

**LINGUISTIC FEATURES OF UZBEK FOLK EUPHEMISTIC PROVERBS IN
ENHANCING EMOTIONAL EXPRESSIVENESS****Sirojiddin Turdimurodov**

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Annotation

Euphemistic proverbs in literary texts play an important role as a means of enhancing emotional expressiveness. The article analyzes specific euphemistic proverbs in the Uzbek language.

Keywords

Uzbek language, euphemism, literary text, euphemistic proverb, euphemistic meaning, proverb, mild expression, cultured speech.

Modern linguistics is focusing attention on how to incorporate national cultural and spiritual elements and transmit them to future generations. This is determined by an increased desire to understand the concept of culture as a unique expression of the unity between language and society. In this context, language emerges as a means of interpreting national culture and national mentality. In our country, the issue of harmonizing the concepts of language and national spirituality remains one of the serious matters consistently being advanced.

Fiction and folklore have been playing a significant role in shaping and elevating the national spiritual worldview. Therefore, studying the language of literary works is particularly important in uncovering the mechanisms of our national spirituality, developing it, and enhancing it.

In the development of linguistics, the issues of Uzbek literary works and their linguistic features have been and continue to be extensively studied from a linguistic perspective. The linguistic analysis and scientific examination of artistic speech, which began with the study of language and style issues, is now being widely investigated and elevated to the level of linguopoetic research. Overall, the increase in research on the relationship between language and culture, language and spirituality, and language and communication demonstrates the importance of studying the euphemistic nature of Uzbek folk proverbs that reflect these relationships.

In Uzbek linguistics, numerous studies have been conducted on the euphemistic use of language units. In this regard, one can mention the research, dictionaries, and monographs of N. Ismatullayev, A. Omonturdiyev, Kh. Qodirova, N. G'aybullayeva, D. Rustamova, S. Turdimurodov, and several other researchers.

In oral folk art, folk proverbs have been extensively studied from various perspectives. As a linguistic aspect, the typological scientific research carried out by R. Rasulov and P. Bakirov can be particularly highlighted in this field. In the development of our discipline, serious attention is also being paid to the characteristics of Uzbek folk proverbs in communicative contexts and their potential to express euphemistic meanings.

A proverb can sometimes take on the task of expressing an idea conveyed in an entire literary text. In such cases, it serves as the "essence" of the text. This is especially evident when a proverb is used as an epigraph. As an example, we can consider the proverb "*The sky*

is far, the earth is hard", used as an epigraph for A. Qahhor's story "The Patient." This proverb's euphemism is employed to artistically express the idea that "A poor person is helpless." Sky is a euphemistic expression for God, who is far from the helpless poor. For the poor, there is no assistance, neither from God nor from the earth. The writer selected a proverb that aligns with his artistic intention, giving it the status of the essence of the thoughts in the text. The saying "*The thick stretches, the thin breaks*", used in the text, acts as a reinforcement of this proverb. Various euphemistic devices are employed in the story. Here are some of them: 1) *The patient's condition worsened* (meaning "the illness, pain intensified"). As the proverb is the "*essence*" of the text, it unifies the meanings of all euphemistic devices used in the text as a euphemism, consolidating them into a single point as the main artistic core.

Euphemistic proverbs and units, as cultural markers and expressions of language, have the following features:

Firstly, language evolves alongside euphemistic culture. Euphemistic culture is formed to a certain extent in accordance with the past and current development of the language. There will never be a disconnect between them.

Secondly, euphemistic proverbs reflect the spiritual worldview and morality of a nation, while their speech reflects their spiritual image, and these aspects are inextricably linked.

Thirdly, euphemistic proverbs and expressions always reflect the vast potential of the national language while preserving culture and spirituality.

Therefore, it can be said that euphemistic expressions are an integral part of culture, a reflection of spiritual image, and an important means of representing the spiritual wealth of the history and present of native speakers. Linguists and sociolinguists acknowledge that language develops and progresses steadily over many years. Today, the view that language and culture are harmoniously intertwined is becoming increasingly widespread, with this relationship being seen as an interdependent whole. In this context, euphemistic proverbs, as linguocultural units, confirm our above thoughts from a linguistic perspective.

The speaker uses words and phrases of this nature, as well as proverbs, for various purposes in their speech, which, in turn, demonstrates the expressiveness, impact, and stylistic diversity of the speech. We know that proverbs express everything from the customs and national concepts of the people to their historical figures and famous characters. Sometimes proverbs can have different meanings in different contexts, as they are considered fixed units with figurative meaning, phrases, or phraseological units. The meaning of a proverb in context depends on the intention of the communicator, which helps to enrich the speech process and express thoughts indirectly rather than directly.

In addition to being specific to a particular nation, such euphemistic proverbs change their essence to a certain extent over time. This can be evidenced by the emergence of new euphemistic proverbs in the language or the acquisition of new meanings by existing ones.

The meanings of euphemistic proverbs are culturally specific national meanings. In all the following proverbs, these meanings are culturally specific national meanings. Let us provide examples of them.

| Euphemistic proverbs | Meanings that are inappropriate, awkward, rude, or coarse to say openly |
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| <i>Even if he dismounts, he doesn't get off the saddle.</i> | - An ambitious, glory-seeking, arrogant, ignorant, foolish person. |
| <i>A spotted cat has passed between them.</i> | - Deterioration of relationships, resentment, hostility. |
| <i>A white dog entered his</i> | - An extremely shameless, uncultured, |

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| <i>mouth and a black dog came out.</i> | loudmouthed person with a foul mouth. |
| <i>The poor man was bitten by a dog while on a camel.</i> | – Misfortune, unexpected calamity |
| <i>I milked a camel, but it didn't yield; it didn't fit my fate.</i> | - misfortune, loss - death. |
| <i>Beware of the goat that has seen the market.</i> | – A cunning, deceitful, shameless, faithless person is always dangerous. |

It is understood that through the formation of the above proverbs and their characteristics, one can recognize that qualities such as cowardice, baseness, incompetence, foolishness, and inhumanity are reflected in a symbolic, euphemistic manner. It should be noted that it is impossible to translate proverbs, phrases, and sayings into other languages exactly. This is because they are the spiritual wealth formed over the long history of a particular nation, and it is in them that national mentality and attitude towards reality are evident.

In Uzbek literary texts, creators try to show the closeness of their characters' speech to the people by effectively using euphemistic means in their works. They also aim to ensure a high degree of influence by acknowledging the moral qualities of the work's hero.

It should be noted that the power of influence and effectiveness of a work of art are determined by the vitality of its imagery, the novelty and clarity of its expressions, and the diversity of its artistic and descriptive means. Of course, only when the creators of a work of art use these purposefully according to their individual style and artistic-aesthetic intention will they achieve their true impressive power and artistic-aesthetic value.

Euphemistic proverbs and expressions found in the vernacular speech of people play an important role in enhancing the emotional expressiveness of literary texts, as well as serving as units that shape the speech culture of each nation.

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