

SCIENCE
PROBLEMS.UZ

ISSN 2181-1342

Actual problems of social and humanitarian sciences
Актуальные проблемы социальных и гуманитарных наук

**Ijtimoiy-gumanitar
fanlarning dolzarb
muammolari**

1/S-son (5-jild)

2025

SCIENCEPROBLEMS.UZ

**IJTIMOIIY-GUMANITAR FANLARNING
DOLZARB MUAMMOLARI**

№ S/1 (5) - 2025

**АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО-
ГУМАНИТАРНЫХ НАУК**

ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

TOSHKENT-2025

BOSH MUHARRIR:

Isanova Feruza Tulqinovna

TAHRIR HAY'ATI:

07.00.00- TARIX FANLARI:

Yuldashev Anvar Ergashevich – tarix fanlari doktori, siyosiy fanlar nomzodi, professor, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi;

Mavlanov Uktam Maxmasabirovich – tarix fanlari doktori, professor, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi;

Xazratkulov Abror – tarix fanlari doktori, dotsent, O'zbekiston davlat jahon tillari universiteti.

Tursunov Ravshan Normuratovich – tarix fanlari doktori, O'zbekiston Milliy Universiteti;

Xolikulov Axmadjon Boymahammadovich – tarix fanlari doktori, O'zbekiston Milliy Universiteti;

Gabrielyan Sofya Ivanovna – tarix fanlari doktori, dotsent, O'zbekiston Milliy Universiteti.

Saidov Sarvar Atabullo o'g'li – katta ilmiy xodim, Imom Termiziy xalqaro ilmiy-tadqiqot markazi, ilmiy tadqiqotlar bo'limi.

08.00.00- IQTISODIYOT FANLARI:

Karlibayeva Raya Xojabayevna – iqtisodiyot fanlari doktori, professor, Toshkent davlat iqtisodiyot universiteti;

Nasirxodjayeva Dilafuz Sabitxanovna – iqtisodiyot fanlari doktori, professor, Toshkent davlat iqtisodiyot universiteti;

Ostonokulov Azamat Abdukarimovich – iqtisodiyot fanlari doktori, professor, Toshkent moliya instituti;

Arabov Nurali Uralovich – iqtisodiyot fanlari doktori, professor, Samarqand davlat universiteti;

Xudoyqulov Sadirdin Karimovich – iqtisodiyot fanlari doktori, dotsent, Toshkent davlat iqtisodiyot universiteti;

Azizov Sherzod O'ktamovich – iqtisodiyot fanlari doktori, dotsent, O'zbekiston Respublikasi Bojxona instituti;

Xojayev Azizxon Saidaloxonovich – iqtisodiyot fanlari doktori, dotsent, Farg'ona politexnika instituti

Xolov Aktam Xatamovich – iqtisodiyot fanlari bo'yicha falsafa doktori (PhD), dotsent, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi;

Shadiyeva Dildora Xamidovna – iqtisodiyot fanlari bo'yicha falsafa doktori (PhD), dotsent v.b, Toshkent moliya instituti;

Shakarov Qulmat Ashirovich – iqtisodiyot fanlari

nomzodi, dotsent, Toshkent axborot texnologiyalari universiteti

09.00.00- FALSAFA FANLARI:

Hakimov Nazar Hakimovich – falsafa fanlari doktori, professor, Toshkent davlat iqtisodiyot universiteti;

Yaxshilikov Jo'raboy – falsafa fanlari doktori, professor, Samarqand davlat universiteti;

G'aybullayev Otabek Muhammadiyevich – falsafa fanlari doktori, professor, Samarqand davlat chet tillar instituti;

Saidova Kamola Uskanbayevna – falsafa fanlari doktori, "Tashkent International University of Education" xalqaro universiteti;

Hoshimxonov Mo'min – falsafa fanlari doktori, dotsent, Jizzax pedagogika instituti;

O'roqova Oysuluv Jamoliddinovna – falsafa fanlari doktori, dotsent, Andijon davlat tibbiyot instituti, Ijtimoiy-gumanitar fanlar kafedrasini mudiri;

Nosirxodjayeva Gulnora Abdukaxxarovna – falsafa fanlari nomzodi, dotsent, Toshkent davlat yuridik universiteti;

Turdiyev Bexruz Sobirovich – falsafa fanlari bo'yicha falsafa doktori (PhD), dotsent, Buxoro davlat universiteti.

10.00.00- FILOLOGIYA FANLARI:

Axmedov Oybek Saporbayevich – filologiya fanlari doktori, professor, O'zbekiston davlat jahon tillari universiteti;

Ko'chimov Shuxrat Norqizilovich – filologiya fanlari doktori, dotsent, Toshkent davlat yuridik universiteti;

Hasanov Shavkat Ahadovich – filologiya fanlari doktori, professor, Samarqand davlat universiteti;

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Mirsanov G'aybullo Qulmurodovich – filologiya fanlari doktori, professor, Samarqand davlat chet tillar instituti;

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Kuchkarov Raxman Urmanovich – filologiya fanlari nomzodi, dotsent v/b, Toshkent davlat yuridik universiteti;

Yunusov Mansur Abdullayevich – filologiya fanlari nomzodi, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi;

Saidov Ulugbek Aripovich – filologiya fanlari nomzodi, dotsent, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi.

12.00.00- YURIDIK FANLAR:

Axmedshayeva Mavlyuda Axatovna – yuridik fanlar doktori, professor, Toshkent davlat yuridik universiteti;

Muxitdinova Firyuza Abdurashidovna – yuridik fanlar doktori, professor, Toshkent davlat yuridik universiteti;

Esanova Zamira Normurotovna – yuridik fanlar doktori, professor, O'zbekiston Respublikasida xizmat ko'rsatgan yurist, Toshkent davlat yuridik universiteti;

Hamroqulov Bahodir Mamasharifovich – yuridik fanlar doktori, professor v.b., Jahon iqtisodiyoti va diplomatiya universiteti;

Zulfiqorov Sherzod Xurramovich – yuridik fanlar doktori, professor, O'zbekiston Respublikasi Jamoat xavfsizligi universiteti;

Xayitov Xushvaqt Saparbayevich – yuridik fanlar doktori, professor, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi;

Asadov Shavkat G'aybullayevich – yuridik fanlar doktori, dotsent, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi;

Ergashev Ikrom Abdurasulovich – yuridik fanlari doktori, professor, Toshkent davlat yuridik universiteti;

Utemuratov Maxmut Ajimuratovich – yuridik fanlar nomzodi, professor, Toshkent davlat yuridik universiteti;

Saydullayev Shaxzod Alixanovich – yuridik fanlar nomzodi, professor, Toshkent davlat yuridik universiteti;

Hakimov Komil Baxtiyarovich – yuridik fanlar doktori, dotsent, Toshkent davlat yuridik universiteti;

Yusupov Sardorbek Baxodirovich – yuridik fanlar doktori, dotsent, Toshkent davlat yuridik universiteti;

Amirov Zafar Aktamovich – yuridik fanlar doktori (PhD), O'zbekiston Respublikasi Sudyalar oliy kengashi huzuridagi Sudyalar oliy maktabi;

Jo'rayev Sherzod Yuldashevich – yuridik fanlar nomzodi, dotsent, Toshkent davlat yuridik universiteti;

Babadjanov Atabek Davronbekovich – yuridik fanlar nomzodi, dotsent, Toshkent davlat yuridik universiteti;

Normatov Bekzod Akrom o'g'li — yuridik fanlar bo'yicha falsafa doktori, Toshkent davlat yuridik universiteti;

Rahmatov Elyor Jumaboyevich — yuridik fanlar nomzodi, Toshkent davlat yuridik universiteti;

13.00.00- PEDAGOGIKA FANLARI:

Xashimova Dildarxon Urinboyevna – pedagogika fanlari doktori, professor, Toshkent davlat yuridik universiteti;

Ibragimova Gulnora Xavazmatovna – pedagogika fanlari doktori, professor, Toshkent davlat iqtisodiyot universiteti;

Zakirova Feruza Maxmudovna – pedagogika fanlari doktori, Toshkent axborot texnologiyalari universiteti huzuridagi pedagogik kadrlarni qayta tayyorlash va ularning malakasini oshirish tarmoq markazi;

Kayumova Nasiba Ashurovna – pedagogika fanlari doktori, professor, Qarshi davlat universiteti;

Taylanova Shoxida Zayniyevna – pedagogika fanlari doktori, dotsent;

Jumaniyozova Muhayyo Tojiyevna – pedagogika fanlari doktori, dotsent, O'zbekiston davlat jahon tillari universiteti;

Ibraximov Sanjar Urunbayevich – pedagogika fanlari doktori, Iqtisodiyot va pedagogika universiteti;

Javliyeva Shaxnoza Baxodirovna – pedagogika fanlari bo'yicha falsafa doktori (PhD), Samarqand davlat universiteti;

Bobomurotova Latofat Elmurodovna — pedagogika fanlari bo'yicha falsafa doktori (PhD), Samarqand davlat universiteti.

19.00.00- PSIXOLOGIYA FANLARI:

Karimova Vasila Mamanosirovna – psixologiya fanlari doktori, professor, Nizomiy nomidagi Toshkent davlat pedagogika universiteti;

Hayitov Oybek Eshboyevich – Jismoniy tarbiya va sport bo'yicha mutaxassislarni qayta tayyorlash va malakasini oshirish instituti, psixologiya fanlari doktori, professor

Umarova Navbahor Shokirovna– psixologiya fanlari doktori, dotsent, Nizomiy nomidagi Toshkent davlat pedagogika universiteti, Amaliy psixologiyasi kafedrasi mudiri;

Atabayeva Nargis Batirovna – psixologiya fanlari doktori, dotsent, Nizomiy nomidagi Toshkent davlat pedagogika universiteti;

Shamshetova Anjim Karamaddinovna – psixologiya fanlari doktori, dotsent, O‘zbekiston davlat jahon tillari universiteti;

Qodirov Obid Safarovich – psixologiya fanlari doktori (PhD), Samarkand viloyat IIB Tibbiyot bo‘limi psixologik xizmat boshlig‘i.

22.00.00- SOTSILOGIYA FANLARI:

Latipova Nodira Muxtarjanovna – sotsiologiya fanlari doktori, professor, O‘zbekiston milliy universiteti kafedra mudiri;

Seitov Azamat Po‘latovich – sotsiologiya fanlari doktori, professor, O‘zbekiston milliy universiteti;

Sodiqova Shohida Marxaboyevna – sotsiologiya fanlari doktori, professor, O‘zbekiston xalqaro islom akademiyasi.

23.00.00- SIYOSIY FANLAR

Nazarov Nasriddin Ataqulovich –siyosiy fanlar doktori, falsafa fanlari doktori, professor, Toshkent arxitektura qurilish instituti;

Bo‘tayeov Usmonjon Xayrullayevich –siyosiy fanlar doktori, dotsent, O‘zbekiston milliy universiteti kafedra mudiri.

OAK Ro‘yxati

Mazkur jurnal Vazirlar Mahkamasi huzuridagi Oliy attestatsiya komissiyasi Rayosatining 2022-yil 30-noyabrdagi 327/5-son qarori bilan tarix, iqtisodiyot, falsafa, filologiya, yuridik va pedagogika fanlari bo‘yicha ilmiy darajalar yuzasidan dissertatsiyalar asosiy natijalarini chop etish tavsiya etilgan ilmiy nashrlar ro‘yxatiga kiritilgan.

“Ijtimoiy-gumanitar fanlarning dolzarb muammolari” elektron jurnali 2020-yil 6-avgust kuni 1368-sonli guvohnoma bilan davlat ro‘yxatiga olingan.

Muassis: “SCIENCEPROBLEMS TEAM” mas’uliyati cheklangan jamiyati

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MUNDARIJA

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Received: 15 February 2025
Accepted: 20 February 2025
Published: 25 February 2025

Article / Original Paper

A COMPARATIVE ANALYSIS OF METAPHORICAL EXPRESSIONS REFLECTING PERCEPTION IN ENGLISH AND UZBEK LANGUAGES

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Abstract. Perception metaphors in language not only reflect cultural nuances but also provide insight into how speakers conceptualize and interpret their experiences. This article presents a comparative analysis of metaphorical expressions reflecting perception in English and Uzbek. By examining authentic examples from various linguistic corpora and existing research, this study investigates the role of perceptual metaphors, particularly those related to visual, auditory, and emotional perception, in shaping conceptual meaning. Drawing from the theories of cognitive linguistics and cross-cultural communication, the article reveals convergence and divergence in metaphorical usage and explores cultural and linguistic factors that underlie these similarities and differences.

Keywords: comparative linguistics, perception metaphors, English, Uzbek, cognitive linguistics, cultural conceptualization.

INGLIZ VA O'ZBEK TILLARIDA IDROKNI AKS ETTIRUVCHI METAFORIK IFODALARNI QIYOSIY TAHLIL QILISH

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Annotatsiya. Tildagi idrok metaforalari nafaqat madaniy xususiyatlarni aks ettiradi, balki so'zlashuvchilarning o'z tajribalarini qanday tushinishlari va sharhlashlari haqida ham ma'lumot beradi. Ushbu maqolada ingliz va o'zbek tillarida idrokni aks ettiruvchi metaforik ifodalar qiyosiy tahlil qilinadi. Turli lingvistik korpuslar va mavjud tadqiqotlardan olingan haqiqiy misollarga tayangan holda, ushbu ishda ayniqsa vizual, eshitish va hissiy idrokka oid metaforalarning konseptual ma'noni shakllantirishdagi roli ko'rib chiqiladi. Kognitiv lingvistika va madaniyatlararo kommunikatsiya nazariyalariga asoslanib, maqolada metaforalardan foydalanishda namoyon bo'ladigan o'xshashlik va tafovutlar aniqlanadi hamda ularning madaniy va lingvistik omillari o'rganiladi.

Kalit so'zlar: qiyosiy lingvistika, idrok metaforalari, ingliz tili, o'zbek tili, kognitiv lingvistika, madaniy konseptualizatsiya.

DOI: <https://doi.org/10.47390/SPR1342V5SI1Y2025N31>

Introduction

Metaphorical expressions of perception are a vital aspect of language and cognition, reflecting how speakers conceive and process the world around them [1; 12]. Scholars in cognitive linguistics have long recognized that metaphors are not merely rhetorical devices but also conceptual tools that shape our understanding of abstract experiences through more concrete domains [2]. In this regard, perception metaphors – especially those related to sight,

hearing, and emotion – hold a significant place in our cognitive framework, as they symbolize how we make sense of intangible ideas through tangible sensory experiences [3; 45].

A cross-linguistic perspective highlights that perception metaphors are, to some extent, universal but also show cultural specificity. This interplay between universality and specificity is particularly evident when comparing languages as typologically and culturally distinct as English and Uzbek. English, as an Indo-European language, and Uzbek, part of the Turkic language family, exhibit distinct syntactic, morphological, and semantic features [4]. However, they may share certain conceptual patterns in metaphor usage regarding perception.

In Uzbek, perception metaphors carry cultural nuances embedded in the historical, social, and religious contexts of the Uzbek-speaking community [5; 26]. For instance, expressions like “ko‘ngil sezdi” (literally: “the heart felt it”) illustrate how emotional perception is mapped onto internal bodily experiences. In English, conversely, “I see what you mean” implies an understanding or realization, mapping knowledge or comprehension onto the domain of vision [6]. By juxtaposing these metaphors, researchers can unravel how each language conceptualizes perception and, in turn, reveal deeper cognitive and cultural layers.

The present study aims to conduct a comparative analysis of perception-related metaphors in English and Uzbek, drawing from existing literature, corpus data, and empirical findings. The central research questions addressed are:

1. To what extent do English and Uzbek share similar metaphorical mappings concerning perception?
2. What are the key differences in how these languages employ perception metaphors?
3. How do cultural and linguistic factors influence the use and evolution of such metaphors?

To answer these questions, the article employs a mixed-methods approach, encompassing both qualitative and quantitative analyses, and frames the findings within contemporary cognitive linguistic and cross-cultural theories. In doing so, it offers insights for scholars, educators, and translators who deal with English-Uzbek language interactions, as well as for anyone interested in the interplay between language, culture, and cognition.

Methods

Data for this study were collected from multiple sources:

- **Corpora:** Selected English and Uzbek corpora, including the British National Corpus (BNC) for English and the Uzbek National Corpus (UNC), where available, served as the primary data sources. A targeted search was conducted for keywords and collocations related to perception (e.g., “see,” “hear,” “sense,” “ko‘r-,” “eshit-,” “sez-,” etc.).
- **Existing Research:** Scholarly works on metaphor and perception in English and Uzbek were consulted, notably those by Lakoff & Johnson [1], Kövecses [2], Charteris-Black [3], Rasulev [4], Muminova [5], Sodikova [6], Asqarova [7], and Dixon [8]. These studies provided both theoretical grounding and empirical examples of perception metaphors.
- **Questionnaires and Interviews (Secondary Data):** Although the present paper focuses on published data, it also considers secondary data from previous research efforts conducted by Uzbek scholars. For instance, Asqarova [7; 72] included examples of Uzbek speakers’ use of “ko‘zim yetadi” (meaning “I am certain,” literally “my eye reaches [the truth]”), highlighting the visual domain’s significance for epistemic certainty in Uzbek.

The analysis followed a multi-stage procedure:

1. **Identification of Metaphorical Expressions:** Metaphorical expressions were identified by searching for linguistic usages where perception verbs (e.g., “see,” “hear,” “feel” in English and “ko‘r-,” “eshit-,” “sez-” in Uzbek) were extended from literal sensory meanings to abstract or metaphorical contexts. For instance, “to see a solution” in English does not imply literal vision but rather comprehension [1; 37].
2. **Categorization by Sensory Domains:** The expressions were grouped into three broad categories:
 - **Visual Metaphors** (e.g., “seeing is believing,” “ko‘zim yetadi”),
 - **Auditory Metaphors** (e.g., “I hear your point,” “qulog‘imga chalingan”),
 - **Emotional or Internal Sensory Metaphors** (e.g., “I feel your pain,” “ko‘nglim sezdi”).
3. **Cross-Linguistic Comparison:** Following the initial categorization, the expressions in English and Uzbek were juxtaposed to highlight similarities in conceptual mappings (such as “understanding as seeing”) and differences (such as “certainty as seeing” in Uzbek vs. “intellectual clarity as seeing” in English).
4. **Contextual and Cultural Interpretation:** Finally, the results were interpreted in light of cultural, historical, and social factors that might influence metaphor selection and usage. This step involved consulting studies by Uzbek scholars like Rasulev [4], Muminova [5], and Sodikova [6; 49] for culturally rooted explanations of metaphorical usage in Uzbek.

The methodology was guided by a cognitive linguistic framework, specifically the Conceptual Metaphor Theory (CMT) posited by Lakoff and Johnson [1]. CMT suggests that metaphors are systematic mappings between a source domain (often a concrete, embodied experience) and a target domain (often abstract). This study extends CMT into a comparative cross-cultural perspective, examining how distinct linguistic communities realize these mappings and whether certain metaphors hold universal cognitive bases or are heavily influenced by cultural specificity.

Results

A significant number of metaphorical expressions in English revolve around the sense of sight, emphasizing clarity and understanding. Examples from the BNC include:

- “I see your point” (implying “I understand your argument”)
- “Seeing is believing” (highlighting empirical evidence)
- “She shed light on the matter” (suggesting providing clarity)

Such expressions support the conceptual metaphor **UNDERSTANDING IS SEEING** [1; 45]. The immediate association is that sight is the most direct and reliable sense, thus symbolizing knowledge acquisition.

In Uzbek, the verb “ko‘r-” (to see) is similarly extended to abstract notions of understanding or certainty:

- “Ko‘zim yetadi” (literally, “My eye reaches [it]”) conveys certainty or confidence, in line with **CERTAINTY IS HAVING VISUAL ACCESS** [7; 72].
- “Ko‘rsatmoq” (to show) also appears in contexts where speakers stress explicating or proving a point, akin to “show me” in English.

- Another Uzbek expression, “ko‘ringan odam” (literally, “someone who is seen”), connotes a person who is notable or recognized, underscoring the social dimension of visibility and status.

The data suggest that Uzbek and English share a reliance on the visual domain for metaphors of knowledge, insight, and social standing, although Uzbek includes nuances of emotional certainty often tied to visual terminology [6; 51].

In English, hearing-related metaphors often denote comprehension, empathy, or validation:

- “I hear you” implies understanding or empathy [1; 84].
- “That rings a bell” connotes recognition or familiarity.
- “All ears” means “fully attentive.”

These usages illustrate how hearing is mapped onto attentiveness and empathy. The metaphor **PAYING ATTENTION IS HEARING** or **UNDERSTANDING IS HEARING** frequently appears in colloquial contexts.

While sight tends to dominate the conceptual space in Uzbek, auditory metaphors also exist but are comparatively fewer in their frequency, as indicated in Rasulev’s corpus-based study [4; 67]. Some examples include:

- “Qulog‘imga chalingan” (literally, “It reached my ear”), meaning “I heard about it or learned about it.”

Auditory metaphors in Uzbek often revolve around the reception of information and emotional reactions to what is heard, reflecting a link between hearing and emotional states.

In English, expressions like “I feel your pain” or “She is touched by his kindness” illustrate how emotional or empathic experiences are framed as tactile or somatic sensations [2; 66]. These examples align with the metaphor **EMOTIONAL EXPERIENCE IS PHYSICAL CONTACT**.

Additionally, “A sense of dread came over me” shows how intangible emotions are often conceptualized as physical entities impacting the body. This usage underscores the embodiment principle, whereby complex emotional states are understood through concrete bodily experiences.

Uzbek reveals a rich layer of emotional metaphors, frequently centering around the word “ko‘ngil” (heart/spirit) [5; 29]. Key examples include:

- “Ko‘nglim sezdi” (“My heart felt it”), indicating an intuitive or emotional premonition.
- “Ko‘ngilni olish” (“to please someone,” literally, “to take one’s heart/spirit”), signifying winning someone’s favor.
- “Ko‘ngli vayron bo‘ldi” (“His/her heart was destroyed”), denoting great emotional distress.

These usages illustrate the centrality of the heart/spirit concept in Uzbek cultural and emotional metaphors. While English often employs “heart” for emotions, Uzbek extends it with nuances of intuition, moral integrity, and spirituality [6; 53].

A brief quantitative overview (adapted from Sodikova’s comparative survey [6; 47]) shows that while English had a higher frequency of sight-based metaphors, both languages employ them as primary vehicles for expressing understanding and clarity. Auditory metaphors appeared in roughly 15% of the English data set (e.g., “I hear you,” “music to my ears”) and about 10% of the Uzbek data set (e.g., “qulog‘imga chalingan”). Emotional metaphors,

particularly those involving the heart, were more frequent in Uzbek, reflecting cultural emphasis on “ko‘ngil” [7; 69].

These findings confirm the existence of both universal tendencies (e.g., using vision for understanding) and language-specific patterns (e.g., the prevalence of “ko‘ngil” metaphors in Uzbek).

Discussion

The similarities observed – such as the reliance on vision for expressing knowledge – support the notion that certain conceptual mappings may be grounded in universal embodied experiences [1; 55]. Vision, being a dominant sense in human cognition, naturally lends itself to metaphors about understanding.

However, cultural factors distinctly shape the frequency and connotations of these metaphors in each language. Uzbek’s emphasis on “ko‘ngil” for emotional and intuitive perception reflects Central Asian cultural values, where emotional authenticity and sincerity are highly regarded. By contrast, English tends to distribute emotional metaphors among the heart, mind, and other body parts, suggesting a broader, yet less specialized, metaphorical distribution [5].

Linguistic structures also play a role in forming and sustaining metaphors. For instance, the Uzbek language’s agglutinative morphology allows for the creation of compound words that integrate perception verbs with abstract affixes, aiding in the development of nuanced metaphorical expressions [4; 73]. An example includes “ko‘ngilchanlik” (kindness, literally “heart-ness”), linking emotion to a morphological construction.

English, with its Germanic and Latinate roots, offers a variety of lexical synonyms for perception verbs (e.g., “see,” “view,” “observe,” “behold”), each capable of metaphorical extensions with slightly different shades of meaning. This lexical richness can lead to a wide range of metaphorical nuances, as exemplified by “behold” (often connoting awe or revelation) versus “see” (plain, general).

Miscommunication may arise when speakers of one language interpret metaphors from another language literally or fail to recognize their figurative import. For instance, an Uzbek expression like “ko‘zim yetadi,” if taken literally by a non-Uzbek speaker, might be confusing. Similarly, English idioms like “I see where you’re coming from” may puzzle an Uzbek speaker unfamiliar with the notion of “seeing” a viewpoint [7; 74].

In translation studies, awareness of these metaphorical mappings is crucial for accurately conveying meaning. Translators often resort to “cultural substitution” or “explanatory additions” to resolve these difficulties. According to Muminova [5; 38], retaining the emotional core of metaphors like “ko‘nglim sezdi” in English might require paraphrasing (“I had an intuition” or “My heart sensed it”).

The findings have potential pedagogical implications in bilingual settings, particularly in teaching English to Uzbek speakers (or vice versa). Highlighting perception metaphors can enhance lexical acquisition and cultural literacy, allowing learners to grasp subtle semantic and cultural nuances. For instance, focusing on how English conceptualizes emotions differently than Uzbek can deepen learners’ cross-cultural understanding and improve their communicative competence [6; 52].

Furthermore, future research might employ more extensive corpus-based approaches, possibly integrating psycholinguistic experiments to determine whether native speakers of

each language process perception metaphors differently. Research could also explore additional languages from the Turkic family (e.g., Kazakh, Kyrgyz) or from other language families for broader cross-linguistic comparisons, shedding light on how universal embodied experiences intersect with culturally specific conceptualizations [2; 78].

Conclusion

The comparative study of metaphorical expressions reflecting perception in English and Uzbek reveals both universal and language-specific dimensions. While both languages frequently utilize sight-based metaphors to represent knowledge and understanding, Uzbek shows a marked emphasis on emotional and heart-centered metaphors, indicative of Central Asian cultural norms that prize sincerity and introspection. These findings corroborate the principles of Conceptual Metaphor Theory, which asserts the role of embodiment in shaping abstract thought, while simultaneously highlighting the importance of cultural context in shaping the frequency, nuance, and distribution of metaphorical expressions.

The results underscore the significance of recognizing metaphorical diversity in cross-cultural communication, translation, and language education. By appreciating how metaphors structure perception and experience in different linguistic communities, scholars and practitioners can foster deeper intercultural understanding. Future research can expand on this foundation by examining a broader range of sensory metaphors and by incorporating psycholinguistic methods to explore the cognitive processing of metaphors in different languages.

Overall, perception metaphors serve as windows into how different cultures “see,” “hear,” and “feel” their worlds, offering invaluable insights for linguists, educators, and anyone seeking to understand the profound interplay between language and thought.

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№ S/1 (5) – 2025

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