms in English and Uzbek linguoculture.

Euphemisms Related to Death

one of the areas where euphemisms are most frequently used is death. Examples in English include:

- die
- leave this life behind
- love to a better location

Examples from Uzbekistan are:

- olamdan o‘tmoq
- ko‘z yumdi
- vafot etdi

The conceptual metaphor “Death is a journey” is reflected in these statements.

Euphemisms Related to Social Status

Euphemisms are frequently used to soften references to poverty.

English examples:

- *economically disadvantaged*
- *underprivileged*

Uzbek examples:

- kam ta’minlangan
- moddiy ahvoli yaxshi emas

These expressions reduce the negative connotations associated with poverty.

Political Euphemisms

Political discourse often uses euphemisms to influence public perception.

Examples include:

- collateral damage
- downsizing

Such expressions minimize the perceived severity of certain actions.

DISCUSSION

The results show that euphemisms serve crucial pragmatic and cognitive purposes in communication. They enable speakers to discuss delicate subjects in manners that are acceptable in society.

From a pragmatic standpoint, euphemisms serve as courteous techniques that support speakers in preserving peaceful social interactions [11, pp. 61–62].Speakers can lessen the likelihood of communication conflict by employing indirect language.

Further understanding of euphemism creation can be gained from cognitive linguistics. By using more familiar conceptual domains, speakers might reinterpret negative experiences using conceptual metaphors. However, the frequency and form of euphemistic statements are heavily influenced by cultural values. The use of indirect terms is encouraged by Uzbek linguistic culture's

strong focus on modesty and respect. Euphemisms are frequently employed in institutional and professional discourse in English-speaking nations.

CONCLUSION

The study looked at the cognitive-pragmatic features of euphemisms in Uzbek and English. The findings show that euphemisms are crucial to communication because they reduce negative connotations and preserve civility. Similar cognitive processes, such as metonymy and metaphor, are used in both languages to create euphemistic terms. The linguistic manifestation and application of euphemisms are also influenced by societal norms. The results emphasize the significance of euphemisms as linguistic instruments that show how language, cognition, and culture interact. Euphemisms in media communication, intercultural communication, and political discourse may be the subject of future studies.

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