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XUDAYBERGANOVA MUHAYYO BAXROM QIZI

TABOO AND EUPHEMISMS IN TRANSLATION

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Scientific advisor:

docent Jumaniyozov Z.O.

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INTRODUCTION

Obviously, the expression of self- comprehension, national thought and intellect, spiritual-mental relation among generations can be seen through language. (1; 83)

Nowadays, more attention is being paid to teaching and learning foreign languages in all educational establishments in the republic than other fields. Preparing intellectual, sophisticated and mature youth for the future of our country became the target aim of present day reforms of the republic. For this purpose, we should acquire not only language knowledge, but also in translation sphere.

The actuality of qualification paper: Cultural traditions, spiritual and national heritage of nations in the world has served as a mental spiritual source for the future generation for many years. In this sense, the translation of spiritual heritage through languages of Western and Oriental nations are being contributed to enrich the source of spirituality deservedly. To provide taboos and euphemisms that related to any nation, country being heard as it exists in original text is one of the main requirements of the translation studies. Translating them on the basis of translation principles and studying their theoretical basis, investigating translation problems are extremely significant. Since, the translation problems of taboo and euphemisms has been put a question point blank in translation. That is why, this work requires peculiar actuality.

There has been necessity in translating since the writing appeared. However, the translation being far from written text language and making precise the original text in translation language serves as a main criterion. There are some linguistic units and combinations that arouse difficulties in the original text translation. There must be peculiar principles, techniques, rules and criteria of translation to resolve these difficulties and translation problems. In this case, the topic of taboos and euphemisms in translation has been put on the agenda and made its contribution

deservedly to develop the sciences such as translation studies, translation theory and practice, critical translation and translation history, because this issue is one of the themes that demand to be studied deeply. Besides, the study of these problems requires the usage of different transformations and principles of it in transition from one language into another. The thing that we want to say is that, the translation conformities that are found in one language cannot be met in another language, if it is found in the sphere of a work, cannot be found in the other. Thus, there are more than 3000 languages and translation works through languages related to this theme and translation objects on the subject nowadays.

Approaching to the theme “Taboo and Euphemisms” in translation theoretically, we chose the translation of a work for our practical part in our research work. Otherwise, as we mentioned above, completing this investigation theme is very difficult.

Theoretical background of the research: The following works have been done on the theme of taboo and euphemisms in English and their translation into other languages such as “Osnovi teorii perevoda” by V. Fyodorov, “The basis of translation theory” by G. Salomov, “Ocherki po sovremennoy frazeografii” by M. Umarxo’jayev, “The euphemistic basis of the Uzbek speech” by A. Omonturdiyev, “The explanatory dictionary of linguistic terms” by A. Xojiev, “Euphemisms in modern Uzbek language” by N. Ismatullayev, “The basis of translation theory” by Q. Musayev, in complex of lectures “The theory and practice of translation” by Z. Jumaniyozov’s, the theme has been pointed out as the main problem of translation. In all above mentioned works the taboos and euphemisms in “Farewell to Arms” by E. Hemingway haven’t been investigated as a special phenomenon. Besides, their objective was not only in the sphere of English and Uzbek languages. Moreover, in several scientific theoretical sources by such scholars, such as I. V. Arnold, A. A. Reformatskiy, Al-Qadi Nassir, E. Nida and in others works were expressed some views on the translation of taboo and euphemisms.

The purpose of our qualification paper is to investigate and analyze how the lexical level of taboo and euphemisms are preserved in translation.

The research put the following tasks for the investigation:

- To determine the sphere of the etymology and usage of taboos and euphemisms in English.
- to illuminate and study the theoretical aspects and classifications of taboo and euphemisms
- to collect and generalize the materials on the translation principles of taboo and euphemisms
- to form the new classifications of taboo in translation
- to study the problem of taboo and euphemisms in translation with national color concept
- to reveal the translation possibilities and demerits on the example of the work “A Farewell to Arms” by E. Hemingway.

The novelty of my work: This is one of the first investigations in monographic plan that is done on the example of the work “A Farewell to Arms” basing on the Uzbek translation by I. Ghafurov translated into Uzbek through Russian in translation studies. The questions investigated in the work determine its novelty. That is:

- In the work, national peculiarities and their theoretical basis of taboos and euphemisms were studied on the example of a concrete work for the first time.
- The achievements and demerits of the translator the standard of the skill, freedom in translation, creativeness, word for word translation and their causes re revealed in translation.
- The equivalency to the original is studied in the sphere of taboo and euphemisms.
- The translation opportunities, classification and translation demerits of taboo and euphemisms are determined.

The investigation of taboo and euphemisms and their translation into Uzbek in “A Farewell to Arms” by E. Hemingway will serve as the basic methodological aspect for the further solution of problems which appear in translation process of literary fiction works into other languages.

Resources for the research: The source of the investigation is “A Farewell to Arms” and its translation from Russia into Uzbek I. Ghafurov. Scientific theoretical investigations, translations also the translation of literary works, scientific articles and pamphlets, explanatory dictionaries of Uzbek and foreign linguists and translators fulfill the function of methodological manual for the investigation of this theme.

The theoretical and practical value of the qualification paper is that this theme has not been studied sufficiently in Uzbek translation studies dedicated to Uzbek translation of taboo and euphemisms; it is supposed to be theoretical source for future investigation on Uzbek translation of taboo and euphemisms from English.

One can use from the investigation results in introducing the life style of the English during the war to Uzbek people and taking a course, creating a manual on translation.

Methodological bases and methods of investigation: This research based on scientific theories by V.Fyodorov, N.Vladimirova, G.Salomov, R.Fayzullaeva, Q.Musaev, Z.Jumaniyozovs, theoretical hypothesis served as a methodological base. Reflecting on the aim and tasks of the theme, typological, stylistic, semantic and the methods of statistical analysis are relied on.

This qualification paper has been registered on the meeting of the English language and literature department in 2014 “_____” _____ discussed and submitted. In 2015, on April this qualification paper has been signed and successfully been defended by the undergraduate. The content of the research and its scientific outcomes have been looked through in this meeting and necessary advices have been offered.

The structure of the research work consists of introduction, two main chapters, conclusion and the lists of the used literature.

CHAPTER ONE: THEORETICAL BACKGROUNDS OF STUDIES ON TABOOS AND EUPHEMISMS

In every society there are things which are believed to be not appropriate if spoken on public occasions. A large number of words are therefore taken as impolite, vulgar when used in communication. These words are “taboos”. In order to avoid embarrassment or ease the sting of harsh words, man has created euphemisms. Euphemisms can be used as substitutes so as to avoid embarrassment, anxiety and public shame caused by taboo words. This chapter deals with the general notion of the terms of “Taboo” and “Euphemisms”, some facts about the investigations on Taboo and Euphemisms, classification of euphemisms and taboo in the English and Uzbek languages

1.1. General notion of the terms of “Taboo’ and “Euphemism”

The English word taboo is traced back to Tongan tapu or the Fijian tabu. These words usually mean "not allowed", or "forbidden". In its current use in Tonga, the word tapu also means "sacred" or "holy", in the sense of being restricted or protected by custom or by law.

The use of the word taboo was drawn from tapu. "Tapu" means "not allowed". It dates back to 1777 and an English explorer, Captain James Cook, went to a place he named "the Friendly Islands" (now Tonga). Writing about the Tongans, he wrote: “Not one of them would sit down, or eat a bit of anything.... On expressing my surprise at this, they were all taboo, as they said; which word has a very comprehensive meaning; but, in general, signifies that a thing is forbidden.... When anything is forbidden be eat, or made use of, they say, that it is taboo.

A taboo is a vehement prohibition of an action based on the belief that such behavior is either too sacred or too accursed for ordinary individuals to undertake,

under threat of supernatural punishment. Such prohibitions are present in virtually all societies. The word has been somewhat expanded in the social sciences to strong prohibitions relating to any area of human activity or custom that is sacred or forbidden based on moral judgment and religious beliefs. "Breaking a taboo" is usually considered objectionable by society in general, not merely a subset of a culture.

Taboos can be found in words, gestures, topics, social and cultural behavior, body language and personal space. The Oxford English Dictionary defines them as 'Prohibition...generally of the use or practice of anything and in linguistics as a total or partial prohibition of the use of certain words, expressions, topics, etc., esp. in social intercourse'.

Taboos influence a person's everyday life in one way or another because of his/her natural use of language. Countless words are regarded taboos such as those related to religion, our bodies and their functions in addition to insulting ones and other related types. Many of such words are resulted from great events such as migration, urbanization, wars, and depressions. (4; 4)

Sigmund Freud posited that incest and patricide were the only two universal taboos and formed the basis of civilization. Taboos often extend to cover discussion of taboo topics, resulting in euphemisms and replacement of taboo words. (11; 28)

Taboo is universal and almost exists in different cultures. For avoiding taboos, speakers resort to 'euphemism' so as to help prevent frightening not mentioning unpleasant subjects which are offensive or rough in speech.

Generally speaking, humans try to avoid using words and expressions that are not interesting, inappropriate or embarrassing to them or to people around them although they are mostly universal. Such consciously-avoided words and expressions can be considered taboos which were originally concerned with sacred matters that couldn't be discussed.

Crystal believes that taboo words mean words which people may not use without cursing offence, because they refer to acts, objects, or relationships which are widely felt to be embarrassing, distasteful, or harmful. Furthermore, the word

taboo is generally related to something that is socially, culturally, and religiously forbidden and more and more frequently used in everyday speech. (8; 38)

Taboos can include:

- Restrictions on the things that may be eaten: halal and kosher diets, religious vegetarianism, and the prohibition of cannibalism
- Restrictions on sexual activities, gender roles and relationships with other people (examples include fornication, adultery, interreligious marriage, miscegenation, homosexuality, incest, bestiality, pedophilia, necrophilia and other paraphilias)
- Restrictions on state of genitalia (circumcision or sex reassignment)
- Restrictions on showing body parts: pornography and nudity
- Taboos on illegal drugs and addictions to legal drugs such as alcohol (alcoholism)
- Restrictions on the use of offensive language also known as obscenity and vulgarity restriction on gestures
- Taboo on any racial differences talk
- On the use of offensive language also known as obscenity and vulgarity
- Restriction on gestures
- Taboo on any racial differences talk
- Taboo on slavery

There have been two main groups of explanations why taboos exist:

- Taboos are the result of history and culture (called Anthropological approach)
- Taboos are the result of unconscious phenomena that are passed on (called Psychoanalytical approach)

Anthropological approach

One suggestion is that taboos are the result of history and certain cultural experiences (which is called Anthropological approach). Steven Pinker suggests that taboos have developed culturally from more basic instincts. For taboos regarding the dead, he proposes that the human brain may have developed a hard-

wired repulsion to many carriers of disease – an "intuitive microbiology". Only with the modern development of scientific microbiology have humans been able to rationalize these taboos. Pinker suggests similar explanations for the incest taboo and other things that cause the reflex emotion of disgust. .

Psychoanalytical approach

The other proposal is that taboos are the result of unconscious phenomena that are passed on (and this is called Psychoanalytical approach). Sigmund Freud provided an analysis of taboo behaviors. He highlighted strong subconscious motivations behind such prohibitions. In this system, described in his collection of essays Totem and Taboo, Freud says there is a link between forbidden behaviors and the sanctification of objects to certain kinship groups. Freud also states that the only two "universal" taboos are that of incest and patricide, which formed the eventual basis of modern society.

In a group, a taboo is something that the group looks down upon. People usually will not talk about taboos. Doing something that is known as a taboo is usually seen as a bad thing by the community or society. Certain actions that are thought of as taboo are against the law in certain countries. Breaking the taboo may be punished hard by those states. Breaking other taboos can result in feeling embarrassed, or ashamed. Breaking a taboo is sometimes seen as rude.

Euphemism is usually defined as “the substitution of an agreeable or inoffensive expression for one that may offend or suggest something unpleasant.

The origin of this word is from Greek, the prefix “eu” means “well” or “sounding good” and the stem “pheme” means “speech” or “speak” and the suffix “ism” means “action or results.” (33; 428) The Oxford Advanced learner’s dictionary has defined a euphemism as so: “an indirect word or phrase that people often use to refer to something embarrassing or unpleasant, sometimes to make it seem more acceptable than it really is”

Euphemism is a literary device that helps an individual sound politically and morally correct in the midst of others. Simply put it makes bad things sound relatively good.

Therefore, it may be natural to assume that euphemizing serves good purposes and the speakers use euphemisms with honest intention, when their aim is not to offend someone.

The term euphemism refers to polite, indirect expressions which replace words and phrases considered harsh and impolite or which suggest something unpleasant. Euphemism is an idiomatic expression which loses its literal meanings and refers to something else in order to hide its unpleasantness. For example, “kick the bucket” is a euphemism that describes the death of a person. In addition, many organizations use the term “downsizing” for the distressing act of “firing” its employees.

Euphemism depends largely on the social context of the speakers and writers where they feel the need to replace certain words which may prove embarrassing for particular listeners or readers in a particular situation.

Euphemism is a periphrasis which is used to rename an unpleasant word or expression. E.g. death: the journeys end, sleep; to die; to cross the bar; to join the majority, to hop off the twig etc. Usually euphemisms are defined as words or phrases which produce some mild effect. Instead of saying "to lie" people usually use such expressions as: to tell stories, to possess a vivid imagination (5; 74).

1.2. Some facts about the investigations on Taboo and Euphemisms

From the 21 century about 156 dissertations that were defended on the theme of euphemism is the evidence of the investigation development of this phenomenon. Euphemistic event was studied by B.A.Larin (1961), A.M. Katsev (1977), N.S. Boschayeva (1989), L.V.Artyushkina (2002), G.G. Kujim (2003) and they illuminated its different peculiarities. For instance, while L.V.Artyushkina investigated the exchanging of euphemisms and their semantic types (3;153), its pragmatic aspect was studied broadly by N.S.Boschayeva (6;55). A.M.Katsev interpreted it from social psychological view. (19; 65)

In Uzbek linguistics this term is placed in 1963-1964 by N. Ismatullayev's dissertation called “Euphemisms in modern Uzbek language”. (17; 19)

A.Omonturdiyev investigated euphemistic bases in Uzbek speech. The term of euphemism was explained by A. Hojiev in “Explanatory dictionary of linguistic terms” in 1985. (15; 109)

Ne'mat Ismatullayev was the first to collect data about the phenomenon of taboo and euphemism, elucidated the phenomenon of taboo and euphemism, based them in scientific and practical aspects.

In the early 20 century the phenomenon of euphemism was noted in general linguistics by the linguists J.Vandries, L.A.Bulaxovskiy and their feedback on the forming description of the concept of euphemism is of great importance.

I.V. Arnold expressed his opinion in his work about the euphemisms that are found in English. (2; 12:55)

A.A.Reformatskiy considers that euphemistic units used in place of taboos are concerned with the ethnic process.He stated that different prejudices caused taboos to arise and euphemisms serve to conceal taboo's name. (27; 200)
R.A.Budagov acknowledged that human belief caused taboo to arise and it was one of the factors of the development of thought.

A. Omonturdiyev wrote that euphemism is one of the themes that must be deeply studied as a research theme.

Vandries claims that euphemism is more polite cultural form of banned vocabulary.

B. A.Bulaxovskiy explains that euphemism is to alter real word of the phenomenon or something that arouses bad opinion.

J.J. Varbot defined taboo and he observed that the word taboo has two meanings in our era:

- 1) Religious prohibition of primitive people, that is to avoid harmful consequences

- 2) The prohibition of using words relating to social, economic, historical, cultural or ethnic condition. (31; 552)

Bloomfield wrote the linguistic view of taboo. He determined 3 situations of prohibition:

1) Religious terms: In English God, devil, heaven, hell and other terms are only used in religious speech. In ordinary cases, other words are used in place of them.

2) Impolite words. For instance: the prohibition of usage of words relating to feces.

3) Some terrible diseases or dangerous words related with taboo. For example: to die.

I. S. Kon defined taboo as social and cultural prohibition combined with religious sanctions.

Euphemisms may be divided into several groups according to the spheres of application. The most recognized are the following: religious, moral, medical, political. The political euphemisms always delude public opinion, distort the political events. Instead of saying "a liar" in the political sphere we usually come across such expressions as: terminological inexactitudes; capitalists are called "free enterprises: unemployment is called "building up of labor reserves", "dismissal of (discharge) of workers", "reorganization of the enterprise".

One and the same word may be paraphrased by different euphemisms in different speech situations. For example, the word "liar" in private conversation may have the following euphemisms: untruthful, story-teller, fabulist; in press: reckless disregard for truth, dissimulator, misleader, falsifier, fabricator etc.

In emotive prose euphemisms are usually expressed by metonymy, metaphors or periphrases. One of the stylistic functions of euphemisms is to produce a humorous effect or to distort the truth, to make the statement milder. E.g.: intoxication — drunkenness, perspiration — sweat etc. (5; 74) As mentioned above euphemism is used to replace an unpleasant word or expression by a conventionally more acceptable one for example, the word "die" has bred the following euphemisms: to pass away, to expire, to be no more, to depart, to join the majority and the more facetious once: to kick the bucket, to give up the ghost, to go west. So Euphemisms are synonyms which aim at producing a deliberately mild effect. (12; 170)

Euphemism is sometimes figuratively called “a whitewashing device”. For instance, the judge can openly and freely say that, “you have been sentenced to five years in prison” but one would say a similar thing in front of the criminal’s parents and relatives that “He has been sent to the big house” or “he is now living under the government’s expense”. Therefore, a euphemism in this example is used to avoid being impolite in speech and to avoid hurting the feelings of the criminal’s parents and relatives.

The life of euphemisms is short. They very soon become closely associated with the referent and give way to a newly- coined word or combination of words which, being the sign of a sign, throws another veil over an unpleasant or indelicate concept. The evolution over the years of a civilized mental health service has been marked by periodic changes in terminology. For example: the madhouse became the lunatic asylum; the asylum made way for the mental hospital. Idiots, imbeciles and the feeble- minded became low, medium and high- grade mental defectives. All are now to be lumped together as patients of severely subnormal personality. They are now to be mentally ill patients. These changes in the system of nomination are the signposts of progress in the development of the language. (12; 171)

The communicative function of euphemisms is to show politeness in the sense that using direct and definite languages to talk about unpleasantness may undoubtedly displease both sides interlocutors and possibly their relationships so, the use of euphemisms may be the best alternative. Euphemisms are believed to have been lubricating language and social communication since its invention. The communicative function of euphemisms in English and Uzbek are to avoid taboo, to show politeness and to replace more accurate or direct ones. Job titles are also euphemized so as to inflate the egos of those who do such jobs. So, people often make the humble occupation sound higher in rank and pleasant to ear, for example, jobs such as “shoe maker” is replaced by “shoe rebuild”, “sanitation engineer” from “garbage man”. All these practices are done due to the fact that interlocutors want to show politeness.

Euphemisms may be used to avoid words considered rude, while still conveying their meaning; words may be replaced by similar-sounding words, gentler words, or placeholders. Some euphemisms have become accepted in certain societies for uncomfortable information; for example, in many English speaking countries, a doctor is likely to say "the patient passed away" rather than "the patient died". A second example relating uncomfortable information and concealing some degree of truth would be "we put the dog to sleep" rather than "we killed the dog". Euphemisms can be used to downplay or conceal unpalatable facts, such as "collateral damage" for "civilian casualties" in a military context, or "redacted" for "censored"

Bearing in mind the ever-changing essence of euphemisms, it is logical that the motives for euphemizing are varied and vacillating as well. They range from fear and superstition, being polite and kind, avoiding embarrassment, playful ways to exclude others from understanding what is being discussed, to white lies and manipulation. A general distinction could be made between an "instinctive euphemism" and a "strategic euphemism" (Walker). The "instinctive" group may include avoiding religious terminology and swearwords (e. g. replacing "oh my god" with "Oh, my gosh !" or "hell" with "heck"), careful choice of words when not wanting to hurt or offend someone (e.g. "pass away" instead of "die" when talking about a beloved relative), avoiding embarrassment when mentioning body parts and functions. Followed by more recent political correctness (e.g. calling the "blind" people "visually challenged"), which could be perceived as a transition between the two groups. The widely criticized political doublespeak would then belong to the "strategic" group.

1.3. Classification of euphemisms and taboo in the English and Uzbek languages

Classification of euphemisms involves grouping them according to the characteristics of their referents or, in some cases, according to their meaning. In this regard, there are about three main categories of euphemisms: positive euphemisms, negative euphemisms and metaphorical euphemisms.

Positive euphemisms: According to Rawson positive euphemisms, are also referred to as stylistics or exaggerating euphemisms, those which “inflate and magnify, making the euphemized items seem altogether grander and more important than really are”. (30; 111) This is done in order to thrill, to be polite or to achieve cooperation. For instance, the British and American people, especially contemporary prefer using this technique of exaggeration to euphemize something unpleasant and embarrassing. As such, they prefer using fancy occupational titles who save the egos workers by elevating their job status, for example, a job like, “exterminating engineer” for “rat catchers”, “beautician” for “hair dresser”.

In the modern times, it is true that many new euphemisms have been born in regards with people’s ideology, values and their way of thinking have greatly transformed, especially in showing respect for others.

Negative euphemisms: According to Rawson, negative euphemisms are those which, “deflate and diminish and defensive in nature, offsetting the power of tabooed terms and otherwise eradicating from the language everything that people not to deal with directly .”In other words, negative euphemisms may be referred to as traditional euphemisms or narrowing euphemisms. They are extremely old and closely connected to taboos. This is to say that, a euphemism and its corresponding taboo are in fact like two faces the same coin. They refer to the same entity despite the fact that they have varying looks, the euphemism having a much more pleasant face than the taboo. Taboo is something that people do not want to talk about because it is regarded as fearful and offensive. Benjamins et al trace the origin of the word taboo to Polynesian as having the meaning “sacred and holy”. Since the Polynesians worshipped gods and ghosts, they came with the idea of avoiding their names because of fear. Examples of euphemisms in general may be taken from religious, cultural, body parts, death and political among others. Mostly, in many cultures, it is forbidden to pronounce the name of God, so they use euphemisms such as “jeeze”, “jeepers”, “Creepers”, or “Gee” for “Jesus”, Jesus Christ” or “Christ”, “goodness” for “God” or “My God”.

Therefore it is clear that taboo or swear word may be used in many various ways and that they may be different meanings depending on what context they appear in.

Metaphorical euphemism: Metaphor is a figure of speech as well as a common way of human thinking that exists in many languages. For instance, euphemisms “death” are composed of metaphors such as: in English “going to his last home”, “to sleep the long/eternal”, “never ending sleep”, “to rest in peace/to be at rest”, “has gone to Heaven” are words which are often used to mean “death”. It is a belief of the state of the dead which is reflected even in the old testament “Sleep”,(to die) is a euphemism, so “sleep” sounds like avoiding to use the frightening phrase “to die”.

Yon referred to Categories of Euphemisms are:

(i) Taboo: found in areas such as superstition, ignorance, prudishness and other ancestral traits. These occur in many languages which are difficult to use in polite society. Therefore, if strict rules of euphemisms are violated, we may experience punishment or public shame.

Kindness: another factor of euphemisms are those where euphemistic terms arise due to the desire to avoid giving pain, e.g. “he passed away” or he is “gone” are used to appease the sorrow involved in the sentences, “he died” or “he is dead”.

(ii) Semantic process: where a word generalized to name super ordinate set, for instance, “cancer” becomes “growth”, “syphilis” or “gonorrhea” is referred as “social disease”.

Semantic shift: which refers to the substitution of a whole or similar generality for what we avoid to discuss. Metonymies (substitution of the whole for part) e. g. ‘ without a stitch on’/ ‘ nude ’ for ‘naked’

(iii) Litotes: also create euphemisms by replacing a word with the negative expression of its opposite. e.g. saying ‘untidy’ or ‘unclean’ for “dirty”, ‘untruthful ’ for “lying”

(iv) Body parts: many examples have been given in this category where “legs” were regarded as highly sexual so, the word “limbs” was substituted for it, in the Victorian age.

(v) Secretions and Excretions: the taboo connected to certain functions of the body results in use of different milder or periphrastic replacements. To “perspire” is a polite way of saying, to “sweat”. (32; 251:264)

Ullman distinguished taboo into 3 groups according to their psychological peculiarities.

1) Taboos related with fear: God, prophet, devil, genie and other religious beliefs that came from fear are in this group. For example: In place of the word God, In Bible pater, In English Lord, in French seigneur words are used. (they are translated into Uzbek as sohib)

In scientific writings the English use euphemisms such as George, Lord in place of God.

2) Taboos related with unpleasant phenomenon. They are especially linked with the names of diseases and death.

When speaking about a dead person, the following euphemisms are used instead of dead: the deceased, the late, the departed

3) Taboos related with the concepts that is considered shameful. A few prohibitions such as organs of people, sex, toilet terms caused euphemisms to appear

Having spoken about the causes of emergence of euphemisms in Uzbek language, N. Ismatullayev classified and grouped them and came to the conclusion about the importance of using euphemisms in the speech of every social layer, analysis in the enrichment value of the dictionary. As a result, this work served as a basis for investigating euphemisms in next step connected with the issues of this field.

The classification of the phenomenon that is being investigated by Uzbek linguistics is taken into consideration. N. Ismatullayev classified euphemisms into 5 large groups. They are euphemisms related with taboo, euphemisms related with

prejudice and superstition, euphemisms related with words and phrases that are used in place of impolite and unpleasant words, slang euphemisms that are used for religious purposes and stylistic euphemisms.

On the basis of classification of euphemisms, they may be distinguished into the following types according to their social nature:

- 1) The general usage euphemisms of national literary language;
- 2) Professional and class euphemisms;
- 3) Family-euphemisms.

N. Ismatullayev suggested studying euphemisms according to this classification:

1. Euphemisms that based on taboo:

a) euphemisms that are used for naming mythological concepts. b) euphemisms that are used for naming poisonous insects, snake and other animal names. d) euphemisms that are used for the names of predatory animals. e) euphemisms that are used for the names of diseases. f) euphemisms that are used for the relations of man and woman. g) euphemisms that are used in women's language

2. Euphemisms that are based on superstitions.

3. Euphemisms that are used in place of impolite words.

a) euphemisms that are connected with women's periodic conditions b) euphemisms that are used for the relations in the family d) euphemisms that are connected with death e) euphemisms that are connected with gender f) euphemisms that are used for the human organs g) euphemisms that are connected with clothes h) euphemisms that are used in the language of doctor and medicine i) euphemisms that are used for the names of toilet.

4. Dialectical euphemisms that are used in spoken language and religious purposes.

5. Stylistic euphemisms.

6. Euphemisms that are used in diplomatic language.

7. The importance of showing the peculiarities in enriching the language. a) the importance of euphemisms in exceeding the words in the dictionary. b) polysemy and euphemism. c) The source of euphemisms. d) Euphemisms that are derived from nouns. f) Euphemisms that is derived from adjectives. e) Euphemisms that are derived from numerals. g) Euphemisms that are derived from pronouns. h) Euphemisms that are derived from verbs. i) Euphemisms that are derived from phrases. (18; 78)

Taboos can be distinguished into 3 groups:

1) Human taboo. New-born babies, the sick, the dead are all considered taboo.

2) The animal taboo. To kill, eat or to say the name of some animals are prohibited. Animals are divined as a totem. For example, In Hinduism, the cow is a symbol of wealth, strength, abundance, selfless giving and a full earthly life. Many Hindus, particularly Brahmins, are vegetarian, abstaining from eating meat. Those Hindus who do eat meat abstain from the consumption of beef, as the cow holds a sacred place in Hinduism. Consumption of beef is taboo out of respect for the cow.

Consumption of pigs is forbidden in Islam, Judaism and certain Christian denominations, such as Seventh-day Adventists. This prohibition is set out in the holy texts of the religions concerned, e.g. Qur'an 16:115, Leviticus 11:7-8 and Deuteronomy 14:8. That is why, pig is considered taboo for some religions.

There is a taboo related with snake. People avoid killing snakes. Because they believe that other snakes take vengeance on people for killing it.

3) Taboos that are related to thing, tree, plant, house and some places.

Taboos can be classified accordingly: linguistic taboo and extra linguistic taboo.

The linguistic taboo is related with the words that are forbidden to say in public.

The extra linguistic taboos are related with some actions that are prohibited to do among the people. For example, to blow nose is a taboo action among the public.

Categories of Taboo Words

In English, taboo words generally fall into 4 categories.

1. Taboo Words to do with Religion. Used in their religious context (e.g. in Church or discussing religion) these words are fine to use. For example a priest may talk about Jesus Christ or being damned by God.

However, some people find their use outside formal circumstances as offensive and shocking, e.g. when you criticize someone by saying, *"Jesus Christ! You are so god-damned stupid!"* in Uzbek “ *Jin ursin sen shunday xudo urgan axmoqsan*”

2. Words to do with Sex or the Body. Often these words have an acceptable euphemism to describe the sex act or body part. In "polite" company one might talk of making love or breasts. However one may also refer to the same things as screwing or tits when speaking amongst ones friends.

3. Words to do with the Toilet. Like words to do with sex and the body, these words often have euphemisms or polite terms instead of the alternatives which are often considered taboo or shocking in other circumstances. One may talk about going to the lavatory rather than taking a piss.

4. Words describing People. A number of words which were originally used to describe individuals or groups without any pejorative meaning have become insults and taboo over time. These fall into several categories:

- Ethnicity/Race/Nationality - frog, kraut, coon, kike, wop, paki, etc
- Sexual Orientation - poof, queer, etc
- Intelligence - retard, etc
- Physical disabilities - cripple, spastic, etc

Calling someone a retard is offensive nowadays, and yet a number of years ago it was in standard use to describe someone with a very low IQ. Likewise the word, nigger, was originally used as a simple descriptor and not used in a pejorative manner at all several hundred years ago. (It is derived from the Spanish and Portuguese word for black).

The word, spastic, originally not offensive at all has become highly offensive in British English whilst remaining neutral in American English..

Strength of Taboo Words

Taboo words or swearwords are often classified using a star system with 1 star being mildly taboo and 4 stars being extremely taboo. For example:

* damn, blast (BrE), hell Lanati

** Jesus, Christ, bastard, jerk (AmE) Lanati, it emgan

*** spastic, retard falaj

**** nigger habash

Most swearing and most uses of taboo expressions in English refer to religion or to parts of the body and bodily processes, especially those associated with sexual activity or with using the toilet. When we swear, we commonly use interjections. These can be single words or short phrases or clauses. We most commonly use them to express strong feelings, especially feelings of anger. The strength of the words and expressions here is marked in stars. A very strong expression has five stars (*****) and a less strong expression has one star (*). People have different views about which expressions are stronger than others.

Taboo expressions involving religion

Damn*! *She's borrowed my camera without telling me. In Uzbek: Jin ursin u menga aytmasdan kameramni olibdi.*

Oh bloody hell**! *Just leave me alone, will you. Oh, jin ursin! meni yolg'iz qoldirasanmi?*

Christ!*** *Why didn't you tell us how much the new brakes were going to cost!! Lanati! Nega sen bizga yangi tormiz moslamasi qanchaga tushganini aytmaganding.*

We sometimes use wh-exclamatives with taboo words:

Why the hell* *is he driving so fast! Qaysi jin urib u shunchalik tez haydayapti*

As a review for the first chapter we can say the followings

In this chapter the concept of euphemisms and taboos, the usage area of them and their investigations and classifications are introduced. There have been done deep investigations on taboos and euphemisms both by Uzbek scientists and foreign scientists. Taboos and euphemisms are closely connected with each other. In order to avoid taboo words, we use euphemisms. We all probably cannot talk about some

topics directly. As a result it causes euphemisms to appear in our language. Thus speakers use euphemisms in order to get rid of taboo words, to create social politeness, to protect people from misfortune, not to hurt or offend listeners and other speakers

CHAPTER TWO: THE PROBLEMS OF TRANSLATION OF TABOO AND EUPHEMISM FROM ENGLISH INTO UZBEK

Translating the cultural terms can be a difficult task. Facing cultural differences in translation, Nida believes in equal importance to both linguistic and cultural differences between the source language and the target language and concludes that "differences between cultures may cause more severe complications for the translator than do differences in language structure". (24; 130) Taboos are the cultural terms, translation of which is definitely difficult and controversial to some translators. This difficulty may be because of the differences between different cultures, religions, and beliefs. There are different ways to translate a taboo from one language into another one. This paper suggests some ways to translate the taboos and euphemisms.

Euphemism is the best choice for the writer or translator not to express offensive or unpleasant terms. So applying "euphemism" is another choice which can be the most workable one to translate the taboo. For example; *he is at rest, he passed away or he goes to heaven* are some euphemisms *for he died*. Thus to translate the taboo, the translator can use a euphemism for it and render the exact message of the source language but in an acceptable form in the target language.

The role of culture in translation is inevitable. To translate taboo terms, and euphemisms, observing the cultures of both source and target languages is necessary. One thing should not be forgotten; to translate all above mentioned issues accurately, the translation should be done in the context. For instance, Metachat, famous linguist pointed out that when a woman says "*she is going to powder her nose*", or a man uses some phrases such as; "*drain the lizard*" and "*see a man about a dog*", both of them mean they are off to pee.

To translate these expressions into Uzbek, if the translator is not familiar with the euphemistic nature of the expressions, or if they are applied out of the context, s/he may translate them literally (word by word) into:

(U burniga upa surtmoqchi) or (U kaltakesakni quritmoqchi). So the translation of such these expressions will not be done correctly if they are not used in the context.

Sometimes, the author uses euphemism for some taboo words. What the translator should do in this situation? Again as before, to render the proper meaning and feeling, the translator should be familiar with the cultures and the euphemistic nature of the expressions in both source and target languages. Not knowing the mentioned issues, s/he may misunderstand the euphemistic expressions and translate them literally. For example; “the Jews avoided mention of the name of God by using the word heaven”. Being unfamiliar with the Jewish culture and euphemistic expressions, the translator may translate it literally and it will be nonsense to the target language readers.

According to Larson, euphemistic expressions can be translated directly or by an acceptable euphemism in the target language. The Greek euphemism “*he is sleeping with his fathers*” may be translated into a euphemistic expression “*he went to his village*”, or it may be translated directly into “*he died*” in some other languages.

2.1. Translation of taboos from English into Uzbek (on the example of “Farewell to arms’ by E. Hemingway)

Oxford dictionary defines ‘Taboo’ is a cultural or religious custom that forbids people to do, touch, use or talk about a certain thing”. “Taboo words are the words that are often considered offensive, shocking or rude, e.g. because they refer to sex, death, the body or race”. Taboo can be considered as a prohibited behavior believed insulting to some people or to the society as a whole. There is no language without taboo words in the world. Some expressions that are considered as taboo and may elicit embarrassment or offence to people in one language may be used naturally by people in other languages. Facing taboo terms in source language, the translator may feel unable to render the exact meaning to the second language. Sometimes s/he will get confused and feel down in this way. To translate a text from one language into another one, understanding the cultures, especially

the target culture is necessary. But it is not as easy as some people think. It needs a lot of studies and investigations on the cultures of both source and target languages. To translate a taboo, the translator must be familiar with the cultures of both source language and target to know if the expression considered as taboo in source language, is taboo in target too.

In this case, there are three possibilities:

a) The taboo term in source language is not taboo in target language, so the translator will translate it directly.

E.g. Source text: *“What are you eating meat for? Don’t you know it is Friday?”* (14; 123)

Target text: *Nega siz go’sht tanovul qilayapsiz? Bugun juma ekanligidan xabaringiz yo’qmi?* (13; 183)

In source text it is a taboo because according to Christian religion to consume meat on Friday is prohibited whereas in target text it is not taboo.

b) The taboo term in source language is taboo in target language too.

E.g. Source text: *I shot **the son of a bitch** with my rifle.* (14; 88)

Target text: *Yaramasni multiqdan otib tashladim.* (13; 130)

Both examples are translated as taboo.

c) The term which is not taboo in source language is considered as taboo in target language.

E.g. Source text: *That road will be a dirty mess, Manera said.* (14; 35)

Target text: *Bu yo’lda toza onamizni ko’ramiz xali,- dedi Manera.* (13; 54)

In source text it is not taboo. However, in Uzbek it is translated as a taboo. Because the translation is expressed as a swear word in target text.

Facing these situations, in part (a), the translator has no problem and can translate the word easily, but in parts (b) and (c), there are some choices to render if not exact but similar and acceptable meaning and feeling of the word into the second language.

According to Jakobson, there are three kinds of translation: intra-lingual (the translation of form into another form within one language); inter-lingual (the

translation of one form into another form between two languages); and inter-semiotic (the translation of one form or symbol into another symbol). Translation of taboo terms also may be put beyond one of these three mentioned types of translation.

To do inter-semiotic translation of the taboo symbols, the translator should be very careful. Some symbols which have good and friendly meaning in one language may have completely opposite meaning in the other language. While showing a thumb in some countries (e.g. America) is a symbol of peace and friendliness, in some other countries like Iran, this symbol is taboo and has the opposite meaning; (i.e. related to sex). For doing an accurate intra-lingual and inter-lingual translation of the taboo terms, the following factors should be considered: situation, subject matter, and the readers' age, social class, religion, etc.

1. Situation: The terms considered taboo in one language may be translated into euphemistic expressions in different situations within the same language. When you go to shopping, you may see the name of different parts of [birds' or animals'] body such as; breast, and ham, written on the windows of the shops like butcher's. In such this situation, these words are not taboo and will be used naturally. But in another situation, when a man uses such words as breast, and thigh for a woman, these words are taboo and the meaning of them is completely different from the former ones.

E.g. Source text: *'Othello with his occupation gone,' she teased.*

*'Othello was a **nigger**' I said. (14; 184)*

Target text: *Istefoga chiqqan Otello, - 2dedi u hazilomuz.*

- Otello habash edi,- dedim men. (13; 269)

In this example the word **nigger** is a situational taboo. Because if a white person uses the word nigger, it can be extremely offensive and yet some groups of black people will use it freely amongst themselves with no offense at all.

2. Subject matter: To render joy and pleasure to the readers and make them laugh in jocular texts, the taboo words may be used naturally.

E.g. Source text: *'You ought to know. You were a nurse.'*

'But so few of the soldiers had babies in the hospitals.' (14; 221)

Target text: *Bilishning kerak edi. Hamshira bo'lgansan-ku.*

Shundog'u, lekin gospihaldada soldatlar har kuni bola qilib turganlari yo'q edi-da.
(13; 318)

3. Religion: The taboo terms and expressions among several religions may be different. In Jew, calling God is taboo, while in Islam, people call their God every day especially in their daily prayers, but they prefer to not write the name of Him completely. If the translator wouldn't be aware of these differences, (s)he may even insult the readers and their religions unconsciously. Not knowing the source language religion may cause mistranslation too. In Jew, they write G-d or Gd in order to avoid writing "God" or they use s'blood which refers to God's blood and zounds which refers to God's wound. Not being familiar with such these religious terms, the translator may think that some dictation errors happened, so (s)he translates the terms according to his/her knowledge (e.g. sounds instead of zounds), and the meaning of the text will be distorted completely. Interestingly enough, some of the words that called taboo among Jews, are taboo in Islam too, but there is a wide difference between this one and that one. Jews believe that; people can use the name of God, even with the words like blood, wound, etc., but not in His complete name; while Muslims believe that God is like a ghost or light and not like a common man; so the use of the words like blood and wound for God is a kind of blasphemy. So because of these differences, the use of euphemism in religious texts may be more than some other texts. There are some agreements among religions too.

For example; If a reverent man dies, in Christian religion, people say; *he goes to heaven* (*U tangri huzuriga yo'l oldi*) or *he passed away* (*U olamdan ko'z yumdi*), but they never say "*he died*" (*U o'ldi*). In this example, in order to avoid the word die, we use euphemisms.

4. Readers' age: Some words and expressions are prohibited to the children but acceptable to the adults. Maybe the author writes for the children but the

translator is going to translate it for the adults or vice-versa. So by identifying the readers' age, the translator will decide to apply direct translation or euphemism.

This book is for grown-ups and the vocabulary choice in the book is very complicated as a lot of borrowings foreign words used as taboos in the original text and in target text they are remained saving their age character.

5. Readers' social class: Some expressions are taboo just in some social classes. For example; bribe and graft are the taboo words especially in the government and among politicians while they may be used by the workers and laborers as common words. In this case, if this rule is the same in both source language and target language, the translator translates the taboo into taboo and euphemism into euphemism. But if the rule is not the same, s/he'd better translate them according to the rules of the target language.

E.g. Source text: *We were required to wear an automatic pistol, even doctors and sanitary officers. You were liable to arrest if you did not have one worn in plain sight.* (14; 21)

Target text: *Vrachlar va sanitary qismlarning ofisselaridan tortib, hammamiz avtomat pistolet taqib yurishimiz zarur edi. Pistoletsiz yurgan odam qamoqqa olinishi kerak edi.* (13; 34)

In this example, ***not wearing an automatic pistol*** is a taboo action in military social class.

Remarkable variety of linguistic forms can be considered as cursing and swearing. There are the complex and sophisticated expressions that can be found in religious, legal, and other formal context. Swearing can become a dominant linguistic feature, with sentences often containing taboo words. According to Christian religion, God gave His people the Ten Commandments to live by. The third commandment is "You may not misuse the name of God." A religious may say "God" and "Jesus" with respect. He or she may not use these names for showing anger, strong emotion, or cursing another person. It is 'Blasphemy' to do this such as Christ! For Christ's sake! Christ almighty! (7; 31)

Jesus Christ!

Jesus!

God damn it!

God!

What the hell!

Hell! Go to hell!

It is said that many speakers try to use these words in formal situation such as school or office, in front of children, or in the company of people that they don't know them well. But one will probably hear these words very often to express anger or surprise.

The above words are used in their religious context, for instance in church or discussing religious problems and the priest may talk about Jesus Christ or being damned by God. However, some people find their use outside formal circumstances as offensive and shocking as when we criticize someone by saying '*Jesus Christ*' and *you are so god-damned stupid*. These words are regarded offended when they are used out of context or in a disrespectful way i.e. when names are 'taken in vain'. Hence words such as '*God*', '*Jesus*', the religious and '*Christ almighty*' become taboo.

Ernest Hemingway used such taboos in "A Farewell to Arms". In source language text as in above mentioned sentence the religious taboo is used but in translation this taboo rendered into Uzbek as situational taboo, because in Uzbek context the name of the god cannot be used to express anger. Some examples in this work are:

For instance: Source text: "*How would you like this **goddam** war?*" - "*Rotten*"

Target text: *Bu lanati urush haqida nima deysiz? – "Rasvo narsa"*

Source text: "*I say it's rotten. Jesus Christ, I say it's rotten*" (14; 25)

Target text: *Rasvo deb sekinroq aytasizmi, jin ursin. Rasvo bo'lmasinmi yana.* (13; 41)

Source text: "*Jesus Christ, ain't this a **goddam** war?*" (14; 26)

Target text: *–O, lanati !- dedi u. –Qandoq yaramas narsa bu urush.* (13;42)

Source text: *Does that hurt?*

Christ yes! (14; 44)

Target text: *Og'riyaptimi?*

"O-o-o, yaramas! Ha! (13; 68)

Source text: *How does that feel?*

***Good Christ!**" I said* (14; 45)

Target text: *Nima, mana bu yeringiz og'riyaptimi? –O, xudoyim!- deb yubordim (13;69)*

Source text: *“**For Christ’s sake** take me to some room.” The pain had gone on and on with the legs bent, and I could feel it going in and out of the bone. (14; 60)*

Target text: *Balo bo'lmaydimi, biron joyga yotqizsanglar-chi, meni! – Bukilgan oyoqlarimda og'riq zo'raymoqda, suyaklarimdan o'tib bormoqda edi. (13; 91)*

Source text: *“Get to **hell** out of here.” (14; 66)*

Target text: *–Yo'qoling ko'zimdan! (13; 99)*

Source text: *You look good as a goat. Who's the pretty girl? Is she your girl? I thought so. Isn't this a **bloody** war? How that feel. You are a fine boy. I'll make you better than new. (14; 72)*

Target text: *Otday baquvvat ekansiz. Anov yoqimtoygina qiz kim edi? Sevgilingizmi? Shundaydir deb o'ylovdim. Shu urush yamon bo'ldi-da! Bu yer og'riyaptimi? Azamat ekansiz. Tuzatamiz, ko'rmaganday bo'lib ketasiz. (13; 107)*

Source text: *“I'm so stiff I can't feel it very well. But it feels like a splendid country. Darling, do you realize we're here and out of that **bloody** place?”(14; 200)*

Target text: *Mening oyoqlarim shu qadar jonsiz bo'lib qolibdiki, xech narsani sezmaydi. Lekin rohatlikka rohatdir- a. Jonim, tushunsang- chi, biz bu yerdamiz, biz qurib ketkur Italiyasidan omon – eson qutilib chiqdik. (13; 291)*

Source text: *“I saw **the son of a bitch** throw it,” Ettore said. (14; 88)*

Target text: *–Otgan yaramasni o'z ko'zim bilan ko'rdim,- dedi Ettore. (13; 129)*

Source text: *I shot **the son of a bitch** with my rifle. I always carry a rifle so they can't tell I'm an officer. (14; 88)*

Target text: *Yaramasni miltiqdan otib tashladim. Men ofisserligimni bilib olishmasin deb, doim o'zim bilan miltiq olib yuraman. (13; 130)*

Source text: *I shot **the son of a bitch** all right. (14; 88)*

Target text: *Ablaxni yer tishlatdim. (13; 30)*

Source text: *“**The son of a bitch**,” he said. He looked toward the sergeant. “You see me shoot him, Tenente?”(14; 145)*

Target text: –*Voy iflos –ey! – dedi u. U serjantga qarab turardi. Uni qanday otib tashlaganimni ko'rdingizmi, tenente?* (13; 214)

The words such as **bloody, bitch** are taboo. They are used in swearing especially by men.

Source text: “**Jesus Christ**, what I could do with two hundred and fifty dollars. You better get in the American army quick, Fred. See if you can't get me in. (14; 89)

Target text: –*O'x-xo'! Ikki yuz ellik dollarga nimalar qilmaysan. Tezroq Amerika armiyasiga o'tsangiz bo'larkan, Fred. Meni ham joylashtirib qo'yarmidingiz.* (13; 130)

Source text: “**To hell with you**,” said Rinaldi.

Target text: –*Jin ursin sizlarni-* dedi Rinaldi.

Source text: “**To hell with the whole damn business**.” He sat back in his chair. (14; 122)

Target text: *Umuman barini jin ursin! – u stul suyanchig'iga yaslanib oldi.* (13; 182)

Source text: “I don't give you a damn,” Rinaldi said to the table. “**To hell with the whole business**.” He looked defiantly around the table, his eyes flat, his face pale. (14; 122)

Target text: –*Qani edi hammangizga tupursam,-dedi Rinaldi stolga qarab. – Umuman xammasini jin ursin! – u atrofga yeb qo'yguday bo'lib bir-bir qarab chiqdi, ko'zlari xira tortgan, yuzi oqarib ketgandi.*(13; 182)

Source text: *All right, I said. **To hell with the whole damn business**.* (14;123)

Target text: –*Xo'p, -dedim men. –Hammani jin ursin!* (13; 182)

Source text: “**Christ**, I'm glad to sleep,” Bonello said. “I couldn't keep awake driving.” (14; 134)

Target text: *Jin ursin, uxlash mazza- da, - dedi Bonello.- Bo'lmasa, men rulda uxlab qolgan bo'lardim.*(13; 199)

Source text: “They'll have to build a road to get them out,” he said.

Target text: – *Ularni daladan chiqarish uchun maxsus yo'l qurish kerak bo'ladi, - dedi u.*

Source text: *“I wish to **Christ** we had bicycles,” Bonello said. (14; 147)*

Target text: *–Eh, shayton, velosipedlariimiz bo’lgandami!- dedi Bonello.(13; 217)*

Source text: *“By **Christ** it’s a fine place, Tenente. You come there after the war and we’ll show you something.”(14; 148)*

Target text: *–Eh, chatoq! Juda allambalo joy-da, tenente. Urushdan keyin biz tomonlarga boring, tomosha qilib qidirib kelasiz. (13; 218)*

Source text: *“I’m awfully tired,” Catherine said. And I hurt like **hell**. Are you all right, darling. I’m fine. Don’t talk. (14; 235)*

Target text: *Jonimda jon qolmadi, - dedi Ketrin. – Hammayog’im og’rib ketyapti. O’zing tuzukmisan, jonim? (13; 337)*

Source text: *“What are you eating meat for?” Rinaldi turned to the priest. “Don’t you know it is **Friday**?”*

Target text: *– Nega siz go’sht tanovul qilayapsiz?- Rinaldi kashishga o’girildi. – Bugun juma ekanligidan xabaringiz yo’qmi?*

Source text: *“It’s Thursday,” the priest said.*

Target text: *– Bugun payshanba dedi kashish.*

Source text: *“It’s a lie. It’s Friday. You are eating the body of our Lord. It’s God meat. I know it is dead Austrian. That is what you are eating.” (14; 123)*

Target text: *–Aldamchilar. Bugun juma. Sizlar masixonning etini tanovul qilmoqdasiz. Bu xudoning to’shi. Men bilaman. Bu avstrist o’laksasi. Siz shuni yeb o’tiribsiz. (13; 183)*

According to the Christian religion, **Friday** is considered as the day for fast of meat. On this day eating meat, egg, milk is forbidden. To consume these products is a taboo on this day from Christian religion point of view, but the Uzbek target reader may not understand it or translator may not explain it. As a result, in translation, the taboo may disappear from the readers’ point of view but it should remain in the target text as it existed in source language. Usually target text provides extra information at end of the book or chapter in it.

Source text: *“Othello with his occupation gone,” she teased.*

Target text: *Istefoga chiqqan Otello,- dedi u hazilomuz.*

Source text: “*Othello was a **nigger***” I said. (14; 184)

Target text: – *Otello habash edi,- dedim men.* (13; 269)

Racism is the belief that some human races are inherently inferior to others. Racist language is that which shows a bias against certain racial or ethnic group; it is the language degrades or belittles them.

In English language much of the discrimination is against “*black*”, whether black people or black color. In the above example, the author used the word “nigger” which is considered a taboo for the black person.

2.2. Translation of euphemisms from English into Uzbek (on the example of “Farewell to Arms’ by E. Hemingway)

“Euphemism derives from Greek words “eu” well + “pHEME” speaking, and it means “right silence” in ancient Greek. In other words, euphemism is the substitution of an agreeable or inoffensive expression to replace one that offends or suggests something unpleasant. “The need of euphemism is both social and emotional as it allows discussion of ‘touchy’ or taboo subjects without upsetting other people” (23; 228). In fact the function of euphemism is to protect the readers or audience from possible offence. Senior citizen is a euphemism for old person. The words husky or full-figured are euphemisms for the words overweight or fat.

Euphemism masks a rude or impolite expression but conveys the concept clearly and politely. Several techniques are employed to create euphemism. It may be in the form of abbreviations e.g. B.O. (body odor), W.C. (toilet) etc. Foreign words may be used to replace an impolite expression e.g. faux (fake), or faux pas (foolish error) etc. Sometimes, they are abstractions e.g. before I go (before I die). Using longer words or phrases can also mask unpleasant words e.g. flatulence for farting, perspiration for sweat, mentally challenged for stupid etc. Using technical terms may reduce the rudeness exhibited by words e.g. gluteus maximum. Deliberately mispronouncing an offensive word may reduce its severity e.g. darn, shoot etc.

There are several examples of euphemisms used in “A Farewell to Arms”.

Source text: *There were hospitals and cafes and artillery up side streets and two **bawdy-houses**, one for troops and one for officers.* (14; 5)

Target text: *Bu yerda gospitallar ham, qaxvaxnalar ham, muyilishda artilleriya ham, biri soldatlarga, ikkinchisi ofisserlarga mo'ljallangan islovatxona ham bor edi.* (13; 9)

Source text: *Later, below in the town, I watched the snow falling, looking out of the window of the **bawdy-house**, the house of officer's, where I sat with a friend and two glasses drinking a bottle of Asti and looking at the snow falling slowly and heavily, we knew it was all over for that year.*(14; 5)

Target text: *Kechqurun shaharga tushib, men ofisserlar kiradigan islovatxonaning derazasini oldida o'rtog'im bilan bir shisha asti ichib o'tirardim. Tashqarida qor yog'ar va biz uning og'ir va shoshilmay yog'ayotganligiga termilib o'tirib, qor bu yilgi ishlarga ham yog'ayotganligini angladik.* (13; 10)

In the given examples “**bawdy-house**” is a euphemistic word for ‘**whorehouse**’

Source text: *The snow slanted across the wind, the bare ground was covered, the stumps of trees projected, there was snow on the guns and there were paths in the snow going back to the **latrines** behind trenches.* (14; 5)

Target text: *Qor shamol bilan bo'ralib urdi, yalang'och yer uning tagida g'oyib bo'ldi, faqat to'ngaklargina serryayib qoldilar, to'larning usti ham qor bilan qoplandi. Xandaklarning orqa tomonidagi hojat joylariga izlar tushdi.* (13; 10)

Source text: *“Where is your partner?” I asked.*

Target text: *O'rtog'ingiz qani? – so'radim.*

Source text: *He's gone to the **latrine**.* (14; 142)

Target text: *– Yozilgani ketdi.* (13; 210)

There are several euphemisms for the word ‘**toilet**’ and the word **latrine** is one of them.

Source text: *“Let him go to **centers of culture and civilization**.”*

Target text: *Yaxshisi, fan va madaniyat markazlariga borsin.*

Source text: *He should have fine girls. I will give you the addresses of places in Naples. Beautiful young girls – accompanied by their mothers. Ha! Ha! Ha!* (14; 7)

Target text: *Chiroyli qizlar bor yerga demoqchisiz-da. Men sizga Neapoldagi adreslarni beraman. Shundoq huriliqo qizlar – yana hammalari onalari bilan birga, Va- xa-xo-xo!* (13; 13)

In the first example the real meaning of the sentence is disguised. ***The centre of culture and civilization*** is a euphemistic sentence, because here the author tries to mask the actual meaning of the sentence.

Source text: *‘What’s the trouble?’*

Target text: – *Nima qildi o’zi?*

Source text: “– ***the war.***” (14; 25)

Target text: – *Urush-da, padariga...* (13; 40)

The hyphen is here meant euphemistic swear word that a soldier use.

Source text: *I woke up and was very sick on the floor.* (14; 58)

Target text: *Uyg’onib ketdim, ko’nglim ag’darildi, po’lga qayd qildim.* (13; 87)

Source text: *Isn’t it splendid, darling, that I don’t have any morning – sickness?* (14; 180)

Target text: *Jonim, bir o’ylab ko’rgin –a, xozir ertalablari ko’nglim aynimayapti.* (13; 264)

Here ‘***was very sick***’ and ‘***morning sickness***’ is euphemism for the word “vomit”

Source text: *She was unclasping something from her neck. She put it in my hand. “It is a Saint Anthony”, she said.*

Target text: *U nimanidir yechib, bo’ynidan oldi. Mening qo’limga berdi. – Bu avliyo Antoniy,-dedi u.*

Source text: *‘You are not a Catholic, are you?’*

Target text: - *Siz katolikmisiz?*

Source text: *No. But they say a Saint Anthony’s very useful.* (14; 31)

Target text: *Yo’q. Lekin aytishlariga ko’ra avliyo Antoniy balo-qazolardan saqlarmish.* (13; 50)

According to the classification, euphemisms fall under several groups. One of them is euphemisms that related with superstition. In order to avoid bad luck, we use euphemistic words instead of terrible ones or some actions are done to keep off bad luck. For instance, the number 13 is considered as a disaster. That is why most people avoid mentioning this number. In this example, to wear an amulet is expected to avoid bad luck.

Source text: *I kept this to remind me of you trying to brush away the Villa Rossa from your teeth in the morning, swearing and eating aspirin and cursing **harlots**. Every time I see that glass I think of you trying to clean your conscience with a toothbrush.* (14; 118)

Target text: *Uni asrab yurdim, ertalablari siz u bilan “Villa-Rossa”dan tozalanmoqchi bo’lganingiz, so’kina-so’kina aspirin yutganlaringiz, yaramas xotinlarni qarg’aganlatingizni eslatib tursin dedim. Har safar shu stakanga qaraganimda, siz tish cho’tkasi bilan vijdoningizni tozalashga uringaningizni eslayman.* (13; 176)

Source text: *I will wait till I see the Anglo-Saxon brushing away **harlotry** with a toothbrush.* (14; 118)

Target text: *Men tomirida anglosakson qoni jo’sh urgan yigiycha yana tish cho’tka bilan islovatxona dog’larini tozalay boshlashini kutaman.* (13; 176)

In these examples the words ‘**harlot**’, and ‘**harlotry**’ are euphemisms for ‘whore woman’ and ‘whorehouse’.

Source text: *If you had any shame it would be different. But you are God knows how many months **gone with child** and you think it is a joke and are all smiles because your seducer’s come back.*(14; 177)

Target text: *Agar siz uyatingizni yo’qotmaganingizda boshqa gap edi. Lekin siz, xudo biladi, necha oydan beri xomiladorsiz – u, bularning hammasini hazil deb bilasiz, o’zingizni yo’ldan ozdirgan odamni ko’rishingiz bilanoq og’zingizni kulgudan yig’ishtirolmaysiz.* (13; 258)

The word ‘**with child**’ is a euphemism for the word ‘pregnant’

Source text: *“What do you do at this hour?” the old man asked.*

Target text: *Kallai saharlab bu yerda nima qilib yuribsiz?*

Source text: *“My wife is **in labor** at the hospital.*

Target text: – *Xotinim kasalxonada ko’zi yorimoqda.*

Source text: *“So, I wish you good luck!”*(14; 226)

Target text: – *Shunday deng! Xo’p, omon-eson qutulsin. (13; 325)*

In this source text **in labor** is used as the euphemism to the word” to give birth to the child”

Source text: *“I don’t mean technically Christian. I mean like Our **Lord**.” He said nothing.*

Target text: *Men xristin dini haqida gapirayotganim yo’q. Men xristian ruhi haqida gapirayapman. U jimib qoldi.*

Source text: *“We are all gentler now because we are beaten. How would Our **Lord** have been if Peter had rescued Him in the Garden?”* (14; 126)

Target text: – *Biz yengilgach, nafasimiz ichimizga tushib ketdi. Agar Gefsiman bog’ida Petr Isbesoni qutqarib olganda, kim biladi, keyin Iso qanday zot bo’lardi?* (13; 186)

The English use the word **‘Lord’** in place of ‘God’. Therefore this word is euphemism of ‘God’.

2.3. Taboos and euphemism used in everyday conversations

People get into contact with euphemisms every day, with or without realizing it. One introduces oneself as sanitation engineer instead of ‘garbage man’. People do not buy ‘used cars’, but pre-owned cars. It happens that one rather feels queasy/unwell than ‘vomits’. What is more, animals are no longer ‘killed’ or ‘butchered’, but harvested and processed.

Euphemisms used every day are diverse and can be found in all kinds of communicative situations. Their usage is based on functions they fulfill in the given context. If anyone starts thinking about when they last used a euphemistic expression rather than a word that might cause offence or make someone feel uncomfortable, they will probably not find it difficult to remember; it may have been a few minutes ago, when talking to a colleague and excusing themselves

saying “I need to wash my hands”, or “powder my nose”, or “use the restroom”. However, if the motive for using such expressions is analyzed, the answer may no longer be so simple; unless, of course, “everybody says that” is considered a sufficient reason for this behavior. The University of Chicago linguist Joseph Williams, who said: "Euphemism is such a pervasive human phenomenon, so deeply woven into virtually every known culture, that one is tempted to claim that every human has been pre-programmed to find ways to talk about tabooed subjects."

Ralph Keyes calls this a “euphemizing instinct” and uses medical research conducted by Valerie Curtis as evidence. Curtis claims that our need for euphemisms originates in the newer parts of our brain, where complex thoughts are created. By contrast, spontaneously uttered words emerge from the limbic brain. Keyes agrees with Curtis’s theory which suggests that creating euphemisms may have contributed to developing our ability to think, since the brain and our ability to speak have been evolving concurrently.

Examples of euphemisms used in everyday life: Euphemism is frequently used in everyday life. Let us look at some common euphemism examples:

- *You are becoming a little thin on top (bald). Sochingiz ancha siyraklashayapti.*
- *Our teacher is in the family way (pregnant). O’qituvchimiz bosh qorong’u bo’ldi.*
- *He is always tired and emotional (drunk). U hamisha sarhusht.*
- *We do not hire mentally challenged (stupid) people. Biz aqli noraso odamlarni ishga yollamaymiz.*
- *He is a special child (disabled or retarded). U maxsus e’tiborga molik bola.*

Taboo is a prescription of behavior that affects everyday life. Taboos arise out of social constraints on an individual’s behavior that might cause discomfort, harm or injury. Taboo is a community’s way of managing risk. These perceived risks range from metaphysical (fear of incurring the wrath or a lack of protection from the divine), to physical risk, with fears of disease and contamination. These

attributions of risk often lead to taboos that constrain behavior associated with the sacred (prescribed behaviors around religious objects and rituals). Such behaviors may become ritualized and/or become defining of belonging to or being 'other' to a community, as with the Jewish prohibition against eating pork, which defines believers as 'clean' and as belonging to the community, or being foreign and other prohibitions within a culture may also lead to other, lesser forms of taboo associated with etiquette, and conversely with social ostracism or censure. Speech behaviors are one response to taboo subjects, where language use becomes shaped by fear or distaste. There are traces of taboo deformations, avoidances and omissions of speaking of certain topics, in many languages.

Importantly for us, taboos vary from culture to culture. For example, the subject of how much you earn is taboo in the UK but not in other cultures, whereas homosexuality is a subject many British people are comfortable with, but a clear taboo in many other countries. Taboos change as societies change, so topics such as divorce and depression and illnesses such as cancer and AIDS may not be as taboo as they used to be (interestingly, almost no universal taboos have ever been identified, but many are shared by almost all cultures - incest, patricide and cannibalism are three examples).

To ask questions about one's age, weight, income, marital status, etc. is considered a taboo topic for the English. Mainly, you should not ask following questions to an Englishman or an American. How old are you? What is your income? Are you married?

Compared with English language, these are not taboo topics in Uzbek language. Age and salary should be avoided in English conversation. If they must be mentioned, they should be in a euphemistic way. But Uzbek people openly say about age and salary. Therefore it is important for a foreign language learner to acquaint himself with such knowledge.

In Uzbek language people try to avoid taboo in daily life. Taboos may occur in the family, at school or university. For instance, at table a young person must not begin eating unless an old person eats. This action is considered taboo in our

country. In our family affairs, a new daughter-in-law must not speak to the family members, especially to the elderly people in a loud voice. Some of them avoid speaking their father-in-laws. This process may even last for years. In the family the daughter-in-law should bow to the elderly people of the family. This action is the sign of respect to them. If she does not do that, then it is considered taboo. According to our culture, children must not thou their parents. But it is not taboo in other countries.

We may come across taboos at school or university life. In our country there are certain rules for pupils and students how to behave themselves in educational institutions. For instance, learners must not chew a gum during the lesson. At the beginning or at the end of the lesson they should stand up in order to show their respect to their teacher. In the classroom they should sit at desk according to the norms of conduct. However, these actions do not coincide with those of foreign countries. If the students break these rules, it is a taboo in our country. But it may be normal for other countries.

If we consider taboos and euphemisms used in every day conversation from the point of view of translation, the translator should have the knowledge about taboos and euphemisms in source and target language. The translator should introduce the reader with them in the book in order to avoid misunderstanding. For this, he/she should give a little information at the end of the book or chapter of it.

As a review for the second chapter we can say the followings:

Translating the artistic terms is not such an easy task. It needs separate study and a complete knowledge and exactness on the culture of both source and target languages. Since taboo is a public phenomenon, speakers have to avoid saying unrelated speech towards “God”, prophets, or sacred things, places, people. One should not say such words in the office like ‘God Damn !, or Oh Jesus!. Taboos avoid the use of plain language which means people in their daily communication and use mostly and always resort to euphemism. Taboos and euphemisms are the most important aspects of any language. The euphemism is the replacement of a

taboo word by another is not coarse; euphemisms try to hide the reality that lies behind.

Words of euphemism were and still are extensively used in our daily life. For instance, instead of 'old people' we use 'elderly', 'senior citizens', or 'superior citizens'. Finally, euphemisms are now used in all fields of life. If euphemisms do not exist in language, our language will be terrible or spoilt.

CONCLUSION

As a conclusion to the research work we prefer to point out the followings as the outcome of investigation:

1. Translator is observed to find appropriate alternative equivalent to the original, to identify the peculiarities of its meaning and context or to transfer its form, to explain and use the method of scientific translation more than literary translation.
2. The translator dealing with the translation of the texts belonging to nonrelated languages may damage to the national concept of the work and may not bring the individual method and the spirit of author's literary work to the reader if he does not pay attention to every small linguistic means, harmony and peculiarities. Only the translator scientist who acquired deep knowledge on English customs, people's life style, spirit, culture and mentality can preserve the national color of taboo in translation in a certain extent.
3. Though there is observed the creative approaches on this matter not to damage to the content of the text, to make an attempt to preserve literary peculiarities and literary color, the author made some mistakes on the translation of taboo and euphemisms, in most cases, he could not preserve the conciseness of form and the contextual and lexical meanings of national word and combinations in their composition.
4. The translation of taboo and euphemisms served as one of the important factors in recreating the methods of narration that is peculiar in literary work, reflecting the national spirit and color in it completely.
5. The translator used the method of word for word translation owing to insufficiency of figurative words and the simplicity of taboo and euphemisms. This type of translation caused some drawbacks, change in meaning, form transference, the change one expressive mean to another in target text.
6. Acquiring national features, taboos and euphemisms can embody the place of the event, the national sphere of the event and can provide clear

understanding of the literary work. In its turn this prerequisites further usage of taboos and euphemisms in dictionaries.

7. The Uzbek translation of the work “A Farewell to arms” gives chance to Uzbek readers in forming clear view points on the customs, the way of life, culture, mentality and national nature of the English people.

8. The digressions in Uzbek translation of the work ”A Farewell to Arms” helped to preserve not only the original meaning of the work, but also the literary style of it, the source of symbols and effectiveness of translation, besides this literary work has been presented to the Uzbek reader as a peculiar literary work.

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[http://referat. Ru](http://referat.Ru)

URGANCH DAVLAT UNIVERSITETI

CHET TILLARI

(fakultet nomi)

Ingliz tili va adabiyoti

(kafedra nomi)

BITIRUV MALAKAVIY ISHNI BAJARISH BO'YICHA

TOPSHIRIQLAR REJASI:

1. Talaba Xudayberganovaga Universitet rektorining «_____»-sonli _____ buyrug'i bilan bitiruv malakaviy ish bajarish uchun “ Taboo and euphemisms in translation” mavzusi tasdiqlangan.
2. Kafedra majlisining qaroriga binoan Z.A.Jumaniyozov bitiruv malakaviy ishini bajarishga rahbar qilib tayinlangan.
3. Bitiruv malakaviy ishining tarkibiy tuzilmasi:

KIRISH.....

BIRINCHI BOB: TABU VA EVFEMIZMLARNING NAZARIY O'RGANILISHI

- 1.1. Tabu va evfemizmlar atamasi hususida umumiy tushuncha
- 1.2. Tabu va evfemizmlar tadqiqi hususida
- 1.3. Tabu va evfemizmlarning o'zbek va ingliz tilidagi klassifikatsiyasi

IKKINCHI BOB: TABU VA EVFEMIZMLARNING INGLIZ TILIDAN O'ZBEK TILIGA TARJIMASINING MUAMMOLARI

2.1. Ingliz tilidan o'zbek tiliga tabularning tarjimasi (E.Hemingueyning “Alvido qurol” misollari namunasida)

2.2 Ingliz tilidan o'zbek tiliga evfemizmlarning (E.Hemingueyning “Alvido qurol” misollari namunasida)

2.3. Kundalik suhbatlarda ishlatiladigan tabu va evfemizmlar

XULOSA

FOYDALANILGAN ADABIYOTLAR

4. Bitiruv malakaviy ish uchun ma'lumotlar asosan Ernest Hemingueyning “Alvido qurol” asarida qo'llanilgan tabu va evfemizmlarni tahlil qilishdir.

5. Bitiruv malakaviy ishga asarda qo'llanilgan tabu va evfemizmlar kartotekasi ilova qilinadi.

Bitiruv malakaviy ishni bajarish jadvali

<i>№</i>	<i>Bajarilgan ishning mazmuni</i>	<i>Bajarish muddati</i>
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1	Mavzu bo'yicha umumiy ma'lumot to'plash	28.11.2014
2.	Mavzu bo'yicha reja tuzish	05.12.2014
3.	Mavzu bo'yicha qilingan ishlar bilan tanishish	12.12.2014
4.	Mavzu bo'yicha ilmiy adabiyotlar bilan tanishish	19.12.2014
5.	Mavyuga doir materiallar to'plash	26.12.2014
6.	Mavzu doirasida internet materiallari bilan tanishish	09.01.2015
7.	To'plangan materiallar ustida ishlash	16.01.2015
8.	Ishning kirish qismini yozib tugatish	23.01.2015
9.	Ishning birinch bobini tugatish	30.01.2015
10.	Ishning ikkinchi bobini tugatish	06.02.2015
11.	BMIning hulosasi qismini yozib tugatish	20.02.2015
12.	BMIning to'liq rasmiylashtirish va himoya bo'yicha mulohazalar	06.03.2015
	BMIning elektron taqdimotini tayyorlash	20.03.2015

Bitiruv malakaviy ish rahbari:

Z.A.Jumaniyozov

Bajaruvchi talaba:

M.B.Xudayberganova

2015 yil «_____» _____

Topshiriqlar rejasi va jadvali kafedra majlisida 2014 yil tasdiqlandi

(«_____»- sonli bayonnoma)

Kafedra mudiri:

Rahimova.G.Yu

BITIRUV MALAKAVIY ISH BO'YICHA RAHBARINING MULOHAZALARI

Talaba: Xudayberganova Muxayyo Baxrom qizi

Bitiruv malakaviy ish mavzusi: “Tarjimada tabu va evfemizmlar”

Bitiruv malakaviy ish hajmi: 3 bosma taboq

Tushuntirish qismi: 2,6 bosma taboq

Mavzuning dolzarbligi: Xudayberganova Muxayyo Baxrom qizi tilshunoslik, badiiy adabiyot va kudalik muloqot uchun muhim bo'lgan tabu va evfemizmlar tarjimada berilish masalasini kun tartibiga qo'ygan, uning turlari va tarjimada qay darajada talqin etilishini tadqiq etilishi bugungi kun tarjimashunosligida o'ziga xos ahamiyatga ega. Tadqiqotchi, ushbu bitiruv malakaviy ishida shu orqali tilni, madaniyatni, milliylikni o'rganishda ushbu mavzuning qay darajada ahamiyat ega ekanligini aks ettirishga qaratgan. Shu ma'noda Xudayberganova Muxayyo Baxrom qizining “Tarjimada tabu va evfemizmlar” mavzuidagi mazkur bitiruv malakaviy ishi bugungi kunda tarjimashunoslikning tarjima nazariyasi va amaliyoti, tarjima tanqidi, tarjima nazariyasi va asoslari sohasini o'rganishda dolzarb hisoblanadi.

Bitiruvchi umumkasbiy va maxsus tayyorgarligining tavsifi: Bitiruvchi tanlagan mavzu tilshunoslik, adabiyotshunoslik va tarjima nazariyasi va amaliyoti fanlarida o'rganilib, bu fanlar bo'yicha talabalar 1,6,7,8 semesterlarda tahsil olishadi. Bitiruvchi bu fanlardan muayyan ma'noda maxsus tayyorgarlikdan o'tgan va umumkasbiy malakaga ega. Buni bitiruvchining mazkur fanlar bo'yicha amaliy,

ma'ruza, seminar va mustaqil ishlar bo'yicha chiqishlari, ularda faol qatnashish va doimo ijobiy baho olganliklari bilan tasdiqlash mumkin.

Bitiruvchi talabaning mustaqil ishni bajarishga layoqati, maxsus adabiyotlardan foydalanish qobiliyati va shaxsiy xususiyatlari:

Xudayberganova Muxayyo Baxrom qizi "Tarjimada tabu va evfemizmlar" mavzusi ilmiy rahbar tavsiyasi bilan kafedra yig'ilishi tomonidan ma'qullangan. Kafedra yig'ilishida ish bo'yicha dastlabki rejalar tuzilgan va tegishli ko'rsatmalar berilgan. Qolgan ishlarni talabaning o'zi mustaqil bajarib kelgan. U avvalo tabu va evfemizmlar tushunchalarini chuqur o'rgandi, tabu va evfemizmlar tarjimada saqlanishi masalasini keng yoritib bera oldi. Mavzu bo'yicha bir qancha adabiyot yig'di va ulardan sarmazmun foydalana oldi. Lug'atlar ustida ishladi. Tabu va evfemizmlarning kartatekasini qildi. Natijada ishda tabu va evfemizmlarning chuqur tarjima tahlili keltirildi. Rahbar tomonidan zaruriy ko'rsatmalar o'z vaqtida ko'rsatib borildi.

Bitiruv malakaviy ishning ijobiy tomonlari: Talaba tadqiq qilinayotgan mavzu bo'yicha ayrim yangi fikr mulohazalarni ilmiy jamoatchilik e'tiboriga havola qilgan. Bunda u tabu va evfemizmlarning o'rganilishi, tasnifi borasida yetarli darajada nazariy ma'lumotlarni bera olgan. Tabu va evfemizmlarning ikki tildagi tarjima imkoniyatlarini qiyosiy planda o'rgangan. Jumladan, tabu va evfemizmlar orqali nafaqat shakl va mazmun yoki ma'no, voqeaning qaysi millat doirasida kechayotganligini anglash mumkinligi ishning yangiliklaridandir.

Bitiruv malakaviy ishga qo'yilgan talablarning bajarilishi darajasi:

Ushbu ish bitiruv malakaviy ishlarga qo'yiladigan barcha talablarga to'g'ri keladi. Men ishni yakunlangan deb hisoblayman va uni bimalol himoyaga tavsiya qilaman.

Bitiruv malakaviy ish rahbari:

f.f.n., dots. Z.A.Jumaniyozov

(f.i.sh.)

2015 yil «___» _____

**Urganch davlat universiteti Chet tillari fakulteti filologiya va tillarni o'qitish
(ingliz tili) ta'lim yo'nalishi**

**4-bosqich talabasi Xudayberganova Muxayyo Baxrom qizining “Tarjimada
tabu va evfemizmlar” mavzuidagi bitiruv malakaviy ishiga**

T A Q R I Z

Malakaviy ish mavzusi: “Tarjimada tabu va evfemizmlar”

Malakaviy ishning hajmi so'zdan iborat

Tushuntirish qismi varaqlar soni: 49 sahifadan iborat

Bitiruv malakaviy ishning «Kirish» qismida va ilova qilingan materiallarning tarkibi va bajarilish sifati: Bitiruv malakaviy ish kirish, ikki bob, xulosa va adabiyotlar ro'yxatidan iborat bo'lib, ishning kirish qismida mavzuning dolzarbligi, maqsad va vazifalari, o'rganilish darajasi va yangiligi, metod va metodologiyasi, tadqiqot ob'ekti haqida ma'lumot berilgan. Ish badiiy tasvir vositalari hisoblangan tabu va evfemizmlar, ularning kelib chiqishi, nazariy asoslari, tasnifi, tarjima imkoniyatlarini yoritishga qaratilgan. Mavzu bo'yicha maqsad va vazifa aniq belgilab olingan va buni uddasidan chiqilgan.

Malakaviy ishda ilmiy manbalar. Fan-texnika innovatsiya yutuqlari natijalaridan foydalanilganligi: Bitiruv malakaviy ishda tabu va evfemizmlarning tarjimada qayta tiklash muammolari, tarjima talqini va uning tarjima yutuqlariga doir O'zbekistonda va horijda nashr qilingan ilmiy va nazariy adabiyotlaridan keng foydalanilgan. Ishning tadqiqot manbasi sifatida esa E.Hemingueyning “Alvido qurol” asari va uning inglizcha asliyatini olingan. Ishda o'zbek, Ingliz, rus olimlarining tabu va evfemizmlar tarjimasi bo'yicha qilgan ishlari hamda internet materiallaridan ham keng foydalanilgan.

Bitiruv malakaviy ishning ilmiy-uslubiy jihatdan asoslanganligi: Bu mavzu tarjimashunoslikning “Tarjima nazariyasi va amaliyoti” fanida o'rganiladi. Bitiruvchi bu fan yuzasidan yettinchi va sakkizinchi semestrlarda saboq olgan. Bu

unga bitiruv malakaviy ishning mazmun-mohiyatin to'la tushunishga yordam bergan. Ishda mavzu yuzasidan qilingan yangiliklar qatorini yanada to'ldirishga harakat qilingan. Mavzu va unda ko'rilgan masalalar tarjimashunoslik sohasidagi o'rganilishi kerak bo'lgan muhim muammolardan hisoblanadi. Tadqiqot ishida keltirilgan misollardan tarjima amliyyotida yoki mazkur fanning mustaqil ta'lim mashg'ulotlarida fan dasturidan kelib chiqqan holda asosiy yoki yordamchi manba sifatida foydalanish mumkin.

Bitiruv malakaviy ishning ijobiy tomonlari. Berilgan tavsiyalarni ishlab chiqarishda va ta'lim-tarbiya jarayonida foydalanish imkoniyatlari: Ushbu "Tarjimada tabu va evfemizmlar" mavzusi yuzasidan bir qancha adabiyotshunos va tarjimashunoslarning ilmiy ishlari mavjud bo'lib, tadqiqotchi bundan unumli foydalanganligi seziladi. Tadqiqotchi mazkur mavzuni bitta asar asosida monografik planda o'rgangan. Tarjimada tabu va evfemizmlar tarjima tasnifini yaratishga, tarjimada yusaga keladigan muammolarni tarjima qonuniyatlari asosida tahlil qilishga harakat qilgan va buni uddasidan chiqa olgan. Tadqiqot ishining mazmuni tarjimada tabu va evfemizmlarni, hususan ularning tarjima imkoniyatlarini chuqurroq o'rganmoqchi bo'lgan talaba va tadqiqotchilar uchun yordamchi manba vazifasini o'tashi mumkin. Ish sodda va tushunarli tilda bayon etilgan bo'lib, unda yorqin misollar tahlilga tortilgan.

Bitiruv malakaviy ishidagi kamchiliklar: Xudayberganova Muxayyo Baxrom qizining "Tarjimada tabu va evfemizmlar" mavzuidagi bitiruv malakaviy ishida ba'zi kamchiliklar uchraydi. Jumladan, ishning ilmiylik jihatdan sayozligi seziladi. Tadqiqotchi talabaning mavzu yuzasidan shaxsiy ilmiy fikrlari, mulohaza va yodoshuvlari nisbatan olganda kam va sayoz. Bundan tashqari imloviy va ishora xatolar ham uchraydi. Yuqorida qayd qilingan kamchiliklarni himoyagacha to'g'irlash mumkin, qolaversa ular ishning ilmiy va amaliy qimmatiga rahna sola olmaydi. Men mazkur ishni himoyaga tavsiya qilish mumkin deb hisoblayman.

Taqrizchi:

O'zMU dotsenti J.Djumaboyeva

2015 yil «_____» _____

Urganch davlat universiteti Chet tillari fakulteti ingliz tili ta'lim yo'nalishining bitiruvchisi Xudayberganova Muhayyoning «Taboo and euphemisms in translation» mavzusida bajarilgan bitiruv malakaviy ishi DAK ning «_____» 2015 yil «_____» dagi majlisida himoya qilinadi.

Davlat attestatsiya komissiyasi bitiruv malakaviy ishga quyidagi o'zlashtirish ko'rsatkichlarini belgilaydi.

№	Baholanadigan bo'limlar	Eng yuqori ko'rsatkich ball hisobida	Komissiya belgilagan foiz
1	BMI ning "Kirish" qismida mavzuning dolzarbligi, maqsad va vazifalarning yoritilishi	10	
2	Ishning asosiy (tushuntirish) qismining Nizom talablariga mos xolda bajarilishi	35	
3	"Xulosa" qismida ilmiy-nazariy va amaliy tavsiyalarning mavjudligi	10	
4	Ishni bajarishda mavzuga oid manbaalarning tahlili. Chet el adabiyotlaridan va internet materiallaridan foydalanish	10	
5	Ishni bajarishda grammatika qoidalariga amal qilinganligi	10	
6	Himoyaga ish mazmunini bayon qila bilganligi. Savollarga berilgan javoblar darajasi	15	
7	BMI mavzusi bo'yicha ilmiy-nazariy seminarlar va	10	

	konferentsiyalarda ma'ruza (axborot) bilan ishtiroki, maqola (tezis) nashr qilinganligi		
Jami:			

Davlat attestatsiya komissiyasi majlisining qarori:

1. _____

mavzusida bajargan bitiruv malakaviy ish uchun _____ lik o'zlashtirish
ko'rsatkichi belgilanish va «_____» deb baholansin.

2. _____

DAK raisi: _____

A'zolari: _____

2015 yil «_____» _____

Urganch davlat universiteti Chet tillari fakulteti ingliz tili kafedrası

Bitiruv malakaviy ish _____sonli tartib raqam bilan qayd qilindi.

Bitiruv malakaviy ishni bajaruvchining ismi-sharifi: Xudayberganova Muhayyo
Baxrom qizi

Bitiruv malakaviy ishning mavzusi: Taboo and euphemisms in translation

Ilmiy rahbar (maslahatchi) ning ismi-sharifi: Jumaniyozov Zohid Ataboyevich

Bitiruv malakaviy ish kafedraning 2014 yil «_____»_____da o'tkazilgan
majlisi qaroriga muvofiq DAK majlisida himoya qildi.

Bitiruv malakaviy ishga taqrizchi qilib UzMU dotsenti J. Djumaboyeva tayinlandi.

Kafedra mudiri: G.Yu.Rahimova

Kafedraning bitiruv malakaviy ishni DAK majlisida himoya qilish bo'yicha
tavsiyasiga roziman.

Fakultet dekani: **dots. Z.A.Jumaniyozov**

“TASDIQLAYMAN”

fakultet dekani

dots.Jumaniyozov Z.A

“ ____ ” _____ 2015 y.

BITIRUV MALAKAVIY ISH BO'YICHA TOPSHIRIQ

Talaba: Xudayberganova Muhayyo Baxrom qiziga

1. **Ishning mavzusi:** Taboo and euphemisms in translation

« ____ » _____ 2015 yil universitet rektorining _____ sonli buyrug'i bilan tasdiqlangan.

2. **Ishni topshirish muddati:** “ ____ ” _____ 2015 y.

3. **Mavzu bo'yicha dastlabki ma'lumotlar beruvchi adabiyotlar ro'yxati:**

a) Crystal, D. An encyclopedic Dictionary of Language and languages. Oxford: Blackwell Publishers. 1992.

b) Galperin. I. R. Stylistics. Moscow. “ Higher School”. 1977.

c) Ismatullayev N. Hozirgi o'zbek tilida efemizmlar. Nomzodlik dissertatsiyasi. Toshkent. 1963. .

d) Nida, E. "Principles of Correspondence." In Venuti, L. The Translation Studies Reader. London: Routledge. 1964 27.

e) Omonturdiyev A. O'zbek nutqining evfemik asoslari. Toshkent. 1997

4. **Ishning maqsadi:** Tabu va evfemizmlarni dastlabki kompleks planda o'rnanish

5. **Maslahatchilar:** Kafedra mudiri G.Yu.Rahimova, ilmiy rahbar

Z.A.Jumaniyozov

Bo'limlar	Maslahatchi	Imzo, sana

	F.I.SH.	Topshiriq berdi	Topshiriq qabul qildi
Reja	Jumaniyozov Z.A.	24.12.2014	
Kirish	Saparbayeva.G.M.	21.01.2014	
I Bob	Jumaniyozov Z.A.	11.02.2013	
II Bob	Jumaniyozov Z.A.	25.02.2013	
Xulosa	Jumaniyozov Z.A.	18.03.2013	
Adabiyotlar	Saparbayeva.G.M	08.04.2013	

6.Ilmiy rahbar: Z.A.Jumaniyozov

(imzo)

7.BMI bajaruvchi talaba: M.B.Xudayberganova

(imzo)

8.Kafedra mudiri: G.Yu.Rahimova

(imzo)