

The Function of Euphemisms in the Transformation of Proverbs and Sayings

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Abstract. *In modern linguistics the issue of euphemization in proverbs and sayings has not been studied in detail. Therefore the given issue requires a special consideration. The present article considers the issues of the components modification in proverbs and sayings in individual speech and discusses if the euphemization is preserved in this case.*

Key words: *proverb, saying, components, implication, ellipsis, transformation, lexeme, cultural code.*

INTRODUCTION

The present article is devoted to the study of euphemized proverbs and sayings in individual speech. In some cases in individual speech the proverbs and sayings fixed in dictionaries can be slightly changed. In this case we can observe the components change, addition or removal. We thoroughly studied the issue of components changes in euphemized proverbs and sayings and paid attention if the euphemization can be preserved.

N.G. Dolzhenko and V.O. Prozorova include proverbs and sayings in the composition of unchanging linguistic units, that is, they interpret them as linguistic units that do not require changes in their structure [3]. But we do not agree with this opinion. Because language is changeable. Not only new words appear in the language, but also the meaning of words changes, a new meaning is created. From this point of view, existing language units, in particular paremiological units, can also change their composition. It can be observed that the components of proverbs and sayings change, some components are added or dropped.

LITERATURE ANALYSIS AND METHODS

In the study of euphemization of proverbs and sayings, usually, the change of components in proverbs and sayings, the addition or removal of components is characteristic of speech. Changes in the composition of proverbs and sayings have been thoroughly studied by modern researchers such as Ye.N.Seliverstova, H.Walter, N.K.Kvasha, Yu.A.Vorontsova, T.I.Damm[2]. Here we emphasize the difference between proverbs and sayings, but mainly on the process of euphemization of proverbs and sayings.

The issue of studying in detail the change in the components of proverbial units in individual speech, the addition or removal of additional components to them, the cases in which the meaning and content of such units recorded in dictionaries can change, the occurrence of euphemization in them, and the preservation of cultural codes in such proverbial units are discussed in the article. As V.M.Mokiyenko asserts "The change, omission and addition of additional components to the components of proverbs and sayings is called the transformation of proverbs and sayings"[4]. She named these types of

proverbs and sayings live, as they occur in real speech, they are not fixed in dictionaries. It means that they can change the forms fixed in dictionaries.

Proverbs and sayings are transformed semantically and structurally as follows: the components of proverbs and sayings change, but their meaning can be preserved; the components in proverbial units can be reduced or omitted (implication); additional components can be added to them (explication). The individual-speech features of the transformation of proverbs and sayings within the framework of literary works were considered. The process of reduction or omission of the components of proverb units is called implication by N.N.Fyodorova[5], and ellipsis by T.S.Guseynova[1]. In the article we analyze the transformation of proverbs and sayings based on the approach of N.N.Fyodorova. The method of semantic analyses, componential analyses in linguocultural method have been used.

RESULTS AND DISCUSSIONS

We sought an answer to the question of whether proverbs and sayings can lose their euphemism when they are used in a modified form. As proverbs are created by the people, the participants of the dialogue can change the form of proverbs and sayings and use them for different purposes. On the basis of examples taken from the fiction, it can be said that despite the fact that the form of euphemized proverbs and sayings in individual speech is changed, the content does not change, for example:

- *We've always been on the wrong side of the local judges' opinions, so it's best to let sleeping dogs rest.* (Harper Lee, "To kill a mockingbird")

The lexeme "dog" included in the text "*Let sleeping dog lie-while the evil is sleeping*" was replaced by the lexemes "canine", "lie", and "rest". As the words in the original text are replaced by their synonyms, the content of the new content used in the speaker's speech has not changed. The exchange of words in the language used by the speaker gives additional expressiveness to his speech. The word "canine" refers to the literary layer of the language, and at the same time, it also indicates the speaker's social background, belonging to the intellectual class of society. In this proverb, the word *dog* is used as a symbol of evil, and it can be included in the group of proverbs and sayings with a zoomorphic code, but the literary synonym of the word *dog*, *canine*, cannot replace the cultural code of this proverb.

In the example below, some components of the proverb have also been changed:

You can lead a confident animal towards the river, but you can't compel it to drink. (J.D. Salinger, "The Catcher in the Rye")

The original proverb, fixed in dictionaries is as follows: *You can lead a horse to water, but you can't make it drink*. We included this euphemized proverb in the thematic group "forcing", as it indicates this meaning. In its version used in the fiction, *horse* is replaced by the combination *confident animal*, and the lexeme *make* is replaced with the lexeme *compel*. The original and modified proverbs have one meaning. The expressions "horse" and "confident animal" expressed figuratively in proverbs refer to the zoomorphic cultural code, where the lexeme "horse" metaphorically expresses the concept of "stubborn and strong person", a combination of *self-confident animal* strengthens the meaning of the proverb. The metaphorical meaning formed on the basis of a *horse* or *animal*, without changing the zoomorphic cultural code, preserved the content expressed in the proverb. It should be noted that the lexeme *horse* was not activated as a symbol through the semiotic system of the language, the *animal* as a hyperonym of this word was activated as a euphemism within this context and was able to replace the lexeme *horse* euphemistically representing a stubborn person. In this example, the function of the euphemized proverb to hide a treacherous act is also evident from the coercive content of the proverb.

In the example below, the protagonist in the fiction changes the personal pronouns in the proverb and adds additional components, enhancing the expressiveness of the proverb's content.

- *There is no need to stress, Doc. We'll cross that bridge when we come to it, just like the rivers we've crossed before* (J.Heller, "Catch-22").

In this sentence, the proverb gives the additional coloring and euphemization is strengthened. The second part of the sentence is also euphemized in an additional way to the proverb, that is, the meaning is expressed as “We have overcome such a difficulty, we will overcome this one too.” In this case, the process of euphemization in speech belongs to the individual’s speech and enriches the speaker’s speech with figurative meaning. Zhang San interprets euphemization as a speech strategy[6], and we interpret the process of euphemization in two ways. Euphemistic proverbs recorded in the dictionary are based on periphrastic metaphorization and metonymization, while in live speech the process of euphemization based on periphrastic metaphorization and metonymization becomes a speech strategy. That is, the speaker, using euphemized proverbs and sayings in his speech, envisages various speech strategies.

We have considered the functions according to which euphemism is activated in the proverbs and sayings given in the dictionaries. In such cases, we can note that the function of euphemisms in the proverbs and sayings in the speech and communication process increases even more.

In the example given above, the process of euphemization in proverbs and sayings became a certain speech strategy. In it, the speaker, using the euphemized proverb in his speech, managed the speech situation based on the function of raising the mood and ensuring cohesion and was able to influence his interlocutors through his speech. Another function of euphemism in proverbs and sayings in the communication process is to raise the mood, reflecting the ability to easily overcome danger and difficult situations through the metaphorical euphemism of the *bridge*. That is, through this function, euphemism has become a certain speech strategy.

So, when the speaker uses euphemized proverbs and sayings in his speech, he pursues a different speech intention.

CONCLUSION

It is known that the components of proverbs and sayings can be changed, added and dropped in individual speech. Taking into account these cases, euphemisms activated by various symbols in proverbs and sayings can be distinguished according to their components. That is, changes in the form and content of the components listed in the dictionary of proverbs and sayings are also observed. But it was argued that the change of components does not affect the change of cultural codes, that euphemisms related to different cultural codes are replaced by their synonyms and have additional connotations in speech.

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