

Possibilities of Expressing an Individual's Social Status Through Euphemistic Means

Ruzimatova Dilnoza

Doctoral Student of Institute of the Uzbek Language, Literature and Folklore of the Academy of Sciences of the Republic of Uzbekistan

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Abstract: This article examines the concept of social status in linguistics and its expression in speech. It provides information on the foundations of euphemism formation, their functions, and the conditions under which they are used in speech. A brief overview of the political-literary and political-figurative types of euphemistic expressions is presented, supported by examples from literary works.

Keywords: Euphemism, dysphemism, euphemistic expression, euphemistic means, political-literary euphemism, political-ideological euphemism.

Introduction: In linguistics, euphemism refers to the practice of replacing words or phrases denoting things or events considered shameful, unconventional, frightening, dangerous, or unpleasant to hear with words and expressions that convey pleasant, harmless, or beautiful meanings and content. Our language offers the opportunity to express a particular thought in various forms and styles. The choice of which form and style to use, and the ability to find the most appropriate expression for a communicative situation, depends on the speaker's skill, qualifications, knowledge, and spiritual qualities [4:4]. Using each word appropriately based on the context of the conversation and the identity of the interlocutor is one of the characteristics of a mature speaker. Some sources suggest that taboo words, i.e., prohibited words, are always replaced by euphemisms [2:13]. However, if we examine the basis for the formation of euphemisms, we can be certain that they are used for other reasons as well.

There are various opinions in general linguistics, Turkology, and Uzbek linguistics regarding the reasons for the emergence and purposes of using taboos and euphemisms. For instance, linguist R.A. Budagov acknowledges that the emergence of taboos was motivated by human beliefs and, to a certain extent, forms the basis for the development of thinking. However, he believes that euphemism is not a

significant factor in the emergence of taboos. This is because taboos arose for other reasons. Euphemisms are used to soften situations that would be uncomfortable to express directly due to speech etiquette. For example, he points out that to avoid hurting the feelings of a person who is not intelligent, they might be referred to as "ne izobrezayet poroxa" (doesn't invent gunpowder) [1:26]. The requirements of morality, particularly speech etiquette and communication behavior, are reasons for not describing certain events explicitly. In literary works, a character's level of education, worldview, and thought process are conveyed through words, and their high culture of communication is also reflected in their interactions with others. The occurrence of euphemisms in the speech of people with different social statuses in society also arises from various foundations.

"Very well, elder. I'm in no hurry. Whenever I choose to travel, my path is clear, I can mount the wooden horse without obligation and be on my way."

The friend was annoyed:

"Let's flip the record over, Comrade Yakhshibaev!" (M.M.Do'st. Lolazor)

The above conversation takes place between two people of high social status, close friends since childhood, as well as representatives of the

intelligentsia who understand language well. It is known that the euphemism "wooden horse" used in the first sentence means a coffin. Besides the fact that calling it by its name causes fear in a person, the speaker is a creative individual, therefore he does not use the word directly or openly, but conveys it through the aforementioned expression. The phrase "Let's flip the record over" is spoken by the first leader, who has a higher status in society than his interlocutor, as described in the work. By using this phrase, the speaker expresses the thought "say something else" or "change the topic of conversation" with a different expression. In this case, if the interlocutor were another official or ordinary person, he could have expressed his opinion more directly. However, the interlocutor is his close friend who has contributed to his appointment to this position. No matter how high his status, he chose to use this euphemistic phrase to avoid hurting his friend's feelings with a single word.

Adherence to the ethical requirements of speech is one of the goals of a wise interlocutor. The ability to convey thoughts to the interlocutor in an elegant manner also requires special skill from the speaker.

Yakhshiboyev himself no longer tells this anecdote. He's learned his lesson the hard way. As if there was no one else, of all people he had to tell it to Oshno!.. At first, Oshno listened politely, even grinned and chuckled, then suddenly frowned and said: "Your words don't smell of perfume, Comrade Yakhshiboyev." In fact, it would have been a thousand times better if Oshno had bluntly said his words stank. But Oshno is an excessively polite man, so polite it grates on your nerves!..

In this passage, the speaker, using the phrase "your words don't smell of perfume," means "your words have an unpleasant meaning, speak appropriately for your age and position." He was a high-ranking person who understood language well, and could have expressed himself more directly, but was constrained by factors such as the listener's social status, reputation as a wordsmith, and being his childhood friend.

Observing speech etiquette during conversation contributes to its meaningful and effective conduct. If euphemisms are used appropriately based on the speech situation and the interlocutor's social status, then it becomes possible to achieve the conversation's goal.

"Your condition is serious, little brother."

"Speak more quietly, Nazar-aka! The old fox might crush me... That's why I came to you for help..."

..."Firstly, I'm not a saint for you to come seeking refuge..."

The phrase "I have come to pray" mentioned in the excerpt is actually used to convey the meaning "I need help; there is nothing beyond your capability." The speaker cannot say this directly to a person of higher status because he is close to someone of high standing in society, a well-known figure in the country. Due to the interlocutor's elevated status, there is hesitation to speak openly, so the speaker conveys his thoughts more indirectly and expressively. Moreover, openly expressing this opinion is risky in the conversational setting, as the context does not allow for its direct use. "I'm at the deputy's, teacher. I had a ticket, but I couldn't sit idle. My sin is grave, but I'll make amends one day, elder?"

"When you leave, take that 'ambassador' with you too, little brother!" In this passage, the phrase "my sin is grave" is used instead of "I have disrespected you." "I'll make amends one day" is expressed more effectively to mean "I was at fault; please forgive me." It is not difficult to discern from the context that these impactful phrases are being used in the speech of a subordinate person. Euphemisms can appear in speech as words, proverbs, phrases, and sometimes entire sentences. In literary works, there are instances of expressing uncomfortable ideas through established expressions. A. Omonturdiyev's research indicates that the use of euphemisms can arise from political and ideological necessity. "New moral and philosophical ideas related to specific socio-political periods or changes form in society. This necessity leads to the emergence of new means of speech expression. Such expressions are more prevalent in journalistic style. However, in political-journalistic style, critical, non-political, or ideologically divergent concepts or realities cannot always be clearly described, so they are sometimes euphemized - expressed in a 'soft,' 'veiled,' or 'curtained' manner. Such euphemistic expressions can be termed political-artistic and political-figurative euphemisms" [7:52]. The process of euphemizing political realities, or the euphemistic-journalistic method of depiction, is evident in Uzbek literature, particularly in the speech of great writers. The use of euphemisms is characterized by socio-political specificity. In each social system, the phenomenon of euphemization occurs in connection with the ideological landscape of the period and socio-political processes [8:40].

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L.P. Krysin noted that euphemisms arise due to the need for diplomats and politicians to use words within the framework of etiquette that cannot be directly named in the process of communication [5:82].

"Be serious, Nazar Yakhshibayevich!" Shoymardonov suddenly snapped. "The world is about to be flooded, and I'm deliberately extending a helping hand so we can get on the same boat."

"Is the captain still the same?" Yakhshiboyev asked dismissively. "Or have you already managed to set your sights on someone else's backside to put on a platter?"

"The captain is the same, but the ship is lost, Nazar Yakhshibayev!"

The above excerpt depicts a telephone conversation between two nationally important figures. Even telephone conversations have their own rules, and while the interlocutors are discussing topics of state importance and high-ranking officials, they avoid openly mentioning the politician's name and use the word "darga" instead. This word actually means "ship's captain," and in a figurative sense, it is used to mean leader, guide, or chief. The ship is used metaphorically to represent the country under his control, implying that if the world is flooded - if politics change and power shifts - let's remain like-minded and not become enemies to each other.

Sometimes, even matters of national importance are not expressed directly in the speech of famous people

due to the demands of the times, as well as the fear of being misunderstood by others or damaging their reputation in society.

– "There's practically no creativity..."

"Then write memoirs, you know... like a memoir..."

"I'm afraid to write memoirs. We have witnessed many events in our lives; can we really write about all of them?"

"Well, well! You're reproaching me again, my friend!.. Write, Comrade Yakhshibayev, and if necessary, we will make the required corrections ourselves."

The above is a conversation between two high-ranking individuals, and by saying "We have witnessed many events in our lives," the speaker is actually trying to ironically convey the thought, "I know many secrets; if I reveal them, wouldn't it be harmful to you?"

In response, a statement from an even higher-ranking official saying, "If necessary, we will make the required adjustments ourselves," essentially means, "Not everything you write will be published without my permission and directives; nothing related to politics or my affairs will be printed without my oversight." The use of euphemisms in works due to political and ideological needs began to flourish more in journalistic style, and later in the works of creative writers as well.

While the basis for using euphemisms varies, in this section we focused only on the types used for speech etiquette and political-ideological requirements. Euphemisms used in the speech process, taking into account the social status of the speaker and listener, are more often created based on the aforementioned requirements. The use of appropriate euphemisms during conversation depends on the speaker's worldview, culture, and skill in word usage.

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