TYPOLOGICAL SPECIFICITIES OF METAPHORICAL EXPRESSIONS IN ENGLISH AND UZBEK LANGUAGES

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Annotation: This study examines the typological features of metaphorical expressions in English and Uzbek, showing how the analytic nature of English and the agglutinative structure of Uzbek shape metaphor formation and interpretation. It explores the link between linguistic form and cognition, focusing on conceptual, cultural, and structural dimensions of metaphor. The comparative analysis demonstrates how each language reflects its worldview and provides insights that support translation, intercultural communication, and language teaching.

Keywords: *metaphor, typology, conceptual metaphor, metaphorical expressions, linguistic form.*

The research focuses on the typological specificities of metaphorical expressions in English and Uzbek. It highlights how the analytic nature of English and the agglutinative structure of Uzbek shape the formation and interpretation of metaphors. Metaphor, as both a cognitive and cultural phenomenon, reflects how speakers conceptualize reality and express values. In English, metaphors often arise through syntactic structures and idiomatic combinations, emphasizing clarity and fixed phraseology. Uzbek, by contrast, employs affixation, compounding, and semantic extension, enabling greater creativity and emotional depth. Cultural context is equally important: English metaphors reflect individualism, technology, and pragmatism, while Uzbek metaphors embody spirituality, collective values, and nature. By exploring these differences, the study reveals the interrelation between language typology, cognition, and worldview, contributing to translation accuracy, intercultural communication, and language teaching.

American scholars, particularly George Lakoff and Mark Johnson (1980) [3], laid the intellectual foundation for the modern study of conceptual metaphor through their influential work *"Metaphors We Live By."* They proposed that metaphors are not simply figures of speech used for artistic or rhetorical purposes, but rather fundamental cognitive mechanisms that shape how humans perceive, think, and interact with the world. According to their theory, metaphors allow individuals to understand abstract concepts through more concrete, physical, and familiar experiences. Lakoff (1993) [4] later elaborated on this theory by identifying three main types of metaphors: conceptual metaphors, which map one domain of experience onto another (e.g., *argument is war*); orientational metaphors, which organize a whole system of concepts with respect to spatial orientation (e.g., *happy is up*, *sad is down*); and ontological metaphors, which give abstract concepts physical form (e.g., *the mind is a container*). These classifications helped scholars understand that everyday language is filled with metaphorical structures that reflect deeper mental frameworks. For instance, English expressions like *"time is money," "spend time," "waste time,"* and *"save time"* show how time, an abstract notion, is conceptualized as a valuable commodity in Western society. Similarly, the metaphor *"argument is war"* reveals how conflict-oriented reasoning and competitiveness are central to American discourse and communication styles. Following Lakoff and Johnson, other researchers such as Raymond Gibbs (1994) [1] and Zoltán Kövecses (2002) [2] expanded the study of metaphor by emphasizing its cultural and psychological dimensions. They argued that metaphors not only mirror human cognition but also express cultural values, social structures, and collective experiences. Kövecses highlighted that while conceptual metaphors are universal in nature, their specific linguistic realizations differ across cultures due to distinct worldviews and social norms. In the case of American English, metaphors often reflect values such as individualism, time efficiency, productivity, competition, and pragmatism, which are dominant features of Western culture. For example, the frequent use of metaphors like *"life is a race," "business is a game,"* and *"knowledge is power"* shows how American speakers view life and success as measurable, goal-oriented, and competitive processes. Overall, American research on metaphor has shifted the focus from metaphor as mere decoration to metaphor as a key to understanding the human conceptual system and cultural mindset.

In contrast, Uzbek scholars such as A. Madvaliev (2008) [6], N. Mahmudov (2013) [5], and D. Tursunov (2016) [7] have explored metaphors from both typological and cultural-linguistic perspectives, showing how metaphor reflects the national spirit, worldview, and aesthetic traditions of the Uzbek people. Uzbek metaphors are deeply rooted in folklore, proverbs, poetry, and moral philosophy, reflecting emotional, spiritual, and ethical values. Expressions like "ko‘ngil ko‘zi" (eye of the heart) or "ilm nuridir" (knowledge is light) symbolize consciousness, morality, and attachment, showing metaphor's didactic and ethical function. Unlike English, where metaphors emphasize rational control and functionality, Uzbek metaphors highlight harmony between mind, heart, and spirit, often enriched by personification and nature imagery. Scholars note that while Western metaphors center on efficiency and logic, Uzbek metaphors prioritize collective identity, moral beauty, and spirituality. This contrast demonstrates that metaphors, though universal, embody each nation's cultural worldview and linguistic identity.

The comparison between American and Uzbek metaphorical systems reveals not only linguistic differences but also profound cultural contrasts in the way people perceive, conceptualize, and communicate reality. Although both languages use metaphors to express abstract ideas through concrete imagery, their underlying cognitive patterns and cultural associations differ significantly due to distinct historical, philosophical, and social

backgrounds. In American English, metaphors tend to be rational, functional, and goal-oriented, reflecting the influence of Western individualism and pragmatic philosophy. Phrases like *"time is money," "life is a race," "success is a journey,"* and *"knowledge is power"* embody a worldview where time, effort, and competition are seen as measurable and valuable commodities. These metaphors demonstrate that Americans often perceive life as a series of tasks or challenges that require control, discipline, and personal achievement. The language thus promotes a linear and progress-oriented concept of reality. In contrast, Uzbek metaphors are often emotionally expressive, spiritual, and collectivist, reflecting traditional values rooted in human relationships, respect, and harmony. Expressions such as *"ona zamin"* ("mother earth"), *"ko'ngil ko'zi"* ("the eye of the heart"), and *"ilm nuridir"* ("knowledge is light") reveal a symbolic and moral understanding of the world. Uzbek metaphorical thinking emphasizes inner beauty, wisdom, kindness, and unity, where emotions and spirituality play a central role in communication. Rather than focusing on competition or material success, Uzbek metaphors convey balance, loyalty, and shared experience. Another key difference lies in conceptual domains. American metaphors are often derived from business, sports, and technology, illustrating an active, modern, and dynamic culture. Uzbek metaphors, on the other hand, are drawn from nature, family, and moral life, rooted in agrarian traditions and poetic heritage.

For instance, the English metaphor *"time flies"* portrays time as a fast-moving object, while the Uzbek equivalent *"vaqt suvdek oqadi"* ("time flows like water") expresses the same concept but with natural and harmonious imagery, showing patience and acceptance rather than urgency. Furthermore, American metaphors frequently emphasize the individual's control over external circumstances ("take control of your life"), whereas Uzbek metaphors highlight the interconnectedness of people and fate ("taqdir yozilgan," meaning "destiny is written"). This suggests that English metaphors are more agentive and analytical, while Uzbek metaphors are more philosophical and relational.

Overall, both metaphorical systems demonstrate that language is a mirror of culture and thought. American metaphors project an image of a society that values independence, achievement, and time management, while Uzbek metaphors reflect a worldview centered on spirituality, morality, and human connection. Understanding these differences not only deepens linguistic knowledge but also fosters intercultural awareness and appreciation of how metaphor shapes the identity and mindset of each nation.

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