

Lingua-Cognitive Aspect Of Metaphoric Euphemization

Rustamova Dilrabokhon Andurahimovna

Associate professor (PhD) Andizhan State University,
Uzbekistan



Abstract – The article is about lingua-cognitive research of metaphoric euphemisms, and it gives scientific substantiation for creation of complex lingua-cognitive and logical mixture of objective metaphoric legality in subjective relation and speech condition.

Keywords – Metaphor, Cognitive Metaphor, Euphemism, Cognitive Linguistics, Concept, Semantic Phenomenon, Semantic Concept.

None of the languages is the precise reflection of national peculiarity. Otherwise there would not be even a word about inter-language impact, language nutrition from each other, or at least word borrowing from other languages. But in a certain language national peculiarity can be fully described. Verbal description of the reality, drawing verbally the social picture of the world depends on the degree of the unity of the «artist» with the world he belongs to, how well he absorbed ethnical values and the degree of its stability, presence or none presence of ideological gap in his outlook and thought. The verbal picture of the reality is very complex and many phased process; it has got an algorithm which is solid and continuous. This algorithm is a peculiar universal, and it is characterized by being one and the same postulate for any languages.

Metaphoric euphemistic device consists of main information content and connotative meaning is set upon it in layers. In fact information gets complicated with euphemistic connotative meaning, and one of the positive or negative meanings which served as a basis of a metaphoric image in the pile of connotative meanings plays the leading role, and maintains the direction of connotative task. Metaphoric object in the role of connotative image is its denotative or connotative basis having euphemic meaning. For example let's have a look at the following sentence; «Арғамчига эҳтиёт бўл, унинг ишни бажариб , қочиб кетаётганлигини билиб қоласан холос» – (Be careful with the rope, you can only notice how it has done its job and is running away). In this sentence a metaphoric image is the *rope*. This image is a conditional sign. It is chosen as a metaphorical image because it looks like a snake. But is this sufficient to be chosen as an image? The form is primary and basic element for our sight. But as assistants always obey the primary source and cannot exist without it, the primary source cannot show in full its essence without its assistants. This is why there are a number of signs realizing and assisting the main quality form expressed by a euphemistic expression. They are such qualities of the rope as inanimateness as an object, safeness, usefulness for people and that people desire its destiny. If we pay attention the euphemistic expression in fact based on formative image cannot be explained and interpreted in isolation without qualities we have mentioned just now. Metaphorical image seemed to be only based on form in fact cannot describe the undermined meaning and task in isolation of additional signs in our subconsciousness. Besides, a euphemistic expression formed on the basis of a metaphoric image also has a functional value of «hiding the fear» moving these main and additional meanings in integrity. If these meanings do not work for this task, their existence will be spoiled. A word cannot convey a euphemic task unless it has one of such euphemistic bases as fear, shame, irritation and respect. Speech situation and condition also show euphemic power of an expression. If the word *арғамчу*- *rope* stays in language as a shifted expression of the *snake* on the new metaphoric basis and if it

forms up some social peculiarities, become equal to the word of snake from the point of view of hiding fear, then the euphemistic task get weaker. Or if the expression shifts to speech in the areas where there are a lot of snakes, the taboo of the word *snake* and euphemization of the word *rope* gets stronger. So we can say that a certain circumstance and situation is one of the factors showing the degree of euphemization, in general a factor depicting pure euphemistic essence. For example those people who have taboo thought inclinations use rope or other such expressions when they are in a garden, cave, lake and other places. In such situation metaphoric euphemistic image works with its full strength. Anyway, taboozation of euphemistic metaphoric images in the minds of language speakers, replacing the words which are not proper to say, keeping their denotative meanings, giving new connotative colors are shown as new illustrational basis replacing the old expression. In using metaphorical euphemic expression the degree of activeness and workability of taboo maintains the degree of predicative content of euphemism. Metaphoric euphemic image can have the essence of multi meaningfulness it turned out that every occasional metaphoric euphemistic expression two layer task is fulfilled and they are in mutual external and internal relations. Externally euphemistic meaning is expressed and internally predicative meaning is understood.

The reality is many sided and the world is three-dimensional. The world around us consists of the complex of quantity and quality signs and peculiarities. These signs and peculiarities cannot be expressed and imagined in separation with the objects they describe. Many sidedness of an object in the process of metaphorization, infinity of quality and quantity signs and peculiarities, conceptualization in the «??? field» show that they have free directions. Here working of only cognitive mechanisms correctly on the basis of certain conformity determine idealness of metaphoric scenario. Contemporary science ties all thought activity, creativeness and imaginary thought to metaphoric thought and metaphoric knowledge. During cognition a subject of thought uses his memories, in majority of cases find two items logically remote from one another, connects them with conditional, invisible ties – forms a metaphor. Ultimately, the result of thought transfers to real communication process: the speaker creates a metaphoric image on the basis of metaphorization, and this image of course is formed on existing and stable knowledge.

The language is one of the main means created by the process of cognition. It makes conditional and uses more human quality and peculiarities than other species, more perception, more memory, more problem solving, consciousness and skills.

From the cognitive point of view information contents of a unit with metaphoric meaning (for example: гул қизи (daughter of the flower)) consists of an interplay of a conclusion sign of a pile of connotative meanings of inner predicate which serves as its basis (У гулнинг қизидир (she is a daughter of the flower)) and subject (in order to strengthen beauty). And the most important of connotative meaning is a seme which shows whether positive (гул қизи - a daughter of the flower) or negative (ғилоф бандаси – a man of form) relation. Learning language facts together with people, ethnos, society values of the people speaking this language is getting more strength in the modern linguistics. Learning stable cultural-national images taking special place among interpretations of national-cultural values and stereotypes plays important role in the revealing and interpreting factors of formation of verbal depiction of the reality. Ethnic stereotypes are formed on the basis of knowledge and values connected with this nation. Ethnic values are characterized with their priority and stability to national values. When we say ethnic stereotype we mean «standard imagination and dimensions peculiar to the majority of people belonging to this or that ethnic group.» [1. 458] For example the word *уй* – house which is the euphemic expression of *қабр* – grave can be an example for such an ethnic stereotype. In fact, we can say comparing the grave to the house is peculiar to all Turkic nations:

*У нимадир, дарвозасиз қалъадир,
У нимадир, деразасиз бинодир,
У нимадир, бир-биридан аълодир,
Шоир бўлсанг, шундан бизга хабар бер!
(Махтумқули, «Савол-жавоб»)
What is it which is a fortress with no gates?
What is it which is a building windowless?
What is it that from each other is the best?
If you're poet tell us quickly what is that.
(Makhtumkuli, «Question-answer»)*

Southern and central parts of Uzbekistan are characterized with more popularity of this stereotype.

House – a euphemic expression. It unites the stereotype of imaginations about afterlife. The notion of «grave» is seen in the unity with imaginations of the house. Secondary nomination of *house* enriches its original denotative content of subject matter with the notion of «grave», thus can convey twice as meaningful content, and this is its characteristic feature. Ideas about characteristic features of Nations and ethnic groups, metaphoric euphemic expressions formed on the basis of stereotypes can often be met in our language.

People of the world will not forget World War II when millions of innocent people got killed and the Fascist Germany invaders' massacres. As a result nations' consciousness formed a new form of mercilessness, ruthlessness, bloodthirstiness. Today we can meet a lot of examples of people's using the word *fascist* to qualify merciless people.

A number of euphemistic devices are formed on the basis of stereotypes unified ethnical and national peculiarities.

Human consciousness uses effectively the methods of analyzing generalness perceptively, relating analytically, networking synthetic generalness, breaking into pieces the essence of objects and events through going along the way of deductive analysis and thus forming full idea about process and structure. Here ideas of the theory of cognitive Gestalt fulfill the task of methodological support.

The central category of lingua-cognitology is concept. The thought unit of concept, idea is a philosophical phenomenon, meaning is the kernel of concept and idea, and this fact is recognized by all the specialists, and we think that it is not necessary to look through sources to prove this condition which has risen to the level of axiom. Lingua-cognitology which is being regarded to be one of the directions of semantic-cognitive analysis by the linguists also deals with such other cognitive categories as Script, Scenario, Gestalt and Frame. But they have a peculiar feature of working on the basis of the principle of «language - concept».

Personification is one of the peculiar forms of metaphoric shift. Alongside with this, in the essence of expressing a person or group of persons, social layer or social amalgamation there is euphemization. We can observe two forms of personification:

- 1) forming sensitive expression about a thing through uniting animate object to inanimate one;
- 2) forming less sensitive expression about a thing through uniting animate object to inanimate one;

In the latter condition there appear metaphoric euphemization. Personification of names of states, countries, organizations and institutions serve for euphemization. Personification of names of states, countries, organizations and institutions can clearly be seen in frame analysis. Human society has been compared to people from ancient times, and now this stereotype is preserved in the consciousness of people [2. 138]. For example a seme of person is loaded to such expressions as USA, Russia, Foggy Albion, Uzbekistan, Ukraine. Here are some examples 1. *Евросоюз объявил ещё пакет санкций против РФ (АиФ, - № 29, 2014)*. 2. *Только на охрану семей каждого из них [экс-президентов] США тратят ежегодно 500 тыс. долларов (АиФ, -№1. 1999)*. 3. *Впервые со времён Второй Мировой войны США, образно выражаясь, «закрыли границ – ввели усиленный досмотр транспорта и грузов. (Изв., -№215, 2001)*. Here the compared object and the human being form anthropometrical frame:

STATES, COUNTRIES, ORGANIZATIONS AND INSTITUTIONS = human

As states, countries, organizations and institutions are personified, all human biological and social characteristics are given to them. For example, *Ўзбекистон бунни чуқур ҳис қилади, Малайзияга ҳамдардлик билдирилди, Россия қўл қовуштириб тура олмайди* (Uzbekistan deeply understands the situation, Malaysia received sympathy, Russia cannot stay folding her arms).

State names in the above said examples imply the government members, state administration or people of this country. But in many cases a moral behavior and sometimes publicistic style demand of not naming directly a person or people's institutions makes it necessary to use other expressions euphemistically.

Every frame gets synthesized from descriptions of big texts. Opening the essence of concept expressed in this text meets the following problems:

- a) metaphoric degree of expression;
- b) euphemic degree of expression;
- c) continuity of constituent parts;
- d) discreteness of the text.

Regarding these four factors as devises of analysis in integrity gives the expected results from the frame analysis.

We can come to a conclusion from the above said that euphemism can be evaluated differently in connection with its product. A process seen as a euphemism in one instance can be regarded as normal utterance in another. Euphemic expression in one psychological circumstance acts as a language means with a mark of abstention. So if an environment of communication, communication situation serve as external factors of forming euphemisms, the process of communication culture and cultural degree of the speaker is internal factor. The process of euphemism takes place when two of all three factors – communication environment, communication situation and culture of communication participate in conversation.

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