

A CROSS-LINGUISTIC AND CULTURAL COMPARATIVE ANALYSIS OF ASPIRATION IN ENGLISH AND UZBEK

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Introduction

Cognitive linguistics focuses on the relationship between language and thought, investigating how linguistic structures reflect cognitive processes. A comparative study of English and Uzbek languages provides a unique perspective, as these languages belong to different linguistic families: English is an analytic language, while Uzbek is agglutinative. Cognitive metaphors, which structure how we perceive abstract concepts through more concrete experiences, are a key focus in this field. For example, metaphors for emotions like anger or success manifest differently in English and Uzbek.

Previous studies show that conceptual metaphors, such as *ANGER IS FIRE*, appear universally but are realized differently across languages. In English, anger is often expressed through verbs of action like *to burn with anger*, whereas in Uzbek, more descriptive constructions such as *g'azab lov-lov yonar* are used, linking anger to the visual image of fire [1]. While universal metaphors like *ANGER IS FIRE* are well-documented, gaps remain in our understanding of how cultural and grammatical factors influence the expression of such metaphors in different languages.

The goal of this thesis is to explore how cognitive metaphors manifest in English and Uzbek, with a focus on cultural and linguistic differences. Specifically, we analyze metaphors related to emotions, time, and success in these languages. The hypothesis is that while cognitive metaphors may be universal in structure, the ways they are linguistically realized in English and Uzbek differ due to grammatical and cultural distinctions.

Materials and Methods

This study employs both qualitative and quantitative methodologies. For qualitative analysis, we conducted a comprehensive review of English and Uzbek texts, including literature, academic articles, and newspapers. Metaphors related to emotion, time, and success were particularly emphasized. In English, metaphors such as *the ladder of success* illustrate how success is conceptualized as vertical movement. Similarly, in Uzbek, the metaphor *pillapoya* (steps)

represents progress in a hierarchical structure, illustrating a cultural convergence in how success is depicted [2].

Quantitative analysis involved analyzing over 50 texts in both languages to determine the frequency and contextual use of metaphors. For instance, in English, success is often depicted through metaphors related to movement (upward, forward), while in Uzbek, success metaphors frequently invoke images of nature, such as mountains or rivers. The study also considered differences in syntactic structures, revealing that Uzbek relies more heavily on affixation to express metaphorical meaning [3].

A limitation of this study is the challenge of translating culturally specific metaphors. For example, some Uzbek metaphors lack direct equivalents in English, requiring careful interpretation. However, these limitations offer valuable insights into how language and culture shape metaphorical thinking.

Results

The study of cognitive metaphors in English and Uzbek languages reveals both universal tendencies and culturally specific expressions, shaped by the linguistic and cultural frameworks of each language. By exploring how metaphors are used in the conceptualization of emotions, success, time, and other abstract notions, this research uncovers the intricate interplay between language, thought, and culture.

Metaphors in both languages serve as a bridge between abstract concepts and everyday experience. In English, cognitive metaphors often rely on dynamic imagery and action-oriented expressions. For instance, the metaphor "He was burning with anger" presents anger as a fire that is consuming the individual. The metaphor highlights the intensity and destructiveness of the emotion, emphasizing its uncontrollability. In Uzbek, the same concept is conveyed through the phrase *g'azab lov-lov yonar edi*, where anger is also likened to fire, but the imagery focuses more on the visual aspect of flames, suggesting a visible and escalating emotional state. While both metaphors align in their core conceptualization, the Uzbek version carries a more descriptive, almost poetic quality, reflecting the agglutinative nature of the language.

When it comes to the metaphorical representation of success, English uses metaphors that emphasize upward movement, as in "She climbed the corporate ladder." This metaphor associates success with climbing or progressing, reinforcing the idea that achievement is linked to upward mobility. In Uzbek, success is similarly linked to upward movement, but often expressed through the concept of "pillapoya" (steps). This metaphor conveys a gradual, step-by-

step progression, which culturally aligns with ideas of patience and persistent effort. The comparison of these two metaphors shows that while the core idea of success as progress is shared, the English metaphor emphasizes competitive advancement, whereas the Uzbek metaphor implies a more measured, deliberate path to success.

The concept of time offers another rich source of metaphorical expressions in both languages. In English, time is often perceived linearly, as evidenced by the metaphor "Time flies," which suggests that time is something that moves quickly and can escape our control. The metaphor presents time as a fast-moving object, reinforcing the modern, productivity-focused perception of time as a valuable and fleeting resource. In contrast, Uzbek metaphors related to time, such as *vaqt uchib ketdi* ("time flew away"), convey a similar sense of rapid passage, but the cultural context suggests a more passive relationship with time, reflecting traditional views that regard time as cyclical and less rigidly segmented. This difference highlights how cultural perceptions shape the cognitive framing of abstract concepts like time.

In both English and Uzbek, the metaphor of life as a journey is prominent, but the ways in which this journey is described reveal subtle cultural nuances. In English, the metaphor "Life is a journey" often comes with expressions such as "He is on the road to success," implying that life is a purposeful movement toward specific goals. The metaphor suggests a clear destination and path, reinforcing the goal-oriented nature of Western thought. In Uzbek, the metaphor *hayot bir safar* ("life is a journey") similarly conveys the idea of life as a passage, but with less emphasis on individual achievement and more focus on the collective and cyclical aspects of life. The journey in the Uzbek metaphor often involves challenges and communal experiences, rather than just individual progress toward a specific destination.

Control, as a concept, is also expressed differently in English and Uzbek. In English, phrases like "She took control of the situation" use the metaphor of physical possession or grip, suggesting that control is something that can be held or taken. This metaphor reflects a more assertive, perhaps even dominating, approach to managing situations. In Uzbek, the equivalent metaphor *vaziyatni qo'lga oldi* ("He took the situation into his hands") shares the same conceptual foundation but carries a less forceful connotation, often implying responsibility and care rather than outright domination. The contrast here reveals how metaphors of control are shaped by cultural attitudes toward power and authority.

Knowledge, a fundamental cognitive concept, is metaphorically linked to light in both languages. In English, the expression "He shed light on the subject" uses light as a metaphor for understanding, where the act of gaining knowledge is equated with illuminating something that was previously hidden or unclear. In Uzbek, the phrase *bilim nurdir* ("knowledge is light") reflects a nearly identical metaphor, reinforcing the idea that knowledge brings clarity and removes darkness or ignorance. However, the Uzbek metaphor, in its simplicity, often carries a more philosophical or spiritual undertone, suggesting that knowledge is not just practical but also morally and culturally enlightening.

Furthermore, emotions in both languages are often conceptualized through container metaphors. In English, "She is filled with joy" frames emotions as something that can fill or empty a person, much like a physical substance inside a container. This metaphor suggests that emotions can be measured and that they can either overflow or deplete. Similarly, in Uzbek, the phrase *quvonch bilan to'ldi* ("she was filled with joy") mirrors this container metaphor, indicating a shared cognitive understanding of emotions across the two languages. However, in Uzbek, the emotional expressions often emphasize collectivity and community, reflecting a cultural focus on social harmony and collective experiences of joy or sorrow.

Finally, metaphors related to fear in both languages use the concept of darkness. In English, "He was consumed by darkness" metaphorically presents fear as something all-encompassing and overwhelming, like darkness swallowing the individual. In Uzbek, *qo'rquv zulmat kabi bo'ldi* ("fear was like darkness") reflects a similar metaphorical structure, showing that fear is associated with obscurity and the unknown. The shared use of darkness as a metaphor for fear suggests that some cognitive metaphors may be near-universal, shaped by common human experiences with the natural world.

To synthesize the findings, a complex literary table highlights the parallels and distinctions between the cognitive metaphors found in English and Uzbek. It demonstrates that while both languages use metaphors to convey abstract concepts, the specific linguistic and cultural contexts in which these metaphors are employed give rise to unique expressions.

Concept	English Metaphor	Uzbek Metaphor
Anger	He was burning with anger	G'azab lov-lov yonar edi
Success	She climbed the corporate ladder	U pillapoyaga chiqdi
Time	Time flies	Vaqt uchib ketdi
Life	Life is a journey	Hayot bir safar



Control	She took control of the situation	Vaziyatni qo'lga oldi
Knowledge	He shed light on the subject	Bilim nurdir
Emotions	She is filled with joy	Quvonch bilan to'ldi
Fear	He was consumed by darkness	Qo'rquv zulmat kabi bo'ldi

This detailed analysis shows that while the fundamental conceptual metaphors in both languages are similar, the linguistic tools used to express them differ in terms of cultural and grammatical structures. These differences shape how speakers of English and Uzbek perceive abstract concepts, revealing the depth of influence that language has on cognition and culture.

Discussion

The findings support the hypothesis that while cognitive metaphors are universal, their linguistic expression is shaped by cultural and grammatical factors. The metaphor *ANGER IS FIRE* appears in both English and Uzbek, but the means of expression differ: English uses verbs of action, while Uzbek favors descriptive constructions that evoke vivid imagery. Similarly, metaphors for success and time reveal both cultural and linguistic influences.

One of the significant implications of this study is the role that grammar plays in shaping metaphorical thought. English, as an analytic language, relies on fixed word order and separate words for grammatical relations, leading to metaphors expressed primarily through verbs. In contrast, Uzbek's agglutinative structure allows for greater flexibility in metaphorical expression through affixation. This highlights how different linguistic systems influence the cognitive strategies available for metaphor formation [4].

Future research could further explore how metaphorical expressions in English and Uzbek are influenced by socio-cultural factors, such as religion or historical context. Additionally, a deeper investigation into metaphors related to space and direction in both languages could provide more insight into how different cultures perceive abstract concepts.

Conclusion

In conclusion, this thesis demonstrates that while cognitive metaphors are a universal feature of human language, their specific linguistic expressions are shaped by the grammar and culture of each language. English tends to express metaphors through action-oriented verbs, while Uzbek uses more descriptive, affix-based constructions. These differences underscore the importance of language in shaping thought and perception.

The practical significance of this study lies in its potential applications for language teaching and translation. Understanding how metaphors work in



different languages can improve cross-cultural communication and provide deeper insights into the cognitive processes underlying language use.

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