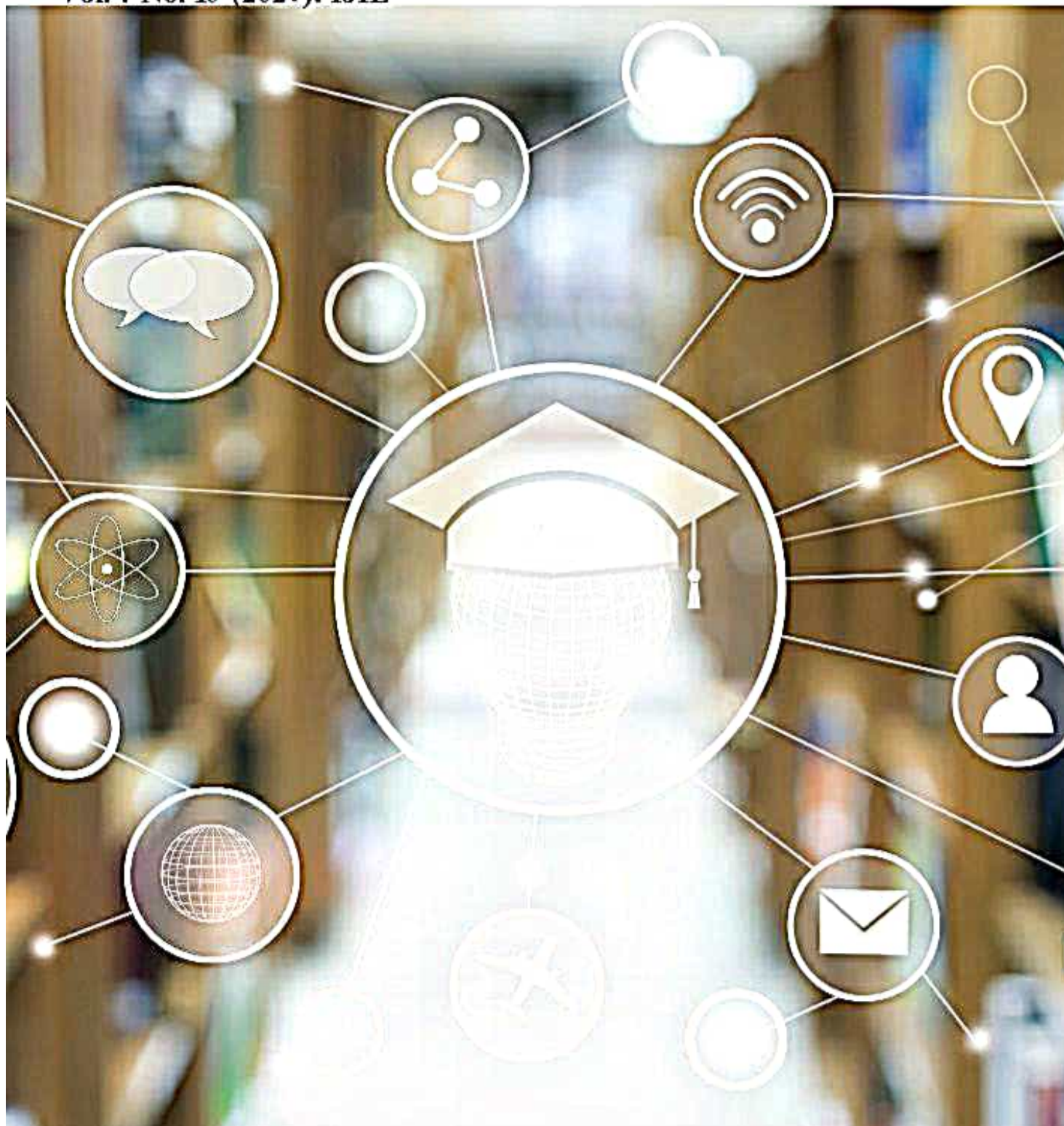


International Journal of Integrated Education

ISSN: 2620-3502

Vol.4 No. 10 (2021): IJIE



International Journal on Integrated Education (IJIE)

ISSN: 2620-3502

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Linguocultural Features of Symbol and Metaphor

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Abstract: The article discusses the features of a symbol that distinguish it from a metaphor. The article gives a brief overview of the formation and stages of development of symbols of cultural unity, their role in society, analyzes some semantic, structural and functional features, reveals the connection of symbols with one of the related phenomena - metaphors. In the presence of an essential opposition of a symbol to a metaphor as a sign to a path, as a result of their use, these phenomena lead to an expanded view of the nature of things. In Western philosophy, special attention is paid to this issue, and a large number of scientific and theoretical ideas are expressed on it. However, this extension is of a different nature, which contrasts the symbol with the metaphor in a number of functional parameters, and the operation with the metaphor and the symbol presupposes various mental procedures within the framework of speech (metaphor), cultural and linguistic (symbol) competencies.

Keywords: symbol, movement, symbol, semiotics, metaphor, culture, graphic symbol, allegory, unity..

Introduction. Neither in the world of linguistics, nor in English and Uzbek linguistics the linguistic meaning of the symbol is clearly defined. In sciences such as philosophy, semiotics, psychology, literature, mythopoetics, and folklore, there is some information on symbols, some definitions and descriptions of which are given. Systematization of existing scientific ideas about symbols to reveal its peculiarities, to study its relation to related phenomena - metaphors, allegories, etc., to define its place in culture and literature, to define its semantic and structural aspects is one of the important tasks.

The main part. There are many definitions of the symbol. The most important of these is the definition given in semiotics. It states that the term symbol refers to two basic concepts:

1) an officially accepted pictorial symbol, i.e., a pictorial representation conditionally accepted by an institution. In this case, a specific pictorial symbol or appearance is accepted with the conditional agreement of the team members. It is worth noting that, the graphic symbol also belongs to this group. For example, some conditional, transcriptional symbols in linguistics can be included in this group;

2) a symbol in the semiotic sense is a sign that implies the use of its main component as a form of another object [9, p. 125].

According to U. Lotman's definition, which, in turn, serves as a plan, serving as a phrase for other, is usually culturally more valuable content.

It is well known that symbols are socio-political, economic, and in cultural-enlightenment life, is also one of the most widely used types of migration in fiction. In Western philosophy, special attention is paid to this issue, and scientific and theoretical ideas on it are expressed in large numbers. However, the problem of symbolism has not been studied so deeply in the field of linguistics. The same can be said about Uzbek linguistics. Apparently, in English linguistics, the



concept of symbol is studied under the term symbol. There is a certain concept in the symbol that allows you to guess what it means, the idea that the creator wants to say. Interpreting a character can be with intuition and emotion, not intellect. Images created on the basis of symbolism have their own characteristics. They are dear to a particular nation and revered as a value. A symbol is an object or word that represents the essence of an event or object. A symbol has a figurative meaning, so it is an event close to a metaphor. However, this proximity is relative. In a metaphor, the sign of one event or object is likened to another. According to researchers, the symbol is much more complex in terms of structure and meaning. Its meaning is vague and difficult to explain to the end, often impossible. It is known that in the late nineteenth century a separate line based on symbols was formed in Western literature. The founder of symbolism is the French poet Charles Baudelaire. Poets such as Paul Verlaine and Arthur Rimba, on the other hand, were prolific in the direction of symbolism, and made a worthy contribution to the widespread dissemination of this poetry. In Russian literature there are two streams of symbolism. In the late 19th century Minsk, Merezhkovsky, Bryusov, Balmont called themselves "great symbolists" and created in this direction, in the early twentieth century a literary movement of "young symbolists" emerged. Its main representatives were Andrei Bely, Blok, Soloviev, Ivanov. Andrei Bely was the theorist of this group.

The symbol represents the hidden essence of the object and at the same time from this symbol informs the user about the ideas or system of ideas about the world. It loses its independent essence and begins to express another object sign. In literature, the symbol can be objects, animals, historical events, stable symbols have been formed in the cultural history of the peoples of the World. For example, the lion is power, is courage, the dog is loyalty, the scales are justice, the stick is monarchy, power, the mirror is another world. While the lily is a symbol of purity in the lives of European peoples, is also a symbol of royal power in France. Each nation defines symbols based on the characteristics of its culture. For example, bread and salt are symbols of hospitality and friendship in the Slavic peoples, while in the life of the Uzbek people morning is a symbol of youth and blue is a symbol of hope. It always has a hidden analogy, which is in constant contact with a historical event. Each may have formed a unique system of symbols for one artist, or a universal cultural symbol system may have been formed for two or more artists. Symbols consist of objects or words that represent the essence of an event. Studies have already shown that was formed as the oldest means of communication between people in the history of human . For example, in ancient Greece, is said to have divided the sticks into two equal parts and given them to the appropriate people, to recognize each other through split sticks no matter where they were. The divided stick served as a symbol in this place. Symbols symbolize the socio-cultural life, customs, rituals, culture, literature and art, cosmogonic, mythological, religious-divine concept and [1] is formed in direct relation to the projections. As people's worldviews, living conditions, and religious ways of life changed, so did the symbols, sometimes being completely renewed. For example, it is well known that black and darkness are described and described in the Avesto as the opposite of white - light. In it, the primary source of darkness as evil, wickedness is Ahriman. But in the distant past, a similar attitude prevailed over white. In some peoples, including the Turkic peoples, white mourning, calamity, and even drought were considered signs of [10, p. 27]. The research of the Azerbaijani scientist M.Saidov also expresses a similar opinion. From it we read: "In Altai people the color white is a symbol of mourning. Sources report that for Turkish-speaking Solars living in China, white was a symbol of mourning, along with other meanings. Not only in the Turks, but also in some other nations, blue and white were considered a symbol of mourning and sorrow "[7, p. 38]. In response to the idea that the Iranians were the owners of the black flag, the Iranian scholar Abduljamil Qazvini, in his book *Kitabu'n naqa*, written between 1161 and 1165, responded by saying, are the owners. But they will not use Abbas's motto and black, which is a special color , "he said. This is because the Prophet Muhammad (peace and blessings of Allaah be upon him) had three white, green, and black flags and the black one was given to Abbas. When Ma'mun appointed Imam Ali Razi as his caliph in 200 A.H. 71 p.]



Historical and scientific sources state that before and after the introduction of Islamic teachings in the life of the Turkic peoples, the aspects of the world were expressed in colors. For example, black was the symbol of the north, red was the symbol of the south, green was the symbol of the east, and was the symbol of the west. The symbol always has a portable meaning, which is like a metaphor in this respect. However, this resemblance is relative. In a metaphor one object or event is directly likened to another. It is not that difficult to understand its structure and the figurative meaning of. The symbol is more complex in structure and meaning. It is possible to determine the structure of a symbol, but it is difficult to know its essence, and it is often impossible to fully explain it. We quote below: "A metaphor is a poetic migration, a similar migration based on the similarity between objects" [11, p. 180]. The system of metaphors is formed in the language of each nation, which has an ancient history, socio-economic, cultural and educational development. Most of the metaphors are based on myths and animism. This system of metaphors is passed down from generation to generation. Metaphors appear in direct connection with the specific traditions, customs, traditions, religious beliefs and culture of the people. The names of plants and animals, which are very relevant in people's daily lives and are often referred to by, are metaphorically named. The system of metaphors in the Uzbek language is formed in harmony with the worldview, culture and psyche of the people.

It is understood that in the metaphor the three members of the analogy (similar, likened, analogical record, analogical instrument) are subtracted from three (similar, analogical record, analogical instrument), only one, i.e., similar, occurs. Linguist M. Mirtojiev notes in the monograph "Semantics of the Uzbek language" that there are three types of metaphors. They are: simple metaphor, personification (animation), synesthesia [5, p. 57]. Other scientific works also mention the division of metaphors into these types [8, p. 111].

The main manifestations of metaphorical transfer are as follows:

1. The name of an object is transferred to another object on the basis of a formal similarity: mouth- (human mouth) - mouth- (bottle mouth), tooth- (human tooth) - tooth- (saw's tooth), skirt - (skirt of a garment) - like a skirt- (skirt of a mountain).

2. The name of a character specific to one object (sometimes an action) is copied to the character in another object: bitter- (bitter pepper-) - bitter (bitter speech-), straight- (straight line-) - straight- (true speech), live- (live nature-) - live- (live conversation -), - like golden leaves- (stalk-yellow). In this case, the name of the object means a character. In the above examples, the character name is moved from one object to another.

3. The name of an action specific to one object is transferred to the action of another object: savala- (what) - savala- (who), chok- (chokkala-) - chok- (building collapse) - chok - (such as drowning in old age) [6, p. 79]. There are two types of metaphors in the scientific literature. One is the linguistic metaphor, and the other is the private-author metaphor. Linguistic metaphors are the product of language development, they mainly serve as nouns. For example: the human eye is like the eye of a ring, the human ear is like the ear of a pot, and arises according to the artist's artistic-aesthetic purpose, worldview, and subjective attitude to being. "Connotative meaning is more vividly reflected in the meaning transfer through metaphor. For example, there are lexemes with the names of horses, donkeys, sheep, dogs, wolves, foxes, tigers, owls, muskies, eagles, falcons, swallows, nightingales, and birds. Moreover, it is very widely used in the portable sense. Typical features of the horse, such as the strength of the donkey, the meekness of the donkey, the gentleness of the sheep, the loyalty of the dog, the dexterity of the cat, the cunning of the fox, the strength of the eagle, the sharpness of the falcon's eyes, are metaphorically transferred to other subjects, as a result, a connotative meaning emerges and the effectiveness of the text increases. "[3, p. 12]. In both symbolism and metaphor, the sign of an event, object, etc., occurs as a sign of another event, object. The difference between these migrations is that, first, the symbol has a general character, to put it another way, the figurative meaning of the symbol is generally understood in the same way by people in a particular society. Metaphors, on the other hand,



usually have a portable meaning that is usually not clear enough for all of the people in a particular society. Some of them, especially in phraseological combinations where have become a stable unit in proverbial structure, are relatively understandable metaphors with portable meanings. For example, the figurative meanings of a fox (cunning), a wolf (greed), a flower (beauty), a dove (peace), which are regularly used as a metaphor for many peoples, including English and Uzbek, are understandable to many. However, in the works of art there are some metaphors expressed by some artists, whom not all understand, only a few understand. For example, the description of the purple plant mentioned in one of Abdulhamid Cholpon's poems is known to many readers in its sense. But in the poet's work, he used a purple plant not in the proper sense, but in a figurative sense, that is, in the sense of freedom. So, based on the above considerations it can be concluded that the figurative meanings of the symbols are known to people in a particular society or that they are aware of the figurative meanings of the symbols.

Second, symbols appear much earlier than metaphors. There is enough information in the scientific literature to prove this. For example, in the *Türk of Mahmud Kashgari* lugs Devon, thinking about the Türkic peoples, their descendants and their places of residence, it is said that each of these peoples has its own symbolic sign. The tribes knew and recognized each other by these signs. From this we can conclude that the symbol was considered the most ancient means of communication people in society. It is also clear from these facts that symbols, as the m Third, symbols were the basis for the formation and development of metaphors, because symbols still live in one form or another in the culture of any ancient people.ain cultural unit of peoples, also arose from ancient times [4, p. 68].

Fourth, a common feature of metaphors is that event symbols play an important role in them. However, we do not see such a feature in symbols. The characters in the symbol can be metaphor or the form. For example, the world is well aware that cotton is a symbol of Uzbekistan.}} And therefore other peoples recognized it through this product, therefore cotton has become a symbol of Uzbekistan. Therefore, it was here that a specific product, that is, cotton, was the basis for the formation of the figurative meaning. We can cite many such examples. Kangaroos are known to the world as a symbol of Australia, flowers in the Netherlands and the White House in the United States as a symbol of independence.

In **conclusion**, there is no sharp difference between a symbol and a metaphor. In scientific sources, migrations are usually classified into two types - simple and complex migrations, metaphors, analogies, etc. are indicated as complex migrations. In the m the symbol is included in the metaphor. According to the analysis of the topic, the symbol has a special place in the system of migrations. The symbol is one of the most complex, multifaceted types of migration, which is represented by a specific object, historical event, various forms of art (sculpture, painting, etc.), color means. Symbols have played an important role in the formation of writing in the history of mankind, in the development of art. It is worth noting that symbols were the basis for the emergence of metaphors. In our opinion, in the later stages of development of art, metaphors contributed to the perfection of symbols. The role of symbols in the development of social consciousness and thinking is undoubtedly invaluable. Accordingly, the study of them in various, including linguistic, aspects will always be one of the topical issues.

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CERTIFICATE

THE CERTIFICATE IS PRESENTED TO:

Sharfpoora Dinoga Shaakatoona



in recognition of the paper publication of the research paper on
INTERNATIONAL JOURNAL ON INTEGRATED EDUCATION with the title:

Linguocultural Features of Symbol and Metaphor

October 2021

Vol. 4 No. 10 (2021)

DOI: doi.org/10.31149/ijie.v4i10.2316

Oct 20, 2021

DATE


Managing Editor
ResearchParks Journals

