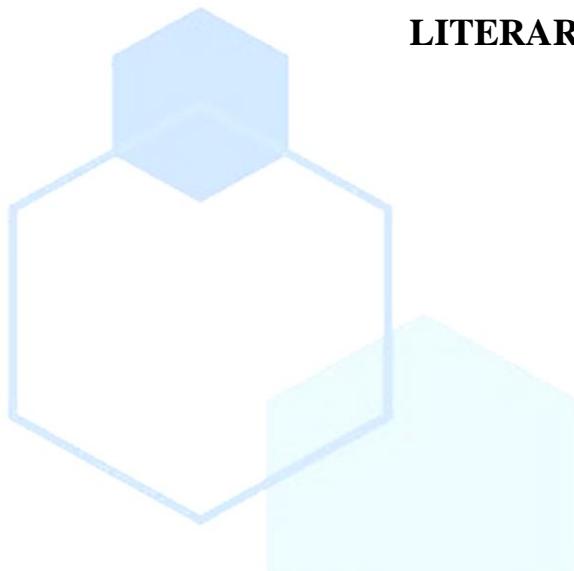


THE STYLISTIC ROLE OF PERSONIFICATION IN ENGLISH LITERARY TEXTS

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ABSTRACT

This article examines personification as a stylistic device, highlighting its role in attributing human emotions, qualities, and actions to inanimate objects, plants, or animals. The study emphasizes the importance of personification in children's folklore, where it facilitates the understanding of natural phenomena, aids in language and logical thinking development, and teaches moral values. The article also discusses the linguistic origins of the term, its metaphorical function, and its presence in oral traditions, fairy tales, legends, ballads, and children's literature. The findings demonstrate that personification is an effective educational and literary tool that enhances comprehension, imagination, and engagement in young audiences.

Keywords: Personification, stylistic device, children's folklore, language development, moral education, literary texts, figurative language

INGLIZ BADIY MATNLARIDA PERSONIFIKATSIYANING STILISTIK ROLI

ANNOTATSIYA

Ushbu maqola personifikatsiyani stilistik vosita sifatida o'rganadi, inson his tuyg'ulari, fazilatlari va xatti-harakatlarini jonsiz narsalarga, o'simliklarga yoki hayvonlarga berishdagi uning rolini yoritadi. Tadqiqot personifikatsiyaning bolalar

folkloridagi ahamiyatini, tabiiy hodisalarini tushunishga yordam berishini, til va mantiqiy tafakkurni rivojlantirishini hamda axloqiy qadriyatlarni o'rgatishdagi foydasini ko'rsatadi. Maqolada shuningdek, personifikatsiya atamasining kelib chiqishi, metaforik funksiyasi va og'zaki ijod, ertaklar, afsonalar, balladalar hamda bolalar adabiyotidagi o'rni muhokama qilinadi. Tadqiqot natijalari personifikatsiyaning bolalar uchun tushunishni, tasavvurni va ijodiy qiziqishni oshiruvchi samarali vosita ekanligini ko'rsatadi.

Kalit so'zlar: Personifikatsiya, stilistik vosita, bolalar folklori, tilni rivojlantirish, axloqiy tarbiya, badiiy matnlar, obrazli til

СТИЛИСТИЧЕСКАЯ РОЛЬ ПЕРСОНИФИКАЦИИ В АНГЛИЙСКИХ ХУДОЖЕСТВЕННЫХ ТЕКСТАХ

АННОТАЦИЯ

В статье рассматривается персонификация как стилистический приём, подчёркивающий её роль в приписывании человеческих эмоций, качеств и действий неодушевлённым предметам, растениям или животным. Особое внимание уделяется значению персонификации в детском фольклоре, её способности способствовать пониманию природных явлений, развитию языка и логического мышления, а также воспитанию нравственных ценностей. В статье также обсуждаются лингвистическое происхождение термина, его метафорическая функция и использование в устных традициях, сказках, легендах, балладах и детской литературе. Результаты исследования показывают, что персонификация является эффективным образовательным и литературным инструментом, повышающим понимание, воображение и вовлечённость детской аудитории.

Ключевые слова: Персонификация, стилистический приём, детский фольклор, развитие языка, нравственное воспитание, художественные тексты, образный язык

INTRODUCTION

Personification is a stylistic device that attributes human emotions, qualities, or actions to inanimate objects or entities. It is widely used in children's folklore and holds an important place there. This technique is presented in an engaging and understandable way for both older and younger audiences because it helps children comprehend their interaction with the natural world. Personification plays an effective role in shaping children's worldview, developing their language and logical thinking, and teaching moral values.

ANALYSIS OF LITERATURE AND METHODOLOGY

This text highlights the widespread use of personification in children's folklore and its significance in language learning. Children, especially in younger age groups, often face difficulties in understanding abstract concepts. Through personification, they learn to comprehend unfamiliar or abstract natural phenomena by attributing human traits to them. This process facilitates language acquisition and makes poems and songs more comprehensible for children. The term **personification** comes from the Latin words **persona** (person) and (I make/do) and refers to giving human qualities to inanimate objects, plants, or animals. [1]

RESULT

Personification and anthropomorphism play an important role in children's literature and folk oral traditions. This stylistic device allows ideas and concepts to be expressed more vividly and understandably by attributing human traits to inanimate objects. Personification is widely used in fairy tales, ballads, legends, stories, as well

as children's poems and songs, making it an effective tool for developing children's imagination, language, and logical thinking.[2] In modern Russian linguistics, a systematic approach to the concept of anthropomorphism began in the first half of the 20th century.

DISCUSSION

In Uzbek, personification is referred to as *tashhis* in the art of literature. The term *tashhis* comes from Arabic and means anthropomorphism. *Tashhis* is a form of artistic expression that involves transferring human characteristics to various inanimate objects, animals, plants, birds, and others. The art of *tashhis* is a stylistic device widely used in children's oral creativity and helps make descriptions more vivid and precise. This form of art initially appeared in examples of folk oral traditions and is now widely used in literary works and poetry. The Tajik writer To'raqul Zehniy defines the art of *tashhis* as follows: "In literature, *tashhis* means bringing inanimate objects and natural phenomena to life, presenting them in human form, and making various insects and birds speak in human language. Through this artistic technique, the poet gives life to inanimate things and represents them in human appearance" (Zehniy, 3:102). In children's poetry, this form of art is used extensively. Various birds and animals are depicted as possessing human traits and performing actions characteristic of humans. Below, we can observe the application of the art of *tashhis* in Uzbek children's folklore and its semantic analysis.

1. Shamol, shamol,

Bag'ring kamol,

Ketmoningni yerga qo'y,

Bolangni suv oqizdi.

This song is considered one of the ancient *yalinchoq* songs sung by people to make the wind blow. Such *yalinchoqs* are often found in examples of folk oral traditions. It is sung as if addressing the wind like a human being.

2. Daryosan, daryosan,

Suving sho'r ekan.
Aylanib oqmaysan,
Umring xor ekan,
Ko'zing ko'r ekan [4].

This poem is also considered one of the *yalinchoq* songs. In ancient times, various songs were sung for calling rain and other natural phenomena.

In English children's folklore, numerous studies have been conducted on the phenomenon of personification. The English linguist Joseph Dodson, based on the theories of other scholars, recognized three types of personification. Additionally, the English scholar Litch analyzed personification from a semantic perspective and described seven different meanings of the phenomenon (Litch, 5). One phenomenon similar to personification is anthropomorphism. Since personification often shares fundamental similarities with the literary phenomenon of anthropomorphism, these two concepts are sometimes confused. However, there is a distinction between these two literary devices. Anthropomorphism involves attributing human traits or qualities not to inanimate objects or abstract ideas, but to animals or birds. As a literary device, anthropomorphism allows animals to behave as if they were human.

Through the following examples, we can observe the difference between the concepts of personification and anthropomorphism.

- 1) Choynak g'azab bilan hushtak chaldi – personifikatsiya.
- 2) Choynak oyog'ini gursillatib, mani e'tiborsiz qoldirmay deya baqirdi-antropomorfizm.

In English literary texts, personification performs the following functions:

1. **Imagery:** English literary style is the most expressive and aesthetic form of language, in which the writer conveys ideas through artistic images. One of these literary devices is personification. In English literature, personification is an important stylistic method that brings humans and nature, as well as emotions and events, closer together

2.	Elicits	Emotional	Response:
The reader perceives objects as “alive” and experiences an emotional connection.			
3.	Conveys	the	Author’s
The writer expresses their feelings subtly through personification rather than stating them directly.			
4.	Animates		Thoughts
Indirectly:			
In depictions of nature, elements such as wind, rain, the sun, or night act as			
Nature:			

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