

METHODOLOGY OF TRANSLATING EUPHEMISMS FROM ENGLISH TO UZBEKI THROUGH LEXICAL-GRAMMATICAL TRANSFORMATIONS

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Annotation: *This article considers the issues that meet the leading trends in modern comparative linguistics and linguoculturology, where the priority is a functional and semantic approach to the analysis of national and cultural features of Euphemism as a manifestation of politeness in the speech behavior of native speakers of English and Uzbek languages. A euphemism is a direct word or expression used for a number of reasons instead of taboo words or expressions that appear to the speaker to be forbidden, indecent, or rude. The analysis revealed that such a speech courtesy technique as the use of euphemisms plays a major role in the life of the English and Uzbek languages and cultures to which they belong. They improve people's lives, have a positive impact on communication, avoid conflict situations, demonstrate education, help to win people over, and give a positive emotional characteristic to words during a conversation. Without this, no communication can be carried out, therefore, culture cannot fully exist and function.*

Key words: *euphemism, language culture, linguistic phenomenon, euphemization, dysphemism.*

In recent decades, the interest of researchers in the problem of euphemization has increased. It has become the object of numerous studies by domestic (in our case, linguists from Uzbekistan) and foreign scientists. Thus, euphemization has been studied from the standpoint of various linguistic approaches and directions: functional-semantic, pragmatic, stylistic, gender and discursive. Within the framework of the functional-semantic approach, thematic classifications of euphemisms were developed (AM Katsev, L.P. Krysin, B.A. Larin, V.P. Moskvin, E. Partridge, Ch. Kapu, A.Zh. Omonturdiyev), and methods of forming euphemistic expressions were identified (AM Katsev, V.P. Moskvin, E.I. Sheigal, V. Warren, A.Zh. Omonturdiyev). From the point of view of pragmatics, euphemization was considered as a way of maintaining the appropriateness of speech (V.P. Moskvin). Within the framework of stylistics, such issues as the stylistic affiliation of euphemisms, as well as the functioning of euphemistic vocabulary in various styles of speech (I.R. Galperin, V.P. Moskvin, E.P. Senichkina) were addressed. Euphemism was also studied within the framework of gender (G.A. Vildanov), discursive linguistics (E.I. Sheygal) and comparative linguoculturology (G.M. Alimzhanova). However, despite the large number of works devoted to euphemism, many related issues remain unresolved. In particular, the issue of the difficulties of comparing euphemisms in the context of bilingualism. Euphemism as a linguacultural phenomenon is of particular interest, since recently the process of formation of euphemisms has been proceeding with increasing intensity, and they are becoming widespread in various spheres of speech activity. The study of euphemisms in various languages allows us to contribute to the study of the national originality of the linguistic

picture of the world and the speech behavior of speakers of English and Uzbek languages. Studying the phenomenon of euphemization from the point of view of comparison allows us to look at this issue in a somewhat broader way: euphemization in this case appears to be a phenomenon broader than the intra-systemic relationships between units of language, such as synonymy, antonymy, metaphor, metonymy, etc. It can be considered as a mental process, which is based on certain conceptual schemes and models of secondary interpretation of knowledge. It should be noted that the task of harmonizing the conceptual systems of different ethnic groups and social groups is quite difficult. Without going into a detailed analysis of national, group and individual thesauri, which is beyond the scope of our article, we will give several examples illustrating the difficulties that stand in the way of solving this problem. Since these lexical units are formed in specific linguistic and cultural conditions, they are different for different people, which means that their rational and emotional-evaluative perception of the lexeme, generally speaking, is different, even if they use the same language of communication. Comparison of emotional-evaluative and stylistically colored vocabulary in general, and euphemisms and dysphemisms in particular, is impossible without taking into account the background information of the content of the events described, the linguacultural background of the bearers of various national-cultural values, customs and traditions, and the peculiarities of the mentality of a particular people. The main obstacle to adequate comparison of euphemisms is the inconsistency of conceptual systems of different languages. That is why when translating most of the presented lexemes it is recommended to add more or less detailed linguacultural comments that explain the denotative and connotative senses inherent in the lexeme in the original language.

Obstacles and difficulties in the process of comparing euphemisms can be overcome by harmonizing the euphemism of the original with the compared language. The most acceptable methods of translating euphemisms are the method of addition and the method of specification.

Any changes in language indicate, first of all, that language is not a fixed system, but, on the contrary, is a developing, dynamic whole that is constantly subject to change. The appearance of a new euphemism in a language always leads to more or less noticeable shifts in the lexical system. According to O.S. Akhmanova, "Euphemism is a trope consisting of an indirect, concealed, polite, softening designation of some object or phenomenon".

According to the definition of the Uzbek linguist A.Zh. Omonturdiyev: "Euphemisms belong to linguistic universals, with the help of which they want to veil, camouflage a certain meaning that the speaker for some reason considers it inconvenient to indicate directly". It should be noted that initially euphemism, as a cultural phenomenon, arose to a greater extent not because of the need for polite communication, but because of the imposition of certain prohibitions, taboos on the pronunciation of certain words. Thus, we believe that it is the rules of politeness that are followed by native speakers of English and Uzbek (examples of euphemisms of the Uzbek language, translated into English by means of an exact translation, tracing) when using, in particular, euphemisms related to the designation:

Old age - English: in years, age of autumn, a person in years, in age, of advanced age, in years, golden autumn, mature, elderly, Balzac's age / Uzbek: axriy (final, veteran), oqsoqol (white-bearded), yoshuli (old), yoshi ulug' (old age), nuroniy (fair), otaxon (father), onaxon (mother), aya (ayaxon), keksalik gashtini surayotgan (paved the way to old age), keksalik libosini kiygan (wearing old-fashioned clothes); bahori o'tmoq (spring is past), baxori tugamoq (spring is over), oshini oshab (majestic), yoshini yashamoq (age to live), soch oqarmoq (gray, white hair);

Love relationships between the sexes - English: amorous, amorous relationships, amorous affairs, close relationships, have an affair, free behavior, nurture tender feelings / Uzbek: aqlini oldirmoq (lost their minds), aqlu hushidan begona bo'lmoq (to be unconscious condition), bir oqiz gap aytmoq (to tell something), degani bor (this), ipsiz boqlanmoq (to tie without a rope), ko'zga uyqu kelmaslik (not getting enough sleep), ko'ngil bermoq (entertainment), ko'ngil olmoq (have fun), ko'ngil qo'yimoq, ko'ngli band bo'lmoq, ko'nglidan joy olmoq, ko'nglini egallamoq (caring relationships), mayl qo'yimoq (to incline to something), majnun bo'lmoq (to go crazy), maftun etmoq (to charm), mahliyo bo'lmoq (to be in love), nazari tushmoq (to disappear from sight), oromi buzilmoq (to worry about someone)), oshiq bo'lmoq (lovers), savdoyi bo'lib qolmoq (to give in to feelings), tinchi yuqolmoq (to lose one's calm), xayoli uchmoq (to fly in dreams), shaydo bo'lmoq (to suffer), qalb to'ridan o'rin olmoq (to take a place in the heart), hushini oldirmoq (to lose consciousness), etc.;

Pregnancy - English: expectant mother, in an interesting position, in position, in labor, heavy, preparing to become a mother, carrying a child under her heart, with profit, with a filling / Uzbek: boshqoronqu bo'lmoq (under control), bo'yida bo'lmoq (cannot be translated), vujud (body), gavhar (cannot be translated), gumon gumon, gumoni bor (there is a suspicion...), donni cho'qimoq (carries grain in itself, threshes), doq paydo bo'lmoq (there is still room in it), dujon (cannot be translated), duqat duqat, ikkiqat (two souls), ko'ngli sust ketmoq (disappointed), natija hosil bo'lmoq (having received results), nishona paydo bo'lmoq (will be born), oy-kuni yaqin (towards the end of the month), oyoqi oqir (heavy legs), ota salobidan ona botiniqa boqlanmoq (greetings from the father in the womb of the mother), oqirbo'y (English - ugly, but in this case, it means pot-bellied), uchinchi kishi (third person), yuzida doqi bor (a face spoiled by spots), yukli (loaded, in the understanding of heavy), yukli bo'lmoq (to be heavy, loaded), qornida bir nimani sezmoq (having something in the stomach), surgunida bor (to be an exile), etc.

In this group, if you pay attention, there are almost no equivalents in English for the euphemistic words and expressions of the Uzbek language. That is, many euphemisms cannot be translated into English, since the Uzbek language has completely different national-cultural linguistic units, and this is very closely connected with the customs and traditions of this ethnic environment.

To give birth - English to be born, to bring into the world, to become a mother, to see one's child, the stork brought / Uzbek: bola ko'rmoq (to see a child), bolali bo'lmoq (to have a child), bo'shalmoq (to free oneself), bo'shalib olmoq (to take off oneself), vujudga kelmoq (to appear), dunyoga kelmoq (to come into the world), dunyoga keltirmoq (to bring into the

world), dunyo yuzini ko'rsatmoq (to show the world), yengil bo'lmoq (to relieve oneself), ko'zi yorimoq (to blink), ko'paymoq (to multiply), ona bo'lmoq (to become a mother), farzand ato qilmoq (to make a father), farzandli bo'lishini orzu qilmoq (to make a dream of having a child come true), farzand ko'rmoq (to see a child), farzandli bo'lmoq (to have a child), chaqaloq ingasi eshitilmoq (to hear a child's cry), chaqaloq ovozi eshitilmoq (to hear the voice of a child), yangi mehmon kelmoq (the arrival of a new guest), yangi mehmon ko'rmoq (to see a new guest), o'qil ko'rmoq (to see a son), o'qil had ya qilmoq (To make a gift with a son), o'qilli bo'lmoq (to become smart), qizli bo'lmoq (here we mean to give birth to a girl), qutilmoq (to get rid of a burden), qutilib olmoq (to get rid of a burden), etc.

The use of euphemisms may also be due to the need to verbalize topics that are taboo in modern society - death or illness. Here are some examples that euphemistically denote the concepts of "death, die": death, die - to pass away, to go to the forefathers, to give up one's soul to God, to play in the box, to give up the ghost, to pass away, to leave life, God has taken away, to go to death, to find eternal rest, to go out, the limit of life, a fatal outcome, to fall asleep forever, to close one's eyes for the last time / Uzbek: abadiy yo'q etmoq (to disappear forever), abadiylikka bosh qo'ymoq (to bow to eternity), abadiy uyquga ketmoq (to fall asleep forever), adam yostuqiga bosh qo'ymoq (to lay one's head on Adam's pillow), ado'i tamom qilmoq (to complete the journey), cho'listoniga ketmoq (to go into the desert), ajal dengiziga qarq bo'lmoq (drown in the sea of death), ajal mayini sipqormoq (draw death), ajal qanotini qayirmoq (fold wings), ajali yetmoq (reach the hour), ajralib qolmoq (to part), ayrilmoq (to leave), ayrilib qolmoq (to lose), armon bilan ketmoq (to leave with desire), armon bo'lib qolmoq (to become a sword toy), bandachilik qilmoq (condolence), bandalikni bajo keltirmoq (condolence), baxti qaro kiymoq (put on black happiness), bahori tugamoq (end of spring), bahor guli so'lmoq (fade like spring flowers).

In English and Uzbek languages, a huge number of euphemisms have been found concerning the replacement of unpleasant, scary words and expressions in this sphere. Attitude to Death in both cultures causes negative, negative emotions. People of English and Uzbek cultures have a sense of tact, understanding, sympathy for the grief of another or at least try to show a polite attitude, using a suitable euphemism. Having analyzed the euphemisms of the English and Uzbek languages, we see that for each of the designated areas there was a sufficient number of euphemisms confirming them. Two different cultures, English and Uzbek, are similar in the speech-behavioral aspect. The use of euphemisms as a manifestation of polite, considerate behavior, the intention to avoid conflict situations, to show a favorable disposition to a person, interest in his condition, position are characteristic of both cultures we are considering. English and Uzbek cultures are very different from each other in their traditions, customs, way of life, characters and morals of people, life stereotypes and goals, but polite behavior, namely the use of softened, tactful, neutrally colored words and expressions - euphemisms in certain life situations coincide. Thus, in the course of the analysis it was found out that such a speech technique of politeness as the use of euphemisms plays a big role in the life of the English and Uzbek languages and cultures to which they belong. They improve people's lives, have a positive effect on communication, allow avoiding conflict situations, demonstrate upbringing, help

to win people over, and give a positively colored emotional characteristic to words during a conversation. Without this, no communication can be carried out, therefore, culture cannot fully exist and function.

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