

Euphemism in English and Uzbek: Relevance-Theoretic Perspective

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ABSTRACT

The Journal of Studies in Language 37.2, 227-238. Obeying the rules of politeness in all languages is a major contributing factor to speaking favorably. It has been the safest and the most effective way to achieve a successful communication for ages. Being accepted as a way of speaking with humble and agreeable words, euphemisms are used in discourse instead of harsh or unpleasant words. They are mainly used to replace languages of many unpleasant topics, like sex, pregnancy, politics, WC, death, disability and many more. What is more, dealing with impolite subjects and seeking alternatives to bitter terms are very similar. Using Relevance theory to study euphemisms helps to understand how speakers develop new euphemisms and also helps to compare and contrast euphemisms for the same topic in English and Uzbek. (Chungnam National University)

Keywords: Euphemism, Relevance theory, ad hoc concept, euphemism treadmill

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본인이 투고한 논문은 다른 학술지에 게재된 적이 없으며 타인의 논문을 표절하지 않았음을 서약합니다. 추후 중복게재 혹은 표절된 것으로 밝혀질 시에는 논문게재 취소와 일정 기간 논문제출의 제한 조치를 받게 됨을 인지하고 있습니다.

1. Introduction

The Majority of people want to hear positive feedback on their work and statements. They tend to get a few positive responses no matter how well they perform or complete any task. However, it is unlikely to provide positive feedback in all circumstances. On occasion, speakers try not to hurt their listeners by substituting mild and desirable words for their harmful ones. As a result, euphemism is often used in conversation.

Euphemism is “described as a mild, agreeable, or roundabout word used in place of coarse, painful, or offensive one,” (Rawson, 1981: 1). The use of euphemism is determined by the politeness and cultural behavior of the speakers. People do not like to annoy or hurt their listeners. Furthermore, decades of practice, named as politeness rules, have been in active use of society’s contact and prohibiting people from using embarrassing and rude phrases. In the above cases, the use of euphemism becomes critical as means of softening what is

considered harsh or impolite. We use euphemism and try to protect, maintain, and improve our interaction with our audiences, and this is one of the ways of how communication etiquette is accomplished. Most people tend to stop bringing up controversial subjects with their addressees. Speakers should avoid discussing deficiency or any physical, emotional, or material shortages if they want to achieve successful communication. According to Linfoot-Ham (Linfoot-Ham, 2005) using euphemism in conversation helps to protect the speaker/writer, hearer/reader, or all the above. Talks on delicate topics could thwart the ordinary progression of discussion as the opposite side feels awkward. In this way, to cause the accomplices to feel good, the speakers ought to be cautious on the expansion of touchy words to the expression.

There are some culturally offensive words, phrases, and subjects that cannot be spoken, specifically in any culture. Speakers search for alternative substitutions to prevent misunderstandings and discomfort in conversation. As a substitute for those terms, euphemism in the form of a mild and agreeable word is used. For that reason, most people agree that euphemism serves a positive purpose and that its function is to shield people from potentially offensive terms. However, it is difficult to fully eliminate the negative effects of terms.

Although, there is no precise date when euphemistic words became conventional in everyday speech, there is evidence that they were used amongst ancient Greeks. When talking to people or relating to their Gods, the people of Ancient Greece stopped using ill-omen terms. For example, they referred to prison as “the chamber,” the executioner as “the public man,” and indignant Gods as “Eumenides” or “the Venerable Goddesses” (etymonline.com/word/euphemism). Moreover, the term derives from the Greek word *euphēmos*, which denotes “auspicious” or “sounding fine.” The Greek prefix *eu-*, which means “well,” is the first element of *euphēmos*. The second element is *phēmē*, a Greek word that means “speech” and is derived from the verb *phanai*, which means “to speak” (Merriam Webster, n.d.). The origin of the word shows that euphemism has long been used in communication because it helps to make negative thoughts seem more optimistic. Euphemism, according to Linfoot-Ham, is a prevailing semantic instrument that “are embedded so deeply in our language that few of us, even those who pride themselves on being plainspoken, ever get through a day without using them” (Linfoot-Ham, 2005: 228).

Euphemism is being regarded as an acceptable and pleasant expression, eventually lose its allure. In place of obsolete expressions, new ones are constructed. The belief that the illocutions intended to express as euphemism are conveyed with different terms is seen in the traditional life span of euphemism. “It is the fate of euphemism to lose their purpose rapidly by contact with the actuality of what they mark, so that they must be constantly replaced with euphemism for themselves,” (Greer, 1971: 298) Greer clarified the life cycle of euphemism. Pinker explained the life cycle of euphemism as a treadmill, that ultimately loses its positive value and obtains negative connotation. Similarly, Allan and Burridge described euphemism treadmill as follows: “Some euphemisms are short-lived: time blows their cover. With the years they degenerate into dysphemism through contamination of taboo topic, and they are then replaced”. (Allan and Burridge, 2006: 89).

To fill in the gaps in conversation, the pejoration method necessitates the use of novel expressions. The method, however, involves anticipated concerns about the conditions of being a novel phrase in order to clarify the principle of euphemism. The relevance theoretic ad-hoc principle proposes an explanation for the development of new euphemism. Lexical narrowing and lexical broadening contain more specific sense than encoded meaning, and they eventually help expressions work with novel values. The work of occasion specific narrowing and broadening, according to Sytnyk (Sytnyk, 2011), is the product of a single propositional interpretive mechanism that modifies the conception of nearly each innovative expression.

2. Overview of Euphemism in English and Uzbek

Euphemism has been actively used for several decades, according to historical evidence. Furthermore, there are multiple examples of historical literature of various languages that demonstrate how euphemism was successfully used to cover a wide range of topics. The *Canterbury Tales* by Geoffrey Chaucer is considered as one of the oldest known literary examples of English. ‘The tales use a variety of euphemisms instead of taboo terms, such as eye lash to refer to a woman’s private part (sexual organ) (Neaman and Silver, 1990: 1). The use of euphemism in literary works increased mostly during the Renaissance. In all of Shakespeare’s works, he masterfully employed euphemism, hence the usage of terms in his works was categorized differently and extended widely. Euphemisms relating to sex, for example, can be found in many of the author’s works.:

Othello, Act 1, Scene 1, Iago talks to Brabantio:

“I am one, sir, that comes to tell you your daughter and the Moor are now *making the beast with two backs*.”

The action of having an intimate relationship is given as “making the beast with two backs”.

Anthony and Cleopatra, Act 2, Scene 2, Agrippa speaks about Cleopatra:

“Royal wench!

She made great Caesar lay his sword to bed.

He *plowed* her, and she *cropped*.”

In the example, the word *plowed* is used to convey an intimate relationship, while the word *cropped* is used to euphemistically describe pregnancy.

Euphemism can also be found in the earliest known written literature examples of Uzbek literature. Yusuf Khas Hojib wrote one of the earliest known Turkic novels, which he called ‘*Qutadg’u bilig*’ (felicity knowledge). The novel was supposed to be a present to a king of the state, thus it included opinions to prevent disputes and collisions, to encourage people to have a blissful life, and to obey the rules of their society. When it comes to the name of the book, the author used the word *Qut* which means ‘bliss’, and *bilig* which means ‘knowledge’, in the meaning of ‘the knowledge which brings happiness’. In that way the author indicates that the book is about the knowledge that prevents arguments and disagreements. In addition, Alisher Navai, a master of Chagatai Turkic literature, used special euphemisms in his classics in the later centuries. He once used metonymically euphemized words to save the lives of the castle servants. The queen of the country was dying of an incurable illness, and the king didn’t want to see his beloved wife take her last breath. He went hunting and ordered that anyone who went after the king to announce the queen’s death would be put to death. Unfortunately, the queen died shortly after, and no one had the courage to inform the king. They called Alisher Navai for help and he dared to report the death to the king with a short poem using euphemistic coding:

Sarvi gulning soyasinda so’ldi gul netmak kerak?

The beloved flower was withered under the shade of the salvia (sage) flower, what should be done?

As a result, he spared his own life as well as the lives of all the palace servants from the King’s retribution. The king quickly deduced what had occurred in the palace and responded with a poem of his own:

Bargidin kokil yasab, *gu/din* kafan bitmak kerak.

Make braids from leaves and prepare kafan (special cloth for dead person) from the *flower (salvia)*. (Xalq dostonlari – ‘oral ethnic poems’).

The poem was written in metonymically. The writer compared the beloved queen to a salvia flower, and her death to the flower’s withering. The king was astounded by his servant’s intellect and forgave him.

In addition, some euphemism concepts employ similar methods for mapping euphemism examples. Death euphemisms, sex euphemisms, WC euphemisms, and other euphemisms have one thing in common, even though they are used in various languages. The metaphorical mapping of traveling from this planet to the other world is found in death euphemism. The distinction between a big and small WC euphemism is based on the amount of time people spend in the bathroom. Finally, sex euphemism is described as the successful completion of any physical activity. Below are several references in different languages, as well as a contrast between the English and Uzbek samples.

2.1 Euphemism for Death

Death is a natural occurrence that all living beings must experience at some point. According to Enright (Enright, 2004), people who use euphemism substitutions instead of the word death are motivated by a desire to avoid disturbing family members and a fear of the unknown. “People have a habit of meaning inability to cope with the term death in explicit terms,” writes Crespo (Crespo, 2006: 101). Whether it’s out of superstition, anxiety, or social respect, language users try to blunt the impact of what they really want to say when they’re facing death. As previously mentioned, euphemisms are used to replace death terms for a variety of reasons. The first explanation is that people are worried with other’s feelings, and the second reason is that people have a religious viewpoint on death. Many religions around the world claim that when people die, they go to either of two worlds: Heaven or Hell, depending on their deeds during their lifetime. Humans like to be on the pleasant side of the life, so they assume that when their loved ones die, they will go to heaven. “He has gone to paradise,” they say, and they believe it. In this approach, we may recognize about each country’s customs by looking at the words they use.

Table 1. Lists euphemisms for death in English and Uzbek

English	Uzbek
to pass away	
pass over	
go to heaven	Narigi dunyoga ketdi - ‘gone to another world’
go to a better place	Ruhi orom topdi - ‘his/her soul found rest’
leave the land of the living	Joyi jannatda bo’lsin - ‘his/her place be in heaven’
go under go to our rest	Biz uni yo’qotdik - ‘they lost him/her’
pass into the next world	Abadiy hayotga ketdi - ‘gene to eternal life’
pass on the other side	
sleep away	
go to our long home	

It is clear from the table that the speakers of both English and Uzbek languages use related frames to find euphemisms instead of the word “death”. The examples of euphemisms show a metaphorical structure of transition in which an individual passes from this world to another world after death. In most languages, the process of finding a safe substitute for the loss of human is remarkably similar. There are a few examples of euphemisms used to describe death in different languages. For instance, people say passed away or have gone to a better place in English, whereas in Korean, 천국에 갔다 (cheon-gug-e gass-da) – ‘go to heaven’, in Russian, ЦАРСТВО ЕМУ НЕБЕСНОЕ (tsarstvo emu nebesnoe) – ‘his place be in space kingdom’, and in Uzbek, *joyi jannatda bo’lsin* – ‘his place be in heaven’ and many other languages have similar expressions. There is no specific explanation for having similar thoughts about the afterlife, but the idea of everlasting life can be found in different cultures’ euphemisms.

2.2 Euphemism for WC

The topic of using the restroom is also considered inappropriate or embarrassing, so it is replaced with euphemistic alternatives. People assign their visits with different names depending on how long they spend in the bathroom. Speakers of the English language, for example, use *Number-1* and *Number-2* instead of saying go to the bathroom, which is slightly different in Russian БОЛЬШОЕ (bolshoe) – ‘big one,’ МАЛЕНЬКИЕ (malenkie) – ‘small one,’ and similar phrases in Korean such as 큰거 (keun-geo) – ‘big one’, 작은 것 (jag-eun geos) – ‘small one,’ and somewhat similar expressions in Uzbek, such as *kattasi* – ‘big one’, *kichigi* – ‘small one’.

2.3 Euphemism for Sex

The topic of sex is one of the most frequently favored euphemisms. In most cultures, it is seen as an impolite and embarrassing subject. As a result of the many alternatives used by societies to convey intimate relationships, it may be argued that sex euphemisms can be found in all languages. Various terms and expressions used to indicate personal relations are essentially dysphemistic, according to Enright (Enright, 2004), and they are ultimately replaced with new euphemisms.

The examples of sex euphemism can be found in old and contemporary forms of both English and Uzbek languages. The works of William Shakespeare included euphemisms like making the beast with two backs and plowed to express intimate relationship. Even one of the earliest examples of English ‘The Canterbury Tales’ by Geoffrey Chaucer contained examples like eye lash to refer to a woman’s private parts. The features of Uzbek euphemisms for sexual intercourse are comparable to those of their English equivalents. The subject is seen as socially and morally insensitive, and there are several examples to use as euphemism instead of the inappropriate terms. The following example is taken from the popular online newspaper website ‘kun.uz’ and translated into English:

When it comes to having a family, it is accepted as a way to reach personal goals, such as to rise in position or to gain more wealth. When an unknown man *has a pleasant talk* with a married woman, it is seen as an ordinary situation, or to be a gentleman, or as an ethically correct situation (Qosimov, 2015).

The event described in the sentence was an unusual encounter between a stranger and a married lady, and it was condemned as an indecent and agonizing social custom.

Table 2. Shows several sex euphemism in English and Uzbek

English	Uzbek
do it	
make love	
go to bed with somebody	
sleep with someone	
get laid	visolga yetmoq - 'the long waited meeting with a lover'
screw	birga yotmoq - 'go to bed with'
go all the way	shakarguftorlik qilmoq - 'to have pleasure'
score	uzoq suhbat qurmoq - 'to have pleasant talk with someone'
the birds and bees	
love glove	

The fact that sex euphemisms are portrayed as completing a task, usually a pleasurable activity, is a notable aspect of these phrases. When euphemisms for the same topic are compared in different languages, it is possible to observe how similar languages are regardless of the fact that they are spoken by different countries.

2.4 Euphemism for pregnancy

Despite pregnancy being accepted as a delightful period of a couple's life, various euphemistic phrases substitute the expression pregnant. Algeo and Pyles (Algeo and Pyles, 2009) described the word 'pregnant' as a word which polite company is usually avoided. What is more, there were a lot of pregnancy euphemisms in history. For example, in Victorian Era, people mentioned pregnant woman as 'she is in an interesting condition' (Hughes, 2006: 481). In modern English, there are numbers of phrases which are used as alternative to the word pregnant. To be in the family way, in a delicate condition, in the pudding club, to have a bun in the oven, to be up the pole, up the duff, or eating for two, with child (theswaddle.com (Swaddle, 2017)) are the examples of pregnancy euphemisms. Though, some of them have already lost their positive color and turned into taboo words. Another historical euphemism for pregnancy was bun in the oven. The term is described in Grammaphobia as follows: 'As for the origin of bun in the oven, the earliest published references date back only to the mid-20th century. The term was first mentioned in the Oxford English Dictionary in 1951 in –The Cruel Sea a novel by Nicholas Monsarrat'.

There are several different ways of euphemizing the word pregnant in Uzbek language. The most common one is heavy legs. Below is the example from the magazine Youth:

–Tog'ay did not pay attention to Marxamat, who is working next to the fireplace like *a heavy leg* (pregnant) lady (Youth (Karimov, 1985)).

Table 3. Shows various euphemisms for pregnancy euphemism in English and Uzbek

English	Uzbek
eating for two	
in a delicate condition	
be in the family way	
to be up the pole	Bo'yida bo'lmoq – 'to have in her height.'
to have a bun in the oven	Ikki qat – 'to have two slice'
in the pudding club	Farzand kutmoq – 'waiting for a child'
up the duff	Og'ir oyoq - 'with heavy legs'
with child	

2.5 Euphemism for politics

Political euphemisms are often found in broadsheets and tabloids, as they are rather secure for politicians to deal with the situation. When Politicians are relating to any inappropriate topic, they face a lot of phrases which should not be spoken directly. Dong and Zhao (Dong and Zhao, 2010: 118) described political euphemism: ‘Political euphemism is created in political life and serves political purposes. ... it is a tool for political participants to hide scandals, disguise the truth, guide public thoughts when discussing social issues or events.’ Samoskaite (Samoskaite, 2011) described political euphemisms as a helpful tool for politicians to hide truth and justify inaction. She included several political euphemisms in her work. For example:

- a) The word poor is replaced with *deprived, man with modest means, the less well off, the under privileged, economically disadvantaged*
- b) Slum could be substituted with *substandard housing, economically depressed neighborhood, culturally deprived environment.*
- c) People running across the border *illegal aliens.*
- d) State of being broke *temporary negative cash.*
- e) Or the 2008 world economic crisis was illustrated in economic paper as *economic downturn* or *economic slowdown.*

In Uzbek media and literature, the use of political euphemism is also quite frequent. There are a number of phrases that may be used to fine-tune the impact of discomfiting words. For example:

Unless we give opportunity to every youth to get together for good purposes without losing their hope and betraying their beliefs, the phrase without any clear definition ‘unassembled youth’ will never quit us (To’raxo’jaeva, 2018).

The phrase unassembled youth is assigned as a term for unemployed, uneducated, or law disobedient youth group.

3. Relevance theoretic explanation to euphemism

History has shown a lot of parallel evolutions in human civilization. Although the modern world presents various multicultural societies, humanity has proved that manners and attitudes of politeness are surprisingly similar. The existence of the same topic euphemism in different languages supports this idea. Thus, the wide use of euphemisms across the whole worlds languages increases the interest to study this topic. At the same time, the topic initiates another question on similarity of the way of creating new euphemism phrases. Relevance theoretic Ad-hoc concept is accepted as ubiquitous tool to fine-tune the interpretation of every lexical pragmatic adjustments (Carston and Powell, 2006). The concept can give a perfect explanation for the formation of novel euphemisms.

3.1 Relevance theory

As an explanation for almost all the types of pragmatically formed linguistic occasions, Relevance theory considers relevance of an input to cognition at the center of human communication. It was proposed and developed by Dean

Sperber and Diederik Wilson (Sperber and Wilson, 1986, 1995). Seeking to assign a psychologically rational method and comprehend the conveyed content using a relevance-theoretic comprehension are the operational modules of relevance theorists. There are generally two principles in relevance theory, cognitive and communicative, respectively.

Communicative Principle of Relevance: Every ostensive stimulus conveys a presumption of its own optimal relevance (Sperber and Wilson, 1986).

Meaning is conveyed by ostensive stimuli in the mind of people. That gives us an assumption that human cognition is the one which conducts human communication. The next principle includes a more complicated picture of the theory:

Cognitive Principle of Relevance: Human cognition tends to be geared to the maximization of relevance (Sperber and Wilson, 1995).

The result of a conveyed expression depends on the relevance of an input to listeners cognition. The more the input relevant to the mind could cause the greater the effect, on the other hand the less the input relevant could make the weaker the result.

Both principles work in harmony to enlighten how an input to a cognitive system makes sufficient effect to cause the discourse work out well. Recent academic works, however, have revealed that there are several other additional methods that direct the interpretation of phenomena in relevance theory, such as the ad-hoc principle. In truth-conditional pragmatics, the involvement of the ad-hoc principle to the conveyed proposition could change the value of a phrase far more than just lexically encoded. When interpreting a novel phrase, the addressee will use an ad hoc infinitive term, which will later become a prominent logical element in their memory. Ad-hoc transfers an existing theoretical reference to a new phrase and generates conceptual implications in order to continue the procedure. The formerly used word or phrase drops its flavor after the cycle, and a new phrase develops conceptual and encyclopedic attributes before its expectations of relevance are reached, at which point it ends.

In terms of euphemism, occasion specific change in meaning conducts the development of a novel phrase as the old ones loses its charming character by the time passes. McGlone (McGlone et al., 2006) states that continuous use of euphemism makes its contribution less to mitigate the face threat. According to him, continual usage of euphemism changes it to a conventional phrase to label the distasteful topics and conventionality causes to the attachment of negative referents into its connotation. As a result, the euphemism which was used to express to unpleasant topics loses its positive value and generates the need for a novel phrase to define the concept. In short, the use of euphemism has an intriguing cyclicity that could be a reason of the birth of a novel euphemism.

3.2 Euphemism treadmill

The life span of euphemism is called pejoration or semantic change, but it is also known as a euphemism treadmill. Greer (Greer, 1971) described the process as a fate of euphemism as it is associated with the meaning of negative referent eventually, so the old phrases must be replaced with new ones. People invent new polite words to express less favorite and laden things. As a time passes, they become tainted with negative meanings and new ones must be used instead. For example, the words imbecile and moron were created to describe people with mental disabilities at the start of 20th century. However, they were later replaced with the word retarder and more later with disabled. Similarly, in Uzbek language, some euphemistic phrases have changed its positive sense into negative. Following examples are two

different uses of a word in old and modern Uzbek:

Despite the strict manners of horseman, *qalandar* did not pay attention, and make dua, and go on his way (Yoqubov, 1994).

We are now *qalandar* on our land, wanderer as homeless, and soundless (National folklore, Shirin va Shakar).

According to Uzbek Languages Dictionary, the word *qalandar* is defined as follows:

QALANDAR – (Arabic) someone who renounces life’s problems, travels around as demented.

- Someone who travels around and spreads Islamic knowledge among people.
- Someone who renounces the ordinary life and avoids all forms of indulgence.
- Name for boys.

In above examples, the use of a word *qalandar* gives two different meanings. In example A the word is used to describe someone who travels around and spreads Islamic knowledge. On the other hand, example B uses the word *qalandar* as a homeless tramp who travels around for nothing.

The examples in both languages provide evidence that the pejoration process triggers cyclic movement in the life of euphemistic phrases. At the same time, the situation sets up a conclusion that concepts, not words, which are accepted as positive topics. Pinker. S (Pinker, 1997: 661) wrote about euphemism treadmill and stated: ‘concepts, not words, are in charge: give a concept a new name, and the name becomes colored by the concept; the concept does not become freshened by the name’. Furthermore, euphemisms which are used to describe similar topics suggest that favorable concepts are accepted correspondingly in different cultures too. As long as euphemistic phrases share the same concept to express the same topic euphemism in various languages, the question raises whether they share common ways in formation in different languages too?

‘Research on occasion specific sense approved that lexical narrowing and broadening are the outcomes of one inferential informative process which modifies the interpretation of every single word’ (Sytnyk, 2011: 208). Lexical adjustments are considered as a special case in RT, which contextual assumptions, explicature and contextual implicature work on the overall interpretation to satisfy with the hearer’s expectations of relevance. Pragmatic narrowing and broadening are the use of words in more narrow or broad senses than encoded meaning. They are the parts of explicitly stated content of the utterance, which contribute to the truth-condition of the utterance.

Wilson and Carston (Wilson and Carston, 2007) stated that pragmatic processes of narrowing, broadening and metaphorical extension are the main explanations of semantic change. According to Relevance Theoretic account to lexical pragmatics, conveyed meanings are the results of a single pragmatic process, which was driven by ad-hoc concept construction. Upon hearing a novel expression, hearers create a new logical entry from the encyclopedic meaning of the word to understand freshly formed euphemism. The newly created euphemism which conveys encoded literal meaning and ad hoc concept is narrower or broader than its lexically encoded counterpart. The concept later becomes salient lexical unit in the cognitive system of people. The process starts with an activation of former conventionalized euphemism and copying its connotations onto the logical entry of ad-hoc concept. Hearers follow the least effort, and they will stop at the point at which their expectations of relevance are satisfied. Sytnyk (Sytnyk, 2011) called encoded meaning and speaker’s intended meaning as a single semantic concept. He explained that frequent access to the novel phrase can create fully known, cognitively stable and salient concept.

For example, sleep and go to bed euphemisms represent more narrower sense than the encoded word meanings, driven by the pragmatic expectations of relevance and the denotation is having an intimate relationship with someone. While the broadening is the use of the word in more general senses than encoded one, like nose is a metaphorical meaning extension. Body part nose is used to describe a characteristic of a person, who is always trying to find out other's privacies.

Euphemism develops in terms of ad-hoc concept change in the meaning and the phrase carries narrower or broader definition than its lexically encoded meaning. The creation of novel euphemism and later change of the phrase into taboo word is defined in terms of lexical pragmatic process of ad hoc concept development. The narrower or broader meaning in the euphemism construction of ad hoc concept means the word does not convey its encoded meaning. They rather convey context dependent occasion specific meaning than their encoded concepts. The resulting lexicalization of such an ad hoc concept requires the transition of certain associations, connotations, and other knowledge from the lexicalized concept's encyclopedic entry to its logical entry, which stores logical properties that amount to a proper description of euphemism. After the continuous use, the phrase becomes out of favor because of its negative taboo correlations. Negative meanings of euphemism phrases are more salient than any other associations, thus they move into the logical entry in place of positive senses. As a result, the word loses its positive value, and it becomes a taboo word. The cycle continuous endlessly as politeness obligates the need of using new euphemism instead of distasteful topics.

4. Conclusion

Being accepted as a plainspoken tool instead of inappropriate words, euphemism is a favorable for people to use. It is one of the common linguistic tools that help speakers to convey their thoughts in comfortable and polite manner. This paper examines euphemism as a linguistic and cultural tool for conveying a respectful and inoffensive utterance. It also provides euphemism samples from the English and Uzbek languages for the same topic in order to compare and contrast the parallels and differences between the two languages' words. A discourse on the life cycle of euphemistic phrases was conducted using the relevance theoretic ad-hoc concept. Furthermore, the usage of ad-hoc conceptual narrowing and broadening as a tool for producing a new euphemism word is investigated, as well as a comparative analysis on the development of novel euphemism words.

During the cross - cultural interactions, differences of opinions can be eliminated, unintentional possible conflicts can be prevented, and communication efficiency can be enhanced, and it could result in more efficient, reliable, and harmonious communications. Discussion subjects in every language have no bounds as long as each language has an infinite supply of possibilities. All languages thrive and adapt in accordance with their society and people because there are form channels for them to evolve. They will be the basis for the creation of new linguistic expressions in the long run. This raises the possibility that euphemism would become a trending topic for further research.

To summarize, speakers of languages should remember that words and phrases are just only instrument for communication. When the purpose is carried out, they have the potential to turn negative connotations into positive ones and vice versa. Language users need knowledge and experience to say the difference between explicit and vague meanings.

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