

LINGUOCOGNITIVE ANALYSIS IN UZBEK AND ENGLISH EUPHEMISMS

Khaydarova Gulrux Asliddin qizi

Teacher Of Samarkand State Institute of Foreign Language

Abdusattarova Shaxlo Toshtemirovna

Axtamova Yodgora Ashrafovna

Teachers of Samarkand State University of Veterinary Medicine,
Animal Husbandry and Biotechnology

Abstract:

The article presents some characteristics of linguocultural euphemisms used by male and female members of Uzbek and English society. It shows that there are some similarities and differences, which can be attributed to cultural and religious beliefs and values. Knowing and perceiving objects and events in reality is a structured activity that involves several logical-spiritual actions. In order to understand this activity, the science of cognitology, which emerged in the 19th century as a unique field in linguistics, plays an important role. With the help of cognitive linguistics, which is an integral part of cognitology, we can scientifically study the events that take place in our thinking. If we study euphemisms, which are considered to be a factor in the development of a society's culture, through cognitive analysis, we will get a glimpse of their essence and meaning.

Keywords: cognitology euphemism, linguistic fig leaves, euphemism, gender, language, culture, religion.

Cognitology originated in 1956 and is the result of a combination of fields such as linguistics, psychology, sociology, and cultural studies. Cognitology is the science of the human cognitive process. Cognitive linguistics has also emerged as a field that studies language as a means of reflecting human consciousness, takes on a unique twist in linguistics, and identifies national characteristics within it. Cognitive linguistics is the cornerstone of cognition, and the word cognitive means "cognitive- connected with thinking or conscious mental processes» in English,

meaning to perceive the world, events through thinking, and to know them through human mental ability. In order for us to express a situation around us in our speech, we first embody that situation in our minds, and then, using the knowledge we have, we receive, collect, process, organize, and convey information to the listener. It is these stages, that is, the stages of thinking that receive, collect, process, and organize information about a state or reality, which are the **cognitive stages** of cognitive linguistics.

The use of euphemism varies with the gender, age, social status and occupation. There are number of things that triggered euphemisms to appear: social culture, including social conventions, traditional morality, religion, social values and politics and etc. If we look at the history human beings have already planted the seed for the use of euphemisms. It is written in Muslims' religion book "Koran" that when Adam and Eve ate prohibited fruit of paradise they became naked and began to use "fig leaves" to cover

up certain parts of their bodies. That is why some linguists call euphemisms "**linguistic fig leaves**". From the linguists' point of view euphemisms are: A **euphemism** is an expression intended by the speaker to be less offensive, disturbing, or troubling to the listener than the word or phrase it replaces. In real life, when people meet with some unpleasant things or behaviors, they usually choose some vague expressions to avoid making bold or hurting other's feeling, thus they choose to use euphemism. It softens the effect of what they really wish to communicate, avoiding, as much as possible, offence and conflict Euphemisms are mild, agreeable, or roundabout words used in place of coarse, painful, or offensive ones.

Euphemism is a mild or indirect word or expression substituted for one considered to be too harsh or blunt when referring to something unpleasant or embarrassing. In Uzbek linguistics this term is placed in 1963-1964 by N. Ismatullayev's dissertation called "Euphemisms in modern Uzbek language". He was the first to collect data about the phenomenon of taboo and euphemism, elucidated the phenomenon of taboo and euphemism by scientific and practical aspect. A.Omonturdiyev investigated euphemistic bases in Uzbek speech. He wrote that euphemism is one of the themes that must be deeply studied as a research theme. According to A. Omonturdiyev's point of view " A **Euphemism** is like a "curtain", paraphrased with pleasant words which are restricted to tell directly or considered to be unpleasant, bad-mannered, or makes scare in imagination and cannot be pronounced openly.[4] Linguoculturology is the reflection of culture and language, both of them have significant impact on people's speech act. Beginning with the XX century, linguoculturology gradually ousted country study in the didactic plan as well. Since the last two decades of the XX century the term "linguoculturology" has been often used in association with the term "culture-

through language studies". Linguoculturology focuses attention onto the reflection of spiritual state in the language of a man in the society. Moreover, changes to evaluation of gender roles and linguistic behavior, resulting in the appearance of gender-related euphemisms intended to reduce sexual discrimination and gender-role stereotyping. Culture, tradition religion, political views, psychological and geographical orientations and social issues are the main reasons of influencing the language. Language plays great role in the development of these areas. Certain words or expressions are prohibited in public by individuals, societies or religions and they are covered up by the speakers' or writers' speech and writing. This process is what is linguistically called euphemism. Euphemism has been the most essential parts of human speech. There are certain arguments about euphemism based on linguistic point of view because it is too close to synonyms and metaphors. However the main point is that it helps to soften impolite, unpleasant or restricted words namely euphemism plays a role of a mask to hide exact meaning. When people want to talk about some sensitive, offensive or taboo topics and want to be polite at the same time, they would probably use euphemisms. The use of euphemism varies with the gender, age, social status and occupation [1]. There are number of definitions about euphemism. Some linguists contrast it as a deodorant but the others say that it is like a curtain of bad, unpleasant words. If we pay attention to the history, human being has already planted the seed for the use of euphemisms. It is written in Muslims' religion book "Koran" that when Adam and Eve ate prohibited fruit of paradise they became naked and began to use "fig leaves" to cover up intima parts of their bodies. That is why some linguists call euphemisms "linguistic fig leaves". In Uzbek language the root of euphemism is closely connected with religion. In Muslims' religion speaking bad words, even making someone sad by telling straightforward words is considered a sin. One Muslim must respect and speak to someone with beautiful, kind, pleasant words. As a result many ill-mannered, unpleasant words are changed with better ones so that to avoid misunderstanding between speaker and listener. It is also noticeable between parents and children, wife and husband, older people and youngsters. In family relationship male members of the family are strictly respected by female members and called with certain words. For example: it is shame to call husband with his name in front of others, so that instead of it "**dadajonisi**" (father of my children), with the name of the eldest child, "**turmush o'rtoq**" (companion during my life), "**jufti halolim**" (my halal couple). Wives also have several euphemistic words as : "**onasi**" (mother of my children), "**rafiqam**" (my beloved), "**bollarim**" (my family), "**turmush o'rtoq**" (companion during my life), "**jufti halolim**" (my halal pair). English males call their wives as "**my sweetest**" or "**my sweetie**".

CONCLUSION

In conclusion, since language is seen as the most important means of interpersonal communication, we must use it appropriately and wisely. The language tool that defines and limits the culture in a society is euphemism. Many of the euphemisms in speech are words and phrases that are used instead of words that are found to be morally and culturally inconvenient to pronounce, and their effective use requires skill. By focusing on some of the structures of cognition and cognitive analysis, a new field that is seen as a new paradigm in linguistics, we have given just one example of how reality is perceived in our minds. But both thought and language are broad ocean- the more studied, the more it becomes clear.

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