

ANALOGIES AND NATIONAL-CULTURAL CONNOTATION (ON THE EXAMPLE OF THE STORY OF TAHIR MALIK "SHAYTANAT")

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Annotation: *the article talks about analogies that represent national-cultural connotation. Tahir Malik's skill in using analogies representing national-cultural connotation is covered during the analysis of some analogies.*

Keywords: *analogies, national-cultural connotation, analogy benchmark.*

Introduction: each language reflects the social life, way of living, life experiences of the owners of the language – people, nationalities and ethnic units, who are consumers of the same language. That is why they recognize the language as a single witness of the stages of people's life, historical development, a symbol of ethnic Jeep, which, having accumulated life experiences, brings it from ancestors to descendants, maintains its national identity.

When it comes to connotative meaning, it is conspicuous that it is a means of language that embodies characters such as mentality, tradition, worldview, linguistic understanding of the universe specific to a given nation. In addition, analogies representing national-cultural connotation remain open to only one nation. This means that the same analogies bring to the surface a closed system as an incomprehensible and unknown unit for other peoples.

Literature analysis: Connotative meanings of nominative units, the reasons for their occurrence, researcher of the analysis of connotative meanings in these units. It was covered in detail in M.Mamadaliyeva's scientific study "connotative aspect of nominative units in Uzbek".[1] the reflection of national cultural connotation in analogies is a harbinger of the people's linguistic understanding of the universe, culture, imagination, traditions. In general, the reflection of the people is manifested not only in analogies, but in all units related to the creativity of the people. [2: 61] Professor Nizamiddin Mahmudov expressed the opinion that the linguistic understanding of the universe in the minds of all people is not the same, trying to prove the similarities associated with the lunar benchmark through the analysis of linguocultural aspects. The moon benchmark compared the existing similarities with the linguocultural of a number of peoples.

Speaking about national-cultural connotation, Ikromjon Mirzaaliyev expressed the following thoughts in his article" the expression of national cultural connotation in Uzbek language": "in cultural connotations, national consciousness, National thinking and worldview find their expression. Such units also reflect the national-cultural views of language owners, their attitude to reality. For example, in the Uzbek language, the expression to throw the skullcap, which is considered a cultural connotation, is a unit associated with national-cultural values (the culture of wearing skulls of the Uzbek people, like taking a skullcap and throwing it into the sky at the time of their joy), along with the expression of connotative meaning. Or the proverb "measure seven and one kes", as a cultural connotation, serves to express thought in an affective, emotional way, while reflecting qualities such as acting with a nation-specific mind, doing something in a mushoha before doing it, not having to rush in the proceedings." [3:90]

Research methodology: The article analyzes analogies of a connotative nature, in particular, "dog" benchmark analogies, and talks about their linguomadic properties associated with folk culture.

Analysis and results: In this work, which is an object of analysis, we observed a series of analogies and connotations reflected in them. In particular, analogies related to the dog benchmark

were used in the work in about twenty places, of which ten times served to reveal a new SEMA without repeating each other. When we analyzed the same analogies in the work, we were divided into witnesses that they all applied to reflect a negative state. Thoughtfully, in the mentality of the Uzbek nation, views related to the dog are reflected in two manifestations. As you understand, both a negative and a positive attitude towards the dog has formed. When expressing a positive attitude, such aspects as loyalty, friendship, guarding are implied in it. When expressing a negative attitude, situations such as Stuttering, barking a lot, covering, dependence, humiliation are meant in the dog. In the mentality of the Uzbek nation, keeping friends with animals such as a dog, a horse, talking to them like a person is also reflected in works of art. In addition, Uzbek folk Proverbs also have a number of dog-related places: “a good dog does not show Dead”[4:36], “until a foal is shot, the owner will be a dog”[4:79], “A barking dog will land on its owner”[4:85], many such proverbs can be cited. The sema’s reflected in the ULA, on the other hand, represent negativity and positivity, however, it is also worth mentioning that in all the analogies studied, the dog served to reflect the negative paint. The following is introduced to the analysis of such analogies: in addition, the leader who covers the entrance to his room like a dog-he has long lacked tob-he to the leaders [5:99]. In this passage, the analogy that covers like a dog was used for a portable meaning. The reason is that in the”Explanatory Dictionary of the Uzbek language ” the word cover is given such comments as bite, bite.[6: 355] the same analogy was applied to reveal the state of the individual. At this point, the likeness is concentrated in sema’s, such as jerking, fighting, speaking, hurting his tongue with blatant speech. Covering is a characteristic of a dog and a camel, and it is clear to everyone that a dog covers more than a camel. A good acquaintance of the dog in relation to the camel was the reason for the fact that this analogy occurs not as a camel, but as a cover as a dog. It is not necessary to touch the trap dog to cover it, with this same characteristic in the analogy there is a reference to the treatment that some leadership individuals do to their employee.

Yes, okay, let go. They bark like a dog, " he said. - What happened! What would we do after our day was left for such coups [5:237]. In this text, too, a meaning similar to the above example is expressed, in the barking of the analogy there is a hint of human speech. And in the huraverish lexeme, sema’s are reflected, like many repetitions of a sentence, without meaning. It carries such meanings as not looking at what it says and not paying attention, along with the semis that are considered analogies.

A little bit left to my beating. One star, — pointed to the overseer Pogon, - was then reduced. These hymen look like a dog tied to a knife. They themselves do not eat, nor do they give to someone [5:166]. Here, the analogy used in this passage was a free analogy, and the part that was coming as a qualifier to the benchmark served to raise the content of the analogy to a higher level. Because, as everyone knows, a dog is an animal that falls into the ranks of carnivores. Therefore, it is impossible to give him the feed of herbivores. The dog attached to the Hay, expressed in the analogy, was used to reveal character defects in some individuals, such as exuberance, stinginess. Feature in the dog: it does not eat its food in front of it with a foreign dog, but it guards it hard, even if it is something other than food. We are far from saying that there is a security SEMA in this likeness. It is possible to understand that the inability to see the connotation reflected in it, the semics of obstruction, resistance to another person.

The manifestation of connotation in places associated with the dog is noticeable mainly in the expression of negative paint. This can be clearly seen when we refer to the”Explanatory Dictionary of the Uzbek language”. Dog. 1. The house is a pet that is kept for guarding, hunting and for similar purposes. 2. The same refers to the insult attributed to the animal: the dog was sucked, the dog was bred from the dog. 3. In a portable sense. A person who oppresses others by defending someone else's interests. Putting a dog day on his head, dog punishment, dog touched, the dog does not feed (option: the dog does not look either. in the sense that it is considered), a bone debt from a dog (there is a debt

from everyone even in the sense of a dog), the next leg of a dog, the inside of a dog to sweeten, the poor one is covered by a dog even above a camel.[7:241]

As mentioned above, national-cultural connotation can form a contradiction with the views and national gaze of representatives of other nationalities, while serving as a reflection of people's thinking, an expression of their worldview. At this point, it is important to compare the dog-related imagination of other nations with the relations of the Uzbek nation. So, it is well known that the attitude towards the dog in the Uzbek people is negative and positive, and in the mentality of the Russian and English nationalities, only a positive attitude towards the dog is reflected. One can also know this from the following Russian folk Proverbs: “The Dog is the first friend of Man”, “The Dog is an invariable friend of Man”, “The Dog is worth the feed”. It is unimaginable for an animal to enter the place where humans live and eat in our people. That is why people who feed their pets in their household build their habitat far beyond their own, in a place where their eyes do not fall when they eat. In addition, in Islam, the dog was Haram. With this, we would like to say that the attitude of the Uzbek people towards animals is negative, but in the mentality of our people, strict attention is paid to the fact that the habitat of Man and animals is special. At the same time, it is impossible for an animal with a person to live under the same roof, even if it is a dear friend. D.Ashurov's dissertation shows his social position by likening a person to a dog: “when there was a meeting day, there was no place in the net, no tea from the bowl, no place in front of the kiss, mixed with a cow, the dog was a fall, and the race lay on the page [8:46]. In this place, the description of the social position of Yartiboy goes, while the combinations “without touching a place”, “without touching tea”, “without giving a place for a quarrel”, “mixed with a cow”, “the dog is a fall” in a paradigm position means “inferiority”, “impudence”, “dishonesty”. It seems to us that” dog fall " refers to the fact that when crossing the threshold, the dog lies staring at the table in a race and usually eats a kick from people or is ground as a result of a pick-up.”[9:67]

To what extent cows, sheep, horses and similar pets are dear to the Uzbek people, for the Russian and English peoples, a dog and a cat are so valuable. The illness of one of the pets is a serious condition for its owner, which means that he listens to the advice of a veteran until he recovers. But if such a state is observed in a dog, then, on the contrary, it is abandoned to its own state. The indifference to the dog in our mentality is reflected in the following analogy:

Death will come, but without which life will give? He was unlucky in life, it seems that the same happens in death? The dog will die humiliated, and the corpse will be taken out as if the dog were dead [5:206].

They had been driven in chorus like a dog [5:346]. The analogy of being despised as a dog used by the writer was applied to describe a person's difficult situation. It caught our attention when a dog was taken as a benchmark for the same analogy. It is impossible to name another animal to express humiliation. Because neither in other domestic animals nor in wild animals, feats are observed. We know that a dog can only be driven away or thrown into a hunting ground when it is old, as it is necessary for guard purposes. Other pets can be slaughtered or sold old, so this situation is not observed in relation to them. But an animal as loyal as a dog is not found. Other animals will not return if they leave, while the dog will return in any case. The dog eats only the food that the owner gives, if the owner does not give food, he cannot enter the yard, apartment or kitchen and eat anything of his own free will. This is an indication of his loyalty. Cows, sheep, chickens and similar pets are often given feed. But when these pets are released from the pile, from the cage, they immediately begin to eat at their discretion. And wild animals eat what they meet. It can be seen that the dog has limited access to food. In addition to him, humiliation in the dog can also be seen in his expulsion, the reason is that we encourage other animals to leave with specific words, such as kish-kish to the birds, pisht to the Cat, chu to the hoofed animals, and to the dog we use rude words such as, species, go away, species go. The likeness of being despised like a dog is a stagnant likeness, and

the thoughts above are concentrated in its SEMA. Sema's, which mean a series of analogies above, were taken for analysis. It is worth saying that the widespread use of dog-related analogies in revealing the most recent point of the most negative situation in relation to humans is evident. As an example, "there is a bone debt from a dog "is a debt from everyone, even from a dog in the sense that there is a debt," a dog does not feed " is considered, even a dog does not feed. From the examples seen, it can be understood that the phenomenon of connotation does not reflect in one word itself. A word can manifest itself only in the context of a sentence. Ikromjon Mirzaaliyev also said in his article: "the component of the meaning of the word can be different in each word. This situation is associated with what kind of national-cultural essence a word has-it names such as subject, event, for example, intellectual, expressive-emotional emotional assessments are not observed in the cultural component of the word Skopje in Uzbek. Therefore, this word does not form cultural connotation. But in the phrase skullcap narrow to the head, an expressive-emotional, emotionally negative assessment is distinguished. It is understood that not every unit of language that represents connotative meaning will be a national-cultural unit, just as any national-cultural unit does not represent connotations." [3:91]

Conclusions: In short, the national-cultural connotation manifested in analogies is a mirror of the views of the people. The analogy faced cannot be called national-cultural connotation. The emergence of national-cultural connotation in analogies is due to the nature of a subject, person, or event that is obvious to everyone. An important place in this is occupied by the analogy benchmark.

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