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THE ROLE OF ANTHROPOCENTRIC LINGUISTIC THEORIES IN UNDERSTANDING ONOMASTIC METAPHORS IN UZBEK LINGUISTICS

Annotation. This article delves into the increasing significance of the anthropocentric perspective in linguistics, marking a pivotal transformation in the study of language. It asserts that text has emerged as the primary form of language with social relevance, advocating for a more human-driven approach to analyzing written resources. The article posits that exploring the impact of this anthropocentric paradigm on Uzbek national linguistics over the past century- an era characterized by its formation and development particularly valuable. The discussion highlights the global shift towards a human-centered paradigm in linguistics, notably gaining momentum since the late twentieth century. It scrutinizes how this evolution has reshaped scientific perspectives within Uzbek linguistics, revealing crucial areas where the anthropocentric viewpoint has prompted significant changes. These include novel interpretations of linguistic phenomena, an enhanced understanding of cultural contexts, and a greater emphasis on the role of human agency in language use. By investigating these transformations, the article not only underscores the relevance of the anthropocentric approach in contemporary linguistics but also illustrates its profound implications for the study and interpretation of language within the Uzbek context. Ultimately, it calls for a reevaluation of traditional methodologies in favor of more human-centered frameworks that reflect the complexities of language as a social and cultural tool.

Key words: Linguoculturology, anthropocentrism, pragmatics, semantics, cognitive linguistics, communication, metaphor

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O‘ZBEK TILSHUNOSLIGIDA ONOMASTIK METAFORALARNI

TUSHUNISHDA ANTROPOTSENTRIK LINGVISTIKA NAZARIYALARINING ROLI

Annotatsiya. Ushbu maqola lingvistika sohasida antropotsentrik perspektivaning o‘sib borayotgan ahamiyatini ko‘rib chiqadi, tilni o‘rganishdagi asosiy o‘zgarishni ta‘kidlaydi. Unda matn ijtimoiy ahamiyatga ega tilning asosiy shakliga aylanganligi, yozma resurslarni tahlil qilishda odamga yo‘naltirilgan yondashuvning zarurligini ko‘rsatadi. Maqola, o‘tgan asrda shakllanishi va rivojlanishi bilan ajralib turadigan ushbu davrda antropotsentrik paradigmaning O‘zbek milliy lingvistikasi ustidagi ta‘sirini o‘rganishning ahamiyatini ta‘kidlaydi. Maqolada, XX asrning oxiridan boshlab lingvistika sohasida insonparvar paradigma tomon global o‘zgarishlar haqida so‘z boradi. Ushbu evolyutsiya O‘zbek lingvistikasidagi ilmiy qarashlarni qanday o‘zgartirganligi tahlil qilinadi, antropotsentrik nuqtai nazar muhim o‘zgarishlarga olib kelgan asosiy sohalarni aniqlaydi. Bunga lingvistik hodisalarni yangi talqin qilish, madaniy kontekstlarni chuqurroq tushunish va tilni ishlatishda inson agentligiga ko‘proq e‘tibor berish kiradi. Ushbu o‘zgarishlarni o‘rganib, maqola nafaqat zamonaviy lingvistika uchun antropotsentrik yondashuvning dolzarbligini ta‘kidlaydi, balki O‘zbek kontekstida tilni o‘rganish va talqin qilish uchun uning chuqur oqibatlarini ham ko‘rsatadi. Nihoyat, an‘anaviy metodologiyalarni odamga yo‘naltirilgan ko‘rsatmalarga qayta baholashga chaqiradi, bu tilni ijtimoiy va madaniy vosita sifatida murakkabliklarini aks ettiradi.

Kalit so‘zlar: Lingvomataniyatshunoslik, antropotsentrizm, pragmatika, semantika, kognitiv lingvistika, muloqot, metafora.

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РОЛЬ АНТРОПОЦЕНТРИЧЕСКИХ ЛИНГВИСТИЧЕСКИХ ТЕОРИЙ В ПОНИМАНИИ ОНОМАСТИЧЕСКИХ МЕТАФОР В УЗБЕКСКОЙ ЛИНГВИСТИКЕ

Аннотация. Данная статья рассматривает растущее значение антропоцентрической перспективы в лингвистике, отмечая ключевую трансформацию в изучении языка. В ней утверждается, что текст стал основной формой языка с социальной значимостью, что подчеркивает необходимость более ориентированного на человека подхода к анализу письменных ресурсов. Статья предполагает, что исследование влияния этой антропоцентрической парадигмы на узбекскую национальную лингвистику за последний век - эпоху, характеризующуюся ее формированием и развитием, представляет особую ценность. Обсуждение

подчеркивает глобальный сдвиг к гуманистической парадигме в лингвистике, который заметно набирает силу с конца двадцатого века. В статье анализируется, как эта эволюция изменила научные взгляды в узбекской лингвистике, выявляя ключевые области, где антропоцентрическая точка зрения привела к значительным изменениям. К ним относятся новые интерпретации лингвистических явлений, углубленное понимание культурных контекстов и большее внимание к роли человеческой агентности в использовании языка. Исследуя эти трансформации, статья не только подчеркивает актуальность антропоцентрического подхода в современной лингвистике, но и иллюстрирует его глубокие последствия для изучения и интерпретации языка в узбекском контексте. В конечном итоге она призывает к переоценке традиционных методологий в пользу более ориентированных на человека рамок, которые отражают сложности языка как социального и культурного инструмента.

Ключевые слова: Лингвокультурология, антропоцентризм, прагматика, семантика, когнитивная лингвистика, коммуникация, метафора.

INTRODUCTION

The anthropocentric focus in linguistics is deemed a significant paradigm shift, resulting in many studies on this subject. This paradigm evolved as a rebellion against conventional pedagogical practices in language acquisition. In the last century, several areas, such as linguoculturology, psycholinguistics, ethnopsycholinguistics, and neurolinguistics, that were previously considered independent sciences are now known as independent branches of anthropocentric linguistics. Among the first scholars to turn their attention to issues with the kinship of language and culture, language and the human element, and language and history in the framework of the study of language were V. von Humboldt, A. Vaygerber, L. Bloomfield, E. Sapir, Boduen de Kurtene, and A. A. Potebnya. There has been a surge of interest in research on languages through the anthropocentric lens in global linguistics encompassing linguocognitology, linguistic psycholinguistics, linguoculturology, pragmatic linguistics, etc. Prominent linguists in this movement include N. Chomsky, U. Chaika, B. A. Serebrennikov, L. V. Shcherba, U. N. Stephanov, N. I. Karaulov, N. I. Jinkin, A. A. Leontiev, J. Lakoff, T. A. van Dake, A. Vejbitskaya, Ye. The authors of the article made use of research conducted by S. Kubryakova, E. Rosh, V. P. Belyanin, V. Z. Demyankov, V. A. Maslova, T. M. Dridze, K. F. Sedov, A. Nurmonov, M. N. Makhmudov and others (for example, E. A. Begmatov, Sh. Alguliev, M., and Khassay, I. focused on the language system from the perspective of anthropocentrism with special emphasis on cognitive linguistics, linguopragmatics, and semantics [e.g. Sarafov, S. Boymirzayev, I. Azimova].

Construction of the anthropocentric paradigm puts the spotlight on the speaker – the owner of the language - and demonstrates that the structuralist perspective, which concentrates on the phenomenon of language in and for itself, is of no significance here. [Maslova,

2001]. Anthropocentrism as a linguistic paradigm, which has long been established as such, is based on the theoretical concepts of V. von Humboldt and L. Weisgeiber [Maxmudov, 2012]. The word "anthropocentrism" comes from the Greek word "anthropos," which means human, and the Latin word "centrum," meaning center. This term was initially contextualized with philosophical perspectives that emphasized the idea of focusing on humanity as the center of the universe, especially common in the Middle Ages in Europe. [Pimenova, & Kondrateva, 2014].

Prof. N. Makhmudov addresses the paradigm of anthropocentric linguistics development, emphasizing language preference over humans, which is key to the formation of individual identity. He quotes the perceptive observation of S. Davlatov that "language forms 90 percent of one's identity." V.A. Maslova argues that human cognition cannot even be imagined without a linguistic framework for speech generation and perception. The discussion offers a crucial aspect in accounting for the relationship between language and personality as a complete reflection of how someone uses language as a speaker or a writer. [Maxmudov, N, 2012]. The external and internal frameworks of the text itself can be understood as a kind of dynamic mirror that depicts the linguistic competence of native speakers from national contexts. As N.I. Jikin noted that communication happens not just by loose statements but by connected texts. M. Yuldashev, who approached literary texts from the viewpoint of linguopoetics, supports Makhmudov's arguments by stating that treating a language only as a tool of interpersonal communication serves to trivialize its nature. To think this way reduces the complicated and significant phenomenon of English to that of artificial languages like Esperanto, with no cultural depth. Language does not only transmit information; it also expresses a range of human emotions - happiness, sadness, surprise - that cannot be reduced to simple dispatches. [Jyldashev, 2009].

In the literature on the Uzbek language in the general aspect of anthropocentric paradigms, little has been investigated, and the existing studies focused on the cognitive, psycholinguistic, and linguoculturological aspects. On the other hand, the anthropocentric aspects of the literary texts in the context of their writing and reading remain less studied on the level of Uzbek linguistics. The emergence of anthropocentric linguistics, or neurolinguistics, is relevant to the naturalistic study of biomarkers of native personality. This transition points away from "how language works" to "how it generates human experience." Language is a powerful means of expression for feelings and can have a lasting impact on how the reader feels and can also create different emotions. [Hudajberdieva, 2015].

In the past decades, anthropocentrism has been a new trend in the analysis of text and in linguistics in general. Abroad, the researchers mainly study the relationship between text and personal factors from cognitive, psycholinguistic, and linguoculturological points of view. The process of making sense of artistic texts is by design, open-ended, inviting divergent emotional responses, humor, imaginative participation, aesthetic appreciation, and novel perspectives on

the world around us. Some linguistic features are critical drivers that provide the means towards an inference of someone‘s psychological context; tone and associative language are among the highest-profile constructs that appear to have ready access into the psycholinguistic landscape within Uzbek texts. Furthermore, a plethora of educational and moral stories in Uzbek literature have emphasized socio-moral values, which are characteristic of Eastern traditions but also abiding the national priority. Anthropocentrism, therefore, sees the two language-practicing agents, the speaker, and the addressee, as key players in its research on linguistic personality elements. The focus on native speakers has driven the development of anthropocentric approaches in linguistics in different branches of cognition, such as cognitive linguistics, linguoculturology, and psycholinguistics, which became independent sciences in the second half of the 20th century.

As noted in Theoretical Linguistics, the anthropocentric system is defined from the perspective of the speaker - one that creates, develops, and owns language as well as makes sense of it. The acute interest in the linguistic personality, especially of native speakers, has resulted in the development of this anthropocentric paradigm in linguistics. If we consider anthropocentric linguistics, then since the second half of the XX century, a number of directions related to this trend have appeared: cognitive linguistics, linguoculturology, linguopragmatics, psycholinguistics, ethnopsycholinguistics, and neurolinguistics. The academic world knows of a ‘language owner,‘ which it should because otherwise, more details like personality, linguistic awareness, cognition, activity, mentality, and culture are just lying unbound in linguistics. Indeed, conducting a thorough examination of the Uzbek language through the lens of anthropocentrism, which has become one of the most influential trends in world linguistics, not only strives to contribute to the development of Uzbek linguistics but also emphasizes the mutual relationship among a language, its culture, national mentality, and spirituality. Prof. A. Nurmanov: “Theories of Linguistic Relativity and Linguistic Determinism as well as a Semitic Form of Determinism”; - an article that covers the theories of linguistic relativity and determination and his own view on the interaction between language and culture. He has assented and agrees that the ideas represented by B. Whorf and E. Sapir about linguistic diversity reflect fundamental components of culture. “But there are things common to all languages, too,” he said, adding: “Every language reflects the spirit of a nation, its national culture, its worldview, its mentality; but there are generalizations as well, images that appear to represent common sense in different languages as a product of common thinking. [Nurmonov, 2013; 11]

In 2015, Prof. A. Nurmanov defended his doctoral dissertation titled “Anthropocentric Interpretation of Literary Texts in the Uzbek Language.” Theoretical bases of the anthropocentric paradigm and analysis of the Uzbek text‘s linguocultural aspect in this work are carried out in Chapter 3. In this chapter, he manages to linguistically analyze text-based metaphors and analogies, thus

proposing a classification of metaphors: (1) word metaphors, (2) compound metaphors, (3) speech metaphors, and (4) text metaphors. He also suggests identifying static patterns in texts (e.g., textual features, sentence structures) as a fifth category of precedent units. [Khudayberganova, 2015]

Anthropological mechanisms of research were introduced to dictionaries in Uzbek linguistics. A distinctive feature of the Explanatory Dictionary of Uzbek Language Analogies (compiled under the leadership of N. Makhmudov is that over 500 steady analogies, each with 21 linguocultural signs relevant to these analogies, are uniquely documented. This dictionary, as envisaged by authors, is intended to describe the figurative thinking national to the related people as well as their worldview and axiology through examples drawn by such analogies.

Moreover, in 2015, a dictionary of linguoculturology studies [Khudayberganova, 2015] was published, which provided definitions of more than 200 key terms related to the topic. There are multiple dissertation works on linguoculturology. [Tosheva, 2017; Rustamov, 2018; Nasrullaeva, 2018; Usmanov, 2019;] Most of these studies are on linguocultural units. For example, the dissertation by Farkhod Usmanov, "Linguistic and Cultural Study of Analogies in the Uzbek Language," studied the importance of national-cultural connotations in the semantics of stable analogies in the Uzbek language. The analysis was conducted through a linguocultural prism and scientific terminology, therefore dividing the images used as references in analogy into categories based on linguistic and cultural codes. In addition, studying stable analogies in Uzbek was able to highlight specific characteristics that can be attributed to cultural norms and commonly accepted axiological attitudes among the Uzbek population. [Usmanov, 2019].

In summary, linguocultural studies are a fundamental breach in linguistics, and there has been considerable progress made in our knowledge of linguistics in recent years. The terminology of the field has been solidified, and its theoretical foundations have been enhanced.

RESEARCH METHODS

This study employs a qualitative approach to analyze precedent names' linguistic and cultural connections within the metaphorical framework of Uzbek linguistics. The research involved a comprehensive literature review of existing studies on onomastic metaphors, idiomatic expressions, and figurative language in Uzbek culture. A detailed examination of literary works, proverbs, riddles, and idiomatic expressions was conducted to identify prevalent metaphorical constructs and their cultural significance. This involved selecting representative examples of universal precedent names (such as Hitler, Hamlet, and Othello) and national precedent names (e.g., Alpomish, Barchin, Karabotir) from Uzbek literature. The study compared the identified metaphorical constructs across different cultures to highlight the universal and national characteristics of figurative language. This included examining how metaphors reflect the national mentality and cultural identity of the Uzbek people. The research utilized cognitive linguistic theories to analyze how metaphorical

language shapes thought processes and cultural perceptions among speakers of Uzbek.

RESULTS

The analysis revealed several key findings regarding the use of onomastic metaphors in Uzbek linguistics. The study successfully categorized precedent names into universal and national classifications. Universal names such as Hitler, Hamlet, and Othello were found to resonate across various cultures as symbols of specific human experiences (e.g., fascism, hope, jealousy). In contrast, national precedent names like Alpomish and Gorogly encapsulate unique cultural values such as honor, bravery, and love. Onomastic metaphors serve as significant indicators of the national mentality. The analysis demonstrated that these metaphors are not merely linguistic tools but also reflect deeper cultural narratives and societal values inherent in Uzbek culture. The examination of gendered naming practices in Uzbek linguistics offers insights into societal norms and expectations. In Uzbek culture, names carry profound meanings and are often imbued with cultural, historical, and familial significance. The anthropocentric approach posits that names are not merely arbitrary labels; rather, they reflect the values, beliefs, and experiences of individuals and communities. For instance, many Uzbek names are derived from natural elements (e.g., "Dilshod" meaning "happy heart") or virtues (e.g., "Umid" meaning "hope"). These names encapsulate aspirations and qualities that families wish to bestow upon their children, thus serving as metaphors for desired human traits. Names such as "Gulnara" (meaning "flower" and "pomegranate") may symbolize femininity, beauty, and fertility, while male names often emphasize strength and valor. An anthropocentric approach highlights how these onomastic metaphors reflect and reinforce gender roles within Uzbek society. Furthermore, shifts in naming trends can indicate changing attitudes towards gender and identity, showcasing the dynamic nature of language in response to social evolution. The findings underscore the necessity for interdisciplinary collaboration between linguistics, pragmatics, psycholinguistics, and cognitive science further to explore the relationship between language and culture in Uzbekistan. This collaboration is essential for advancing the understanding of how linguistic constructs shape cognitive processes and cultural identities. The study concludes with a call for more extensive research in the field of Uzbek linguistics, particularly focusing on anthropocentric theory and the cultural aspects of language use. Continued exploration is vital for uncovering under-researched areas that contribute to the richness of Uzbek‘s linguistic heritage.

These results provide a foundation for understanding the intricate relationship between language, culture, and humans within the context of Uzbek linguistics, emphasizing the importance of the anthropocentric approach to analyzing language.

DISCUSSION

The linguistic and cultural connections of the precedent names in the metaphorical framework then allow the grouping of these names into national and universal classifications. Universal precedent names - Hitler (the anti-example of fascism), Hamlet (the

hope example), and Othello (the jealousy example) - are widely recognizable across cultures. On the other hand, each country has its unique group of slight national precedent names. For instance, in Uzbek culture, Alpomish means honor and dignity; Barchin means a devoted beloved one; Karabotir means an enemy; Gorogly means a brave person; and Layli and Majnun means steadfastness in love and madness.

Onomastic metaphors are crucial in demonstrating characteristics of national mentality and function as useful rhetorical devices. As a result, the result of usage of metaphor as a universal practice and also its cultural content are being holistically investigated in Uzbek linguistics. However, this area is powerful enough, so it certainly must be paid more attention as it needs to be addressed through more research, especially concerning the extension of the borders for linguoculture)) Many figurative expressions and idiomatic phrases in the language are worthy of linguocultural analysis to discover some rarely known features of Uzbek linguistics. In Uzbek studies, these are also known as riddles, phrases, and proverbs, which are linguistic units that have been analyzed in terms of their semantic and grammatical features. The specific cultural identity of the Uzbek people finds its reflection in their figurative thinking, bounds of imagination, and rhetorical style that highlight the linguistic and cultural importance of the figures of speech of the Uzbek people. Anthropomorphism - this relates back to an old way of interpreting reality and can also be found in riddles such as personifying objects. According to researchers, many riddles rely on metaphorical language; “Oq yer ochdim, qora bugdoy sochdim” (I opened the white ground; I sprinkled the black wheat), refers to paper (writing), “Qora sigir qarab turar, Sariq sigir yalab turar” (The black cow is staring; the yellow cow is licking) refers to a cauldron over the fire. This riddle hints at multiple meanings within its layers: Fatima Zuhra, a riddle, and scissors. Saparniyazova shows an example of this through a riddle that refers to the fight over the inheritance of Fatima Zuhra, using scissors as a representation of the fight. Each of these compresses not only short descriptions of creative understandings of reality but also relies upon a wide array of linguocultural codes.

Many other studies in the field of linguistics were conducted in Uzbekistan that contributed to the development of Uzbek science. The aforementioned research represents one of the first stages of anthropocentric development in Uzbek linguistics. Continued efforts throughout this are needed. This is particularly true for studies of communication theory and the foundational principles behind it and the contributions of anthropocentrism, psycholinguistics, and cognitive science for closer collaboration between these two realms of inquiry. That is particularly significant for sociolinguistics and psycholinguistics, both of which maintain significant contemporary relevance. Academics in Uzbekistan started researching anthropocentric linguistics by the end of the 20th century. The publication “Cognitive Linguistics” described theoretical and anthropocentric constructs corresponding to mental arrangements like scenarios, scripts, frames, gestalts, prototypes, and

categorization, in other words, those that build the textual meaning architecture. The author‘s understanding of the cultural and national characteristics of linguistic-cognitive processes serves as a tracing paper for the analysis of the language and culture correlation. Which in itself contributes to further research of this area in Uzbek linguistics. These dealings of language on culture, along with language and thought, have taken Uzbek national linguistics to a higher echelon.

CONCLUSION

In conclusion, this article highlights the growing importance of the anthropocentric perspective in linguistics, particularly within the context of Uzbek national linguistics. The findings underscore a significant transformation in the study of language, emphasizing that text has become the central form of language with social relevance. By advocating for a human-driven approach to analyzing written resources, the article reveals how this paradigm shift is not merely theoretical but has practical implications for linguistic research and interpretation.

The methods employed in this study involved a comprehensive review of literature spanning the last century, alongside a critical analysis of linguistic phenomena through the lens of anthropocentrism. This approach allowed for an in-depth exploration of how the anthropocentric paradigm has influenced various aspects of Uzbek linguistics. The discussion section elaborates on the global trend towards a human-centered paradigm in linguistics, which has gained momentum since the late twentieth century. This shift is characterized by a reevaluation of traditional methodologies and an increased focus on the role of human agency in language use.

The results indicate that the anthropocentric viewpoint has led to novel interpretations of linguistic phenomena and an enhanced understanding of cultural contexts. It has prompted researchers to consider language not just as a system of signs but as a dynamic social and cultural tool that reflects human experiences and interactions. The article identifies crucial areas where these changes are evident, including shifts in how linguistic phenomena are analyzed and interpreted, as well as a greater appreciation for the cultural nuances that inform language use. Furthermore, the implications of adopting an anthropocentric approach are profound for both the study and interpretation of language within the Uzbek context. By foregrounding human experience and agency, researchers can gain deeper insights into the complexities of language as it operates within specific cultural frameworks. This perspective encourages linguists to embrace more holistic methodologies that account for the interplay between language, culture, and society.

Ultimately, this article calls for a reevaluation of traditional linguistic methodologies in favor of more human-centered frameworks. Such an approach not only reflects the complexities of language as a social and cultural tool but also aligns with contemporary trends in linguistic research worldwide. By embracing anthropocentrism, scholars can contribute to a richer understanding of language that resonates with the lived experiences of individuals within their cultural contexts, thereby enriching the field of linguistics as a whole.

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