

## THE LINGUISTIC CASES CONNECTED WITH THE TRANSFER OF MEANING BASED ON METAPHOR IN OLD UZBEK

*Go'zaloy Asqarovna Sobirova*

*Lecturer, Tashkent state university of Oriental studies*

*Laylo Avlaqizi Raxmonova*

*Lecturer, Tashkent state university of Oriental studies*

**Annotation:** The analysis of metaphor in old Uzbek and the linguistic cases connected with them is very important in imagining thoroughly the development of the meanings of some words from the vocabulary of many present Turkic languages, especially from Uzbek literary language and its dialects and in explaining the changes in their semantic structure.

**Key words:** Uzbek literary language analysis of metaphor, linguistic cases, Turkic languages, transfer.

**Introduction:** Analysis shows that transfer of meanings based on the metaphor cause first polysemy and then in some words the single form. To prove it, of course, we should look through etymology and comparative analysis of words. For example, both in old Uzbek and modern Uzbek literary language and dialects the active noun *qoy* and verb *qoy* the event called polysemy coming on the basis of metaphors, which have equal form. It should be noted that a lexical class of equal form words in many cases - the result of polysemy.

The word *qoy* in the meaning “the domestic animal raised for their wool, meat, milk” by M.Koshg'ariy is shown as *qoy*, *qon*, and we can guess that the first-original forms were *qod/qoz*. Because also in “Qutadgu bilik” this word is used in the form of *qoy*, mentioned in the form of *Qozy* in Aries horoscope. In “Qutadgu bilik” the name of Aries horoscope is in the form of *Ud*, and being the synonym of *inak*, giving the meaning of “cow”, the word *ud* in the meaning of “bull” is used in the meaning *uy*. Also in this form the homonymy of this word has the meaning “to set in a place” as a verb has the first form *qod*. Analysing this word Sh.Rahmatullaev says [5] that the words “*qoz*”, as well as “*qot*” and the noun *qo* in the meaning of “place” in old Turkic language and the consonants at the end of words *qod-* *qoy-*, *qot-* are actually verb forming. As the scientist noted, we can also see by comparing *tyy* ( in this case collect and locate something, the verb form *tug* in Kipchak dialect) and *tut* that *-d*, *-y* in given examples, means “direction” and *-z*, *-t* “leave”. Thus, if we consider that the roots of *qoy* and *qozi* are common, then the word *qoy* has its roots from *qo*. So, *qod // qoz* ( “z” is interdental consonant) // *qoy* are formed by adding *-d// -y* to an old Turkic *qo* – in the meaning of “placement”.

We may prove it guessing that this animal (qoy-sheep) was the first livestock domesticated by ancestors. Accordingly, consonants *-d // -y* in the meaning “placement”, at the same time form noun and verb. This feature of Turkic languages (homonym in the form of verb and noun) is definitely investigated [6:18-29; 271]. As the next evidence to the stated above, let’s pay attention to the following linguistic fact: Mahmud Kashgari confirms the presence of *qon*, it is the changed form *qoy* (*y* into *n*). If we compare this form of word with its Turkic verb form in the meaning “take place on a surface”, we see that both words (*qoy and qon*) have the same naming.

The anciency of this word shows existed words in modern Turkic languages, as Turkish *qoyun*, Azerbaijan and Turkmen languages *g'ojun*, Altai, Kazakh, Karakalpak, Kirghiz, No'g'oy, Uigur, Gagauz languages *kojun*, Tuva and Khakass *hoi*, Mongol language of the Altai family *honi(n)*, Manchurian *honin* and Tungus *konin* [8:110]. Sh.Rahmatullaev points that the *-n* in *qoyun* and *qonin* expresses the affectionate diminutive. This form is also given in the dictionary of Ibn Muhanna. In our opinion the word *qozi* in the meaning “lamb”, historically formed by adding *i* to the *qoz*. This suffix probably gives the meaning “-*simon*”; “*alike*”; “*belonging to.*” Mentioned suffix gives one of these meanings in the name of animal *beri*. *Beri* is formed by *böz // bër* which have the meaning “grey” and “greenish”. The more essential point, may be considered, that in old Turkic language there was a noun meaning “plant” . And the meaning “plant” easily acquires meaning “generation”; “descendants” (as the word *root* changing into “ancesstors”) or, on the contrary, acquires opposite meaning. If we take into account that most addings (suffixes) and auxiliary words are formed by independent words we see that it is usual to the nature of the Turkic languages. In this way, probably, *qod +i // qozi* acquires the meaning “lamb (child of sheep)” and interdental *z*, later, to differ from *qoy*, changes *y* into *z*. “-*simon*”; “*alike*”; “*belonging to*” are the results of the next chronological development.

**Main part:** We can also see homograph based on metaphor in the examples of assimilated words. For example, the word *mardum* by Uzbek classic literary men, including in dictionaries on learning the meaning of words in works of Alisher Navoi, homograph or polysemy is interpreted in a different points.

In “The Dictionary of Navoiy works” *mardum* is given as a word having many meanings - 1. People; 2. Pupil and in “Explanatory Dictionary of the language of the works of Alisher Navoi” *mardum* I (apple of eyes), II (man, human) is given as homonymy. In our view, there is a light connection between the meaning of this word and due to it (as in “Explanatory Dictionary of the Uzbek language”) we admit it as a homonymy. This case is an example of homonymy in a result of Polysemy. Persian *mardum* in Pahlaviy *martom*, in Turfon texts *mrdhm* is used in the form of *mardϕhm*. As we see *mard* (human) and *dohm* (seeds, generation) as one unit means “the child of a man” or “the generation of a human”. Thus, due to the ethymology

*mardum* in the Persian language, as well as in the old Uzbek language, comes as single noun (man, human) and common noun (people, nation). Analysis show that the first meaning of *mardum* - “human”, “person” or “nation” and in the meaning “the apple of eyes” comes from the unit “*mardumi chashm*” - “the man of eye” - the short form of *mardumak* // *marduma*. The paraphrase of pupil as “the man of eye” or “the man in eyes” we also can observe in Arabic. The apple of eye in Arabic comes as “the man of eye” – “*odamu-l-ayn*”. It is noteworthy that, the word *qorachiq* is formed by “qora” in the meaning people, human. *Qara* is used as human, nation in “*Bilga xoqon*” : *qarablack*; ordinary, common; common people. To make out the meaning of affectionate diminutive by adding *-chIQ* to the noun is a proof of it (although it is the result of changing parts of speech). Most importantly, there is nomination conformity with the principles of different ethnic groups of languages. Statistics on the use of this word in the works of Alisher Navoi show that in lyrics of poet the words – *diyda*, *hamza*, *nazar* (eye, coquettish, view) are used hinting at *mardum* - “the man of eye” or “the apple of eye.” As a proof in “*Badoyu' ul-Bida*” this word is used 24 times and in the majority of them – 23 times mentioning *the apple of eyes*.

In an extract from “*Holoti Pahlavan Muhammad*” the word *mardumafganliq* means “down (wrestle) the people”, its stem is *mardum* in the meaning of “people”, “men”: “*Bovujudi ulki, o‘z fanidaki, kushti bo‘lg‘aykim, shuhrati ul ism biladur va oncha yakfanliqda va mardumafkanliqda kichik yoshlik erkondurkim, shogird kushtigir erkondur va bu fanda ne varzish qilur erkondur*”

Navoi used “*mardumak*” as the apple of eyes, describing Hussein Boyqaro “*fazlu kamol hadiqasining mardumaki biynosi (the pearl of the eye)*”. The lexical fund of Alisher Navoi works served as a standart to the next generation of literary men. For example, in historical works of Ogahi this word is used in the following meanings: *Mardum* I. 1. People, nation (collective noun). “*Chunki mardum xizmatin qildi yugurub har taraf*” (Do his best to serve the people). A person, human (single noun). This meaning *mardumsuvrat* // *mardumsurat* in the part of compound adjective: “*ba‘zi munofiq, devsiyratu mardumsuratlar ...*” *Mardum* also is used as a single noun in works of Persian classic writers. For example, Sheikh Sadi in “*Gulistan*” wrote: *Sagiashobi rfhf ro‘ziyi chand Payi nekon giriftu mardum shud*. Interpretation: “the dog of the people of cave served a few days to good men and became a man”.

*Mardum* II. 1. The pupil. 2. Essence, original. In “*Firdaus ul-iqbol*” there is line “*Onki, mardumro chu chashmu chashmro chun mardum ast*”, i.e “He, the eye of nation – the real man and the apple of eye” (*Ulki, elning ko‘zi – asl mardum va ko‘zning qorachig‘idir*). We see that the figurative sense of “pupil” exists not only in old Uzbek but also in Persian. It should be included in explanatory dictionaries of Uzbek classical

writers” language the following meanings of *mardum*: “friendly”, “the man of a definite place”, “citizen”. For example, “Shul erur aybim, Muqimiy, mardumi Farg‘onaman” in the “Explanatory dictionary of the Uzbek language” was given both meanings as well as the definitions of *mardum* stemmed words - *mardumozor*, *mardumozorlik*, *mardumxo'r*, *mardumxo'rlik*.

The assimilation *kom* in old Uzbek language vocabulary dictionaries is interpreted as follows: The mouth, wish. Kom - 1. Aim, intention, wish, hope, desire. 2. Happiness. 3. Reach, achieve. This word - *kama* is used in Avesto and ancient Persian as “desire”, “dream”, in Sanskrit, in the same meaning, but in the form – *kamak* and *kam*. The first meanings (mouth, palate) are met in the sources (after IX century) concerning on a new Persian language. We think that there is something common between these two meanings, the seme of “desire” was the base of meaning “mouth”. Such conclusion we take from the meaning of the word in the Uzbek language - to be under pressure (hopeless situation).

**Conclusion:** Alisher Navoi in his rhyme using homonyms in rhytm showed both meanings of *kom*: Jahon ganjiga shoh erur ajdaho Ki, o‘tlar sochar qahri hangomida.

Aning *komi* birla tirilmak erur, Maosh aylamak ajdaho *komida* [21]. We see that Alisher Navoiyis is not only sentimental poet, but also the great linguist with the ability of using homonyms. Most words used in historical works of Ogahi are of different genetic structure, Arabic + Persian or vice versa, some of them are formed on the basis of an abstract concept. For example, *qalbgoh* in the “Dictionary of Navoi”s works” is commented only in linguistic sense as “interval”, “middle”, “centre”, by H.Dadaboev in its military terminological meaning “the centre of the army”. *Qalb* in a hystorical military term – “the centre of the army”- *qalbgoh* means *qalb* – the place where the centre of the army is located. *Qalb* in the meaning *heart*, *soul* based on a military term and in the meaning heart, sincerity on linguistic sense *chanhing*, turn upside down.

Polisemiya which is very common in the Arabic language, *ko‘ngil* in the meaning -the change of feelings appears *ko‘ngil* hinting at “heart” and “soul”. We can see the original meaning of this word in the Uzbek language – *qalbaki* meaning “false”, “fake”, “artificial”. The second part of the term *goh* in old Persian is used in the form of *gathu* meaning place, dwelling place, throne and in “Avesta” is also used in the same sense but in the form of *gatu*. In Sanskrit this word in the form of *gatu* has the common stem with way, in this way. In the Pahlavi language – *gas*. In old Persian and Pahlavi *s* at the end of the word changes into *h* in new Persian and this is one of phonetic laws. The given examples show the big role of metaphor in studying the etymology and semantic meaning of words in old Uzbek.

## REFERENCES

1. Махмуд Кошғарий. Девону луғотит турк. Таржимон ва нашрга тайёрловчи С.Муталлибов. I жилд. Тошкент: Ўз ФАН. 1960.
2. Содиқов Қ. “Қутадғу билик”нинг тил хусусиятлари // Ўлмас обидалар. Тошкент: “Фан”. 1989.
3. Иброҳимов С., Шамсиев П. Навоий асарлари луғати. Тошкент: Ғафур Ғулом номидаги Адабиёт ва санъат нашриёти. 1972.
4. Xayrulla Hamidov, & Arzu Karausta. (2023). TURKCHAGA ARAB TILIDAN O‘ZLASHGAN JURNALISTIKAGA OID TERMINLAR XUSUSIDA. *Konferensiyalar / Conferences, 1(1)*, 28–33. Retrieved from <https://uzresearchers.com/index.php/Conferences/article/view/1130>
5. Hamidov, Xayrulla, Tojiyeva, Afro‘Za UMAR SAYFIDDIN HIKOYALARI TARJIMALARIGA DOIR // ORIENSS. 2022. №Special Issue 28. URL: <https://cyberleninka.ru/article/n/umar-sayfiddin-hikoyalari-tarjimalariga-doir>
6. Xayrulla Hamidov. Turk tili frazeologiyasi va o‘zbekcha-turkcha tarjima masalalari. (Monografiya). 2024/1. Tom 1. Bet 232.
7. Раҳматуллаев Ш. Ўзбек тилининг этимологик луғати. Тошкент: Университет. 2000.
8. Talat Tekin. Grammar of Orkhon Turkish, Indiana University Press (copyright 1958). Hazirlayan: Blake Sherblom-Woodard and Grace Mrowicki. PDFlaşdirən: Mehran Bahari.
9. Иброҳимов С., Шамсиев П. Навоий асарлари луғати. Тошкент: Ғафур Ғулом номидаги Адабиёт ва санъат нашриёти. 1972.
10. Вахтиёрова S. S. O'zbek tilining intensiv kursi (xorijliklar uchun o'zbek tili. Boshlang'ich kurs). – 2021.
11. ABDULLAYEVA, MARHABO RAXMONKULOVA. "DUNYO TILSHUNOSLIGIDA “O „QUV LUG „ATI” TERMININING PAYDO BO „LISHI TAXLILI.“” *Language teaching: new approaches and innovations” mavzusida ilmiy-amaliy online konferensiya. TDSHU 5 (2022): 50-53.*
12. Hamidov,, X. , & Karausta,, A. (2023). TURKCHA JURNALISTIKA TERMINLARI TARKIBIDAGI G‘ARB TILLARIDAN O‘ZLASHGAN AFFIKSLARGA DOIR. *Oriental renaissance: Innovative, educational, natural and social sciences*, 3 (23), 395-401.
13. Комилова, Дилдора Шавкатовна . "БАДИЙ ТАРЖИМАДА ХИССИЙ БАҲОЛАШ ЛЕКСИКАСИНING БЕРИЛИШИ (ИНГЛИЗ ВА ЎЗБЕК ТИЛЛАРИ МИСОЛИДА)" *Oriental renaissance: Innovative, educational, natural and social sciences*, vol. 2, no. 10-2, 2022, pp. 848-851.
14. Shavkatovna, Komilova Dildora. "Nationality of General Human Feelings in Translations." *Journal of Intellectual Property and Human Rights* 2.2 (2023): 63-67.
15. Hamidov, Xayrulla, and Marxabo Abdullayeva. "Alternative Versions and Functional Characteristics of Phraseologists in Uzbek." *EUROPEAN JOURNAL OF INNOVATION IN NONFORMAL EDUCATION* 4.3 (2024): 51-54.