



CHARACTERISTICS OF THE USE OF METAPHORICAL AND PHRASEOLOGICAL IMAGES IN THE WORK OF ART

Numonova Ruzaxon Numonjon qizi

Teacher of chair uzbek language and literature, FSU
@ruzanumonova@gmail.com

Article history:	Abstract:
Received: 1 st February 2023 Accepted: 1 st March 2023 Published: 3 rd March 2023	This article discusses the direction of linguoculturology of modern linguistics, the linguocultural features of the work "Shaytanat", national units, their peculiarities.
Keywords: linguocultural significance, mentality, national character.	

Metaphorical images and phraseological images are not described with the help of interpretation in dictionaries. Because here the problem is not in its meaning, but in its internal form. I. Brodsky describes the inner form as a trace left by looking at things. The concept of internal form was first introduced to Russian linguistics in 1892 by A.A. Potebnya. Later, in the 20s and 30s of the 20th century, it developed in the works of B.A. Larin and G.O. Vinokur dedicated to poetic speech. The internal form of the word is the root meaning arising from the meaning of the morphemes that make up the word. For example, although the words "feeling" and "feeling" and "loved" and "beloved" have the same meaning, they have different internal forms. Internal form motivates the vocabulary. But this conditioning is not complete, for example, the internal structure of the word "elder" can also be connected to the meanings "white bearded" and "old man". A.A. Potebnya considers the internal form "close to the etymological meaning". The "close meaning" of a made-up word comes from the meanings of its constituents. "Long etymological meaning" is the earliest meaning that can be restored to the motivation of the root of the word. Usually, for non-specialists, this meaning is closed in terms of time. For example, the first etymological meaning of the word *olchak* is "brave, agile". Thus, the internal form is the way of expressing the meaning of the word understood by the speaker. It is expressed differently in different languages. A.A. Potebnya understands the image of a word by its internal form.

In his opinion, words, such as proverbs, proverbs, and riddles, were created as a result of human creativity. Therefore, he compares the internal form to its meaning in the metaphor. The internal form is interesting for cultural scientists from the point of view of studying the worldview of the people. The semantic development of the word can blur the internal form, be forgotten, and become enantiosemic in nature. For example, ink (black) refers to paints of

all colors. However, even then, the internal form lives in the semantics of the artificial word. It is like the historical memory of the language, understandable only to the creator, the yesterday's appearance of the subject, which is lost in the shadow of today's understanding (N.B. Mechkovskaya). The internal form, connected with the lexical meaning, creates a separate stereo copy of the perception of the world through words. Associations and spiritual colors, connotations formed on the basis of internal form have national-cultural identity rather than denotation.

One of the research subjects of linguistic culture is the methodological branches of different languages, which appear in different forms. In some languages, dialectal differences are strong, while in some languages, differences between dialects are not noticeable; in some languages, the stylistic differentiation has just begun, while in others, this issue is much deeper and broader. The forms of literary language and non-literary language layers determine each stage of the cultural history of society: the history of writing, school education, literature, worldview, as well as its cultural-ideological sympathies. The influence of folk culture on the normative-methodological networks has an indirect and deep relationship with respect to its influence on the content of the vocabulary. For example, we know that the word "doppi" is called "takya" or "soppi" by the representatives of some regions, or "shoti" is called "narrow". We also found dialectal differences in the five studied parts of "Shaytanat". This is probably due to the artistic intention of the author. Only some. While Zainab Asadbekni called her "ada" (in Tashkent), Yigitali called her father "father" (in Fergana). The writer uses typical dialect words based on the need to portray his heroes as believably and vividly as in real life, without separating them from the area and environment they live in. Dialect words clearly reflect the local color, territorial affiliation, and perform a specific aesthetic function in artistic speech.



However, the aesthetic value of dialectisms is related to their norm in artistic discourse, how they are used, and at the same time, what dialectisms are used. In the literature of linguistics, it can be observed that dialectal units are classified as phonetic, lexical and grammatical dialectisms. Phonetic dialectisms are manifested mainly in the forms of changing the use of sounds, raising the sound, lowering the sound, and using the layers of sounds. In his work consisting of five books, T. Malik effectively uses the dialects of regions such as the city of Tashkent and partially the Fergana Valley. In addition, the work shows that the Turks living in Germany mix the old Uzbek and Turkish languages:

- *You spoke a very beautiful philosophy, gardash. Both danger and death accompany us.*

- *Thank you, kennoi, let me dust you off, - Anvar raised his head from the paper and saw a tall young man next to him.*

- *Now if you wait, you can go and see for yourself.*

The word "kennoi" used in the text is a form of dialect used in the Tashkent

dialect, which means "daughter-in-law", that is, the mother's wife. The words

related to the Fergana dialect are skillfully used in the passage depicting the events of Fergana:

-...Kuvasay is on the side, Margilan is on the side, Fergana is on the side. ...

The public became rich and did not know what to do. Tell me if I'm wrong.

All the mentioned dialectal units serve to give the reader an idea of the living area and territorial character of the characters.

Speech culture is also one of the important subjects of linguistic and cultural studies. The national-cultural specificity of speech communication is related to our perceptions of the methods, functions, organization of communication in this society, and the system of factors. These factors are based on different stages of the formation of the team, have different natures, but they participate in the process interdependently. These factors are mainly linguistic, psycholinguistic and general psychological factors.

Also, scientist A.A. Leontev distinguishes the following factors:

1) factors related to cultural traditions (allowed and prohibited types and forms of communication, as well as stereotyped forms of communication)

2) social status and social functions of communication (specially used "languages", etiquette forms of communication);

3) factors closely related to ethnopsychology (through various types of activities and mental processes);

4) factors related to the characteristics of denotation;

5) factors related to the characteristics of the language of this community;

According to the research, people in every culture control their morals through the imagination of how to behave in the process of communication, depending on their social role. The above-mentioned features can be found in the work. In particular, the last community has many forms of speech. This can be seen mainly in the dialogue of groups of thieves and gamblers:

- *Do I need you? - he asked in a pitiful tone. - I don't need a servant to pour tea. Maybe you need me.*

- *You saw me that day: do I look like a teacup?*

- *You are raising the price in your own way, boy! Haven't you heard that stilted calves like you didn't die by hanging on a high gallows?*

It is natural for Asadbek, who has become the "King" of the criminal world, and Akhtam, who has just stepped into this world, to have such a conversation. From the words "sotak", "tirraqi buzok", "boy" in the passage, it is possible to know who they are and to which community they belong.

- *They killed my brother Zeli. His death is on your neck. - Khongirey said this and patted Selim's neck three or four times. - Even if I cut each of your veins one by one, I won't be out of humor. Did you hear that the wolf is dead?*

- *No...*

- *Don't knock, you heard. You know everything. Don't you tremble, donut. What's wrong, did you lose your pants, get up and change. Mamatbey, do you have enough money for this? Women's will be am. This is not like a man.*

This conversation is an example of speech culture of linguo-cultural studies. That's why it uses words and expressions that are understandable only to the representatives of that community. It should be said that the language of each community, the way of speaking and communication methods of each world are different. The class of intellectuals always follow certain rules of speech in their conversations (remember the speech of Khudoyar, Muzaffarkhan or Anwar, Zahid!)

Communicative behavior is also one of the important subjects of linguoculturalism. Communicative behavior is the socially ordered and culturally specific rules of the speech culture of people, which are related to the social and spiritual status of people, their role in formal and informal communication situations, and their personal relationships. Ethical relations are considered



universal, and their appearance is national. Because of this, it is studied in linguistic and cultural studies. Even if communication behavior is seen in a standard and stereotyped form and looks like a closed system, the violation of communication behavior can bring unforeseen consequences for a person and humanity. Let's remember Manzura's visit to Germany, the way the compatriots welcomed him and treated him. In the Muslim world, there are unwritten communication etiquettes that people still follow. That is, for example, when Manzura approaches the table, the hosts get up out of respect for him. Or in another case, the person who joins the conversation later cannot interrupt the conversation, and considers it a violation of communication behavior. In this way, linguocultural science also studies the processes of live communication. We do not consider the above list to be complete and complete. Linguists can continue it based on the state of national and cultural units in the process of speech formation.

In conclusion, the concepts of language and culture are interrelated. Culture acquires a wide ethnographic content as a system of concepts, a life image of a certain nation, national character, national mentality. N.S. Trubetsky writes: "There cannot be a word without cultural connotations, that is, there must be some common parts in the comparison." Such closeness and connection of language and culture made it possible to study them on a single methodological basis. That is, language and culture.

In the study of the problem of "language and culture", several approaches can be defined: the first approach was developed by philosophers (S.A. Atanovsky, G.A. Brutyan, E.S. Markaryan), in which the change of existence from the one-sided influence of culture on language the idea that there will be a change in national-cultural typification and language.

BIBLIOGRAPHY:

1. Malik T. "Shaytanat" Beshinchi kitob. SHARQ.TOSHKENT – 2011.
2. Malik T. "Shaytanat" Ikkinchi kitob. SHARQ.TOSHKENT – 1995.
3. Malik T. "Shaytanat" To'rtinchi kitob. SHARQ.TOSHKENT – 2001.
4. Malik T."Shaytanat" Uchinchi kitob.O'zbekiston milliy ensiklopediyasi. Toshkent.2018.
5. Тоҳир Малик. Шайтанат. – Тошкент.: Hilol-nashr, 2017.
6. Ҳакимов М. Ўзбек тилида матннинг прагматик талқини: Филол. фанлари д-ри ...

дисс. автореф. – Тошкент:ЎЗР ФА ТАИ, 2004. – 23 б.;

7. Маслова О. Лингвокултология. -М.,2010.
8. M. Yuldashev "Linguistic analysis of the literary text" 2008. Tashkent.
9. Nomanova Rozakhon Nomonjon kizi. "A Psycholinguistic Analysis of Some Units in Satan's Work.
10. Nomaniva Ruzakhon Nomonjon kizi, Mukaddas Abdurakhimovna Tadjibayeva "THE EXPRESSION OF THE IDEA OF ENLIGHTENMENT IN THE POETRY OF HAMZA HAKIMZODA"/ACADEMICIA:An International multidisciplinary Research Journal.Vol.10,Issue 11, November 2020. 1272-1276
11. Rozakhon Nomanova. LINGUOCULTURAL FEATURES OF SOME PHRASES USED IN "SATAN" Oriental Journal of Social Sciences SJIF for 2022: 5.908 journal homepage: <https://www.supportscience.uz/index.php/ojss>
12. UO'K 808.5BADIIY MATN TAHLILINING ASOSIY YO'NALISHLARI R.No'monova, A.Shodiyeva, Хоразм Маъмун академияси ахборотномаси: илмий журнал.-№11/4 (95), Хоразм Маъмун академияси, 2022 й. – 216 б. – Босма нашрнинг электрон варианты - <http://mamun.uz/uz/page/56> ISSN 2091-573 X.62-64