

LINGUISTIC INTERPRETATION OF EUPHEMISMS USING FOLK PROVERBS

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Abstract: This article focuses on the linguistic and cultural significance of euphemisms used in folk proverbs and the etymology of their origin.

Keywords: ethnocultural values, folklore, language units, euphemistic features, euphemistic phenomena..



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Introduction

It is known that the study of language units, which are the main concepts of ethno-cultural values, from the euphemistic and linguocultural aspects remains one of the main problems of modern linguistics. One of the unique features of the language is the euphemistic use of language units. Euphemistic phenomena reflect the commonality of language and culture. This is inextricably linked with the emergence and growth of national-cultural characteristics of people. It is known that the study of language units, which are the main concepts of ethno-cultural values, from the euphemistic and linguocultural aspects remains one of the main problems of modern linguistics. One of the unique features of the language is the euphemistic use of language units. Euphemistic phenomena reflect the commonality of language and culture. This is inextricably linked with the emergence and growth of national-cultural characteristics of people. Despite the fact that the euphemistic use of language units is specially studied, the features of Uzbek folk proverbs in the communication environment, the study of their euphemistic expression possibilities are rarely studied today. Euphemisms are a unique presence in each language, which is determined by its non-linguistic features. Euphemisms have a content or lexical meaning in every language. But the fact that euphemism does not consist only of this meaning and that its essence is formed by a non-linguistic background shows that euphemistic phenomena are the truth specific to a certain language

Results and Discussion

Today, linguistics focuses on the problem of how national culture and spirituality are reflected in language units. This trend is related to the desire to see the concept of culture as a specific form of language and community integrity. According to this, language emerges as a means of expressing national culture, national mentality. Language is a component and tool of culture, it is a mental being, a manifestation of culture, and it expresses the special features of the national mentality. Proverbs, sayings, phrases, metaphors, symbols and metaphors preserved in the language are "summaries" and monuments of our past and present national culture. They indirectly represent reality, which is why

they are an invaluable national treasure. National identity is manifested in indirect expression. In traditional scientific approaches, proverbs remained mainly within the framework of the study of folklore. It was mainly treated as a folklore genre. Although in linguistics proverbs are recognized as a linguistic phenomenon as stable units, its linguistic essence cannot be sufficiently evaluated. Proverbs, which are the expression of wisdom, are linguistic and artistic tools that have such imagery, impressiveness and, as a result, artistic-aesthetic power.

When proverbs are introduced into fiction, their content deepens, ripens, and becomes polished, as a result, "colorful proverbs that embody wise thought, sharp truth, deep content, and precious gems of the vocabulary become expressive that is, affecting, emotional means of our speech, among the most impressive, the most memorable, it has the power to involuntarily force a person to think and express opinions" becomes a real art-image tool.

In Uzbek linguistics, proverbs became a special object of research mainly from the second half of the 20th century, and from the same period, special attention was paid to the study of the spiritual and methodological features of folk proverbs in the studies of the language and style of the works of Uzbek writers and poets, and until now significant progress has been made in this regard. is being obtained.

For example, the speaking person's lack of intention to belittle or exaggerate often requires the use of soft words. For example, a speaker who is not satisfied with the euphemistic power of defective will use its alternative, defective. It serves to enhance the euphemism of the word based on its appropriation: there was a time when defective product/person was convenient for referring to products and persons with any kind of defect. However, as social psychology became accustomed to the word, it later lost its euphemism.

Euphemisms that are highly sensitive to social relations, or rather, units that "carry" euphemistic content, are characterized by a rapid change of status. As soon as he gets used to it, he quickly changes his "look" - even, one might say, becomes a dysphemism, and the expression begins to need a new - euphemistic dress

Conclusion

So, although language is a socio-cultural entity, not every phenomenon in it is an object of linguistic-cultural research. Incidents that clearly emphasize the national and cultural character, are more completely or in a certain aspect realistic in nature, i.e. proverbs and sayings, give life to the artistic text with their pragmatic and euphemistic features. A linguist who has studied such aspects analyzes it as the skill of the author of the work as a language jeweler and gives his assessment. In general, the pragmatic-euphemistic study and interpretation of proverbs, among the phenomena that mainly reflect cross-linguistic cultural differences, are covered as practical research material.

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