ANTHROPOMORPHIC METAPHOR IN LINGUISTIC REPRESENTATION OF THE ENGLISH, RUSSIAN, AND UZBEK LANGUAGE.

Atkamova Sumanbar Askarovna
Scientific advisor: Doctor of philosophy in philological sciences (PhD), Associate professor +99890 975 76 72 sumanbar75@mail.ru
Duysenbaev Qanat Sultanbaevich
Master level student of Uzbekistan State University of World Languages +99891 300 6541 qduysenbaev@gmail.com

Annotation: *The purpose of this article is to study anthropomorphic metaphors in English, Russian and Uzbek languages. The main reason we chose this topic is that we think everyone is interested in the influence of cultures on languages and how people in different societies describe the same thing in different ways. We aim to consider anthropomorphic metaphors - ways of expressing the individuality given to non-human and non-animal things, from plants to inanimate objects and phenomena.*

Key words: *anthropomorphic metaphor, personification, culture, language, description, phenomena, individuality.*

Аннотация: *Целью данной статьи является исследование антропоморфных метафор в английском, русском и узбекском языках. Основная причина, по которой мы выбрали эту тему, заключается в том, что мы думаем, что всех интересует влияние культур на языки и то, как люди в разных обществах по-разному описывают одно и то же. Мы стремимся рассмотреть антропоморфные метафоры – способы выражения индивидуальности, придаваемой нечеловеческим и неживотным вещам, от растений до неодушевленных предметов и явлений.*

Ключевые слова: *антропоморфная метафора, персонификация, культура, язык, описание, явления, индивидуальность.*

Annotatsiya: *Ushbu maqolaning maqsadi ingliz, rus va o'zbek tillarida antropomorfik metaforalarni o'rganishdan iborat bo'lib. Ushbu mavzuni tanlaganimizning asosiy sababi bizning fikrimizcha barchaga madaniyatlarning tillarga ta'siri va turli jamiyatlardagi odamlarning bir xil narsani boshqacha tarzda tasvirlashlari qiziq ekanligidadir. Antropomorfik metafora - o'simlikdan tortib jonsiz narsa va hodisalargacha bo'lgan odamlarga xos o'xshash sifatlar yoki xususiyatlarni insoniy bo'lmagan va hayvon bo'lmagan narsalarga berilgan shaxsga xoslikni ifodalash shakllarini ko'rib chiqishni maqsad qildik.*

Kalit so'zlar: *antropomorfik metafora, personifikatsiya, madaniyat, til, tavsif, hodisalar, alohidalik.*

The aim of this article is to investigate anthropomorphic metaphor in English, Russian, and Uzbek languages. I chose this topic because I have always been interested

in the effect of cultures on languages and how people in different societies may describe the same thing in a different way. An anthropomorphic metaphor is a form of personification in which human-like attributes or characteristics are bestowed upon non-human and non-animal things, all the way from plants to inanimate objects and events. For example, in English, we say «The computer refuses to work when I need it most» and the word of choice is refuses».[1]

This shows us a sign of deliberate action and is a very human characteristic leading us to believe that the computer is being difficult on purpose and is more trouble than it is worth. This is quite a common phrase in English and gives weight to the phrase that computers are very temperamental things and are generally not reliable. In Russian, computers are still considered temperamental but instead of using human characteristics, the common derisive phrase is «это не комп (it's no comp)» which literally means «that's not a computer». Here the metaphor lies in the belief that a computer should be a computer and not anything else and the comparisons are not so harsh. In Uzbek, the same phrase appears «komputer emas (it's not a computer)» and has been borrowed straight from Russian.[2]

This article will show many examples of how anthropomorphic metaphors in English are lost in the translation from one language to another and demonstrate that this is due to differing cultural attitudes. The quoting of examples will be the main focal point of this essay to show differences in cultures and interpretations of things. Focusing on various different things, each language has its own way of saying in a metaphorical sense. I will provide as many examples of each as possible. After presenting each example, I will give a detailed analysis of the meaning behind the phrase and its cultural implications.

Overall, this article will aim to show the linguistic diversity in anthropomorphic metaphor by using three languages with differing language roots and very differing societies. The impact of metaphors should not be taken lightly. Metaphor is an indicator that there is a societal belief, and it can also become a guidance for certain actions. [3] Metaphor is an important concept in human cognitive abilities and it is universal. According to Charles, metaphor is not only in our language but also in our thoughts and actions. It shaped our views of reality.

Metaphor plays an important role in forming the general thinking and behavior of people. Different cultures have different metaphors depending on their linguistic and cultural background.

Metaphor is not only a reflection of a concept from a particular society but also a creation of a societal concept. Metaphor gives us an understanding of how people from that society understand their world and gives us a view of their own system of logic and knowledge. This is best described by the theory of linguistic relativity.

We want to give an overview of the languages under study, paying special attention to the cultural background and the type of metaphor they use. English, Modern Standard Russian, and Tashkent Uzbek belong to three different language

families, and their speakers have different cultural backgrounds. Whereas modern English is a West Germanic language, heavily influenced by the Romance and Celtic languages of the British Isles, Russian is a Slavic language, and Uzbek belongs to the Eastern or Central Turkic group of the Turkic languages. [5] English has a large number of speakers as a first or second language and is often termed a «world language».

Russian is the largest language in the Indo-European family, in terms of numbers of speakers, and is geographically the most widely spread language, spanning Eastern Europe, the Caucasus, and much of Northern Asia. [6] Uzbek is the largest of the Turkic languages in terms of the number of speakers and is the official language of Uzbekistan, where it is spoken by the vast majority of the population as a first or second language.

English is an international lingua franca and the primary language of the internet and computer technology. Russian holds significant political and cultural influence in the post-Soviet states and continues to be a language of education and learning in these countries.

Speakers of all three languages are likely to be affected by metaphor from other languages, and English and Russian may be seen as «bridge languages» [4], accessing metaphorical concepts from other languages and transferring them into their own. Considering the key role that metaphor plays in thought and the transfer of cultural knowledge, it is not surprising that people may want to express metaphorical concepts from other languages using their native language. English, Russian, and Uzbek have access to different systems of metaphor, and to varying degrees, metaphorical concepts from other languages may be lost, gained, or transformed in the process of transfer. This is certainly an interesting issue and one which could be pursued in future research; however, the focus of this study will be on the source and target systems of metaphor within each language. [7]

Influences from other languages will be considered only if it is directly relevant to the ways in which the systems being studied have been affected. This study is the first of its kind to consider metaphor within the Uzbek language and could be used as a basis for contrastive research on the systems of metaphor in other languages that have interacted with Uzbek.

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