

LINGUISTIC AND CULTURAL PROPERTIES OF METAPHORS

(based on Turkish sources)

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ABSTRACT

Metaphor, like other linguistic units that bring together nominative and communicative goals, is a means of forming a linguistic picture of the world. However, this tool, unlike others, serves to create new concepts using pre-existing meanings in the language system. Therefore, a metaphor serves not only to ensure the existence of meaning, but also is a mechanism for the formation of this meaning and a means of transmitting it in the process of communication. In general, the metaphor serves as a bridge from the known (familiar) to the unknown (unfamiliar).

Anthropocentric metaphors are metaphors that are directly related to the internal and external qualities of a person. No matter how colorful these metaphors are, they are based on a human being.

In the literature on linguoculturology, metaphors are put on a par with proverbs, sayings, analogies, which are considered the main linguistic and cultural units of the language.

INTRODUCTION

In world linguistics, the question of studying the interpretation of words, the concepts expressed by them, in particular a metaphor based on analogy, presupposes an understanding of the world as one of the main ways of cognition, the anthropocentric nature of the metaphor and the names it creates, philosophical, logical, psychological, neurolinguistic aspects of metaphorology. Linguistic metaphors are a phenomenon associated with the development of language, "in which methodological painting, expressiveness, and therefore subjective meaning in relation to the subject of speech, are mainly not expressed." [7]

Our linguists shared their thoughts on the differences between metaphor and construction. They mainly list the following differences. The word "metaphor" is always figurative.

LITERATURE REVIEW

In linguistics, the concept interpreted in the name of the metaphor is known that in literary criticism, nomads or trails, in classical literature it is called history [9]. Scientific research on this topic is conducted in both areas. For example, N. D. Arutyunova, M. Yuldashev, D. Khudoyberganova, M. Mukharramov, Sh. Safarov, one can cite their work on the metaphorical phenomenon.

A simple metaphor is a form of formation of a derivative and a derivative of a material referent, based on a simple comparison, similarity between each other. For example, if the word "gate" in the lexical sense means a building complex that enters the courtyard and goes out into the courtyard, then this means that during a football match a ball will be scored, which in

appearance and purpose is similar to another. Conventional metaphors are not a shorthand comparison. The same can be said about the external sign, action and status of referents forming simple metaphors [9].

Many years of experience in a comprehensive study of the metaphor demonstrating the rich possibilities of the Uzbek language, which is currently the world dentist, in particular, Uzbek linguistics, lies in the study of this complex linguocognitive, linguopsychological, linguoculturological phenomenon based on a principle based not on an idea, but on part in anthropocentric section.

Metaphor, like other linguistic units that approximate nominative and communicative goals, is a means of shaping the linguistic landscape of the world. However, this tool, unlike others, serves to create new concepts using those that already exist in the language system. Thus, the metaphor serves not only to ensure the existence of a value, but is also a mechanism for the formation of this value and its transmission in the process of communication [10].

In general, the metaphor served as a "bridge" to the unknown.

Anthropocentric metaphor is a metaphor directly related to the internal and external qualities of a person. As colourful as these metaphors are, there is a man at the centre of them.

In linguistic and cultural publications, metaphors are placed in a row with proverbs, phrases and analogies, which are the main linguistic units [8].

According to V.A. Maslova, who conducted research in the field of linguistic culturology and cognitive linguistics, "... metaphor reflects fundamental cultural values that are based on a national-cultural worldview¹"

The similarities and metaphors are very close. And to distinguish them from each other is a metaphor based on the opinions and statements of many of our scientists.

DISCUSSION AND RESULTS

Metaphors in the "Kutadg'u Bilig" language reflect ancient beliefs and national views. The main sign of the appearance of a strong young man is a black beard. Joseph Khos Hajib described this situation using the metaphors "black lamb" and "swan." These metaphors contrast strength, zeal, agility, experience and restraint. A variant of the "swan metaphor" is still used today.

Currently, it applies to a person acting as chairman of rural gatherings of citizens and Mahallin committees of cities.

For example, "improving it [mahalli], ensuring peace and tranquility, participating in large and small events is the responsibility of the mahalli elders." (from newspaper)

The meaning of "a *man* who has reached puberty and physical maturity" (LANGUAGE, I, 347) is understood in the epic with a young man's token (QB, 353). The author of the mentioned seed knew how to express the periphery of a *black lamb*:

I swam, bearded,

Black lamb

I was 'naked' and developed a beard

I was a black lamb, and the swan did it "(1084).

¹ Maslova V.A. This work, 2001 -B.91

With the help of this periphery, the author shows that at a young age the hero had dark hair, similar to the color of a crow, and he became like a swan. Due to the fact that the periphrase under study is not recorded in any other monument, it can be recognized as one of the occasionalism characteristic of Yusuf Khos Hajib.

Another metaphor expressing youth is the meaning of "blush of the face." Describing the complexion, the author reports on the age of the hero and tries to reveal his character and condition. In particular, it *turns red*:

Hears something god bilge run

This word refers to the moon

Listen to what a wise man says

Follow this word, red-faced "(327)

and your mouth:

What did you hear?

Close your mouth

"Listen to what a man with knowledge says, like the sea,

A bright man hiding his words (469),

From the content of the verses given, it can be seen that the quality of the "red" sign indicates a *young, healthy, strong, happy person*, where they turn to young people who listen to the advice of the elderly, referring to the totality of red-faced, light-faced people of culture. For this reason, the above metaphors can be seen as metaphors demonstrating linguomedania.

The meaning of "pure, noble" is a connotative expression of qualitative lecture, in this sense it enters into a relationship of Arabic possession and valency and represents the meaning of "originally pure, hereditary":

You don't really eat butter.

"Don't Approach Black, Oh White" (4136).

The word is a synonymous sequence with the "original, hereditary, pure" *seed represented in the epic*:

Aryglik tiller tutchy seed of aryga "

"Pure People Always Strive for Purity" (1951).

This synonymous *string* also includes its combination.

Ked/times by origin polysemantic words, "strong, strong"; "very, very"; "strict, serious"; "many, many"; It is widely used in ancient Turkic monuments in the articles "sara, sorting, choice, best quality" (DTS, 292).

In order to express the meaning of "tagli, tahti, nasabi ulug," the "noble" person, the author of the work introduces a combination of the genus "man":

Uruglug kishilar kilinchi silig

"Those underfoot will have good behavior" (2162).

Thus, a number of common words existed in class society to represent people in high positions." The following high-quality lectures were used to represent representatives of the second class in the work: "bad, ignorant":

He said, "If anyone does evil, he will do evil" (859). This quality expresses "ignorance, evil and boy" (DTS, 184). In this case, it should be noted that his meaningless token is formed under the token of the meaningless (DLT, I, 160), which means "pity, regret, regret."

In the description of the aforementioned contrasting, that is, "bottomless, low-grade" seed, the author of the epic uses seeds:

Seeds can be dispensed with

Knowledge knows the value of knowledge (463). This lecture was used in both meanings in the work of Ahmad Yugnaki (DTS, 100). In the ancient Turkic language, the word "wise, knowing" was revealed with the word "wise" (DTS, 99). This is also expressed in DLT "(I, 403). Joseph Khos Hajib used this archaic word only to say:

Knowledge is sold knowledge is acquired

"If wise knowledge is sold, it is received" (460).

It should be noted that the analyzed content is also disclosed in pandnam with a couple of words:

Hears something god bilga run

"Know What a Wise Man Says" (327).

Mahmud Koshariy explained the word as "knowledgeable, wise, intelligent" (DLT, III, 248).

The didactic work also used familiar pairs: 5034 and wise:

What is this handbag?

"How good and wise and wise were they?"

(6167).

The meaning "knowledgeable, knowledgeable" is understood both in the epic and in the psalm "butun" ("growth, maturation, maturation"):

Ministry needs butun er art

"The ministry needs a very mature person" (2199).

It should be noted that from the point of view of the formation of maturity, mainly due to knowledge, wisdom, competence, the adequacy of the bust lined up in a synonymous row with the aforementioned high-quality lexemes.

Respect is an important factor in human relationships. Respect must be ambivalent, regardless of the subject's age and position. He shouldn't treat big and small the same way he treats big.

In the epic "adult, large" semasi "is large," the opposite meaning of "small, small" is expressed in small lexemes:

Little respect for the great Yarashur.

Large and small white and white braid.

"Little respect for greatness,

He shows respect for "the great and the small" (4051).

This meaning has not lost its status in modern Uzbek culture.

Ulug "hurmati bar ajunda turu.

Weaving the great azak.

"There is a custom in the world of paying homage,

"Stand on Your Feet" (4050)

in the ancient Turkic monument "Irk Bitig" - "great," in the text "big," in the "Golden crack" - "strong, heavy," in the Turfon text - "very, very," in the "Devon meadow" otit Turkic "-" great, "in Monian -" strong, high, sound "seeds. (DTS, 610).

Yusuf Khos Hajib expanded the range of these polysemantic qualities and was able to use them in his articles "origin, breed, greatness" (2930), "head, leader" (2928), "deep, sharp" (3279), "responsible" (2236)

His small lecture is reflected in the texts of Turfon in the meaning of "small, miraculous," and in the text of Kultegin - in the meaning of "little." In "golden fissure," it denotes the seed "small, small." Mahmud Koshari's dictionary mentions the meaning of "small," as in the above verse: "The little great argued with the little great" (DLT, II, 90). In the language "kutadg'u bilig," the junior lecture also means "small, insignificant" (3992), "small, lower."

CONCLUSION

Without deep study of a particular language, it is difficult to reflect on its static state.

Unique manuscript sources written by ancestors in the Karakhanid period of the 11th-12th centuries are valuable in that they reflect the linguistic features of the ancient Turkic language, which have a direct continuation of the ancient Turkic language and are important in the formation of related Turkic languages.

In Turkology, significant successes have been achieved in studying the linguistic features of ancient Turkic sources of the 11th-12th centuries in terms of known levels. In recent years, in a number of countries around the world, the publication of copies of pandnama has spawned studies devoted to the study of its linguistic characteristics.

"Kutadg" is a rich and diverse vocabulary, based on ancient Turkic words and about four hundred expressions. In this lexical layer, a significant number of high-quality lexical units are recognized as universal phrases. Qualitative lectures form two mutually exclusive groups. If the first group is formed by a nominative layer that does not have any stylistic or emotional component, then the second group includes not only the names of realities, but also the emotive words that evaluate and denote them.

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