

COGNITIVE AND CULTURAL FEATURES OF METAPHOR IN UZBEK AND ENGLISH

Rozikova Gulbahor Zaylobidinovna

DSc, Professor of Linguistics chair of Fergana state university

G'ofurova Nargizabonu Muzaffarjon qizi

Second year master's degree student of Fergana state university gofurovanargizabonu@gmail.com

Abstract: *this article examines the cognitive and cultural features of metaphor in Uzbek and English from a comparative perspective. Drawing on the principles of cognitive linguistics, the study views metaphor not merely as a stylistic device but as a fundamental mechanism of conceptualization shaped by cultural experience. The research analyzes metaphorical models found in literary and everyday discourse in both languages, identifying universal conceptual metaphors alongside culturally specific ones. The findings demonstrate that while many metaphors are grounded in shared human cognition, their linguistic realization reflects national mentality, historical background, and sociocultural values. The study contributes to comparative stylistics and linguoculturology by highlighting the interaction between cognition and culture in metaphor formation.*

Key words: *metaphor, cognitive linguistics, conceptual metaphor, culture, Uzbek language, English language, comparative analysis.*

Annotatsiya: *mazkur maqolada o'zbek va ingliz tillaridagi metaforalarning kognitiv va madaniy xususiyatlari qiyosiy jihatdan tahlil qilinadi. Tadqiqot kognitiv lingvistika tamoyillariga asoslanib, metaforani nafaqat stilistik vosita, balki inson tafakkurining madaniyat bilan uzviy bog'liq bo'lgan konseptual mexanizmi sifatida talqin qiladi. Har ikki tildagi badiiy va kundalik nutq materiallari asosida universal va milliy-madaniy xususiyatlarga ega metaforik modellarning mavjudligi aniqlanadi. Tadqiqot natijalari metaforalarning umumiy kognitiv asosga ega ekanini, biroq ularning til birliklari orqali ifodalanishi milliy mentalitet va madaniy qadriyatlarni aks ettirishini ko'rsatadi.*

Kalit so'zlar: *metafora, kognitiv lingvistika, konseptual metafora, madaniyat, o'zbek tili, ingliz tili, qiyosiy tahlil.*

Аннотация: *в статье рассматриваются когнитивные и культурные особенности метафоры в узбекском и английском языках в сравнительном аспекте. Исследование опирается на положения когнитивной лингвистики, согласно которым метафора выступает не только как стилистическое средство, но и как важный механизм концептуализации, обусловленный культурным опытом. Анализ метафорических моделей в художественном и повседневном дискурсе обоих языков позволяет выявить как универсальные, так и культурно-специфические метафоры. Полученные результаты свидетельствуют о том, что при общей когнитивной природе метафоры её языковая репрезентация отражает национальное мышление и культурные ценности.*

Ключевые слова: *метафора, когнитивная лингвистика, концептуальная метафора, культура, узбекский язык, английский язык, сопоставительный анализ.*

INTRODUCTION

Metaphor has long been regarded as one of the most expressive stylistic devices in language. Traditional stylistics primarily interpreted metaphor as a decorative linguistic means used to enhance imagery and emotional coloring. However, with the development of cognitive linguistics, metaphor has come to be understood as a fundamental cognitive mechanism through which humans conceptualize reality. From this perspective, metaphor reflects not only individual creativity but also collective cultural experience.

The Uzbek and English languages, belonging to different language families and cultural traditions, provide rich material for studying metaphor as a cognitive and cultural phenomenon. A comparative analysis of metaphors in these languages allows researchers to identify universal patterns of human cognition as well as culturally specific modes of thinking. This study aims to analyze the cognitive and cultural features of metaphor in Uzbek and English and to demonstrate how metaphorical conceptualization is influenced by national mentality and cultural values.

Methods

The research is based on a qualitative comparative method. Metaphorical expressions were selected from literary texts, phraseological units, and examples of everyday discourse in Uzbek and English. The study applies conceptual metaphor theory, which interprets metaphor as a mapping between a source domain and a target domain.

Descriptive and comparative methods are used to analyze metaphorical models, while elements of linguoculturological analysis help identify cultural connotations embedded in metaphorical expressions. The material is interpreted within the framework of cognitive linguistics, emphasizing the relationship between language, thought, and culture.

Results

The analysis shows that both Uzbek and English employ a number of universal conceptual metaphors grounded in human bodily and experiential cognition. For example, abstract concepts such as time, life, and emotions are often conceptualized through spatial or physical domains in both languages.

At the same time, culturally specific metaphors reflect national worldview and traditional values. In Uzbek, metaphors frequently draw on agrarian life, kinship relations, and moral concepts such as honor and patience. English metaphors, by contrast, often reflect individualism, competition, and technological progress. These differences are evident in metaphorical expressions related to success, emotions, and social relations.

The study also reveals that the same conceptual metaphor may be linguistically realized in different ways depending on cultural norms. Thus, metaphor serves as a bridge between universal cognition and culturally conditioned linguistic expression.

Discussion

The findings confirm the cognitive nature of metaphor while emphasizing its strong cultural conditioning. Metaphor functions as a reflection of collective experience and

shared values within a linguistic community. The differences observed between Uzbek and English metaphors highlight the role of culture in shaping conceptual systems.

From a comparative stylistic perspective, metaphors not only enrich literary language but also function as markers of cultural identity. Understanding these features is essential for translation studies, intercultural communication, and foreign language teaching, as metaphorical meanings often pose difficulties for learners and translators.

Conclusion

The comparative analysis of metaphors in Uzbek and English demonstrates that metaphor is a complex phenomenon integrating cognitive universals and cultural specificity. While many metaphorical concepts are shared across languages due to common human experience, their linguistic realization reflects distinct cultural models and national mentalities.

The study contributes to comparative linguistics by deepening the understanding of metaphor as both a cognitive and cultural construct. Future research may focus on corpus-based analysis or explore metaphor usage in specific discourse types such as media or political communication.

REFERENCES:

1. Lakoff, G., & Johnson, M. (1980). *Metaphors We Live By*. Chicago: University of Chicago Press.
2. Kövecses, Z. (2010). *Metaphor: A Practical Introduction*. Oxford: Oxford University Press.
3. Gibbs, R. W. (1994). *The Poetics of Mind: Figurative Thought, Language, and Understanding*. Cambridge: Cambridge University Press.
4. Safarov, Sh. (2006). *Kognitiv tilshunoslik asoslari*. Toshkent: Fan.
5. Karimov, N. (2018). *Metaforaning lingvomadaniy xususiyatlari*. *O'zbek tili va adabiyoti*, 3, 45–52.
6. Maslova, V. A. (2001). *Лингвокультурология*. Москва: Академия.