AN OVERVIEW OF SOME THEMATIC GROUPS OF EUPHIMISTIC MEANINGFUL UNITS IN THE UZBEK LANGUAGE

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Annotatsiya: Ushbu maqola evfemizmlarning turli adabiy asarlarda qo‘llanilishining xilma-xilligi va ularning tematik va kontekstual farqlarini ko’rsatib beradi. Shaxsiy xususiyatlar, jismoniy nogironlik, ruhiy kamchiliklar va spirtli ichimliklarga oid evfemizmlar tahlil qilinadi, bu ifodalar qanday qilib jamiyat me'yorlari va madaniy qarashlarni aks ettirgan holda og’zaki nutqda ishlatilishi bayon qilinadi. Abdulla Qodiriy asarlaridan olingan konkret misollar va boshqa adabiy an'analardan taqqoslangan misollar bilan birgalikda, evfemizmlarning nozik mavzularni qanday yoritishi va adabiy hikoyalarni qanday shakllantirishi ko‘rsatilib beriladi.
Kalit so`zlar: evfemizmlar, adabiyot, tematik farqlar, kontekstual farqlar, shaxsiy xususiyatlar, jismoniy nogironlik, ruhiy kamchiliklar, adabiy tahlil
Abstract: This article demonstrates the diversity of euphemisms used in various literary works and their thematic and contextual differences. It analyzes euphemisms related to personal characteristics, physical disabilities, mental deficiencies, and alcoholic beverages, explaining how these expressions are used in oral discourse to reflect societal norms and cultural views. Concrete examples from Abdulla Qodiriy’s works, along with comparative examples from other literary traditions, illustrate how euphemisms illuminate delicate topics and shape literary narratives.
Keywords: euphemisms, literature, thematic differences, contextual differences, personal characteristics, physical disabilities, mental deficiencies, literary analysis
Аннотация:В этой статье демонстрируется разнообразие эвфемизмов, используемых в различных литературных произведениях, а также их тематические и контекстуальные различия. Анализируются эвфемизмы, связанные с личными характеристиками, физическими недостатками, психическими расстройствами и алкогольными напитками, объясняя, как эти выражения используются в устной речи для отражения общественных норм и культурных представлений. Конкретные примеры из произведений Абдуллы Кодириева, а также сопоставленные примеры из других литературных традиций иллюстрируют, как эвфемизмы освещают деликатные темы и формируют литературные нарративы.
Ключевые слова: эвфемизмы, литература, тематические различия, контекстуальные различия, личные характеристики, физические недостатки, психические расстройства, литературный анализ

INTRODUCTION

Euphemisms are expressions used to address sensitive or uncomfortable topics in a more indirect or softened manner. In literature, they help navigate delicate subjects related to personal traits, physical and mental conditions, and societal behaviors. By reflecting societal norms and cultural sensitivities, euphemisms reveal how language evolves to handle various themes delicately. Their use in literary works provides insight into how language adapts to changing social and cultural contexts, enriching the narrative and thematic depth of the text.

MAIN PARTS

Euphemisms, in terms of quantity, are diverse and also varied thematically. In literary works, most euphemisms serve to express human characteristics and behaviors. This is defined by the fact that the main object of literary art is the human being. The topic is illustrated based on examples taken from the following literary works.

Euphemistic tools that convey personal meaning. Just as changes in social life lead to the emergence of new linguistic units, attempts to indirectly express political figures in terms of general ethics and cultural aspects can lead to the creation of new terms or the acquisition of new meanings and functions by existing terms. These tools, when used in political-journalistic or literary styles, reflect the demands of specific historical periods. This can be further confirmed by works created by authors in the context of significant social and political changes.

The term "valine'mat" can be encountered in two different meanings: as a metaphorical euphemism and as a traditional euphemism. Both meanings arise in context and surroundings: For example, "Bas, siz bilan biz ishchi-dehqon xodimi bo'la turib, nega "valine'matimizga" oyog' xizmatini o'taymiz" (A. Qod. "Shallaqi"). Here, replacing Stalin's name with this expression might seem like showing respect, but it is more appropriately considered a euphemism based on metaphor. In the following sentence, the term appears in its literal sense, evoking an impression of euphemistic "tone": "Qullaridan biri valine'matimga ikki kalima arzim bor, deydir." (A. Qod. "Mehrobdan chayon"). The use of "valine'mat" to refer to a specific person shows its euphemistic nature. The term "jannatmakon" is also used euphemistically to refer to Amir Umarxon: "Have you seen the 'jannatmakon'?" (A. Qod. "1819 yil yodgori"). Additionally, the term "katta" (person of authority) is used as a euphemistic tool to broaden the range of political figures: "Here, Rahimberdi Khudoyberdiev, Nuriddin Zokirov, Berkin Azimov, Karim Abdurahmonov, and others, like Vali Usmonov, are the 'katta' of the place, and they have continued to create trouble as they pleased." (A. Qod. "Qorqqan oldin musht ko'tarar").

Euphemistic expressions for human body parts. Even if a person's body parts are expressed euphemistically with softening or delicate terms, they still retain the connotation of being embarrassing or uncomfortable to mention in a direct way, according to human consciousness.

Euphemistic expressions for physical disabilities. Terms such as "hard of hearing" for "deaf," and "one eye in the west, one eye in the east" as a euphemism for visual impairment, are examples of euphemistic phrases. Other euphemistic expressions for physical defects include "diydori nomuborak" (cold eyes) and "vaqtsizroq yaratilgan" (born with a deformity), and the term "husni Yusuf" used to describe physical appearance with a connotation of flaw or imperfection, as in: "Next to him, another 'husni Yusuf' with a goat-like beard hanging down and decorating his right cheek." (A. Qod. "Mehrobdan chayon"). The term "husni Yusuf," which softens the meaning of "ugly" or "unattractive," is used metaphorically to express such ideas.

Euphemistic expressions related to physical conditions include terms related to pregnancy, such as "yuklik" (pregnant), "homilalik" (pregnancy), "og'ir oyoq" (heavy foot), "ikkiqat" (a condition referring to multiple pregnancies), "tumsa" (a term for a woman with reproductive issues), and "qisr" (a term for a woman who cannot conceive or has reproductive issues). In speech, euphemisms like "pushtsiz" (without a belly), "bezurriyot" (without a belly), and "qizil kuyov" (red bridegroom) are used instead of more direct terms. In Abdullah Qadiri's novel *O'tkan Kunlar*, the phrase "mijozim zaif" also serves as a euphemistic expression for a man's physical condition.

Euphemistic expressions for mental deficiencies. Euphemisms related to intellectual and psychological shortcomings include terms such as "aqling oqsaydir," "aqlingiz bir oz yanglishibdir," "boshi bo'sh," "jo'n odam," "po'stak aqlini moy bosgan," "jahli basit," "soddalavh," "esi yarim," "yarim madaniy xalq," and "xom kishi." These expressions are observed in literary works. Additionally, euphemisms like "asabi og'riq" (nervous disorder or

madness), "bolalik" (childishness), "botirligi etmas" (cowardice), and "vasiqasi yo‘q" (unreliable or without a guardian) are also used in this context.

Euphemistic expressions for alcoholic beverages. Abdullah Qodiriy uses euphemistic expressions for alcoholic drinks through his characters. For example, one of Khomid's associates, Mutal Polvon, uses the term "dori" (medicine) for alcohol; Shirvon Khola uses "zahar" (poison) for alcohol; and Toshpolat uses expressions like "obi surx" (wine), "obirahmat" (alcohol), and "oqsoqol" (alcohol, spirit). In a humorous context, Toshpolat Tajang’s expression "qirq gazlik" (forty glasses) also serves as a notable euphemism: "After all, Toshpolat Aka’s back also gets some sunlight, and he might host you with his freshly acquired 'qirq gazlik' one day, such is the devil's work!" (A. Qod. “Toshpolat Tajang nima deydi?”). In the "Moscow Letters" article, the term "qizilcha" (a euphemism for "cognac") appears as a euphemistic expression: "He was making a pilaf before that, passing by 'qizilcha' as if preparing it..." (A. Qod. “Moscow Xatlari”).

CONCLUSION

In conclusion, euphemisms serve as a nuanced tool in literature, allowing writers to address sensitive or uncomfortable topics with subtlety and indirectness. Through the works of Abdulla Qodiriy, it is evident how euphemisms can shape and reflect societal attitudes towards personal traits, physical and mental conditions, and social behaviors. By softening the impact of direct language, euphemisms enable a more sensitive exploration of delicate subjects. This study highlights how literary texts use euphemisms to adapt to cultural and historical contexts, enriching the narrative and thematic depth of the works. Ultimately, euphemisms not only enhance literary expression but also offer insights into the evolving nature of language and societal norms.

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