



## COMPARATIVE ANALYSIS OF METAPHORICAL EXPRESSIONS IN ENGLISH AND UZBEK TEXTS

Nurmatova Dilshoda

Navoiy innovatsiyalar universiteti magistranti

nurmatovadilshoda1993@gmail.com

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### ABSTRACT

*This article looks at how people use metaphors in English and Uzbek. Metaphors are not a way to make language more interesting but they also show how people think and what they believe in. They reflect what people in a country think is important and what they value. The goal of this article is to find out what is the same and what is different about how metaphors are used in English and Uzbek. This is done by looking at things that people have written in books and newspapers. The article wants to see how people, in these two languages use metaphors to express their ideas and thoughts and what this says about English and Uzbek metaphors. In this study, qualitative and comparative methods were employed to reveal how metaphors function semantically and pragmatically in both languages.*

**Introduction.** People have always thought that metaphor is a powerful way to express ourselves. We use metaphors to describe things in a way that's not literal but still makes sense. These days linguists do not just see metaphor as a tool, for poets or speakers. They think it is a way that our brains help us understand the world. Metaphor is a part of how we think and how we use language according to people who study cognitive linguistics. Metaphor plays a role in shaping how humans think and use language [1; b.12].

In comparative linguistics, the study of metaphorical expressions across languages provides valuable insights into how different cultures perceive and interpret the world. English and Uzbek belong to different language families Indo European and Turkic respectively which makes their comparative analysis particularly significant. Despite structural differences, both languages employ metaphor extensively in literary, journalistic, and everyday discourse. The relevance of this study lies in the growing interest in cross-cultural communication, translation studies, and intercultural pragmatics. Understanding metaphorical expressions in both languages can help language learners, translators, and linguists avoid misinterpretations and better grasp cultural nuances. The aim of this article is to conduct a comparative analysis of metaphorical expressions in English and Uzbek texts with the purpose of identifying both common conceptual metaphors and culture-specific metaphorical patterns. In order to achieve this aim, the study first focuses on defining the theoretical foundations of metaphor within the framework of modern linguistic and cognitive approaches. Particular attention is paid to the interpretation of metaphor as a cognitive

mechanism rather than merely a stylistic device. Furthermore, the research involves a detailed analysis of metaphorical expressions found in English texts, examining their semantic structure, contextual usage, and conceptual motivation. Alongside this, metaphor usage in Uzbek texts is thoroughly examined to reveal culturally marked features and dominant conceptual models characteristic of the Uzbek linguistic worldview. Finally, the study compares metaphorical expressions in both languages in order to identify their similarities and differences, highlighting universal cognitive patterns as well as language- and culture-specific features.

**Methods.** The methodological framework of this study is based on the principles of cognitive linguistics, comparative linguistics, and cultural linguistics. The research aims to identify, describe, and compare metaphorical expressions in English and Uzbek texts in order to reveal both universal and culture-specific conceptual patterns. The corpus of the study consists of selected English and Uzbek texts drawn from literary works, journalistic articles, and publicistic sources. The texts were chosen according to several criteria: the presence of metaphorical expressions, thematic diversity, and representativeness of contemporary language use. Classical and modern literary texts were included to ensure diachronic and stylistic variation. The total number of analyzed metaphorical units exceeded one hundred examples in each language, which allowed for reliable qualitative generalizations. The primary research method employed in this study is qualitative analysis. Each metaphorical expression was examined within its immediate and broader context in order to identify its source domain and target domain. This approach follows the conceptual metaphor theory proposed by G. Lakoff and M. Johnson, according to which metaphor is understood as a mapping between two conceptual domains [1; b.12]. Conceptual metaphors such as *LIFE IS A JOURNEY*, *TIME IS A RESOURCE*, and *SOCIETY IS A FAMILY* served as analytical models for categorizing the data. In addition, the comparative method was applied to identify similarities and

differences between English and Uzbek metaphorical systems. Metaphors were compared on the basis of their semantic structure, pragmatic function, and cultural motivation. Special attention was paid to cases where metaphorical expressions in one language lacked direct equivalents in the other, as these instances highlight culture-specific conceptualizations [2; b.45].

Contextual analysis was also used to determine how metaphorical expressions function in discourse. This method made it possible to examine the communicative purpose of metaphors, including their evaluative, persuasive, and emotive functions. By analyzing metaphors in authentic contexts, the study avoided isolated interpretation and ensured a more accurate understanding of meaning. Furthermore, elements of descriptive analysis were employed to classify metaphorical expressions according to their thematic domains, such as nature, movement, economics, family, and morality. This classification helped reveal dominant metaphorical models in each language and establish their frequency and functional significance.

Finally, the interpretative method was applied to explain the cultural and cognitive factors underlying metaphor usage in both languages. This method allowed the researcher to connect linguistic data with broader cultural values, traditions, and worldviews characteristic of English-speaking and Uzbek-speaking communities [3; b.78].

The combination of these methods ensured a comprehensive and systematic analysis of metaphorical expressions and contributed to the validity and reliability of the research findings.

**Results.** Metaphorical Expressions in English Texts. English metaphorical expressions often rely on concepts related to movement, business, war, and technology. For example, expressions such as “*time is money*”, “*to invest time*”, or “*to waste time*” conceptualize time as a valuable economic resource. This reflects the pragmatic and efficiency-oriented worldview

common in English-speaking cultures [3; b.78]. Another widespread conceptual metaphor in English is *LIFE IS A JOURNEY*,

illustrated by expressions like “*at a crossroads in life*”, “*to move forward*”, or “*to reach one’s goals*”. These metaphors emphasize progress, individual choice, and personal development.

English political and media discourse frequently employs war metaphors, such as “*fight against poverty*” or “*battle with disease*”, which frame social issues as conflicts requiring active resistance. *Metaphorical Expressions in Uzbek Texts*. Uzbek metaphorical expressions are deeply rooted in agrarian life, family relations, and traditional values. For instance, metaphors involving nature and land, such as “*yer onadek muqaddas*” (the land is sacred like a mother), reflect the cultural significance of agriculture and homeland [4; b.112].

In Uzbek, the metaphor *HAYOT — SINOV* (life is a test) is commonly found in proverbs and literary texts, emphasizing patience, fate, and moral endurance. Expressions like “*hayot yo, llarida sinovlardan o, tmoq*” illustrate this conceptualization. Family-based metaphors are also prevalent, where society or the nation is metaphorically described as a family, highlighting collectivism and social harmony.

**Discussion.** The comparative analysis reveals that both English and Uzbek use metaphors as essential cognitive tools; however, the source domains often differ due to cultural and historical factors. Universal metaphors such as *LIFE IS A JOURNEY* appear in both languages, indicating shared human experiences. At the same time, culture-specific metaphors reflect national mentality. English metaphors frequently emphasize individualism, competition, and efficiency, while Uzbek metaphors tend to focus on community, morality, and harmony with nature.

These differences pose challenges in translation, as literal translation of metaphors may lead to semantic loss or misunderstanding. Therefore, translators must consider conceptual equivalence rather than formal similarity [5; b.56].

**Conclusion.** The study demonstrates that metaphorical expressions in English and Uzbek texts reflect both universal cognitive mechanisms and culture-specific worldviews. While some conceptual metaphors are shared across languages, many metaphors are shaped by unique social, cultural, and historical contexts. Understanding these metaphorical differences is essential for effective cross cultural communication, language teaching, and translation practice. Future research may focus on empirical corpus-based studies or the analysis of metaphors in specific genres such as political discourse or advertising.

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