

Zoomorphic Metaphor In The Works Of Tora Sulaymon (Animal Names)

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Abstract

This article analyzes metaphors, zoomorphic metaphors and how the poet Tora Suleiman skillfully used them in his work, as well as which animal-based zoomorphs are most common in the poet's work.

Keywords: fiction, literature, zoonym, metaphor, zoomorphic metaphor, figurative image, animal poetics, bird poetics, hyponym, ornithonym.

Introduction

The imagery of the Uzbek language is so diverse that the diversity of words is like a mirror. The growth of the meanings of existing words in our language occurs in the form of semantic migration, expansion and narrowing. Noun-event, character-property, action-state names in an entity are also used as other thing-event, character-property, action-state name on a certain basis. In such a case, a single name serves as the name of several things-event, character-feature, action-state.

The Main Findings And Results

The migration of animal, bird, and plant names has been widely observed in fiction since ancient times. In "Devonu Lugotit Yurk" and "Kutadgu Bilig" the figurative image of people of different character is analyzed by means of certain actions of birds. The metaphor of birds plays a special role in "Kutadgu Bilig", in particular, this artistic detail is aimed at increasing the ideological and aesthetic value of the epic, deepening the essence of the depicted reality, figurative embodiment of the inner world of the heroes, virtues based on good and evil.

Animal poetics, as above, also plays a special role in the symbolic representation of the human image in various characters. In particular, Yusuf Khas Hajib used a lion and a lion in the epic to convey the character of the bek (nobleman), to express the symbols of strength and courage [1, 2018].

Zoomorphic metaphors have been the constant focus of researchers (E.M.Wolf, V.G.Gak, P.Braun, etc.). E.M. Wolf evaluates them as follows: "Clear and constant evaluative connotations include metaphors such as animal and human. The purpose of such metaphors is to describe human beings with animal-specific evaluative traits. The names of the animals have no value" [2].

The composition of the micro-scale included in zoonymy consists of:

- 1) **hyponym** - a nickname given to thoroughbred horses;
- 2) **ornithonym** - a nickname given to a separate bird.

Linguistic features of zoonyms, texts with zoonym component D.Kh.Bazarova, H.A.Saidova, Dj.Metyakubov, B.B.Abdushukurov, N.R.Nishonova, B.Zaripov, B.M.Juraeva, D.M.Yuldasheva, Studied by scientists such as GE Hakimova, AJ Omonturdiev, Sh. Noralieva, D. Tosheva [3, 2017]. In the works of these scholars, zoonyms in the language of Turkish written sources, stages of formation of zoological terms, the role of proverbs in the language system, semantic and methodological features, semantic transitions of zoonyms, their importance in the formation of art forms, expression of human character, semantic analysis of archetypal lexemes issues such as mythological interpretation of the image of the wolf in folklore, the use of animal names in the description of the person, anthropocentric interpretation of literary texts, zoonyms in the language of Uzbek children's folklore, structural and semantic features of phraseological units with zoonymic components.

D. Tosheva defined the diversity of zoonyms with the cultural environment of the people and substantiated the level of expression of national values, customs and traditions, social relations in articles with a zoonymic component. He substantiated the manifestation of nomadic types such as metaphor, metonymy, synecdoche, functionality in articles with a zoonym component, and on this basis provided sensitivity.

The main source of metaphors is the representatives of the animal world. Such metaphors are used to describe the appearance, movement and behavior of man.

Zoomorphic metaphors have a special place in the study of national and cultural features of dictionaries as a means of expressive and evaluative assessment of the names of animals and birds.

Zoomorphic metaphors are a powerful tool in describing a person's negative emotions. Examples of folklore and the poetics of birds and animals expressed in ancient Turkic literature gradually served to express figurative imagery, figurative thought in a peculiar way in the written literature as well. In the works, the color of birds, with what, how they are fed, in what order they fly in the sky, people of different character through vigilance, aggression and other similar behaviors are expressed through symbolic simulations, symbolic adjectives, and figurative expressions. Through the poetics of animals, as well as the poetics of birds, it has been possible to create an image of man of different character.

Thus, a zoomorphic metaphor is a metaphorical transfer of the meaning of lexemes representing the names of animals and their body parts, which includes the metaphorical meaning of lexemes such as bo'ri - wolf, tulki - fox, ayiq - bear, ilon - snake, it - dog, shox - horn, dum - tail, and qanot - wing.

One of the most popular models in the metaphor nomination is the zoomorphic metaphor, whose cognitive source is the "image" of animals given to humans. Such metaphors undoubtedly have ethno-cultural characteristics, which leads to a special interest in their comparative study [4, 2004]. Zoomorphic lexemes are effectively used in the description of human characteristics and behavior. Anthropocentric of zoomorphic metaphors are characterized by abundance and variety. This aspect was reflected in the work of the poet Tora Sulaymon.

Man may have a negative or positive quality as a living being, or the person who treats him may accept him as such. Therefore, zoolexemas can be applied in a metaphorical sense with a positive or negative connotation. In this case, some lexemes can be used in a positive, some in a negative, and some in both senses. Ornithonymic-components (names of birds) are often used in fiction to describe the appearance of a person. The use of zoolexemas in a metaphorical figurative sense to express a positive personality trait:

Oftobday bezavol, ohuday soqsan

Sen elik bolasi — o'yinqaroqsan,

Ko'ksimizda mudom o'chmas chiroqsan,

G'urbatdan xolisan, g'amdan yiroqsan,

Havasim keladi senga, bolajon ("").

(You are as beautiful as the sun

You're a deer kid - you're playful,
You are a lamp that never goes out,
You are free from sorrow, you are free from sorrow,
I want you, boy)

Osmonga uchar qushman,
Suyab oling, behushman.
Asrasang, toza asra
Tagi toza Kumushman ("Oltin qafas").
(I am a bird flying in the sky,
Lean on, unconscious.
Keep me as safe as your eye
The bottom is pure silver)

To Bashar bor ekan, bor ekan quyosh,
Birlashgan elga yov otolmagay tosh.
Yovqur yigitlaring, Lochin qizlaring
G'animlar oldida egmaganlar bosh ("faxriya")
(Life is pretty much the sun,
A stone that cannot be shot by the enemy.
Your naughty boys, your falcon girls
Those who do not bow before the enemy)

Naql bordir: erni er,
Er qilar ham xotindir.

Istasa, qul, istasa
Sher qilar ham xotindir ("xarsang").
(There is a saying: wife makes husband
If she wants.
If she wants can make lion
Or can make slave of him)

Osmonga uchar qushman,
Suyab oling, behushman.
Asrasang, toza asra
Tagi toza Kumushman ("Oltin qafas").
(I am a bird flying in the sky,
Lean on, unconscious.
Keep me as safe as your eye
The bottom is pure silver)

To Bashar bor ekan, bor ekan quyosh,
Birlashgan elga yov otolmagay tosh.
Yovqur yigitlaring, Lochin qizlaring
G'animlar oldida egmaganlar bosh ("Faxriya").
(Life is pretty much the sun,
A stone that cannot be shot by the enemy.
Your naughty boys, your falcon girls
Those who do not bow before the enemy)

According to S.M. Tolstoy, the metaphor of "animals", in contrast to the metaphors

of "plants", is more related to the negative characteristics of man [5].

The use of zoolexemas in a metaphorical figurative sense to express a negative personality trait:

Saroy motam ichinda

Sukut saqlar donishlar.

Fursatdan foydalanib

Bosh ko'tarmish boyqushlar ("Ming tanga").

(The palace is in mourning

Wisdom that keeps silent.

Taking the opportunity

Head-raising owls)

Zoolexems can also be used to describe a person and have a metaphorical character:

Alla, Bog'lon qo'zim, alla,

Humoyun qush, bozim, alla.

Pidina, andizim, alla,

Toyday talpinchog'im, alla ("Qorasoch").

(Alla, my Lamb, Alla,

Humoyun bird, my lamb, alla.

My mint, my flower, alla,

My toy-like hero, alla)

Humo (mysterious bird in the epic of central Asian countries) is a legendary bird who is believed to be the happiest person, who lands on his head or casts a shadow, attains state and kingdom; the bird of happiness, the "bird of the state" [6, 2006].

The poet created a metaphor by transferring zoolexems not only to the person, but also to the inanimate object. For example, in the following verses, the poet likens the desires in his heart to a "sinking light":

Bobomning orzulari amalga oshmas bo'lsa,

Yurgan yo'limda o'lan, qo'shiq qalashmas bo'lsa,
Qo'shiqlarim bog'lardan, tog'lardan oshmas bo'lsa,
El-yurt baxtini kuylash menga yarashmas bo'lsa,
Ko'nglimda armon yotar cho'kib yotgan nor misol ("Armon").

(If my grandfather's dreams don't come true,
Die on my way, if the song doesn't stop,
If my songs do not exceed the gardens, the mountains,
If it doesn't suit me to sing the happiness of the country,
An example of a light sinking in my heart)

Jo'mardlarni ulusdan
Qilmasin ayirgulik.
Etdim deganda pokka,
Qanoti qayrigulik ("Yovqochdi").

(Generous from the nation
Let's not part.

When I said I did it,
The wings have been shown solely to give a sense of proportion)

In doing so, he created a metaphorical meaning through an important member of the bird - the wing. In any activity in life, if a person's work does not go well, if it is not allowed, the expression "the wing is turned" is used. In this verse, too, when the lyrical protagonist is about to reach his destination, his "wings are folded".

Soya izlab, sanqib yurgan,
Qaynim, sizmi edingiz?
Shunqor desam shunchalik ham
Tayinsizmi edingiz? ("Sarvinoz")

(Wandering in search of shade,

Sister-in-law, were you?

That's all I can say

You were not assigned)

Shunqor (used mainly for boys in the meaning of bravery and masculine) is a strong bird of prey belonging to the family of falcons [7, 2006]. Tora Sulaymon copied the zoolexeme "shunqor" in relation to man. He was amazed that the unidentified man looked like a shunqor.

Qilmishi qing'ir zotga davr qayda, Davron qayda?

Vatangado kimsaga beminnat makon qayda?

Yolg'iz otga olamda nom qayda, nishon qayda?

Bahor, sensiz sahroyu tog'u toshga jon qayda?

Ketma, Bahor, mening bog'imdan ("Iltijo").

(Where is the period, where is Davron?

Where is homeless?

Where is the name and destination of a lone horse in the world?

Spring, where do you live in the desert and mountains?

Don't go, spring, from my garden)

The zoolexeme "horse" used in this verse is applied to the person, which embodies the essence of the proverb "A lone horse does not get dust, and even if it gets dust, it does not get famous."

The group of zoolexemes in the zoomorphic metaphors used in Tora Solomon's poems is as follows:

- Names of pets: ot - horse, nor - tuya, toy - colt, qo'y - lamb.

- Name of wild animals: sher - lion, tulki - fox

- Names of birds: bulbul - nightingale, tovus - peacock, qarchig'ay - hawk, humo, boyqush - owl, kabutar - pigeon, ohu - gazelle, lochin - falcon.

According to the results of statistical analysis, zoomorphs based on bird names take the lead in the poems of the poet Tora Suleiman.

The metaphorical meaning of zoolexemas reflects the relationship of language and culture, the worldview, thinking, values of the people. There are a lot of zoomorphic metaphors in the works of the poet Tora Sulaymon. Human nature is illuminated based on the natural characteristics of living things. The depiction of personality traits in the image of zoonyms serves figuratively, emotionally. The zoonyms used in the description of a person are characterized by the coverage of the positive and negative aspects of a person on the basis of general or specific evaluation semantics.

The edge of pragmatic meaning expressed in the poems is based on metaphor. In order for a metaphorical meaning to be formed, one word is more appropriate and appropriate to the speaker's purpose of expression than another, and therefore the second is used instead of the first, and since one denotation is not representative or the existing expression is inconsistent with the speaker's purpose, one word serves to denote another denotation.

The metaphor serves to ensure the ease and conciseness of the language and to regulate the process of its self-development, bringing chaos into the core of order. Metaphor draws its strength from the cultural environment, it may not be a metaphor disconnected from metaphorical models, but it is characterized by artificiality and transience. The commonality of language and culture is seen more in metaphor, with the anthropocentric metaphor at the heart of the metaphor. In the metaphorical system, this feature of the atrophic-centric metaphor is determined by the place and role of the human factor in language. Therefore, the commonality of language and culture is more manifested in the concepts of spheres, objects and phenomena directly related to human activity [8, 2019].

Conclusion

Zoomorphs in Tora Sulaymon's poetry, we believe that the study of metaphors used by the poet, who served to increase the art and expressiveness, simplicity and imagery of the language of his poems, will open the way for further development and enrichment of the language.

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