

ISSUES OF THEMATIC CLASSIFICATION OF EUPHEMIZED PROVERBS AND SAYINGS IN UZBEK AND ENGLISH LANGUAGES

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Abstract. Proverbs and sayings are one of such spiritual and cultural heritages of the people. Proverbs and sayings exist in the language of each nation; they show the mentality of the people, the development of culture and enlightenment, the way of life of the people. The euphemisms in proverbs and sayings are worth special consideration. The given article presents the groups of euphemized proverbs and sayings due to the tabooed notions in Uzbek and English.

Key words: proverbs, sayings, taboo, groups, semantical, classification, phenomena, social norms, euphmization, poaremic units, notions.

1 Introduction

"People are a great force that creates history and culture, material and spiritual wealth. Every nation accumulates a great deal of life experience over the centuries, and passes this experience on to future generations through various means". In today's linguistics, studying proverbs and sayings in different aspects, researching them as a separate genre is one of the most urgent issues. Research of proverbs and sayings according to their content level requires new approaches. In particular, the main goal of our research is to study the characteristics of euphemism in proverbs and sayings.

In proverbs and sayings, euphemisms are formed on the basis of transference of meaning, and the image of negative characteristics of a person, unspeakable, indecent, rude, various defects and ugly deeds is given in a figurative sense. Therefore, the case of euphemization in proverbs and sayings is periphrastic euphemism. There are forbidden concepts and situations in society, which differ from nation to nation, culture to culture; therefore, the process of tabooing is also different. Proverbs and sayings are semantically divided into two groups, representing the direct meaning and figurative meaning. For example: East or west, home is best, *ўз уйинг яхшироқдир/your home is the best*, *бахилнинг боғи қўқармас/ the garden of a miser is not green*. These proverbs are

understood in the direct sense. *Узоқ чайнасанг, узоқ яшайсан/the more you chew, the more you live; pen is mightier than the sword* are formed through the shift of meaning, but they are not tabooed. Therefore, euphemization does not occur in these proverbs. In Uzbek and English, *бурга тутмоққа ҳам бармоқни хўлламоқ керак/ you have to wet your finger to catch a flea; a rolling stone gathers no moss* you give a figurative meaning and express the tabooed notions. In order for proverbs and sayings to be euphemized, the notions should be euphemized.

In every society, there are forbidden situations, events, and objects, which are considered inconvenient, inappropriate, indecent, or irreligious. Therefore, calling them by a different name ensures freedom from awkward and inappropriate situations. Proverbs and sayings, as the creation of the people, can secretly express prohibited situations and events through the transfer of meaning. We have grouped euphemized proverbs and sayings based on the concepts we found in English and Uzbek. However, in the study of the occurrence of euphemisms in proverbs and sayings, it was taken into account not only the tabooed situations, but also the social norms of etiquette, situations and things that are rude and inconvenient to say. Therefore, it should be said that euphemisms have the function of veiling the rude, prohibited situations and events.

2 Materials and methods

The issue of euphemisms in proverbs and sayings has been studied in Russian linguistics by O.Tverdokhleba[7], in Kazakh linguistics by Ye.K.Iskenderova[3], in Chinese linguistics by Lui Chjichao[9], in Uzbek linguistics by Sh.Kalandarov[5]. The linguocultural aspects of the euphemized proverbs and sayings have been studied by Sh.Kalandarov, Lui Chjichao and Ye.K.Iskenderova. O.Tverdokhleba and Lui Chjichao conducted their research in contrastive aspect in English and Russian languages.

Euphemisms have been classified differently by different scholars and researchers. Most of the scientists and researchers have classified euphemisms based on the process, phenomenon, situation of their discovery, as A.M.Katsev[6], B.A.Larin[4], N.Ismatullayev[2].

In every society there are unspeakable situations, and there are words and expressions that replace and soften these words or expressions. Today, as society develops, the number of tabooed situations and phenomena is increasing, and because of this, euphemisms are also increasing in the language and enriching the system of the language. We approach the situation of euphemization in proverbs and sayings as follows: we mean not only the softening of the expression, but also the processes of hidden or implicit transfer. Euphemized proverbs and sayings are figuratively expressed. Through their figurative meaning, euphemisms provide implicitness. Therefore, the

classification of euphemized proverbs and sayings is wider than the classification of euphemisms. In the process of classifying the state of euphemization in proverbs and sayings we divided them into forty-seven groups. "The age-old life, outlook, and customs of the people who created them are embedded in the essence of proverbs. As long as this is the case, it is important to reveal the ideological and thematic content of proverbs. Based on the opinion of Sh.Shomahmudov and Sh.Shorahmedov[8], we think that in the classification of proverbs and sayings, their inner essence, the metaphorical meaning of proverbs and sayings are thoroughly studied. Especially the wisdom and intelligence of the people, learning the figurative meaning of proverbs and sayings in order not to offend others with inappropriate words or obscene expressions is equivalent to revealing the national world view of the people. Euphemized proverbs and sayings have a special place. The process of euphemization is not the same in both languages. Some groups have more euphemized proverbs and sayings in one language than in another. We concluded from this that the euphemization process is related to the national world picture, and the identity of this nation, takes place in the language system, depicting various aspects of life, traditions, customs and history. Language and culture are interconnected phenomena. The consciousness of the nation is expressed through language. The parameological system of any language is the "echo" of the nation. Therefore, the picture of the national parameological universe is created and reflects the nation's thinking, consciousness, mentality, worldview. In the study of the euphemization of parameological units, a national-cultural feature emerges. D.U.Ashurova claims that it is effective to study language phenomena in a comparative and cross-sectional manner in order to reveal their national-cultural characteristics[1]. The present article is devoted to the thematic classification of Uzbek and English proverbs and sayings. The comparative, contrastive and semantic methods have been used in order to reveal the characteristics of euphemized proverbs and sayings.

3 Results and discussions

In the process of forming the thematic classification of proverbs and sayings more than 200 proverbs and sayings in Uzbek and English were analyzed in the thematic groups:

1.The euphemization of boasting: *tak-takka turmaydi; echki o'lgisi kelsa, qassobga teginadi; xo'roz qichqirmasa ham tong otaveradi; chiranma g'oz, hunaring oz; kerilma tovuq, ketingdan urar sovuq; aravani ot tortar, qo'lankasini it tortar; baq-baq etgan takani yomg'ir yoqqanda ko'r, shaq-shaq etgan kelinni sigir soqqanda ko'r; tovuqning uchgani – tomgacha; degan ekan, degan ekan, bir quyonni bir quyon yegan ekan; ovchi chumchuq tutibdi; eshak yurar qatqoqda, ma'lum bo'lar botqoqda; tulki o'z quyrug'ini maqtar; laylakning yurishini qilaman deb, chumchuqning*

chatanog‘i yirtilibdi; turna bo‘laman deb, tovuqning puti yirtilibdi; olatug‘anoq olg‘ir bo‘lsa ham, qarchig‘ay bo‘lmas; qarg‘a lochin bo‘lmas, lochin – qarg‘a; o‘rdak o‘ziga oro bersa ham, oqqush bo‘la olmas.

Empty vessels make the most sound; the Kumara does not speak of its own sweetness; a cock is valiant on his own dunghill; every ass likes to hear himself bray; don't bite off more than you can chew; a bird in the hands is worth two in the bushes.

2. The euphemization of the expression of selfishness, careerism, ambition, pride: *otdan tushsa ham egardan tushmaydi; baland oxurdan yem yegan; ot ustida quloq bog‘lamoq; eshagidan tushovi qimmat; davlatni boy ko‘tarar, semizlikni qo‘y ko‘tarar; echki pastda bo‘lsa maraydi, toqqa chiqsa tosh yumalatadi; o‘zingni er bilsang, o‘zgani sher bil; yer ovloq bo‘lsa, to‘ng‘iz tepaga chiqar; itbaliqdan tarqagan qurbaqa ulg‘ayganda o‘zini unutadi; sog‘ olma shoxidan tushmas; o‘sma ketar, qosh qolar; suv ketar, tosh qolar; sher qutursa, oyga sapchir; atlas kiysang – bo‘zingni unutma; tuya bo‘yiga ishonib, yildan quruq qolibdi; tuyaga qanot bitsa, tomingni buzadi; eshakning fe‘lini bilib, unga shox ato etmagan; xudoyim bilib, baqaga quyruq bermagan; xo‘roz qichqirmasa ham tong otadi.*

Hasty climbers have sudden falls; the higher the monkey climbs the more he shows his tail; if you are not leading dog, the view never changes.

3. Euphemization of Haram (sin) concept: *it quruq, chomich quruq; it tekkan; uzumini yegin-u, bog‘ini surishtirma; sutini ich-u, molini surishtirma; bolini ye, arisini surishtirma; tuxumini ye, tovug‘ini surishtirma; mevasini ye, egasini so‘rama; bo‘rsiqni urgan sari semiradi; devor qiyshiq bo‘lsa, tez qulaydi; yo‘lbars qirqqa kirsam ham yeyishi – ang, qarg‘a mingga kirsam ham yeyishi – go‘ng; tekinga mushuk oftobga chiqmaydi; quruq qo‘lga qush qo‘nmas; tuyani cho‘mich bilan sug‘orib bo‘lmaydi; it qo‘rilgan joyga o‘ch; oq daryoning ul yuzida bir ignaga – bir sigir; osh toshni eritar; oqcha ochmaydigan qulf yo‘q; echki egiz tug‘ib qo‘ydan oshmas, it egiz tug‘ib eldan oshmas.*

All that glitters is not gold; every man has its price; there is no such thing as a free lunch; a golden key can open any door; muck and money go together; Bacchus has drowned more men, than Neptune; what is got over the Devil’s back is spent under his belly.

The euphemized proverbs and sayings belonging to this group were activated based on the Uzbek and English mentality and worldview in the expression of the concept of haram. If the Uzbek people approach the expression of the forbidden thing through Islam, the English people imagine the forbidden thing through the Christian religion. In the imagination of the Uzbek people,

the concept of Haram is broader, in the imagination of the English people, sin describes more corruption, bribery and alcoholism. For example: *every man has his price; there is no such thing as a free lunch a golden key can open any door.*

4. Euphemization of the concept of gossip: *it hurar, karvon o'tar; baliqni suv loyqalatib tutadilar; shaharda "quyon qochdi" bo'lsa, dalada "tuya qochdi" bo'ladi; qurbaqa ham vaqti bilan vaqillaydi; shamol bo'lmasa, daraxtning uchi qimirlamaydi; sababsiz qush ham uchmas; besabab oyoqqa tikan ham kirmas; bulut bo'lmasa, chaqmoq chaqmas; chopgan yerdan chang chiqar; o't bo'lmasa, tutun bo'lmas; tuzsiz xamir tandirda turmas.*

Where there is a smoke, there is fire; a dog that will fetch a bone will carry a bone.

When gossip and rumors are spread about a certain person, the Uzbek proverb *shamol bo'lmasa, daraxtning uchi qimirlamaydi* – "if there is no wind, the tree does not move" is usually used. The English equivalent of this proverb is "where there is a smoke, there is fire". Although the components of a proverb differ, proverbs in two languages are similar in that they convey the same meaning.

5. Punishment, euphemization of cases of receiving punishment according to one's deed: *itga suv sepsang, yuzingga so'gal toshidi; qo'yni ham o'z oyog'idan osadi, echkini ham o'z oyog'idan osadi; har yerning tulkisini o'z tozisi bilan ovlar; burga sakraydi, bit yo'rg'alaydi.*

As you sow, you shall reap; as you bake, so shall you brew; blood will have blood; give credit where the credit is due; he who laughs last, laughs longest; curses like chicken come home to roost; tit for tat.

6. Euphemization of bad luck: *tuya sog'dim iymadi, peshonamga siymadi; qambag'alni tuyaning ustida it qopibdi; yildan qolgan tuyaday; oldingdan qora it chiqsin; chumchuqqa qo'ysam ko'zanak, ilindi unga so'zanak.*

It never rains, but pours; the bleating of the kid excites the tiger; a bleating sheep loses a bite; the bread never falls but on its buttered side; crosses are leaders that lead to heaven; the darkest hour is just before the dawn; one day is honey, one day is onion; it is an ill that blows nobody any good; jam tomorrow and jam yesterday, but never jam today; no cross, no crown; misery loves company.

If bad luck is euphemized by animals in Uzbek proverbs and sayings, in English, bad luck is softened and veiled by onion, jam, rain and hail, dark night, crown and cross.

7. The euphemization of the expression of enmity, disloyalty: *ikki qo'chqorning boshi bir qozonda qaynamas; it-mushuk bo'lmoq; oralaridan ola-mushuk o'tgan; bo'rini qancha boqsa ham,*

o'rmonga qarab qochadi; yer qattiq bo'lsa, ho'kiz ho'kizdan ko'radi; u ko'zing bu ko'zingga pand beradi; ilon po'stini tashlasa ham – ilon; itning boshini laganga solsang, yumalab yerga tushadi; sheriklik oshni it ichmas; chaqinib turgan chayondan – buqinib yotgan ilon yomon.

Big fleas have little fleas upon their backs to bite them, and little fleas have lesser fleas; a house divided cannot stand; dogs eat dogs.

8. The euphemization of the concept of ignorance, stupidity: *zamonaning ozgani – otdan eshakning o'zgani; itning o'lgisi kelsa, machitning mehrobiga siyar; o'zi bozorga sig'magan tuya qo'shani bilan kiribdi; tuyaning tishini ko'rar; it xurisa, bulbul to'xtaydi.*

Don't cast pearls before swine.

9. Euphemization of the concept of old age: *a cracking door hangs longest; when all fruit fails, welcome haws; God sends nuts to those who have no teeth; there's many good tunes played on an old fiddle.*

It is not inconvenient to express the state of old age in Uzbek, and it is not considered to be a tabooed concept. Therefore, proverbs and sayings showing the state of old age are used only in a positive way and euphemization does not occur. For the English people, it is considered impolite to refer to old people as old and to mention their age, so there are several euphemistic proverbs in English.

10. The euphemization of revenge: *dead man don't bite; dead men tell no tales.* In Uzbek language there are no proverbs to this theme.

It can be seen that the English and Uzbek people tried to covertly convey things that are forbidden in their society, events, situations, and things that are inconvenient to say.

Sh.Shomahmudov and Sh.Shorahmedov state "proverbs and wise words are the inexorable blade of the people's talent, the blade of justice that pierces the chest of oppression, enmity, injustice... a proverb is not only the sight of words, but also the sight of the heart and life".

[] We agree with the opinion of these lexicographers and say that euphemized proverbs and sayings convey the ugly things in society, the concepts of oppression, enmity, and injustice in a hidden way. Also, there are specific forbidden situations and events in both societies, which were reflected in euphemized proverbs and sayings. Expressing the situations of old age, revenge, stubbornness, coercion, insufficient, criticism, and danger were not found in the Uzbek language. Of course, proverbs and sayings related to these concepts exist in the Uzbek language and are expressed in the direct sense. In the English language, there are no euphemized proverbs and sayings expressing the concepts of greed, arrogance, discrimination, dishonor, and immorality. According to the

classification of proverbs and sayings, it is possible to observe what concepts, situations or events may be prohibited in English and Uzbek societies. The classification of euphemized proverbs and sayings shows the specific features of the parameological world view of nations. For the Uzbek people, the concepts of impurity, careerism, arrogance, bad luck, uncivilization, lack of spirituality, fear, laziness, and ignorance are negative, and are manifested in the parameological world through their figurative meanings. The Uzbek people are adept at conveying their thoughts implicitly, this implicitness can be seen in proverbs and sayings, and prohibited situations are softened and given in a figurative sense. Therefore, we think that the formation of a separate dictionary of euphemizing proverbs and sayings is an urgent issue in modern linguistics and lexicology and will help to open new aspects of proverbs and sayings. Also, noting the state of euphemization of proverbs and sayings in dictionaries creates a basis for the combined research of the linguistic world picture, parameological world picture, and national world picture of nations, especially the English and Uzbek nations.

4 Conclusion

The study of euphemized proverbs and sayings, the situations found in the English and Uzbek peoples, on what basis they are found, the realization of paremic units that can replace taboos, makes a great contribution to the science of linguo-cultural science. Euphemization reflects the moral and spiritual values of the nation, the national description of the people, and euphemization in proverbs and sayings reinforces these aspects.

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