ANTHROPOMORPHIC METAPHORS IN UZBEK LANGUAGE

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In the history of Uzbek culture, there was a period of worshiping animals and birds. As a result of the traditions of mystical thinking from the time of totemization of animals, there are still cases where people's names are derived from animal names: Bori, Eagle, Koplon. Although they are based on metonymy (i.e., the name of the family is transferred based on the person's dependence), there is no doubt that the metaphorical models worked in the basis of the secondary meaning of the term. In addition, the intention and dream based on an unreal similarity also leads to the emergence of works based on the national-mental essence based on the metaphorical model, based on the names of animals:

1. "Wolf (Uz.) – according to ancient custom, a healthy wolf. Please Forms: Boriboy, Boridjon, Boribek [2],

2. "Koplon (Oz.) – may he grow up to be as brave and brave as Koplon, or a child born in the month of Asad (July)" [2].

The role of agriculture in people's life is no less than that of livestock. Agricultural migrations are common in the language. "The presence or absence of words of this or that type in a specific language, whether there are many or, on the contrary, few, depends on the objective experience of the people who own the language. Such an environment is determined by the natural environment, economic and social conditions, spiritual and cultural requirements of that people. For example, in the Uzbek language, there are many terms related to farming, aquaculture and other professions. In the language of the peoples living in the far north, there are many words and terms related to cold and cold, reindeer herding and fishing" [1]. Thus, the basic rules of using metaphor in speech were understood, the concept of metaphor was defined as a language unit.

Metaphor as a linguistic phenomenon implies a coherent series of language and speech everywhere; many linguists consider metaphor from different perspectives and give their own definitions of this phenomenon. In this regard, a lot of attention was paid to the opinion of A.P. Chudinov, who defines metaphor as the main mental process that combines two conceptual fields and makes it possible to use the power of the source field with the help of a new field [3]. Uzbek linguistics also has a number of studies on the study of metaphors, which are a means of deeper understanding of the world. From Jumla, B. Sarimsokov considers metaphor as a literary style and distinguishes it by the absence of similes.

An analogy involves two components that make up a comparison. A metaphor is distinguished by the omission of words such as "like, like, like, like" in a simile [8]. Varianty putting a metaphor in a metaphorical sentence the result of views existing in the

scientific-literary heritage is considered. This understanding of metaphor Ibn Khaldun, Umar Roduyani, Rashiddin Watwat, Kais Razi, Sheikh Ibn Khudaidad Taraziappears in his works [5].

The examination of metaphors in Uzbek linguistics found its serious scientific research development in the last decades of the 20th century. Scientist M. Mirtodzhiev, who has conducted extensive research on Uzbek lexicology, divides metaphors into speech and language phenomena. To the manifestations of metaphors in German linguistics called personification, symbolization, allegory, synesthesia: "These manifestations of speech metaphors can be applied to language metaphors with some changes. In this case, it is necessary to exclude the symbolism and allegories arising from the pure nature of the speech. Because symbolization is a metaphor that occurs in conjunction with ellipsis in speech. And the allegory appears in the context of speech and intonation. Based on this, metaphors, which are linguistic phenomena, are divided into forms such as simple metaphor, personification, and synesthesia [7], he reacts.According to M. Mirtodjiev, a simple metaphor cannot be called a simple simile. simple metaphor is based on the similitude of the referent, and personification is based on the likeness of the referent to the living referent; synaesthesia is based on comparing and simulating ego Tsilingansky referent in one sense with other senses and summarizing the signs of ego Tsilingansky referent in the mind [7].

All the metaphors mentioned are mostly conventional metaphors. reacts to the calculation: "Such figurative words originally appeared as sound imitations and figurative words, but now one can feel a shift towards abstractness in their meaning. If figurative words cannot be imitated by sound, a person will have a certain impression of the event they express.

Figurative words of a metaphorical nature are associated with the subject. That is why the speaker (subject) perceives the phenomenon they express. And in the listener, he cannot create a concrete image. Phonics represent auditory phenomena.We can neither see nor hear the events represented by the metaphorical descriptive words: Sidiqjan's heart sank. (A. Kaxxor, Koshchinor lights) My heart is about to burst. (M.Sholokhov, It) This momentary decision of Sahib Doro Haidar burned in his heart, and thinking it was one of the fading dreams, he shrugged his shoulders and fell silent. (Aibek, Navoi)" [5]. In this place, the scientist analyzed the phenomenon of metaphorization in figurative words, which is rarely studied in Uzbek linguistics and Dzhakhon linguistics. The meaning of words of this type is fundamentally different from independent words. Independent words are preserved at any level of metaphorization of a certain reference directed to the basis of analogy.

Metaphorization of figurative words is characterized by a high level of abstraction of the process. When figurative words are used to express physiological sensations and inner experiences that have appeared in the human body, a phenomenon of metaphorization occurs in their meaning: when the sound of "Dong" comes out, the heart of a man who is in a rush... He spat on his chest. (HG'ulam, Mash'al) His heart flutters. Some figurative words (dir, shuv, jaz, jig') also convey some degree of emotion. With these features, they approach exclamations.

Figurative words with different metaphorical meanings, here, too, we can talk about descriptive words with a figurative meaning: "When I saw the green cotton buds growing straight out, my heart was full of joy, I didn't want to leave the field. (O. Yukubov, Im)" [5].Although these views of R. Kongurov are not developed, they are distinguished by their originality. In a situation where it is not possible to say that the solution to the debate about the semantic position of the content of figurative words has been found, observing a complex semantic transformation such as metaphorization in them shows that the linguist is a very sensitive researcher.

In his further studies, R. Kongurov calls metaphor a hidden simile and differentiates it from a simple simile: a simple simile always consists of two main members, while in a metaphor, only the second member – the simile – is left. xshagan is dropped, but it is clear from the context. So, what is described in the metaphor is perceived through this second member [1]. M. Yuldoshev says that in linguistics, three types of metaphors are distinguished from content, i.e. typical metaphors, synesthetic and revival metaphors [5].N.M. Makhmudov distinguishes synesthetic metaphors among metaphors and "words in synesthetic metaphors may be mutually contradictory, even mutually exclusive. Such unusual combinations are also called "oxymoron combinations" (for example, yashshidur achchik hakikat, lek sweet lie is bad. – EV)" says [6].

In particular, D.S. Khudaiberganova takes a new, modern approach to the study of metaphors. The scientist evaluates metaphors as a phenomenon that, along with gaining important cognitive-semantic value in the text, manifests aspects specific to the national and cultural thinking of the speakers of the language, and provides an opportunity to identify the textual forms of texts built on the basis of similes and metaphors evaluates as precedent forms [4]. However, although anthropomorphic research is being carried out in linguistics, the anthropomorphic type of metaphors is not specifically researched. The study of anthropomorphic metaphors in connection with various discourses is of great scientific-theoretical and practical importance.

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