

Metaforization in Uzbek Folk Proverbs Based on Animal Names

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Abstract:

The article researches the Uzbek folk proverbs involving the sheep zoonyms, which are part of the names of livestock, and the metaphorical phenomenon in these proverbs. The articles in which LSG (linguistic spiritual group) "Qo`chqor" ("Sheep") participates are divided into certain thematic groups according to their behavior, activity, character, appearance, and the relationship between them. Proverbs are substantiated by excerpts from works of art.

Keywords: proverb, lexical spiritual group, figurative meaning, metaphor, thematic group, analogy, sheep.

I. Introduction.

Many years of experience in Uzbek linguistics during the years of independence in the study of topical issues related to the mechanism of metaphor and metaphorization in the whole-part approach to the study of it on the principle of part-to-whole, rather than part-by-part shows [3,161].

The metaphorical phenomenon is observed in most of the zoonyms used in the stable units of speech. They are formed in connection with the activities of man in the inner and outer worlds. That is why the meanings of such units are based on man, his behavior, character, way of life, thoughts. Metaphorical analysis of articles with a zoonym component takes into account such issues as how they were translated into the vernacular, the history of their origin, the conceptual system, the way of life of the people. The human factor is always leading the process. It is important to note that most of the Uzbek folk proverbs in the article, which are based on the "sheep" LSG, mainly describe the mental state of a person.

As you know, figurative meaning occurs only in speech. That is why they are called figurative meanings. The formation of a figurative meaning in speech based on the semantics of the semantics is common to almost all units except terms. The scientific views that have emerged in the field of linguocultural research have shown the relevance of studying metaphor as one of the important means of expressing the national, specific, specific worldview of a people.

A.N. Baranov describes the metaphor as "a complex unit in which two spiritual units work together through a coherent whole" [1, 18]. In addition, in his theory of cognitive metaphor, the scientist gives special information about metaphors that are "dead" ("conk") and now existent ("living"). "Dead" metaphors are units whose metaphorical features have been forgotten and have lost their appeal due to their frequent use in language. In a dead metaphor, the listener does not notice the hidden contradiction between the original and figurative meaning of the metaphor. In "living" metaphors, on the contrary, the contradiction between the direct, that is, the figurative meaning is clearly felt, resulting in the addressee receiving information easily on the basis of the resulting image does.

In living metaphors, not the basic but the less common forms of the metaphorical model are used by means of additional symbols, which activate the cognitive metaphorical model. Often, extinct metaphors become live metaphors after being modified, expanded, or supplemented.

We cannot imagine our lives without metaphors. As F. Nietzsche points out, the denial of a metaphor is the denial of man.

II. Literature review.

Initially, Quintilian and Aristotle studied metaphor in groups. In addition, in world linguistics, D. Lakoff, M. Johnson, Charles Balli, A. N. Baranov, F. Nietzsche, Y.A. Parandovsky are recognized as scientists who theoretically studied the phenomenon of metaphor.

Ancient orator Mark Fabius Quintilian studied metaphors in groups:

- 1) **exaggerated metaphors;**
- 2) **status-reducing metaphors;**
- 3) **vulgar metaphors;**
- 4) **excessive use of metaphors;**
- 5) **"heavy metaphors" based on very long analogies;**
- 6) **the use of metaphors in poetry only for poetry;**
- 7) **lower metaphors;**
- 8) **inappropriate metaphors;**
- 9) **Disgusting metaphors [2, 75-78].**

Researchers D. Lakoff and M. Johnson recognize metaphor as a unit that permeates all human daily life and is manifested not only in language but also in thought and action. Metaphor emphasizes that it allows one to immediately understand the essence or idea of a situation or event.

III. Materials and methods

The article analyzes the process of metaphORIZATION in Uzbek folk proverbs based on the LSG "Sheep". Metaphors have been studied in terms of spiritual groups.

The methodological basis of the doctrine of dialectics on the unity of form and content, quantity and quality changes in the spiritual study of the patterns and units of Uzbek folklore. Sample analysis was performed using descriptive, quantitative, system-structural, component analysis, as well as textual and comparative methods.

IV. Discussion and results.

Analyzing the above theories, the articles formed on the basis of LSG "Sheep" can be divided into the following thematic groups:

1. Describing a person's appearance or condition

In describing a person, researchers usually focus on a person's appearance, age, physical and mental condition, social status, work activity, behavior, moral attitudes, and values. In addition to the inner and outer, positive and negative features of a person, his appearance is also important in the process of interacting with people. The knowledge, observations, and reflections that are accumulated in daily life are the basis for making decisions about a particular situation. The proverb "*Qo'yni sarasi uzoqdan bilinar*" usually refers to the assessment of a person's appearance. The appearance of a

stranger can also be a source of insight. This idea “*Qo‘chqor bo‘lar qo‘zining peshonasi do‘ng bo‘lur, Og‘a bo‘lar yigitning peshonasi keng bo‘lur*” can also be continued through the proverb. According to the Uzbek dictionary, the word “*Og‘a*” (*Brother*) has 5 types of meanings:

1. *Same* brother of someone.
2. Someone as close and dear as a brother.
3. The great, the ruler of the country, the people.
4. Names of various positions and titles include: brother of the harem, brother of the door.

Self-referral form for adults. Both parts of the proverb have gradations, but they differ in the degree to which they are graded. For example, “*kochkar*” – *qo‘zi* words relative to age, *og‘a* – *young man* his words created a hierarchy of position. Zoomorf of “*Kochkar*” – *og‘a* referring to the lexeme, it can be observed that it is realized in the semantics of leader, chief, head. Version of the proverb: *Qo‘chqor bo‘lar qo‘zining peshonasi do‘ng bo‘lar, odam bo‘lar bolaning etak-yengi keng bo‘lar*. It is mentioned in Gulkhani's work "Zarbulmasal" ...*Anda Yapaloqqush aydi: Ilgari o‘tgan yaxshilar masalidurkim: “Yaxshi nafas – yarim mol”, bolamning asbobi kulonkirligi minkori bilan changaligidin ma‘lum va ravshan emasdurmu¹? Anda Ko‘rqush aydi: “Rost aytursan: “Qo‘chqor bo‘lur qo‘zining peshonasi do‘ng bo‘lur, og‘o bo‘lur yigitning peshonasi keng bo‘lur”*[3,12] the passage also proves our point.

2. Representing the power of man

Proverbs can describe a particular event, fact, place or time in which an idea is expressed, the opinions of our ancestors, and their experiences. All of this makes up the factual information in the text. This type of information plays a dual role: on the one hand, it "revives" the text, that is, it activates it and realizes the content, on the other hand, it hides the idea that expresses this content through various "masks" and thus makes it difficult to understand the content [4, 44]. For example, “*Podani qo‘chqor yetaklar*”. Because the “*kochkar*” mentioned in the article is strong and fearless, it serves to lead the herd to its destination, and the “*kochkar*” is often compared to the men who are a symbol of courage and fortitude among the Uzbek people. Every work is a pillar of the family, a blessing in the work done only when the man starts, a blessing in the house. The proverb, on the one hand, is "revived" by the metaphor of the ram, and on the other hand, in the minds of the Uzbek people, the ram is privatized as a symbol of power. (In addition to, “*Головы двух баранов не уместятся в одном котле*” It is possible to observe that in the Russian folklore the ram also appears as a symbol of power). This makes it difficult for people of other nationalities to understand the meaning of the proverb. In English folklore, the zoon of a ram can be seen as a leader, a leader, a head: Wherever the ram goes the sheep will follow. In addition, harmony and solidarity are praised. “*Uyurli qo‘ydan bo‘ri qo‘rqar*” (version: *Uyur qo‘ydan bo‘ri ham qo‘rqar*) In the article (Uyur - a herd of 10-30 beehives with one stallion set up for free escape; Uyur - a herd of beehives with one stallion) the wolf does not approach the sheep in the herd in order to avoid danger, because relatively weak, and the horse is stronger than the wolf. It is said that those who consider themselves strong in life "attack" the defenseless without fear, on the contrary, when they see people superior to them, they withdraw from their circle and do not dare to argue: “*Zo‘rdan zo‘r chiqsa, zo‘r dumini qisar*”.

While metaphors are the most valuable source of information about a nation’s culture and national way of life, they are more vividly portrayed through various animal images: “*Ikki qo‘chqor urishar, Echkining buti ayrilar*” - in the image of agile, resourceful, violent people through the

¹ Isn't the cause of my child's hangover known and obvious from his nose and chin?

image of a ram, and through the image of a goat - the weak people who are very upset when a dispute arises between people, and throw themselves everywhere in a desperate situation. *"Iki va depischer, arasynda eshek oler"* (A donkey dies between two horses).

Ikki qo'chqorning boshi bir qozonda qaynamas – the article shows people who are in conflict with each other to such an extent that they cannot agree with each other. A special means of speech is represented by the image of a ram. In the minds of the Uzbek people, the zoomorph of the sheep is also used to express connotative meanings such as hero, lover, mainly a boy. This idea can be proved by an excerpt from a work of art:

K o m i l. (Nigorani yetaklab chetga olib chiqadi). Jon singlim, ikki-uch kun kampirning aytganlarini qilib turing. Keyin bu yog'ini bir balo qilarmiz. Bunaqada bo'lmaydi. Ikki qo'chqorning boshi bir qozonda qaynamas, deb bekor aytmagan ekanlar. Bir hafta, bir hafta. Nima desalar shuni qiling. Synonyms of proverb: *You cannot have two forenoons in the same day* (English proverb). *Bir qinga ikki qilich sig'mas* (Uzbek proverb). *Eki qoshqardyn basy bir qazang'a sbymaydi* (The head of two rams does not fit in a pot) (Kazakh proverb)). *Dva chyorta v odnom bolote ne jivut* (Two devils do not live in the same swamp) (Russian proverb).

Versions of the proverb: *"Bir ungurga ikki ayiq sig'maydi"*, (ungur – a dome-shaped cave with a wide mouth and a shallow mouth, an enlarged part of the cave after a narrow passage; deep at the tip of the ice sheet where meltwater flows out); *"Ikki kambag'al bir kapaga sig'adi, ikki boy bir dahaga sig'maydi"* (kapa – tent, a seasonal (summer) shelter made of straw, reeds, corn stalks, cloth, hay, and grass as a shelter from the primitive community; daha – (Persian-Decimal) - 1) a division of ten people in Central Asia and Iran in the Middle Ages; There are ten days of prayer at the Eshan's khanaqahs.

The power of expressive grading of the above sentences can be seen in the fact that a few words in a proverb, or all words in general, are used with different variations. In the course of the analysis, the phenomenon of grading was observed in Uzbek folk proverbs based on the "sheep" LSG, which expresses human power: *Uyurli qo'ydan bo'ri qo'r qar, - Podani qo'chqor yetaklar, - Ikki qo'chqor urishar, Echkining buti ayrilar, - Ikki qo'chqorning boshi bir qozonda qaynamas.*

V. Conclusion

In short, in most of the Uzbek folk proverbs based on the metaphorized "sheep" LSG, the mental and physical state of a person; there was a high incidence of external and internal manifestations. In Uzbek linguistics, the full lexical and semantic coverage of folk proverbs based on the "sheep" LMG has scientific and practical significance.

	Spiritual groups Metaphorical proverbs	Spiritual groups Metaphorical proverbs
1.	Metaphorical proverbs that describe a person's appearance or condition	1. Qo'yni sarasi uzoqdan bilinar; 2. Qo'chqor bo'lar qo'zining peshonasi do'ng bo'lur, Og'a bo'lar yigitning peshonasi keng bo'lur.
2.	Metaphorical proverbs that demonstrate human power	1. Ikki qo'chqorning boshi bir qozonda qaynamas. 2. Ikki qo'chqor urishar, Echkining buti ayrilar; 3. Uyurli qo'ydan bo'ri qo'r qar; 4. Podani qo'chqor yetaklar.

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