



## ANALYSIS OF THE UZBEK LANGUAGE METAPHOR DICTIONARY

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### ABSTRACT

This article discusses the importance of constructing an anthropocentric dictionary of Uzbek language metaphors and the principles behind creating such a dictionary.

### KEYWORDS

Anthropocentric dictionary, lexicographic interpretation of metaphor, conceptual metaphor, metaphorical model, linguistic-cultural unit, pragmalinguistics, cognitive linguistics, linguocultural studies.

### INTRODUCTION

Metaphors, which are a result of human creative thinking, are not only ornamental elements of speech but also a mental process intrinsic to human figurative thinking [1], as recognized in general linguistics. Metaphors are also units that reflect the national thinking and axiological perspectives of language speakers. Additionally, the word, which has acquired a new meaning based on metaphorical shift, can reflect the sender's emotional-subjective attitude, while also influencing the listener's emotions and creating specific associations. Thus, metaphors also manifest pragmatic and psychological characteristics. The cognitive, psychological, associative, linguocultural,

and pragmatic features of metaphors indicate their anthropocentric nature.

It is worth noting that there is a large body of theoretical and analytical work dedicated to metaphors in world linguistics [See: 2]. In most of these studies, metaphors are approached from semantic, stylistic, pragmatic, linguocultural, and cognitive perspectives. In recent years, it should be emphasized that metaphors have also been studied in greater detail in Uzbek linguistics [See: 2]. Specifically, the study of this phenomenon from a cognitive approach [2] has played an important role in illuminating the

anthropocentric nature of these units, which reflect the expressiveness of the Uzbek language.

One of the current pressing issues in our national linguistics is the creation of an anthropocentric dictionary of metaphors. The significance of creating such a dictionary lies in the fact that, firstly, the lexicon of the dictionary will serve to consolidate the stable metaphors of the Uzbek language in one place. The anthropocentric description of metaphors allows for drawing specific conclusions about the way Uzbek speakers perceive reality – their cognitive activities, axiological attitudes, and the ways in which these attitudes are expressed in linguistic forms, that is, the methods of constructing the linguistic representation of the world. To this end, scholars from the Institute of Uzbek Language, Literature, and Folklore at the Academy of Sciences of Uzbekistan have begun work on compiling the "Anthropocentric Dictionary of Uzbek Language Metaphors." This article aims to provide information about the principles behind the creation of this dictionary.

The vocabulary of the dictionary consists of words and combinations used in a metaphorical sense, the meaning of which has stabilized, and is collected from the 6-volume Uzbek Spelling Dictionary (USD) [4] and from literary works and press publications. The vocabulary is divided into 3 groups:

1. Metaphors about a person. This group includes metaphors about a person and his signs and actions. For example, words such as bo'ri, lochin, gul, oy, asal, sayramoq, uchmoq are used figuratively.
2. Metaphors about nature. This group includes metaphors about natural phenomena, natural processes, and natural objects. For example, figurative

words such as gilam, injiq, yig'lamoq, o'kirmoq, shivirlamoq.

3. Metaphors related to social relationships. This group includes metaphors about social phenomena and concepts. For example, words such as ildiz, gavhar, ostona, kitob, kurash, falaj qilmoq used in a figurative sense.

4. Metaphors about objects. For example, figurative expressions such as samo lochini, po'lat ot, zangori olov.

The dictionary entries are planned to be structured as follows:

1. The explanatory word.
2. The explanation of its metaphorical meaning.
3. An illustrative example that explains this meaning.
4. The anthropocentric interpretation of the metaphorical meaning.

The structure of sections 1-3 is similar to the structure of traditional explanatory dictionaries, with the only difference being that the explanation of the word will focus on its figurative meaning. Section 4, however, includes the anthropocentric interpretation, and in this part, we believe it is appropriate to base the explanation on the following principles and approaches.

As mentioned above, a metaphor is primarily a unit of thought and a means of understanding the world. According to theories in cognitive linguistics, the intersection of two conceptual domains results in the formation of a third new domain – the conceptual metaphor. This mental formation then transfers to language as a linguistic metaphor. The process of the formation of linguistic metaphors is often described by linguists using the concept of a cognitive iceberg. In

this analogy, the visible part of the iceberg represents the linguistic metaphor, while its hidden portion corresponds to the mental processes in the mind – the mechanisms behind the emergence of cognitive and conceptual metaphors. Therefore, in the anthropocentric explanation, the metaphorical model of the figurative word should primarily be demonstrated. A metaphorical model is a schematic representation of the relationship between the conceptual domains that exist or are formed in the minds of language users, and it can be expressed with a specific formula: "X – Y".[3] Metaforik modelar til sohiblari kognitiv faoliyatining o'ziga xosligini ko'rsatuvchi omildir. Metaphorical models are a factor that indicates the uniqueness of the cognitive activity of language speakers. For example, the word *akillamoq*, which is used figuratively to refer to a person who speaks nonsense, is a metaphor in the "Man-Animal" model. The use of the word *akillamoq* (dog-like movement) in relation to human speech movement was based on a conceptual metaphor like "Adam is a dog," meaning that in the speaker's thinking process, human movement was compared to the movement of a dog.

The predicate *akillamoq* serves as the representative of this comparison. Therefore, the cognitive approach is of particular importance in the interpretation of metaphors.

In the anthropocentric interpretation of metaphors, the linguocultural approach undoubtedly plays an important role. It is well known that the metaphorical meaning of words always contains ethnocultural components. This calls for describing these units from a linguocultural perspective. In our linguocultural description, we plan to highlight the role of the linguistic unit within the conceptual sphere of Uzbek

speakers, its function as a linguocultural concept, its axiological aspects, that is, its relationship with values. Additionally, we consider it essential to include linguistic evidence in the dictionary, such as the stable expressions involving the word or phrase being described.

Metaphors create fixed images in the minds of language speakers. For example, the word *akillamoq* above, which is attributed to a person, reminds the listener of the word *dog* (it). The word *it* (dog) connects the imagination of the Uzbek language speakers with both positive (It-vafo, xotin-jafo, itday sodiq) and negative (itning keyingi oyog'i, it emgan) stable ideas (stereotypes). In this metaphor, the negative axiological attitude of the language speakers is actualized. Such an attitude is also reflected in such linguistic and cultural units in the Uzbek language as *Bo'ynidan bog'langan it ovga yaramas*, *itday quturmoq*, *itday qopmoq*, *it yotish*, *mirza turish*. Therefore, the interpretation of metaphors should also apply a psychological and associative approach.

The formation of any metaphor is linked to a specific pragmatic purpose. Metaphors not only reflect subjective attitudes but also exhibit emotional-expressiveness in their semantics. This is particularly evident in figurative metaphors. At the same time, it is characteristic of metaphors to be associated with functional styles. (For example, the metaphor of *akillamoq* is used mainly in colloquial language and serves the pragmatic purpose of expressing the speaker's negative subjective attitude.) Accordingly, it was found necessary to explain the pragmatic stylistic characteristics of metaphors in the dictionary.

Biz quyida yuqoridagi tamoyillar asosida izohlangan ayrim metaforalarining izohini e'tiboringizga havola qilamiz.

**ILDIZ (Root)**, Basis, foundation, source. Tariximizning buyukligidan – ma'naviyatimiz ildizi baquvvat ekanligidan darak beruvchi moddiy va nomoddiy yodgorliklarimizni yo'q qilishga tushdilar. From the newspaper. Xalqimiz ma'naviyatining tarixiy ildizlari zaminimizda yaratilgan qadimgi tosh bitiklar, rivoyatlar, afsonalar, hikoyatlar va dostonlarga, ya'ni xalq og'zaki ijodiga borib taqaladi. "Oyina.uz."

A metaphor related to social relations, resulting from comparing the concept of "the basis, foundation of a certain socio-spiritual phenomenon" with the concept of "tree roots." The conceptual metaphor ma'naviyat bu – daraxt, formed in the cognitive activity of language speakers, served as a cognitive basis for comparing two concepts that are far from each other. The expression of the concept of "spiritual foundation" ("Ma'naviyat negizi") through the word ildiz was based on life experience and knowledge about the great importance of a tree's roots in its vigorous growth (Daraxtning ildizi qancha chuqur va baquvvat bo'lsa, u shunchalik gurrurab o'sadi). As a result of this mental process, a new meaning of the word ildiz was formed, representing "basis, basis, source". The ildiz metaphor is a phytomorphic linguistic and cultural code. The connection of this word with the concepts of basis and basis in the Uzbek linguistic and cultural culture is also reflected in the expressions ildiz otmoq, ildizi baquvvat, ildiziga bolta urmoq, ildizini quritmoq. The ildiz metaphor is mainly used in journalistic texts to create imagery.

**IT (dog)** A bad, wicked person. Xalq tovushi tinimsiz guvullaydi: Bu yoqqa chiq, itlar! Oybek, Qutlug' qon.

The dog (it) metaphor creates both negative and positive ethnocultural stereotypes in the imagination of Uzbek speakers. On the one hand, a dog is a companion of a person, a loyal guardian of his home. On the other hand, a dog is an animal that, when the time comes, does not even recognize its owner and does not know good. The formation of the it metaphor was based on this second idea - the metaphorical model "odam bu – it" ("man is a dog"). This metaphor belongs to the nominative field of the concept of odam and is its evaluative component. In Uzbek linguistic culture, in stable units that describe a dog in a negative way, the word it is used figuratively, referring to a person with a certain negative quality: It itligini etar, To'n etagini yirtar; It oyga qarab hurar; It otasini tanimas; It og'zidan suyak olib bo'lmas; It sarqitini yo'lbars yemas; It hurar, karvon o'tar: Itning irrilagani – salomlashgani; Itdan yorug'lik chiqmas, Bitdan – chorig'lik etc. Itday qopmoq, itday sanqimoq, itdek xor bo'lmoq, itday quturmoq metaphors are also applied to humans, and their content implies a negative attitude. It – vafo, xotin – jafo, itday sodiq stable units express the positive side of the dog, namely that it is a loyal animal. The it metaphor serves to express the negative attitude of speakers in artistic and colloquial styles.

**SHOM (evening)** The last period of a person's life, old age. U kimnidir ermak qildimi – demak, u bechoraning umr shomi yaqinlashibdi. T. Malik, Ov. Ketguvchi chog'imizda, kim kuyar dog'imizda. Umr shomi ko'rinmay, tugab borayotirmiz. From the newspaper.

In the Uzbek linguistic culture, positive things and events, as in many peoples, are associated with light, and negative things and events with darkness, gloom. For example, the period of youth, full of strength, is a bright day for a person, while the period of old age



without medicine is a twilight time of the day approaching darkness - the end of life, that is, dusk. As is known, after dusk, evening begins - darkness covers everything around. This comparison has created a conceptual metaphor in the minds of Uzbek speakers that old age is a time of darkness (approaching darkness) keksalik bu – nimqorong'i (qorong'ilikka yaqinlashayotgan vaqt). The word shom is used as a verbal expression of this metaphor. The word shom is considered a linguistic and cultural code for time, and it is impossible to understand the meaning of this metaphor without knowing the symbolic meaning of the words yorug'lik and zulmat. The following folk proverbs also depict youth and old age as light and darkness:

Yigitlik – bir guliston, Qarilik – bir zimiston; Qarilik davri qishday – Yoshlik davri – yozday. The metaphor of shom, as a connected metaphor, always requires the juxtaposition of the words umr, hayot and is used mainly in an artistic style, creating imagery.

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