

EUPHEMISMS FOR ILLNESS AND DISEASE IN UZBEK LANGUAGE

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Annotation:

This study investigates the various ways that euphemisms are used in Uzbek healthcare discourse. It makes the case that euphemisms serve a dual purpose in navigating societal norms and cultural fears related to illness, in addition to lessening the blow of illness diagnoses. The relationship between language and cultural beliefs is revealed through the examination of several euphemism categories, such as disability, illness names, and illness states. The study draws attention to the historical background of disease names euphemisms, implying a connection to earlier beliefs about illness as supernatural. The findings of this study advance our knowledge of the cultural aspects of communication in Uzbek healthcare environments.

Keywords: Uzbek Euphemisms, illness perception, social stigma, communication strategies, cultural beliefs.

Illness creates discomfort in human life and creates internal experiences ranging from feelings of fear and anxiety to sympathy. Throughout human history, various diseases have been given special attention when discussing or describing them. In order to reduce the impact of the language associated with the disease, euphemisms were used extensively, i.e. soft expressions with a subtle effect instead of evocative expressions. In this case, euphemisms are used for purposes such as comforting people, supporting the rules of social etiquette in conversation, as well as reducing the stigma associated with the disease. In addition, euphemism is used as a linguistic tool that softens the process of the disease and makes it painless. Euphemisms are very important as a "shield" when explaining the diagnosis made by doctors to the patient. Through such shields, doctors gently convey to the patient and his relatives the medical terms that sound somewhat scary and alarming to our ears. Through this, it is the main tool to alleviate the grief of even the most serious and incurable



diseases. In many languages and cultures of the world, euphemisms about illness and disease are very common, and they, in turn, express social attitudes, beliefs and taboos related to health and wellness. These linguistic constructions not only shape human speech, but are also important in understanding the collective psyche of people in society.

During the treatment, doctors use their words to help patients recover. In this regard, it is doctors who use more euphemisms than other professions.

Not all euphemisms are taboo; while some parts are "substitute" words that are deemed acceptable to use in place of taboos, most euphemisms are words and phrases that are used in place of words that are considered morally and culturally uncomfortable to say. We meet such words and expressions in the field of medicine. In turn, it is appropriate to divide euphemisms in this regard into the following semantic groups:

1. A euphemistic event related to a disease state;
2. Euphemistic occurrence of disease names;
3. Euphemistic means related to mental and physical disability;

In Uzbek, a person conveys information about his health to the interlocutor through the following euphemisms:

1. Betob- English meaning is "ill";
2. Bemor - English meaning is "patient";
3. Bundoq bo'lib qolmoq - English meaning is "to feel sick";
4. Gasht surmaslik - English meaning is "not walking after being ill"
5. Dard tortmoq- English meaning is "to suffer";
6. Dard tutmoq - English meaning is "to be in pain";
7. Mazasi yo'q - English meaning is "someone is ill";
8. Notob - English meaning is "under the weather";
9. Nosog'-English meaning is "not feeling good";
10. Og'rib qolmoq - English meaning is "get sick";
11. Sog'lig'i yo'q - English meaning is "be ill; has no good health";
12. Sog'ligi yaxshi emas- English meaning is "his health is not good";
13. "Tez yordam" olib ketmoq- English meaning is "take "ambulance"";
14. Tobi yo'q - English meaning is "feel bad";
15. Tobi yomonlashib qolmoq- English meaning is "feel worse";



16. Tobi kelishmay qolmoq- English meaning is “feel bad”
17. Tobi qochmoq - English meaning is “get sick”;
18. Tumovlamoq - English meaning is “catch a cold”;
19. Xasta - English meaning is “be ill”;
20. Shamollab qolmoq - English meaning is “have a cold”;

We continue our study with the euphemistic phenomenon of disease names: Looking back, in ancient times, diseases were considered as supernatural and mysterious phenomena. Therefore, if the names of the diseases are mentioned directly, they are called by other names as if they are suffering from this disease. That's why there are many euphemisms about the disease, and the basis of their appearance goes back to ethnic views.

The euphemisms belonging to this group are organic "substitutes" for the names of diseases that are chronic and have little or no chance of treatment. For example, in Uzbek:

- instead of measles, "aymomo", "haymomo"¹,
- "flower" instead of smallpox;
- "long pain", "lung disease" instead of tuberculosis;
- "white" instead of “pes”²;
- "cancer"³ instead of “rak”-a cancer patient;
- instead of a cancer patient, "badly sick";
- "bad wound"⁴ instead of anthrax;
- "diseased lungs" instead of pneumonia; called "zotiljam”;

In conclusion, euphemisms are important in Uzbek healthcare communication. They help patients feel more comfortable, manage social graces, and lessen the effects of illness. We can learn more about Uzbek cultural views on health and illness by examining different categories of euphemisms, such as general illness, specific diseases, and disabilities. Educating oneself on these euphemisms can help patients, physicians, and families communicate more effectively. In addition, investigating the origins of disease euphemisms illuminates historical attitudes and concerns about

¹ Л.Т.Бобохонова, Стилистика – 75 бет

² А.Содиқов, А.Абдуазизов Тидшуносликка кириш. 1981 й. 106Ғбет. 224 бет

³ ЎТИЛ -С-446 бет

⁴ Миртожиев. Ўзбек тили семасиологияси 125 бет



sickness. Future studies can examine the various medical contexts in which euphemisms are used as well as potential changes over time.

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