



- *"to bite the bullet"* This obscure reference to historical surgery without anesthesia replaces *"to endure pain bravely."* The flouting of Manner implies that the upcoming painful experience must be met with courage and without complaint.

Discussion

This Gricean analysis offers a pragmatic explanation for the cultural interpretations of suffering found in the data. The "flouting" of conversational maxims is not a communication breakdown but a sophisticated cultural strategy. The Transformative framing of suffering (e.g., *"No pain, no gain"*) largely results from flouting the Maxim of Quality through metaphor, considering pain as productive. The Inevitable framing (e.g., *"It is what it is"*) emerges from flouting the Maxim of Quantity through tautology, advising passive acceptance. The Social framing (e.g., *"Misery loves company"*) is achieved by flouting the Maxim of Relation, shifting focus from the individual to collective experience. This explains why these expressions are more impactful than their literal meanings. The effort involved in "working out" the implicature deeply engages the listener, making the conveyed wisdom more memorable.

Conclusion

Applying Grice's model of conversational implicature, this study demonstrates that the profound cultural wisdom in proverbs and fixed expressions about suffering is pragmatically created. These expressions are not simple literal statements but complex linguistic tools that strategically violate cooperative conversation rules. By flouting the maxims of Quality, Quantity, Relation, and Manner, they compel an inferential leap, guiding listeners to derive implicatures about resilience, fate, and community. This process transforms simple statements into powerful cultural guides for understanding and coping with hardship.

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COMPARATIVE ANALYSIS OF METAPHOR IN UZBEK AND ENGLISH LANGUAGE

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Abstract: Metaphor is a universal linguistic and cognitive phenomenon that reflects how people conceptualize the world through language. This paper provides a comparative analysis of metaphor in Uzbek and English, examining its linguistic forms, cognitive functions, and cultural implications. The study explores similarities and differences in metaphorical expressions across both languages, with a focus on conceptual metaphors related to nature, emotions, and human life. It also highlights how metaphors mirror national mentality, worldview, and value systems.

Keywords: Uzbek and English languages, Metaphor, conceptualization, comparisons, collectivism, linguistic community.

O`ZBEK VA INGLIZ TILLARIDA METAFORALARNING QIYOSIY TAHLILI

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Annotatsiya: Metafora — insonning til orqali dunyosini anglash jarayonini aks ettiruvchi umumiy lingvistik va kognitiv hodisadir. Ushbu maqolada o‘zbek va ingliz tillarida metaforaning qiyosiy tahlili keltiriladi hamda uning lingvistik shakllari, kognitiv funksiyalari va madaniy mazmuni o‘rganiladi. Tadqiqot har ikki tildagi metaforik ifodalarning o‘xshash va farqli jihatlarini, ayniqsa tabiat, hissiyotlar va inson hayoti bilan bog‘liq konseptual metaforalarni tahlil qiladi. Shuningdek, metaforalar milliy mentalitet, dunyoqarash va qadriyatlar tizimini qanday aks ettirishiga alohida e’tibor qaratiladi.

Kalit so‘zlar: o‘zbek va ingliz tillari, metafora, konseptuallashtirish, taqqoslashlar, kollektivizm, lingvistik hamjamiyat.

СРАВНИТЕЛЬНЫЙ АНАЛИЗ МЕТАФОРЫ В УЗБЕКСКОМ И АНГЛИЙСКОМ ЯЗЫКАХ

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Аннотация: Метафора — это универсальное лингвистическое и когнитивное явление, отражающее процесс осмысления человеком окружающего мира через язык. В данной статье представлен сравнительный анализ метафор в узбекском и английском языках, исследуются их лингвистические формы, когнитивные функции и культурное содержание. В рамках исследования анализируются сходства и различия метафорических выражений в обоих языках, особенно концептуальных метафор, связанных с природой, эмоциями и человеческой жизнью. Также уделяется особое внимание тому, как метафоры отражают национальный менталитет, мировоззрение и систему ценностей.

Ключевые слова: узбекский и английский языки, метафора, концептуализация, сравнения, коллективизм, языковое сообщество.

Metaphor plays a crucial role in shaping human thought and communication. According to Lakoff and Johnson (1980), metaphors are not merely linguistic ornaments but conceptual tools through which humans understand abstract concepts in terms of concrete experiences. Both Uzbek and English languages employ metaphors to express emotions, values, and cultural identity. However, differences in culture, history, and worldview create distinctive metaphorical patterns. The main purpose of this paper is to compare how metaphors function in Uzbek and English, identifying both universal and culture-specific features. The traditional view regarded metaphor as a stylistic device, but modern cognitive linguistics—especially since the publication of *Metaphors We Live By* (Lakoff & Johnson, 1980)—has shifted focus toward the conceptual nature of metaphors. Metaphors allow speakers to understand abstract domains (e.g., time, love, life) through more concrete domains (e.g., money, journey, war). For instance, in English, “Time is money” conceptualizes time as an economic resource, while in Uzbek, a similar conceptualization appears in “Vaqt oltindan qimmat” (“Time is more precious than gold”). Both expressions highlight the universal human tendency to value time but differ slightly in cultural emphasis.



Conceptual Metaphors in English and Uzbek: Common conceptual metaphors are often shared between the two languages, though they may differ in form. Conceptual Domain English Example Uzbek Equivalent Cultural Note

Life is a journey “He has reached the crossroads of his life.” “Hayot yo‘li og‘ir.” (“The road of life is hard.”) Both languages conceptualize life as movement along a path.

Love is fire “She sparked my heart.” “Yuragimni yondirdi.” (“She set my heart on fire.”) The fire metaphor for passion is universal.

Anger is heat “He was boiling with anger.” “U jahli chiqib, qizib ketdi.” (“He got hot with anger.”) Both express emotion through physical temperature.

Time is money/value “Don’t waste time.” “Vaqtingni behuda sarf qilma.” (“Don’t spend your time in vain.”) Both languages use an economic metaphor for time.

These examples demonstrate conceptual similarity but linguistic variation, influenced by cultural norms and idiomatic usage.

Culture-Specific Metaphors: While many metaphors are universal, some are deeply rooted in each culture’s traditions and worldview. In Uzbek: “Ko‘ngli tog‘dek” (“His heart is like a mountain”) implies generosity, stability, and strength — values esteemed in Uzbek society. “Og‘zi asal, dili zahar” (“His mouth is honey, but his heart is poison”) represents hypocrisy and moral judgment, reflecting moral evaluation in Uzbek culture.

In English: “A cold shoulder” (showing indifference) or “butterflies in my stomach” (feeling nervous) illustrate embodied metaphors unique to English expression. Animal metaphors such as “a dark horse” (an unexpected winner) and “black sheep” (a family disgrace) reveal cultural symbolism specific to English-speaking contexts.

Cognitive and Cultural Interpretation: Uzbek metaphors often emphasize collectivism, moral values, and natural imagery (mountains, rivers, heart), reflecting an agrarian worldview and social cohesion. English metaphors, on the other hand, tend to focus on individual experience, productivity, and industrial or economic concepts. For instance, while Uzbek speakers might say “Hayot dengiz” (“Life is a sea”), expressing life’s unpredictability, English speakers might prefer “Life is a game” or “Life is a race,” reflecting a more competitive and goal-oriented perspective. These differences underline how metaphor functions as a window into the cultural cognition of each linguistic community.

Conclusion

Metaphor is both universal and culture-specific. The comparative analysis shows that Uzbek and English share many conceptual metaphors, but their linguistic realization and cultural interpretation differ. Uzbek metaphors are more emotionally and morally expressive, while English metaphors are more pragmatic and analytical. Understanding these distinctions enhances cross-cultural communication and translation accuracy.

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ALGEBRAIK MATERIALLARNI O‘QITISH METODIKASINING AHAMIYATI

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Annotatsiya: Ushbu maqolada o‘quvchilarga algebraik materiallarni o‘qitish metodikasi rivojlanish jarayonlari, zamonaviy ko‘nikmalar va turli-xil usullar yordamida ochib beriladi. Avval algebraik