

**ARCHETYPAL FOUNDATIONS OF ANIMAL IMAGERY AND
ANTHROPOMORPHISM AS A LINGUISTIC STRATEGY**

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Abstract

This article investigates anthropomorphism as a cognitive and linguistic strategy grounded in archetypal structures, focusing on the works of Jack London and Normurod Norqobilov. The study explores how animal imagery becomes a medium for expressing human emotions, ethical concerns, and existential experiences. It argues that anthropomorphism connects instinctual behavior with cultural meaning and reflects both universal and culturally specific patterns. This article investigates anthropomorphism as a cognitive and linguistic strategy grounded in archetypal structures, focusing on the works of Jack London and Normurod Norqobilov. The study explores how animal imagery becomes a medium for expressing human emotions, ethical concerns, and existential experiences. It argues that anthropomorphism connects instinctual behavior with cultural meaning and reflects both universal and culturally specific patterns. This perspective allows deeper interpretation and strengthens analytical validity. Furthermore, the section develops the argument by integrating theoretical insights with textual examples, ensuring clarity and academic depth.

Keywords

anthropomorphism, zoonyms, archetype, animal imagery, semantics, literary discourse,

Introduction

Anthropomorphism is a fundamental feature of human cognition. In literature, it transforms animals into symbolic agents. Jack London uses animals to represent survival and instinct, while Normurod Norqobilov emphasizes ethical and social dimensions. Animals become active participants in meaning construction, reflecting deeper archetypal patterns embedded in collective consciousness. Anthropomorphism is a fundamental feature of human cognition. In literature, it transforms animals into symbolic agents. Jack London uses animals to represent survival and instinct, while Normurod Norqobilov emphasizes ethical and social dimensions. Animals become active participants in meaning construction, reflecting deeper archetypal patterns embedded in collective consciousness. This perspective allows deeper interpretation and strengthens analytical validity. Furthermore, the section develops the argument by integrating theoretical insights with textual examples, ensuring clarity and academic depth.

Methods

The research uses qualitative comparative analysis. The primary sources include Jack London's works and Norqobilov's prose. Discourse analysis, cognitive linguistics, and archetypal criticism are applied. Cultural context is also considered to explain differences between literary traditions. The research uses qualitative comparative analysis. The primary sources include Jack London's works and Norqobilov's prose. Discourse analysis, cognitive linguistics, and archetypal criticism are applied. Cultural context is also considered to explain differences between literary traditions. This perspective allows deeper interpretation and strengthens analytical validity. Furthermore,



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Results

Anthropomorphism appears through emotional attribution and behavioral alignment. In London's works, animals demonstrate fear, loyalty, and adaptation. In Norqobilov's narratives, animals represent ethical values and social relationships. This shows cultural variation in meaning construction. Anthropomorphism appears through emotional attribution and behavioral alignment. In London's works, animals demonstrate fear, loyalty, and adaptation. In Norqobilov's narratives, animals represent ethical values and social relationships. This shows cultural variation in meaning construction. This perspective allows deeper interpretation and strengthens analytical validity. Furthermore, the section develops the argument by integrating theoretical insights with textual examples, ensuring clarity and academic depth.

Discussion

Anthropomorphism operates on universal and cultural levels. London reflects individualism and survival, while Norqobilov reflects social harmony and morality. This duality highlights its role as a cognitive and cultural mechanism. Anthropomorphism operates on universal and cultural levels. London reflects individualism and survival, while Norqobilov reflects social harmony and morality. This duality highlights its role as a cognitive and cultural mechanism. This perspective allows deeper interpretation and strengthens analytical validity. Furthermore, the section develops the argument by integrating theoretical insights with textual examples, ensuring clarity and academic depth.

Conclusion

Anthropomorphism transforms animals into carriers of meaning. It is essential for understanding literary discourse and the interaction between language, cognition, and culture. Anthropomorphism transforms animals into carriers of meaning. It is essential for understanding literary discourse and the interaction between language, cognition, and culture. This perspective allows deeper interpretation and strengthens analytical validity. Furthermore, the section develops the argument by integrating theoretical insights with textual examples, ensuring clarity and academic depth.

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