

LINGUOCULTURAL CHARACTERISTICS OF METAPHORS

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Abstract

This article talks about the linguistic and cultural characteristics of metaphors. The linguistic and cultural aspects of the metaphors used in Mahmud Toir's work were analyzed.

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It is known that words have a figurative meaning in addition to their original meaning. When words are used figuratively, they not only name objects and events, but also describe those objects and events. Figurative meaning is based on the correct meaning of the words in the language. The figurative meaning of words is realized only in the context. Although the creation of a new meaning based on name transfer is recognized by all experts, there are different views on the events leading to name transfer and their types. Some literature shows two types of events leading to name transfer, while some literature shows more types of such events. In most of the linguistic literature (especially in the literature published in later times), four types of phenomena leading to the transfer of names are cited: metaphor, metonymy, synecdoche, and task association.

It is known that the most commonly used type of metaphor serves a specific stylistic purpose in speech.[1:221-222] The main task of using words in a metaphorical sense is to increase the figurativeness and imagery of the speech. If so, the emotional-expressiveness that occurs in the text is a connotative meaning. [2:94] the content aspect of metaphors, as well as the cultural connotations attached to them, are becoming a source of cognitive knowledge. That is why figuratively motivated words (metaphors) become indicators of cultural symbols. Linguistic culture is interested in this aspect of metaphors.[3:112]

In the literature on linguistic culture, metaphors are put together with proverbs, phrases, similes, which are considered the main linguistic and cultural units of the language. According to V. A. Maslova, who has conducted serious research in linguistics and cognitive linguistics, metaphor "...reflects fundamental cultural values, xero, it is based on a national-cultural worldview" [4: 91]

Based on the observation of the metaphors used in the artistic works created by Uzbek poets, it can be said that they show the characteristics of the individual speech style of a certain artist, as well as the artistic thinking of Uzbek language speakers, their attitude to language units. . Many metaphors used in the Uzbek literary language have become our linguistic wealth. It is known that language is connected to the outside world through meaning. The study of the phenomena behind language is of great importance in elucidating the relationship between human cognitive activity and speech activity. Below, we present examples of the works of poets of Uzbek poetry of the period of independence and analyze the linguistic and cultural characteristics of the metaphors used in them. That is, we study metaphors in

connection with folk culture.

“Maysalaring shivirlashdi, tizlar cho’kdim, quloq berdim
Bilmay bosib *chumolini*, gunohimga so’roq berdim”.

“Chimdingina loyig bilan *qaldirg’och beshik beladi*,
Bu dunyoning hayratini, Momo yerim, o’zing berdim”.

This poetic piece is taken from the poem "Momo Earth" by Mahmud Toir, in this poem the poet refers to the earth and praises its wonderful soils and lands. In the above stanzas, the meaning of the words whispering of the grass and being asked about the sin is metaphorically changed, and in the case of the lyrical hero who considered himself a sinner because he unknowingly stepped on an ant, it is a custom typical of Uzbeks, that is, even an ant and not to harm, and not to forget that such a tiny creature is a creature of Allah Almighty. In the next line - "swallow makes a cradle with a pinch of mud" - the meaning of the sentence of the swallow cradles the cradle in a metaphorical way, and in this sentence, the swallow is a kind friend of Uzbeks from time immemorial, every early spring it is assumed that they build a nest in the corner of the porches, and this situation is characteristic of our people. We can see the above situation in the poet's poem called "Swallow". The poet described in the poem that the swallow is different from other birds, that it brings joy to hearts every spring with very beautiful metaphors.

“Yo’llar yurib, mo’l yurib, horib kelgan qaldirg’och,
Qanotida bahorni olib kelgan qaldirg’och,
Qarg’alardan, zog’lardan g’olib kelgan qaldirg’och,
Seni qaro qoshingga jon kerakmi, ol qushim,
Kel, *uyimni to’ldirib ayvonimda qol*, qushim”.

In the following excerpt from the poem "Simple Truth" by the poet Mahmoud Toir, we can see that the meaning is changed in a metaphorical way:

“Yolg’onini yuz yil **yo’rgaklagan** ham

The result will happen one day." The meaning of the phrase "to cover a lie" in this verse is metaphorically changed, and the word "to cover" is used in our people in the sense of wrapping a young child. In the rest of the nations, we can see that the child is simply swaddled, but we do not meet the situation of swaddling.

“Sen ko’ngil gulini arzonga sotma,

G’afat beshigida bek bo’lib yotma” the verse is taken from Mahmud Toir's Fours, and the meaning of the sentences "flower of the heart" and "cradle of carelessness" is metaphorically transferred, and the word "cradle" is used for cuddling a young child, characteristic of Turkic peoples.

“Ko’z tegmasin deya **ko’zmunchoq taqqan**,

Tumorlar ichinda so’z munchoq taqqan,

Inja tabassuming jonimni yoqqan,

Baxtim bog’idagi gulim, bolajon,

Taxtim tog’idagi nurim, bolajon.”

In this passage taken from the poem "To my rich man in the cradle", the meaning of the sentences "my smile, my garden of happiness" and "the mountain of my throne" are metaphorically transferred. Wearing glasses and amulets in order not to touch the eyes in the piece is one of the customs of our

people. Relatives put glasses on young children so that they are not seen by strangers. Also, the phrase "put on glasses and your child's eyes will touch" is often found in our language.

“Ostonam egasi, **beshikda** boyim,
Ko'ksinning ko'kidan tushmagan oyim ”

“Do'st-u yoronlarim kuylashib keldi,

The lines "Beshiklar decorated and filled up" are also taken from the poet's poem "To the Rich in the Cradle", and in these lines, the owner of the threshold, the blue of my chest, in these verses, the meaning of the words changed in a metaphorical way, and the word "cradle" is a word specific to our people, that is, we use this word when tying a child to a cradle. As soon as a baby is born, our mothers put him in a cradle and say, "Cradle baby is a cradle baby."

The following from the poet's poem "Goodness".

The word "cradle" in the verse "A wise man does not forget his ancestors, / He does not keep his cradles empty when he thinks of his descendants" is also characteristic of our nation.

"Your mother's face is a flower, this is the day,

The word "Alla" in the verse "Momong allalari kush nola bu kun" expresses value, that is, saying "Alla" to a baby is in the values of every nation. And every nation has its own characteristics. Even if everyone says Allah as best as they know in their own language, they have a so-called feeling of love towards the child.

In conclusion, it can be said that the metaphors used in Mahmud Toir's poems are about situations that are very important in the social and cultural life of the Uzbek people and are used in everyday life. The poet's poems have a special tone; they are mostly about motherland, mother, natural phenomena, father and son relationship. Also, there are many features of the values, customs, and traditions of our people. Many types of metaphors can be found in the poet's poems. In the following analysis, if the movements in the poet's poems are analyzed in a general way, it will be an excellent light on light.

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