

EUPHEMIZED PROVERBS AND SAYINGS AS THE OBJECT OF LINGUOCULTUROLOGY

Yusupova Muntoza Baxtiyor qizi

Doctoral student of Fergana State University

Annotation - In the process of intercultural communication, misunderstandings may arise between different nationalities. In the dialogue between speakers of two different languages, the uniqueness of the language of these nations can cause certain difficulties in understanding each other. There are common and special features in the language of any nation. Common features cannot be an obstacle to understand each other in communication between representatives of different nationalities. But special features can cause various problems in understanding the essence of the conversation in the process of intercultural communication. Distinctive aspects of nations that reflect traditions, customs, lifestyle, non-verbal actions, national world picture, and national culture are included in the special features.

Key words: proverb, sayings, linguistics, culture, communication, language, paremiological, taboo, theories, concept, cultural codes, traditions.

INTRODUCTION

Representatives of different languages describe the world in different ways, representatives of each language communicate through their own special world. Language and national culture are closely related. Language is the weapon of the nation, the basis of culture. Language and intercultural relations can be defined as whole and part relations. Language is defined as a component of culture, at the same time. Language is part of culture, but culture is also part of language. Therefore, culture and language cannot be interpreted separately, as they intertwined. Language and culture are interpreted in terms of different semiotic systems in the modern

direction of linguistics of the present time – linguistic and cultural studies. Culture refers to a person's worldview. In paremiological world picture, the thinking, way of thinking, national spirituality, culture, traditions, customs, and lifestyle of the representative of each nation are manifested through the units of paremia. Paremiological worldview can also be interpreted as a part of national worldview. In the diachronic approach to the study of paremias, the stages of people's history and historical development are highlighted. Since proverbs and sayings are examples of folk creativity, they are created in different situations, and the diachronic approach reveals exactly these features.

The figurative meaning of proverbs and sayings and their expression through symbols are distinguished by their national aspects. The uniqueness of the way of life, customs, traditions, and history of different nations causes the same denotation in proverbs and sayings to appear in different ways. Exactly the characteristics of a nation are defined by lacunar units. That is, the phenomenon expressed in one language does not appear in the second language, this concept may not exist in the language at all.

LITERATURE ANALYSIS AND METHODS

According to O.G.Prokhvachyova, the language contains the national character, the unique national characteristics of the people [6]. The language is directly related to the definition of the nation. Any language reflects the perception and conceptualization of the world. Conceptualization of existence in the language in some cases is universal, that is, it is distinguished by its generality, or it is distinguished by its national specificity. According to K.Sinha, language is the entrance to any culture [15]. The concept of "culture" has been interpreted by various scientists and researchers, but I.Yu.Markovina [4], Ye.V.Taylor [16] define culture as customs, traditions, laws and regulations related to a nation, interpret it as a complex system covering spiritual aspects, modern linguists reject this interpretation. In the middle of the 20th century, Kryober and Kluckhon analyzed

164 interpretations of the concept of "culture". According to R.A.Khajokova and Ye.A.Khajokova, communication ensures communication between people [10]. Colorfulness, hidden meaning, softening of thought in communication are manifested through paremiological units.

In Uzbek linguistics, N.A.Khoshimova also recommends separating these concepts [11]. Based on the opinion of M.A. Bradys, we can also recommend to separate and study one more type of world view, that is, paremiological world view. Researchers such as N.V.Tereshenko, O.S.Denisova, B.Al-Azam, J.Hei-Long have paid attention to the linguistic and cultural support of euphemization and their conceptualization in different cultures [9].

In the linguistic and cultural study of the state of euphemization in proverbs and sayings, the national characteristics of a certain society, community, and nation are revealed. According to V.A.Maslova, linguistic means of transmitting linguistic and cultural information can be studied in the field of linguistic and cultural studies[5]. V.N.Telia defined the concept of linguistic means that carry linguistic and cultural information, that linguistic and cultural information is embodied in the denotative aspect in the meaning of linguistic means, and that linguistic and cultural information is reflected in the connotative aspect in linguistic units [8]. In other words, linguistic means that carry linguistic and cultural information are considered as the means that provide information about the realities of a certain society, people's customs, cultural-historical traditions, worldview[9]. Of course, in the study of the phenomenon of euphemization, it is important to pay special attention to the linguistic and cultural aspect, because euphemisms are used to replace the existing concept or understanding. But the concepts are not the same in every culture.

In the article the comparative-contrastive method was used in the study of linguocultural properties of the language signs and features.

RESULTS AND DISCUSSIONS

In today's linguistics, we are mistaken if we express symbols only as part of linguistic units such as metaphor or metonymy. Symbols are manifested in the

knowledge accumulated by the people over the centuries and in their pragmatic application based on the world picture. Metaphors express figurative meaning. Symbols are often characterized by national characteristics. In language, symbols are represented by words and phrases. Certain elements in proverbs and sayings become symbols [12]. According to V.N.Telia, there is a connection between symbols and metaphors, i.e., if a metaphor expresses similarity based on the common themes of two denotations and conveys them in a figurative sense, then symbols ensure that one name can be exchanged not only figuratively, but also logically[8]. We will study the state of euphemization metaphorically and rationally through semiotic and linguistic approaches to the study of proverbs and sayings. That is, we will consider what kind of cultural codes the euphemization in the units of proverbs are activated and what figurative meaning it means.

In most cases, animals in proverbs symbolically show human characteristics. For example, in the Uzbek people, "the lion is the symbol of the brave heroes, the camel is for the lords of the country, a donkey and an ox - to the ignorant, reckless, lazy people; sheep - to people with a meek nature, as well as to the oppressed; colt, goat – for children; “dog” – to people who are greedy and have bad habits; wolf – bloodthirsty, oppressors; fox – to cunning, hypocrites; rabbit – to cowards; “deer” - alert, intelligent, entrepreneurs; mice, rats, sparrows, grasshoppers – free-eaters and lazy people; ant - to workers; frog - to uninteresting, boasters; eagle, falcon, hawk – brave, bold, courageous, agile people; crow, raven – to stubborn, dark-minded people; flowers – mostly to girls; melon, wheat, apples – to good people; pumpkin, barley, blackberry – bad people" [13].

In English proverbs, animals such as horse, dog, cat, pig, rooster, chicken, and wolf describe the character of people in different ways. The dog represents the loyalty of people, at the same time, the concept of hostility, the expression of old age. A pig represents ignorance. In English, the rooster is a symbol of pride.

If concepts are given in a figurative sense and transmitted through symbols, they are studied within the framework of the science of semiotics, while cultural

codes are the research object of the science of linguistics and culture. While thinking about cultural codes, it should be noted that the concept of “lingvocultureme” also exists. The concept of cultural codification is related to the concept of lingvocultureme. V.V.Vorobyov interprets lingvocultureme as a dialectical combination of linguistic and extralinguistic content[1]. For example, for the English people, the dog represents old age in a figurative sense, but for the Uzbek people, it shows bad qualities. Therefore, we can say that the concepts of cultural code and lingvocultureme are connected with each other. The historical code is related to historical events, historical heroes, and historical periods in the Uzbek and British nations. At the same time, the pressure on these two peoples by other peoples and the description of the times of war are also included in proverbs and sayings.

For example, “Bo‘ji keldi bo‘ji keldi, Chingiz bilan Jo‘ji keldi” (the fright came, the horror came, Genghis and Djuchi came) from the thematic group "Fear", the proverbs about the time when the Mongol Khan Genghis and his son Djuchi attacks represents the oppression of the people of Central Asia, the strong fear of the people is reflected in this proverb. In this proverb, along with the historical code, the anthroponymic code is also activated, because Genghis and Djuchi are the names of the Mongol invaders. It should be noted that in most cases proverbs and sayings are activated not only by one cultural code, but by several cultural codes. In this way, the uniqueness of the "view of the paremiological world" is revealed in both languages.

The next proverb activated by the historical code belongs to the thematic group expressing the concept of "getting confused": “The cowl does not make the monk.” In earlier times, monks' outerwear was hooded. A person in hiding could wear monks' clothes, put a hood over his head, and walk in society without being known. This situation is also mentioned in a number of historical novels. We think that this proverb can be said to be one of the euphemistic proverbs, because it often expresses the bad person as "we thought he was good". V.N.Telia emphasized that the cultural connotation is the basis of linguistic and cultural researches. In cultural

categories, cultural connotation is "the interpretation of the denotative or figurative aspect of meaning"[8]. L.M. Shteyngart interprets the emergence of connotative meanings of words as a cultural-national process. The concept of cultural connotation is the social, emotional, figurative position of a language sign for a certain linguistic and cultural society [14].

Here, it is worth noting that the activation of euphemization in proverbs and sayings during the communication process, based on several functions, shows that the speaker has different goals in mind in the speech act. We have also come across many examples of cultural codes in proverbs and sayings being used by means of various symbols to hide forbidden things, unpleasant situations or situations.

CONCLUSION

The study of language is directly related to the study of culture. Within the framework of the national culture, the customs, traditions, laws and regulations of the people formed over the centuries, the national world picture is embodied in the language and conveyed through linguistic units. Studying proverbs and sayings is equal to studying the cultural heritage of the people. A special paremiological world picture is formed in national thinking, which is directly related to the linguistic and national world pictures. In the study of euphemisms in proverbs and sayings based on different approaches, their inner essence, features related to the process of euphemization in English and Uzbek languages are described. Researching euphemized proverbs and sayings from a linguistic and cultural point of view creates a basis for revealing the unique characteristics of national languages.

The process of euphemization in proverbs and sayings is related to the mentality of the nation, and the figurative transfer of various objects, things, situations and circumstances creates a certain system of symbols and signs in the language. In this, the concept of "cultural code" is manifested in the combination of linguistics and semiotics. The difference between the concept of "cultural code" in English and Uzbek languages is manifested through the euphemization of proverbs

and sayings. In the process of euphemizing proverbs and sayings, the concept of "cultural code" is divided into different groups and combines zoomorphic, somatic, biomorphic, gastronomic, animic, object, religious, mythological, historical codes. "Cultural codes" are analyzed based on thematic groups of euphemized proverbs and sayings. The situation, object or person found in any thematic group activates the process of coding through symbols and shows the figurative thinking of the English and Uzbek peoples.

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