



THE FEATURES OF METAPHORS IN UZBEK FOLK RIDDLES

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Annotatsion

The role of the last metaphor in revealing the relationship between language and culture attracts the attention of philologists. Riddles, as the most ancient and rich genre of folk oral art, embody the metaphorical expression. The results of a linguoculturally based analysis of metaphorical images in Uzbek folk riddles in Ushba.

Keywords: riddle, text, metaphor, anthropocentric light, linguocultural unity.

INTRODUCTION

Nowadays, the relationship between language and thought, their methods of expression in popular consumption are in the focus of attention of many researchers. In particular, riddles, which are one of the examples of folk oral creativity, require separate study as an important genre that embodies the harmony of linguistic and cultural values. Riddles often have complex semantic layers, figurative expressions conveyed through symbols. In particular, they express human thinking, attitude to the environment, and cultural and aesthetic views through metaphor. The study of the image of a riddle as a text-metaphor is an important factor in analyzing its semantic and structural features and determining the reflection of the national mentality through language. This article analyzes metaphorical images in Uzbek folk riddles based on a linguocultural approach, highlighting their spiritual and educational value, cultural codes, and their role in understanding through symbols formed in the national imagination.

LITERATURE ANALYSIS AND METHODOLOGY



The study of riddles, a specific genre of folk oral creativity, as a text-metaphor occurs in Uzbek linguistics at the intersection of such branches as textual studies, cognitive linguistics, and linguocultural studies. First of all, the language and structure of riddles are considered based on the criteria of textual studies, and according to the general ideas of textual scholars A. Rakhmatullayev, N. Mahmudov, N. Jurayev, A. Madvaliyev, a text is a speech unit that expresses complete, semantically and structurally stable units. From this point of view, each of the riddles is evaluated as a separate text.

The theory of conceptual metaphors George Lakoff and Mark Johnson in their work “Metaphors We Live By” (1980) noted that metaphor is not only an artistic tool, but also the basis of human thinking, that is, a mechanism for understanding one conceptual field through another. In Uzbek riddles, many objects and phenomena are figuratively expressed through other symbols, which makes it possible to identify conceptual metaphors.

The linguocultural approach is based on the works of Y.M. Karaulov, V.V. Vorobyov, G.S. Slyusareva. They argue that language is not only a means of communication, but also a mirror expressing the historical memory, mentality, aesthetic taste and cultural worldview of the people. Therefore, the metaphors reflected in riddles embody the cultural codes and moral values of the people.

Written sources and oral versions of Uzbek folk riddles were selected as the material for analysis. They were analyzed from a structural-semantic, conceptual and cultural-contextual perspective. This allowed us to identify the internal semantic load of the metaphorical image in each riddle, the system of symbols and the linguocultural value created by them. Thus, this methodological approach allowed us to conduct a deep analysis of riddles as text-metaphors.

DISCUSSION

During the research, it was found that in many examples of Uzbek folk riddles, metaphorical expression plays a role as the main semantic loading tool. Through



metaphorical images, the content of the riddle is given in a hidden form and is closely related to the worldview, culture, and historical experience of the people. For example, “Kichkintoygina kelinchak, boshida bor tugunchak” the riddle uses a match as an image. The word “bride” refers to a small, delicate object that has a specific function. “Tugunchak” refers to the part of the match head from which the fire comes out. Here, the match is depicted as a bride, which in our culture symbolizes the kindness, tenderness, and at the same time, caution towards the bride. This use of metaphor gives the match an aesthetic appearance and connects it with social values.

“Bir parcha patir, olamga tatir” topishmog‘ining javobi – oy. The metaphor of “patyr” expresses the shape of the moon. Patir is the main symbol of Uzbek bread culture and is considered a symbol of holiness and blessing. Therefore, addressing the moon in the image of patyr shows a reverent attitude towards the moon. This situation also expresses the sanctity and veneration of celestial bodies in the folk mentality. Also, when the moon is full, it takes on a large round shape. The riddle “U yog‘i tog‘, buyog‘i tog‘, o‘rtasi saryog‘” refers to the image of a walnut. The outer shell is likened to a “mountain”, and the soft kernel inside is likened to “saryog‘”. Here, in folk imagery, even simple and innocent objects find figurative expression in a cultural context. This metaphor reflects the concept of harmony between external and internal qualities, that is, between external appearance and internal content.

The riddle ““Bitta xotin, yuzta ko‘ylak” is about the melon crop of cabbage. “Wife” is the main object, and “shirts” refer to cabbage leaves. The image of a wife here is considered a symbol of holiness, fertility, and vitality. Cabbage is considered a symbol of abundance, blessing, and labor among the people. This metaphor is a reflection of the warm and blessed attitude towards the image of a woman in the folk mind through the language. The analysis of the above examples shows that metaphors in Uzbek folk riddles are not only a means of figurative expression, but also embody the moral, aesthetic, and cultural values of the people. The



metaphorical symbols selected in each riddle are a reflection of the people's thinking. These symbols given through language reflect the life, labor, religious and spiritual views of the people. Through metaphors, objects and phenomena are harmonized with the spiritual world of the Uzbek people, and the unity of language and culture is manifested.

RESULTS

The analysis of Uzbek folk riddles shows that they are not only a means of entertainment or mental exercise, but also a mirror of the people's thinking, cultural worldview and values, expressed through language. The metaphors used in riddles illuminate the people's way of understanding the environment, the principles of its classification and aesthetic views. In particular, the images of women, tools of labor, celestial bodies and food are an integral part of the people's way of life. Through these metaphors, the level of figurativeness of speech increases and its semantic richness is ensured. Also, through folk riddles, the linguistic and cultural codes passed down from generation to generation are strengthened. Therefore, studying riddles as text-metaphors is not only linguistic, but also cultural and sociological in importance. By studying their metaphorical nature, it becomes possible to deeply understand the interrelationship between language and culture and to penetrate the inner layers of people's thinking. This creates the basis for new research in linguistics.

CONCLUSION

Uzbek folk riddles are a unique form of folk thinking, and their metaphorical analysis clearly demonstrates the close connection between language and culture. As it was found in the research process, the metaphors used in riddles are not only a means of figurative expression, but also a linguistic reflection of the worldview, values, mentality and aesthetic taste of the people. Through them, cultural codes, historical and spiritual heritage, life experience and national symbols are conveyed through the structure of the language in an integral way. Analyzing riddle images as text-metaphors serves to form new conceptual approaches in linguistics. This



analysis of samples of folk oral creativity creates broad opportunities for a deeper understanding of language-culture relations and for conducting consistent scientific research in the field of linguistic and cultural studies. Therefore, folk riddles are rich linguistic material that should be consistently studied in the future from a semantic, cognitive and cultural perspective.

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