



THE USE OF METAPHORS IN UZBEK AND ENGLISH LANGUAGES

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Abstract: This thesis explores the use of metaphors in Uzbek and English languages, focusing on their linguistic, cognitive, and cultural aspects. Metaphor, as a significant means of human cognition and worldview representation, is widely used in both languages. In Uzbek, metaphors often carry spiritual and emotional meanings, while in English they tend to reflect practical and social life. A comparative analysis of metaphors in both languages reveals similarities and differences as well as conceptual metaphors that shape the worldview of each nation. The study also examines the influence of globalization on metaphorical units, highlighting how intercultural contact leads to the borrowing and adaptation of metaphors. The findings indicate that metaphor is not only an artistic device but also a reflection of cultural heritage, human cognition, and social values.

Keywords: Metaphor, Uzbek language, English language, cognitive linguistics, figurative speech, conceptual metaphor, cultural worldview, comparative analysis.

The use of metaphors in Uzbek and English is one of the most interesting and important issues in linguistics, since metaphor is not only a poetic device but also a phenomenon that reflects human cognition, worldview, and cultural heritage. Through metaphor, both languages represent abstract concepts in a concrete form, simplifying complex realities and making them vivid and emotionally powerful. According to cognitive metaphor theory, metaphor is a fundamental mechanism of human thought that structures the way people perceive and categorize the world. Thus, the study of metaphors in Uzbek and English provides insights into the cognitive and cultural similarities and differences of the two nations. In Uzbek, metaphor has been widely used in folklore, proverbs, and classical literature. For example, in Alisher Navoi's works, expressions such as "dil daryosi" (the sea of the heart), "ko'z oynasi" (mirror of the eye), and "umr yo'li" (the road of life) reflect human emotions and life experiences through metaphorical imagery. English also has similar metaphors: "time is money," "life is a journey," and "heart of stone." Both languages use metaphors to conceptualize life, time, and love, bringing abstract ideas closer to human experience. However, cultural distinctions are evident. In Uzbek, many metaphors are linked to agrarian life and nature, such as "ilm hosili" (the harvest of knowledge) and "mehnat daraxti" (the tree of labor). In English, however, industrial and technological metaphors are common, for





example, “engine of growth” or “network of ideas.” The semantic functions of metaphors also differ. Uzbek tends to emphasize spiritual and emotional aspects, whereas English often highlights practical and social dimensions. In Uzbek literature, expressions like “ko’ngil ko’zi” (the eye of the soul) or “g’am yukini ko’tarish” (to carry the burden of sorrow) focus on personal feelings. In English, however, metaphors such as “carry the weight of responsibility” are linked to social and professional life. These differences show that metaphor is not merely linguistic but also a cultural phenomenon. Metaphors also reveal conceptual domains in human thought. For instance, in English the conceptual metaphor “argument is war” is dominant: “he attacked my argument,” “she defended her point.” In Uzbek, debate is often conceptualized in terms of “speaking” or “taking the floor,” which reflects a more dialogic and communicative rather than confrontational approach. This difference highlights how metaphor mirrors the communicative culture and values of each society.

In poetry, metaphor plays a central role in both languages. Uzbek poets traditionally use metaphors to create aesthetic images: “ko’zlarining oy” (your eyes are the moon), “sochlaring tun” (your hair is night), “yuraging gulshan” (your heart is a garden). English poetry shows parallel imagery: “her eyes are stars,” “love is a rose,” “the world is a stage” (Shakespeare). These examples demonstrate that while metaphor is universal, its meanings and artistic functions are deeply connected to each nation’s cultural imagination. In the era of globalization, English metaphors increasingly penetrate other languages, including Uzbek. Expressions such as “internet tarmog’i” (internet network), “virtual world,” and “flow of information” are borrowed metaphorical units adapted into Uzbek. This process illustrates cross-cultural influence, while at the same time Uzbek’s own metaphorical richness is transferred into English through translations of classical poetry and proverbs.

In conclusion, metaphor in Uzbek and English is more than a linguistic tool it is a mirror of national cognition, culture, and worldview. Comparative analysis reveals both common and unique aspects, showing how each nation prioritizes certain conceptual domains and interprets reality in its own way. Thus, the study of metaphors is significant not only for linguistics but also for cultural studies, translation, and communication sciences.

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