

JHEAA

ISSN : 3032-1123

<https://doi.org/10.61796/ejheaa.v1i6.614>

LINGUISTIC AND CULTURAL CHARACTERISTICS OF METAPHORS IN THE LANGUAGE OF TURKISH SOURCES (Based on the work "Qutadg 'u bilig")

Abdujabbarova Feruza AbdunazarovnaUzbekistan, Assistant professor of Tashkent State Pedagogical
University named after Nizomi, candidate of philological sciences*Received: Apr 22, 2024; Accepted: May 29, 2024; Published: Jun 13, 2024;*

Abstract: In the article, the linguistic and cultural characteristics of metaphors in the language of Turkish sources are covered based on the work "Qutadg 'u bilig". The author states that metaphor is a means of shaping the linguistic landscape of the world, like linguistic units that bring nominative and communicative goals closer together. However, this tool, unlike others, serves to create new concepts using pre-existing meanings in the language system. Therefore, metaphor not only serves to ensure the existence of meaning, but is also a mechanism of formation of this meaning and a means of its transmission in the process of communication.

Keywords: Turkish Sources, Metaphor, Linguo-Cultural, "Qutadg'u Bilig" Work, Communicative Purpose, Linguistic Unity, New Concept.

This is an open-access article under the [CC-BY 4.0](https://creativecommons.org/licenses/by/4.0/) license

Introduction

In world linguistics, the question of the interpretation of the meanings of words, the concepts they represent, in particular, the study of metaphor based on analogy, implies the understanding of the anthropocentric nature of the metaphor and the names it creates in philosophical, logical, psychological, neurolinguistic terms. causes the need to examine its aspects in the scope of metaphorology.

Linguistic metaphors are a phenomenon related to the development of language, "since such metaphors mainly perform the function of calling, naming, they do not have stylistic color, expressiveness, and therefore, subjective meaning is not expressed in relation to the subject of speech they represent"[7].

Our linguists shared their opinions about the difference between metaphor and simile construction[1]. The following differences are mainly listed in them. In a metaphor, words always have a figurative meaning.

LITERATURE REVIEW

It is known that the concept interpreted in the name of metaphor in linguistics is known as metaphor or tropes in literary studies, metaphor in classical literature. Scientific research on this topic is being conducted in both areas. For example, M.Yoldashev[7], D.Khudoyberganova[11], M.Mukarramov[8], Sh.Safarov's[9] important works on the phenomenon of metaphor can be cited.

A simple metaphor is a view of the formation of a derived meaning based on a simple comparison and simile of the referents of the generating and derived meaning. For example, the

lexical meaning of the word "gate" means a building complex that enters the yard, and it means a building where the ball is entered in a football game. Simple metaphors cannot be called reduced similes, they are mainly observed within the framework of noun and verb word groups. That is, simple metaphors are based on the direct analogy of the generating and derivative subject referents, such as a kind of external sign, the function of action and state feature [9].

Currently, the development of world science, especially the development of Uzbek linguistics, the long-term experience of examining the metaphor showing the rich potential of the Uzbek language in relation to the whole-part, is to examine it on the basis of the principle of part-to-whole rather than whole-to-part. showing the need for learning.

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 existing meanings in the language system. Therefore, metaphor does not only serve to ensure the existence of meaning, but is also a mechanism of formation of this meaning and a means of its transmission in the process of communication[10].

In general, metaphor serves as a bridge from the known (familiar) to the unknown (unfamiliar).

Anthropocentric metaphors are metaphors directly related to the internal and external qualities of a person. No matter how colorful these metaphors are, at the center of them is a person.

In the literature on linguistic and cultural studies, metaphors are placed on the same line as proverbs, phrases, similes, which are considered the main linguistic and cultural units of the language[8].

Who conducted researches in linguistics and cognitive linguistics according to V.A.Maslova, "...the metaphor reflects the fundamental cultural values, because it is based on the national-cultural outlook"[4].

Similes and metaphors are very close to each other. When distinguishing them from each other, relying on the opinions and definitions of many of our scientists, metaphor is a transfer of meaning based on similarity, it has linguistic and special-author types.

Results and Discussion

In the language of the work "Kutadgu Bilig", metaphors occupy the main place, and through them concepts and national views are reflected. Black hair and beard are the main characteristics of a young man full of strength. Yusuf Khos Hajib expressed this situation in the work through the metaphors of a black raven and old age, and a swan. Through these metaphors, strength, enthusiasm are opposed to speed, wisdom, experience and restraint. The elder version of the swan metaphor is still used today.

Nowadays: it is used to refer to a person who acts as the chairman of village citizens' assemblies and city neighborhood committees.

For example, "It is the responsibility of the elder of the neighborhood to improve it [the neighborhood], to ensure peace and tranquility, to participate in large and small events" (from newspaper).

In the work, the meaning of "sexually and physically mature man" (O'TIL, I, 347) is understood by the lexeme "yigit" (boy) in the epic (QB, 353). The author of the pandnoma was able to express the mentioned seme with the paraphrase "*qara quzg'un*" (black raven):

ҲаҗиҢ ҲҮҶҮҒ ердим бўҗурди сақал,
Қара қузғ'ун ердим қуғ'у қылди чал.

"I was bare-faced, a beard appeared

I was a black raven, a swan (that is, an old man) did it" (1084).

With the help of this paraphrase, the author of the work points to the fact that in his youth, the hero had black hair, the color of a black crow, and after his age, he turned into a swan. It should be noted that based on the fact that the studied periphrasis is not recorded in any other monument, it can be recognized as one of Yusuf Khos Hajib's occasionalisms.

Another metaphor given as an expression of youth is the meaning of "redness of the face". By describing the color of the face, the author of the work informs about the age of the hero and tries to reveal his character and condition. In particular, redness of the face *qyrg'ı eñ*:

Eshitgil nekü ter böğü bilgä beg

Bu söz ishkä tutg'yl aya qyrg'ı eñ

"Listen to what the wise man has to say.

Heed this word, you red-faced one" (327)

and *qyzg'ı meñiz* :

Nekü ter eshit emdi bilgi teñiz

Sözni berkityr emdi qyzg'ı meñiz

"Hear what the one whose knowledge (as wide as the sea) says,

A bright-faced man who keeps his word secret" (469),

From the content of the quoted stanzas, it can be seen that the quality of the sign *qyzg'ı*, *qyrg'ı* in the meaning of "**qizil**" (red) refers to a young, healthy, strong, happy person, by referring to the red-faced, light-faced person combinations mentioned in the stanza. , the culture in the form of an appeal to young people who listen to the advice of the elderly is also noticeable. For this reason, the above metaphors can be taken as metaphors showing linguistic culture.

The meaning of "pure, noble" is the connotative meaning of the lexeme of the adjective *yrğın*, and in this sense it enters into a valence relationship with the Arabic assimilation and expresses the meaning of "pure in origin, pedigree":

Qaraqa yag'uma ey aslı yrğın

"Don't go near the black one, O white one" (4136).

This phrase represents a synonymous line with the phrase *urug'ı aryg'ı* "aslı, naslı - nasabi tiza, saft", which is expressed in the epic:

Aryg'lyq tilär tutchy urug'ı aryg'ı

"Pure people always strive for purity" (1951).

aslı kez combination also belongs to this synonymous line..

The original quality of *ked//kez* is one of the polysemantic words, "strong, strong"; "very, very"; "strict, serious"; "many, abundant"; widely used in old Turkic language monuments in the sense of "sara, sorted, selected, best, excellent quality" (DTS, 292).

In order to express the meaning of the person "with a great name, a throne, a great family, a noble person", the author of the work uses the combination of a family member:

Urug'lug' kishilər qylymchi silig

"The behavior of Tagalog people will be excellent" (2162).

So, in class society, there was a series of words with the same meaning in order to express high-ranking persons.

The following adjective-lexemes are used in the work to express the representatives of the second class: *esiz* "bad, ignorant".

Esizkə qatylsa ul esiz qylur "If he interferes with evil, he will also do evil (deeds)" (859).

This adjectival lexeme is sometimes used as a noun and means "ignorance, evil, and manly boy" (DTS, 184). At this point, it should be noted that the lexeme *esiz* is similar to the lexeme *esiz* // *essiz* (DLT, I, 160), which means "regret, pity, prejudice".

The author of the saga uses the word "*urug'suz*" to express the opposite of the above meaning, i.e., "without a foundation, without a foundation":

Urug'suz kishilär arıg'sız bolur

"Knowledge knows the value of knowledge" (463).

This lexeme was used in both senses in the work of Ahmad Yugnaki (DTS, 100). The meaning of "Wise, Bilaghon" was opened in the ancient Turkic language by the motivated word *bilgə* (DTS, 99). It is also expressed in DLT (I, 403). Yusuf Khos Hajib used this archaic word only for the meaning of "wise, wise":

Bilig satsa bilgə biliglig alır

"If the wise sell knowledge, the learned get" (460).

It is worth noting that the analyzed meaning is also revealed in the pandnoma with the pair of words *bəgy bilgə*:

Eshitgil neky ter *bəgy bilgə* beg

"Listen to what the wise man has to say" (327).

Mahmud Koshghari interpreted this pair of words as "wise, wise, intelligent" (DLT, III, 248). The synonyms of the pair of words *biliglig bəgy*: *ezi yaqshy aymysh biliglig bəgy* (5034) and *bilgə bəgy* were also used in the didactic work.:

Nechə ezgü qopty bu bilgə bəgy

"How many - how many good, knowledgeable, wise (s) have risen"

(6167).

The meaning of "Knowledgeable, knowledgeable" is understood in the epic, as well as with the derivative *bytn* (*byt* = "to grow, mature, mature"):

Vazirlyqqa artuq bytn er kerək

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

It should be noted that the adjective *bytn* is synonymous with the above-mentioned adjective lexemes from the point of view of the formation of maturity mainly due to knowledge, wisdom, and knowledge.

Respect is an important factor in building interpersonal relationships. Respect is required to be two-sided, regardless of the age and status of the subjects of the relationship. In other words, the elder should not show respect to the younger just as the elder should respect the younger.

In the epic, the meaning of "elderly, great" is great, and its opposite meaning "small, young" is expressed by small lexemes:

Yarashur ulug'qa kichig hurmaty

Ulug' ma kichigkə qylur-oq eryl

"It is (very) fitting for the great to be respected by the small,

The older one sees (him) and shows (respect) to the younger one" (4051).

This meaning is considered to have not lost its position even in modern Uzbek culture:

Ulug' hurmaty bar ajunda teryl

Ulug' kelsə qorg'yl azaqyn eryl

"There is a custom in the world to honor the great,

When greatness comes, stand on your feet" (4050)

Ancient Turkic language record "Ulkan" in "Irk bitig", "big" in Tonyuquq bitigtoshi, "strong,

heavy" in "Golden light", "very, very" in Turfon texts, "Devonu lug'otit turk" in "great" and "strong, loud, sound" in his Moni monuments (DTS, 610).

Yusuf Khos Hajib further expanded the meaning of this polysemantic adjective, calling it "original, great in nature" (2930), "chief, leader" (2928), "deep, sharp (knowledge)" (3279), "mas used in the meaning of "responsible" (2236).

The lexeme "**kichig**" (little) appears in the Turfon texts as "small, wonderful" and in the Kultegin epitaph as "a little". In "Golden Light" he expressed the meaning of "younger, small". In the dictionary of Mahmud Koshgari, the meaning of the word "small (according to its place in society)" is noted, as in the above-mentioned verse: "Kichig ulug' birlə turushdy" (The younger argued with the older) (DLT, II, 90). In "Kutadgu bilig" language, the lexeme "**kichig**" (little) also means "small, worthless" (3992), "small, lower (heart)".

Anthropocentric metaphors are metaphors directly related to the internal and external qualities of a person. No matter how colorful these metaphors are, at the center of them is a person.

In the literature on linguistic and cultural studies, metaphors are placed on the same line as proverbs, expressions, similes, which are considered the main linguistic and cultural units of the language[10].

Conclusion

Without studying the past stages of development of a certain language, it is very difficult to make a complete judgment about its current static state.

The unique manuscript sources written by the ancestors during the Karakhanid period of the XI-XII centuries are valuable because they reflect the linguistic features of the old Turkic language, which is the direct successor of the ancient Turkic language and has gained significant importance in the formation of sister Turkic languages.

In Turkology, significant progress has been made in researching the language characteristics of the old Turkic language sources of the XI-XII centuries from the point of view of certain levels. In recent years, the publication of pandnoma copies in a number of countries of the world has led to researches devoted to the study of its specific language features.

The lexicon of "Kutadgu Bilig" is rich and diverse, and its basis is made up of native Turkic words and about four hundred assimilations. This lexical layer has a significant amount of quality lexical units recognized as a universal vocabulary. Qualitative lexemes form two semantically opposite groups. The first group is formed by the nominative layer that does not have any stylistic or emotional color, while the second group includes emotive words that not only name realities, but also evaluate them and show their signs.

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 existing meanings in the language system. Therefore, metaphor does not only serve to ensure the existence of meaning, but is also a mechanism of formation of this meaning and a means of its transmission in the process of communication. In general, metaphor serves as a bridge from the known (familiar) to the unknown (unfamiliar).

References

- [1] Абдурахмонов Ғ., Шукуров Ш. Ўзбек тилининг тарихий грамматикаси. –Тошкент,: Ўқитувчи, 1973. -320 б.
- [2] Абдушукуров Б. "Қисаси Рабғузӣй" лексикаси. - Тошкент,: Академия, 2008. -192 б.

- [3] Асаналиев У., Аширалиев К. “Кутадгу билиг” эстелигинин тилдик өзгөчөлүктөрү. – Фрунзе: Илим, 1965. -187 б.
- [4] Arat. Reşid Rahmeti. Kutagu bilig. I Metin. Istanbul. 1947. Jusuf Has Hajib. Kutadgu bilig. II Tercüme. Reşid Rahmeti Arat. Ankara. 1959;
- [5] Баялиева Г. “Кутадгу билик” дастаны тилиндеги көпмағыналы сын сөздөр// тилтаным. Языкознание. –Алматы. -2003.-№1. –С.93-96.
- [6] Дадабоев Х. “Бобурнома”даги ахлоқ-атвор лексикаси хусусида// Филология, – Самарқанд.- 2004. -№6. -Б.3-7.
- [7] Ёлдашев М. Бадиий матн ва унинг лингвопоэтик таҳлили асослари . Тошкент, “Фан” нашриёти, 2007 йил. –Б.77-79
- [8] Миртожиев Миразиз Ўзбек тили семасиологияси.Тошкент, “Мумтоз сўз” нашриёти – Б.97
- [9] Сафаров Шахриёр. Метафора ҳодисасига талқинига янгича ёндашув имкониятлари. Хорижий филология, Тил адабиёт таълим № 1. 2020. 7. бет
- [10] Маслова В.А. Лингвокультурология. Учеб. пособ. –М., “Академия”, 2001.
- [11] Худойберганава Д. Матнинг антропоцентрик тадқиқи. Тошкент, “Фан” нашриёти, 2013. –Б.102.
- [12] Холманова З. “Бобурнома” лексикаси. -Тошкент,: “Фан”, 2007.-176 б.