

Anthropocentric Factors of The Formation of Uzbek Language Metaphors

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Abstract: This article discusses the anthropocentric aspects of the acquisition of metaphorical meaning by words, the role of associative units and stereotypes in the formation of metaphors.

Keywords: Metaphor, metaphorical models, national-figurative thinking, stereotypes, ethnic stereotypes, linguocultural context, linguocultural codes.

Introduction: In world linguistics, significant work has been done on metaphors. [See: 2] In most of these studies, metaphors are approached in semantic, stylistic, pragmatic, linguocultural, and cognitive aspects. It should be noted that in recent years, metaphors have been studied in more detail in Uzbek linguistics. [See: 2] In particular, the study of this phenomenon in the cognitive approach [2] played an important role in illuminating the anthropocentric nature of these units, which show the expressiveness of the Uzbek language.

Metaphors of the Uzbek language occupy a special place in our language as a system. This system reflects the patterns of thinking of native speakers, the uniqueness of creating a linguistic picture of the world, cognitive, associative, linguocultural and linguopragmatic aspects of the realization of metaphors. Metaphors, first of all, form a system of metaphorical models in our language, which allows us to study the linguistic activity of representatives of the linguocultural community from an anthropocentric point of view.

A metaphorical model is a scheme of communication between conceptual domains existing or forming in the minds of native speakers, which can be expressed by a certain formula: "X – Y". [3] Here X – a concept in human cognitive activity that is trying to be compared to another concept, Y and X to is the concept being compared. For example, the metaphorical model of the word "sher" in the phrase "sher yigit" from this point of

view is a model in the form of "human - animal."

Metaphors in the Uzbek language mainly consist of metaphors about man, nature and its elements, objects, social relations, and represent various metaphorical models.

In this article, we want to talk about the anthropocentric factors of the formation of metaphors.

The acquisition of a figurative meaning by a certain word is not a spontaneous process. Certain laws operate in this case. Stereotypes play an important role in the emergence of many metaphors in language. The term stereotype belongs to W. Lippmann and comes from the Greek words stereos - hard and tupos - image. In linguoculturology, "stagnant national-cultural ideas about objects and situations and

their forms reflected in language; the conceptual picture of the world

part, a small mental picture." [5, 76] In their cognitive activity, native speakers often use ethnic stereotypes to express one concept through another. This can be seen in the example of the formation of metaphorical meanings of the word cold. This metaphor is formed in the metaphorical model of a natural sign - a characteristic of a person, and is used in the sense of "unpleasant." For example: A cold person's behavior is cold. Proverb. His father, who worked as the farm manager, was an alcoholic with a cold face. A. Rahim, Moonlit Nights

In Uzbek linguoculture, the word issiq is associated with

positive concepts, and the word cold is associated with negative concepts. The expressions used in our language: қора совуқ, совуқ урмоқ, совуғи ошмоқ, совуқ уруш, совуқ дийдор, нафаси совуқ express negative situations and negative phenomena. The sememe of the word "cold" with the meaning "unpleasant" is based on the notions of the speakers of the language about the unpleasant, unpleasant effect of cold weather on a person. In this case, the influence of cold temperature in the cognitive activity of the person creating the metaphor, as well as the appearance and behavior of an unpleasant person on the psyche of the person, is compared with each other, and the sign of coldness is attributed to the person. In the Uzbek language, the use of the word "sovuq" (cold) in the phrases "turqi sovuq" and "so'xtasi sovuq" in relation to people with an unpleasant appearance also confirms this idea.

Another metaphorical meaning of the word cold consists of the semes "unpleasant, unpleasant." For example: Babur felt cold as if he had foreseen the cold news. P. Qodirov, *Starry Nights*. Unfortunately, I didn't know that something even colder than eternal glaciers awaited me ahead. A. Rahim, *Moonlit Nights*. The process of formation of this metaphor is the same as the process of formation of the above metaphor and is based on ideas about the unpleasant effect of cold air on a person.

The word "sovuq" has another sememe meaning "rough, coarse." For example: Cold words freeze the heart. Proverb. Leaving the harem, Babur said: "Alright, my lord," he said in a cold tone: "God willing, when we meet in your city, we will continue these talks." P. Qodirov, *Starry Nights*. In Uzbek linguoculture, rude, coarse treatment and attitude are also associated with the concept of cold. This Warm word is sugar, Cold word is poison; A cold person's word is cold; A cold word that enters through the ear is reflected in proverbs like "Going to the heart, it turns to ice." All three metaphors, formed on the basis of the word "cold," are connected with the pragmatylistic goal of native speakers to create expressiveness, and these words have a negative connotation in their figurative meaning and have transitioned into the system of emotional-expressive words. The word "cold" in all three metaphorical meanings belongs to the group of linguocultural codes of characteristics.

The word "qora" is the word most often used in Uzbek linguoculture in symbolic meanings. This word, denoting color, when used metaphorically, means "negative, having a negative sign." For example: Who made the younger brother an enemy of the older brother? Who are those who, stingy with the good, are striking at their feet with an axe? Who brought these

dark days upon us?! P. Qodirov, *Starry Nights*. From evil intentions and malicious words, We protect from evil eyes. My heart is an amulet in my chest, In this amulet lies your blessed name. You are a mother, sacred Homeland! You are the only one, sacred Homeland! I. Mirzo, *You Are the Only One*.

The use of the word "black" in negative figurative meanings is related to its darkness, the color of gloom. In Uzbek linguoculture, darkness is a symbol of negative forces. The word "black" expresses negative concepts in the phrases ичи қора, юзи қора, қора курси, қора киймоқ, юзига қора чапламоқ; The black one is not white, The corrupt one is incorrigible; The blackness of the face is not shameful, The blackness of the face is shameful; Qora ko'ngil - wounded heart; A bad friend is also reflected in the proverbs "shadow of a dark cloud." The metaphor formed on the basis of the word "qora" is connected with the pragmatylistic goal of native speakers to create expressiveness, and this word has a negative connotation in its figurative meaning and has entered the system of emotional-expressive words. With this metaphorical meaning, the word "qora" is included in the group of linguocultural codes of characteristics.

One of the lexical units with a metaphorical meaning in the Uzbek language is the word ўтли. This word means "hot, hot" in a metaphorical sense. [4, 641] Consider these examples: As she read these lines, Zuhra Begum felt the fiery breath of a strong man on her face. P. Qodirov, *Starry Nights*. He left behind a robe, a skullcap, a belt, and a photograph. And a fiery kiss remained on his face. Sh.H.Ismat, *Inoyat*.

The main meaning of the word o'tli consists of the sememe "light-scattering." This word creates associations of signs such as hot, high temperature in native speakers. These signs were taken as the basis for the formation of this meaning of the metaphor of fire.

Another metaphorical meaning of the word o'tli is the sememe "passionate, full of emotions." For example: Don't gossip about the young man, Don't embarrass the girl either. May such fiery love Honor you too. M.Yusuf, *Let It Go...* With this fiery excitement that entered my heart at that time, I fell in love with the name Omon Matjon and found and read all the poet's books "Times to Talk," "Swan's Cry," "I Love You..." S. Mehmon, *Navoiy*, and *Omon Matjon*.

Associations such as yonmoq, kuymoq, formed by means of the word o't, which is the basis for the formation of the word o'tli, also played a certain role in the emergence of this meaning. In Uzbek linguoculture, passionate, intense emotions are often expressed by the word ўт. For example, like the fire of love, the fire of separation. A lover feels the "burning," "scorching"

heat of this fire in their psyche. The fiery metaphor in the combinations of fiery love, fiery excitement is also connected with these ideas and arose according to the pragmastylistic goal of the speakers of the language, which is to create expressiveness. The word ўтли with both metaphorical meanings belongs to the group of linguocultural codes of characteristics, and also occupies an emotional-expressive lexical layer.

CONCLUSION

In conclusion, it can be said that any lexical unit that acquires a metaphorical meaning becomes a linguocultural code of the language to which it belongs, and consequently, a linguistic wealth that demonstrates its attractiveness. Stereotypes are one of the important factors determining the nature of metaphors, its cognitive and linguistic models, the stable ideas of native speakers about the elements of reality over the centuries and the conclusions that arose as a result of these ideas.

At the heart of the formation of metaphors, along with certain linguistic regularities, there are also non-linguistic regularities closely related to the intellectual, creative potential and linguocultural context of the language community. To identify them, it is necessary to approach metaphors from an anthropocentric point of view. The integrative study of the system of metaphors from the point of view of such fields as cognitive linguistics, linguoculturology, associative linguistics, psycholinguistics is important in the deep illumination of the "grammar of thinking" of native speakers of the Uzbek language and in revealing the secrets of the linguistic attractiveness inherent in the metaphors of our language.

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