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A GENDER-LINGUISTIC STUDY OF CERTAIN METAPHORS IN O'TKIR HOSHIMOV'S WORK "THE WORKS OF THE WORLD"

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Abstract:

This article analyzes the gender-linguistic characteristics of metaphors used in O'tkir Hoshimov's work "The Works of the World." In the study, metaphors are divided into groups according to their use in relation to male and female characters, and their semantic and stylistic functions are highlighted. It is shown that metaphors related to men reflect meanings such as strength, determination, and roughness, whereas metaphors related to women express delicacy, emotionality, sincerity, and evaluative attitudes.It is substantiated that through the metaphors in the work, the gender stereotypes, national mentality, and social views of the Uzbek people are manifested. As a result of the research, it is determined that studying metaphors from a gender perspective is of great importance in conducting a deep linguistic and cultural analysis of literary texts.

Keywords: metaphor, gender linguistics, literary text, gender, female speech, male speech, linguistic unit, mentality.

human thinking, worldview, and life experience are reflected. A metaphor is not only an element of literary speech, but also a figurative device related to other styles such as colloquial speech and artistic style. The reason for this is the active use of metaphor in everyday life, in mass media, and in the process of discourse. Therefore, in modern linguistics, a metaphor is considered not only a means of artistic expression, but also a linguistic unit that reflects human thinking, the way a person understands the world, and how and for what purpose language units are used.In gender linguistics, which is one of the directions of modern linguistics, metaphor is also studied with particular attention. Gender linguistics is a field that studies the relationship between language and gender, the specific characteristics of male and female speech, and the reflection of gender stereotypes and social views in language units.In this field, metaphors occupy a special place, as through them society's perceptions of masculinity and femininity, values, and cultural stereotypes are manifested. For example, in some metaphorical expressions, the image of a woman is depicted as a symbol of delicacy, beauty, and patience, while the image of a man is interpreted as a symbol of strength, determination, and protection.Analyzing language units, especially metaphors, from a gender perspective is important not only linguistically, but also sociologically, psychologically, and culturally. In particular, through the metaphors used in literary texts, the characters' views on gender, national mentality, and the system of social relations are clearly reflected. This can be observed in the example of O'tkir Hoshimov's work "The Works of the World."

First of all, the metaphors selected from the work are divided into two major group can appropriately be divided as follows:

I. Metaphors used in relation to female characters**.**

II. Metaphors used in relation to male characters**.**

First, let us consider the metaphors used in relation to men:

1. “He does not bow his head for the sake of his home and family—may your neck be cut off, you donkey!” (D.I. 48)This metaphor is used by a mother toward her son in a negative sense. The word “donkey” is used as a metaphor directed at men in the meaning of an insult. This can also be seen in the sentence above, where the mother uses it in the sense of scolding and reproaching her son. Based on this, it can be said that the metaphor “donkey” is often used in relation to men.

2. “He’s gone, the scoundrel! He’s gone again to his mistress, parasite.” (D.I. 85)This metaphor is used in the speech of a Tatar woman toward her husband. The word “parasite” is explained in the explanatory dictionary of the Uzbek language [5,646] as meaning a freeloader, exploiter, or filthy person. In the sentence above, we see that this word is used as an insult and abuse. Based on this, it can be said that the word “parasite” is used with a negative meaning in relation to men.

3. “We were thinking of getting Hakim married this autumn.” (D.I. 155)As can be seen from the sentence, the mother uses the expression “to make his head into two” in relation to her son. Through this, we observe that even phraseological expressions contain metaphors with gender-linguistic characteristics. In the expression “to make his head into two,” the meaning is transferred metaphorically, and this expression is actively used in relation to men. This phrase corresponds to the verb “to marry (someone off)” in our language.

4. “Is your anger really that harsh?” (D.I. 94)This is used by a mother in relation to her son.in the metaphor “harsh anger,” a subtle gender-linguistic distinction can also be observed. In Uzbek mentality, traits such as harshness and coldness are considered characteristic of men, whereas women are associated with feelings such as kindness, affection, and love. Therefore, in the work, the metaphor of “harsh anger” is used in relation to a male character.

5. “In Dalavoy’s eyes, a truly wild fire was burning, and even his lips had foamed just like those of a horse.” (D.I. 223)In this sentence, we can observe that the metaphor “a wild fire burning in his eyes” is used by a male character in relation to another male character. As emphasized above, since qualities such as courage, strength, and a sense of honor are dominant among Uzbek men, such and similar metaphors are actively used in relation to men.

let us consider the metaphors used in relation to women:

1. “What did the mountain say, huh? It puts the blame on me: ‘her tongue is a span long,’ he said. (D.I. 47)This sentence was said by the husband to his wife. Here we can see the presence of a metaphor in the expression “her tongue is a span long.” Expressions such as “tongue is a span long,” “tongue is five spans long,” “tongue is one cubit long” are metaphorical phrases in Uzbek that are mainly used in relation to women. Through this metaphor, we can understand that Uzbek women actively participate in communication and tend to speak a lot. In Shavkat Rahmatullayev’s book “Explanatory Phraseological Dictionary of the Uzbek Language,” this expression is defined as follows: “If someone’s tongue becomes a span long — to make someone’s tongue a span long — to have the right to boast or speak.” A variant is “to make someone’s tongue five spans long.” A similar expression is “the tongue became long — to make the tongue long” [2,223]. In the sentence above, the male speaker uses the phrase “her tongue is a span long” to complain about his wife constantly talking back.

2. “But if someone has proposed, don’t let that boy slip away. (D.I. 61)Here we can observe a metaphor in the phrase “to propose” (“og‘iz solmoq”). This expression reflects a part of the

traditional Uzbek matchmaking process. Its main semantic feature is to propose marriage to a girl (or her family), that is, to raise the issue of marriage. The gender aspect here is that the phrase "to propose" is used only in relation to girls.

3. "Don't let that flirtatious girl who has bewitched him by batting her eyes and raising her eyebrows take the boy away! (D.I. 208)In this sentence, metaphors such as "batting the eyes," "raising the eyebrows," and "flirtatious (megajin)" are clearly noticeable. The metaphor "batting the eyes" functions as a phrase and is mainly used with a negative meaning in relation to women. It indicates behaviors such as women making gestures toward men and attracting their attention. "Raising the eyebrows," like "batting the eyes," is also used negatively about women. The word "megajin" is a negatively connoted term used only for women, and it also contains a metaphor. Its original meaning in the "Explanatory Dictionary of the Uzbek Language" is "a female pig." At the same time, it expresses insult and is a harsh derogatory word used toward women (wives or girls) [5,168]. We can also see this meaning reflected in the sentence above.

4. "Sweeter than each other, like honey — greetings to the sisters-in-law!" (D.I.)From a gender-linguistic perspective, the words "sweet" and "honey" perform a metaphorical evaluative function and express a positive meaning when used in relation to women. While "sweet" usually conveys meanings such as pleasantness, softness, and kindness, "honey" expresses an even stronger positive emotional evaluation. Here, the construction "each sweeter than the other, each more honey-like than the other" creates a gradation and emphasizes the charm, kindness, sincerity, and open-heartedness of the women being addressed. Such expressions are considered examples of an exaggerated, emotional, and affection-rich style frequently found in women's speech.

Conclusion:

In conclusion, the metaphors used in O'tkir Hoshimov's work "Dunyoning ishlari" serve not only as artistic-aesthetic devices but also as important linguistic units that reveal gender characteristics. Through metaphorical expressions in the work, traditional views and stereotypes formed in society regarding male and female images are clearly reflected.Metaphors used in relation to men, such as "donkey," "parasite," "hard-hearted," and "to flare up like a wild fire," express meanings of strength, roughness, determination, or reproach. Meanwhile, expressions used for women such as "tongue is a span long," "batting the eyes," "raising the eyebrows," "megajin," "sweet," and "honey" convey emotionality, delicacy, attractiveness, or negative evaluative meanings. This indicates that social perceptions related to gender are firmly established in these expressions.In particular, metaphors reveal the roles of men and women in society, the responsibilities assigned to them, and attitudes toward them. While metaphors applied to women often show emotionality, exaggeration, and sincerity, those applied to men tend to emphasize strictness and dominance. This situation further highlights the importance of gender linguistics in the analysis of literary texts.Studying metaphors in a gender aspect provides important scientific results not only for linguistics but also for cultural studies and sociology. Because through metaphors, national mentality, family relationships, and social values are also expressed. Therefore, the work "Dunyoning ishlari" is considered rich material for gender-linguistic research, and the metaphors within it serve as an important source for understanding the Uzbek people's worldview regarding gender.

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