

COGNITIVE PATTERNS OF METAPHOR IN ENGLISH AND UZBEK LANGUAGES

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Abstract. This thesis examines cognitive patterns of conceptual metaphor in English and Uzbek from the perspective of Conceptual Metaphor Theory. The study identifies both universal and culture-specific metaphorical models, showing how cognition and culture interact in metaphorical conceptualization.

Keywords: conceptual metaphor, cognitive linguistics, metaphorical mapping, source domain, target domain, cross-linguistic analysis, cultural cognition, embodiment, English language, Uzbek language

Annotatsiya. Ushbu dissertatsiya ingliz va o'zbek tillaridagi konseptual metaforalarning kognitiv naqshlarini Konseptual Metafora Nazariyasi nuqtai nazaridan o'rganadi. Tadqiqot umumiy va madaniy xos metaforik modellarni aniqlab, tafakkur va madaniyatning metaforik konseptualizatsiyada qanday o'zaro ta'sir qilishini ko'rsatadi.

Kalit so'zlar: konseptual metafora, kognitiv tilshunoslik, metaforik xaritalash, manba domen, nishon domen, qiyosiy tahlil, madaniy tafakkur, tana tajribasi, ingliz tili, o'zbek tili

Аннотация. В данной работе исследуются когнитивные модели концептуальных метафор в английском и узбекском языках с позиции Теории Концептуальной Метафоры. Исследование выявляет как универсальные, так и культурно-специфические метафорические модели, показывая взаимодействие когниции и культуры в метафорической концептуализации.

Ключевые слова: концептуальная метафора, когнитивная лингвистика, метафорическое отображение, исходный домен, целевой домен, сопоставительный анализ, культурное мышление, телесный опыт, английский язык, узбекский язык

Introduction. For a long time, metaphor was viewed primarily as a decorative element of language, mainly associated with literary and poetic expression. Traditional linguistic approaches treated metaphor as a stylistic deviation from literal meaning. However, the development of cognitive linguistics in the late twentieth century significantly changed this

perspective. Scholars such as George Lakoff and Mark Johnson argued that metaphor is not merely a linguistic phenomenon but a fundamental cognitive mechanism through which humans conceptualize abstract experiences. According to Conceptual Metaphor Theory, metaphor structures thought by mapping knowledge from a concrete source domain onto an abstract target domain. Language reflects cognitive processes, and therefore, the study of metaphor across languages allows researchers to explore how different linguistic communities conceptualize reality. English has been widely investigated within the framework of cognitive linguistics, while Uzbek, despite its rich linguistic and cultural background, has received comparatively little attention in metaphor studies. A comparative analysis of English and Uzbek metaphors makes it possible to identify both universal cognitive patterns and culture-specific conceptualizations. Conceptual metaphors such as LIFE IS A JOURNEY or TIME IS MONEY demonstrate how abstract concepts are understood through physical experience. While some metaphors are shared across languages due to common bodily experience, others are shaped by cultural values, traditions, and social practices. This thesis aims to examine how such metaphors operate in English and Uzbek and to identify similarities and differences in their cognitive patterns. The relevance of this research lies in its contribution to contrastive linguistics and cognitive semantics. Understanding metaphorical thinking is essential for translation studies, foreign language teaching, and intercultural communication. Differences in metaphorical conceptualization may cause misunderstanding if not properly interpreted.

The aim of this thesis is to analyze cognitive patterns of metaphor in English and Uzbek languages within the framework of Conceptual Metaphor Theory. The objectives of the study are to identify common conceptual metaphors, analyze their cognitive structure, and determine culture-specific features in both languages.

Theoretical Framework of Conceptual Metaphor. Conceptual Metaphor Theory, developed by Lakoff and Johnson, is based on the idea that human thinking is largely metaphorical. A conceptual metaphor consists of a systematic mapping between two domains: the source domain, which is concrete and familiar, and the target domain, which is abstract. For example, in the metaphor ARGUMENT IS WAR, elements of physical conflict are used to structure the concept of argument. Conceptual metaphors are not isolated linguistic expressions but underlying cognitive structures that generate multiple metaphorical expressions. For instance, expressions such as waste time, save time, and invest time all stem from the metaphor TIME IS MONEY. This demonstrates that metaphor is embedded in everyday language and thought. Cognitive linguistics emphasizes embodiment, meaning that human bodily experience plays a crucial role in shaping conceptual metaphors. Many metaphors are based on spatial orientation, such as HAPPY IS UP and SAD IS DOWN. These metaphors are often universal because they arise from shared human experience. However, culture also influences metaphorical thinking by highlighting

certain experiences over others. In Uzbek linguistic tradition, metaphors are deeply connected with cultural values, social relationships, and traditional worldview. Comparing English and Uzbek metaphors allows for an exploration of how cognition interacts with culture in shaping metaphorical systems.

Methodology. This research adopts a qualitative comparative approach. The data for analysis were collected from English and Uzbek dictionaries, literary texts, media discourse, and everyday spoken language. The study focuses on frequently occurring metaphorical expressions related to abstract concepts such as time, life, emotions, and human relationships. The selected metaphors were analyzed according to Conceptual Metaphor Theory. First, metaphorical expressions were identified in both languages. Second, the underlying conceptual metaphors were determined. Finally, the metaphors were compared to identify similarities and differences in cognitive patterns. The criteria for selecting metaphors included frequency of usage, clarity of metaphorical mapping, and relevance to everyday cognition. The analysis aims to reveal both universal metaphors shared by English and Uzbek and those that are culturally specific.

Results. The analysis shows that English and Uzbek share several universal conceptual metaphors. One of the most prominent is LIFE IS A JOURNEY. In English, expressions such as go through life, reach a goal, and choose a path reflect this metaphor. Similarly, Uzbek expressions like hayot yo'li (life path) and maqsadga yetmoq (to reach a goal) demonstrate the same conceptual structure. Another shared metaphor is TIME IS A VALUABLE RESOURCE. English expressions such as spend time and waste time correspond to Uzbek expressions like vaqtni sarflash and vaqtni bekor ketkazmoq. This indicates a common cognitive understanding of time as something limited and valuable. However, differences were also observed. In Uzbek, emotional states are often conceptualized through metaphors related to the heart (yurak), such as yuragi og'rimoq (to feel emotional pain). While English also uses heart-related metaphors, Uzbek relies on them more extensively, reflecting cultural emphasis on emotional depth and sincerity. English, on the other hand, frequently uses metaphors related to competition and movement, especially in professional and academic contexts. This difference reflects broader cultural orientations toward individual achievement and efficiency.

Discussion. The results suggest that many conceptual metaphors in English and Uzbek are universal due to shared human experience and embodiment. Metaphors related to time, life, and emotions often display similar cognitive patterns across languages. This supports the idea that human cognition has a common foundation. At the same time, cultural factors significantly influence metaphorical conceptualization. Uzbek metaphors tend to emphasize emotional and relational aspects of experience, while English metaphors often reflect pragmatism and action-oriented thinking. These differences highlight the interaction between cognition and culture in shaping metaphorical systems. The findings of this study

are consistent with previous research in cognitive linguistics, which argues that metaphor is both universal and culture-specific. Understanding these patterns is essential for effective cross-cultural communication and accurate translation.

Conclusion. This thesis has examined cognitive patterns of metaphor in English and Uzbek languages within the framework of Conceptual Metaphor Theory. The analysis has shown that both languages share several universal conceptual metaphors, such as LIFE IS A JOURNEY and TIME IS A RESOURCE. These similarities reflect common cognitive mechanisms rooted in human experience.

At the same time, the study has identified culture-specific metaphorical patterns influenced by social values and cultural traditions. Uzbek metaphors emphasize emotional and interpersonal experience, while English metaphors often focus on efficiency and progress. The study contributes to cognitive and contrastive linguistics by expanding research on Uzbek metaphors. Its findings may be useful for linguistics students, translators, and language teachers. Future research may involve corpus-based analysis or explore metaphor usage in specific discourse types such as political or educational texts.

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