

LITERATURE REVIEW OF METAPHOR IN ENGLISH AND UZBEK LANGUAGES

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Abstract: This article reviews different studies on metaphors in English and Uzbek languages. The purpose of the research is to compare how metaphors are used and interpreted in both languages. The analysis shows that metaphors are important not only for creating expressive speech, but also for understanding how people think and view the world. English and Uzbek scholars have proposed various approaches to metaphor, and their ideas are discussed in this paper. The review demonstrates that English metaphors mostly reflect individual perception and abstract thinking, while Uzbek metaphors express cultural values, emotions, and national traditions. Overall, this study helps to better understand similarities and differences between English and Uzbek metaphor systems. It can also serve as a basis for future comparative research in linguistics.

Keywords: metaphor, English, Uzbek, literature review, figurative language, comparison

Аннотация: В данной статье рассматриваются различные научные источники, посвящённые использованию метафор в английском и узбекском языках. Цель исследования — сравнительное изучение особенностей употребления и интерпретации метафор в рамках двух языков. Результаты анализа показывают, что метафора является не только средством художественной выразительности, но и важным языковым явлением, отражающим человеческое мышление и мировоззрение. В статье сопоставляются теоретические подходы, предложенные английскими и узбекскими учёными, а также освещаются лингвистические, когнитивные и культурные особенности метафор. Согласно полученным выводам, метафоры английского языка чаще передают индивидуальность, абстрактное мышление и концептуальное восприятие, тогда как узбекские метафоры опираются на национальные ценности, эмоциональность, символичность и духовность. В целом данное исследование способствует более глубокому пониманию сходств и различий метафорической системы двух языков и может служить теоретической основой для дальнейших сравнительных лингвистических исследований.

Ключевые слова: метафора, английский язык, узбекский язык, обзор литературы, переносное значение, сравнительный анализ.

Annotatsiya: Ushbu maqolada ingliz va o'zbek tillarida metaforalardan foydalanish bo'yicha turli ilmiy manbalar ko'rib chiqiladi. Tadqiqotning maqsadi — metaforalarning ikki til doirasida qanday qo'llanishi va qanday talqin qilinishini

taqqoslab o'rganishdir. Tahlil natijalari shuni ko'rsatadiki, metafora nafaqat nutqni badiiy ifodalash vositasi, balki inson tafakkuri va dunyoqarashini aks ettiruvchi muhim til hodisasidir. Ingliz va o'zbek olimlari tomonidan ilgari surilgan nazariy yondashuvlar ushbu maqolada solishtirilib yoritiladi. Natijalarga ko'ra, ingliz tilidagi metaforalar ko'proq individuallik va abstrakt tafakkurni ifodalasa, o'zbek tilidagi metaforalar milliy qadriyatlar, hissiyot va ma'naviylikka tayanadi. Umuman olganda, mazkur tadqiqot ikki til metafora tizimining o'xshash va farqli jihatlarini chuqurroq tushunishga yordam beradi va kelgusidagi qiyosiy tilshunoslik izlanishlari uchun foydali manba bo'lib xizmat qilishi mumkin.

Kalit so'zlar: metafora, ingliz tili, o'zbek tili, adabiyot sharhi, ko'chma ma'no, taqqosiy tahlil.

INTRODUCTION

Metaphor is a crucial stylistic device used to convey abstract ideas through concrete imagery in both English and Uzbek. It acts not only as a linguistic embellishment but also as a powerful cognitive tool that shapes human thought and perception. Linguists such as Lakoff and Johnson¹¹ have noted that metaphors play a central role in revealing how language reflects culture and thought. In English, metaphors are extensively utilized in literature, politics, and everyday conversation, mirroring cultural patterns and social values. Likewise, Uzbek metaphors embody national traditions, moral beliefs, and the unique emotional nuances of the Uzbek linguistic worldview. A comparative study of metaphors in these two languages can help identify both universal and culture-specific aspects of figurative expression. While previous studies have primarily focused on metaphor classification and conceptual metaphor theory, fewer have examined their cross-linguistic similarities. Therefore, this literature review aims to investigate the theoretical approaches and research findings related to metaphor usage in both English and Uzbek.

METHODS

This research employs a robust qualitative and comparative literature review methodology to rigorously identify theoretical and practical approaches to metaphor studies in both English and Uzbek languages. The data corpus for this study consists of a comprehensive collection of scientific articles, monographs, dissertations, linguistic textbooks, digital libraries, and reputable academic databases, including Google Scholar, ResearchGate, JSTOR, Scopus, and various Uzbek scholarly platforms. By including sources published between 1980 and 2024, we ensure that our analysis encompasses both classical foundations and contemporary advancements in metaphor theory.

The literature collection was executed in a structured manner. Initially, we selected foundational theoretical works on metaphor, particularly those by Lakoff and Johnson¹², Kövecses,¹³ and Black¹⁴, to establish a solid conceptual framework

¹¹ 1.Lakoff, G., & Johnson, M. (1980). *Metaphors We Live By*. Chicago: University of Chicago Press.

¹² Lakoff, G., & Johnson, M. (1980). *Metaphors We Live By*. Chicago: University of Chicago Press.

¹³ Kövecses, Z. (2002). *Metaphor: A Practical Introduction*. New York: Oxford University Press.

¹⁴ Black, M. (1954). "Metaphor." *Proceedings of the Aristotelian Society*, 55, 273–294.

for metaphor research in English. We then analyzed scientific publications by prominent Uzbek scholars such as Yoʻldoshev¹⁵, Rasulov¹⁶, Nurmonov¹⁷, and Mamajonov¹⁸ to examine metaphor interpretations within the Uzbek linguistic context. Each relevant source was meticulously scrutinized to extract definitions, classifications, typologies, and semantic functions of metaphors.

We employed a thematic analysis technique to systematically categorize the reviewed works into three main dimensions: linguistic, cognitive, and cultural interpretations of metaphor. This strategic categorization enables us to clearly delineate the similarities and differences between the metaphorical systems of English and Uzbek. Furthermore, we applied a contrastive linguistic approach to assess how metaphors encapsulate national worldviews, emotional expressions, and communicative strategies in both languages. To ensure academic rigor and reliability, we excluded sources lacking robust scientific justification and synthesized overlapping findings, ensuring a concise presentation of our results.

We organized the extracted data into analytical tables, facilitating a systematic and comprehensive comparison of metaphor functions and conceptual frameworks in both languages. Throughout the research process, we maintained a strict adherence to scientifically grounded information, thereby ensuring that our conclusions are both valid and free from bias.

RESULTS

The analysis of the scholarly sources reviewed has revealed several significant findings about the nature, usage, and interpretation of metaphors in both English and Uzbek languages.

Firstly, the literature confirms that metaphor surpasses mere stylistic decoration; it functions as a cognitive mechanism that organizes human thought and helps conceptualize abstract realities through concrete imagery. This aligns with the cognitive metaphor theory introduced by Lakoff and Johnson¹⁹, suggesting that metaphor shapes individuals' worldviews rather than being confined to literary expression.

Secondly, the comparison uncovers noteworthy cultural and semantic distinctions in the metaphorical systems of the two languages. English metaphors largely embody individual experiences, analytical reasoning, and logical abstraction. Examples like "Time is money," "Life is a journey," and "Mind is a machine" represent how reality is conceptualized through pragmatic, rational, and outcome-focused associations. In contrast, Uzbek metaphors tend to exhibit emotional richness, cultural symbolism, and collectivist values, with expressions such as "Dunyo — oʻtin

¹⁵ Yoʻldoshev, O. (2010). Oʻzbek tilida metafora nazariyasi. Toshkent: Fan.

¹⁶ Rasulov, S. (2015). "Cultural aspects of metaphor in Uzbek folklore." *Til va Adabiyot*, 3(12), 45–59.

¹⁷ Nurmonov, A. (2020). "Comparative analysis of metaphor in English and Uzbek languages." *Journal of Linguistic Studies*, 5(2), 78–91.

¹⁸ Mamajonov, D. (2018). Oʻzbek adabiy tilida metaforik ifodalar. Namangan: NDTI Press.

¹⁹ Lakoff, G. (1993). *The Contemporary Theory of Metaphor*. In Ortony, A. (Ed.), *Metaphor and Thought* (2nd ed., pp. 202–251). Cambridge: Cambridge University Press.

xona,” “Ko‘ngil — ko‘zgu,” and “Umr — daryo” showcasing a perception of life that is viewed through spiritual, traditional, and communal perspectives.

Thirdly, the findings illustrate that the areas of metaphor application differ between the two languages. Metaphors in English are prevalent in political discourse, scientific communication, business terminology, psychology, and media. In contrast, metaphors in Uzbek are more commonly found in folklore, both classical and modern poetry, proverbs, everyday conversation, and public speaking. This distinction indicates that metaphor usage is closely linked to the communicative needs and historical evolution of each linguistic community.

Fourthly, structural differences are observed in metaphor patterns. English metaphors typically rely on logical analogies between source and target domains, whereas Uzbek metaphors often utilize symbolic and cultural imagery unique to the national worldview. Still, both languages share overarching metaphorical principles such as embodiment, emotional conceptualization, and mapping from the abstract to the concrete.

Finally, the synthesis of these results confirms that metaphor significantly contributes to shaping linguistic identity and cultural cognition in both languages. While English and Uzbek metaphors exhibit a variety of forms and functions, their parallels highlight the universal aspects of metaphor as a cognitive phenomenon, whereas their differences shine a light on the unique cultural, historical, and psychological facets inherent to each linguistic community.

DISCUSSION

The results of the study reveal that metaphor functions as a universal linguistic and cognitive tool in both English and Uzbek languages, yet its manifestation is strongly shaped by cultural, historical, and ideological backgrounds. The comparative analysis demonstrates that although the general purpose of metaphor — conceptualizing reality through symbolic association — remains common across languages, the specific metaphorical models differ due to contrasting worldviews and communicative traditions.

One of the central aspects highlighted in the findings is the cognitive orientation of English metaphors and the cultural-emotional orientation of Uzbek metaphors. This contrast points to the deeper dichotomy between individualistic and collectivistic cultural mindsets. In English-speaking societies, which emphasize self-sufficiency, achievement, and pragmatic reasoning, metaphors often reflect logical abstraction and utilitarian conceptualization of life. In contrast, Uzbek society, rooted in collectivism, spirituality, strong traditions, and shared values, employs metaphors to express emotional experiences, moral ideals, and symbolic meanings derived from cultural heritage.

Additionally, the differences in discourse domains where metaphors appear indicate distinct linguistic evolution. The prevalence of metaphors in English political rhetoric and scientific communication suggests the integration of metaphor into formal and professional contexts as a strategic cognitive tool. Meanwhile, the frequent occurrence of metaphors in Uzbek folklore, poetry, everyday

communication, and public speech highlights the long-standing tradition of emotional-poetic expression and figurative wisdom in Uzbek language culture. This divergence reinforces the idea that metaphor is not only a linguistic phenomenon, but also a mirror of social values and identity.

However, despite these differences, several universal tendencies can be observed. Both languages use metaphor to simplify complex ideas, to intensify expressiveness, and to influence perception and emotional attitudes. Metaphors in both languages also reveal the embodiment principle — the mapping of physical experiences (such as movement, nature, or the body) onto abstract concepts. Such parallels demonstrate that while languages differ in cultural interpretation, the fundamental cognitive mechanisms guiding metaphor creation remain shared across humanity.

The discussion suggests that metaphor research must be approached through both linguistic and cultural lenses. A purely structural analysis cannot fully describe metaphor without considering its sociocultural roots. Therefore, further comparative research should not only classify metaphors but also explore how they reflect national identity, collective consciousness, and evolving cultural paradigms.

CONCLUSION

The comparative literature review of metaphors in English and Uzbek languages showcases the role of metaphor as a crucial cognitive and linguistic tool that crosses cultural boundaries. The findings indicate that while the overall purpose of metaphor—turning abstract concepts into concrete imagery—is a universal trait, how metaphors are expressed is intricately shaped by each culture's unique historical and social contexts.

In English, metaphors are often aligned with individualistic, analytical, and pragmatic viewpoints. In contrast, Uzbek metaphors tend to focus on emotional richness, collective values, and culturally symbolic meanings. The study also points out that the usage of metaphors varies across different discourse areas, reflecting the communicative needs specific to each language community. In particular, English metaphors find extensive application in professional, political, and scientific realms, while Uzbek metaphors are more frequently found in folklore, poetry, proverbs, and oral traditions.

Despite these variations, both languages share common cognitive mechanisms, such as embodiment and the mapping of abstract ideas onto concrete images, which support metaphorical thinking. Overall, this research sheds light on the parallels and distinctions between English and Uzbek metaphorical systems, contributing valuable insights to the field of comparative linguistics. Additionally, it sets the groundwork for future investigations into how metaphor influences linguistic identity, cultural understanding, and intercultural dialogue.

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