

Metonymy in Uzbek Folk Proverbs Formed on the Basis of Livestock Names (Based on the Dictionary-Spiritual Group "Sheep")

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Abstract:

In the article, Uzbek folk proverbs with sheep zoonym included in livestock names are taken as an object, and the phenomenon of metonymy in these proverbs is studied. The proverbs participated by the "Sheep" Linguistic and Spiritual Group (LSG) were interpreted according to the expression of human behavior, activity, character, external quality, and relationships between them. Proverbs are proved by passages from works of art.

Keywords: proverb, lexical group, figurative meaning, metonymy, simile, sheep.

I. Introduction.

It is known that figurative meaning occurs only in speech. That is why they are called figurative meanings. Forming a figurative meaning in speech on the basis of the semes contained in the sememe is usually typical for almost all units except terms. The scientific views that emerged within the framework of linguistic and cultural studies show the relevance of studying metonymy as one of the important tools that express the national, unique, specific worldview of a certain nation.

The Roman philosopher Marcus Tullius Cicero defined metonymy as the replacement of a word that has a specific place with another that corresponds to the object of the same meaning, while Aristotle singled out metonymy as one of the four types of migration based on analogy. finds it noteworthy and gives some examples in the works "Poetics", "Rhetorics". Unlike Aristotle, Quintilian understands metonymy and synecdoche as a kind of movement and, in turn, distinguishes them from each other. The old definitions of metonymic transfer have been preserved with some modifications in later studies. In particular, the 19th-century linguist German Paul defined the concept of "connection" and showed that metonymic transfer is carried out "on the basis of spatial, temporal and causal connections." Ullman introduces the term "contiguität" into the definition of metonymy, and writes that it is "the transfer of names based on proper agreement."

According to M.P. Brandes, metonymy as a method of secondary designation represents the real relationship of the nominal object to the object that is the basis of the designation.

English linguist N.M. Rayevska states that metonymy is the abstraction of a meaning from the happening events. It should not be forgotten that there is also a relationship between the referents of the generating and derived meanings. This is a characteristic of metonymy.

Using words in a metonymic sense is to express concepts related to a certain combination with one word. As a result, one can see compactness in form, and comprehensiveness in semantics.

The Russian linguist A.L. Novikov stated that conceptual metonymy, its implementation mechanisms and types of functions have so far been overlooked by linguists. explores the processes

related to their characteristic features and their semiotic nature, patterns of meaning reflection, adjacency in artificial words, as well as various speech functions of words.

A. Husayni distinguishes the spiritual movement that occurs on the basis of association as irony, i.e. metonymy.

Academician A. Hojiev emphasizes that metonymy does not occur as a result of a change or shift in the meaning of words, but as a result of name transfer, and explains it as a non-linguistic process.

II. Literature review.

At first, Ciceron, Quintilian and Aristotle presented their views on metonymy. In addition, G. Paul, M. P. Brandes, A. L. Novikov, A. K. Birikh, N. M. Rayevska, A. Hojiyev, M. Mirtojiyev, R. Suvonova are recognized as scientists who theoretically studied the phenomenon of metonymy in world and Uzbek linguistics. will be done.

Professor M. Mirtojiyev emphasizes the need to base the classification of metonymy on the characteristic of meaning and divides it into 2: 1. Metonymy based on lexical meaning. 2. Metonymy based on specific meaning. Metonymy based on the generalized lexical meaning is a metonymy based on the lexical meaning reflected in the structure of the word as a lexical unit. In it, the generating and derived meanings are separated by a different theme and are connected to each other by the general theme. Metonymy, based on a specific lexical meaning, is formed as a result of the transfer of proper nouns to related nouns. Many linguists note this form of metonymy as one of the forms of the emergence of derived meaning among metaphors, metonymy, and synecdoche.

III. Materials and methods. The article analyzes the process of metonymy in Uzbek folk proverbs based on the LSG "Sheep". Metonymis have been studied in terms of spiritual groups.

The methodological basis of the doctrine of dialectics on the unity of form and content, quantity and quality changes in the spiritual study of the patterns and units of Uzbek folklore. Sample analysis was performed using descriptive, quantitative, system-structural, component analysis, as well as textual and comparative methods.

IV. Discussion and results.

Linguist Rohila Suvonova explains in her research that metonymy is different from phenomena such as metaphor and synecdoche, and they are distinguished by the presence of mutual common and differential themes. The scientist pays attention to the occurrence of metonymy in word groups and notes that this phenomenon is widespread mainly in the noun group, especially in the domain of nouns. In addition, explaining the concept of lexical context, he emphasizes that in order for a word to have a meaning; it must be semantically and grammatically connected with another word in the speech.

Metaphor and metonymy are considered universal phenomena and ensure the generality of Uzbek folk proverbs formed on the basis of LSG of "Sheep". A certain part of the fund of Uzbek folk proverbs formed on the basis of the "Sheep" LSG is composed of proverbs formed on the basis of the phenomenon of metaphor and metonymy. In particular, it was determined that the metonymic excerpt in these proverbs is based on the following main associative relationships:

subject —→ result,

mark —→ result,

person —→ outcome,

quantity —→ result

Differences in specific images and inconsistencies of connections in proverbs reveal their classification and uniqueness. For example, *Amma-xola yig'ilib dangona* (**dangona** – several people collect money, buy sheep or cattle and divide it among themselves) *qilur, bo'lib ololmay hangoma qilur*. Dangona – hunting, said, goat meat brought by a goatherd, something that is caught and shared. The word "dangona" arose as a result of the speakers choosing a certain language tool to define a certain situation, when several people collect money in the middle, butcher cattle and divide the meat; it is also used in cases where thieves and robbers divide their loot among themselves. Aunts and uncles share the inheritance left by their parents, peacefully and harmoniously, they go to and fro and talk (*hangoma*), that is, they start wars and quarrels.

Boy bolasi hangomachi, yo'q bolasi dangonachi the proverb describes the difficult times that the people have experienced, poverty, etc.

A proverb is an inexhaustible source of enrichment of the national vocabulary system, a set of necessary units that determine the most important prospects for the further development of scientific research on various problems. *Bir qoraga - bir qora, bermaganning beti qora* In the proverb, black means cattle, sheep, goat. In the explanatory dictionary of the Uzbek language, it is shown that the lexeme black expresses 13 types of meaning. But it is not meant to represent zoonyms such as black - cattle, sheep, goat. This proverb can serve to a certain extent for the improvement of lexemes in national dictionaries to be published in the future. One of the rituals in the life of nomadic herders: when an extraordinary guest (guest) came to the house, an animal was slaughtered in his honor. In case of death, some cattle were taken from the neighbor and slaughtered. Then, instead of one borrowed black, another black was returned. In such a necessary situation, not paying the debt to the neighbor, that is, making a mistake, was considered a big crime, such people were put in the "ball" and given "**To'qqiz ayb**" ("nine crimes"). (To'qqiz ayb – fine, confiscation of nine head of cattle, from a goat to a camel).

According to the encyclopedic dictionary of linguistics, metonymy is a speech mechanism, which consists of a constant or periodic transition from one class of objects to another class or to a separate object related to information in one situation. Considering that the basis of metonymy is the logical connection between different categories of reality and its reflection in the human mind - object, person, action, process, event, social events, the proverb *Tilamchiga to'rg'amchi, bir qo'ychiga – to'rt g'anchi* can be said that the concept related to a person belonging to reality is expressed in the proverb. *Qo'ychi* – "sheep owner", "rich" (person); and a treasurer is a man (person) who takes care of sheep. *Ganchi* fed the sheep of the rich in winter and summer, and in return received their share according to the conditions agreed at the beginning. For example, one sheep out of forty sheep, one lamb out of ten. Most of the Ganchis lived in moderate conditions and fed the sheep they had contracted from the rich to a few shepherds under their command and supervised their work. It was formed on the basis of the ancient tradition of the Uzbek people *Boshi bosh bo'lsin, tuyog'i tosh bo'lsin* Proverb When cattle (horses, cows, sheep, goats) are bought from the market and brought home, women are happy, they immediately write *Supra* in front of the cattle, throw a small stone on its back, and hit the horse (and other cattle) on the head three times with this stone. , "*Boshing - bosh bo'lsin*", that is, let your hoof be strong like a stone, let your hoof not disappear, let your hoof multiply). Elders use the above proverbs in a figurative sense when they express good wishes to newly married brides. Option: "*Boshing bosh bo'lsin, baqalchog'ing tosh bo'lsin*" (*baqalchoq* – the joint on the horse's hoof, the space between the hoof and the ankle).

Considering metonymy as a way of naming, its field of application is mainly the living language of the people and slang [Eryomin 2001; It should be noted that Korolyova 2002]. *Bo'ri yig'ilib ming bo'lmas maqolida keltirilgan bo'ri* – in the literature, the lexeme has other meanings such as

mammal, wild, and beast, as well as related meanings such as bloodthirsty, merciless, and not looking out for anything other than self-interest. Wolves usually move in packs when they are in heat. In the explanatory dictionary of the Uzbek language, the verb *ilimoq* (to warm up) is explained as follows: 1. To follow in the desire to satisfy the sensual desire; to cling to a sullen *kanjika* (dog). 2. rough. To lust after a woman, to strive for this purpose, to be attached. Wolves, when they are so rabid, tear down everything in their path, even people. However, no matter how much they gather, they do not exceed 30-40. They cannot walk in thousands like sheep. Metaphorical meaning: "Bloodthirsty, oppressors temporarily join and unite for their own interests, but when their work is done, they disperse again, they cannot be united forever".

In the proverb *Itдан bo'lgan qurbonlikka yaramas* the theme of "unclean" can be observed. Sacrifice is a religious ceremony held once a year. Sheep, goats, cattle, camels are slaughtered in this *makras*, and the meat is distributed to the needy in raw or cooked form. There are times when cattle are not suitable for sacrifice. Some sheep die after giving birth, and the baby is left as an orphan. It is said that there is a case where such an orphaned lamb is nursed by a new-born dog. Lambs suckled by dogs are not sacrificed when they become sheep. If a sheep suckled by a dog gives birth, its child is also not suitable for sacrifice, because they are considered "dispersed from the dog." The following artistic passage serves to prove the meaning of the proverb.

Tamom jonidan to'ygan bechora kundash uchunchi oyg'a chidab borolmay eridan taloq so'raydir. Noiloj Nusratbek ham unga javob berishka majbur bo'ladir. Alamzada bechora ikki go'dakni eriga tashlab ketmakchi bo'lg'anida Xushro'ydan ochiqchasiq'a

shu gapni eshitadir: «Itдан bo'lg'an qurbonliqqa yaramas! Bolalaringdan umidingni uzgan bo'lsang, itbachchalariningni bu uyda qoldir!»

A variant of the proverb: *Itдан bo'lgan qurbonlikka yaramas, Eshakdan bo'lgan insonlikka yaramas.*

VI. Conclusion. In short, in most of the metonymic proverbs formed on the basis of the "sheep" LSGi, the situations in the society, the past life of the Uzbek people, the way of life, religious and worldly views, customs and traditions of the places are expressed. p meeting was observed. In Uzbek linguistics, the complete lexical and semantic coverage of folk proverbs formed on the basis of "sheep" LSG is of scientific and practical importance.

	Spiritual groups	Metonymical proverbs
1.	subject → result ,	1. Amma - xola yig'ilib dangona qilur, bo'lib ololmay hangoma qilur. 2. Kuygan teri yozilmas. 3. Terini sangobdan keyin ko'r, kelinni tuqqandan. 4. Itдан bo'lgan qurbonlikka yaramas. 5. Boshi bosh bo'lsin, tuyog'i tosh bo'lsin.
2.	mark → result,	1. Bir qoraga - bir qora, bermaganning beti qora. 2. Oriq boqilar, semiz so'yilar.
3.	person → outcome,	1. Boy bolasi hangomachi, yo'q bolasi dangonachi. 2. Zamona oxir bo'lsa, uloqning otini "Abdukarim" qo'yadilar.

		3. Tilamchiga to‘rg‘amchi, bir qo‘ychiga – to‘rt g‘anchi.
4.	quantity → result	1. Bo‘ri yig‘ilib ming bo‘lmas.

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