

## ANALYSIS OF METAPHOR AND METONYMY IN ENGLISH AND UZBEK

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**Annotation:**

This article delves into the intricate realms of metaphor and metonymy, two fundamental aspects of language and cognition, in both English and Uzbek languages. Through a comprehensive comparative analysis, it explores how these figurative devices are utilized, conceptualized, and expressed in the linguistic structures and cultural contexts of both languages. Drawing on linguistic theories, cognitive linguistics, and corpus-based studies, this article aims to shed light on the similarities, differences, and cultural nuances inherent in the use of metaphor and metonymy in English and Uzbek.

**Keywords:** Metaphor and metonymy, cultural and conceptual metaphors, analyses.

Metaphor and metonymy are pervasive in human communication, serving as powerful tools for conceptualizing and expressing abstract ideas, emotions, and experiences. While these figurative devices are universal in nature, their manifestations vary across languages and cultures, reflecting unique cognitive and linguistic patterns. This article seeks to explore the intricate interplay of metaphor and metonymy in both English and Uzbek languages, unraveling their underlying conceptual structures and cultural implications. In this study, we will examine the similarity between English and Uzbek similes and we will consider the differences, clarify their origin, functions and cultural influence we enter. It is different to have a complete understanding of the role of simile in these two languages we will look at sources including literary works, proverbs and idioms. From this except that we arise when translating similes from one language to another. We discuss the challenges and opportunities of cultural and linguistic adaptation we learn the nuances.

**Cultural and Conceptual Metaphors:** English and Uzbek languages abound in cultural and conceptual metaphors that reflect the values, beliefs, and experiences of their speakers. For example, the metaphorical concept of time as a valuable commodity is expressed differently in English ("Time is money") and Uzbek ("Vaqt puldir").

**Metaphorical Mapping Patterns:** Both languages exhibit similar metaphorical mappings, such as Love is a journey (e.g., "Our relationship has hit a dead-end") and Happiness is up (e.g., "I'm feeling on top of the world"). However, the linguistic expressions and cultural connotations of these metaphors may vary between English and Uzbek.

We analyze causing laughter by using stylistic device metaphor in Uzbek and English humorous texts in the follow: Metaphor occurs by transference the name of an object to another one on the base of some quality of two objects. Metaphor means transference of some quality form one object to another. Metaphor is implicit type of simile. Rubaylo mentioned simile is the base of metaphor. According to Bobohonova metaphor is based on relative attitude of denotative-logical and figurative-contextual

meanings. We investigate stylistic device as cause laughter in humorous texts. Transference of meaning according to an element of different animals, fowls, insects, though the use of their name to human being in metaphorical meaning and their derivative meanings in the text cause great laughter. Particular, speaker's negative attitude is reflected in metaphors have figurative meaning which cause laughter. We analyze the Uzbek humorous text, Uzbek national folklore which is used metaphor in: Original version: (Podsho vaziri bilan Afandini olib, ovga chiqdi. Xiyla ov qilgandan keyin podsho ustidagi chakmonini yechib Afandiga berdi. Buni ko'rgan vaziri ham chakmonini Afandiga uzatdi.

Podsho Afandiga tegishdi:

- Afandi, ustingizga biz bir eshakning yukini ortib qo'ydik-a?

- Koshki edi bir eshakning yuki bo'lsa, – dedi Afandi. – Ustimda ikki eshakning yuki bor.)

In English translation: King went hunting his vazir (this word is old fashioned version of present term minister.) and Afandi (Afandi is Uzbek national folklore character in humour.).

After having hunted a little the king took off his chakmon (It is oriental robe) and gave it to Afandi. Having seen this, vazir also passed his own chakmon Afandi. King mocked at Afandi:

- Afandi, we loaded the luggage of a donkey, didn't we?

- I wish I had the luggage of a donkey, – said Afandi. – I have the luggage of two donkeys on my shoulders. ("Anecdotes of Afandi", Tashkent)

The style of witting is the base of laughter by metaphorical meaning of

the word donkey and derivative meaning which was indicated by it. Here the word "donkey" is expressed with two meanings. The first one is primary meaning and the second one is derivative meaning relative with the word "donkey". Both of the meanings are fitted with both form and content:

1. We loaded the luggage of a donkey.

2. You are donkey, so we loaded the luggage.

1. I have the luggage of two donkeys on my shoulders.

2. I have the luggage of two bawdy, foolish people on my

shoulders. The main point caused humorous text indicative derivative meaning of the sentence "I have the luggage of two donkeys on my shoulders" based on the style witting by the second speaker (Afandi). The word "donkey" consists of seems "foolish", "bawdy", "human being" and the elements of slowness, foolishness are considered more than elements belong to human being.

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