



LINGUACULTURAL APPROACH TO THE STUDY OF METAPHORS

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ABSTRACT

To see and appreciate the relationship between metaphor and linguaculture , we have to deal with a number of basic issues. By metaphor in this paper, I will primarily mean "conceptual metaphor" that can have a number of linguistic manifestations (see Lakoff and Johnson 1980; Kövecses 2002/2010). A conceptual metaphor consists of a set of correspondences, or mappings, between a "source" and a "target" domain. The meaning of particular metaphorical linguistic expressions is based on such correspondences

The article is devoted to the study of linguocultural analysis of metaphor in Karakalpak folklore. Judging by the object of study of linguoculturology, it is somewhat close to cultural studies and linguistics. But differs in the object of study of the study entities. The object deals with the illumination of the culture of the people through the language, definition of the mentality of the language and belonging to any nation. Are given reasoning about anthroponyms, which are considered linguocultural units, which are object of this area. The names of people are considered on the basis of examples showing about the history, culture, life and psychology of the people.

There are language, trite metaphors: дағның қулағы (mountain's ear), өмир жасың узын болсын (let your life be long), қағаздың жүзине (paper's face), дағның уша басы (on the top of the mountain). They are time-worn and well rubbed into the language. They help the poet to enliven his work and even make the meaning more concrete. Ajiniyaz was skill in using figurative and individual, genuine metaphors. The topic of Motherland and love for his country takes an honorary place in the lyricism of the poet. In the following example from the historical poem "Bozatau", he describes the country, using a metaphor: Ел хәм жер биләндур, жер хәм ел билән, Жерсиз елдің өмири дәрбәдәр билән, Өмир өтти жүректеги шер билән, Қәдириң сениң бизге өтти, Бозатаў. [2, 26] A country is in unity with land, The land

cannot be without a country now A country cannot live without land. We love and miss you, Bozatau. The poem conveys the spirit of patriotism with great force, therefore it became the hymn of the Karakalpak people in their struggle for freedom and independence. Philosophic thoughts and ideas about the role and meaning of a man in the society are in the centre of attention in his poems. Ajiniyaz is one of the poets who spent the most part of his life travelling to other countries. After graduating from Khiva madrassahs Ajiniyaz had been travelling for several years in Kazakhstan, he also was in Turkmenistan. Being far away from his native country, the poet missed and expressed all his feelings and love in his poems. As a poet — humanist he looked forward to the happy future of his people.

The names related to birds:

Áne, Ğargabay suwpi, «altın kórse perishte jordan shıǵadı» degen, áwel aytpasada, aytıwǵa endi hawalandı, altındı esitip baba qattı quwandı [20, p. 179]

(Here, G'arg'abay suwpi as said "when angel sees the gold she loses her mind", hearing about gold the grandfather was glad). The crow is one of the live longer birds. That's why this name was given for people in order to live longer [21, p. 56]. As illustrated in some poems, the crow was considered as the herald of unpleasant events [18, p. 87]. Bódenetay, Burqultay, Xan xızmetinde bolsa, Aqırı qárep der edi [8, p. 297]. (If Bodenetay, Burkultay serve to the khan, It ends bad). A quail is a brown bird which is shot for sport and food it looks like to nightingale. Sańmurın, Torǵay, Tolıbay, Qaraqalpaqtıń sárdarı eken [5, p. 143]. (Sanmurin , Torgay, Tolıbay Are the leaders of Karakalpak) A lark is a bird that its body is covered with feather and it's small field bird [9, p.255]. Taǵı boldı bir qızı, Atın Qumiri qoyadı [15, p. 195]. (He has also one girl, Her name is Kumiri). Kumiri is a small songbird. Bird's terms are often used for girls to be beautiful, polite and delicate. Aqquwbay patsha Qaraqus penen urısıp, bir kempir menen ğarrınıń úyiniń shańaraǵına kelip qonadı [10, p. 76] (The king Akkubay and Karakus argue with each other and landed the old man and woman's the top of the house). These kind of names for example Akkuw is described as a kindness, and Karakus as a evil. Kúnlerdiń bir kúnleri Baybóri baydıń hayalı Jantilles bir ul, bir qız tuwdı, ulınıń atın Alpamis, al qızınıń atın Qarlıǵash Ayım qoydı [2, p.287]. (One day Baybo'ri's wife gave birth to a boy and a girl, his son's name was Alpamis and his daughter's name was Kharligash Ayim). Swallow is a small, black and white, good flight bird and its tail and wing is long. In the figurative meaning it means that the swallows are a bird that first informs the news of something new. Indeed, our people have a strong belief in this bird. It is considered got be a symbol of goodness and spring messenger. So in every Karakalpak people's house their nest is always respected. Throughout the centuries, our people have revered and respected various events and subjects. As a proof of our words, we can give examples of trees that one of the riches bestowed on us by nature. The names connected with trees: Al patshalardıń ishinde Badaxshanıń xalqınıń, Juldızshanın jurtinıń, Emenshanın xalqınıń, jılan patsha záhárinen qosıp alsa sháhárine, Shaxsulaymannan qaǵan taxtı zerli qalanı haywandı, ınıs penen jınısın, jeti úlkeniń jurtı, Dalgeneniń xalqını, shul ul menen shul qızdı etti ıqlım yuzine patsha bolur dep edi [22, p.252]. The oak is a solid black tree with many horned and large leaves. In the songs of Karakalpak poet I.Yu oak tree is described as a symbol of patience. Qaramanıń alǵanı, Nurpáriy menen Aypáriy [17, p. 408]. (Karaman takes, Nurpariy and Aypariy). Karaman is a strong multi-year tree. People observe and believe that this tree is solid and

lives a lot. Women who lost their children express their belief to this bird in "joklaw". For example: Karaman is a strong tree.

Many poems devoted to the country were written in the form of narration. They are: "Ellerim bardi" (It's my country), "Dauran bolmadi" (There wasn't time), "Megzer" (It's like), "Barmeken" (If there is), "Bardur" (There is), "Kashkash" (Tulips), "Khoshlasiu" (Saying good bye) and others. The poem "Ellerim bardi" was written on the request of one of the richest men in Kizil-Horde Khojban, when Ajiniyaz was in Kazakhstan. He tells about his country and people with love and proudness:

1. Сөйлегенде шекер етер сөзиңди,
 Көргенде биймағрур етер өзиңди,
 Баҳары тойдырар еки көзиңди,
 Ләйли, Зүләйхадай қызлары барды. [2, 33]

When you speak to them
 They make your words sweet
 When you see them
 You are lost, indeed.

Spring flashes your eyes
 Their girls as Layli, Zuleykha, so nice.

2. Аналар, йығламаң көз жасты төгип,
 Көзиңди яшартып, бағрыңды сөкип,
 Қайғы-хәсирет билән хәм нардай шөкип,
 Жолға қарап, ғам шекпеңиз, аналар [2, 61].

Mothers, don't cry, shedding tears,
 Your hearts are full of grief and sadness,
 Making you bend like camels in loneliness.

3. Қанлы яшқа толып еки көзлериң,
 Қапалықта сарғайып тур йүзлериң,
 Бағрымны тиледи айтқан сөзлериң,
 Қайғыў-хәсиретте жүрген аналар [2, 62].

Your eyes are full of bloody tears,
 Sadness your face wears.
 Your words made me sad.

The examples given above may serve as illustrations of figurative metaphors: in the 1-st example: шекер етер сөзиңди (make your words sweet means "meaningful, effective"), тойдырар еки көзиңди (flashes your eyes means "to delight"), in the 2-d example: бағрыңды сөкип (hearts are full of grief and sadness). The metaphor may also be developed through a number of contributory images so that the whole of the utterance becomes one sustained metaphor. A skillfully written example of such a metaphor we see in the 3-d example from the poem "Mothers" by Ajiniyaz. The central image- mothers is developed through a number of images: қанлы яшқа толып еки көзлериң (your eyes are full of bloody tears), сарғайып тур йүзлериң, (sadness your face wears), бағрымны тиледи (your words made me sad).

One of the most famous examples of metaphor in the English language comes from William Shakespeare's *As You Like It*. In it, the playwright writes:

All the world's a stage, And all the men and women merely players.

Shakespeare is comparing the world to a stage by saying one is the other. However, he doesn't believe the world is a literal stage; the comparison is rhetorical. By comparing the world to a stage, and the people in the world as players on it, he is inviting us to think about the similarities between the two, and by extension, the meaning of human nature and our place in the world.

Literature is full of creative metaphors, the best of which demonstrate the power of this literary device when wielded with skill. Here are a few metaphor examples:

1. **William Golding, *Lord of the Flies* (1954).** "The sun in the west was a drop of burning gold that slid near and nearer the sill of the world."
2. **William Shakespeare, *Romeo and Juliet* (1597).** "But soft, what light through yonder window breaks? It is the east, and Juliet is the sun!"
3. **Emily Dickinson, "Hope" (1886).** "Hope is the thing with feathers—that perches in the soul."

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