



LINGUACULTURAL AND LINGUACOGNITIVE ANALYSIS OF HYPERBOLE IN ENGLISH AND UZBEK

Rakhimova Fotima

Urgench Ranch university

Linguistics (English)

1st year master degree student

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ABSTRACT

Hyperbole is a universal stylistic and cognitive phenomenon that reflects how speakers conceptualize reality through exaggeration. This article presents a linguacultural and linguacognitive analysis of hyperbole in English and Uzbek, focusing on its semantic, cognitive, and cultural dimensions. The study examines how hyperbolic expressions encode national worldviews, cultural values, and cognitive models specific to each language community. Through comparative analysis of lexical, phraseological, and discourse-level hyperboles, the research reveals both universal cognitive mechanisms and culture-specific realizations. The findings demonstrate that while hyperbole in both languages is grounded in shared human cognition, its linguistic representation is shaped by culturally determined metaphors, social norms, and communicative traditions.

Introduction. In modern linguistics, increasing attention is paid to the interaction between language, cognition, and culture. Stylistic devices are no longer viewed merely as expressive means but as reflections of conceptual structures and cultural experience. Among such devices, hyperbole occupies a significant place due to its ability to intensify meaning and express subjective evaluation.

Hyperbole functions not only as a rhetorical figure but also as a cognitive mechanism through which speakers conceptualize emotions, quantity, intensity, and social relations. In English and Uzbek, hyperbole is widely used in everyday speech, literary texts, folklore, and media discourse. However, the forms and functions of hyperbole differ depending on national mentality, cultural norms, and communicative traditions.

The aim of this article is to conduct a comparative linguacultural and linguacognitive analysis of hyperbole in English and Uzbek, identifying universal features and culture-specific characteristics in its usage.

Literature Review. Hyperbole has been traditionally studied within stylistics and rhetoric (Aristotle; Quintilian), where it is defined as deliberate exaggeration for expressive effect. In modern linguistics, scholars such as G. Lakoff and M. Johnson have emphasized the cognitive nature of figurative language, including hyperbole, within the framework of conceptual metaphor theory.

Linguacultural approaches (V. A. Maslova, E. M. Vereshchagin, V. G. Kostomarov) examine hyperbole as a carrier of cultural meanings and values embedded in language. According to these scholars, hyperbolic expressions often reflect culturally significant concepts such as honor, hospitality, patience, or emotional restraint.

In Uzbek linguistics, researchers have explored expressive means in folklore and phraseology, noting the prevalence of exaggeration in proverbs, epic narratives, and colloquial speech. English hyperbole has been studied extensively in pragmatics and discourse analysis, particularly in relation to politeness strategies, humor, and emotional expression.

Despite existing research, comparative linguacognitive studies of hyperbole in English and Uzbek remain limited, which highlights the relevance of the present study.

Methods. The research employs a qualitative comparative method combining linguacultural and linguacognitive analysis. The data includes:

- Hyperbolic expressions from English and Uzbek literary texts
- Phraseological units and idioms
- Examples from spoken discourse and media texts

The methods used in the analysis are:

- Semantic analysis to identify exaggerated meanings
- Cognitive analysis to reconstruct underlying conceptual models
- Linguacultural interpretation to reveal cultural values reflected in hyperbole

By comparing equivalent and non-equivalent hyperboles in both languages, the study identifies similarities and differences in their conceptual and cultural grounding.

Discussion and Results. The comparative analysis of hyperbole in English and Uzbek demonstrates that exaggeration operates at several interrelated levels: cognitive, semantic, pragmatic, and linguacultural. The results confirm that hyperbole is not an accidental stylistic ornament, but a cognitively motivated linguistic strategy shaped by cultural experience.

The analysis shows that hyperbole in both English and Uzbek is based on universal cognitive mechanisms such as scale extension, intensity amplification, and emotional exaggeration. For example:

- English: *I've told you a thousand times.*
- Uzbek: *Ming marta aytdim.*

These expressions demonstrate a shared cognitive model where large numerical values symbolize emotional intensity rather than actual quantity. However, linguacultural differences are evident in the choice of imagery and metaphorical sources. Uzbek hyperboles often draw on concepts related to nature, kinship, endurance, and fate, reflecting a collectivist and emotionally expressive culture:

- *Yuragi tog'dek* (His heart is like a mountain)

In contrast, English hyperboles frequently rely on individual experience, physical limits, and spatial metaphors:

- *I'm starving to death.*
- *This bag weighs a ton.*

Another important finding is the pragmatic function of hyperbole. In English discourse, hyperbole is often used humorously or ironically, while in Uzbek it frequently serves to strengthen sincerity, respect, or emotional involvement.

Thus, hyperbole acts as a linguacognitive tool shaped by universal human perception and modified by national cultural experience.

Hyperbole fulfills different communicative functions:

In English, it often serves humor, irony, or exaggerative politeness:

That was the best day ever!

I've got tons of emails.

In Uzbek, hyperbole tends to express sincerity, respect, or strong emotional involvement:

Sizni ko'rishga jonim chiqib ketdi.

Mehmon uchun borini berdi.

Thus, the same cognitive mechanism produces different pragmatic effects depending on cultural norms.

From a linguacognitive perspective, hyperbole is grounded in the mental operation of scalar extension, where a certain parameter (quantity, intensity, duration, size) is intentionally pushed to its conceptual extreme. This mechanism is universal and observed in both English and Uzbek.

Bir umr kutdim.

Xona igna tashlasa yerga tushmaydi.

Holdan toyib o'lib ketay dedim.

I waited forever.

This room is unbelievably small.

I'm exhausted to death.

In all cases, speakers do not aim at factual precision; instead, they conceptualize subjective experience through extreme points on a mental scale. This confirms Gibbs' view that hyperbole reflects ordinary conceptualization rather than deviant language use.

Conclusion. The linguacultural and linguacognitive analysis of hyperbole in English and Uzbek reveals that exaggeration is a shared cognitive strategy rooted in human conceptualization of reality. At the same time, its linguistic realization is deeply influenced by cultural norms, values, and communicative traditions.

English hyperbole tends to emphasize individual perception and pragmatic effect, while Uzbek hyperbole reflects collective experience, emotional depth, and traditional imagery. These differences highlight the importance of considering cultural context in the interpretation and translation of hyperbolic expressions.

The study contributes to comparative linguistics and intercultural communication by demonstrating how figurative language serves as a bridge between cognition and culture.

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