

THE ANALYSIS OF METAPHORS THAT HAVE LINGUACULTURALOGICAL IMPORTANCE

(based on Utkir Hoshimov's works)

Ziyatova Nafosat Otabek qizi

The student of Navoi State Pedagogical Institute

***Annotation:** Figurative word-metaphors that are used only by certain nations have their linguaculturalogical importance. Metaphors are normally used to add emotional color to the idea being expressed. This types of metaphors are typical occurrences in the Uzbek liguaculture and they are considered to be national and cultural treasures of the nation. The article analyses and deals with national-cultural aspects of metaphors in the works of O'tkir Hoshimov.*

***Key words:** metaphors, linguaculturology, national-cultural aspect, literary importance, national mindset.*

Figurative word metaphors that are used by certain nations and unique to particular cultures usually have linguaculturalogical significance. These metaphors are also typical of Uzbek linguaculture, and they are considered to be national and cultural treasure of the nation.

A metaphor is the use of the name of an object in relation to a person or other object on the basis of similarity. Some animal, plant, and object names are used to refer to a person or, conversely, to an object, and are used to describe various characteristics of a person or object. This increases the emotional colour of the thought being expressed. [Usmanova Sh. Lingvokulturologiya.T.: 2019.p. 102]

The national features of the Uzbek people are deeply reflected in the works of Utkir Hoshimov. Therefore, below we analyze the metaphors that can be the object of linguaculturology. Only the figurative metaphors used by these people have linguocultural significance.

For instance: *It seemed as if **mischevious** [shumtaka] children were making loud noise. ... Elder Arif talked to their parents, who raised such disrespectful "goats" [taka], and reproached so tight that they can no longer sing.*

In colloquial language, shumtaka is used to describe a child who is extremely playful and rebellious. [O'TIL.5.2008.6-b.]. This compound word is derived from the words "shum" and "taka" (meaning "male goat"), meaning "very naughty, riotous." The metaphor in the second sentence, "taka", is also used to convey the same meaning. The words *shumtaka* and *taka* are used metaphorically in Uzbek linguaculture to refer to a very naughty young child or children (usually boy).

"Don't worry, aunt!" I shouted. But bridegroom's best man gripped my wrist tightly and covered my mouth with his palm that smelled of kerosene. I felt like I would throw up.

Hands off, you animal[donkey]!-I choked.- I will tell anyway!

A donkey is a small domestic animal smaller than a horse that belongs to the ungulates. [O'TIL. 2008. 5. p. 63] It is also used in the metaphorical sense when talking about "an ignorant, uninterested person" and it insults someone who is referred to.

... Well *darlings* [popuklar], - she said in an elated tone. – Welcome to the table. Help yourselves dears! [3. p. 68]. *Popuk* basically means "a bundle of fibers, feathers, thread, etc., which is attached to things for decoration." [O'TIL.3.2008. p. 295]. This metaphor is used for pampering girls. Fiber, feathers, yarn, etc. have a seme of "softness". The seme conveys the meaning of "gentleness" and "tenderness". When this is used to refer to a person the seme "beauty, grace, attractiveness" in the seme "decoration" is reinforced and the seme "object" is abandoned thereby exaggerating the seme of "gentleness" and "tenderness". As a result, it is widely used as a word that describes a positive attitude towards young girls.

"Will you eat a peach?" He held out a large **orange** [zarg'aldoq] peach. [2. p. 32] **Zarg'aldoq**, in the main sense, is a yellow songbird in the family of

sparrow with dark wings. Based on a relative comparison to this color, this word is sometimes used instead of a color that is similar to orange: an orange flower, an orange peach. Such usage is a national-cultural semantic feature of the word.

The windows rattled every time the old man shouted using his palm to make his voice louder. Our whistle is like a nightingale [bulbuli]! If you want a chewing gum come and get!

In literature, zoonym nightingale is used figuratively. The sound of the whistle has its own musicality. The goal here is to increase the price of this item on the basis of a relative comparison to this sound. There is also a sema that is typical of colloquial language.

In the seat in front of me sat a cheerful doe-eyed [quralay ko'zli] young woman with short-cut hair and a clear face, talking to a middle-aged woman wearing a scarf. [O'. Hoshimov. Sevgi qissalari. 2013. p. 203]

*The meaning of **quralay** is “ an offspring of a deer or gazelle”. [O'TIL.5. 2008. 379-b.] In the fusion of “quralay ko'z” there is a metaphor which means “ the eye resembling the eye of a deer”*

Such metaphors are unique to this language and are considered to be the national and cultural wealth of the nation. The use of metaphors is of great importance in perception of the world. In particular, fixed metaphors are introduced into speech as ready-made units of a language. Every linguaculture has metaphors that reflect the mentality of the people, their specific national and cultural characteristics. The metaphors used in the process of communication also reflect unique aspects of the national and spiritual characteristics, social life and worldview, beliefs, traditions and customs of the speakers who use the language.

REFERENCES:

1. Usmanova Sh. Linguaculturology. T.: 2019. 102-p.
2. Utkir Hoshimov. Between two doors. T. “Meriyus”. 2011.
3. Utkir Hoshimov. World Affairs. T.: 2018.
4. Utkir Hoshimov. Love stories. Stories and narratives: Listen to your heart. T.: 2013. www.ziyouz.com library

5. Annotated dictionary of the Uzbek language. 3rd volume. O'zME .:T.:2007.
6. Annotated dictionary of the Uzbek language. 5th volume. O'zME.:T.:2008.