

Proverb Euphemism as a Means of Expressing the Individuality of the Speech of the Characters

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ABSTRACT

The use of parems in speech shows the level of the character, the extent to which he reflected in his mind the mental world of the nation to which he belonged, the extent to which he used the wisdom of the people.

KEYWORDS: communication, linguistic point, proverbs, parables

INTRODUCTION

This is manifested primarily in the skill of the writer, the artistic attitude of the character, the purpose of the artistic intention and the direction of the flow of artistic thought. Proper organization of communication tactics and strategies of communicators in the process of communication, as well as proverbs and sayings used to assign the reader attitude to the characters, play an important role in demonstrating their communication culture, linguocultural competence. The word artist is able to enjoy the fruits of his or her skill by demonstrating a combination of social and character traits of language tools. "Parems such as proverbs, parables, parables, idioms, which are the product of folk wisdom, have an important expressive role in reflecting the spirit of the social environment, revealing the idea and purpose of the work of art, the inner world of characters, giving speech and expressiveness. From a linguistic point of view, proverbs, parables, parables of the idiom type have common and different sides.

Main part

The study of the semantic properties of paremas can provide rich material for linguopoetic analysis."²

We refer to the texts:

– *Son, don't be angry with your mother. He says everything only because he is against marrying from Margilan. But if you ask me, I will not insult our godmother or daughter-in-law in Margilan in any way, but I would say that they were the most suitable people to marry us, my dear son. A parent who is not happy for you to rest and grow is not considered healthy. You should believe in this. But as long as some of our current opinions don't lie to you, you have a right to it, but on the other hand, don't leave us unjust either. My son, we have no sign of hope, no joy of life other than your number. All the dreams and desires that we see in the world are focused only for you. We thank God thousands of times that you have become like a child of others; although we*

cannot be as proud of you as a man, we are sure that we will not be embarrassed by you. In particular, your mother's hopes for forgiveness because of the number grew. On this day, your mother will kneel before you, and for your mother's sake, I will intercede and ask you: if you are married in your own way, may your wife be blessed. The wish of your parents, who are in a claim of remembrance, will certainly be no different. At the same time, a person whose reason is your body wants to have a dream in his life through his child ... It is up to you whether you will grant his dream or not ...

Uzbek Oyim liked Haji's words as much as he disappointed Otabek. The pilgrim concluded his exaggerated statement with the following words:

– **The one who knows talks by seeking, the one who doesn't by cheating**, as they say, that was all your mother wanted to say. His words are only his threats in defense of his rights, and you know your mother's actions better than I do ... (A.Qodiriy, "Last days")

Yusufbek Haji, a great example of the image of a father, husband and statesman in Uzbek literature, is described on the basis of the writer's speech, every word and phrase he uses, his behavior - the level of communication culture. It is not the descriptions that give him the opportunity to demonstrate his existence through the culture of communication and speech. In this text, by expressing his views with oriental wisdom, our national mental treasury takes responsibility for "covering up" the half-baked, raw ideas of the "dumb" wife, making effective use of the riches of inja. At the bottom of the bowl, nimkosa acts as a "knows, jokes, does not know, is true" and evaluates his wife's way of expressing his opinion on the basis of a euphemistic proverb, expressing his attitude to her. If the pilgrim had said, "Your mother doesn't know anything, she can't even express her opinion," my Uzbek mother would have been upset, and the situation would have been even more dangerous. The euphemically used proverb saves the family from this situation as the sharp mind and lofty intellect of the pilgrim. Proverb levels can be dysphemical in nature for high otabek. After all, if you go deeper, the expression "speaks" leads to the comparison of the speaker to a dog. This shows the richness of the proverb. However, Yusufbek Haji criticizes his wife and defends her: *that was all your mother wanted to say. All the other words are her threats in defense of her rights ...*

The use of proverbs and the creation of new proverbs depend on the character of the protagonists, however, there are cases when this proverb also seeks to "veil" one's opinion. For example, in Tahir Malik's story "Shaytanat"

² Қосимова М.Б. Бадиий нутқ индивидуаллигининг лингвистик хусусиятлари (Тоғай Мурод асарлари асосида): Филол. фанлари номзоди... дисс....автореф. – Т, 2007. – Б.18.

this is obvious. The play reveals the character of different social types, and the writer leaves it to them to "decorate" their speech:

- "Don't beat around the bush: she's dead, she's gone!" Look at this akahon, the comrade prosecutor, handed over his wives to the surgeon and went to Yalta themselves. Here is a proverb: **"If you have money in your bag, spend it in Yalta"**, is that so, hey?

- Isn't it a sin to rest? I didn't know the weight of the patient, did I? I am anxious too.

- There is no play. I'm not a fool to start from here. If you sneeze at a tree in Yalta, a thousand slaves will die. There is a proverb in Russian: **«You don't go to Tula with your own samovar»**.

- Look, comrade prosecutor, this is what our brother is all about. They even know the Russians. Uzbeks would also have a proverb, you know? What was it **"You are counting the dumplings raw"**, right? Brother, I am Tolipov! Behold, if you do not believe me, let the comrade prosecutor say, I will cut you off from where I have been caught. No one has yet taken me to the water and brought me without watering. I'll tell you in two or three days who you went with. If you want, we'll bet: I'll let you play, and you'll... we'll cut you, shall we?

- No, we disagreed. I know you bring a slap in the face from the street. (T. Malik, "Shaytanat")

There is a word game in the text. As long as the proverbs take part in a word play, it certainly takes on a euphemistic character, but also serves to individualize the character's speech as the artist's artistic intention. For example, *If you have money in your bag, spend it in Yalta* the occasional proverb was a euphemistic means of conveying the idea that "a man has a lot of money, so he went to Yalta to make a living," by pitching, and at the same time served to show the level, character, and demeanor of the speaker. *You don't go to Tula with your own samovar*, the Russian proverb in the character's speech is euphemized to reflect the Russian character and mentality, to imitate the Russians, and to "wrap up" his earlier statement that "I will not take the souls from here, there are plenty of them over there." *are counting the dumplings raw*, which is mentally contradictory to these articles, to be used as an euphemism for the expression of the opinion "do not draw conclusions yet" while using the proverb to exaggerate the national mental character of the speaker. Expressing his thoughts figuratively, in the next part of the dialogue he used the euphemism of the proverb, that the Uzbek logic served as the tactical superiority of our ancestor in the Uzbek-Indian dialogue. After all, the power of the proverb used in its place is mixed with the level of the speaker, his behavior. In other words, "a linguistic personality is a concrete native speaker who is able to understand, reproduce and create texts; it is a personality expressed in the language and characterized on the basis of an analysis of the texts produced by her in terms of using the systemic means of the language in them to reflect her vision of the surrounding reality."³

Conclusion

The place and role of parems, especially proverbs, in ensuring the individuality of personal speech is unique.

³Баишева З.В. Языковая личность судебного оратора А.Ф. Кони: Автореф. дисс. ... докт.филол. наук. – Уфа, 2007.– С. 10–11.

Euphemisms of proverbs play an important role in ensuring the individuality of personal speech. In works of art, the creative expression of proverbs through the speech of the characters, in which he applies the generality to the specificity, substantiates the personal thought with the general opinion, subordinates it to the tasks of "veiling". In this case, the proverb is euphemized.

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