

THE LEVEL OF EUPHEMISMS AND DYSPHEMISM IN EXPRESSING CONDOLENCES IN ENGLISH AND UZBEK LANGUAGES

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Abstract

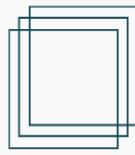
This article is devoted to the level of euphemisms and dysphemism in expressing condolences in English and Uzbek languages. The article reveals a cross-cultural comparison of these linguistic phenomena when expressing condolences in English and Uzbek and their impact on language, culture and social norms. The degree of euphemisms and dysphemism in condolence speech was analyzed from cross-cultural comparison in three novels that were selected from English literature “Testament of Youth” by Vera Britain and from Uzbek “Ikki eshik orasi” by Utkir Hoshimov and “Shaytanat” by Tohir Malik. Furthermore, cross-cultural analysis was conducted to explore how these linguistic dynamics are displayed and interpreted across different cultural and linguistic frameworks, providing significant viewpoints into their diverse role in forming communicative practices and social conventions. Having conducted the research, the following findings were revealed: (1) the Uzbek language employs a greater number of euphemisms when conveying condolences compared to the English. (2) using of dysphemism in the context of expressing condolence was not found to be prevalent in English. However, it was noted that dysphemism presence or absence may depend on the attitude and language choices of the condolence giver. The practical implications of this study can be used to understand cultural differences in expressing condolences and enrich cross-cultural communication.

Keywords: euphemism, dysphemism, condolence speech act, cross-cultural comparison, communication, and linguistic dynamics.

Introduction

Expressions of condolence are typically served to convey sympathy and solace. The choice of words in these expressions can vary according to cultural and individual preferences. Within the field of linguistics, the use of euphemisms and dysphemism dredge up as linguistic dynamics that affect the tone and perception of condolences. According to I. R. Galperin, euphemism is the process of replacing unpleasant words or expressions with more acceptable, less rude and neutral terms.¹ Thus, euphemisms are synonyms aimed at eliminating negative public perceptions of certain events. A. Omonturdiyev points out that dysphemism is a phenomenon that undermines the use of euphemisms - these are terms arising from the negative attitude of the speaker

¹ Galperin. I. English Stylistics. – Moscow: Higher School Publishing House, 1971. – P.173.



or writer to reality, which can be caused by feelings of hatred and anger.² These linguistic phenomena is manifested in society and interpersonal relationships, since the use of these concepts not only adds sophistication to speech, but also has a psychological effect. Very few investigations have been carried out to research linguacultural features of condolence speech in English and Uzbek languages. Therefore, the article allows to identify the peculiarities in using euphemisms and dysphemism in the English and Uzbek languages when expressing condolences.

Literature review

Various research has been conducted to investigate the level of euphemisms and dysphemism in various cultural contexts. However, cultural stylistic aspects of these linguistic dynamics in condolence speech have been devoted limited attention by scholars in Linguacultural. Researcher G.I. Narmurodova in her study involving a lexical-semantic analysis of expressions of condolence in English and Uzbek languages, found that concepts related to death are often expressed using euphemisms rather than explicitly naming them.³ It is implied that euphemisms are employed to convey condolences in a softer manner.

M.M. Maksudova relying on the classification of euphemisms associated with death and condolences, characterizes euphemisms as follows:

1. Acceptance of death as a transition to another world. (to pass away, sleep away; dunyodan o'tdi, kelmas joyga ketdi.)
2. Perception of death as eternal slumber. (resting in peace; joni joy oldi)
3. Perception of death as the final cessation of life. (took their last breath; so'nggi so'zini aytdi.)
4. Perception of the individual as a servant, created by God. (God bless him, in this grave rests; Alloh dargohiga ketdi, tuproqqa berdik.)⁴

According to the views of both researchers, it can be observed that in expressions of condolences in English and Uzbek languages, individuals often convey words of sympathy and respect characterized by softness and gentleness. In the culture of these two communities, solace is predominantly conveyed through euphemisms. The excerpts from three novels serve to substantiate the opinions and considerations.

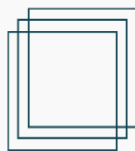
Research method

This research was carried out using comparative analysis that was primarily based on a cross-cultural comparison. A cross-cultural approach was applied to provide an

² Omonturdiyev. A. O'zbek madaniyati va uslubiyati. –Toshkent: 2016. – 63 b.

³Narmurodova. G. Ingliz va o'zbek tillarida ta'ziya nutqi ifodalanishining lingvomadaniy xususiyatlari: Filol.fan.dokt....diss. – Toshkent :2023. 139 b.

⁴ Maqsudova, M. Types of euphemisms in the Kyrgyz language are associated with death and condolences. // Bulletin of Science and Practice. – Bishkek :2021. – P. 394-398.



explanation in the addresser's mind and facilitate a comprehensive analysis of euphemisms and dysphemism in expressions of condolences across English and Uzbek languages. By conducting a cross-cultural comparison, this research aims to elucidate the variations in linguistic phenomena present in the condolence speech of these two distinct cultural and linguistic contexts. Through the analysis of literary works from English and Uzbek literature, such as "Testament of Youth" by Vera Britain and "Ikki eshik orasi" by Utkir Hoshimov and "Shaytanat" by Tohir Malik, the article strives to explore the intricacies of euphemistic and dysphemistic expressions within different cultural contexts. This methodological approach allows for a nuanced understanding of how these linguistic dynamics are manifested and interpreted across diverse cultural and linguistic settings, clearing up their prominent role in shaping communicative practices and social conventions. Thus, the cross-cultural method employed in this study provides valuable insights into the cultural frameworks of expressing condolences, enriching our understanding of cross-cultural communication dynamics.

Data analysis

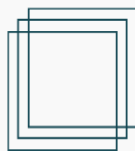
Euphemisms

passed away	polite expression for die	vafot etdi
fallen asleep	means someone dies	o`lamdan ko`z yummoq
resting in peace	to express the hope someone`s spirit has found peace after death	mangu uyquga ketmoq

In the novel "Testament of Youth" by the English writer Vera Brittain, the utilization of one the aforementioned euphemisms are evident.

*Perhaps the golden meadows at my feet
Will make the sunny hours of spring seem gay,
And I shall find the white May-blossoms sweet,
Through You have passed away.*

Furthermore, Utkir Hoshimov, in his literary work "Ikki eshik orasi", tactfully embellished the depiction of death by employing euphemistic expressions. "*Bemor to'shagiga yopishib inqillab yota-yota oxiri omonatini topshirdi-yu, bu dunyoning azoblaridan qutulganiga shukr qilgandek tinchib chehrasi yorishdi*".



Dysphemisms

dead meat	Bitmoq
rubbed out	rihlat qilmoq
one's number is up	ajali yetmoq

While dysphemisms are typically avoided in expressions of condolences, they are occasionally employed in works of literature to convey a distinctive tone or evoke intense emotions. For instance, in the novel “Shaytanat” by Tohir Malik, the author utilizes potent language to establish a singular atmosphere or elicit powerful sentiments. *“Urush davrida ularni ham Vatandan haydaganlar. Musofirlikda o’ldi, Vataniga qarab turib joni chiqdi”, “Shu suhbatning ertasiga –Asadbekning qizi o’libdi- degan tahlikali xabarni eshitgach, unga ko’p narsa oydin bo`ldi. – Bek aka tugabdilar, asfalasofilinga jo’nashlariga bir qadam qolibdi-, deb qo’ydi”*.

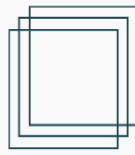
Discussion

Having conducted the research, it is possible to draw a several conclusions. It becomes obvious that in expressions of condolence in both English and Uzbek, individuals frequently employ expressions of sympathy and reverence characterized by their soft and gentle nature. Within the cultural contexts of these two communities, the act of offering consolation predominantly relies on the use of euphemistic language. Having analyzed numerous works this insight can be gleaned from the aforementioned examples, illustrating the deliberate use of euphemistic expressions within fictional narratives to render coarse or inappropriate language into socially acceptable and emotionally resonant forms. Another conclusion revealed that in English national culture, the utilization of dysphemism in the context of condolences is conspicuously absent, as they entail the use of coarse language. Consequently, employing dysphemic expressions during expressions of condolences is generally deemed inappropriate.

Conclusion

In conclusion, the study’s findings showed the significance of euphemisms and dysphemism in expressions of condolence within the English and Uzbek linguistic contexts. The cross-cultural comparison conducted in this research revealed that the Uzbek language tends to employ a greater number of euphemisms compared to English, indicating cultural differences in linguistic expressions of sympathy and respect. Additionally, the absence of dysphemism in English condolence speech highlights cultural preferences and sensitivities towards the use of harsh or negative expressions in such contexts.

For further research, it is recommended to explore the role of cultural, religious, and regional factors in shaping expressions of condolences in different languages as it could provide deeper insights into the cultural dynamics of expressing sympathy and respect in diverse linguistic contexts.



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