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METAPHOR AS A LINGUOCULTUROLOGICAL PHENOMENON

Abstract: *Linguoculturological investigation of metaphors with noun lexemes used in Mahmud Kashgari's "Devonu lugotit turk" were analysed in this article.*

Key words: *polysemy, metaphor, linguoculturological code, "Devonu lugotit turk".*

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Introduction

In world linguistics, the systematic proof of ancient written monuments, unique for Turkic languages, the transmission of the content and significance of historical-lexicographic sources to future generations is becoming more important than ever. One of the important tasks of world linguistics is to analyze the historical evolution of linguistic phenomena in synchronous and diachronic aspects, to identify synergistic laws of language history through the study of ancient written sources of languages in comparison with modern languages. In the practical solution of these problems, the creation of thematic and ideographic dictionaries also takes a special place in the lexicographic analysis of written sources, historical dictionaries, including "Devonu lugotit turk".

The main part

Polysemy is an internal, interconnected semantic relationship of different meanings expressed in the form of a linguistic unit as a semantic category. Regardless of the level of language, polysemy occurs under the influence of objective laws. As society develops, so does the language. The various economic, political, and social changes that have

taken place in the life of society, of course, also have an effect on language. As a result of this influence, a formal image that exists in a language is adapted to express other new meanings. Such a relationship between the sign and its meaning leads to the phenomenon of polysemy: the sign acquires other meanings that are interrelated with the original main meaning. The result is an opportunity for the emergence and development of ambiguity. Moreover, language development is always commensurate with the pursuit of economy. There is a logical basis for this, of course: the source of the units specific to the content level of language is the external (objective) world, which is outside the language, extralinguistic in nature. They cannot be reduced. If it was possible for each unit specific to the content level of language to have its own material image even at the formal level, the formal units in the language would increase day by day. The possibilities of human language in relation to psycho-physiological activity do not allow for such an increase: the newly emerging spiritual units are loaded on the pre-existing formal units of language, the result is an expansion in the content coverage of a formal image. Such processes are constant and practical, and the system of formal units of language narrows, on the contrary, the system of its

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spiritual units expands. The imbalance inherent in the formal and semantic structure of language is thus activated. Polysemy and homonymy (at any level) arise on the basis of such logical and linguistic laws (Mauler, 1977).

I. Privalova recognizes metaphor as a functional unit of three areas: cognitive, linguistic and cultural (Privalova, 2005). Indeed, metaphor as a complex linguistic phenomenon has its own cognitive and linguoculturological basis. "It is easy to imagine that a person perceives the external world in its own dimension, its own pattern, remembering the myriad metaphors of language ..." (Mahmudov, 2017). This requires the study of metaphor on the basis of cognitive and linguoculturological approaches, which are modern branches of linguistics. While metaphor was recognized as a type of derivation in early researches, the emergence and development of cognitive linguistics has led to the assessment of metaphor from a cognitive perspective as well. Metaphor plays an important role in knowing, understanding the world on a cognitive basis, expressing the acquired knowledge in language, linguistic realization of concepts. The process of cognitive understanding of the world is complex, and with the help of metaphors it is possible to learn new concepts easily. In this case, one concept that exists in the mind serves to understand another concept on the basis of similarity. The need for metaphors to have a cognitive basis means that it is a complex and comprehensive phenomenon related to human thinking. Metaphors used in ancient times in the history of our language are among the means of realizing the thinking ability, intellect, culture of the people of that time.

In linguoculturology, cultural or linguocultural codes are among the key concepts. "Cultural codes are a way of depicting the material and spiritual world of language representatives in a cultural space and conceptualizing existence, combined with ancient archetypal human imaginations" (Ismailov, 2018). As a specific form of linguistic expression of national and cultural heritage (Kondratyeva), metaphor embodies linguocultural codes. In Devon, there are a variety of metaphors based on somatic, biomorphic, subject, and natural-landscape codes. Experts cite factors such as the fact that one word is more appropriate and appropriate to the purpose of the speaker than another, and that one word is used to denote another denotation because it is not a denotative (Sayfullayeva, 2009). The word "бурун" has such semantics as "human body part", "sense of smell", "part pushed out of the face", and when the word is used in the compound form *таг бурни* (mountain nose), its third meaning "part pushed out of the face" is used figuratively. This is an example of how a particular word can be used to denote another denotation because the word is not a denotative. Because there was no separate name for the part that had previously been pushed out of the

mountain, and it was named after a member of the human body on the basis of external resemblance. Later, root meaning and derivative meanings acquired a homonymous relationship.

V.A. Maslova also shows metaphors in language as linguoculturological units (linguocultureme). (Maslova, 2001). Indeed, the occurrence of metaphors is not only a linguistic phenomenon, but also a phenomenon related to aspects of the social lifestyles, worldviews, and interactions of linguists with the fauna and flora. For example, the ancient nomadic way of life of the Turks, the fact that in their lives, livestock, agriculture, hunting, handicrafts were the main activities, led to the creation of metaphors on this basis. Later, changes in people's lifestyles also had an impact on the language vocabulary.

Through the metaphorical denotation of the appellate lexicon of zoonyms, the positive or negative attitude of the speaker towards the subject of speech is expressed. Mahmud Kashgari writes that the word "бўри" is used in the sense of "boy" and *تلكو* "milky" in the sense of "girl": "The word *تلكو* *milky* is used for a girl. When a woman gives birth, she is asked if she gave birth to a fox or a wolf - *milky* *myrdi* *azy* *бўримй* which means a girl or a boy. Girls are like foxes because they are deceitful, and boys are like wolves because of their bravery" (I, 404). In fact, the words *тулки*, *бўри* which meant animals, due to their metaphorical use meant "girl" and "boy". Such use also has its own linguoculturological basis. In the "Avesto" and greek parables, the wolf is depicted as a symbol of evil, violence, and weakness, while in the "Kultegin" memoir, the wolf is depicted as a symbol of strength and courage. There is also a certain social basis for a positive attitude towards wolves. Because in the myths of the ancient Turkic peoples, the Ashina tribe of the Turks was spread by wolves. After all, in "Oghuznoma" the wolf is given as a metaphor of invincible power (Mirzohidov, 2018). The wolf was a guide to the ethnic and spiritual life of the Turkic peoples (ziyouz/uz). So we can see that when the Turks called boys wolves, they dreamed of their children being as strong and brave as wolves.

The word "қазуңуқ" means "stake". According to Mahmud Kashgari, the reason why the polar star is called the *тэмјр қазуңуқ* is because the sky revolves over it (III, 254). Since the *тэмјр қазуңуқ* "iron stake" is so close to the pole, the stars seem to revolve around it, and in doing so, it does not move. That is why it is called the iron stake (golden stake, polar star). (qomus.info). A piece of wood or iron (O'TIL, 5,323) with a sharp tip, designed or stumbled to the ground - the stake is mainly used to tie cattle. Animals tied to a stake can't go anywhere, they revolve around that stake. The ancient Turks, whose economic life was cattle-breeding, likened the position of the North Star to that of a star revolving around a stake, as if the stars revolved around it and it did not move. The name

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of the star *тэмјр қазуңуқ* - iron stake came about as a product of this similarity.

Conclusion

Commenting on the word *أثغاق amṣaq*, Mahmud Kashgari states that it is used in three senses: *amṣaq* – is a kind of illness of collection of yellow water in the abdomen. A type of yellow plant is also called *amṣaq*, those who turn yellow with grief are also called *amṣaq*. In our opinion, the first meaning of this word

is “a kind of yellow plant”. Subsequent meanings of the word *amṣaq* are formed on the basis of the semantics “yellow color” in the word plant. The disease is also called the plant because the “yellow color” present in the plant is the same as the color of the water that accumulates in the abdomen due to the disease. Or a person may turn yellow as a result of worrying about something. This led to the emergence of another derivative meaning of the word *amṣaq*, which means the name of a plant.

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