

About the Euphemism of Uzbek Folk Proverbs

SIROJIDDIN E. TURDIMUURODOV
Termiz State University, Uzbekistan

ABSTRACT

The commonality of language and culture is clearly manifested in the expression of its speech etiquette and moral standards through the euphemism of proverbs. This article comments on the euphemistic features of some Uzbek proverbs.

Keywords: Language, culture, proverb, euphemism, Uzbek folk proverbs, speech culture, euphemism.

INTRODUCTION

Uzbek folk proverbs with their euphemistic features are an important language unit in terms of language and culture, language and communication relationship, and ensuring speech culture.

In traditional scientific approaches, proverbs have been studied mainly within the scope of folk creativity. It was mainly treated as a folklore genre. Although in linguistics proverbs are recognized as linguistic phenomena as stable units, their linguistic essence cannot be sufficiently evaluated. In our science, as a linguistic unit, only some of its syntactic features are analyzed [4.50]. From this it can be said that folk proverbs are involved in linguistic analysis with the emergence of new paradigms of linguistics. In particular, his pragmatic analyzes provide valuable information for linguistics, especially euphemism. Our observations show not only the issue of euphemism of proverbs, but also the existence of certain semantic differences within the range of their meanings, that is, the phenomenon of gradation. For example, it is possible to observe the strengthening of the content depending on the

meaning of a proverb, the situation of the speech, the goal and task of the speaker, and the interaction of the communicants. And they serve to express similar meanings.

THE MAIN FINDINGS AND RESULTS

A proverb, which is one of the complex units of the language, is distinguished from other phraseological units by its specific characteristics. It would not be a mistake to say that it is difficult to find semantic diversity, the presence of units that clearly express national culture, stylistic coloring and linguo-didactic features in other language units, just like in proverbs.

Proverbs became a special object of research in Uzbek linguistics, mainly from the second half of the XX century [1.284] and since the same period, special attention has been paid to the study of the spiritual and stylistic features of folk proverbs in the studies of the language and style of the works of Uzbek writers and poets, and significant progress has been made in this regard until now.

The fact that the Uzbek language is rich in proverbs on various topics has been emphasized in the works of several linguists and literary scholars such as Professor O. Yusupov [13.38]. Collections of Uzbek proverbs of different nature and size (N. Ostroumov (1895), B. Rahmonov (1924), Sh. Joraev (1926), H. Zarifov (1939, 1947), B. Karimov (1939), Sh. Rizaev, O'. Azimov, O'. Kholmatov (1941), M. Afzalov, S. Ibrohimov, S. Khudoyberganov (1958, 1960, 1965, 1978), R. Jumaniyozov (1964, 1967, 1970)), E. Siddikov (1976, 1986), B. Sarimsokov, I. Hakkulov, A. Musoqulov, R. Zarifov (1978), B. Sarimsokov, A. Musokulov, M. Madrahimova (1981, 1984), Sh. Shomaksudov, Sh. Shorahmedov (1987, 1990, 2001), T. Mirzaev, B. Sarimsakov, A. Musoqulov (1989) and others) carried out certain works. We should also highlight the candidacy of R. Rasulov and doctoral dissertations typologically conducted by P. Bakirov [4.50].

We often come across various proverbs in the speech of the Uzbek people, and every time we feel the unrepeatability of their meaning. In the updated edition of the collection "Uzbek folk proverbs" [5.496] published in 2005 by linguists T. Mirzaev, A.

Musoqulov and B. Sarimsakov, proverbs in the Uzbek language are divided into hundreds of topics. This collection contains about 10,000 proverbs on the following topics: *good and bad, hard work and lack of work, wisdom and ignorance, family and neighborliness, prudence and imprudence, care and carelessness, value and worthlessness*, many proverbs are quoted on many topics, among these topics, there are many proverbs about *pride and glory*. The topic of *good and bad*, which covers a large number of proverbs in terms of quantity, unites many proverbs not only in the Uzbek language, but also in other languages.

A proverb is a complex language unit in the form of a sentence with a complete meaning that embodies the life experiences and skills of people, their attitude to society, mental state, ethical and aesthetic feelings, positive and negative qualities. Proverbs have been polished among the people for centuries and become a concise and simple poetic form. Dialectic unity of content and form, rhyming in many cases, sometimes polysemy, rich in figurative meaning are typical for proverbs. Every nation accumulates a great deal of life experience over the centuries, and passes this experience on to future generations through various means. Proverbs are our precious spiritual heritage.

The proverb is defined in different ways. For example, in the National Encyclopedia of Uzbekistan, the proverb is defined as follows: “Proverb is a genre of folk art; a short and succinct, figurative, grammatically and logically complete wise phrase, a sentence with a deep meaning” [6.123]. This definition is important for all of us.

“Prose speech is the main source that shows the artistic and aesthetic scope of folk proverbs” [7.123]. Prof. who conducted deep researches within the framework of linguistic analysis of the charm of artistic speech B. Umurkulov expresses this opinion. From this, it can be said that the “address” of the articles is the folk speech, and when this speech is transferred to prose, it has the opportunity to perform a real artistic and aesthetic task. In his dissertation entitled “Euphemization of folk proverbs in the Uzbek linguistic and cultural environment”, Sh. Qalandarov emphasized the effective use of euphemistic proverbs in the prose works of the writer A. Qahhor, and we can see that he analyzed many proverbs

[8.71-91]. Of course, through proverbs, the author tries to convey a certain broad or rough content to the reader in a beautiful, beautiful and impressive form. This indicates the writer's attempt to show his euphemistic purpose through proverbs in the work. "Because the thought that can be understood from folk proverbs is often behind the text [7.123]. It can be said that there is a reference to the euphemistic nature of proverbs in the opinion of the linguist scientist B. Umurkulov given in the next link.

More softness of expression and greater possibility of impact are clearly visible in proverbs compared to other linguistic means. Therefore, proverbs attract more attention when it comes to euphemism and euphemistic content.

We witness that in the doctor's thesis of the linguist scientist A. Omonturdiyev, the task was "to determine the level of euphemism - migration of our proverbs, which first appeared in the speech of the herdsman and later became the property of the people" [9.8]. The linguist puts it as an urgent task to determine the euphemism level of the proverbs, which are widely used in our speech and originally appeared in connection with the life and work of cattle herders. Although linguist proverbs, sayings, aphorisms, riddles, and curses are separate phenomena, some of them are euphemistic. "*Bir uyda necha jonsan, bir-biringga mehmonsan*", as well as "*Umr qisqa, o'lim tez yetib keladi*", the thought is euphemistically expressed through the euphemistic sayings, "*Umr – misoli daryo*", instead of the concept of tycoon, "*O'roqda yo'q, mashoqda yo'q –xirmonda hozir*" emphasizes [9.61].

According to A. Omonturdiyev, most of the proverbs used in the speech of cattle breeders have a euphemistic function. For example, in the speech of pastoralists, proverbs are used as euphemistic means to express the processes related to cattle breeding. Let's say that the process of milking is also euphemized. The use of the euphemisms *tungilibdi*, *ko'zikibdi*, *qaytibdi* for animals that have changed their condition due to certain reasons, "*behudlashib*", did not give milk or did not milk as intended, *Tusi bordan tungullama*, *tusi yo'qqa ungillama* proverb is used to euphemize this process and similar situations. *Tuya sog'dim iymadi*, *peshonamga siymadi (sig'madi)* in this

euphemistic proverb, there is a concept that the baby has died, and now the mother does not give milk. *Qo'zichoq onasi ko'zidan pana bo'lsa, sovliq iymaydi* (does not give milk) – (T.M., “Oydinda yurgan odamlar”, 289-p.) [9.110]. In addition, it can be said that euphemistic character priority is understood in proverbs used in all fields, not only cattle breeders.

It is known, *shoxiga ursang, tanasiga zil ketadi* the proverb is used as a euphemistic expression in the form of “if you hurt someone, it will affect someone close to you”. Looking at those insulting Qultoy Yodgor: *Shoxiga urma, tanasiga zil ketadi*, said, (“Alpomish”). This is the euphemistic meaning of the proverb: “*Yodgorni urma, bu uning otasi Alpomishni urishing*”. Or “Togay Murad” in “Oydinda yurgan odamlar”, one of the suitors who came to the house of his brother Eson the butcher for Oymomo (orphan girl) (he is familiar with Eson the butcher) suddenly after tea: A bird of happiness landed on your sister's head, don't let her fly away (*yaxshi kuyov yoki er topildi, singlingni ber tushunchasining evfemik ifodasi*) Eson the butcher responds appropriately with the euphemistic saying, “*Aslini bilmay so'z demaslar, naslini bilmay qiz bermaslar*” [9.184]. There are so many proverbs that perform a euphemistic function in conversations on various topics, in debates, in colloquial speech, and it can be said that these are indispensable, unique national symbols of the Uzbek language.

From the point of view of expressing euphemistic content, proverbs have a special place among other figurative stable compounds [10.25-27]. The euphemistic nature of proverbs is also clearly visible in the description given to it: “a concise, figurative, full-meaning and wise phrase, sentence, usually created by the people on the basis of life experience, with the content of admonition” [11.91]. The *figurative* word in the comment is a clear proof of our opinion. Images in proverbs serve to indirectly describe a person based on various signs. These images are primarily responsible for euphemism. Symbols in proverbs serve as expressions of human qualities. For example, a lion is brave; camel patience; the donkey and the ox are foolishness and imprudence; wolf bloodthirstiness; mouse, rat, grasshopper, sparrow gratuitousness; ant

industriousness; frog boasting; eagle, falcon, hawk; flower girl, melon, wheat, apple is a good person; pumpkin, tarak, barley, blackberry, and blackcurrant are symbols of bad people [12.10]. Symbols rise to the level of metaphor. As a result, the level of euphemism of proverbs also increases. As a single example, let's take the discourse between Farmonbibi and his bride in the novel "Kelinlar qo'zg'oloni" by writer Said Ahmed. The bride begins each sentence with a proverb and ends with a proverb. In order to convey the meaning of "I need money", "bir tovuqqa ham don kerak, ham suv kerak", "qudalarga tog'ora jo'natish kerak", which has little negative impact on the addressee, "bor tovog'im, kel tovog'im" proverbs "covers". He expresses the idea in a proverb.

Proverbs used in euphemistic function in artistic speech are distinguished by their characteristic of the speech of the author or characters. Proverbs characteristic of the author's speeches are subordinated to the purpose of expressing the thought in a gentle, impressive and figurative way: *Sotiboldining xotini og'rib qoldi. Sotiboldi kasalni o'qitdi – bo'lmadi, tabibga ko'rsatdi. Tabib qon oldi. Betobning ko'zi tinib, boshi aylanadigan bo'lib qoldi. Baxshi o'qidi. Allaqanday bir xotin kelib tolning xipchini bilan savaladi, tovuq so'yib qonladi... Bularnig hammasi, albatta, pul bilan bo'ladi. Bunday vaqtlarda yo'g'on cho'ziladi, ingichka uziladi* (A.Qahhor). Adib assigned the meaning of "if someone in the family becomes seriously ill, the rich will become poor, the poor will be devastated" by the proverb used in its place. The writer's desire to avoid the "naked" expression of reality prompted him to use the proverbial euphemistic tool in the narrative [8.73].

We can find many proverbs used for this purpose in folk language and fiction. For example, *dehqon ishi bilan ovora, sichqon teshigi bilan* (gratuitous), *Non pishguncha kulcha kuyadi* (the bad consequences of trying to overtake someone older than you in an inappropriate situation), *devorning sichqoni bor, sichqonning qulog'i* (a reference to a stingy person).

The question of relation of euphemism to antonymy, homonymy, synonymy and polysemy also attracts attention. Because it is necessary for a euphemyologist to study some

aspects of polysemy or synonymy or synonymous lines, their stylistic features [14.22]. In addition to this opinion, it should be said that another feature of euphemisms is its leveling and the analysis of the subtle meaning edges between them, the determination of the features of exactness and difference in the places of use is important in showing the progress of euphemology in the future. Because there are certain subtleties between euphemistic synonyms, that is, they are also used with the phenomenon of gradation, which is also relevant to identify.

Proverbs have a generality. For this reason, its application for special cases, the speaker's not directly expressing his opinion, but using a proverb, creates euphemism. Also, proverbs determine the level of communication etiquette. It should be noted that more softness of expression and the possibility of more impact are reflected in proverbs in comparison to other linguistic means. Therefore, it is natural that proverbs attract more attention when it comes to euphemism and euphemistic content.

A proverb can sometimes express an idea realized in an entire artistic text. In this case, it acts as the "cream" of the text. This is especially evident when the proverb is used as an epigraph. As an example, we can take the proverb "*Osmon yiroq, yer qattiq*", which was taken as an epigraph for the story "Bemor" by A. Qahhor. This proverbial euphemism is used to express the opinion that "a poor person is helpless" in artistic paints. Heaven is a euphemistic expression for God. He is far from a helpless poor man. There is no help for the poor, neither from God nor from mother earth. The writer chose a proverb suitable for his artistic intention and gave it the cream of the thoughts in the text. The material used in the text "*Yo'g'on cho'ziladi, ingichka uziladi*" was shown as a reinforcement of this proverb. A number of euphemistic devices are used in the story. Here are some of them: 1) Sotiboldi's wife *og'rib qoldi* ("fell ill"), 2) At such times, *yo'g'on cho'ziladi, ingichka uziladi* ("you spend all you have"), 3) *Bemor og'irlashdi* ("disease, the pain increased"). Since the proverb is the "cream" of the text, as a euphemism, it organizes the meanings

of all euphemistic devices used in the text, as the main artistic core, it gathers them in one point [8.102].

In fact, the proverbs, which are considered to be a part of our speech in demonstrating the nationality of the Uzbek people, have a special place not only in artistic speech, but also in colloquial speech. The following proverbs, which are often used in everyday life, are actually euphemistic. We can observe the richness of euphemistic content in the following articles, which are used from the point of view of our people's tantiality, mutual respect, mutual cultural discourse, far-sightedness, and broad observation. For example: *otning o'limi - itning bayrami*. Ko'chim of this: Selfish individuals who fight only for their own benefit; *Ikki qo'chqorning boshi bir qozonda qaynamas*. Ko'chim of this: disagreement, fighting for the world, intolerance; *Echkining o'lgisi kelsa, qassobga teginar* (o'ynashar). Ko'chim of this: not walking properly, not being able to control oneself, not knowing what to do; *Kambag'alni tuyaning ustida it qopibdi*. Ko'chim of this: bad luck, unexpected misfortune; *Itning keyingi oyog'i*. Ko'chim of this: disreputable; *Buzoqning yugurgani somonxonagacha*. Ko'chim of this: a person who can't do anything, a person without opportunities; *G'unojin ko'zini suzmasa, buqa ipini uzmaydi*. Ko'chim of this: Applause comes out of two hands; *Arslon izidan, yigit so'zidan qaytmas*. Ko'chim of this: failure to keep a promise - negligence, failure.

CONCLUSION

So, as it is understood, the euphemism of many proverbs like the above is of special importance in our language and speech in balancing the interactions between people through proverbs and in improving the speech situation.

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SIROJIDDIN E. TURDIMURODOV

ASSOCIATE PROFESSOR,

TERMIZ STATE UNIVERSITY,

TERMIZ, UZBEKISTAN

E-MAIL: <TURDIMURODOVS@TERSU.UZ>