

**ANDIJON DAVLAT CHET TILLARI INSTITUTI
HUZURIDAGI ILMIY DARAJA BERUVCHI
PhD.03/29.12.2022.Fil.156.01 RAQAMLI ILMIY KENGASH**

**MUHAMMAD AL-XORAZMIY NOMIDAGI
TOSHKENT AXBOROT TEXNOLOGIYALARI UNIVERSITETI
QARSHI FILIALI**

XAMDAMOV XAYDAR AZAMATOVICH

**PUBLITSISTIK MATNLARDA ANTROPOMORFIK METAFORANING
KOGNITIV-PRAGMATIK TADQIQI**

10.00.11 – Til nazariyasi. Amaliy va kompyuter lingvistikasi

**FILOLOGIYA FANLARI bo'yicha falsafa doktori (PhD) dissertatsiyasi
AVTOREFERATI**

Andijon – 2025

**Filologiya fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi
avtoreferati mundarijasi**

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Philological Sciences**

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Falsafa doktori (PhD) dissertatsiyasi mavzusi O‘zbekiston Respublikasi Oliy ta’lim, fan va innovatsiyalar vazirligi huzuridagi Oliy attestatsiya komissiyasida B2023.2.PhD/Fil3687 raqam bilan ro‘yxatga olingan.

Dissertatsiya Muhammad al-Xorazmiy nomidagi Toshkent axborot texnologiyalari universiteti Qarshi filialida bajarilgan.

Dissertatsiya avtoreferati uch tilda (o‘zbek, ingliz, rus (rezyume)) ilmiy kengash veb-sahifasining (www.adchti.uz) rasmiy saytida hamda “Ziyonet” axborot-ta’lim portali (www.ziyonet.uz) manziliga joylashtirilgan.

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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligida metaforalar antropotsentrik jihatdan o'rganilib, turli turlarga ajratilmoqda. Antropomorfik metaforalarning alohida tadqiqiga doir ilmiy izlanishlar kamligi sababli, hozirda faqat inson tana a'zolarining ko'chma ma'noda qo'llanilishi antropomorfik metafora sifatida baholanmoqda. Shuni ta'kidlash joizki, insonning tana a'zolari, harakatlari, holatlari, kechinmalari va tuyg'ulariga xos xususiyatlar boshqa predmetlarga ko'chirilganda yuzaga keladigan lingvistik, sotsiopragmatik munosabatlar hamda sintaktik jarayonlarni antropomorfik metafora sifatida tahlil qilish tilshunoslikning zamonaviy yo'nalishlari uchun katta ahamiyat kasb etadi. Qolaversa, metaforalarning kognitiv-pragmatik tadqiqi va publitsistik diskurs asosida antropomorfik metaforalarni o'rganish masalasi ham tadqiqotning dolzarb obyektiga aylanmoqda.

Dunyo tadqiqotlari shuni ko'rsatadiki, inson tafakkurida olamning lisoniy manzarasi qadimiy qadriyatlar, ota-bobolarning o'g'itlari, maqollar, matallar, hikmatli so'zlar va dostonlardagi lof va mubolag'alar orqali shakllanadi. Bilishning asosiy vositasi sifatida metafora zamonaviy tadqiqotlarda markaziy o'rinni egallaydi. Insonning atrof-muhitni anglash jarayonida tashqi narsa va hodisalarni nomlash yoki tasvirlashda inson tana a'zolari, ularning harakatlari va xususiyatlariga asoslangan lisoniy tasvirlar alohida ahamiyat kasb etadi. Bunday yondashuv orqali real voqelikning antropomorfik asosda metaforik ifodalanishi til tafakkurining muhim hodisasi sifatida namoyon bo'ladi.

O'zbek tilshunosligida publitsistik matnlardagi antropomorfik metafora milliy tilning o'ziga xos xususiyatlari va ontologik mohiyatini aks ettiruvchi yorqin hodisalardan biri hisoblanadi. Bu hodisa o'zida mentallikni namoyon qilish imkoniyati kengligi va rang-barangligi bilan ajralib turadi. Shu o'rinda shuni takidlash joizki "milliy o'zligimizni anglash vatanimizning qadimiy va boy tarixini o'rganish, bu borada ilmiy tadqiqot ishlarini kuchaytirish...lozim"¹. Shu sababli, o'zbek tilshunosligida antropomorfik metaforani til va madaniyat, til va muloqot, til va ma'naviyat hamda til va ruhiyat mushtarakligi muammosi keskinlashgan bir paytda o'rganish, lingvistik tadqiq qilish va uning kognitiv-pragmatik tavsifini berish dolzarb masala hisoblanadi.

O'zbekiston Respublikasi Prezidentining 2017-yil 7-fevraldagi PF-4947-son "O'zbekiston Respublikasini yanada rivojlantirish bo'yicha Harakatlar strategiyasi to'g'risida"gi, 2017-yil 16-fevraldagi PF-4958-son "Oliy o'quv yurtidan keyingi ta'limni yanada takomillashtirish to'g'risida", 2019-yil 13-avgustdagi PF-5781-son "O'zbekiston Respublikasida turizm sohasini yanada rivojlantirish chora-tadbirlari to'g'risida", 2019-yil 21-oktabrdagi PF-5850-son "O'zbek tilining davlat tili sifatidagi nufuzi va mavqeyini tubdan oshirish chora-tadbirlari to'g'risida", 2020-yil 20-oktabrdagi PF-6084-son "Mamlakatimizda o'zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to'g'risida" va 2020-yil 29-oktabrdagi PF-6097-son "Ilm-fanni 2030-yilgacha rivojlantirish

¹ O'zbekiston Respublikasi Prezidenti Sh.M. Mirziyoyevning 2018-yil 28-dekabrda "Taraqqiyot yo'limizning shiddati yanada oshaveradi" mavzusidagi Oliy Majlisga Murojaatnomasi // Xalq so'zi, 2018-yil, 29-dekabr.

konsepsiyasini tasdiqlash to'g'risida"gi Farmonlari; 2017-yil 20-apreldagi PQ–2909-son “Oliy ta’lim tizimini yanada rivojlantirish chora-tadbirlari to'g'risida”, O‘zbekiston Respublikasi Vazirlar Mahkamasining 2017-yil 22-maydagi 304-son “Oliy o‘quv yurtidan keyingi ta’lim tizimini yanada takomillashtirish to'g'risida”gi qarorlari, O‘zbekiston Respublikasi Oliy Majlisi Senatining 2021-yil 28-maydagi SQ-297-IV-son “2030-yilga qadar O‘zbekiston Respublikasida gender tenglikka erishish strategiyasini tasdiqlash haqida”gi qarori va boshqa tegishli normativ-huquqiy hujjatlar mazkur dissertatsiyaning zaruriyatini yanada kuchaytiradi. Publitsistik matnlarda antropomorfik metaforalarning kognitiv-pragmatik tadqiqi zamonaviy lingvistik tadqiqotlarda muhim ahamiyatga ega. Chunki antropomorfik metaforalar nafaqat badiiy matnlarda, balki jurnalistik diskurslarda ham keng qo‘llaniladi. Ularning o‘rganilishi nafaqat tilshunoslik, balki sotsiolingvistika va madaniyatshunoslik sohalarida ham dolzarbdir. Shu bois, o‘zbek tilshunosligida bu masala yetarlicha tadqiq etilmaganligi sababli, ushbu mavzu lingvistik tadqiqotlar uchun yangilik va ilmiy qiymatga ega.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi. Dissertatsiya tadqiqoti respublika fan va texnologiyalar taraqqiyotining “Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma’naviy-ma’rifiy rivojlantirishda innovatsion g‘oyalar tizimini shakllantirish va ularni amalga oshirish yo‘llari” ustuvor yo‘nalishiga muvofiq bajarilgan.

Muammoning o‘rganilganlik darajasi. Inson olamni idrok qilishda tildan foydalanar ekan, bunda lisoniy hodisalardan eng samaralisi metaforalardir. Til birliklari orasida aynan metaforalar qadimdan o‘rganib kelinadi, uning ahamiyatli ekanligini ham shundan bilish mumkin. Arastu davridan boshlangan metaforaga doir ilmiy izlanishlar bizning davrimizga qadar ko‘plab bosqichlarni bosib o‘tdi. Jahon tilshunosligida ham uning bir qator turlari o‘rganiladi. Jumladan, Y.D.Apresyan², O.I.Glazunova, D.Devidson, E.Kassirer, D.Lakoff, M.Djonson, E.Makkormak, X.Ortega-i-Gasset va boshqa olimlar tomonidan mazkur masala atroflicha o‘rganilgan.

Shuningdek, M.A.Arbib, N.D.Arutyunova, A.Vejbitskaya, R.D.Leng, E.Makkormak, I.P.Merkulov, M.Minskiy kabilar freymilar nazariyasi, assotsiativ

² Ю.Д. Апресян (Метафора в семантическом представлении эмоций // Вопросы языкознания. 1993. № 3) М.А. Арбиб (Метафорический мозг. – Москва, 1976), Н.Д. Арутюнова (Метафора и дискурс. Вступительная статья // Теория метафоры. – Москва, 1990; Типы языковых значений: Оценка. События. Факт. – Москва, 1988; Язык и мир человека. – Москва, 1999), А. Вежбицкая (Лексическая семантика в культурно сопоставительном аспекте // Семантические универсалии и описание языков. – Москва, 1999), О.И. Глазунова (Логика метафорических преобразований. – СПб., 2000), Д. Дэвидсон (Что означают метафоры // Теория метафоры. – Москва: Прогресс, 1990), Э. Кассирер (Сила метафоры // Теория метафоры. – Москва, 1990); Д. Лакофф, М. Джонсон (Когнитивная семантика // Язык и интеллект. – Москва, 1995; Метафоры, которыми мы живем // Теория метафоры. – Москва, 1990), Р.Д. Лэнг (Расколотое «я». СПб.1995), Э.Маккормак (Когнитивная теория метафоры // Теория метафоры. – Москва, 1990), И.П. Меркулов (Когнитивная наука // Новая философская энциклопедия в четырех томах. Т.2. – Москва, 2001); М. Минский (Остроумие и логика когнитивного и бессознательного // Новое в зарубежной лингвистике. Вып. XXIII. – С. 291-292), Х. Ортега-и-Гассет (Две главные метафоры // Теория метафоры. – Москва, 1990), Дж. Серль (Метафора // Теория метафоры. – Москва, 1990), Ю.С. Степанов (В трехмерном пространстве языка. – Москва, 1995); Ф.Уилрайт (Метафора и реальность // Теория метафоры: Сборник статей. – Москва: Прогресс, 1990), Р. Якобсон (Работы по поэтике. – Москва: Прогресс, 1989), О.Н. Лагута О.Н. Лингвометафорология: основные подходы // [http://www. Balkan Rusistics](http://www.BalkanRusistics). Статьи. Монографии. Метафорология. Теоретические аспекты. Ч.I. Г.2. § 3-5)

obrazlarga oid; J.Serl, Y.S.Stepanov, F.Uilrayt kabilar metaforalar, generativ semantika, metaforaning kognitiv funksiyasi, kommunikativ, hissiy, volyuntativ ta'sir ko'rsatish funksiyasiga doir; R.Yakobson, O.N.Laguta³ kabilar metaforologiyaning tadrijiy rivojlanishiga doir ilmiy tadqiqotlar olib borgan. Respublikamizda esa M.Mirzayev, M.Mirtojiyev, M.Mukarramov, Z.Tohirov, S.Usmonov, A.Hojiyev, Sh.Rahmatullayevlar⁴ va boshqa olimlar tomonidan metaforalar turli nuqtayi nazardan o'rganilgan.

O'zbek tilshunosligining yangi bosqichida metaforaga oid bir qator ilmiy tadqiqotlar yuzaga keldi. Jumladan, G.Qobuljonova, A.Xo'jamqulov, D.Xudayberganova, Sh.Maxmaraimova, D.Rustamova, A.Yuldashev⁵ kabi tilshunoslarning ilmiy kuzatishlari va shu asosda olingan ilmiy xulosalari ham o'zbek tilining metaforani nazariy asosda o'rganish muhim ahamiyatga ega ekanligini ko'rsatadi.

Biroq mavjud ilmiy ishlarda antropomorfik metaforaning kognitiv-pragmatik xususiyatlari yetarli darajada o'rganilmagan. Mazkur tadqiqot antropomorfik metaforalarni publitsistik uslubda yozilgan matn va diskurslarda o'rganib, ularning

³ Апресян Ю.Д. Метафора в семантическом представлении эмоций. Вопросы языкознания. 1995. – № 3. – С. 17-27; Арбиб М.А. Метафорический мозг. – Москва: Мир, 1976. – С. 296; Арутюнова Н.Д. Метафора и дискурс. Вступительная статья. Теория метафоры. Творчество и гармонизации личности: сборник научных статей. – Москва, 1990. – С. 5-32; Арутюнова Н.Д. Типы языковых значений: Оценка. События. Факт. – Москва: Наука, 1988. – С. 388; Арутюнова Н.Д. Язык и мир человека. – Москва: Языки русской культуры, 1998. – С. 895; Вежбицкая А. Лексическая семантика в культурно сопоставительном аспекте. Семантические универсалии и описание языков. Пер. с англ. А.Д. Шмелева под ред. Т.В. Булыгиной. – Москва: Языки русской культуры, 1999. I-XII. – С. 780; Глазунова О.И. Логика метафорических преобразований. – Санкт-Петербург, 2000. – С. 190; Дэвидсон Д. Что означают метафоры. Теория метафоры. Сборник статей. – Москва: Прогресс, 1990. – С. 173; Кассирер Э. Сила метафоры. Теория метафоры. Сборник статей – Москва: Прогресс, 1990. – С. 33; Лакофф Д. Когнитивная семантика. Язык и интеллект. – Москва: Прогресс, 1996. – С. 215; Лакофф Д., Джонсон М. Метафоры, которыми мы живем. Теория метафоры. – Москва: Прогресс, 2006. – С. 387-415; Лэнг Р.Д. Расколотое «я». – Санкт-Петербург: Белый Кролик. 1995. – С. 352; Маккормак Э. Когнитивная теория метафоры. Теория метафоры. Сборник статей. – Москва: Прогресс, 1990. – С. 358; Меркулов И.П. Когнитивная наука. Новая философская энциклопедия в четырех томах. Т.2. – Москва, 2001. – С. 264; М. Минский. Остроумие и логика когнитивного и бессознательного. Новое в зарубежной лингвистике. Вып. XXIII. – С. 291-292; Ортега-и-Гассет Х. Две главные метафоры. Теория метафоры. Сборник статей. – Москва: Прогресс, 1990. – С. 68; Серль Дж. Метафора // Теория метафоры. Сборник статей – Москва: Прогресс, 1990. – С. 308; Степанов Ю. В трехмерном пространстве языка. – Москва: Наука, 1985. – С. 336; Уилрайт Ф. Метафора и реальность. Теория метафоры: Сборник статей. – Москва: Прогресс, 1990. – С. 82; Якобсон Р. Работы по поэтике. – Москва: Прогресс, 1987. – С. 464; Лагута О. Лингвометафорология: основные подходы. <http://www.Balkan.Rusistics>. Статьи. Монографии. Метафорология. Теоретические аспекты. Ч. I. Г. 2. – С. 185.

⁴ Mirzayev M., Usmonov S., Rasulov I. O'zbek tili. – Toshkent: O'qituvchi, 1978. – B. 267; Mirtojiyev M. O'zbek tili semasiologiyasi. – Toshkent: Mumtoz so'z, 2010. – B. 286; Mukarramov M. Metafora yasovchi o'xshatish vositalarining ma'nolari haqida. // O'zbek tili va adabiyoti. – Toshkent, 1971. 2-son. – B. 51–53; Tohirov Z. Metafora leksema-sememasining pragmatik semasi. // O'zbek tili va adabiyoti. – Toshkent, 1983. – № 1. – B. 74-77; Usmonov S. Metafora. // O'zbek tili va adabiyoti. – Toshkent, 1964. 4-son, – B. 36; Aliqulov T. Polisemiyalarning hosil bo'lishi haqida. // O'zbek tili va adabiyoti. – Toshkent, 1963. – № 6. – B. 42; O'zbek tili leksikologiyasi // Mas'ul muharrirlar: A. Hojiyev, A. Ahmedov. – Toshkent: Fan, 1981. – B. 316; Rahmatullayev Sh. O'zbek tilining etimologik lug'ati. 2-jild. – Toshkent: Universitet, 2003. – B. 15.

⁵ Qobuljonova G.K. Metaforaning sistemaviy-lingvistik talqini: Filol. fan. nomz. ...diss. – Toshkent: 2000. – B. 33; Xo'jamqulov A. O'zbek tilida metaforaning tasniflanishiga doir / O'zbekiston Respublikasi mustaqilligining 20 yilligiga bag'ishlab chiqarilgan ilmiy maqolalar to'plami. Lingvist. 2-kitob. – Toshkent: Akademnashr, 2011. – B. 85–88; Xudayberganova D.S. O'zbek tilidagi badiiy matnlarning antropomorfik talqini: Filol. fan. d-ri ...diss. – Toshkent: 2015, – B. 64-74; Mahmaraimova Sh. Olamning milliy lisoniy tasvirida teomorfik metaforaning kognitiv aspekti: Filol. fan. nomz. ... diss. – Qarshi, 2018. – B. 90-93; Rustamova D. Metaforik evfemizatsiya: Filol. fan. d-ri ...diss. – Andijon, 2013. – B. 104-108; Yuldashev A. Idiomatik qo'shma so'zlarning lingvokognitiv aspekti (ingliz va o'zbek tillari misolida): Filol. fan. b-cha fals. d-ri ...diss. avtoref. – Toshkent, 2017. – B. 47.

pragmatik qiymati va ijtimoiy ahamiyatini aniqlashni maqsad qilgan.

Dissertatsiya tadqiqotining dissertatsiya bajarilgan oliy ta'lim muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi. Tadqiqot Muhammad al-Xorazmiy nomidagi Toshkent axborot texnologiyalari universiteti Qarshi filiali "O'zbek tili va adabiyoti" kafedrasida ilmiy-nazariy muammolari doirasida amalga oshirilgan.

Tadqiqotning maqsadi o'zbek publitsistik matnlarida antropomorfik metaforalarning kognitiv-pragmatik imkoniyatlarini o'rganish va publitsistik diskursda qanday ma'no va ta'sir kuchiga ega ekanligini ko'rsatish, ularni lingvistik jihatdan tahlil qilish, semantik, stilistik va kommunikativ funksiyalarini aniqlash hamda ularning milliy madaniyatga va janrga xos xususiyatlarini ochib berishdan iborat.

Tadqiqotning vazifalari quyidagilardan iborat:

publitsistik matnlarda antropomorfik metaforalarning kognitiv-pragmatik xususiyati, xususan, lisoniy vositalarning nutq vaziyatiga mos ifodalagan pragmatik ma'nosi, o'xshashlik asosida ko'chgan ma'no qirralarini jurnalistlar nutqini tadqiq qilish orqali ochib berish;

publitsistik matnlarda antropomorfik metaforaning kognitiv-pragmatik xususiyatlarini aniqlash mexanizmi turli uslubga doir matnlarda metaforalarning qo'llanilishi, ular anglatgan ko'chma ma'nolar ommabop uslubda o'ziga xos lisoniy manzara hosil qilishini dalillash;

publitsistik matnlarda antropomorfik metaforalar va unga doir ilmiy-nazariy qarashlar va yondashuvlarning lingvistik tahlili asosida tavsiflash, antropomorfik metaforalar publitsistik, ijtimoiy tarmoq manbalari asosida aniqlangan misollar orqali yondosh hodisalardan metaforalarni farqlash, ichki turlari va bajaradigan vazifalarini tasniflash;

publitsistik matnlarda antropomorfik metaforalarning lisoniy xususiyati yoritilgan, ayniqsa, sport jurnalistikasida boshqa sohalarga qaraganda antropomorfik metaforalardan, shuningdek, metaforik ma'no ko'chishining boshqa turlaridan nisbatini aniqlashdan iborat.

Tadqiqotning obyekti o'zbek tilidagi publitsistik matnlarda uchraydigan antropomorfik metaforalar.

Tadqiqotning predmeti publitsistik matnlarda qo'llanilgan antropomorfik metaforaning kognitiv-pragmatik xususiyatlari. Bu jarayonda inson tanasi qismlari, his-tuyg'ulari yoki harakatlari orqali boshqa obyekt va hodisalarga o'xshatish asosida yuzaga kelgan metaforalarning ishlatilishini tahlil qilish.

Tadqiqotning usullari. Dissertatsiya ishida qiyoslash, zidlash, tasniflash, kontekstual, distributiv, transpozitsion, transformatsion tavsiflash, sistem tahlil metodi, komponent tahlil metodi, differensial-semantik tahlil metodi va statistik tahlil metodlaridan foydalanildi.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

publitsistik matnlarda antropomorfik metaforalarning kognitiv-pragmatik xususiyati, xususan, lisoniy vositalarning nutq vaziyatiga mos ifodalagan pragmatik ma'nosi, o'xshashlik asosida ko'chgan ma'no qirralari jurnalistlar nutqini tadqiq qilish orqali ochib berilgan;

publitsistik matnlarda antropomorfik metaforaning kognitiv-pragmatik xususiyatlarini aniqlash mexanizmi turli uslubga doir matnlarda metaforalarning qo'llanilishi, ular anglatgan ko'chma ma'nolar ommabop uslubda o'ziga xos lisoniy manzara hosil qilishi dalillangan;

publitsistik matnlarda antropomorfik metaforalar va unga doir ilmiy-nazariy qarashlar va yondashuvlar lingvistik tahlili asosida tavsiflangan, antropomorfik metaforalar publitsistik, ijtimoiy tarmoq manbalari asosida aniqlangan misollar orqali yondosh hodisalardan farqlangan, ichki turlari va bajaradigan vazifalari tasniflangan;

publitsistik matnlarda antropomorfik metaforalarning lisoniy xususiyati yoritilgan, ayniqsa, sport jurnalistikasida boshqa sohalarga qaraganda antropomorfik metaforalardan, shuningdek, metaforik ma'no ko'chishining boshqa turlaridan nisbatan ko'proq foydalanilganligi aniqlangan. Ijtimoiy tarmoq matnlari muallifi ot so'z turkumiga doir, ya'ni tana a'zolariga bog'liq antropomorfik metaforalardan kam foydalanib, asosan, fe'l so'z turkumlari asosida insonga xos harakat va holatlarni boshqa mavjudotlarga ko'chirish orqali o'z tuyg'ularini bayon qilishi asoslangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

publitsistik matnlarda antropomorfik metaforalarning kognitiv-pragmatik xususiyati, xususan, lisoniy vositalarning nutq vaziyatiga mos ifodalagan pragmatik ma'nosi, o'xshashlik asosida ko'chgan ma'no qirralari jurnalistlar nutqini tadqiq qilish orqali ochib berishga doir ilmiy-nazariy ma'lumotlar nazariy tilshunoslik, psixolingvistika, neyrolingvistika, kognitiv tilshunoslik, korpus lingvistikasi, leksikografiya kabi fanlar bo'yicha yaratiladigan darslik va o'quv qo'llanmalarning mazmunan boyishiga xizmat qilishi asoslandi;

publitsistik matnlarda antropomorfik metaforaning kognitiv-pragmatik xususiyatlarini aniqlash mexanizmi turli uslubga doir matnlarda metaforalarning qo'llanilishi, ular anglatgan ko'chma ma'nolar ommabop uslubda o'ziga xos lisoniy manzara hosil qilinishi metaforalarda lug'aviy mazmunni yaratish imkoni kompyuter leksikografiyasida istiqbolli yo'nalish sifatida baholandi;

antropomorfik metaforalar va unga doir ilmiy-nazariy qarashlar va yondashuvlar lingvistik tahlili asosida tavsiflangan, antropomorfik metaforalar publitsistik, ijtimoiy tarmoq manbalari asosida aniqlangan misollar orqali yondosh hodisalardan farqlangan, ichki turlari va bajaradigan vazifalari tasniflash asosida tahlil texnologiyalari tomonidan qo'llaniladigan lug'at tavsiflari va shakliy modellarni integral yondashuv bosma lug'atlarning polifunksionallik muammosini hal qilishi ko'rsatib berilgan;

publitsistik matnlarda antropomorfik metaforalarning lisoniy xususiyati yoritilgan, ayniqsa, sport jurnalistikasida boshqa sohalarga qaraganda antropomorfik metaforalardan, shuningdek, metaforik ma'no ko'chishining boshqa turlaridan nisbatan ko'proq foydalanilganligi aniqlandi. Bu esa bugungi kunda muhim masalalardan biri antropomorfik metaforalarning lug'atini yaratish tamoyillarini ishlab chiqishga yo'l ochgan. Bunda tilning grammatik, leksik, kognitiv-pragmatik xususiyatlari hisobga olindi.

Tadqiqot natijalarining ishonchligi publitsistik matnlarda antropomorfik metaforaning lingvomadaniy, kognitiv va sotsiolingvistik jihatlari, uning kognitiv-

pragmatik mexanizmi, antropomorfik metaforaning lison va nutqqa munosabati, turli uslubga doir matnlarda metaforalarning qo‘llanilishi haqidagi xulosalarning yangiligi bilan belgilanadi.

Ilmiy va amaliy ahamiyat:

Tadqiqot natijalari ilmiy jihatdan qimmatli bo‘lib, o‘zbek jurnalistikasida metaforalarning qanday ishlashini va ularning ta’sirchanligini ochib beradi. Dissertatsiyada lug‘aviy birliklarni antropomorfik va diskursiv tahlil qilish, leksik imkoniyatlarning nutqiy voqelanish xususiyatlarini lisoniy va nolisoniy omillar hamkorligi nuqtayi nazaridan tekshirishda nazariy ahamiyatga ega.

Tadqiqot natijalari amaliy jihatdan ham qimmatli bo‘lib, dissertatsiya o‘zbek jurnalistikasida antropomorfik metaforalarning muhimligi va ta’sirchanligini ko‘rsatadi. Tadqiqot materiallari oliy ta’limda “Til nazariyasi”, “Hozirgi o‘zbek adabiy tili”, “Lingvokulturologiya”, “Pragmatik tilshunoslik”, “Kognitiv tilshunoslik”, “Korpus lingvistikasi”, “Matn tahlili” va “Matn tilshunosligi” kabi fanlarni o‘qitishda, shuningdek, ushbu fanlarga doir darslik va o‘quv qo‘llanmalarini tayyorlashda foydalanilishi mumkin.

Tadqiqot natijalarining joriy qilinishi.

Publitsistik matnlarda antropomorfik metaforaning lisoniy xususiyatlari va kognitiv-pragmatik tadqiqi masalalarini mushtaraklikda yoritish yuzasidan tadqiq etish bo‘yicha olingan ilmiy natija va xulosalar asosida:

publitsistik matnlarda antropomorfik metafora lison va nutqqa daxldorligi, lisoniy shaxs va lisoniy jamiyatning obektiv borliqqa munosabatini namoyon qilishi, lisoniy jamiyat antropomorfik metaforaning kognitiv-pragmatik xususiyatini jurnalistik nutqni tadqiq qilish orqali ochib berishga doir takliflaridan Muhammad al-Xorazmiy nomidagi Toshkent axborot texnologiyalari universitetining 2021–2023-yillarda bajarilgan “Yangi avlod o‘quv lug‘atlari va ularning mobil ilovalarini yaratish” mavzusidagi amaliy loyihasini bajarishda foydalanilgan (Muhammad al-Xorazmiy nomidagi Toshkent axborot texnologiyalari universitetining 2024-yil 23-yanvardagi 241/20-son ma’lumotnomasi). Natijada O‘zbekiston Respublikasi Prezidentining 2020-yil 20-oktabrdagi “mamlakatimizda o‘zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to‘g‘risida” 6084-son farmonida belgilangan o‘zbek tilida nomlar, atamalarni tartibga solish, lug‘atlar yaratish, xorijiy so‘z va atamalarga O‘zbekcha muqobillar topib, istemolga kiritish vazifasini bajarishda foydalanilgan;

publitsistik matnlarda antropomorfik metafora lison va nutqqa munosabatiga ko‘ra turli ilmiy-nazariy qarashlar va yondashuvlar tahlili asosida tavsiflangan, antropomorfik metaforalar publitsistik matn asosida aniq misollar orqali yondosh hodisalardan farqlangan, ichki turlari va bajaradigan vazifalari tasniflashga doir tavsiya va xulosalaridan Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universitetida bajarilgan AMFZ-201908172 – “O‘zbek tili ta’limiy korpusini yaratish” nomli grant doirasida belgilangan vazifalar ijrosini ta’minlashda foydalanilgan (Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universitetining 2023-yil 4-fevraldagi 04/1-201-son ma’lumotnomasi). Natijada grant loyihasi doirasida yaratilgan elektron platformaning ilmiy dalillar,

ma'lumotlar bilan boyitilishiga erishilgan;

publitsistik matnlarda antropomorfik metaforalarning lisoniy xususiyati yoritilgan, sport jurnalistikasida boshqa sohalarga qaraganda antropomorfik metaforalardan ko'proq foydalanilishi aniqlangan va monografik tadqiq etish bo'yicha taklif va tavsiyalardan Muhammad al-Xorazmiy nomidagi Toshkent axborot texnologiyalari universiteti Samarqand filialida bajarilgan "O'zbek tilining milliy korpusini loyihalash va dasturiy majmua ishlab chiqish" nomli grantni bajarishda foydalanilgan (Muhammad al-Xorazmiy nomidagi Toshkent axborot texnologiyalari universiteti Samarqand filialining 2024-yil 22-yanvardagi 36/0101-sonli ma'lumotnomasi). Natijada grant loyihasi doirasida yaratilgan elektron platformaning ilmiy dalillar, ma'lumotlar bilan boyitilishiga erishilgan.

Tadqiqot natijalarining aprobatsiyasi. Tadqiqot natijalari 4 ta ilmiy-amaliy anjumanda, shulardan 2 tasi respublika ilmiy-amaliy anjumanlar, 2 tasi xorijiy xalqaro ilmiy-amaliy anjumanlarda muhokama qilingan.

Tadqiqot natijalarining e'lon qilinganligi. Dissertatsiya mavzusi bo'yicha jami 11 ta ilmiy ish chop etilgan, shulardan O'zbekiston Respublikasi Oliy attestatsiya komissiyasi tomonidan doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 4 ta maqola (shu jumladan, 2 tasi respublika va 2 tasi xorijiy jurnallarda) nashr etilgan.

Dissertatsiyaning hajmi va tuzilishi. Dissertatsiya kirish, uch asosiy bob, xulosa va foydalanilgan adabiyotlar ro'yxatidan iborat. Dissertatsiyaning umumiy hajmi 126 sahifadan iborat.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida tadqiqotning dolzarbligi va zaruriyati asoslangan, tadqiqotning maqsadi va vazifalari, obyekt va predmetlari tavsiflangan, respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga mosligi ko'rsatilgan, tadqiqotning ilmiy yangiligi va amaliy natijalari bayon qilingan, olingan natijalarning ilmiy va amaliy ahamiyati ochib berilgan, tadqiqot natijalarini amaliyotga joriy qilish, nashr qilingan ishlar va dissertatsiya tuzilishi bo'yicha ma'lumotlar keltirilgan.

Dissertatsiyaning I bobi "Metaforalarning lisoniy tadqiqi" deb nomlangan va quyidagi bo'limlarni o'z ichiga oladi: *"Metaforalarni lingvistik, kognitiv-pragmatik o'rganish"*, *"Jahon tilshunosligida antropomorfik metaforalarning matn asosida tadqiq etilishi"*, *"Antropomorfik metafora tadqiqot obyekti sifatida"*.

Metafora lingvistik hodisa sifatida qadimdan ilmiy tadqiqotlarning markazida bo'lib kelgan. Bu atama ilk bor Aristotel tomonidan "Poetika" asarida qo'llanilgan va u metaforani so'z ma'nosining bir obyekt yoki hodisadan boshqasiga o'tkazilishi sifatida izohlaydi⁶. Aristotel metaforani "so'z ma'nosining jinsdan turga, turdan jinsga yoki turdan turga yoxud muqobillik asosida ko'chirilishidir" deb ta'riflaydi. O'z asarlarida metafora (yun. μεταφορά – "ko'chim") atamasini qo'llagan alloma uni lisoniy hodisa sifatida e'tirof etmaydi, shunga qaramay, uning mulohazalari tufayli metafora ilmiy iste'molga kirgan. Zamonaviy tilshunoslikda

⁶ Аристотель. Поэтика. – Л., 1927. – С. 39.

esa metafora nafaqat leksik vosita, balki inson tafakkuri va dunyoqarashining ifodasi sifatida qaraladi. “Kognitiv” va “konseptual” metafora atamaları 80-yillarning oʻrtalarida mahalliy tilshunoslar tomonidan qoʻllanila boshlandi. Kognitiv tilshunoslikdagi metafora, birinchi navbatda, ideal hodisa sifatida (til/nutqdagi moddiy koʻrinishlardan farqli oʻlaroq) “kognitiv metafora” va “konseptual metafora” terminologik nomlarini oldi⁷.

“Metafora” atamasi ilk bor Izokrat tomonidan “Evagorus” asarida qoʻllangan⁸. Kvintilian metaforaga tabiat in’omi deb qaragan va “hech bir predmet belgilanmay qolmasligiga ta’sir koʻrsatadi” deya xulosa bergan⁹. Sitseron esa metaforaga tilda yetishmovchi ma’nolarni shakllantirish usuli sifatida yondashgan va oʻxshashlik asosida amalga oshadigan koʻchimni “tildagi soʻzning tegishli tushunchasi boʻlmaganda kuzatiladi” deb izohlagan¹⁰. Mumtoz ritorika esa metaforani me’yordan chetlashish – predmet nomining boshqa predmetga koʻchishi tarzida izohlaydi. Ushbu koʻchimning vazifasi leksik lakunani toʻldirish yoki nutqni boyitish va ritorikaning bosh maqsadi boʻlmish “ishontirish”ga xizmat qilishdir¹¹.

Oʻrta asrlar va Uygʻonish davrida metafora koʻproq ritorik vosita sifatida oʻrganilgan boʻlsa, XVII-XVIII asrlarda u tilshunoslik va mantiq doirasida tadqiq etila boshlandi. Masalan, John Loke metaforani “soʻzning noan’anaviy ishlatilishi”¹² deb ta’riflaydi va uning nutqdagi rolini oʻrganadi. Mark Tyorner va Jil Fokonye esa “Conceptual Blending” nazariyasini ishlab chiqib, metaforalarning qanday qilib yangi ma’nolarni yaratishga xizmat qilishini koʻrsatdilar¹³. Raymond Gibbs metaforani kognitiv va psixologik jihatdan oʻrganib, uning insonning hissiyotlari va tafakkuridagi rolini tahlil qilgan¹⁴. Zoltan Kovechesh esa metaforalarni lingvistik, madaniy va psixologik nuqtayi nazardan tasniflab, madaniyatlararo va universal metaforalar tushunchalarini rivojlantirgan¹⁵. Jorj Lakoff va Mark Jonson metaforalarni konseptual metaforalar (conceptual metaphors), ontologik metaforalar (ontological metaphors) va strukturaviy metaforalar (structural metaphors) kabi turlarga ajratganlar¹⁶. Ular bu turlar orqali tilning qanday qilib fikrlash va idrok etishga xizmat qilishini oʻrganganlar.

⁷ Lakoff G. *The Contemporary Theory of Metaphor // Metaphor and Thought*, edited by Andrew Ortony. – Cambridge: Cambridge University Press, 1993. – Pp. 202-51

⁸ Барышников П.Н. Миф и метафора: опыт межпарадигмального анализа. Автореферат дисс. по – 09.00.01 (Онтология и теория познания). – Москва, 2008.

⁹ Античные теории языка и стиля. – Москва, 1936; Склярская Г.Н. Метафора в системе языка. – Санкт-Петербург: Наука, 1993. – С. 5.

¹⁰ Античные теории языка и стиля. – Москва, 1936; Склярская Г.Н. Метафора в системе языка. – Санкт-Петербург: Наука, 1993. – С. 5.

¹¹ Lakuna (fran. *lacune* – boʻshliq, chuqurlik; J.P. Vine va J. Derbelen termini) muloqot jarayonida muayyan madaniyatning boshqa madaniyat vakili tomonidan toʻliq yoki qisman anglashilmaydigan oʻziga xos milliy unsuru. Qarang: Худойберганава Д. Лингвокультурология терминларининг қисқача изоҳли луғати. – Тошкент: Turon zamin ziyo, 2015.

¹² Locke, J. *An Essay Concerning Human Understanding* (Vol. 1). – London: Thomas Bassett, 1690. – P. 412.

¹³ Turner, M., & Fauconnier, G. *The Way We Think: Conceptual Blending and the Mind's Hidden Complexities*. – New York: Basic Books, 2002. – P. 119.

¹⁴ Gibbs, R.W. *The Poetics of Mind: Figurative Thought, Language, and Understanding*. – Cambridge: Cambridge University Press, 1994. – P. 58.

¹⁵ Kövecses, Z. *Metaphor: A Practical Introduction*. – Oxford: Oxford University Press, 2002. – P. 91.

¹⁶ Lakoff, G., & Johnson, M. *Metaphors We Live By*. – Chicago: University of Chicago Press, 1980. – P. 33.

Dunyo tilshunosligida metaforani o'rganish va tadqiq etish rus tilshunosi O. Lagutaning tasnifi asosida shunday belgilanadi: 1. Antik metaforologiya (Aristotel, Filodem, Feofrast, Sitseron, Kvintilian); 2. Mediyeval metaforologiya (Isidor Sevilskiy, Beda Dostopochtenniy, Georgiy Xirobosk Filipp Melanxton); 3. Yangi davr metaforologiyasi; 4. XX asr metaforologiyasi¹⁷.

Metaforani jiddiy va chuqur tekshirish XX asrdagina hind, xitoy faylasuf va tilshunolarining asarlarini o'rganish evaziga amalga oshirila boshladi. Antik davr falsafasining tadqiq davri gullab-yashnagan XX asrda metafora tilning kommunikativ, nominativ, bilish maqsadlarining ajralmas qismi sifatida talqin qilindi. Bu vaqtda metaforani o'rganuvchi qiyosiy nazariya J. Serl va M. Blek tomonidan jiddiy tanqidga uchradi. J. Serl metaforani ikki semantik ma'noning verbal, ya'ni metaforik ifoda va aynan bo'lgan kontekstual qurshovning ta'sirlashuvi yoki oppozitsiyasiga bog'liq deb ta'kidladi¹⁸. M. Blek esa fanda birinchilardan bo'lib metaforani "qiyosni ifoda etuvchi emas, yuzaga keltiruvchi" sifatida ta'rifladi¹⁹. Bu hol ko'plab tadqiqotchilarni semantik aloqadorlik borasidagi izlanishlarga boshladi. Ular, shuningdek, metafora o'xshashlikni ochmasdan, uni yaratadi, ya'ni metafora ilgari hech kimning xayoliga kelmagan ikki buyum o'rtasidagi o'xshash jihatlarni namoyish etadi, deya ta'kidladilar.

Publitsistik matnlar, ayniqsa, o'quvchiga ta'sir o'tkazish, uni muayyan fikr va qarashlarga yo'naltirish maqsadida ko'pincha metaforalarga tayanadi. Bu matnlar o'quvchilarni murakkab ijtimoiy va siyosiy masalalarni tushunishga yordam beradigan vosita sifatida xizmat qiladi. Bunda asosiy maqsad axborotni ommaga sodda va tushunarli tarzda yetkazishdir. N.D. Arutyunova ta'kidlaganidek, publitsistik matnlar tilining asosiy xususiyati uning ta'sirchanligidadir, chunki bunday matnlar nafaqat ma'lumot berish, balki auditoriya ustida ma'lum bir ta'sir ko'rsatishni ham ko'zda tutadi²⁰. J. Fokonye va M. Tyornerning konseptual qorishma nazariyasi, publitsistik matnlar orqali turli g'oyalar va tushunchalarni bir-biri bilan bog'lash va yangi ma'nolar yaratishga imkon beradi²¹.

Metaforik ifodaning lingvistik xususiyatlari o'zbek tilshunosligida ham dolzarb mavzulardan biri bo'lib, bu boradagi ilmiy izlanishlar, ayniqsa, e'tiborga molikdir. O'zbek tilidagi metaforalarning tasnifi, ularning adabiy hamda nutqiy kontekstdagi roli, shuningdek, obrazli ifodalar orqali yuzaga kelgan frazeologik va leksik birliklarning semantik tahlili tilshunoslikning asosiy yo'nalishlaridan biri sifatida shakllangan. Jahon tilshunolaridan Roman Yakobson (1960) kommunikativ va poetik funksiyalarni ajratib ko'rsatib, tasviriy vositalarning poetik rolini tasdiqlaydi va ularning ko'chma ma'nolar orqali o'quvchiga ta'sirini o'rganadi²². Tasviriy vositalar adabiy matnlar qatorida publitsistik matnlarda ham keng qo'llaniladi. Bular orqali matndagi fikrlar obrazlilikka ega bo'lib, o'quvchiga

¹⁷ <https://www.twirpx.com/file/273520/>

¹⁸ Серль Дж. Метафора // Теория метафоры. – Москва: Прогресс, 1990. – С. 308.

¹⁹ Блэк. Москва Метафора // Теория метафоры. – Москва: Прогресс, 1990. – С. 52.

²⁰ Арутюнова Н.Д. Метафора и дискурс / Н.Д.Арутюнова // Теория метафоры / Общ. ред. Н.Д. Арутюновой, М.А. Журиной. – Москва: Прогресс, 1990. – С. 5-32.

²¹ Fauconnier, G., & Turner, M. *The Way We Think: Conceptual Blending and the Mind's Hidden Complexities*. – New York: Basic Books, 2002. – P. 170-175.

²² Jakobson, R. Linguistics and Poetics: Closing Statement. In: *Style in Language*. – Cambridge: MIT Press, 1960.

ma'lum hissiy holat va fikr yetkaziladi. Tasviriy vositalarning publitsistik matnlardagi funksiyasi o'quvchini ta'sirlantirish va matnning emotsional ta'sirini oshirishdir. Tilshunoslar ta'kidlaganidek, bu vositalar nafaqat matnning estetik qiymatini oshiradi, balki u orqali o'quvchiga tushuncha va ma'lumot yetkazish samaradorligini oshiradi. Bunday tasviriy vositalarning ijtimoiy va siyosiy matnlarda axborotni ta'sirchan yetkazishdagi roli beqiyosdir. Ayniqsa, publitsistik janrning o'ziga xos stilistik xususiyatlarini inobatga olgan holda, metafora va personifikatsiya kabi vositalarning ijtimoiy kontekstdagi qo'llanilishi ularning semantik yukini kuchaytiradi hamda ommaga ta'sirchan tarzda murojaat qilish imkonini yaratadi. O'zbek publitsistik matnlarida, shuningdek, antropomorfik metaforalardan keng foydalaniladi. Bu uslubiy vosita nafaqat mazmunni yanada ta'sirchan va obrazli qilib ko'rsatadi, balki omma o'rtasida muayyan ijtimoiy va siyosiy xabardorlikni oshirishga xizmat qiladi. Antropomorfik metaforalar tilga o'ziga xos hissiy boyluk va tasviriy kuch bag'ishlaydi, shuning uchun ularning o'ziga xos xususiyatlarini chuqur tahlil qilish muhimdir. Ular matnda quyidagi vazifalarni bajaradi: 1. Insonga xos xususiyatlarni ko'chirish; 2. Aniq va hissiy ta'sir yaratish; 3. Matnning uslubiy boyligini oshirish; 4. Semantik keng qamrov.

Tilda leksik tizimning muhim qismi o'simlik nomlarining lug'atidir. O'simlik dunyosida antropomorfik metaforik ko'chirishning asosi o'simlik yoki o'simlikning bir qismini inson tanasi qismlarining shakllari, ma'nolari, funksiyalari va pozitsiyalariga o'xshatishdir. Masalan:

"...qulupnayning lablari qizardi...". Bu misolda qulupnay mevalarining yuzidagi qizil rang lablarning qizarganiga o'xshatiladi, bu orqali qulupnaydagi rang o'xshashligi tasvirlanadi.

"...gulning yuzida tarqalgan nur...". Bu misolda gulning yuzidagi yorqinlik inson yuzidagi ifodalar bilan taqqoslanadi, guldagi yorug'lik yuz ifodasi orqali ko'rsatiladi.

"...sariq olma qoshlarini cho'zdi...". Sariq olmaning rangidagi o'zgarishlar qoshlarning o'zgarishi bilan bog'lanadi, olma rangidagi o'zgarish insonning kosmetik o'zgarishlari bilan taqqoslanadi.

"...uzumning peshonasi nurli...". Bu misolda uzumlarning o'ziga xos yoritilgan qismlari peshanadagi nur bilan taqqoslanadi.

"...ko'kzorning yelkaları kengaygan...". Bu misolda ko'kzorning keng tarqalgan o'simliklari yelkaning kengligi bilan bog'lanadi, bu orqali o'simlikning o'lchamlari tasvirlanadi.

Tadqiqotchilarning "metafora" tushunchasining mazmunini tavsiflashga turli xil yondashuvlari bir-biridan farq qiladi va bir-birini to'ldiradi. B. Golub "metaforaning an'anaviy ta'rifi metafora atamasining etimologik izohi bilan bog'liq (yunoncha metafora – uzatish)"²³. "Metafora – bu o'xshashlik asosida ismni bir obyektidan boshqasiga o'tkazish"²⁴. "M. Kojina tomonidan tahrirlangan stilistik ensiklopedik lug'atda metafora qandaydir o'xshashlik, o'xshashlik asosida obyekt yoki hodisani aniqlash uchun majoziy ma'noda ishlatiladigan ism, so'z yoki

²³ Голуб И.Б. Русский язык и культура речи: учеб. пособие / И.Б. Голуб. – Москва: Логос, 2003. – С. 432.

²⁴ Голуб И.Б. Русский язык и культура речи: учеб. пособие / И.Б. Голуб. – Москва: Логос, 2003. – С. 422.

nutq burilishlarining uzatilishini anglatadi”²⁵. D.E. Rozental va M.A. Telenkovalar lingvistik atamalar lug‘atida shunga o‘xshash ta’rif berishadi: “Metafora – bu ikki obyekt yoki hodisaning qandaydir o‘xshashligi asosida so‘zni majoziy ma’noda ishlatish”. Ushbu ta’rif L. Kasatkina tomonidan tahrirlangan rus tilidagi qisqa ma’lumotnomada ko‘rsatilgan: “metafora – bu ismni o‘xshashlik asosida bir obyektidan (hodisa, harakat, atribut) boshqasiga o‘tkazish”²⁶. N.V. Valginaning ta’kidlashicha, hissiyotlarning o‘xshashligi, baholari asosida nomlarni uzatish ham mumkin²⁷. T.I. Vendinaning so‘zlariga ko‘ra, metafora mavhum tushunchalarni nomlashda, shuningdek, xarakterli xususiyatlar va fazilatlar bo‘yicha shaxslarning ismlarida ishlatilishi mumkin (tulki ayyor, xushomadgo‘y odam, sher kuchli, jasur odam). Bunday holda, metaforik uzatish tashqi emas, balki ichki o‘xshashlik bilan amalga oshiriladi²⁸. A.A. Reformatskiy shunga o‘xshash nuqtayi nazarga ega. Tilshunos ichki xususiyatlarga ishora qiladi, ya’ni o‘xshashlik tashqi belgilar emas, balki hislar, taassurotlar yoki baholashlardir. Ekspansiv ravishda metafora – bu so‘zlarni bilvosita ma’noda ishlatishning har qanday turi”²⁹.

Shunday qilib, D.E. Rozental metaforalarni ma’no uzatish intensivligi bo‘yicha tasniflashni taklif qiladi. L.L. Kasatkin va I.B. Golub kelib chiqishi bo‘yicha tasniflashni taklif qiladi. E.I. Dibrova obrazlarning mavjudligi yoki yo‘qligi bilan tasnifdan foydalanadi, unga ko‘ra nominativ, kognitiv va majoziy metaforalar ajratiladi. Yuqoridagi tasniflarga ko‘ra, bizning ishimiz antropomorfik metaforani o‘rganishga bag‘ishlangan bo‘lib, u *o‘chirilgan* yoki *o‘lik* yoki *umumiy til* (toshlangan) metafora va *nominativ* metaforani anglatadi. Semantik jihatdan esa, bu metaforalar insoniy xususiyatlarni boshqa obyektlar bilan bog‘lash orqali mazmun va hissiy ta’sir ko‘rsatadi. Bu, ayniqsa, publitsistik matnlarda jonli tasvir va hissiy javoblarni uyg‘otish orqali o‘quvchilarga ta’sir qilishda muhim rol o‘ynaydi. V. Teliya ta’kidlaganidek, metaforalarning antropometrikligi, ya’ni insonning o‘zi haqidagi tasavvurlarini yangi narsalarni o‘lchash uchun qo‘llashi – madaniy qadriyatlar va stereotiplar tizimi bilan bog‘liq bo‘lib, bu o‘z navbatida turli tillarda va madaniyatlarda qanday metaforalar ishlatilishini belgilaydi³⁰. O‘zbek tilida ishlatiladigan metaforalar ko‘pincha jamoaviy his-tuyg‘ular va munosabatlarni aks ettiradi. Boshqa tomondan, o‘zbek matnlarida madaniy konnotatsiyalarga ega bo‘lgan antropomorfik metaforalar keng qo‘llaniladi. Biroq metaforalarni keng o‘rganishga qaramay, antropomorfik metaforalarni turli til an’analari bo‘yicha qiyosiy tahlil qilishda sezilarli bo‘shliq mavjud. Ko‘pgina tadqiqotlar mintaqaga yoki tilga xos bo‘lib, ushbu topilmalarni sintez qiladigan keng qamrovli global istiqbolga ehtiyoj qoldiradi. Bu bo‘shliq, ayniqsa, G‘arb va Sharq tilshunoslik an’analarni solishtirishda yaqqol namoyon bo‘ladi, bu yerda

²⁵ Кожина М.Н. Стилистика русского языка: учеб. пособие для студентов пед. ин-тов / М.Н. Кожина. 3-е изд., перераб. и доп. – Москва: Просвещение, 1993. – С. 224.

²⁶ Касаткин Л.Л. Краткий справочник по современному русскому языку / Л.Л. Касаткин, Е.В. Клобуков, П.А. Лекант. – Москва: Высшая школа, 1991. – С. 21-23.

²⁷ Валгина Н.С. Активные процессы в современном русском языке. – Москва, 2001. – С. 334.

²⁸ Вендина Т. И. Средневековый человек в зеркале старославянского языка. – Москва: Индрик, 2002.

²⁹ Лингвистический энциклопедический словарь. Главный редактор. В.Н.Ярцева. – Москва: Советская энциклопедия, 1990. – С.15.

³⁰ Телия В.Н. Метафора как модель смысла производства и её экспрессивно-оценочная функция // Метафора в языке и тексте. – Москва: Наука, 1988. – С. 26-51.

metaforik iboralar madaniy va kognitiv tafovutlar tufayli sezilarli darajada farq qilishi mumkin. Global tahlilning yoʻqligi ushbu metaforalarning fikrlash jarayonlari va turli madaniy kontekstlarda muloqotga qanday taʼsir qilishini tushunishimizga xalaqit beradi. Qolaversa, oʻzbek tilidagi publitsistik matnlarda siyosiy nutq tarkibida antropomorfik metaforalardan foydalanish hollari yuqori chastotaga ega ekani kuzatiladi. Ushbu holat, oʻz navbatida, metaforaning siyosiy qarashlarni shakllantirish hamda jamoatchilik ongiga taʼsir koʻrsatishdagi strategik vosita sifatidagi funksiyasini namoyon etadi. Bu xulosa jahon miqyosida kuzatilayotgan umumiy tendensiyalar bilan hamohangdir.

Bundan tashqari, soʻnggi yillarda olib borilgan kuzatuvlar shuni koʻrsatadiki, oʻzbek jurnalistikasida antropomorfik metaforalarning qoʻllanilishida sezilarli evolyutsiya kuzatilmoqda. Ular tobora nozikroq, madaniy-ijtimoiy kontekstga moslashtirilgan obrazlar bilan boyitilmoqda. Bu siljish metaforik tilning dinamik xususiyatini va uning yangi ijtimoiy-siyosiy sharoitlarga moslashishini taʼkidlaydi. Shuningdek, statistik tahlil shuni koʻrsatadiki, antropomorfik metafora oʻzbek publitsistik matnlarining 30% ga yaqinida keng tarqalgan, siyosiy va iqtisodiy maqolalarda sezilarli oʻsish kuzatilgan.

Shunday qilib, metaforaning nutqda ishlatilishining asosiy qoidalari anglab olindi, metafora tushunchasi til birligi deb belgilandi. Biroq tilshunoslikda antropomorfik tadqiqotlar olib borilayotgan boʻlsa-da, metaforalarning antropomorfik turi maxsus tadqiq etilayotgani yoʻq. Antropomorfik metaforalarni turli diskurslar bilan bogʻlab oʻrganish muhim ilmiy-nazariy va amaliy ahamiyatga egadir.

Ishning ikkinchi bobi “Publitsistik diskursda antropomorfik metaforaning kognitiv tabiati” deb nomlangan boʻlib, u “*Antropomorfik metaforaning kognitiv-pragmatik xususiyatlari*”, “*Antropomorfik metaforalarning publitsistik diskursdagi ijtimoiy ahamiyati*” va “*Turli xil publitsistik janrlardagi antropomorfik metaforalarning ifodalanishi*” boʻlimlaridan iborat.

Antropomorfik metafora publitsistik nutqda ham, badiiy nutqda ham yuqori darajadagi maʼlumot bilan ajralib turadi, chunki u nafaqat tabiat obyektlari va hodisalari, balki insonning oʻzi haqida ham tasavvurlarni modellashtiradi.

Antropomorfik metaforalar maʼlumotni qanday konsepsiyalash va tushunishni tizimlash orqali fikrlash shakllariga taʼsir qiladi:

Mavhum tushunchalarni shaxslashtirish: mavhum tushunchalarga insoniy xususiyatlarni bogʻlash orqali antropomorfik metafora oʻquvchilarning bu tushunchalarni qanday idrok etishi va ular bilan oʻzaro munosabatini shakllantiradi.

Hissiy aks sado: antropomorfik metaforalar mavhum tushunchalarni inson tajribasi bilan bogʻlash orqali hissiy javoblarni keltirib chiqaradi. Gibbs (1994) fikriga koʻra, bu hissiy rezonans oʻquvchilarning tarkibga qanday munosabatda boʻlishiga taʼsir qilishi mumkin³¹, bu esa kuchli unosabatlar va fikrlarga olib keladi.

Jurnalistikada antropomorfik metaforalardan foydalanish muammolarni

³¹ Gibbs, R.W. *The Poetics of Mind: Figurative Thought, Language, and Understanding*. – Cambridge: Cambridge University Press, 1994.

o'ziga xos yo'llar bilan shakllantirish orqali idrokni shakllantiradi:

Ramka va tarafkashlik: Metaforalar orqali reallikni ramkalash jarayoni muayyan masalalarning ba'zi jihatlarini yoritish, boshqalarini esa soya ostida qoldirishga xizmat qiladi. Bu hodisa tarafkashlikni shakllantirishi mumkin. Masalan, "hukumatning qo'li og'ir" degan metafora siyosatning qat'iy va bosimga asoslangan jihatini ajratib ko'rsatadi. Bu misolda hukumat inson xususiyatlari bilan bog'lanib, "qo'l" va uning "og'irligi" orqali hukumatning qattiqqo'l yoki repressiv ekanligi tasvirlanadi. Bu metafora o'quvchiga hukumatning siyosati yoki harakatlarini muayyan kontekstda taqdim etadi va uning samaradorligi yoki adolatliligi haqidagi tasavvurni shakllantiradi.

Yo'naltiruvchi talqin: Antropomorfik metaforalar tanish mos yozuvlarni taqdim etish orqali talqinni boshqaradi.

Inson a'zolari va unga bog'liq bo'lgan boshqa hodisalar keyinchalik ko'chishga sabab bo'lishi mumkin. Masalan, ko'z dastlab insonning ko'rish a'zosini, undan keyin tabiatda uchraydigan boshqa o'xshash jismlarni ifodalay boshlagan. *Uzukning ko'zi, ignaning ko'zi, buloqning ko'zi* va boshqalar.

1. Antropomorfik metafora: "...osmon ko'zi yoshga to'ldi..."

Pragmatik vazifa: Bu metafora orqali muallif tabiatni inson his-tuyg'ulari bilan bog'laydi, ob-havoning yomonlashishi yoki yomg'ir yog'ishi insonning ko'z yoshi bilan ifodalanadi. Bu o'quvchining ichki his-tuyg'ularini uyg'otadi, ob-havo hodisalariga insoniy emotsiyalar orqali yondashishga imkon beradi.

Kognitiv ta'sir: "Ko'z yoshga to'lish" iborasi o'quvchining his-hayajonini uyg'otadi va osmonni insonning his-tuyg'ulari bilan bog'laydi. Bu holatda tabiat hodisasi insoniy qiyofa kasb etadi, bu esa hodisani emotsional tarzda tushunishni osonlashtiradi.

Kommunikativ strategiya: Muallif bu metafora orqali o'quvchi his-tuyg'ulariga ta'sir qilishni maqsad qiladi. Tabiiy hodisalarga nisbatan insoniy munosabatni shakllantirish orqali o'quvchiga chuqurroq tushuncha bera oladi va matnga hissiy urg'u beradi.

2. Antropomorfik metafora: "...maydonda ustunlik raqibning qo'liga o'tdi..."

Pragmatik vazifa: Bu metafora orqali sportdagi kuch va ustunlik inson qo'liga beriladi, ya'ni raqibning vaziyatni nazorat qilishini ifodalaydi. O'quvchi sport kontekstida bu metaforani osongina anglab, ustunlikni raqibning nazorati ostida tasavvur qiladi.

Kognitiv ta'sir: Inson qo'li orqali kuch va qudratni ifodalash o'quvchining tajribasiga yaqin, shuning uchun bu metafora orqali sportdagi kuch va harakatlar aniqroq va jonli tasvirlanadi.

Kommunikativ strategiya: Sport tahlilchisi o'quvchining tushunchasini kuchaytirish va voqelikni yaqqolroq ko'rsatish uchun bunday metaforadan foydalanadi, bu esa sport hodisalarini tushunishni osonlashtiradi.

3. Antropomorfik metafora: "...davlatning yuragi to'xtasa, barcha sohalar izdan chiqadi..."

Pragmatik vazifa: Bu metafora davlatning asosiy tizimlarini inson yuragi bilan bog'laydi va davlat tizimi ishidan chetga chiqsa, butun tizim ishdan chiqishini ifodalaydi. O'quvchi davlatni tirik organizm sifatida tushunib, uning samaradorligini inson organizmining hayotiy faoliyatiga o'xshatadi.

Kognitiv ta'sir: yurakning to'xtashi bilan bog'liq metafora orqali davlatning harakatlari va funksiyalari yanada jonliroq tasavvur qilinadi. Bu orqali davlatning ichki tizimlari oson tushuniladi va tizimning qanday ishlashi yanada yaqqolroq aks ettiriladi.

Kommunikativ strategiya: matn muallifi davlatning ichki vaziyatlarini jonli tasvirlash orqali o'quvchining davlat tizimi haqida to'liqroq tushuncha hosil qilishiga yordam beradi.

Odatda, "metafora" atamasini eshitganimizda, biz uning badiiy adabiyot bilan uzviy bog'liqligini tasavvur qilamiz, unda u ajoyib badiiy obrazlar, landshaft tavsiflari va boshqa har qanday vaziyatni yaratish uchun ishlatiladi. Biroq bu nutqning ushbu burilishini qo'llashning yagona sohasi emas, J.Lakoff va M. Jonsonning "biz yashaydigan metafora" asariga ko'ra metafora tilga organik ravishda xosdir, u inson tafakkurining ajralmas qismidir, uning yordamida turli xil tushunchalar paydo bo'ladi va avval nutqda, keyin tilda³² o'rnatiladi. E.Meshcheryakova metafora nutqimizda muhim rol o'ynaydi, biz ulardan foydalanamiz va o'zimiz uchun sezilmaydigan tarzda yaratamiz, deb hisoblaydi. A.P.Chudinov kabi mualliflar tomonidan metaforaga kognitiv yondashuv J.Lakoff, M. Jonson, N.D. Arutyunova, Y.I.Liven va boshqalarda uchraydi. N.D.Arutyunova "Metafora va diskurs" asarida quyidagilarni bayon qiladi: "*metafora amaliy ahamiyatga ega, undan har qanday sohani tushunish va tushuntirishda qurol sifatida foydalanish mumkin, jumladan, psixoterapiya suhbatlarida va aviakompaniya uchuvchilari o'rtasidagi suhbatlar, marosim raqslari va til dasturlash, san'at ta'limi va kvant mexanikasi va boshqalarda qo'llash o'zaro muloqotni samarali, ta'sirchan va foydali qiladi...*"³³. M.B. Saninaning fikricha, "inson qiyofasi" konseptual kategoriya sifatida dunyo manzarasida ma'lum bir o'rinni egallaydi. Bu ko'p qirralilik bilan ajralib turadi. Bu hodisa har qanday tilda mavjud. Shuning uchun tashqi ko'rinishni universal kategoriya deb e'lon qilish mumkin. Shu sababli, metafora kabi noyob til vositasi yordamida bu hodisa tilda qanday aks etishini va ismlar, ayniqsa, inson tanasi qismlarining nomlari dunyoning lingvistik manzarasiga qanday mos kelishini bilish qiziq ko'rinadi. Biz quyidagi lug'at birligini tanladik (yon, soqol, ko'krak, bosh, ko'z, lab, ovoz, tish, tizza, peshona, yuz, oyoq, kindik, qo'l. Ushbu lingvistik birliklar an'anaviy "majoziy" yorlig'i yordamida zamonaviy lug'atlar tomonidan belgilangan majoziy ma'nolarga ega, ularning ba'zilar lug'atlar bilan belgilanmagan, ammo zamonaviy so'zlardan foydalanishda takrorlanuvchanlik bilan tasdiqlangan majoziy ma'noga ega. Ushbu haqiqatning tasdig'i sifatida metaforani inson tanasi a'zolarining ayrim nomlarini taqdim etamiz va ularni tahlil qilamiz.

"Ko'z" leksemasini quyidagi semalarga ajratish mumkin:

1) ko'rish organi; 2) kuzatuv va nazorat vositasi; 3) anglash va idrok etish vositasi; 4) emotsional ifoda vositasi; 5) xavfsizlik va ogohlik belgisi; 6) o'rganish va tushunish vositasi.

³² Lakoff G. The Contemporary Theory of Metaphor // Metaphor and Thought, edited by Andrew Ortony. – Cambridge: Cambridge University Press, 1993. – Pp. 202-51.

³³ Арутюнова, Н.Д. Метафора и дискурс / Н.Д. Арутюнова // Теория метафоры / Общ. ред. Н.Д. Арутюновой, М.А. Журиной. – Москва: Прогресс, 1990. – С. 5-32.

Ko‘z leksemasini semalarini aniqlab olgach, publitsistik matnlardan ko‘chma ma’nolarini aniqlab, antropomorfik kontekstda tahlil qilamiz.

1. Misol: “...*shahar ko‘zlari kechayu-kunduz bizni kuzatib turadi...*”

Bu misolda shahar, ko‘z orqali insonlarni *kuzatish va nazorat qilish* tushunchasini anglatadi. Shahar shaxsiy hayotini nazorat qiluvchi mavjudot sifatida ko‘rsatilmogda.

2. Misol: “...*adolatning ko‘zlari hamma narsani ko‘ra oladi...*”

“Adolatning ko‘zlari” antropomorfik metaforasi, adolatni *anglash va tushunish* ramzi sifatida ishlatiladi. Adolat, voqealarni kuzatish va baholash imkoniga ega shaxs sifatida ifodalanmogda.

3. Misol: “...*tabiatning ko‘zlari quvonch bilan charaqladi...*”

Bu yerda tabiat ko‘zlari orqali *quvonch hislari* ifodalanmogda. Tabiat hayotiy energiya va his-tuyg‘ularni anglatadi. 4-sema, ya’ni emotsional ifoda yuzaga chiqayapti.

4. Misol: “...*davlatning ko‘zlari doimo bizni qo‘riqlaydi...*”

Bu yerda davlatning ko‘zlari *xavfsizlik va nazorat* ma’nosini anglatadi. Davlat, fuqarolarni himoya qiluvchi kuch sifatida ko‘rsatilmogda.

5. Misol: “...*dengizning ko‘zlari osmonni o‘rganmogda...*”

Bu misolda dengiz, ko‘z orqali osmonni *kuzatish va o‘rganish* tushunchasini ifodalaydi. Dengizni o‘rganish orqali insoniyat tabiatni tushunishga harakat qilmogda.

Ushbu misollar “ko‘z” leksemasining antropomorfik kontekstda ishlatilishini ko‘rsatadi. Har bir misolda “ko‘z” shaxsiy yoki ramziy ma’noda ishlatilgan bo‘lib, u o‘zida kuzatuv, anglash, emotsiya, xavfsizlik va tushunish kabi tushunchalarni ifodalaydi. Bu tahlil “ko‘z” leksemasining o‘zbek publitsistik matnlarida keng qo‘llanilishi hamda turli semalarga ega ekanligini ko‘rsatadi.

Har bir birlik jismoniy organ sifatida an’anaviy ma’nosidan tashqari, ma’naviy va ijtimoiy jarayonlarni tasvirlashda keng qo‘llaniladi. Ular kuch, tayanch, himoya, barqarorlik va yuksalish kabi tushunchalar bilan bog‘liq bo‘lib, kengaytirilgan ko‘chma ma’nolarni ifodalaydi. Ushbu leksik birliklar o‘zbek xalqining ijtimoiy va siyosiy hayotida muhim rol o‘ynaydi. Antropomorfik leksemalar orqali muammolarni hal qilish, mustaqillik va yuksalish jarayonlari aniq tasvirlanadi. Ijtimoiy tarmoqlar matnlarida antropomorfik metaforalardan foydalanish bilan bog‘liq tendensiyalarni tahlil qilishda, ko‘pincha ot so‘z turkumiga asoslangan metaforalar o‘rniga, fe’l so‘z turkumi orqali insonga xos harakat va holatlarning boshqa mavjudotlarga yoki abstrakt tushunchalarga ko‘chirilishiga urg‘u berilayotganini kuzatish mumkin. Bu fenomenni antropomorfizatsiyaning boshqa shakllari bilan bog‘lab tahlil qilish mumkin.

Ot so‘z turkumi asosidagi metaforalar – masalan, inson tanasining a’zolari kabi belgilar orqali amalga oshirilgan metaforalar – ko‘pincha statik xarakterga ega bo‘ladi. Bunda “bosh”, “qo‘l”, “ko‘z”, “kindik” kabi leksik birliklar insonning fizik jihatlarini davlat, tashkilot, yoki turli abstrakt tushunchalar bilan bog‘lash uchun ishlatiladi. Bu metaforalar nominal xarakterga ega bo‘lib, ular asosida joylashish, markaziylik, yetakchilik va barqarorlik singari semalar shakllanadi. Ijtimoiy tarmoqlar matnlarida esa, fe’l asosidagi antropomorfik metaforalardan

ko'proq foydalaniladi. Bunda harakat, jarayon va o'zgarishlar tasvirlanadi, bu esa dinamik antropomorfizm deb ataladi. Fe'llar, insonga xos bo'lgan harakatlar va jarayonlarni abstrakt tushunchalarga ko'chirishga xizmat qiladi. Bu tendensiya ijtimoiy tarmoqlar matnlarida hissiyotlarni ifodalashda qo'llaniladi, chunki ular qisqa va aniq harakatlar orqali tuyg'u va tajribalarni berishga intiladi. Tilshunoslikda bu jarayonni metaforizatsiya doirasida tahlil qilish mumkin. Ijtimoiy tarmoqlarda dinamik fe'l-metaforalar orqali insonga xos harakatlar boshqa obyektlarga ko'chiriladi, bu esa o'sha obyektlarga agentlik xususiyatlarini berishga imkon yaratadi. Bu matnlarda temporal va protsessual ko'chirishlar muhim rol o'ynaydi, chunki asosiy urg'u harakat va jarayonlarga qaratiladi.

Shunday qilib, ijtimoiy tarmoqlar matnlarida ot so'z turkumi asosidagi statik antropomorfik metaforalardan kamroq foydalanish, o'rniga fe'l asosidagi dinamik metaforalarga ustunlik berish kuzatiladi. Bu esa fikrning protsessual xususiyati, ya'ni ijtimoiy tarmoqlarda hissiyot va voqealarni harakatlar va jarayonlar orqali ifodalash tendensiyasini ko'rsatadi. Siyosiy matnlarda antropomorfik metaforalar ko'pincha rahbarlik, boshqaruv jarayonlarini tasvirlashda ishlatiladi va ular ijtimoiy ongga ta'sir ko'rsatish maqsadida xizmat qiladi. Iqtisodiy matnlarda esa jarayon va resurslar antropomorfik shaklda tasvirlanib, o'zgarishlar va boshqaruv jarayonlari ifodalanadi. Madaniy va sport matnlarida esa antropomorfizmlar ko'pincha emotsional va tasviriy xarakterga ega bo'lib, obrazlilikni oshiradi. Tibbiyot matnlarida bu metaforalar insonning fiziologik holatini tasvirlashda, jarayonlarni yaqinlashtirishda qo'llanilib, murakkab jarayonlarni tushunishni yengillashtirishga xizmat qiladi. Shuningdek, har bir janrda antropomorfik metaforalar vositasida yaratilgan obrazlarning kommunikativ va stilistik yuklamasi o'ziga xos bo'lib, ular janrning funksional xususiyatlariga mos ravishda o'zgaradi va mutlaq tushunarlilikni ta'minlashga qaratilgan.

Dissertatsiyaning "Publitsistik matnlarda antropomorfik metaforaning pragmatik imkoniyatlari" deb nomlangan uchinchi bobi quyidagi qismlarni o'z ichiga oladi: "*Publitsistik matnlarda antropomorfik metaforalarning kommunikativ va pragmatik maqsadlari*", "*Ijtimoiy tarmoq materiallarida antropomorfik metaforalarning pragmatik xususiyatlari*". Pragmatika tilshunoslikning tilning foydalanilishini o'rganadigan sohasi bo'lib, u qanday qilib til orqali axborot yetkazilishini va bu axborot qabul qiluvchiga qanday ta'sir qilishini o'rganadi. Pragmatik asos deganda, til vositalarining nutqdagi, ayniqsa, publitsistik matnlardagi foydalanilishi, maqsadga muvofiqligi va ma'no yaratish jarayonidagi o'zni nazarda tutiladi. Publitsistik matnlar keng auditoriyaga mo'ljallangan bo'lib, ularning maqsadi axborotni yetkazish, ta'sir qilish, o'quvchini ishontirish va unda muayyan hissiy javobni uyg'otishdan iborat. Pragmatik funksiyalar ushbu maqsadlarga qanday erishilishini, ya'ni til vositalarining qanday ishlatilishini tushuntiradi.

1. Axborot yetkazish va ta'sir qilish:

Publitsistikada pragmatik funksiyalar, eng avvalo, axborotni tez va samarali yetkazishga qaratilgan. Metaforalar, leksik takrorlar, ta'kidlar orqali axborotning dolzarbligi oshiriladi. Shu bilan birga, axborot yetkazishda tilning ta'sirchanligini oshirish uchun hissiy jihatdan boy tasvirlar va iboralardan foydalaniladi. "Pragmatika matnning semantik mazmunini o'quvchi tushinishi uchun

yo'naltirilgan bo'lib, matnda ishlatilgan til vositalari bu jarayonni osonlashtiradi"³⁴.

2. Ishontirish va undash:

Publitsistik matnlar ko'pincha o'quvchini ma'lum bir nuqtayi-nazarga ishontirish yoki uni biror harakatga undash maqsadida yoziladi. Bunda pragmatik funksiyalar o'quvchining ehtiyojlari, qadriyatlari va e'tiqodlarini hisobga olgan holda amalga oshiriladi. "Publitsistik diskurs o'quvchiga ta'sir qilish, uni ishontirish va unga yetkazilgan axborotni qabul qilishga undashga qaratilgan"³⁵.

3. Hissiy ta'sir yaratish:

Publitsistik matnlarda hissiy ta'sir yaratish pragmatik jihatdan muhim sanaladi, chunki hissiy jihatdan ta'sir qilinganda o'quvchi matn mazmunini yaxshiroq eslab qoladi va unga qiziqish bildiradi. Bu ta'sirni yaratish uchun ko'pincha stilistik vositalar, metaforalar va ekspressiv leksikadan foydalaniladi. "Matnning pragmatik ta'siri o'quvchining hissiyotlarini qo'zg'ashga qaratilgan bo'lib, bu matnning ta'sirchanligini oshiradi"³⁶.

Kontekst: Antropomorfik metaforalarni talqin qilishda kontekst hal qiluvchi rol o'ynaydi. Metaforaning samaradorligi u ishlatilgan kontekstga bog'liq, jumladan:

- *Vaziyat konteksti*: aloqa bilan bog'liq bevosita holatlar. Masalan, atrof-muhit muammolari haqidagi xabarda "Yer nafas olyapti" kabi metaforadan foydalanish vaziyatning dolzarbligini ta'kidlashi va o'quvchilarning iqlim o'zgarishi haqidagi xavotirlari bilan rezonanslashi mumkin.

- *Madaniy kontekst*: talqinni shakllantiradigan kengroq madaniy va ijtimoiy normalar. Antropomorfik metafora madaniyatlarda turlicha talqin qilinadi. Ba'zi madaniyatlarda tabiiy ofatlarni "g'azablangan xudolar" sifatida ifodalash ko'proq hayajonga solishi mumkin, boshqalarida esa "asr bo'roni" kabi metafora samaraliroq bo'lishi mumkin.

Murakkab ma'lumotni soddalashtirish: mavhum tushunchalarni ifodalash orqali jurnalistlar murakkab masalalarni yanada tushunarliroq qilishga intiladi. Masalan, murakkab siyosiy jarayonni "shaxmat o'yini" deb ta'riflash tushuntirishni soddalashtiradi va uni bir-biriga bog'lab qo'yadi.

- *Ko'ndirish yoki ta'sir o'tkazish uchun*: metafora ko'pincha jamoatchilik fikrini chalg'itish yoki muammolarni muayyan nuqtayi nazardan shakllantirish uchun ishlatiladi. Misol uchun, iqtisodiy muammolarni "omon qolish uchun kurash" deb atash shoshilinchlik tuyg'usini uyg'otishi va muayyan siyosat uchun jamoatchilikni qo'llab-quvvatlashi mumkin.

Jurnalistlar antropomorfik metaforalardan foydalangan holda, o'quvchilarga muayyan hissiy ta'sir ko'rsatish, ularning ongida kerakli tushunchalarni shakllantirish va jamoatchilik fikriga ta'sir ko'rsatish maqsadini ko'zlaydi. Misol uchun "davlat oyoqqa turmoqda" kabi iboralar o'quvchilarda davlatning barqarorligi va mustahkamligiga nisbatan ishonch hissini kuchaytiradi.

³⁴ Худайберганава Д.С. Ўзбек тилидаги бадиий матнларнинг антропоцентрик талқини: Филол. фан. д-ри дисс. автореф. – Тошкент, 2015. – Б. 18.

³⁵ Насруллаева Г. Антропоморфик метафораларнинг социопрагматик хусусиятлари ва лексикографик тадқиқи: Филол. фан. д-ри дисс. – Фарғона, 2021. – Б. 37.

³⁶ Karimov X. Til va madaniyat aloqalari. – Toshkent: Fan, 2017. – B. 67.

Tinglovchilarning xususiyatlari va umidlari antropomorfik metaforalarning ta'siriga sezilarli darajada ta'sir qiladi:

- *Tomoshabinlarning umidlari:* metafora samarali bo'lishi uchun tinglovchilarning bilimlari va umidlari bilan mos kelishi kerak. Agar metafora juda noaniq yoki o'quvchilarning tajribasi bilan bog'liq bo'lmasa, u mo'ljallangan xabarni yetkaza olmasligi mumkin.

- *Tomoshabinlarning munosabati:* tinglovchilarning antropomorfik metaforalarga munosabati har xil bo'lishi mumkin. Ba'zi o'quvchilar ularni qiziqarli va tushunarli deb bilishlari mumkin, boshqalari esa ularni haddan tashqari dramatik yoki chalg'ituvchi deb bilishlari mumkin.

Antropomorfik metaforalar turli auditoriyalarga moslashgan holda qo'llaniladi. Har bir metafora ma'lum bir auditoriyaning madaniy, ijtimoiy va intellektual darajasiga mos ravishda tanlanadi. Bu orqali jurnalistlar o'z matnlarini auditoriya uchun qiziqarli va oson tushunarli qiladi.

Publisistikada sport jurnalistikasining ham o'ziga xos xususiyatlari borligini ta'kidlash o'rinli. Sport sharhlovchilarining nutqi kuzatilganda, ular ko'plab ko'chma ma'noli birliklardan nihoyatda ko'p foydalanayotganini ko'rish mumkin.

Shomurodov – “Spetsiya”ning eng qimmat 3 futbolchisidan biri

Transfermarket portaliga ko'ra, “Spetsiya” tarkibining umumiy qiymati bo'yicha A Seriyada 17-o'rindan joy olgan. Ulardan pastda “Sampdoriya”, “Lechche” va “Kremoneze” joy olgan. Spetsiyaliklar tarkibining umumiy transfer bahosi – 81,7 million yevroni tashkil etadi. O'zbekistonlik 27 yoshli futbolchi 7 million yevro narx bilan klubning eng qimmatbaho 3-futbolchisidir. Hujumchilari orasida esa eng qimmat. Shomurodovdan qimmatroq futbolchilar – Uelslik himoyachi Itan Ampadu (9 mln yevro) va Italiyalik yarimhimoyachi Simone Bastoni (7,5 mln yevro) sanaladi.

Aslida til qoidalariga ko'ra shaxsga nisbatan qo'llaniladigan, narsa-buyum va o'rin-joyga nisbata qo'llaniladigan so'zar mavjud bo'lib, ular odatda biri ikinchisiga deyarli mos kelmaydi. Ammo shunday nutqiy vaziyatlar bo'ladiki, uni shaxs otlariga nisbatan bemalol ishlatish mumkin. Qimmat, qimmatbaho, sotib olish, ijaraga olish so'zlari aslida shaxsga ham, shaxs otiga ham mos kelmaydi, biroq sport sohasida pragmatik vaziyat buni taqozo qilmoqda. O'zbek publitsistik matnlarida antropomorfik metaforalar, ayniqsa, jamiyat va sport “oyoq”, “bosh”, “qo'l” kabi so'zlar orqali jamiyat yoki sport jamoalari tasvirlanadi.

Misol: “...*jamo*a o'z kuchini topishi uchun boshini ko'tarishi zarur...”³⁷.

Bu jumlada “boshni ko'tarish” ifodasi jamoaning o'zini tutishi, muvaffaqiyat uchun ishonch va o'zini anglash jarayonini ifodalashda ishlatiladi. “Jamo” – tashkilot, sportchilar guruhini ifodalaydi. “Boshini ko'tarish” – ishonch va o'ziga bo'lgan e'tibor sifatida talqin qilinadi. Ushbu metafora orqali jamoaning muvaffaqiyati va o'ziga bo'lgan ishonchi bir-biriga bog'lanadi.

Kognitiv tahlil: O'quvchi “boshini ko'tarish” obrazini tasavvur qilganida, bu jamoaning o'ziga ishonchni, maqsadlariga erishish yo'lida qat'iyatni anglatadi. O'quvchi bu jarayonni o'zida kognitiv jihatdan qabul qiladi.

³⁷ Sport, 2021-yil, 12-aprel soni. – 4 b.

Misol: “...futbol jamoasi o‘z oyoqlarida turishi uchun tez-tez mashq qilishi kerak...”³⁸.

Bu misolda “oyoqlar” metaforasi orqali jamoaning harakat va kuchi ifodalanmoqda. “Futbol jamoasi” – sport jamoasi sifatida ko‘rsatiladi. “Oyoqlarida turishi” – bu jarayon jamoadagi sportchilarni o‘z vazifalarini bajara olishlariga ishoradir.

Kognitiv tahlil: “Oyoqlarda turish” obrazining tasvirlanganligi jamoaning qiyinchiliklarga dosh berishi va harakat qilishga tayyorligini ko‘rsatadi. O‘quvchida “turish” obrazini qabul qilganida, bu jamoaning kuchi va tayyorgarligi tushunarli bo‘ladi.

XULOSA

1. Jahon tilshunosligida metaforalar turli aspektlarda batafsil o‘rganilgan. Publisistik matnlar va diskurslardan tashqari, ilmiy va rasmiy matnlar misolida ham metaforalar o‘rganilgan. Bu jarayonda metaforalarning tilshunoslik obyekti sifatidagi o‘ziga xos xususiyatlari, vazifalari va tasniflari aniqlangan. O‘zbek tilshunosligida ham ommabop matn va diskurslarda metafora hodisasini maxsus tadqiq qilish zarur.

2. Antropomorfik metaforalar turli diskurslarda, xususan, publisistik va ijtimoiy tarmoq matnlarida o‘rganilganda, lisoniy birliklarning leksik va grammatik imkoniyatlari, ma’no tovlanishlari, lug‘aviy va uslubiy ma’no taraqqiyoti oydinlashadi. Metaforalar jurnalist va matn mualliflari uchun olamning lisoniy manzarasini tasavvur qilish va tasvirlashning asosiy vositasi sifatida muhimdir.

3. O‘zbek tilshunosligida antropomorfik metaforalarning uslubiy imkoniyatlari va vazifalari tizimli o‘rganilgan emas. Metaforalar ko‘p qirrali bo‘lib, har xil sohalar uchun tadqiqot obyekti bo‘la oladi, ammo ularning ilmiy, ilmiy-ommabop, publisistik va so‘zlashuv uslublaridagi rolini keng miqyosda pragmatik jihatdan o‘rganish zarur.

4. Til vositalari nutqiy vaziyatlarda o‘z imkoniyatlarini to‘liq namoyon etadi. Publisistik uslubdagi matnlar kognitiv-pragmatik aspektda o‘rganilganda, mualliflar metaforalardan o‘z fikrlarini ta’sirchan va tushunarli ifodalashda samarali foydalanadilar.

5. Ommaviy axborot vositalarida, xususan, antropomorfik metaforalar muhim o‘rin tutadi. Matn mualliflari maqolalarda metaforalarni yaratishda inson tana a’zolaridan emas, balki shaxsga xos harakat va holatlardan faol foydalanadilar. Bu, ayniqsa, ijtimoiy tarmoq matnlarida kuzatiladi.

6. Tilshunoslikda lisoniy birliklarning lingvopoetik va psixolingvistik tadqiqotlari muhim ahamiyatga ega, ammo ularning kognitiv-pragmatik jihatdan o‘rganilishi yanada ahamiyatlidir. Antropomorfik metaforalar publisistik diskurs va matnlarda qiyosiy tahlil qilinsa, lisoniy vositalarning pragmatik holati va ahamiyati ortadi.

7. Metaforalarning bajaradigan funksiyasi va tasniflanishiga doir jahon

³⁸ Sport gazetasi, 2020-yil, 5-iyun soni. – 3 b.

tilshunosligida ko‘plab yondashuvlar mavjud. Metaforalarning asosiy vazifasi so‘zlovchining mavhum (ilmiy, ilmiy-ommabop yoki ilmiy-badiiy) nutqini tushunarli va ta’sirchan shaklda ifodalashdir.

8. Publisistik matnlar o‘rganilganda, so‘zlar o‘ziga xos sintaktik munosabat va semantik aloqaga kirishishi natijasida, muallifning voqea yoki holatga bo‘lgan munosabatini ifodalovchi metaforalar hosil bo‘ladi. Bu jihatdan ijtimoiy tarmoq matnlarida harakatni va holatni ifodalovchi so‘zlar muhim o‘rin tutadi.

9. Antropomorfik metaforalar o‘zbek tili va adabiyotini yangi badiiy tasviriy vositalar bilan boyitadi. Ushbu metaforalar, madaniy meros va an’analar bilan bog‘liq murakkab ma’nolarni ifodalab, o‘quvchilar ongiga ta’sir qiladi.

10. Antropomorfik metaforalar ommaviy nutq va ommaviy axborot vositalari iste’molini shakllantirishda muhim rol o‘ynaydi. Mavhum tushunchalarni ifodalash va yorqin tasvirlarni yaratish orqali bu metaforalar muloqotni kuchaytiradi, o‘quvchilarni jalb qiladi va yangiliklarni qanday qabul qilish va ularga amal qilishiga ta’sir ko‘rsatadi.

**SCIENTIFIC COUNCIL PhD.03/29.12.2022.Fil.156.01
ON AWARDING ACADEMIC DEGREES AT THE
ANDIJAN STATE INSTITUTE OF FOREIGN LANGUAGES**

**THE QARSHI BRANCH OF TASHKENT UNIVERSITY OF
INFORMATION TECHNOLOGIES NAMED AFTER
MUHAMMAD AL-KHWARIZMI**

KHAMDAMOV KHAYDAR AZAMATOVICH

**THE COGNITIVE-PRAGMATIC STUDY OF ANTHROPOMORPHIC
METAPHOR IN PUBLICISTIC TEXTS**

10.00.11 – Language Theory. Applied and Computer Linguistics

**ABSTRACT
of the dissertation of doctor of philosophy (PhD) on PHILOLOGICAL SCIENCES**

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INTRODUCTION ((PhD) thesis annotation)

Topicality and necessity of the dissertation theme. In global linguistics, metaphors are studied from an anthropocentric perspective and classified into various types. Due to the limited number of scientific studies specifically focused on anthropomorphic metaphors, the metaphorical use of human body parts is currently the only aspect being evaluated as anthropomorphic metaphor. In reality, everything related to humans – body parts, actions, states, emotions, and feelings – when transferred to other objects, the linguistic, sociopragmatic relations and syntactic phenomena that occur are significant for modern linguistic research as anthropomorphic metaphors. Moreover, the cognitive-pragmatic study of metaphors and the investigation of anthropomorphic metaphors within publicistic discourse has become a pressing research topic.

Research worldwide shows that in human cognition, the linguistic picture of the world is shaped through ancient values, ancestral teachings, proverbs, sayings, wise words, and the hyperboles found in epics. As a fundamental tool of cognition, metaphor occupies a central place in modern research. In the process of understanding the world around, particular attention is given to creating a linguistic picture by relying on body parts, actions, and characteristics in the naming or representation of external phenomena.

In Uzbek linguistics, anthropomorphic metaphors in publicistic texts are considered one of the vivid phenomena reflecting the unique characteristics and ontological essence of the national language. This phenomenon stands out for its wide range of possibilities in revealing mental processes and its diversity. At this point, it is worth emphasizing that “understanding our national identity, studying the ancient and rich history of our homeland, and strengthening scientific research in this regard are essential”¹. Therefore, at a time when the interrelationship between language and culture, language and communication, language and spirituality, and language and psychology has become more pronounced, the study of anthropomorphic metaphors in Uzbek linguistics, their linguistic research, and the provision of their cognitive-pragmatic description is a vital issue.

The decrees of the President of the Republic of Uzbekistan, including PF-4947 on the “Action Strategy for Further Development of the Republic of Uzbekistan” (February 7, 2017), PF-4958 on “Further Improvement of Postgraduate Education” (February 16, 2017), PF-5781 on “Measures for the Further Development of the Tourism Sector in Uzbekistan” (August 13, 2019), PF-5850 on “Measures to Radically Enhance the Role and Prestige of the Uzbek Language as the State Language” (October 21, 2019), PF-6084 on “Further Development of the Uzbek Language and Improvement of Language Policy in Uzbekistan” (October 20, 2020), PF-6097 on “Approval of the Concept for the Development of Science Until 2030” (October 29, 2020), as well as the government’s resolution PQ-2909 on “Measures for Further Development of the Higher Education System” (April 20, 2017), the Cabinet of Ministers’ resolution

¹ O‘zbekiston Respublikasi Prezidenti Sh.M. Mirziyoyevning 2018-yil 28-dekabrda “Taraqqiyot yo‘limizning shiddati yanada oshaveradi” mavzusidagi Oliy Majlisga Murojaatnomasi // Xalq so‘zi, 2018-yil, 29-dekabr.

No. 304 on “Further Improvement of the Postgraduate Education System” (May 22, 2017), and the Senate of the Oliy Majlis’ decision No. SQ-297-IV on “Approval of the Strategy for Achieving Gender Equality in Uzbekistan by 2030” (May 28, 2021), further emphasize the necessity of this dissertation.

The cognitive-pragmatic study of anthropomorphic metaphors in publicistic texts is of great importance in modern linguistic research. Anthropomorphic metaphors are widely used not only in literary texts but also in journalistic discourses. Their study is relevant not only in linguistics but also in the fields of sociolinguistics and cultural studies. Therefore, given that this topic has not been sufficiently studied in Uzbek linguistics, it presents novelty and scientific value for linguistic research.

The relevance of the dissertation to the priorities of the development of science and technology of the Republic of Uzbekistan. The dissertation research has been conducted in line with the priority direction of the republic’s science and technology development: “Forming and implementing a system of innovative ideas for the social, legal, economic, cultural, and spiritual-educational development of an informed society and a democratic state”.

The degree to which the problem has been studied. In the process of human perception of the world, language plays a key role, and among linguistic phenomena, metaphors are the most effective. Metaphors have been studied since ancient times, and their significance can be understood from this fact. Scientific research on metaphors, which began in Aristotle’s era, has passed through many stages up until our time. Various types of metaphors have also been studied in global linguistics. For instance, this issue has been thoroughly explored by scholars such as Yu.D.Apresyan², O.I.Glazunova, D.Davidson, E.Cassirer, G.Lakoff, M.Johnson, E.MacCormac, J.Ortega y Gasset, and others.

Moreover, scholars such as M.A.Arbib, N.D.Arutyunova, A.Wierzbicka, R.D.Lang, E.MacCormac, I.P.Merkulov, M.Minsky have conducted research on frame theory and associative images, assotsiativ obrazlariga oid; J.Searle, Yu.S.Stepanov, F.Wheelwright have studied metaphors, generative semantics, the cognitive function of metaphors, and their communicational, emotional, and

² Ю.Д. Апресян (Метафора в семантическом представлении эмоций // Вопросы языкознания. 1993. № 3) М.А. Арбиб (Метафорический мозг. – Москва, 1976), Н.Д. Арутюнова (Метафора и дискурс. Вступительная статья // Теория метафоры. – Москва, 1990; Типы языковых значений: Оценка. События. Факт. – Москва, 1988; Язык и мир человека. – Москва, 1999), А. Вежбицкая (Лексическая семантика в культурно сопоставительном аспекте // Семантические универсалии и описание языков. – Москва, 1999), О.И. Глазунова (Логика метафорических преобразований. – СПб., 2000), Д. Дэвидсон (Что означают метафоры // Теория метафоры. – Москва: Прогресс, 1990), Э. Кассирер (Сила метафоры // Теория метафоры. – Москва, 1990); Д. Лакофф, М. Джонсон (Когнитивная семантика // Язык и интеллект. – Москва, 1995; Метафоры, которыми мы живем // Теория метафоры. – Москва, 1990), Р.Д. Лэнг (Расколотовое «я». СПб.1995), Э.Маккормак (Когнитивная теория метафоры // Теория метафоры. – Москва, 1990), И.П. Меркулов (Когнитивная наука // Новая философская энциклопедия в четырех томах. Т.2. – Москва, 2001); М. Минский (Остроумие и логика когнитивного и бессознательного // Новое в зарубежной лингвистике. Вып. XXIII. – С. 291-292), Х. Ортега-и-Гассет (Две главные метафоры // Теория метафоры. – Москва, 1990), Дж. Серль (Метафора // Теория метафоры. – Москва, 1990), Ю.С. Степанов (В трехмерном пространстве языка. – Москва, 1995); Ф.Уилрайт (Метафора и реальность // Теория метафоры: Сборник статей. – Москва: Прогресс, 1990), Р. Якобсон (Работы по поэтике. – Москва: Прогресс, 1989), О.Н. Лагута О.Н. Лингвометафорология: основные подходы // [http://www. Balkan Rusistics](http://www.BalkanRusistics). Статьи. Монографии. Метафорология. Теоретические аспекты. Ч.1. Г.2. § 3-5)

volitional impact functions; R.Jacobson, O.N.Laguta³, and others have contributed to the evolutionary development of metaphorology. In our country, metaphors have been examined from various perspectives by scholars such as M.Mirzayev, M.Mirtojiyev, M.Mukarramov, Z.Tohirov, S.Usmonov, A.Hojiyev, Sh.Rahmatullayevlar⁴, and others.

In the new stage of Uzbek linguistics, several scientific studies on metaphors have emerged. For instance, the linguistic observations and scientific conclusions of researchers such as G.Qobuljonova, A.Xo‘jamqulov, D.Xudayberganova, Sh.Maxmaraimova, D.Rustamova, and A.Yuldashev⁵ demonstrate the importance of studying metaphor theory in the context of the Uzbek language.

However, the cognitive-pragmatic features of anthropomorphic metaphors have not been sufficiently explored in the existing scientific works. This research aims to study anthropomorphic metaphors in texts and discourses written in the journalistic style and to determine their pragmatic value and social significance.

Relation of the topic of the dissertation to the research work of the higher education institution where the dissertation is written.

The research was conducted within the framework of the scientific and

³ Апресян Ю.Д. Метафора в семантическом представлении эмоций. Вопросы языкознания. 1995. – № 3. – С. 17-27; Арбиб М.А. Метафорический мозг. – Москва: Мир, 1976. – С. 296; Арутюнова Н.Д. Метафора и дискурс. Вступительная статья. Теория метафоры. Творчество и гармонизации личности: сборник научных статей. – Москва, 1990. – С. 5-32; Арутюнова Н.Д. Типы языковых значений: Оценка. События. Факт. – Москва: Наука, 1988. – С. 388; Арутюнова Н.Д. Язык и мир человека. – Москва: Языки русской культуры, 1998. – С. 895; Вежбицкая А. Лексическая семантика в культурно сопоставительном аспекте. Семантические универсалии и описание языков. Пер. с англ. А.Д. Шмелева под ред. Т.В. Булыгиной. – Москва: Языки русской культуры, 1999. I-XII. – С. 780; Глазунова О.И. Логика метафорических преобразований. – Санкт-Петербург, 2000. – С. 190; Дэвидсон Д. Что означают метафоры. Теория метафоры. Сборник статей. – Москва: Прогресс, 1990. – С. 173; Кассирер Э. Сила метафоры. Теория метафоры. Сборник статей – Москва: Прогресс, 1990. – С. 33; Лакофф Д. Когнитивная семантика. Язык и интеллект. – Москва: Прогресс, 1996. – С. 215; Лакофф Д., Джонсон М. Метафоры, которыми мы живем. Теория метафоры. – Москва: Прогресс, 2006. – С. 387-415; Лэнг Р.Д. Расколотое «я». – Санкт-Петербург: Белый Кролик. 1995. – С. 352; Маккормак Э. Когнитивная теория метафоры. Теория метафоры. Сборник статей. – Москва: Прогресс, 1990. – С. 358; Меркулов И.П. Когнитивная наука. Новая философская энциклопедия в четырех томах. Т.2. – Москва, 2001. – С. 264; М. Минский. Остроумие и логика когнитивного и бессознательного. Новое в зарубежной лингвистике. Вып. XXIII. – С. 291-292; Ортега-и-Гассет Х. Две главные метафоры. Теория метафоры. Сборник статей. – Москва: Прогресс, 1990. – С. 68; Серль Дж. Метафора // Теория метафоры. Сборник статей – Москва: Прогресс, 1990. – С. 308; Степанов Ю. В трехмерном пространстве языка. – Москва: Наука, 1985. – С. 336; Уилрайт Ф. Метафора и реальность. Теория метафоры: Сборник статей. – Москва: Прогресс, 1990. – С. 82; Якобсон Р. Работы по поэтике. – Москва: Прогресс, 1987. – С. 464; Лагута О. Лингвометафорология: основные подходы. [http://www. Balkan Rusistics](http://www.BalkanRusistics.ru). Статьи. Монографии. Метафорология. Теоретические аспекты. Ч. I. Г. 2. – С. 185.

⁴ Mirzayev M., Usmonov S., Rasulov I. O‘zbek tili. – Toshkent: O‘qituvchi, 1978. – B. 267; Mirtojiyev M. O‘zbek tili semasiologiyasi. – Toshkent: Mumtoz so‘z, 2010. – B. 286; Mukarramov M. Metafora yasovchi o‘xshatish vositalarining ma‘nolari haqida. // O‘zbek tili va adabiyoti. – Toshkent, 1971. 2-son. – B. 51–53; Tohirov Z. Metafora leksema-sememasining pragmatik semasi. // O‘zbek tili va adabiyoti. – Toshkent, 1983. – № 1. – B. 74-77; Usmonov S. Metafora. // O‘zbek tili va adabiyoti. – Toshkent, 1964. 4-son, – B. 36; Aliqulov T. Polisemiyalarning hosil bo‘lishi haqida. // O‘zbek tili va adabiyoti. – Toshkent, 1963. – № 6. – B. 42; O‘zbek tili leksikologiyasi // Mas‘ul muharrirlar: A. Hojiyev, A. Ahmedov. – Toshkent: Fan, 1981. – B. 316; Rahmatullayev Sh. O‘zbek tilining etimologik lug‘ati. 2-jild. – Toshkent: Universitet, 2003. – B. 15.

⁵ Qobuljonova G.K. Metaforaning sistemaviy-lingvistik talqini: Filol. fan. nomz. ...diss. – Toshkent: 2000. – B. 33; Xo‘jamqulov A. O‘zbek tilida metaforaning tasniflanishiga doir / O‘zbekiston Respublikasi mustaqilligining 20 yilligiga bag‘ishlab chiqarilgan ilmiy maqolalar to‘plami. Lingvist. 2-kitob. – Toshkent: Akademnashr, 2011. – B. 85–88; Xudayberganova D.S. O‘zbek tilidagi badiiy matnlarning antropomorfik talqini: Filol. fan. d-ri ...diss. – Toshkent: 2015, – B. 64-74; Mahmaraimova Sh. Olamning milliy lisoniy tasvirida teomorfik metaforaning kognitiv aspekti: Filol. fan. nomz. ... diss. – Qarshi, 2018. – B. 90-93; Rustamova D. Metaforik evfemizatsiya: Filol. fan. d-ri ...diss. – Andijon, 2013. – B. 104-108; Yuldashev A. Idiomatik qo‘shma so‘zlarning lingvokognitiv aspekti (ingliz va o‘zbek tillari misolida): Filol. fan. b-cha fals. d-ri ...diss. avtoref. – Toshkent, 2017. – B. 47.

theoretical issues of the Department of “Uzbek Language and Literature” at the Karshi branch of the Tashkent University of Information Technologies named after Muhammad al-Khwarizmi.

The aim of the research is to study the cognitive-pragmatic potential of anthropomorphic metaphors in Uzbek publicistic texts, to reveal their semantic and pragmatic impact within journalistic discourse, to analyze them linguistically, to identify their semantic, stylistic, and communicative functions, and to uncover their national-cultural and genre-specific features.

Research objectives include:

to explore the cognitive-pragmatic characteristics of anthropomorphic metaphors in publicistic texts, specifically the pragmatic meaning conveyed by linguistic means that correspond to the speech situation, and to elucidate the meanings derived from similarity by examining journalists' discourse;

to establish the mechanism for identifying the cognitive-pragmatic characteristics of anthropomorphic metaphors in publicistic texts, demonstrating how the use of metaphors in various styles creates a distinctive linguistic landscape that conveys popular meanings;

to analyze the linguistic aspects of anthropomorphic metaphors and the scientific-theoretical perspectives and approaches associated with them, differentiating these metaphors through examples identified in publicistic and social media sources and classifying their internal types and functions;

to illuminate the linguistic characteristics of anthropomorphic metaphors in publicistic texts, particularly in sports journalism, and to determine the relationship between anthropomorphic metaphors and other forms of metaphorical meaning transfer in comparison to other fields.

The object of the research is anthropomorphic metaphors occurring in Uzbek publicistic texts.

The subject of the research is the cognitive-pragmatic characteristics of anthropomorphic metaphors used in publicistic texts. This involves analyzing the usage of metaphors that arise from comparisons of other objects and phenomena based on parts of the human body, emotions, or actions.

Research methods. In the dissertation work, methods such as comparison, opposition, classification, contextual analysis, distributional analysis, transpositional analysis, transformational analysis, systematic analysis, differential-semantic analysis, and statistical analysis were employed.

The scientific novelty of the research:

the cognitive-pragmatic characteristics of anthropomorphic metaphors in publicistic texts, particularly the pragmatic meaning expressed by linguistic means in relation to the speech situation, have been elucidated through the examination of the nuances of meaning transferred based on similarity in journalists' discourse;

the mechanism for identifying the cognitive-pragmatic characteristics of anthropomorphic metaphors in publicistic texts has been substantiated by demonstrating how metaphors are employed in texts of various styles, resulting in a unique linguistic landscape reflecting the transferred meanings they convey;

the linguistic analysis of anthropomorphic metaphors and the associated scientific-theoretical perspectives and approaches have been described,

differentiating them from related phenomena based on examples identified from publicistic and social network sources, and classifying their internal types and functions;

the linguistic features of anthropomorphic metaphors in publicistic texts have been explored, revealing that they are utilized more frequently in sports journalism compared to other fields. Furthermore, it has been determined that in social network texts, the authors rely less on anthropomorphic metaphors related to the noun class of body parts and predominantly express their feelings through the transfer of actions and states characteristic of humans, primarily based on verbs.

The practical results of the research are as follows:

The cognitive-pragmatic characteristics of anthropomorphic metaphors in publicistic texts, particularly the pragmatic meaning expressed by linguistic means in relation to the speech situation, are intended to contribute to the enrichment of the content of textbooks and educational resources created in fields such as theoretical linguistics, psycholinguistics, neurolinguistics, cognitive linguistics, corpus linguistics, and lexicography through the scientific-theoretical information revealed by studying the nuances of meaning transferred based on similarity in journalists' discourse.

The mechanism for identifying the cognitive-pragmatic characteristics of anthropomorphic metaphors in publicistic texts has been evaluated by examining how metaphors are employed in texts of various styles, resulting in a unique linguistic landscape reflecting the transferred meanings they convey. The potential for creating lexical content in metaphors has been considered a promising direction in computer lexicography.

Anthropomorphic metaphors and the associated scientific-theoretical perspectives and approaches have been described based on linguistic analysis, distinguishing anthropomorphic metaphors from related phenomena through examples identified from publicistic and social network sources. The analysis technologies employed classify their internal types and functions, demonstrating that the integral approaches of dictionary descriptions and structural models can resolve the issue of multifunctionality in printed dictionaries.

The linguistic features of anthropomorphic metaphors in publicistic texts have been explored, revealing that they are utilized more frequently in sports journalism compared to other fields. This finding has paved the way for the development of principles for creating a lexicon of anthropomorphic metaphors, taking into account the grammatical, lexical, and cognitive-pragmatic characteristics of the language

The reliability of the research results regarding the linguistic, cognitive, and sociolinguistic aspects of anthropomorphic metaphors in publicistic texts, their cognitive-pragmatic mechanisms, the relationship between anthropomorphic metaphors and language/speech, and the usage of metaphors in various stylistic contexts has been defined.

Scientific and practical significance of research results. The results of the research are scientifically valuable, shedding light on how metaphors operate in Uzbek journalism and their effectiveness. This research holds theoretical

significance in analyzing lexical units through anthropomorphic and discursive analysis, examining the linguistic and non-linguistic factors' collaboration in the context of the properties of speech events.

The findings of the research are also practically valuable, demonstrating the importance and impact of anthropomorphic metaphors in Uzbek journalism. The research materials can be utilized in teaching courses such as “Theory of Language”, “Contemporary Uzbek Literary Language”, “Linguoculturology”, “Pragmatics”, “Cognitive Linguistics”, “Corpus Linguistics”, “Text Analysis”, and “Text Linguistics” in higher education, as well as in preparing textbooks and study guides related to these subjects.

Implementation of research results. Based on the scientific results and conclusions obtained regarding the linguistic characteristics and cognitive-pragmatic research of anthropomorphic metaphors in publicistic texts, the following points can be made:

the anthropomorphic metaphor in publicistic texts reflects its relevance to language and speech, demonstrating the relationship between the linguistic individual and the objective reality of the linguistic community. The linguistic community's proposals regarding the cognitive-pragmatic characteristics of the anthropomorphic metaphor can be revealed through the analysis of journalistic speech, as employed in the practical project carried out by the Muhammad al-Khwarizmi Tashkent University of Information Technologies from 2021 to 2023 on the topic of “Creating New Generation Learning Dictionaries and Their Mobile Applications” (as per the reference dated January 23, 2024, No. 241/20 from the Muhammad al-Khwarizmi Tashkent University of Information Technologies). As a result, it has been used to fulfill the tasks set forth in the decree No. 6084 of the President of the Republic of Uzbekistan dated October 20, 2020, concerning the further development of the Uzbek language and the improvement of language policy, including the organization of names and terms in the Uzbek language, creating dictionaries, and finding Uzbek equivalents for foreign words and terms;

the analysis of various scientific-theoretical perspectives and approaches to the relationship between language and speech in publicistic texts has been characterized through specific examples of anthropomorphic metaphors in publicistic texts. Recommendations and conclusions regarding the classification of their internal types and functions have been derived from the tasks set forth in the grant project “Creating the Uzbek Language Educational Corpus” conducted at the Alisher Navoi Tashkent State University of Uzbek Language and Literature (as per the reference dated February 4, 2023, No. 04/1-201). As a result, the scientific data and information created within the grant project have been enriched;

the linguistic characteristics of anthropomorphic metaphors in publicistic texts have been discussed, particularly highlighting their more frequent use in sports journalism compared to other fields. The proposals and recommendations for monographic research have been utilized in the grant project titled “Projecting the National Corpus of the Uzbek Language and Developing Software Applications” carried out at the Samarkand branch of the Muhammad al-Khwarizmi Tashkent University of Information Technologies (as per the reference dated January 22,

2024, No. 36/0101). As a result, the scientific data and information created within the grant project have been enriched.

Approbation of the research results. The results of the research have been discussed at 4 scientific-practical conferences, including 2 national scientific-practical conferences and two international scientific-practical conferences.

Publication of the research results. A total of 11 scientific papers on the subject were published, including 2 articles in scientific journals recommended by the Higher Attestation Commission under the Cabinet of Ministers of the Republic of Uzbekistan for publication of the main scientific results of doctoral dissertations, 2 of them were published in foreign journals.

The structure and scope of the dissertation. The dissertation consists of an introduction, three main chapters, a conclusion and a list of references. The total volume of the dissertation consists of 126 pages.

THE MAIN CONTENT OF THE DISSERTATION

In the introduction, the relevance and necessity of the research are justified, the goals and tasks of the research, as well as the description of the object and subject, are provided. The alignment with the priority directions of the development of science and technology in the republic is indicated. The scientific novelty and practical results of the research are articulated, and the scientific and practical significance of the obtained results is elucidated. Information about the implementation of research findings into practice, published works, and the structure of the dissertation is presented.

The first chapter of the dissertation is titled “Linguistic Study of Metaphors” and includes the following sections: “Linguistic and Cognitive-Pragmatic Study of Metaphors”, “Study of Anthropomorphic Metaphors in Global Linguistics”, and “Anthropomorphic Metaphor as a Research Object”.

Metaphor has long been at the center of scientific research as a linguistic phenomenon. This term was first used by Aristotle in his work “Poetics”, where he describes metaphor as the transfer of the meaning of a word from one object or phenomenon to another⁶. Aristotle defines metaphor as “the transfer of meaning from genus to species, from species to genus, or from one species to another, or based on similarity”. Although he does not recognize it as a linguistic phenomenon in his works, the insights he provided allowed metaphor to enter scientific discourse. In modern linguistics, metaphor is viewed not only as a lexical tool but also as an expression of human thought and worldview. The terms “cognitive” and “conceptual” metaphor began to be used by local linguists in the mid-1980s. In cognitive linguistics, metaphor is primarily regarded as an ideal phenomenon, leading to the terminology of “cognitive metaphor” and “conceptual metaphor”⁷.

The term “metaphor” was first used by Isocrates in his work “Evagorus”⁸. Quintilian regarded metaphor as a natural endowment, concluding that “no object

⁶ Аристотель. Поэтика. – Л., 1927. – С. 39.

⁷ Lakoff G. The Contemporary Theory of Metaphor // Metaphor and Thought, edited by Andrew Ortony. – Cambridge: Cambridge University Press, 1993. – Pp. 202-51

⁸ Барышников П.Н. Миф и метафора: опыт межпарадигмального анализа. Автореферат дисс. по – 09.00.01 (Онтология и теория познания). – Москва, 2008.

remains unrepresented”⁹. Cicero approached metaphor as a method for forming meanings lacking in language, explaining that the transfer based on similarity “is observed when the relevant concept does not exist in language”¹⁰. Classical rhetoric interprets metaphor as a deviation from the norm – where the name of one object is transferred to another. The purpose of this transfer is to fill lexical gaps or enrich discourse, serving the primary goal of rhetoric, which is persuasion¹¹.

During the Middle Ages and the Renaissance, metaphor was primarily studied as a rhetorical device, while in the 17th and 18th centuries, it began to be examined within the realms of linguistics and logic. For instance, John Locke defined metaphor as “the unconventional use of words”¹² and explored its role in discourse. Mark Turner and Gilles Fauconnier developed the “Conceptual Blending” theory, demonstrating how metaphors serve to create new meanings¹³. Raymond Gibbs analyzed metaphor from cognitive and psychological perspectives, examining its role in human emotions and thought processes¹⁴. Zoltán Kövecses classified metaphors from linguistic, cultural, and psychological viewpoints, developing the concepts of intercultural and universal metaphors¹⁵. George Lakoff and Mark Johnson categorized metaphors into types such as conceptual metaphors, ontological metaphors, and structural metaphors¹⁶. They studied how these categories facilitate thinking and perception through language.

In world linguistics, the study and research of metaphor is classified based on the classification of Russian linguist O. Laguta as follows: 1. Ancient Metaphorology (Aristotle, Philodemus, Theophrastus, Cicero, Quintilian); 2. Medieval Metaphorology (Isidore of Seville, Bede the Venerable, George Chirobosk, Philipp Melancthon); 3. Modern Metaphorology; 4. 20th Century Metaphorology¹⁷.

Serious and in-depth investigation of metaphor began only in the 20th century, facilitated by the study of works by Indian and Chinese philosophers and linguists. In the flourishing research of ancient philosophy in the 20th century, metaphor was interpreted as an integral part of the communicative, nominative, and cognitive purposes of language. During this period, the comparative theory of metaphor was subjected to serious criticism by J. Searle and M. Black. J. Searle emphasized that metaphor depends on the interaction or opposition of two semantic meanings: the verbal or metaphorical expression and the specific

⁹ Античные теории языка и стиля. – Москва, 1936; Скляревская Г.Н. Метафора в системе языка. – Санкт-Петербург: Наука, 1993. – С. 5.

¹⁰ Античные теории языка и стиля. – Москва, 1936; Скляревская Г.Н. Метафора в системе языка. – Санкт-Петербург: Наука, 1993. – С. 5.

¹¹ Lakuna (fran. *lacune* – bo’shliq, chuqurlik; J.P. Vine va J. Derbelen termini) muloqot jarayonida muayyan madaniyatning boshqa madaniyat vakili tomonidan to’liq yoki qisman anglashilmaydigan o’ziga xos milliy unsuru. Qarang: Худойберганава Д. Лингвокультурология терминларининг қисқача изоҳли луғати. – Тошкент: Turon zamin ziyo, 2015.

¹² Locke, J. *An Essay Concerning Human Understanding* (Vol. 1). – London: Thomas Bassett, 1690. – P. 412.

¹³ Turner, M., & Fauconnier, G. *The Way We Think: Conceptual Blending and the Mind's Hidden Complexities*. – New York: Basic Books, 2002. – P. 119.

¹⁴ Gibbs, R.W. *The Poetics of Mind: Figurative Thought, Language, and Understanding*. – Cambridge: Cambridge University Press, 1994. – P. 58.

¹⁵ Kövecses, Z. *Metaphor: A Practical Introduction*. – Oxford: Oxford University Press, 2002. – P. 91.

¹⁶ Lakoff, G., & Johnson, M. *Metaphors We Live By*. – Chicago: University of Chicago Press, 1980. – P. 33.

¹⁷ <https://www.twirpx.com/file/273520/>

contextual environment¹⁸. M. Black, one of the first in the field, described metaphor as “not expressing a comparison but rather evoking one”¹⁹. This perspective led many researchers to investigate semantic connections. They noted that metaphor does not merely reveal similarity but creates it, showcasing aspects of similarity between two objects that had not previously occurred to anyone.

Publicistic texts, especially, rely on metaphors to ensure their instructive and impactful nature. These texts serve as a means to assist readers in understanding complex social and political issues. The primary goal is to convey information to the public in a simple and comprehensible manner. As N.D. Arutyunova pointed out, the main characteristic of the language of publicistic texts is their impact, as these texts aim not only to provide information but also to exert a certain influence on the audience²⁰. The conceptual blending theory by G. Fauconnier and M. Turner enables the connection of various ideas and concepts through publicistic texts, allowing for the creation of new meanings²¹.

The linguistic features of metaphorical expressions represent one of the pressing topics in Uzbek linguistics, and scholarly research in this area is particularly noteworthy. The classification of metaphors in the Uzbek language, their role in literary and discursive contexts, as well as the semantic analysis of phraseological and lexical units formed through figurative expressions, have emerged as one of the key directions in linguistic studies. Renowned linguist Roman Jakobson (1960) distinguishes between communicative and poetic functions, affirming the poetic role of figurative devices and studying their impact on the reader through metaphorical meanings²². Figurative devices are widely used not only in literary texts but also in publicistic ones. Through these devices, the ideas in the text become vivid, conveying specific emotional states and thoughts to the reader. The function of figurative devices in publicistic texts is to influence the reader and enhance the emotional impact of the text. As linguists have noted, these devices not only increase the aesthetic value of the text but also improve the effectiveness of conveying concepts and information to the reader. Figurative devices are widely employed not only in literary texts but also in journalistic discourse. Through such expressions, ideas in the text gain vividness and convey specific emotional states and conceptual messages to the reader. The primary function of figurative language in publicistic texts is to influence the audience and enhance the emotional impact of the message. As noted by linguists, these tools not only increase the aesthetic value of the text but also improve the efficiency of conveying meaning and information to the audience. The role of such figurative means in delivering impactful information in socio-political texts is immense. In particular, considering the stylistic features specific to the journalistic genre, the use of metaphor and personification within a social context intensifies their

¹⁸ Серль Дж. Метафора // Теория метафоры. – Москва: Прогресс, 1990. – С. 308.

¹⁹ Блэк. Москва Метафора // Теория метафоры. – Москва: Прогресс, 1990. – С. 52.

²⁰ Арутюнова Н.Д. Метафора и дискурс / Н.Д.Арутюнова // Теория метафоры / Общ. ред. Н.Д. Арутюновой, М.А. Журиной. – Москва: Прогресс, 1990. – С. 5-32.

²¹ Fauconnier, G., & Turner, M. *The Way We Think: Conceptual Blending and the Mind's Hidden Complexities*. – New York: Basic Books, 2002. – P. 170-175.

²² Jakobson, R. Linguistics and Poetics: Closing Statement. *In: Style in Language*. – Cambridge: MIT Press, 1960.

semantic load and facilitates effective communication with the public. In Uzbek journalistic discourse, anthropomorphic metaphors are also widely used. This stylistic device not only enhances the expressiveness and emotional appeal of the content but also contributes to raising public awareness of specific social and political issues. Anthropomorphic metaphors provide the language with unique emotional richness and imagery, making it essential to analyze their distinctive characteristics in depth. They perform the following functions in the text: 1. Transferring human-like traits; 2. Creating precise and emotional effects; 3. Enhancing the stylistic richness of the text; 4. Providing semantic breadth.

A crucial component of the lexical system in the language is the vocabulary of plant names. The essence of anthropomorphic metaphorical transfers in the plant world is to compare a plant or a part of a plant to the forms, meanings, functions, and positions of parts of the human body.

For example:

“...qulupnayning lablari qizardi...”. This example likens the red color of the strawberry fruit to the blush of lips, illustrating the color similarity in the strawberry.

“...gulning yuzida tarqalgan nur...”. In this instance, the brightness on the flower’s face is compared to expressions on a human face, depicting the light as a facial expression.

“...sariq olma qoshlarini cho‘zdi...”. The changes in the color of the yellow apple are linked to changes in eyebrows, associating the apple's color shifts with human cosmetic changes.

“...uzumning peshonasi nurli...”. Here, the distinctive illuminated parts of the grapes are compared to the light on a forehead.

“...ko‘kzorning yelkaları kengaygan...”. This example correlates the widely spread plants of the blue meadow with the width of shoulders, illustrating the dimensions of the plants.

Researchers have different approaches to defining the concept of “metaphor”, which both distinguish and complement each other. B. Golub states that “the traditional definition of metaphor is connected with the etymological explanation of the term metaphor (from the Greek 'metaphora' – to transfer)”²³. He defines metaphor as “the transfer of a name from one object to another based on similarity”²⁴. In the stylistic encyclopedic dictionary edited by M. Kojina, metaphor is described as “the transfer of a word, name, or phrase used in a figurative sense to identify an object or phenomenon based on some similarity”²⁵. D.E. Rozental and M.A. Telenkova offer a similar definition in their linguistic terminology dictionary: “Metaphor is the use of a word in a figurative sense based on some similarity between two objects or phenomena”. This definition is also provided in a concise Russian reference book edited by L. Kasatkina: “Metaphor is the transfer of a name from one object (phenomenon, action, attribute) to another

²³ Голуб И.Б. Русский язык и культура речи: учеб. пособие / И.Б. Голуб. – Москва: Логос, 2003. – С. 432.

²⁴ Голуб И.Б. Русский язык и культура речи: учеб. пособие / И.Б. Голуб. – Москва: Логос, 2003. – С. 422.

²⁵ Кожина М.Н. Стилистика русского языка: учеб. пособие для студентов пед. ин-тов / М.Н. Кожина. 3-е изд., перераб. и доп. – Москва: Просвещение, 1993. – С. 224.

based on similarity”²⁶. According to N.V. Valgina, it is also possible to transfer names based on the similarity of feelings and values²⁷. T.I. Vendina suggests that metaphor can be used to name abstract concepts, as well as the names of individuals based on character traits and virtues (e.g., “tulki ayyor”, “xushomadgo‘y odam”, “sher kuchli”, “jasur odam”). In such cases, metaphorical transfer is realized not through external similarity but through internal resemblance²⁸. A.A. Reformatskiy shares this perspective, indicating that linguists refer to internal traits, suggesting that similarity is not based on external characteristics but on feelings, impressions, or evaluations. Expansively, metaphor encompasses any form of indirect usage of words²⁹.

Thus, D.E. Rozental proposes classifying metaphors based on the intensity of meaning transfer. L.L. Kasatkin and I.B. Golub suggest classification based on origin. E.I. Dibrova utilizes the presence or absence of imagery for classification, distinguishing between nominative, cognitive, and figurative metaphors. Based on the above classifications, our study is dedicated to examining anthropomorphic metaphors, which encompass either discarded or dead metaphors and nominative metaphors. Semantically, these metaphors convey meaning and emotional impact by linking human characteristics with other objects. This plays a crucial role in affecting readers by evoking vivid imagery and emotional responses, particularly in publicistic texts. As V. Teliya emphasizes, the anthropometric nature of metaphors – whereby humans use their own perceptions to measure new things – is linked to a system of cultural values and stereotypes, which in turn determines what kinds of metaphors are used in different languages and cultures³⁰. In the Uzbek language, metaphors often reflect collective emotions and relationships. On the other hand, Uzbek texts frequently utilize anthropomorphic metaphors that carry cultural connotations.

However, despite extensive studies on metaphors, there is a significant gap in the comparative analysis of anthropomorphic metaphors across different linguistic traditions. Many studies tend to focus on regional or language-specific contexts, highlighting the need for a comprehensive global perspective that synthesizes these findings. This gap is particularly evident in the comparison of Western and Eastern linguistic traditions, where metaphorical expressions can vary significantly due to cultural and cognitive differences. The absence of global analysis hinders our understanding of how these metaphors influence cognitive processes and communication in various cultural contexts.

Furthermore, it has been observed that the use of anthropomorphic metaphors in political discourse within Uzbek publicistic texts occurs with high frequency. This phenomenon, in turn, demonstrates the strategic function of metaphor as a tool for shaping political views and influencing public consciousness. This

²⁶ Касаткин Л.Л. Краткий справочник по современному русскому языку / Л.Л. Касаткин, Е.В. Клобуков, П.А. Лекант. – Москва: Высшая школа, 1991. – С. 21-23.

²⁷ Валгина Н.С. Активные процессы в современном русском языке. – Москва, 2001. – С. 334.

²⁸ Вендина Т. И. Средневековый человек в зеркале старославянского языка. – Москва: Индрик, 2002.

²⁹ Лингвистический энциклопедический словарь. Главный редактор. В.Н.Ярцева. – Москва: Советская энциклопедия, 1990. – С.15.

³⁰ Телия В.Н. Метафора как модель смысла производства и её экспрессивно-оценочная функция // Метафора в языке и тексте. – Москва: Наука, 1988. – С. 26-51.

conclusion aligns with global trends observed in various linguistic and cultural contexts.

In addition, recent observations show that the use of anthropomorphic metaphors in Uzbek journalism has undergone significant evolution in recent years. These metaphors are increasingly enriched with subtler and more culturally and socially contextualized imagery. This shift underscores the dynamic nature of metaphorical language and its ability to adapt to new socio-political conditions. Statistical analysis further reveals that anthropomorphic metaphors are prevalent in nearly 30% of Uzbek publicistic texts, with a noticeable increase in their use in political and economic articles.

Thus, the fundamental principles governing the use of metaphors in discourse have been understood, and the concept of metaphor has been defined as a linguistic unit. However, despite ongoing research in linguistics, the anthropomorphic type of metaphor remains underexplored. Investigating anthropomorphic metaphors in relation to various discourses holds significant scientific, theoretical, and practical importance.

The second chapter of the work is titled “The Cognitive Nature of Anthropomorphic Metaphors in Journalistic Discourse” and consists of the following sections: “Cognitive-Pragmatic Characteristics of Anthropomorphic Metaphors”, “Social Significance of Anthropomorphic Metaphors in Journalistic Discourse”, and “Expressions of Anthropomorphic Metaphors in Various Journalistic Genres”.

Anthropomorphic metaphors stand out in both journalistic and artistic discourse due to their high level of informativeness, as they model not only objects and phenomena in nature but also perceptions of the human experience itself.

Anthropomorphic metaphors influence forms of thinking by conceptualizing and organizing information in the following ways:

Anthropomorphism of Abstract Concepts: By associating human characteristics with abstract concepts, anthropomorphic metaphors shape how readers perceive these concepts and engage with them.

Emotional Resonance: Anthropomorphic metaphors evoke emotional responses by linking abstract concepts with human experience. According to Gibbs (1994), this emotional resonance can influence how readers relate to the content, leading to strong reactions and opinions³¹.

The use of anthropomorphic metaphors in journalism shapes perception by framing issues in distinctive ways:

Framing and Bias: The process of framing reality through metaphors serves to highlight certain aspects of an issue while obscuring others. This phenomenon can contribute to the formation of bias. For example, the metaphor “*hukumatning qo‘li og‘ir*” emphasizes the strict and coercive aspects of policy. In this instance, the government is associated with human characteristics, and through the metaphorical use of “*qo‘l*” and its “*og‘irligi*”, the government is portrayed as rigid or repressive. This metaphor presents the government’s policies or actions within a

³¹ Gibbs, R.W. *The Poetics of Mind: Figurative Thought, Language, and Understanding*. – Cambridge: Cambridge University Press, 1994.

specific context and helps shape perceptions regarding their effectiveness or fairness.

Guiding Interpretation: Anthropomorphic metaphors direct interpretation by presenting familiar associations.

Human body parts and related phenomena can later lead to further associations. For example, the eye initially denotes the human organ of sight, and later it begins to represent other similar objects found in nature. Expressions such as “the eye of the ring” (*uzukning ko‘zi*), “the eye of the needle” (*ignaning ko‘zi*), “the eye of the spring” (*buloqning ko‘zi*) and others illustrate this shift.

Anthropomorphic Metaphor: “...osmon ko‘zi yoshga to‘ldi...” (“...the sky's eye filled with tears...”)

Pragmatic Function: Through this metaphor, the author connects nature with human emotions, expressing the worsening of weather or the occurrence of rain as a reflection of human tears. This evokes the reader's internal feelings, allowing for an emotional approach to weather phenomena.

Cognitive Impact: The metaphor “filled with tears” stimulates the reader's emotions and associates the sky with human feelings. In this case, the natural phenomenon takes on a human form, facilitating an emotional understanding of the event.

Communicative Strategy: The author aims to influence the reader's emotions through this metaphor. By establishing a human relationship with natural phenomena, the author provides a deeper understanding and emotional emphasis in the text.

Anthropomorphic Metaphor: “...maydonda ustunlik raqibning qo‘liga o‘tdi...” (“...the advantage on the field passed into the hands of the opponent...”)

Pragmatic Function: This metaphor conveys strength and superiority in sports as being in the hands of humans, indicating the opponent's control over the situation. The reader easily comprehends this metaphor in the context of sports, envisioning the advantage as under the opponent's control.

Cognitive Impact: Expressing power and strength through the human hand resonates closely with the reader's experience, making the metaphor a clearer and more vivid depiction of strength and action in sports.

Communicative Strategy: The sports analyst employs such a metaphor to enhance the reader's understanding and present reality more vividly, thus facilitating the comprehension of sporting events.

Anthropomorphic Metaphor: “...davlatning yuragi to‘xtasa, barcha sohalar izdan chiqadi...” (“...if the heart of the state stops, all sectors fall out of line...”)

Pragmatic Function: This metaphor connects the fundamental systems of the state with the human heart, indicating that if the state's system ceases to function, the entire system will break down. The reader understands the state as a living organism, likening its effectiveness to the vital functions of the human body.

Cognitive Impact: The metaphor related to the stopping of the heart vividly conveys the actions and functions of the state. This allows for an easier understanding of the internal systems of the state and highlights how the system operates.

Communicative Strategy: The author uses this metaphor to enhance the reader's understanding of the internal systems of the state and how they function more vividly.

Communicative Strategy: The text's author helps the reader develop a more comprehensive understanding of the state system by vividly portraying the internal situations of the state.

Typically, when we hear the term “metaphor”, we envision its intrinsic connection to artistic literature, where it is used to create remarkable artistic images, landscape descriptions, and various situations. However, this usage of speech is not the only domain for applying metaphors. According to J. Lakoff and M. Johnson's work “Metaphors We Live By”, metaphor is organically inherent in language, being an inseparable part of human thought. Through metaphors, various concepts emerge and are established first in speech and then in language³². E. Meshcheryakova believes that metaphors play a crucial role in our speech; we utilize them and create them in a way that often goes unnoticed. The cognitive approach to metaphor, as discussed by authors like A.P. Chudinov, M. Lakoff, J. Johnson, N.D. Arutyunova, Y.I. Liven, and others, emphasizes this phenomenon. In N.D. Arutyunova's work “Metaphor and Discourse”, it is stated: “*Metaphor has practical significance; it can be used as a tool for understanding and explaining any field, including psychotherapy conversations, communications between airline pilots, ritual dances, language programming, art education, quantum mechanics, and others, making interaction effective, impactful, and beneficial*”³³. M.B. Sanina argues that the concept of “human appearance” occupies a certain place in the worldview as a conceptual category. This concept is characterized by its multifaceted nature, which exists in any language. Therefore, the external appearance can be declared a universal category. Consequently, it is intriguing to explore how this phenomenon is reflected in language through unique linguistic tools like metaphor, and how the names of body parts, especially those of the human body, correlate with the linguistic landscape of the world.

We have selected the following lexical units: side, beard, chest, head, eye, lip, voice, tooth, knee, forehead, face, foot, navel, hand. These linguistic units possess metaphorical meanings defined by modern dictionaries under the traditional “figurative” label; some are explicitly defined in dictionaries, while others have been confirmed through their repeated usage in modern language. As evidence of this fact, we present and analyze metaphors that pertain to certain names of human body parts.

The word of “ko‘z” (eye) can be categorized into the following semantics:

1. organ of vision;
2. means of observation and control;
3. means of understanding and perception;
4. means of emotional expression;
5. symbol of safety and vigilance;

³² Lakoff G. The Contemporary Theory of Metaphor // Metaphor and Thought, edited by Andrew Ortony. – Cambridge: Cambridge University Press, 1993. – Pp. 202-51.

³³ Арутюнова Н.Д. Метафора и дискурс / Н.Д. Арутюнова // Теория метафоры / Общ. ред. Н.Д. Арутюновой, М.А. Журиной. – Москва: Прогресс, 1990. – С. 5-32

6. means of learning and comprehension.

After identifying the semantics of the “ko‘z” lexeme, we will identify the metaphorical meanings in journalistic texts and analyze them in an anthropomorphic context.

1. For example: “...*shahar ko‘zlari kechayu-kunduz bizni kuzatib turadi...*”

In this instance, the city signifies the concept of observing and monitoring people through the eyes. The city is portrayed as an entity that oversees personal lives.

2. For example: “...*adolatning ko‘zlari hamma narsani ko‘ra oladi...*”.

The metaphor “Adolatning ko‘zlari” is used as a symbol for understanding and grasping justice. Justice is expressed as an entity capable of observing and evaluating events.

3. For example: “...*tabiatning ko‘zlari quvonch bilan charaqladi...*”..

Here, the eyes of nature express feelings of joy. Nature signifies vital energy and emotions, demonstrating the fourth semantic category, namely emotional expression.

For example: “...*davlatning ko‘zlari doimo bizni qo‘riqlaydi...*”.

In this instance, the eyes of the state signify security and oversight. The state is depicted as a force that protects its citizens.

4. For example: “...*dengizning ko‘zlari osmonni o‘rganmoqda...*”.

In this instance, the sea represents the concept of observing and studying the sky through the eyes. Through the study of the sea, humanity attempts to understand nature.

These examples illustrate the use of the lexeme “ko‘z” in an anthropomorphic context. In each instance, “ko‘z” is employed in a personal or symbolic sense, encapsulating concepts of observation, understanding, emotion, safety, and comprehension. This analysis shows that the word “ko‘z” is widely used in Uzbek journalistic texts and encompasses various semantics.

Each unit, in addition to its traditional meaning as a physical organ, has broader meanings when describing spiritual and social processes. They are associated with concepts such as strength, support, protection, stability, and elevation, expressing extended metaphorical meanings. These lexical units play a significant role in the social and political life of the Uzbek people. Through anthropomorphic lexemes, issues are resolved, and processes of independence and elevation are clearly depicted. In analyzing the trends related to the use of anthropomorphic metaphors in social media texts, it is often observed that instead of metaphors based on noun word classes, emphasis is placed on the transfer of actions and states characteristic of humans through verb word classes to other entities or abstract concepts. This phenomenon can be analyzed in connection with other forms of anthropomorphization.

Metaphors based on noun word classes – such as those realized through symbols like parts of the human body – often possess a static character. In these cases, lexical units like “bosh” (head), “qo‘l” (hand), “ko‘z” (eye), and “kindik” (navel) are used to associate the physical aspects of a person with the state, organization, or various abstract concepts. These metaphors have a nominal

character, and from them, semantics such as positioning, centrality, leadership, and stability are formed. However, in social media texts, there is a greater use of anthropomorphic metaphors based on verbs. Here, actions, processes, and changes are depicted, which is referred to as dynamic anthropomorphism. Verbs serve to transfer human-like actions and processes to abstract concepts. This tendency is utilized in expressing emotions in social media texts since they strive to convey feelings and experiences through concise and clear actions. In linguistics, this process can be analyzed within the framework of metaphorization. Through dynamic verb metaphors in social media, human-like actions are transferred to other objects, which allows those objects to possess agentic qualities. In these texts, temporal and processual transfers play a crucial role, as the main emphasis is placed on actions and processes.

Thus, in social media texts, a reduced use of static anthropomorphic metaphors based on noun word classes is observed, with a preference for dynamic metaphors based on verbs. This indicates the processual nature of thought, reflecting a tendency to express emotions and events through actions and processes in social media. In political texts, anthropomorphic metaphors are often used to describe leadership and management processes, serving to influence social consciousness. In economic texts, processes and resources are depicted in anthropomorphic form, reflecting changes and management processes. In cultural and sports texts, anthropomorphisms often possess emotional and descriptive characteristics, enhancing imagery. In medical texts, these metaphors are used to describe a person's physiological state and to bring processes closer, facilitating the understanding of complex processes. Moreover, the communicative and stylistic load of the images created through anthropomorphic metaphors varies in each genre, adapting to the functional characteristics of the genre and aimed at ensuring absolute clarity.

The third chapter of the dissertation titled “Pragmatic Possibilities of Anthropomorphic Metaphors in Publicistic Texts” includes the following sections: “Communicative and Pragmatic Goals of Anthropomorphic Metaphors in Publicistic Texts” and “Pragmatic Characteristics of Anthropomorphic Metaphors in Social Network Materials”. Pragmatics is the area of linguistics that studies how language is used, specifically how information is conveyed through language and how this information affects the recipient. The pragmatic basis refers to the use of linguistic tools in speech, particularly in publicistic texts, their appropriateness, and their role in the process of meaning creation. Publicistic texts are aimed at a wide audience, and their purpose is to convey information, influence, persuade the reader, and evoke a specific emotional response. Pragmatic functions explain how these goals are achieved, that is, how linguistic tools are used.

1. Conveying Information and Influencing: In publicistics, pragmatic functions are primarily focused on delivering information quickly and effectively. The relevance of the information is heightened through metaphors, lexical repetitions, and emphases. Additionally, emotionally rich imagery and phrases are used to enhance the effectiveness of information delivery. “Pragmatics is oriented

towards the reader's understanding of the semantic content of the text, and the linguistic tools used in the text facilitate this process”³⁴.

2. Persuasion and Urging: Publicistic texts are often written to persuade the reader of a specific viewpoint or to urge them to take action. In this regard, pragmatic functions are implemented with consideration of the reader's needs, values, and beliefs. “Publicistic discourse is aimed at influencing the reader, persuading them, and encouraging them to accept the conveyed information”³⁵.

3. Creating Emotional Impact: Creating emotional impact in publicistic texts is pragmatically significant, as an emotionally affected reader is more likely to remember the content and show interest. To create this effect, stylistic tools, metaphors, and expressive lexicon are often employed. “The pragmatic effect of the text is aimed at stirring the reader's emotions, thereby enhancing the impact of the text”³⁶.

Context: The context plays a decisive role in the interpretation of anthropomorphic metaphors. The effectiveness of a metaphor is dependent on the context in which it is used, including:

Situational context: Immediate circumstances related to communication. For example, in an article about environmental issues, a metaphor like “Yer nafas olyapti” can emphasize the urgency of the situation and resonate with readers' concerns about climate change.

Cultural context: Broader cultural and social norms that shape interpretation. Anthropomorphic metaphors can be understood differently across cultures. In some cultures, expressing natural disasters as “g‘azablangan xudolar” may evoke more excitement, while in others, a metaphor like “asr bo‘roni” might be more effective.

Intent: Simplifying complex information: By expressing abstract concepts, journalists strive to make complex issues more comprehensible. For instance, describing a complicated political process as a “shaxmat o‘yini” simplifies the explanation and connects it.

To persuade or influence: Metaphors are often used to divert public opinion or frame issues from a specific perspective. For example, labeling economic challenges as “omon qolish uchun kurash” can evoke a sense of urgency and garner public support for specific policies.

Through the use of anthropomorphic metaphors, journalists aim to elicit certain emotional responses in readers, shape necessary concepts in their minds, and influence public opinion. For instance, phrases like “davlat oyoqqa turmoqda” can enhance readers' feelings of confidence regarding the stability and strength of the state.

Audience: The characteristics and expectations of the audience significantly affect the impact of anthropomorphic metaphors:

³⁴ Худайберганова Д.С. Ўзбек тилидаги бадий матнларнинг антропоцентрик талқини: Филол. фан. д-ри дисс. автореф. – Тошкент, 2015. – Б. 18.

³⁵ Насруллаева Г. Антропоморфик метафораларнинг социопрагматик хусусиятлари ва лексикографик тадқиқи: Филол. фан. д-ри дисс. – Фарғона, 2021. – Б. 37.

³⁶ Karimov X. Til va madaniyat aloqalari. – Toshkent: Fan, 2017. – B. 67.

Audience Expectations: For a metaphor to be effective, it must align with the audience's knowledge and expectations. If a metaphor is too vague or does not relate to the readers' experiences, it may fail to convey the intended message.

Audience Reactions: The response of the audience to anthropomorphic metaphors can vary. Some readers may find them engaging and comprehensible, while others may perceive them as overly dramatic or distracting.

Adaptation of Anthropomorphic Metaphors: Anthropomorphic metaphors are used in a way that accommodates different audiences. Each metaphor is chosen to correspond with the cultural, social, and intellectual levels of a specific audience. Through this approach, journalists aim to make their texts interesting and easily understandable for their readers.

It is also pertinent to highlight that sports journalism has its own distinctive features in publicistic discourse. When observing the discourse of sports commentators, it is evident that they frequently utilize numerous metaphors with figurative meanings.

Shomurodov – “Spesiya”ning eng qimmat 3 futbolchisidan biri

Transfermarkt portaliga ko‘ra, “Spesiya” tarkibining umumiy qiymati bo‘yicha A Seriyada 17-o‘rindan joy olgan. Ulardan pastda “Sampdoriya”, “Lechche” va “Kremoneze” joy olgan. Spesiyaliklar tarkibining umumiy transfer bahosi – 81,7 million yevroni tashkil etadi. O‘zbekistonlik 27 yoshli futbolchi 7 million yevro narx bilan klubning eng qimmatbaho 3-futbolchisidir. Hujumchilari orasida esa eng qimmat. Shomurodovdan qimmatroq futbolchilar – Uelslik himoyachi Itan Ampadu (9 mln yevro) va italiyalik yarimhimoyachi Simone Bastoni (7,5 mln yevro) sanaladi. (Shomurodov – One of the Three Most Expensive Players of Spezia According to the Transfermarkt portal, Spezia ranks 17th in Serie A based on the total value of its squad. Below them are Sampdoria, Lecce, and Cremonese. The total transfer value of the Spezia squad is 81.7 million euros. The 27-year-old Uzbek player is valued at 7 million euros, making him the club's third most expensive player. Among the forwards, he is the most valuable. The only players more expensive than Shomurodov are Welsh defender Ethan Ampadu (9 million euros) and Italian midfielder Simone Bastoni (7.5 million euros).

According to linguistic rules, there are words that relate to individuals and those that relate to objects and places, and they typically do not correspond to each other. However, there are certain communicative situations in which personal nouns can be used interchangeably. Words such as “qimmat” (valuable), “qimmabaho” (high-value), “sotib olish” (purchase), and “ijaraga olish” (renting) do not traditionally apply to individuals or personal nouns, but in the realm of sports, pragmatic situations necessitate this usage. In Uzbek publicistic texts, anthropomorphic metaphors are often employed to describe society and sports using words like “oyoq” (foot), “bosh” (head), and “qo‘l” (hand), symbolizing aspects of society or sports teams.

Example: “...jamo o‘z kuchini topishi uchun boshini ko‘tarishi zarur...”³⁷.

³⁷ Sport, 2021-yil, 12-aprel soni. – 4 b.

In this sentence, the expression “boshni ko‘tarish” is used to convey the team's self-perception, confidence in achieving success, and the process of self-awareness. “Jamoat” refers to an organization, representing a group of athletes. “Boshini ko‘tarish” is interpreted as a sign of confidence and self-regard. Through this metaphor, the team's success and self-confidence are interconnected.

Cognitive Analysis: When the reader imagines the image of “boshni ko‘tarish”, it signifies the team's confidence and determination to achieve their goals. The reader cognitively processes this situation.

Example: “...futbol jamoasi o‘z oyoqlarida turishi uchun tez-tez mashq qilishi kerak...”³⁸.

In this example, the metaphor “oyoqlar” expresses the movement and strength of the team. “Futbol jamoasi” is presented as a sports team. “Oyoqlarida turishi” indicates the process of the athletes within the team being able to fulfill their responsibilities.

Cognitive Analysis: The depiction of “oyoqlarda turish” illustrates the team’s resilience in the face of difficulties and its readiness to act. When the reader perceives the image of “turish”, it becomes clear that this represents the team’s strength and preparedness.

CONCLUSION

1. In world linguistics, metaphors have been studied in various aspects. Beyond journalistic texts and discourses, metaphors have also been examined in scientific and official texts. In this process, the unique characteristics, functions, and classifications of metaphors as objects of linguistics have been identified. In Uzbek linguistics, there is a need for specialized research on metaphor phenomena in popular texts and discourses.

2. When anthropomorphic metaphors are studied in various discourses, particularly in journalistic and social network texts, the lexical and grammatical possibilities of linguistic units, semantic variations, and the development of lexical and stylistic meanings become clear. Metaphors are crucial for journalists and authors in imagining and depicting the linguistic landscape of the world.

3. The stylistic possibilities and functions of anthropomorphic metaphors have not been systematically studied in Uzbek linguistics. Metaphors are multifaceted and can serve as objects of research in various fields; however, their roles in scientific, popular-scientific, journalistic, and conversational styles require extensive pragmatic study.

4. Linguistic tools fully demonstrate their potential in communicative situations. When texts in the journalistic style are studied from a cognitive-pragmatic aspect, authors effectively use metaphors to express their thoughts in an impactful and comprehensible manner.

5. In mass media, particularly, anthropomorphic metaphors occupy an important place. Authors actively utilize not only body parts but also actions and states specific to individuals when creating metaphors in articles. This is especially evident in social network texts.

³⁸ Sport gazetasi, 2020-yil, 5-iyun soni. – 3 b.

6. The studies of linguistic units from a linguopoetic and psycholinguistic perspective are of significant importance in linguistics; however, their cognitive-pragmatic examination is even more crucial. If anthropomorphic metaphors are analyzed comparatively in journalistic discourse and texts, the pragmatic status and significance of linguistic tools increase.

7. There are numerous approaches in world linguistics regarding the functions and classifications of metaphors. The primary function of metaphors is to express the speaker's abstract (scientific, popular-scientific, or artistic-scientific) discourse in a comprehensible and impactful form.

8. When studying journalistic texts, the words enter into unique syntactic relationships and semantic connections, resulting in metaphors that express the author's attitude toward an event or situation. In this respect, words expressing actions and states hold significant importance in social network texts.

9. Anthropomorphic metaphors enrich Uzbek language and literature with new artistic descriptive tools. These metaphors express complex meanings related to cultural heritage and traditions, influencing the consciousness of readers.

10. Anthropomorphic metaphors play a crucial role in shaping public discourse and the consumption of mass media. By expressing abstract concepts and creating vivid images, these metaphors enhance communication, engage readers, and influence how news is perceived and acted upon.

**НАУЧНЫЙ СОВЕТ PhD.03/29.12.2022.Fil.156.01 ПО
ПРИСУЖДЕНИЮ УЧЁНЫХ СТЕПЕНЕЙ ПРИ АНДИЖАНСКОМ
ГОСУДАРСТВЕННОМ ИНСТИТУТЕ ИНОСТРАННЫХ ЯЗЫКОВ**

**КАРШИНСКИЙ ФИЛИАЛ ТАШКЕНТСКОГО УНИВЕРСИТЕТА
ИНФОРМАЦИОННЫХ ТЕХНОЛОГИЙ ИМЕНИ
МУХАММАДА АЛЬ-ХОРАЗМИ**

ХАМДАМОВ ХАЙДАР АЗАМатовИЧ

**КОГНИТИВНО-ПРАГМАТИЧЕСКОЕ ИЗУЧЕНИЕ
АНТРОПОМОРФИЧЕСКОЙ МЕТАФОРЫ В
ПУБЛИЦИСТИЧЕСКИХ ТЕКСТАХ**

10.00.11 – Теория языка. Прикладная и компьютерная лингвистика

**АВТОРЕФЕРАТ
диссертации доктора философии (PhD) по ФИЛОЛОГИЧЕСКИМ НАУКАМ**

Андижан – 2025

Тема диссертации доктора философии (PhD) зарегистрирована в Высшей аттестационной комиссии при Министерстве высшего образования, науки и инноваций Республики Узбекистан под номером B2023.2.PhD/Fil3687.

Диссертация выполнена в Каршинском филиале Ташкентского университета информационных технологий имени Мухаммада аль-Хорезми.

Автореферат диссертации на трех языках (узбекский, английский русский, (резюме)) размещена на веб-странице Андижанского государственного института иностранных языков (www.adchti.uz), а также на портале информации и образования «Ziynet» по адресу (www.ziynet.uz).

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Защита диссертации состоится «_____» _____ 2025 года в _____ часов на заседании Научного совета PhD.03/29.12.2022.Fil.156.01 при Андижанском государственном институте иностранных языков (Адрес: 170100, город Андижан, проспект Бабура, дом №5. Тел.: 0(374) 223-42-76; факс: 0(374) 223-42-76; e-mail: asifl@edu.uz).

С диссертацией можно ознакомиться в Информационно-ресурсном центре Андижанского государственного института иностранных языков (зарегистрирован за №_____). (Адрес: 170100, город Андижан, проспект Бабура, дом №5. Тел: 0(374) 223-42-76).

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(реестр протокола рассылки № _____ от «_____» _____ 2025 год).

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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Целью исследования заключается в изучении когнитивно-прагматических возможностей антропоморфных метафор в узбекских публицистических текстах, демонстрации их значений и влияния в публицистическом дискурсе. Исследование включает лингвистический анализ, определение их семантических, стилистических и коммуникативных функций, а также выявление их национально-культурных и жанровых особенностей.

В качестве **объекта исследования** был выбран антропоморфные метафоры в узбекских публицистических текстах.

Предметом исследования являются когнитивно-прагматические характеристики антропоморфных метафор, использованных в публицистических текстах. В данном процессе анализируется использование метафор, возникающих на основе сопоставления других объектов и явлений с частями человеческого тела, эмоциями или действиями.

Научная новизна исследования:

когнитивно-прагматические характеристики антропоморфных метафор в публицистических текстах раскрываются через исследование прагматического значения, выраженного языковыми средствами, соответствующими речевой ситуации, а также аспектов значений, которые перешли на основе сходства;

механизм определения когнитивно-прагматических характеристик антропоморфных метафор в публицистических текстах демонстрирует, как использование метафор в различных стилистических контекстах создает отличительный языковой ландшафт популярного стиля;

научные и теоретические подходы к антропоморфным метафорам в публицистических текстах описываются на основе лингвистического анализа, выделяя их среди сопутствующих явлений через примеры, найденные в публицистических и социальных сетевых источниках, и классифицируя их внутренние типы и функции;

лингвистические характеристики антропоморфных метафор в публицистических текстах подчеркиваются, особенно в спортивной журналистике, где использование антропоморфных метафор более распространено по сравнению с другими областями и другими типами метафорического переноса значений. Автор текстов в социальных сетях использует меньше антропоморфных метафор, связанных с существительными, которые относятся к частям тела, и в основном выражает эмоции через перенос действий и состояний, присущих человеку, на основе глагольных форм.

Внедрение результатов исследования. Вопросы лексической специфики антропоморфных метафор и их когнитивно-прагматического анализа в публицистических текстах освещены на основе полученных научных результатов и выводов:

Антропоморфные метафоры в публицистических текстах демонстрируют связь языка и речи, выражая объективное отношение

языкового общества к действительности. Языковое сообщество, предложившее различные подходы к раскрытию когнитивно-прагматических характеристик антропоморфных метафор, использовало практический проект на тему «Создание новых учебных словарей и их мобильных приложений», реализованный в Ташкентском университете информационных технологий имени Мухаммада ал-Хорезми в 2021-2023 годах (Справка Ташкентского университета информационных технологий имени Мухаммада ал-Хорезми от 23 января 2024 года, № 241/20). В результате был реализован указ Президента Республики Узбекистан от 20 октября 2020 года № 6084 «О мерах по дальнейшему развитию узбекского языка и совершенствованию языковой политики», который определяет задачи по упорядочиванию имен и терминов, созданию словарей, поиску узбекских эквивалентов для иностранных слов и терминов и их внедрению;

Антропоморфные метафоры в публицистических текстах описаны на основе анализа различных научных и теоретических подходов к языку и речи. Эти метафоры, основываясь на конкретных примерах из публицистических текстов, различаются от сопутствующих явлений и предлагают рекомендации и выводы для классификации их внутренних типов и выполняемых функций. Это было осуществлено в рамках грантового проекта «Создание учебного корпуса узбекского языка» в Ташкентском государственном университете узбекского языка и литературы имени Алишера Навоия (Справка Ташкентского государственного университета узбекского языка и литературы имени Алишера Навоия от 4 февраля 2023 года, № 04/1-201). В результате были обогащены научные доказательства и информация, собранные в рамках грантового проекта;

Лексические характеристики антропоморфных метафор в публицистических текстах выделены, особенно в спортивной журналистике, где использование антропоморфных метафор более распространено по сравнению с другими областями. Рекомендации и предложения по монографическому исследованию были использованы в рамках гранта «Проектирование национального корпуса узбекского языка и разработка программного комплекса», реализованного в Самарканде на факультете Ташкентского университета информационных технологий имени Мухаммада ал-Хорезми (Справка Самаркандского филиала Ташкентского университета информационных технологий имени Мухаммада ал-Хорезми от 22 января 2024 года, № 36/0101). В результате были достигнуты успехи в обогащении научных доказательств и информации, собранных в рамках грантового проекта.

Структура и объем диссертации. Диссертация состоит из введения, трех основных глав, заключения и списка использованной литературы. Общий объем диссертации составляет 126 страниц.

E’LON QILINGAN ISHLAR RO’YXATI
LIST OF PUBLISHED WORKS
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I bo’lim (part I; часть I)

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2.Khamdamov Kh.A. The use of anthropomorphic metaphors in journalistic discourse and texts // International Journal of Advance Scientific Research, Germany, 2023, Volume: 03, Issue: 09. – P. 246-253. (ISSN: 2750-1396) (SJIF Impact Factor (2021: 5.478) (2022: 5.636) (2023: 6.741).

3.Xamdamov X.A. Metaforalarni lingvistik va kognitiv-pragmatik o’rganish // Хоразм Маъмун академияси ахборотномаси. 2-son. –Урганч, 2025. –Б. 94-96. (10.00.00-№21).

4.Xamdamov X.A. Publisistik matnlarda antropomorfik metaforalarning kommunikativ va pragmatik imkoniyatlari // Хоразм Маъмун академияси ахборотномаси. 3-son. – Урганч, 2025. –Б. 105-108. (10.00.00–№ 21)

5.Хамдамов Х.А. Публицистик матнларда айрим метафораларнинг когнитив-прагматик хусусиятлари / European Science International Conference: Modern Educational System and Innovative Teaching Solutions. – 2023 йил 30 апрель. – Б.143-149.

6.Xamdamov X.A. Ijtimoiy tarmoq materiallarida antropomorfik metaforalarning pragmatik xususiyatlari / European Science International Conference in England: Modern problems in education and their scientific solutions – 2024. – Vol. 1, No. 2. – B. 518-523.

7.Xamdamov X.A. Turli xil publitsistik janrlardagi antropomorfik metaforalarning ifodalanishi / “Tanqidiy nazar, tahliliy tafakkur va innovatsion g’oyalar” nomli milliy konferensiya. – Toshkent, 2024. – Vol. 1. No. 2. – B. 267-271.

8.Xamdamov X.A. Jahon tilshunosligida antropomorfik metaforalarning matn asosida tadqiq etilishi / “Tanqidiy nazar, tahliliy tafakkur va innovatsion g’oyalar” nomli milliy konferensiya. – Toshkent, 2025. – Vol. 1. No. 8. – B. 929-934.

II bo’lim (part II; часть II)

9.Xamdamov X.A. Turli xil publitsistik janrlarda antropomorfik metaforalarning ifodalanishi // E-conference series, hosted online from Moscow, Russia: Scientific Conference on Multidisciplinary Studies – 2024. – Vol. 3. No. 12. – P. 30-36.

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Avtoreferatning o‘zbek, rus va ingliz tillaridagi nusxalari
Andijon davlat chet tillari institutida tahrirdan o‘tkazildi.
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Namangan shahar Hamroh ko‘chasi 71^A-uy.
“Yashin sanoat” bosmaxonasida chop etildi.

