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HUZURIDAGI ILMIY DARAJALAR BERUVCHI
DSc.03/2025.27.12.Fil.08.07 RAQAMLI ILMIY KENGASH

SAMARQAND DAVLAT CHET TILLAR INSTITUTI

ULUGOVA SHOXIDA SHOXRUXOVNA

METAFORIK TUZILMALARNING KONSEPTUALLASHUVI VA MATNDA FAOLLASHUVINING PRAGMATIK-DISKURSIV JIHATLARI (ingliz, ispan va o‘zbek tillari materiallari asosida)

10.00.13 – Qiyosiy va chog‘ishtirma tilshunoslik

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Metaforik tuzilmalarning konseptuallashuvi va matnda faollashuvining pragmatik-diskursiv jihatlari (ingliz, ispan va o‘zbek tillari materiallari asosida)..... 3

Ulugova Shokhida Shokhrukhovna
Pragmatic-discursive aspects of conceptualization and actualization of metaphorical structures in the text (based on materials from English, Spanish, and Uzbek languages) 33

Улугова Шохида Шохруховна
Прагматико-дискурсивные аспекты концептуализации и актуализации метафорических структур в тексте (на материале английского, испанского и узбекского языков)..... 63

E’lon qilingan ishlar ro‘yxati
Список опубликованных работ
List of published works..... 69

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Mavzuning dolzarbligi va zarurati. So‘nggi yillarda jahon tilshunosligida metaforik tuzilmalarning matn va diskursda qo‘llanishi, ularning mazmunni ifodalash hamda kommunikativ maqsadlarni amalga oshirishdagi imkoniyatlarini aniqlashga alohida e’tibor qaratilmoqda. Til va tafakkur o‘rtasidagi o‘zaro bog‘liqlik, inson ongida shakllangan bilimlarning til vositasida ifodalanishi, metaforik tuzilmalarning turli kommunikativ vaziyatlarda faollashuvi hamda ularning mazmuniy va pragmatik xususiyatlarini o‘rganish muhim ahamiyat kasb etadi. Ayniqsa, ingliz, ispan va o‘zbek tillarida metaforalarning konseptual asoslarini aniqlash, matn va diskursdagi vazifalarini ochib berish, shuningdek, ularni tarjima qilish jarayonida mazmuniy hamda pragmatik xususiyatlarini saqlash bilan bog‘liq muammolarni bartaraf etishga alohida e’tibor qaratilmoqda, chunki metaforik tuzilmalarning kontekstual ma’nolarini to‘g‘ri talqin qilish va tillararo o‘xshashlik hamda farqlarini aniqlash tilshunoslik va tarjima amaliyoti uchun dolzarblik kasb etadi.

Dunyo tilshunosligida globallashuv jarayonlarining jadallashuvi, turli madaniyatlar va tillar o‘rtasidagi muloqotning kengayishi sharoitida metaforik tuzilmalarning konseptual, semantik va pragmatik xususiyatlarini aniqlash, ularning universal hamda milliy-madaniy jihatlarini qiyosiy o‘rganish va tarjimada adekvat ifodalash masalalariga alohida e’tibor qaratilmoqda. Xususan, kognitiv tilshunoslik, lingvokulturologiya, pragmalingvistika va diskurs tahlili doirasida metaforalarning inson tafakkuri va olam haqidagi tasavvurlarni shakllantirishdagi o‘rni, matn va diskursda konseptuallashuvi, kontekst ta’sirida faollashuvi hamda kommunikativ maqsadlarni amalga oshirishdagi vazifalarini tadqiq etish ustuvor yo‘nalishlardan biri hisoblanadi. Ayniqsa, ingliz, ispan va o‘zbek tillaridagi metaforik tuzilmalarning umumiy va o‘ziga xos xususiyatlarini aniqlash, ularning milliy-madaniy mazmuni va pragmatik ta’sirini ochib berish, shuningdek, tarjima jarayonida konseptual mazmun hamda kommunikativ ta’sirning saqlanish mexanizmlarini ishlab chiqish zamonaviy tilshunoslikning dolzarb vazifalaridan biri sifatida muhim ahamiyat kasb etadi.

Mamlakatimizda so‘nggi yillarda ta’lim va ilm-fan sohasini rivojlantirish, tilshunoslikning zamonaviy yo‘nalishlarini takomillashtirish hamda tadqiqot natijalarini amaliyotga tatbiq etishga alohida e’tibor qaratilmoqda. Yurtimizda “fundamental, amaliy va innovatsion ilmiy ishlarni rivojlantirish bilan birga ilmiy maktablarni saqlab qolish va yangilarini barpo etish, ularning kadrlar salohiyatini mustahkamlash, bunda iqtidorli yoshlarning ilm-fanga keng jalb etilishini rag‘batlantirish” vazifasiga alohida urg‘u berilgan1. Ayniqsa, metaforik tuzilmalarning konseptual asoslarini aniqlash, ularning matn va diskursda faollashuv mexanizmlarini ochib berish hamda ingliz, ispan va o‘zbek tillaridagi semantik, kognitiv va pragmatik xususiyatlarini qiyosiy o‘rganish dolzarb ahamiyat kasb etadi. Shu jihatdan, metaforik birliklarning milliy-madaniy

[1] O‘zbekiston Respublikasi Prezidentining 2019-yil 8- oktabrdagi “O‘zbekiston Respublikasi oliy ta’lim tizimini 2030-yilgacha rivojlantirish konsepsiyasi to‘g‘risida”gi PF-5847-sonli Farmoni. https://nrm.uz/contentf?doc=602358_&products=1_vse_zakonodatelstvo_uzbekistana

mazmunini aniqlash, kontekstga bog‘liq ma’nolarini talqin qilish, kommunikativ vazifalarini belgilash va tarjimada ularning mazmuniy-pragmatik xususiyatlarini saqlashga qaratilgan yondashuvlarni takomillashtirish muhim amaliy vazifa hisoblanadi. Bu yo‘nalishdagi tadqiqotlar til va madaniyat munosabatlarini chuqurroq anglash, tillararo muloqot samaradorligini oshirish hamda metaforik birliklarni tarjima qilish va o‘qitish amaliyotini takomillashtirish uchun zarur shart-sharoit yaratadi.

O‘zbekiston Respublikasi Prezidentining 2019-yil 21-oktabrdagi PF-5850-son “O‘zbek tilining davlat tili sifatidagi nufuzi va mavqeyini tubdan oshirish chora-tadbirlari to‘g‘risida”, 2020-yil 20-oktabrdagi PF-6084-son “Mamlakatimizda o‘zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to‘g‘risida”, 2022-yil 28-yanvardagi PF-60-son “2022–2026-yillarga mo‘ljallangan Yangi O‘zbekistonning taraqqiyot strategiyasi to‘g‘risida”gi Farmonlari, 2017-yil 20-apreldagi PQ-2909-son “Oliy ta’lim tizimini yanada rivojlantirish chora-tadbirlari to‘g‘risida”, 2020-yil 16-apreldagi PQ-4680-son “Sharqshunoslik sohasida kadrlar tayyorlash tizimini tubdan takomillashtirish va ilmiy salohiyatni oshirish chora-tadbirlari to‘g‘risida”, 2021-yil 19-maydagi PQ-5117-son “O‘zbekiston Respublikasida xorijiy tillarni o‘rganishni ommalashtirish faoliyatini sifat jihatidan yangi bosqichga olib chiqish chora-tadbirlari to‘g‘risida”gi Qarorlari, shuningdek, O‘zbekiston Respublikasi Vazirlar Mahkamasining 2020-yil 10-fevraldagi 75-son “O‘zbekiston Respublikasi Oliy va o‘rta maxsus ta’lim vazirligi huzuridagi Oliy ta’limni rivojlantirish tadqiqotlari va ilg‘or texnologiyalarni tatbiq etish markazi faoliyatini tashkil etish bo‘yicha chora-tadbirlar to‘g‘risida”gi Qarori hamda sohaga oid boshqa me’yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu dissertatsiya tadqiqoti muayyan darajada xizmat qiladi

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi. Dissertatsiya tadqiqoti respublika fan va texnologiyalar rivojlanishining I. “Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma’naviy-ma’rifiy rivojlantirishda innovatsion g‘oyalar tizimini shakllantirish va ularning amalga oshirish yo‘llari” ustuvor yo‘nalishi doirasida bajarilgan.

Dissertatsiya mavzusi bo‘yicha xorijiy ilmiy tadqiqotlar sharhi[2]. Jahonning yetakchi universitetlari va tadqiqot markazlarida metaforik tuzilmalarning konseptuallashuvi, matn va diskursda faollashuvi hamda ularning semantik, kognitiv va pragmatik xususiyatlarini aniqlashga qaratilgan tadqiqotlar olib borilmoqda. Jumladan, AQShdagi Chikago universiteti va Kentukki universitetida konseptual metafora, til va tafakkur munosabatlari hamda metaforik birliklarning ma’no shakllanishidagi o‘rniga doir masalalar, Buyuk Britaniyadagi Kembrij universitetida kognitiv tilshunoslik va tilning ma’no hosil qilish imkoniyatlari, Germaniyadagi Mannheim nemis tili instituti va Ispaniyadagi La Rioja

[2] **Dissertatsiya mavzusi bo‘yicha xorijiy ilmiy adabiyotlar sharhi quyidagi manbalar asosida amalga oshirildi**: www.cheloveknauka.com, www.iling.iling-ran.ru, www.phraseoseminar.slovo-spb.ru, www.new-disser.ru, www.researchgate.net, www.ncsociology.org, www.inlibrary.uz, www.human.snauka.ru, www.academia.edu, www.cyberleninka.ru, www.hse.ru, www.core.ac.uk, www.uza.uz, www.webofjournals.com.

universitetida esa til birliklarining qo‘llanishi, frazeologik xususiyatlari hamda tarjima masalalari bilan bog‘liq yo‘nalishlar o‘rganilmoqda. Mazkur tadqiqotlar metaforik tuzilmalarning faqat alohida so‘z va birikmalar doirasidagi ma’nosini emas, balki ularning matn mazmunini shakllantirish, kommunikativ maqsadni ifodalash va muayyan diskursda talqin qilinish xususiyatlarini ham tadqiq etish zarurligini ko‘rsatadi.

Jahon universitetlarida olib borilayotgan izlanishlarning muhim yo‘nalishlaridan biri metaforik tuzilmalarning konseptual asoslari bilan ularning matn va diskursdagi pragmatik vazifalari o‘rtasidagi munosabatni aniqlashdan iborat. Xususan, Chikago universiteti va Kentukki universiteti bilan bog‘liq kognitiv-lingvistik tadqiqotlarda metaforik tushunchalarning shakllanishi va olam haqidagi tasavvurlarni ifodalash masalalari, Kembrij universitetida til, ma’no va tafakkur munosabatlari, Mannheim nemis tili institutida esa real til materiallari va til birliklarining qo‘llanish xususiyatlarini o‘rganish muhim o‘rin tutadi. Shu jihatdan, metaforik tuzilmalarning kontekstga bog‘liq ravishda faollashuvi, ularning milliy-madaniy mazmuni va kommunikativ ta’siri hamda tarjimada konseptual mazmunning saqlanishini ingliz, ispan va o‘zbek tillari misolida o‘zaro bog‘liq holda tadqiq etish mazkur mavzuning istiqbolli jihatini tashkil etadi.

Xorijiy universitetlarda shakllangan nazariy va metodologik yondashuvlarni hisobga olgan holda, metaforik tuzilmalarning konseptuallashuvi va matnda faollashuviga oid tadqiqotlarni olti ustuvor yo‘nalishda umumlashtirish mumkin: birinchidan, Chikago universiteti va Kentukki universitetida rivojlangan kognitiv-lingvistik yondashuvlar bilan bog‘liq holda metaforik tuzilmalarning konseptual asoslari va ma’no shakllanish mexanizmlarini aniqlash; ikkinchidan, Kembrij universitetida o‘rganiladigan til, ma’no va tafakkur munosabatlari doirasida metaforalarning matn mazmunini shakllantirishdagi rolini tavsiflash; uchinchidan, Mannheim nemis tili instituti kabi markazlarda qo‘llanadigan til materiallarini tahlil qilish yondashuvlari asosida metaforik birliklarning kontekstual faollashuvini o‘rganish; to‘rtinchidan, turli mamlakatlar universitetlarida rivojlantirilayotgan lingvokulturologik yondashuvlar asosida metaforalarning universal va milliy-madaniy xususiyatlarini qiyoslash; beshinchidan, metaforik tuzilmalarning pragmatik vazifalari va turli diskurslardagi kommunikativ ta’sirini aniqlash; oltinchidan, tarjimashunoslik doirasida metaforik birliklarning tillararo muqobilligi va pragmatik xususiyatlarini saqlash masalalarini o‘rganish. Ushbu yo‘nalishlarni ingliz, ispan va o‘zbek tillari materiallari asosida kompleks tadqiq etish metaforik tuzilmalarning konseptuallashuvi hamda matnda faollashuvining pragmatik-diskursiv xususiyatlarini chuqurroq ochib berishga imkon yaratadi.

Muammoning o‘rganilganlik darajasi. Jahon tilshunosligida metafora hodisasining lingvistik, kognitiv, pragmatik va diskursiv jihatlari tadqiq etilgan. J. Lakoff, M. Jonson, Z. Kovech, L. Kameron, D. Devidson, Z. Meison, E. Semino, I. Vastermark, J. Zinken, A. Masolf, J.R. Serl, N.D. Arutyunova, A.N. Baranov, S.S. Gusev, V.N. Telia, N.D. Bessarabova, I.A. Kemayeva, S.A. Xaxalova3 kabi

[3] Lakoff G., & Johnson M. Metaphors we live by. – Chicago and London: University of Chicago Press, 1980. – 256 p.; Lakoff G. The Contemporary Theory of Metaphor // Metaphor and Thought. – Cambridge: Cambridge University Press, 1993. 2nd edition. – P. 202-251; Johnson M. The body in mind: The bodily basis of meaning,

olimlar metafora nazariyasi, uning semantik va kognitiv xususiyatlarini chuqur tahlil qilgan.

O‘zbek tilshunosligida ham jahon tilshunosligida yuz berayotgan ilmiy-metodologik o‘zgarishlar ta’sirida yangi yondashuvlar shakllandi va til tizimini tadqiq etish jarayonida metafora hodisasiga nisbatan ham yangicha ilmiy tavsiflar berildi. Xususan, M. Mirtojiev, D.U. Ashurova, Sh.S. Safarov, O. Karimov, D. Xudayberganova, G. Nasrullayeva, G. Narbayeva, Sh. Maxmaraimova, D.A. Rustamova, I.A. Siddikova, G. Qobuljonova, U.S. Qobulova4 va boshqa olimlarning nazariy qarashlari mazkur yo‘nalishdagi ilmiy izlanishlarning yaqqol namunasidir.

Biroq, ingliz, ispan va o‘zbek tillarida metaforik tuzilmalarning konseptuallashuvi va matndagi faollashuvini pragmatik-diskursiv jihatdan chog‘ishtirma tahlil qiluvchi monografik tadqiqotlar hali yetarli emas. Aksariyat ishlarda metafora faqat semantik vosita sifatida o‘rganilgan, uning matndagi diskursiv roli va kognitiv vazifalari yetarlicha tahlil qilinmagan. Shu sababli, mazkur tadqiqot bu bo‘shliqni to‘ldirishga qaratilgan.

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Dissertatsiya tadqiqotining dissertatsiya bajarilgan oliy ta'lim muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi. Dissertatsiya Samarqand davlat chet tillar institutining ilmiy-tadqiqot ishlari rejalariga muvofiq "Diskursiv faoliyatning kognitiv-pragmatik tahlili" mavzusidagi ilmiy yo`nalish doirasida bajarilgan.

Tadqiqotning maqsadi ingliz, ispan va o'zbek tillarida metaforik tuzilmalarning konseptual asoslarini aniqlash, ularning matndagi faollashuvini hamda pragmatik-diskursiv jihatlarini kognitiv-pragmatik yondashuv asosida ochib berishdan iborat.

Tadqiqotning vazifalari:

metafora hodisasini kognitiv, pragmatik va diskursiv yondashuvlar asosida kompleks tadqiq etish;

ingliz, ispan va o'zbek tillarida metaforik tuzilmalarning konseptual modellari va universal hamda milliy-madaniy xususiyatlarini aniqlash;

turli diskurs turlarida metaforaning faollashuv mexanizmlarini ochib berish;

siyosiy va badiiy diskurslarda konseptual metaforaning kognitiv-pragmatik va funksional ta'sir mexanizmlarini tadqiq etish;

metafora va ramz o'rtasidagi semantik va pragmatik farqlarni tizimlashtirish, ularning matnda faollashuv imkoniyatlarini qiyosiy tahlil qilish hamda natijalarni lingvistik, kognitiv va madaniy nuqtai nazardan umumlashtirish.

Tadqiqotning obyektini ingliz, ispan va o'zbek tillarida ishlatiladigan metaforik tuzilmalar va ularning matnlardagi faollashuvi hamda pragmatik-diskursiv jihatlari tashkil qiladi.

Tadqiqotning predmetini ingliz, ispan va o'zbek tillaridagi metaforik tuzilmalarning konseptual asoslari, ularning matndagi faollashuvi va pragmatik-diskursiv jihatlari, shuningdek, ushbu jarayondagi lingvistik xususiyatlari tashkil etadi.

Tadqiqotning usullari. Tadqiqotda chog'ishtirma, komponentli, struktur-semantik, kontekstual va lingvomadaniy tahlil metodlari, shuningdek, lingvokognitiv hamda lingvostilistik yondashuvlardan foydalanildi.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

metafora hodisasining kognitiv, pragmatik va diskursiv xususiyatlari o'zaro bog'liqlikda tadqiq etilib, metaforik tuzilmalarning konseptual asoslari, ularning muayyan matn va diskurs sharoitida faollashuv xususiyatlari hamda ushbu jarayonning pragmatik-diskursiv jihatlari aniqlangan;

metaforik tuzilmalarning konseptual modellari ingliz, ispan va o'zbek tillari materiallari asosida qiyosiy-chog'ishtirma tahlil qilinib, ularda namoyon bo'luvchi umumiy kognitiv xususiyatlar hamda olamning milliy-madaniy idrok etilishi, madaniy qadriyatlar va assotsiatsiyalar bilan bog'liq o'ziga xosliklar aniqlangan;

ilmiy-texnik, siyosiy va publitsistik diskurslarda metaforik tuzilmalarning faollashuv xususiyatlari qiyosiy-chog'ishtirma tahlil qilinib, ularning pragmatik vazifalari murakkab tushuncha va jarayonlarni izohlash, voqea-hodisalarga baho berish hamda adresatning idroki va munosabatiga ta'sir ko'rsatish xususiyatlariga ko'ra tasniflangan;

siyosiy diskursda konseptual metaforaning kognitiv-pragmatik ta’sir xususiyatlari ingliz, ispan va o‘zbek tillari materiallari asosida qiyosiy-chog‘ishtirma tadqiq etilib, uning adresatning voqelikni idrok etishi, hodisalarga munosabati va ularni baholashiga ta’sir ko‘rsatishga yo‘naltirilgan pragmatik salohiyati aniqlangan;

badiiy diskursda metaforaning funksional va kognitiv xususiyatlari obraz–ramz–belgi semiotik ierarxiyasi doirasida yoritilib, uning badiiy obrazlarni konseptual jihatdan shakllantirish, asar mazmunining ramziy qatlamini yuzaga chiqarish hamda muallif g‘oyasini bilvosita ifodalashdagi vazifalari aniqlashtirilgan;

metafora va ramzning semantik-pragmatik xususiyatlari kognitiv-diskursiv yondashuv asosida qiyosiy-chog‘ishtirma tadqiq etilib, ularning matnda faollashuv mexanizmlari hamda mazmunni shakllantirish va talqin qilish imkoniyatlaridagi farqlar tizimlashtirilgan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

metaforik tuzilmalarning konseptual modellari va matnda faollashuv xususiyatlariga oid nazariy qarashlar umumlashtirilib, ularning o‘zaro bog‘liqligini o‘rganishga xizmat qiluvchi kognitiv-pragmatik yondashuv ishlab chiqilgan;

ingliz, ispan va o‘zbek tillaridagi metaforik tuzilmalarning konseptual, semantik va pragmatik xususiyatlariga oid faktik materiallar tizimlashtirilib, ulardan qiyosiy-chog‘ishtirma tilshunoslik va matn tahliliga oid tadqiqotlarda foydalanish imkoniyatlari belgilangan;

metaforik tuzilmalarning turli diskurslarda faollashuvi, kommunikativ vazifalari va milliy-madaniy xususiyatlariga oid natijalar asosida tilshunoslik, lingvokulturologiya, matn pragmatikasi va kognitiv tilshunoslik fanlari bo‘yicha ma’ruza, seminar hamda amaliy mashg‘ulotlar mazmunini takomillashtirishga xizmat qiluvchi materiallar tayyorlangan;

tadqiqot natijalaridan ingliz, ispan va o‘zbek tillaridagi metaforik birliklarni tarjima qilish, ularning kontekstual ma’nosini izohlash hamda pragmatik xususiyatlarini o‘rgatishga yo‘naltirilgan o‘quv qo‘llanmalari va metodik materiallarni ishlab chiqishda foydalanish imkoniyatlari aniqlangan.

Tadqiqot natijalarining ishonchliligi. Tadqiqot yuzasidan chiqarilgan xulosalarning tahlil metodologiyasi va metodi bilan uyg‘unligi, muhokama qilinayotgan muammoning dolzarbligi, yangi va muhim vazifalarning hal etilganligi, katta hajmdagi material tahlili asosida erishilgan lisoniy dalillarning nazariy asoslanganligi, tadqiqotning himoyaga olib chiqilayotgan holatlari zamonaviy usullar tatbiqida yechilganligi, olingan natijalarning amaliyotga joriy etilganligi va vakolatli davlat tuzilmalari tomonidan tasdiqlanganligi bilan belgilanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati ingliz, ispan va o‘zbek tillaridagi metaforik tuzilmalarning konseptual asoslari, lingvokognitiv, semantik, pragmatik va milliy-madaniy xususiyatlarini o‘rganish, ularning matn va diskursda faollashuv mexanizmlarini aniqlash hamda metaforik mazmunning shakllanishi va talqiniga oid nazariy qarashlarni rivojlantirishda namoyon bo‘ladi.

Tadqiqot natijalarining amaliy ahamiyati olingan xulosa va tahliliy materiallardan oliy ta’lim muassasalarining filologiya yo‘nalishlarida kognitiv tilshunoslik, pragmalingvistika, lingvokulturologiya, semantika, stilistika va tarjima nazariyasi fanlarini o‘qitishda, maxsus kurslar va seminarlar tashkil etishda, shuningdek, darsliklar, o‘quv qo‘llanmalari hamda metodik materiallar tayyorlashda, metaforik birliklarning ma’nosini izohlash, ularning milliy-madaniy xususiyatlarini yoritish va tarjimada muqobil ifoda vositalarini aniqlashga mo‘ljallangan lingvistik lug‘atlar hamda ma’lumotnomalar yaratishda foydalanish mumkinligi bilan izohlanadi.

Tadqiqot natijalarining joriy qilinishi. Metaforik tuzilmalarning konseptuallashuvi va matnda faollashuvining pragmatik-diskursiv jihatlarini aniqlashga doir tadqiqot natijalari asosida:

metafora hodisasining kognitiv, pragmatik va diskursiv xususiyatlari o‘zaro bog‘liqlikda tadqiq etilib, metaforik tuzilmalarning konseptual asoslari, ularning muayyan matn va diskurs sharoitida faollashuv xususiyatlari hamda ushbu jarayonning pragmatik-diskursiv jihatlari aniqlanganligiga oid dissertatsiya xulosalaridan O‘zbekiston Milliy universitetida 2022–2024-yillar davomida amalga oshirilgan REP-25112021/113-sonli “UzUDT: O‘zbek tilida tabiiy tilni qayta ishlash uchun universal bog‘liqlik daraxti korpusi va uning semantik tahlili” mavzusidagi fundamental loyiha doirasida foydalanilgan (O‘zbekiston Milliy universitetining 2026-yil 24-avgustdagi 04/11-22067-son ma’lumotnomasi). Natijada, metaforik birliklarning konseptual mazmunini aniqlash, ularning matn tarkibidagi semantik xususiyatlarini belgilash hamda matn va diskurs doirasida voqelanish qonuniyatlarini tahlil qilish bilan bog‘liq vazifalarni ilmiy-nazariy jihatdan asoslash imkoniga erishilgan;

metaforik tuzilmalarning konseptual modellari ingliz, ispan va o‘zbek tillari materiallari asosida qiyosiy-chog‘ishtirma tahlil qilinib, ularda namoyon bo‘luvchi umumiy kognitiv xususiyatlar hamda olamning milliy-madaniy idrok etilishi, madaniy qadriyatlar va assotsiatsiyalar bilan bog‘liq o‘ziga xosliklar aniqlanganligiga qaratilgan ilmiy xulosalardan Mirzo Ulug‘bek nomidagi O‘zbekiston Milliy universitetida amalga oshirilgan Erasmus+ dasturining Project № 598340-EPP-1-2018-1-ES-EPPKA2-CBHE-JP “University Cooperation Framework for Knowledge Transfer in Central Asia and China (UNICAC)” grant loyihasi doirasida foydalanilgan (O‘zbekiston Milliy universitetining 2026-yil 11-fevraldagi 04/11-5383-son ma’lumotnomasi). Loyiha doirasida mazkur qiyosiy tadqiqot natijalari turli tillardagi metaforik birliklarning umumiy va milliy-madaniy xususiyatlarini qiyoslash, ular asosida metaforaning konseptual mazmunini tizimlashtirish hamda ilg‘or ilmiy yondashuvlarni o‘zbek tilshunosligi tadqiqotlari bilan uyg‘unlashtirishga xizmat qilgan;

ilmiy-texnik, siyosiy va publitsistik diskurslarda metaforik tuzilmalarning faollashuv xususiyatlari qiyosiy-chog‘ishtirma tahlil qilinib, ularning pragmatik vazifalari murakkab tushuncha va jarayonlarni izohlash, voqea-hodisalarga baho berish hamda adresatning idroki va munosabatiga ta’sir ko‘rsatish xususiyatlariga ko‘ra tasniflanganligi haqidagi dissertatsiya natijalaridan Samarqand viloyati teleradiokanalida 2026-yil 3-fevral kuni efirga uzatilgan “Assalom, Samarqand!”

eshittirishining navbatdagi soni ssenariysini tayyorlashda foydalanildi (Samarqand viloyat teleradiokompaniyasining 2026-yil 4-martdagi 01-07/67-son ma’lumotnomasi). Natijada, ko‘rsatuv mazmunini shakllantirish, mavzuga oid axborotni obrazli va ta’sirchan tarzda yetkazish hamda tinglovchiga yo‘naltirilgan kommunikativ mazmunni aniq ifodalashga erishilgan;

siyosiy diskursda konseptual metaforaning kognitiv-pragmatik ta’sir xususiyatlari ingliz, ispan va o‘zbek tillari materiallari asosida qiyosiy-chog‘ishtirma tadqiq etilib, uning adresatning voqelikni idrok etishi, hodisalarga munosabati va ularni baholashiga ta’sir ko‘rsatishga yo‘naltirilgan pragmatik salohiyati aniqlangani bo‘yicha olingan xulosalardan Ispaniyaning Kadiz Universitetida tahsil olayotgan talabalarni matndagi metaforik tuzilmalarni tahlil qilish va konseptual metaforalarni talqin qilishga undash strategiyasini aniqlash maqsadida foydalanilgan (Kadiz Universiteti xalqaro aloqalar va uzluksiz ta’lim Departamentining 2026-yil 30-apreldagi ma’lumotnomasi). Natijada, matndagi metaforik tuzilmalarni tahlil qilishning pragmatik-diskursiv modeli va badiiy matnlarda konseptual metaforalarni talqin qilishning metodologik yondashuvlari yaratilishiga erishilgan;

badiiy diskursda metaforaning funksional va kognitiv xususiyatlari obraz–ramz–belgi semiotik ierarxiyasi doirasida yoritilib, uning badiiy obrazlarni konseptual jihatdan shakllantirish, asar mazmunining ramziy qatlamini yuzaga chiqarish hamda muallif g‘oyasini bilvosita ifodalashdagi vazifalari aniqlashtirilganligi haqidagi ilmiy xulosalardan Ispaniyaning Sevilya Universiteti ta’lim jarayoniga joriy etishda foydalanilgan (Sevilya Universitetining 2026-yil 8-iyundagi ma’lumotnomasi). Natijada, badiiy matnlardagi metaforik tuzilmalarni tahlil qilishning pragmatik-diskursiv modeli hamda konseptual metaforalarni talqin qilishning metodologik yondashuvlari amaliyotga tatbiq etilishiga erishilgan;

metafora va ramzning semantik-pragmatik xususiyatlari kognitiv-diskursiv yondashuv asosida qiyosiy-chog‘ishtirma tadqiq etilib, ularning matnda faollashuv mexanizmlari hamda mazmunni shakllantirish va talqin qilish imkoniyatlaridagi farqlar tizimlashtirilganligi haqidagi xulosalardan Malaziyaning Pendidikan Sultan Idris Universitetining “A Framework of Teachers’ Digital and Artificial Intelligence Competencies Upskilling for Industry 4.0 and Industry 5.0” loyihasi doirasida foydalanilgan (Pendidikan Sultan Idris Universitetining 2025-yil 28-maydagi ma’lumotnomasi). Natijada, siyosiy diskursdagi konseptual metaforalar orqali adresatning tafakkuri va qaror qabul qilish jarayoniga kognitiv-pragmatik ta’sir mexanizmi aniqlangan, shuningdek, o‘qituvchilarning raqamli va sun’iy intellekt kompetentsiyalarini rivojlantirish bo‘yicha amaliy tavsiyalar ishlab chiqishda ushbu tahlilning ilmiy asos sifatida qo‘llanilishi ta’minlanib, metaforik ifodalarning o‘quv jarayonida va siyosiy matnni talqin qilishda samarali ishlatilishi bo‘yicha tizimlashtirilgan yondashuv shakllantirilishiga erishilgan.

Tadqiqot natijalarining aprobatsiyasi. Tadqiqot natijalari 8 ta, jumladan, 6 ta xalqaro va 2 ta respublika ilmiy-anjumanlarida muhokamadan o‘tkazilgan.

Tadqiqot natijalarining e’lon qilinganligi. Dissertatsiya mavzusi bo‘yicha jami 27 ta ilmiy ish chop etilgan, shulardan, 1 ta monografiya, O‘zbekiston Respublikasi Oliy attestasiya komissiyasining doktorlik dissertatsiyalari asosiy

ilmiy natijalarni chop etish tavsiya etilgan ilmiy nashrlarda 18 ta maqola, ulardan, 10 tasi mahalliy va 8 tasi xorijiy jurnallarda nashr etilgan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya tarkibi kirish, to‘rtta bob, xulosa, foydalanilgan adabiyotlar ro‘yxatidan iborat bo‘lib, asosiy hajmi 208 sahifani tashkil qiladi.

DISSERTATSIYANING ASOSIY MAZMUNI

Dissertatsiyaning kirish qismida mavzuning dolzarbligi va zarurati asoslangan, tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga bog‘liqligi ko‘rsatilgan, maqsad va vazifalari belgilangan, obyekti va predmeti tavsiflangan, ilmiy yangiligi va amaliy natijalari bayon qilingan, tadqiqot aprobatsiyasi, nashr etilgan ishlar va dissertatsiya tuzilishi bo‘yicha ma‘lumotlar keltirilgan.

Dissertatsiyaning birinchi bobi **“Metafora hodisasi tadqiqining nazariy asoslari”** deb nomlamgan. Qiyosiy va interaksion konsepsiyalar bo‘yicha bildirilgan tanqidiy mulohazalar natijasida ifodaning metaforik ma’nosi faqatgina to‘liq kontekst doirasida tushunilishi ayon bo‘ladi. Metafora so‘z yoki gapning aniq leksik ma’nosi bilan nutq subyektining nazarda tutgan ma’nosi o‘rtasidagi nomuvofiqlik natijasida shakllanadi. Shu nuqtai nazardan metafora nutq subyekti tomonidan qo‘llanilgan so‘zlar bilan kommunikativ maqsadlar o‘rtasidagi farq asosida yuzaga keladi va asosiy muammo aniq ma’noga ega bo‘lgan gap bilan metaforik ma’no o‘rtasidagi bog‘lanish tamoyillarini aniqlashdan iborat.

S. Levin metaforalarning bir qismini semantik nomuvofiqlik natijasi sifatida izohlaydi, biroq barcha metaforalar semantik yoki sintaktik nomuvofiqlik bilan cheklanmasligini, pragmatik nomuvofiqlik asosida yuzaga keladigan metaforalar ham mavjudligini ko‘rsatadi[5]. G. Grays implikatura nazariyasi doirasida metaforali ifodalarni pragmatik jihatdan tushuntirishga harakat qiladi[6]. J. Serl esa metaforani gapning aniq ma’nosi bilan nutq subyektining maqsadi o‘rtasidagi tizimli nomuvofiqlik sifatida talqin qilib, metaforik ma’noni aniqlash uchun maxsus strategiyalar majmuasini taklif etadi. Biroq R. Gibbs J. Serl tomonidan ishlab chiqilgan talqin qoidalari algoritmik tarzda faollashmasligini, ya’ni qat’iy va universal mexanizm sifatida ishlamasligini qayd etadi[7]. V.V. Petrov esa Serl modelida xususiyatlarni tanlash mezonlari yetarlicha aniqlanmaganini tanqid qiladi[8].

Interaksion nazariyaning ayrim talqinlarida subyektning faol kognitiv roli yetarli darajada inobatga olinmagani ham tanqid qilinadi. M. Blek nazariyasida

[5] Левин С. Прагматическое отклонение высказывания //Теория метафоры. – Москва: Прогресс, 1990. – С. 342-346.
[6] Грайс Г.П. Логика и речевое общение // Новое в зарубежной лингвистике. Вып. XVI. – Москва, 1985. – С. 217-237.
[7] Gibbs R.W. the Poetics of Mind. Figurative thought, language, and under-standing. – New York. Cambridge University Press, 1994. – P. 228-230.
[8] Петров В.В. Метафора: от семантических представлений к когнитивному анализу // Вопросы языкознания. – Москва, 1990. №3. – С. 136.

metaforani tushunish jarayoni ko‘proq namuna ta’siri bilan cheklanib, subyekt faoliyatini cheklovchi jarayon sifatida talqin etiladi[9].

V.N. Teliya metaforada asosiy va yordamchi subyektlar o‘rtasidagi o‘zaro aloqani interaksiya sifatida izohlaydi. Interaksiya subyektlar, ularning belgilari va bog‘liqliklari o‘rtasidagi munosabat bo‘lib, metaforik g‘oya uchun muvofiq belgilarni sintez qilishga xizmat qiladi. Metaforizatsiyaning boshlang‘ich bosqichi o‘xshashlikni qabul qilish bo‘lib, u metaforaning “go‘yoki” modusi orqali ifodalanadi[10]. Metafora oddiy qiyoslashdan farqli ravishda yangi konseptlar yaratish imkonini beradi, qiyoslash esa metaforizatsiyaning zarur, ammo yordamchi bosqichi hisoblanadi.

Metaforaning universalligi, avvalo, ko‘chimning umumiy turlari orqali namoyon bo‘ladi. Jumladan, S. Ulman tomonidan ajratilgan antropomorfizm, aniqdan mavhumga ko‘chirish va sinesteziya kabi metaforik mexanizmlar turli tillarda uchrashi bilan tavsiflanadi[11]. O‘zbek tilshunosligida M. Mirtojiyev metaforalarni oddiy metafora, personifikatsiya va sinesteziya turlariga ajratib, ularning hosil bo‘lishi referentlar o‘rtasidagi o‘xshashlikka asoslanishini ko‘rsatadi[12]. Masalan, *darvoza* so‘zining futbol terminologiyasida qo‘llanishi tashqi shakl va vazifa o‘xshashligiga tayangan oddiy metafora namunasi hisoblanadi.

Personifikatsiya jarayonida jonli mavjudotlarga xos xususiyatlar jonsiz ob’ektlarga yuklanadi. O‘zbek tilidagi “*Quyosh damini shamol kesar edi”* (Oybek) misolida “*issiq*” jonli mavjudot nafasi bilan qiyoslanib, personifikatsiya hosil qilingan. Sinesteziyada esa turli sezgi organlariga oid xususiyatlar o‘zaro bog‘lanadi: “*mayin ovoz”* birikmasida teginish sezgisi eshitish bilan uyg‘unlashadi.

J. Lakoff va M. Johnson metaforalarni orientatsion, ontologik va strukturaviy turlarga ajratib, ularning universalligini kognitiv asoslar bilan izohlaydilar[13]. Masalan, orientatsion metaforalarda hissiy holatlar makon orqali ifodalanadi: ingliz tilida “*feeling down”*, ispan tilida “*estar por los suelos”*, o‘zbek tilida esa “*ko‘ngli ko‘tarildi” / “ko‘ngli tushdi”* kabi birliklar bunga misol bo‘la oladi. Ontologik metaforalarda esa mavhum tushunchalar predmetlashadi: “*shirin baxt”*, “*muvaffaqiyat porlaydi”*, “*omad kulib boqdi”*.

Strukturaviy metaforalar ijtimoiy-siyosiy jarayonlarni boshqa soha tushunchalari orqali talqin qilishga xizmat qiladi. Xususan, uchala tilda ham iqtisodiy va siyosiy muammolar “kasallik” obrazi orqali ifodalanadi: inglizcha “*the economy is sick”*, ispancha “*la economía está enferma”*, o‘zbekcha “*iqtisodiyot og‘ir ahvolda”*. Ushbu metaforalar muammoning murakkabligini kuchaytirish va baholovchanlikni oshirishga xizmat qiladi.

Metaforalarning milliy xususiyati, ayniqsa, somatik birliklar faollashuvida

[9] Блэк М. Метафора // Теория метафоры. – Москва: Прогресс, 1990. – С. 158.

[10] Телия В.Н. Метафора как модель смыслопроизводства и ее экспрессивно-¬оценочная функция // Метафора в языке и тексте. – Москва: Наука, 1988. – С. 36-37.

[11] Ульман С. Семантические универсалии // Новое в лингвистике. – Москва, 1970. Вып. 5. – С. 277-279.

[12] Миртожиев М.М. Ўзбек тили семасиологияси. – Тошкент: Mumtoz so’z, 2010. – Б. 97.

[13] Lakoff G., & Johnson M. Metaphors we live by. –Chicago and London: University of Chicago Press, 1980. – 256p.

yaqqol namoyon bo‘ladi. *Yurak / heart / corazón* – tuyg‘u va jasorat, *ko‘z / eye / ojo* – nazorat va e’tibor, *bosh / head / cabeza* – ong va rahbarlik konseptlarini ifodalaydi. Masalan, ingliz tilidagi “*He has a big heart”*, ispan tilidagi “*romper el corazón”*, o‘zbek tilidagi “*yuragi tog‘dek”* bir xil somatik asosga ega bo‘lsa-da, milliy ifoda vositalari bilan farqlanadi.

Shu bilan birga, ayrim metaforalar to‘liq universal tusga ega emas, balki ehtimoliy xarakterga ega ekanligi ta’kidlanadi. Masalan, ingliz va ispan tillarida faol bo‘lgan “*TIME IS MONEY*” metaforasi o‘zbek tilida markaziy konsept sifatida emas, balki *vaqt – bebaho*, *vaqt oltindan qimmat* kabi birliklar orqali ifodalanadi.

Zoonimik metaforalar tahlili ham universal va milliy jihatlarni ochib beradi. *Tulki* – ayyorlik, *cho‘chqa* – ochko‘zlik uchala tilda umumiy bo‘lsa, *chicken* (ingliz), *gallina* (ispan) va o‘zbek tilidagi *quyonyurak* metaforalari jur’atsizlikni turli obrazlar orqali ifodalaydi. Bu holat semantik yadro umumiy, ammo metaforik prototip milliy ekanini ko‘rsatadi.

Dissertatsiyaning ikkinchi bobi **“Metaforik tuzilmalarning konseptuallashuvi: kognitiv-pragmatik yondashuv”** deb nomlangan. Zamonaviy lingvistik tadqiqotlar ko‘pchilik hollarda lisoniy hodisalarni kognitiv yondashuv bilan tahlil qilishga yo‘naltirilgan. Kognitiv tilshunoslik nazariyasiga ko‘ra, har qanday lisoniy birlik inson tafakkuri mahsuli sifatida shakllangan konseptual mantiqiy-mental tuzilmani aks ettiradi. Metafora esa inson tafakkurining ajralmas qismi bo‘lib, voqelikni konseptuallashtirish va kategoriyalashtirish jarayonlari bilan uzviy bog‘liq holda namoyon bo‘ladi. Metafora tadqiqida zamonaviy metodlar, xususan freymlı modellashtirish va konseptual tahlil qo‘llaniladi. Freym tahlili lisoniy birliklarning semantik tuzilmasini ko‘rgazmali tasvirlash va ma’lumotni kategorialashtirish imkonini beradi. Masalan, “HAYOT – BU SAYOHAT” metaforasi: “hayot” – maqsad konsepti, “sayohat” – manba freymi. *Yo‘l, yo‘lovchi, maqsadlar, to‘siqlar* kabi elementlar orqali “hayot” konsepti faollashadi.

Ingliz tilidagi “TIME IS MONEY”: “time” maqsad konsepti, “money” manba freymi. Pulga oid elementlar vaqt tushunchasiga ko‘chiriladi: *sarflash, tejash, isrof qilish*.

Ispan tilidagi “LA MENTE ES UN JARDÍN”: “aql” – maqsad konsepti, “bog‘” – manba freymi, uni *sug‘orish, parvarish qilish* jarayonlari aqlni rivojlantirishga ta’sir qiladi. Freym elementlarining semantik uyg‘unligi metaforaning samarali voqelanishini ta’minlaydi.

Konseptual tahlil metaforani lisoniy birliklar orqali kognitiv tuzilmalarda o‘rganadi. O‘zbek olimlari, jumladan A.G. Yuldashev, konseptual metaforani idiomatik ifodalar hosil bo‘lishi va tafakkur bilan bog‘liq hodisa sifatida ko‘radi[14]. I. Turamuratova metaforani inson bilimini konseptual darajada anglashga qaratilgan bilish hodisasi deb baholaydi[15].

[14] Yuldashev A.G. Cognitive aspect of the Uzbek idiomatic words and their equivalents in English // Philology Matters: Vol. 2019: Iss. 2, Article 2. – Pp. 77-85.

[15] Турамуратова И.И. Метафора как основной троп испанского поэтического дискурса (на материале поэзии Федерико Гарсиа Лорки). Автореф. дис... доктора философии по филол. наукам. – Ташкент, 2022. – Б. 16.

J. Lakoff va M. Johnsonning konseptual metafora nazariyasiga ko‘ra, metafora oddiy lisoniy hodisa emas, balki kundalik konseptual voqelik bo‘lib, tafakkur va xatti-harakatlarimizni shakllantiradi[16]. Metafora maydonlararo ko‘chim (cross-domain mapping) orqali shakllanadi: manba maydondagi bilim mo‘ljal maydonga tatbiq etiladi. Shu bilan birga, metafora milliy mentalitet va lingvomadaniy kontekstga bog‘liq bo‘ladi, masalan:

O‘zbek tilida “*osmondagi oyni va’da qilmoq*” – va’daning amalga oshmasligi.

Ingliz tilida – “*to promise the moon*”.

Nemis va rus tillarida – “*uzoqdagi tog‘ni keltirib berishga*” yoki “*обещать кому-то золотые горы*”.

Shu tariqa, metafora kognitiv tafakkur jarayonini, konseptual bilish va milliy-madaniy xususiyatlarni aks ettiradi, freym va konseptual tahlil esa uning strukturasini va dinamikasini ochib beradi.

Mualliflar izohlashga uringan konseptual metaforalardan biri ARGUMENT IS WAR bo‘lib, uning konseptual tuzilishi quyidagicha sharhlanadi[17]: *Your claims are indefensible; He attacked every weak point in my argument; His criticisms were right on target; I demolished his argument; I’ve never won an argument with him.*

Ko‘rinadiki, bahs jang maydonidagi harakatlarga tenglashtiriladi va urush haqidagi bilim bahs faoliyatiga xaritalanadi. Bunday maydonlararo xaritalash faqat bir tomonlama bo‘lib, manbadagi bilim mo‘ljalga o‘tadi. Manba maydonidagi bilimning faqat bir qismi mo‘ljal maydonga o‘rin oladi. Z. Kovechning “invariantlik tamoyili”ga ko‘ra, “metaforik ko‘chimda ishtirok etayotgan bilim bo‘lagi mo‘ljaldagi tushuncha ifodasi uchun yetarli bo‘lishi shart”[18]. Masalan, PEOPLE ARE PLANTS metaforasida odamlar hayoti fotosintez bilan bog‘liq emas, ammo hayotning davriy tabiati yetarli bo‘ladi. Konseptual metaforalar asosan universal xususiyatga ega[19].

Konseptual metafora nazariyasi metodik tanqidga uchraydi: metaforik tuzilma va unga mos lisoniy shakllarni aniqlash dalillovchi amalsizdir. Lisoniy misollarni matndan topish qiyinligi sababli til korpuslaridan foydalanish tavsiya qilinadi[20]. Ikkinchi muammo – mental va lisoniy tugunlarning mosligini aniqlash qiyin. J. Stin besh bosqichli tahlilni taklif qilgan[21].

Blending nazariyasi metafora shakllanishini manba va mo‘ljal maydonlari o‘zaro munosabatida sodir bo‘lishi orqali tushuntiradi[22]. “Qorishish hududi”da ikkala maydon xususiyatlari tanlab olinadi, bu esa yangi ma’no hosil bo‘lishiga

[16] Lakoff G., & Johnson M. Metaphors we live by. –Chicago and London: University of Chicago Press, 1980. – 256p.

[17] Lakoff G., & Johnson M. Metaphors we live by. –Chicago and London: University of Chicago Press, 1980. – P. 4.

[18] Kövecses Z. Metaphor and emotion: Language, culture, and body in human feeling. – Cambridge: Cambridge University Press, 2000. – P. 103.

[19] Lakoff G., & Johnson M. Philosophy in the flesh. – New York: Basic Books, 1999. – P. 57.

[20] Deignan A. Metaphor and corpus linguistics. – Amsterdam: John Benjamins Publishing, 2005. – 235 p.

[21] Steen G.J. Analyzing metaphor in literature: an empirical approach // Poetics Today, 1999. Vol. 20(3). – Pp. 499-522.

[22] Fauconnier G., Turner M. The Way We Think: Conceptual Blending and the Mind’s Hidden Complexities. – New York: Basic Books, 2002. – 400 p.

olib keladi[23]. Metafora faqat o‘xshashlikni emas, balki yangi konseptual va perseptual xususiyatlarni yaratadi[24]. Blending yangi metaforik iboralar hosil qilishda yetakchi rol o‘ynaydi[25].

J. Lakoff va M. Jonson konseptual metaforalarni universal va aniq darajadagi metaforalarga ajratadi. Universal metaforalar kundalik tafakkurda bevosita faollashadigan, aniq manba va maqsad doiralari bo‘lmagan tajribalar asosida shakllanadi[26]. Shunday qilib, konseptual metafora tafakkur darajasida faoliyat yurituvchi kognitiv jarayon hosilasi bo‘lib, til, madaniyat va inson tajribasini birlashtiradi. Oddiy metafora esa, ko‘proq tilshunoslik doirasida qoladigan, ma’noni kuchaytiruvchi tasviriy vosita sifatida voqelanadi. Shu sababli, konseptual metafora an’anaviy metaforadan tubdan farq qiladi va u tafakkurni tashkil qiluvchi asosiy vositalardan biri sifatida qabul qilinadi.

Tilshunoslar metaforaning diskursdagi lisoniy ko‘rsatkichlarini tahlil qilish muhimligini ta’kidlaydilar, chunki iboraning shakli idrok va tavsiflash uchun zarur[27]. G. Qobuljonova metaforani tilning moslashuvchi vositasi sifatida ko‘rib, uning obyektiv yoki subyektiv o‘xshashliklarni ifodalash orqali ma’nolarni yuzaga chiqarishini ta’kidlaydi. Unga ko‘ra, metafora ko‘p qirrali jarayon bo‘lib, til metodologiyasi, ijtimoiy, mental va emotsional kontekst bilan bog‘liq holda rivojlanadi. Shu bois, kognitiv yondashuv asosida metaforani o‘rganish va yashirin kognitiv tuzilmalarni aniqlash uchun lisoniy tahlilni makrokontekst, yaxlit matn yoki diskurs darajasiga ko‘chirish zarur[28].

Badiiy diskursda metaforaning pragmatik komponenti yaqqol namoyon bo‘ladi. O‘zbek adabiyotida metaforalar qahramonlarning ichki holati va shaxslararo munosabatlarni ochib berish vazifasini bajaradi. A. Qodiriyning “O‘tkan kunlar” romanida uchraydigan “qochqoq” va “quvloq” metaforalari bunga yaqqol misoldir. Ushbu birliklar asl ma’nosida emas, balki qahramonlar o‘rtasidagi psixologik yaqinlik, yumor va yengil tanbehni ifodalash uchun qo‘llanilgan. Sh. Safarov pragmatik ma’noni “nutq ishtirokchilarining ijtimoiy maqomi, o‘zaro munosabati va kommunikativ maqsadiga bog‘liq holda shakllanuvchi ma’no qatlamidir” deb izohlaydi[29].

Badiiy diskursda metaforalar to‘liq yoki qisman aniqlangan semantikaga ega bo‘ladi. Rauf Parfi she’riyatida uchraydigan “zulmat” obrazi qisman aniqlangan metafora bo‘lib, uning mazmuni muallif tomonidan chegaralanmagan. O‘quvchi uni ruhiy tushkunlik, ijtimoiy adolatsizlik yoki ichki kurash ramzi sifatida talqin qilishi mumkin. A. Demyankov bunday metaforalarning pragmatik ahamiyatini

[23] Ashurova D.U., Galieva M.R. Stylistics of literary text. – Toshkent: Alisher Navoiy nomidagi Milliy Kutubxona, 2013. – P. 93.
[24] Сафаров Ш.С. Когнитив тилшунослик. – Жиззах: Сангзор, 2006. – Б. 84.
[25] Худойберганова Д. Матннинг антропоцентрик тадқиқи. – Тошкент: Фан, 2013. – Б. 48.
[26] Kövecses Z. Metaphor and emotion: Language, culture, and body in human feeling. – Cambridge: Cambridge University Press, 2000. – P. 169.
[27] Миртожиев М. Лингвистик метафоралар таснифи // Ўзбек тили ва адабиёти. – Тошкент, 1973. 4-сон. – Б. 33-37; Раҳматуллаев Ш. Лексема ва фразема маъносининг компонент таҳлилининг баъзи натижалари // Ўзбек тили ва адабиёти. – Тошкент, 1986. 3 сон. – Б. 57-61.
[28] Қобулжонова Г. Метафора ва унинг табиатига қарашлар // Ўзбек тили ва адабиёти. – Тошкент, 2017. 2-сон. – Б. 40-45.
[29] Сафаров Ш. Когнитивно-интерактивные функции метафоры // Мир духовной культуры человечества: язык, литература, искусство. – Самарканд, 2006. – С. 82-85.

alohida ta’kidlab, ularni o‘quvchi tafakkurini faollashtiruvchi semantik-pragmatik vosita sifatida baholaydi[30].

Dissertatsiyaning uchinchi bobi **“Turli diskurslarda metaforaning faollashuvi”** deb nomlangan. Metaforaga bo‘lgan ilmiy qiziqishning ortishi uning turli diskurslarda – badiiy, publitsistik, ilmiy, ta’limiy, reklama, ommaviy axborot vositalari va kundalik muloqotda faol qo‘llanilishi bilan izohlanadi. Natijada metafora muammosi san’atshunoslik, falsafa, psixologiya, tilshunoslik, tarjimashunoslik kabi fanlararo tadqiqot obyektiga aylandi. R. Hoffmann metaforaning universalligini ta’kidlab, uni “inson faoliyatining deyarli barcha sohalarida tushuntirish va tasvirlash vositasi” sifatida baholaydi[31].

Amaliy nutqda metafora, ayniqsa, aniqlik va bir ma’nolilik talab etiladigan sohalarda (masalan, ko‘rsatmalar, qoidalar, texnik tavsiflar) kam qo‘llaniladi. Metafora jumla tuzilishining asosiy komponentlari – subyekt va predikat bajaradigan identifikatsiya va yangi axborot yetkazish vazifalari bilan to‘liq mos kelmaydi. Shu sababli, metaforaning semantik noaniqligi uni amaliy muloqotda samarasiz vositaga aylantiradi va vaqt o‘tishi bilan u o‘z obrazliligini yo‘qotib, konvensiyalashgan leksik birlikka aylanadi.

Kognitiv metafora nazariyasida dastlab metaforaning markaziy o‘rni tilda emas, balki tafakkurda, degan qarash ustun bo‘lgan[32]. Biroq so‘nggi tadqiqotlar metaforaning aynan lisoniy qo‘llanilishini mustaqil tadqiqot obyekti sifatida o‘rganishga yo‘naltirildi[33]. Kognitiv-diskursiv yondashuvlar metaforani bir vaqtning o‘zida kognitiv va kommunikativ hodisa sifatida tahlil qilish zarurligini ta’kidlaydi[34].

E. Kassirer tafakkurni metaforik (mifopoetik) va diskursiv-mantiqiy turlarga ajratib, metaforaning modellashtiruvchi rolini alohida ta’kidlaydi[35]. Kalit metaforalar esa bilimlarni bir sohadan boshqasiga ko‘chirish, yangi konseptlarni shakllantirish va ilmiy paradigmalarning almashinuvi jarayonlarida alohida ahamiyat kasb etadi [36].

Ilmiy-texnik diskurs har qanday tilda aniqlik, mantiqiylik va tizimlilikni talab qiluvchi murakkab kommunikativ jarayon hisoblanadi. An’anaviy yondashuvlarda ushbu nutq turida metaforadan foydalanish cheklangan deb qaralgan bo‘lsa-da, zamonaviy tadqiqotlar metaforaning ilmiy bilimni shakllantirish va uzatishda alohida ahamiyat kasb etishini ko‘rsatmoqda. Metafora murakkab va mavhum

[30] Демьянков В.З. О формализации прагматических свойств языка // Языковая деятельность в аспекте лингвистической прагматики. – Москва: ИНИОН АН СССР, 1984. – С. 197.

[31] Hoffman R.R. Metaphor in science // The psycholinguistics of figurative language. – Hillsdale, NJ: Erlbaum, 1980. – Pp. 393-423.

[32] Lakoff G. The Contemporary Theory of Metaphor // Metaphor and Thought. – Cambridge: Cambridge University Press, 1993. 2nd edition. – Pp. 202-251.

[33] Cameron L. What is metaphor and why does it matter? // Metaphor analysis. – London: Equinox, 2010. – Pp. 3-25; Deignan A. Metaphorical expressions and culture // Metaphor and Symbol, 2003. Vol. 18(4). – Pp. 255-271; Semino E. Metaphor in discourse. – Cambridge: Cambridge University Press. 2008. – 247 p.; Steen G.J. Finding metaphor in grammar and usage. – Amsterdam: John Benjamins, 2007. – 430 p.

[34] Ашурова Д.У. Стилистика в парадигме когнитивно-дискурсивной теории языка. – Ташкент: Magic Print Asia, 2025. – 212 с.

[35] Кассирер Э. Сила метафоры // Теория метафоры. – Москва: Прогресс, 1990. – С. 43-67.

[36] Минский М. Фреймы для представления знаний. – Москва: Энергия, 1979. – С. 26.

tushunchalarni insonning kundalik tajribasiga tayangan holda modellashtirish imkonini beradi va shu orqali ilmiy tushuntirishni yengillashtiradi.

N.D. Arutyunova qayd etganidek, ilmiy diskursda metaforaga munosabat jamiyatning ilmiy-madaniy rivoji, ilmiy metodologiyada analogik fikrlashga berilgan baho va metaforaning mohiyati haqidagi qarashlar bilan uzviy bog‘liqdir[37]. Shu nuqtayi nazardan, metafora ilmiy-texnik diskursda ikki asosiy vazifani bajaradi: birinchidan, yangi bilimlarni yaratishda evristik mexanizm bo‘lib xizmat qiladi; ikkinchidan, murakkab ilmiy tushunchalarni tushuntirish va ommalashtirishda didaktik rol o‘ynaydi.

Ilmiy-texnik terminologiyada metafora asosida shakllangan birliklar turli tillarda o‘xshash kognitiv mexanizmlarga tayanadi. Bunga “*elektr zaryadi*” tushunchasi misol bo‘la oladi: O‘zbek tilida: *elektr zaryadi – “elektrlangan jismdagi elektr miqdori*”; Ingliz tilida: *electric charge*; Ispan tilida: *carga eléctrica*. Ushbu terminning barcha tillardagi shakllari tarixan “yuk”, “og‘irlik” kabi konkret tushunchaga tayangan holda metafora va analogiya asosida shakllangan. Demak, mavhum fizik xossa moddiy tajriba orqali tushuntirilgan bo‘lib, bu metaforaning ilmiy model yaratishdagi rolini ko‘rsatadi.

Shunga o‘xshash holat biologik diskursda ham kuzatiladi. Darvin nazariyasidagi “*tabiiy tanlanish*” atamasi inson faoliyatiga xos “tanlash” harakati asosida metaforik yo‘l bilan shakllangan: O‘zbek tilida: *tabiiy tanlanish;* Ingliz tilida: *natural selection;* Ispan tilida: *selección natural*. Bu yerda ongli agentga xos bo‘lgan “tanlash” konsepti tabiat jarayoniga ko‘chirilgan bo‘lib, evolyutsion jarayonni tushunarli konseptual model orqali ifodalashga xizmat qiladi.

Axborot texnologiyalari diskursida ham metafora keng qo‘llaniladi. Masalan, zararli dasturlarni ifodalovchi birliklar: O‘zbek tilida: *kompyuter virusi;* Ingliz tilida: *computer virus;* Ispan tilida: *virus informático*. Bu metaforada biologik sohadagi “virus” tushunchasi axborot tizimlariga ko‘chirilgan bo‘lib, zarar yetkazish, ko‘payish va tarqalish kabi xususiyatlar orqali texnik hodisa izohlanadi.

Ilmiy-texnik diskursda metafora ko‘pincha qolipli ifodalar tarkibida ham namoyon bo‘ladi. Masalan, ingliz ilmiy matnlarida uchraydigan *This paper argues…* yoki *This result suggests…* kabi konstruksiyalar jonsiz obyektlarni faol subyekt sifatida tasvirlab, ilmiy bilimni yaratish va taqdim etishning diskursiv strategiyasiga aylanadi[38]. Bu holat metaforaning yashirin, lekin samarali lisoniy mexanizm ekanini ko‘rsatadi.

Ilmiy-texnik diskursda metaforik birliklar faqat terminlar bilan cheklanmay, umumiy leksik birliklarning diskursiv ma’noda qayta talqin qilinishi orqali ham yuzaga chiqadi. Shunday birliklardan biri “rol” so‘zidir. Mazkur leksema an’anaviy ma’noda muayyan vazifa yoki ijro etiladigan harakatni bildirsa-da, ilmiy va ijtimoiy diskursda u ko‘pincha metaforik ma’noda, ya’ni shaxs, obyekt yoki tushunchaning tizimdagi o‘rnini ifodalash uchun qo‘llaniladi. Masalan, “*Har bir shaxs jamiyatda muayyan rol o‘ynaydi*” jumlasida “*rol*” fizik harakatni emas, balki

[37] Арутюнова Н.Д. Дискурс // Лингвистический энциклопедический словарь. – Москва, 1990. – С. 136-137.

[38] Dorgeloh H., Wanner A. Formulaic argumentation in scientific discourse // Formulaic language. Vol. 2: Acquisition, loss, psychological reality and functional explanations. – Amsterdam: John Benjamins, 2009. – Pp. 523-544.

ijtimoiy va simvolik vazifani anglatadi. Ushbu metafora “HAYOT – SAHNA” kognitiv modeliga asoslanadi. E. Goffmanning ijtimoiy interaksiyalarni sahna harakati sifatida talqin qiluvchi nazariyasida insonlar kundalik hayotda turli “rollar”ni ijro etuvchi aktyorlar sifatida konseptuallashtiriladi[39]. Shu asosda, “rol” tushunchasi ijtimoiy, ilmiy va texnik jarayonlarni anglash uchun samarali metaforik vositaga aylanadi.

Mazkur holat ingliz va ispan tillari ilmiy matnlarida ham kuzatiladi. Ingliz tilida role so‘zi texnik tizimdagi funksional o‘rinni ifodalash uchun keng qo‘llaniladi: *The role of humans in the human-machine system*. Bu yerda inson texnik jarayonning faol agenti sifatida talqin qilinadi va “*human as an actor*” kognitiv modeli shakllanadi. Ispan tilida ham shunga o‘xshash holat kuzatiladi: *Las proteínas desempeñan un rol crucial en la regulación de los procesos celulares*. Bu misolda biologik elementlar insonning ijtimoiy roliga qiyoslanib, ularning vazifasi metaforik tarzda “ijro” sifatida tasvirlanadi.

Ilmiy-texnik diskursda metaforalashuv fazoviy birliklar orqali ham amalga oshadi. Masalan, “*bu yerda / here / aquí*” birliklari dastlab real fazoni bildirsa-da, ilmiy matnda ko‘pincha diskursiv bosqichni anglatadi. Ingliz tilidagi *We have used here a mathematical theorem…*, ispan tilidagi *Aquí aplicamos un principio físico…* va o‘zbek tilidagi *bu yerda mazkur tushuncha izohlanadi* kabi konstruksiyalarda mazkur birliklar “fikrning ayni nuqtasi” ma’nosini bildiradi. Demak, fazoviy ma’no diskursiv ma’noga ko‘chirilgan bo‘lib, bu holat metaforik o‘tish natijasidir.

Shu kabi metaforik mexanizm “*nuqtai nazar / point of view / punto de vista*” birikmalarida ham namoyon bo‘ladi. Ushbu birliklar fizik ko‘rish nuqtasidan kelib chiqqan holda ilmiy tahlil, metodologik qarash yoki muallif qarashini ifodalovchi mavhum tushunchaga aylangan. Ingliz, ispan va o‘zbek tillaridagi *From a linguistic point of view…, Desde el punto de vista estructural…, Lingvistik nuqtai nazardan*… kabi misollar BILISH – KO‘RISH kognitiv metaforasiga asoslanadi. Ya’ni, mavhum fikrlash jarayoni sensor tajriba orqali konseptuallashtiriladi.

Zamonaviy ilmiy diskursda metaforaning yana bir faol shakli “*mif / myth / mito*” leksemalari bilan bog‘liq. Ingliz va ispan tillarida bu so‘zlar an’anaviy folklor ma’nosidan chiqib, “keng tarqalgan, ammo noto‘g‘ri ishonch”ni ifodalovchi ilmiy-tanqidiy metaforaga aylangan. Masalan, ingliz tilida mistaken myths about Darwin, ispan tilida esa mitos científicos kabi birikmalar ilmiy noto‘g‘ri tasavvurlarni fosh etishda qo‘llaniladi. O‘zbek tilida esa “afsona” so‘zi hozircha asosan denotativ, badiiy-folklor ma’nosini saqlab qolgan bo‘lib, ilmiy diskursda metaforik birlik sifatida yetarlicha mustahkamlanmagan.

Xuddi shunday farq “*antidote / antídoto / antidot*” birliklarida ham kuzatiladi. Ingliz va ispan ilmiy-ommabop matnlarida ushbu so‘z “bilimsizlik”, “noto‘g‘ri qarash” yoki “ijtimoiy muammo”ga qarshi vosita sifatida metaforik ma’noda ishlatiladi (Education is the antidote to ignorance). O‘zbek tilida esa “antidot” hozircha asosan tibbiy-biologik kontekst bilan chegaralanib qolmoqda va mavhum tushunchalarga ko‘chirilgan metaforik qo‘llanish hali keng tarqalmagan.

Ilmiy-texnik diskursda texnik obyektlar faoliyatini ifodalovchi “*vazifasini bajaradi / acts / cumple su función*” kabi birliklar ham antropomorfik metaforaga

[39] Goffman E. The presentation of self in everyday life. – New York: Doubleday Anchor, 1959. – 259 p.

asoslanadi. Ushbu iboralar inson harakati va mas'uliyati tushunchasidan kelib chiqib, mashina, sensor yoki algoritm faoliyatini tushuntirishga xizmat qiladi. Natijada texnik jarayonlar inson tajribasiga yaqinlashtiriladi va kognitiv jihatdan yanada tushunarli shaklga keltiriladi.

Siyosiy diskursda keng qo'llaniladigan strukturaviy metaforalardan biri POLITICS AS CONSTRUCTION (Siyosat – bu qurilish) konseptual metaforasidir. Ushbu metaforada siyosiy jarayonlar bino yoki inshoot barpo etish jarayoniga qiyoslanadi. Natijada siyosat rejalashtirish, poydevor yaratish, mustahkamlash, ta'mirlash va yangilash kabi qurilishga xos bosqichlar orqali konseptuallashtiriladi.

J. Lakoff va M. Johnsonning ta'kidlashicha, qurilish metaforalari ijtimoiy tizimlarni barqarorlik va struktura nuqtayi nazaridan idrok etishga imkon beradi[40]. Siyosiy diskursda esa ushbu metafora hokimiyatni "mustahkam tuzilma", davlatni esa "barpo etilgan inshoot" sifatida tasavvur qilishga xizmat qiladi.

Ingliz tilidagi siyosiy nutqlarda *build, foundation, pillar, structure, rebuild* kabi birliklar aynan shu konseptual metafora doirasida faol qo'llaniladi. Masalan, AQSH prezidenti Barak Obamaning quyidagi bayonotida davlat taraqqiyoti qurilish jarayoni sifatida ifodalanadi: *We are building a stronger foundation for future generations.* (Biz kelajak avlodlar uchun yanada mustahkam poydevor barpo etmoqdamiz.) Misolda *foundation* so'zi siyosiy, iqtisodiy va ijtimoiy islohotlarning asosiy negizi sifatida metaforik ma'noda qo'llanilgan. Poydevor mustahkam bo'lsa, binoning barqarorligi ta'minlanadi; xuddi shuningdek, siyosiy qarorlar to'g'ri bo'lsa, davlat rivoji barqaror bo'ladi.

Shunga o'xshash holat Buyuk Britaniya siyosiy diskursida ham kuzatiladi. Margaret Tetcher nutqlarida *structure* va *rebuild* kabi birliklar siyosiy islohotlarni qurilish jarayoni sifatida talqin etishga xizmat qiladi: *We must rebuild the structure of our economy.* (Biz iqtisodiyotimiz tuzilmasini qayta qurishimiz kerak.) Ushbu metafora orqali iqtisodiy muammolar "eskirgan bino", islohotlar esa "qayta qurish" jarayoni sifatida konseptuallashtiriladi.

O'zbek siyosiy diskursida ham qurilish metaforasi yuqori faollikka ega. Xususan, O'zbekiston Respublikasi Prezidenti Shavkat Mirziyoyev nutqlarida *poydevor, asos, mustahkamlash, barpo etish* kabi birliklar muntazam uchraydi. Masalan: *Yangi O'zbekistonni barpo etish yo'lida huquqiy demokratik davlat va kuchli fuqarolik jamiyatining mustahkam poydevorini yaratmoqdamiz.*Mazkur jumlada siyosat aniq moddiy inshootga o'xshatilib, huquqiy tizim va fuqarolik jamiyati uning tayanch qurilmalari sifatida talqin qilinadi. Bu metafora siyosiy islohotlarni uzoq muddatli, bosqichma-bosqich qurilish jarayoni sifatida ko'rsatadi va barqarorlik g'oyasini kuchaytiradi.

Ispan siyosiy diskursida ham LA POLÍTICA COMO CONSTRUCCIÓN metaforasi keng qo'llaniladi. Jumladan: *Estamos construyendo un Estado más justo y sólido.* (Biz yanada adolatli va mustahkam davlatni barpo etmoqdamiz.). Misolda *construyendo* fe'li siyosiy jarayonning davomiyligini, *sólido* sifati esa

[40] Lakoff G., & Johnson M. Metaphors we live by. –Chicago and London: University of Chicago Press, 1980. – 256p.

barqarorlik va ishonchlilikni anglatadi. Davlat “mustahkam bino” sifatida idrok etiladi.

P. Chilton ta’kidlaganidek, siyosiy metaforalar ko‘pincha “tayyor kognitiv modellarga” tayanadi[41]. Masalan, YEVROPA – UMUMIY UY metaforasi Yevropa integratsiyasini tabiiy, zarur va barqaror jarayon sifatida ko‘rsatishga xizmat qiladi. Bu yerda “uy” tushunchasi xavfsizlik, umumiy mas’uliyat va hamkorlik bilan bog‘langan bo‘lib, siyosiy tuzilmani inson hayotidagi eng asosiy ehtiyojlardan biri bilan qiyoslaydi. Shu tariqa, murakkab siyosiy tizimlar kundalik tajribaga yaqinlashtiriladi.

Z. Kövecses tomonidan tavsiflangan ABSTRACT COMPLEX SYSTEMS ARE BUILDINGS umumiy metaforasi siyosiy diskursda ayniqsa unumli ishlaydi, chunki siyosatning o‘zi murakkab, ko‘p qatlamli va mavhum tizimdir. Qurilish metaforasi ushbu mavhumlikni “poydevor”, “tuzilma”, “mustahkamlik”, “qulash” kabi konkret tushunchalar orqali anglash imkonini beradi. Natijada siyosiy barqarorlik – mustahkam bino, inqiroz esa – yoriq yoki qulash sifatida idrok etiladi.

Tahlil qilingan o‘zbek, ingliz va ispan siyosiy diskurslari shuni ko‘rsatadiki, konseptual metaforalar tillararo umumiylikka ega bo‘lsa-da, ularning faollashuv darajasi va funksional yuklamasi milliy diskurs an’analari bilan belgilanadi. Ingliz va ispan siyosiy nutqlarida “Siyosat – urush” metaforasi ochiq va keskin shaklda namoyon bo‘lsa, o‘zbek siyosiy diskursida u ko‘proq cheklangan, ramziy yoki publitsistik darajada qo‘llaniladi. Rasmiy nutqlarda esa “Siyosat – hamkorlik”, “Siyosat – taraqqiyot”, “Siyosat – qurilish” kabi metaforalar ustunlik qiladi.

Bu holat siyosiy diskursda metafora tanlovi nafaqat kognitiv mexanizm, balki ideologik va axloqiy strategiya ekanini ham ko‘rsatadi. Qaysi metaforaning faollashuvi jamiyatda qaysi qadriyatlar (raqobat yoki hamkorlik, kurash yoki barqarorlik) ustuvor ekanini aks ettiradi. Shu bois, konseptual metafora siyosiy nutqda faqat til hodisasi emas, balki ijtimoiy ongni shakllantiruvchi kuchli diskursiv vosita sifatida namoyon bo‘ladi.

Publitsistik matnda metafora voqelikni ifodalash, muallifning baholash va emotsional munosabatini yetkazish vositasi sifatida markaziy o‘rin tutadi. U nafaqat obrazlilik va stilistik rang-baranglikni oshiradi, balki o‘quvchining kognitiv faoliyatini rag‘batlantiradi, murakkab ijtimoiy-siyosiy hodisalarni sodda va tushunarli shaklda idrok etishga yordam beradi.

Ingliz tilida metafora misoli sifatida “*Gilmore case turning into a circus for media*”[42] keltiriladi. “*Circus*” obrazida sud jarayoni jiddiylikdan mahrum, ommaviy axborot vositalari tomonidan shov-shuvli shouga aylangan holatda tasvirlanadi. Bu metafora ekspressiv vazifa orqali muallif hissiy munosabatini bildiradi; baholash vazifasi orqali voqeaga tanqidiy nuqtayi nazar beradi; stilistik vazifa orqali matnni jonli va esda qolarli qiladi; pragmatik vazifa orqali o‘quvchini tanqidiy fikrlashga chorlaydi; kognitiv vazifa esa cheklangan, chunki asosiy maqsad hissiy va baholash ta’sirini kuchaytirishdir.

[41] Chilton P. Security metaphors: Cold war discourse from containment to common European home. – Berne: Peter Lang, 1996. – 468 p.
[42] Milwaukee Journal, 1976-12-03. https://ultimatepopculture.fandom.com/wiki/Media_circus

Ispan tilida, “*Venezuela y la tormenta perfecta*”[43] maqolasida “*tormenta perfecta*” (“mukammal bo‘ron”) metaforasi mamlakatdagi siyosiy, iqtisodiy va ijtimoiy inqirozning bir vaqtda yuz berayotgan murakkab jarayonini ifodalaydi. Bu metafora kognitiv vazifa orqali murakkab voqealarni bir butun holatda idrok etishga yordam beradi; ekspressiv va baholash vazifasi orqali muallifning xavotirli va salbiy munosabati ifodalanadi; stilistik vazifa matnga vizual va estetik ta’sir beradi; pragmatik vazifa o‘quvchini ijtimoiy voqelikni tanqidiy baholashga chaqiradi.

O‘zbek tilida esa “*Korrupsiya – mentalitet darajasiga chiqib ulgurgan illat*”[44] jumlasi keng qo‘llaniladi. *Korrupsiya – Illat* metaforasi korrupsiyani nafaqat huquqiy yoki siyosiy hodisa, balki jamiyat tafakkurida ildiz otgan ichki odat sifatida talqin qiladi. Shu bilan birga, kognitiv vazifa orqali murakkab ijtimoiy hodisani oddiy va tushunarli obrazga aylantiradi; ekspressiv vazifa o‘quvchida hissiy reaktsiya uyg‘otadi; baholash vazifasi muallifning axloqiy tanqidini aks ettiradi; stilistik vazifa ilmiy va xalqona uslubni uyg‘unlashtiradi; pragmatik vazifa ijtimoiy ongni faollashtirishga xizmat qiladi.

Z. Kövecsesning ta’kidlashicha, metaforaning uslubiy kichik o‘lchami – lisoniy tanlov va variativlik kommunikativ kontekst, mavzu, vosita va auditoriyaga bog‘liq. Masalan, Amerika gazetalaridagi futbol maqolalarida jamoa nomlariga asoslangan metaforalar g‘alaba va mag‘lubiyatni ifodalashda tanlanadi: *“Cougars drown Beavers”, “Cowboys corral Buffaloes”, “Air Force torpedoes the Navy”, “Clemson cooks Rice”*[45]. Bu misollar metaforik xaritalashning kognitiv asosini ko‘rsatadi: *qunduz* (beaver) suvda yashashi sababli mag‘lubiyat “*cho‘kish*” orqali, *kovboylar* (cowboys) molni yig‘ishi sababli raqibni “*to‘plash*” orqali ifodalanadi. Shu tarzda metaforalar voqelikni turlicha, ammo mantiqan mos tarzda tasvirlaydi.

Metafora va madaniy modellarning bog‘liqligi Z. Kövecses tomonidan quyidagicha tushuntiriladi: mavhum tushunchalar ko‘pincha metaforalar orqali ta’riflanadi va bu jarayon ongsiz, avtomatik ravishda sodir bo‘ladi. Misol uchun, his-tuyg‘ularni “ichki quvvatli substansiya” sifatida, maqsadni “maqsad” sifatida yoki nikohni “ittifoq” sifatida tushunishimiz shu mexanizmga misoldir[46]. Bu konseptual metaforalar supra-induvidual darajada shakllanib, jismoniy manba va mavhum maqsad domeni o‘rtasidagi konvensionallashgan xaritalash tizimini yaratadi. Madaniy modellarning metafora orqali shakllanishi esa ularning kognitiv va diskursiv samaradorligini oshiradi[47].

Dissertatsiyaning to‘rtinchi bobi **“Badiiy diskursda metafora va obrazning kognitiv-semantik faollashuvi”** deb nomlangan. Diskurs – bu faqat matn emas, balki lingvistik va nolisoniy omillar bilan boyitilgan, ko‘p qatlamli hodisa bo‘lib, badiiy matnlarda ijtimoiy va shaxsiy voqealarni aks ettiruvchi lisoniy obrazlar orqali namoyon bo‘ladi. Metafora muallifning voqelikka individual-badiiy tafakkur

[43] NAIZ, 2021-10-11. https://www.naiz.eus/es/iritzia/articulos/venezuela-y-la-tormenta-perfecta
[44] Kun.uz, 2021-05-07. https://kun.uz/news/2021/05/07/mentalitet
[45] Kövecses Z. Metaphor: A practical introduction. – Oxford and New York: Oxford University Press, 2010. – P. 143.
[46] Kövecses Z. Emotion concepts: Social constructionism and cognitive linguistics // The verbal communication of emotions: Interdisciplinary perspectives. – London: Psychology Press, 2002. – P. 17.
[47] Leezenberg M. Contexts of metaphor. – Amsterdam: Institute for Logic, Lan¬guage and Computation, Universiteit van Amsterdam. 1995. – P. 142.

orqali qarashi bilan faollashadi, umumiy tushunchalarga emas, balki obrazli va assotsiativ aloqalarga tayangan holda yaratiladi.

Kognitiv poetika va lingvistika yondashuvlari metaforaning ijtimoiy va estetik vazifalarini tahlil qiladi. Royven Surnga ko‘ra, kognitiv poetika metaforadagi nozik semantik farqlarni ajratib ko‘rsatishga intiladi, shu bilan poetik nutqning o‘ziga xosligini ta’minlaydi[48]. Badiiy metaforalarning kengaytirilgan yoki megametafora shakllari, shuningdek, realizatsiya hodisasi ularni she’riy matnda konkret voqelik makoniga ko‘chirish orqali kuchli obrazli va kognitiv ta’sir yaratadi.

Badiiy metafora faqat matnning semantikasi bilan chegaralanmay, ijtimoiy, kognitiv va estetik jarayonlar orqali ham shakllanadi. G. Lorkaning fikricha, tasavvurning haqiqiy farzandi – metafora bo‘lib, u ichki hissiyot va voqelikni birlashtiradi[49]. Tasviriy san’atda metafora o‘ziga xos mexanizmga ega bo‘lib, lisoniy metaforaning denotat va yordamchi subyekt orqali amalga oshadigan kategoriyaviy farqiga tayangan holda faollashadi.

Semiotik konseptlar iyerarxiyasi nuqtayi nazaridan qaralganda, metafora va ramzni bir-biri bilan to‘liq tenglashtirib bo‘lmaydi. Obraz tushunchasiga tayangan holda, metafora va ramz uning bir qator umumiy xususiyatlarini meros qilib olgan, bu ularni markaziy semiotik konsept – belgidan farqlantiradi. Obrazdek, metafora va ramz ham ijodiy jarayonda, insonning olam tafakkurini amalga oshirish jarayonida tabiiy ravishda yuzaga keladi. Ular nisbatan inson irodasidan mustaqildir. Ularning ma’nosini to‘liq shakllangan, aniq tarzda qarash mumkin emas. Metafora va ramz asosan tushunishdan ko‘ra, talqin qilish obyekti hisoblanadi.

Ayni shu xususiyat metafora va ramzni aloqa vositasi sifatida qo‘llash imkonini cheklaydi: ular orqali xabar yetkazish mumkin emas. Metafora yoki ramz orqali buyruq berish, majburiyatni o‘z zimmasiga olish mumkin emas. Ular manzilsiz (adresatsiz)dir. Bu ularni belgiga nisbatan farqlantiradi. Belgi orqali adresatga qaratilgan nutqiy harakatni amalga oshirish mumkin: salomlashish yoki xayrlashish, taklif qilish yoki chiqarib yuborish, tahdid qilish yoki ogohlantirish kabi. Metafora va ramz esa, nom belgining kommunikativ maqsadni (illokutiv kuchni) o‘z ichiga olgan nutqiy ifoda ekvivalenti bo‘lgan kontekstlarda ishtirok eta olmaydi. Belgi tushunchasi nutq pragmatikasi bilan bog‘liq. Belgi – inson ixtiyoridagi vosita hisoblanadi. Belgilar orqali odamlar o‘zaro muloqot qiladi va shaxsiy munosabatlarni tartibga soladi. Metafora va ramz esa vosita sifatida xizmat qilmaydi, bu obraz uchun ham xos xususiyatdir.

Abdulla Oripovning “Munojotni tinglab” she’rini tahlil qilamiz[50]:

Bas, yetar, cholg‘uchi, bas qil sozingni,
Bas, yetar, ko‘ksimga urmagil xanjar,
Nahotki dunyoda shuncha g‘am bordir...
Agar shu «Munojot» rost bo‘lsa agar.

[48] Tsur R. On Metaphoring. – Jerusalem: Israel Science Publishers, 1987. – 315 p.
[49] Qarang: Қобулжонова Г. Метафора ва унинг табиатига қарашлар // Ўзбек тили ва адабиёти. – Тошкент, 2017. 2-сон. – Б. 40-45.
[50] Абдулла Орипов. Муножотни тинглаб. https://tafakkur.net/munojotni-tinglab/abdulla-oripov.uz

Agar aldamasa shu sovuq simlar,
Gar shul eshitganim bo‘lmasa ro‘yo.
Sen beshik emassan, dorsan, tabiat,
Sen ona emassan, jallodsan, dunyo!

Abdulla Oripovning “Munojotni tinglab” she’ridagi mazkur misralarda shoir tomonidan an’anaviy tarzda shakllangan “tabiat – dor”, “dunyo – jallod” kabi obrazli qiyoslar asosida yangi metaforalar yuzaga keltiriladi. Biroq bu metaforalar to‘g‘ridan to‘g‘ri, qat’iy hukm sifatida ilgari surilayotgan obrazlar emas. Aksincha, ular shartli-ma’noli konstruksiya sifatida, ehtimol va taxmin ruhida qo‘llanadi. She’rning oldingi qismlarida kuydan taralayotgan iztirob va g‘amning chuqurligi ta’kidlangan bo‘lib, mazkur holat inson taqdiriga yuklatilgan dard-alam miqyosi haqidagi iztirobli mulohazani keltirib chiqaradi. Agar haqiqatan ham olamdagi g‘am-shodlik muvozanati shu qadar buzilgan bo‘lsa, inson farzandiga bunday alamni ravo ko‘rayotgan kuch sifatida dunyoni “jallod”, tabiatni esa “dor” deb atash mumkin bo‘lar edi. Biroq poetik nutq mantig‘iga ko‘ra, bu ta’riflar real hukm emas, balki aksincha, lirik subyektning e’tirozi, alami va fig‘oni ifodasidir. Shu bois, mazkur metaforalar orqali shoir “sen shunday emassan” degan inkoriy ma’noni ham bilvosita ilgari suradi: ular dunyo va tabiatga nisbatan ayni damda ayblovdan ko‘ra, iltijo, nola va umid bilan yo‘g‘rilgan murojaat shaklida namoyon bo‘ladi[51].

Ingliz shoiri Tomas Hardining “Hap” she’ridan qisqa parcha[52]:

If but some vengeful god would call to me
From up the sky, and laugh: “Thou suffering thing,
Know that thy sorrow is my ecstasy”…

Ushbu misralarda lirik subyekt quyidagicha tasavvur qiladi: “*agar osmondan qandaydir qasoskor xudo chaqirib, inson azobini o‘z lazzati deb e’lon qilsa edi …”*

T. Xardidagi “vengeful god” (qasoskor xudo) obrazi tashqi ko‘rinishda qat’iy metaforaga o‘xshaydi, lekin u real ishonch yoki e’tiqod sifatida berilmagan. Mazkur obraz “if” (agar) shart konstruksiyasi orqali keltiriladi. Demak, shoir “dunyoni boshqaruvchi kuch haqiqatan ham shafqatsiz”demoqchi emas, balki agar shunday bo‘lganida, inson azobining sababi aniq bo‘lar edi, degan fikrni ilgari surmoqda.

T. Xardi she’ridagi keyingi ma’naviy-mantiqiy rivoj shuni ko‘rsatadiki, agar inson azob-uqubatlarining sababi sifatida ongli va qasdli harakat qiluvchi biror irodaviy kuch mavjud bo‘lganida, unga nisbatan ma’naviy pozitsiya bildirish, ya’ni e’tiroz yoki inkor munosabatini shakllantirish imkoni paydo bo‘lar edi. Biroq, shoir inson azobini tasodifiy va befarq tabiiy jarayonlar natijasi sifatida anglaydi, bunday holat esa fojeaviylik darajasini yanada chuqurlashtiradi. Shu jihatdan, “qasoskor xudo” obrazi ayblov yoki qat’iy hukm vazifasini emas, balki inson tafakkurining azobni ma’nolashtirish, unga ontologik asos topishga bo‘lgan ehtiyojini ifoda etuvchi metafora sifatida namoyon bo‘ladi.

Ispan she’riyatidan Migel de Unamunoning “La oración del ateo” (“Ateistning duosi”) she’ridan parcha[53]:

[51] Каримов О. Абдулла Орипов шеъриятида метафорик образлар. – Тошкент: Академнашр, 2014. – Б. 5.
[52] Thomas Hardi. Hap. https://www.poetryfoundation.org/poems/46311/hap

Oye mi ruego Tú, Dios que no existes,
y en tu nada recoge estas mis quejas…
(*Eshit iltijomni, sen – mavjud bo‘lmagan Xudo,*
o‘z yo‘qligingda mening shikoyatlarimni jamla …)

Migel de Unamuno poeziyasidagi “mavjud bo‘lmagan Xudo” obrazi shaklan keskin va radikal bayonotga o‘xshash bo‘lsa-da, u haqiqiy ontologik inkor sifatida emas, balki paradoksal nutqiy murojaat sifatida qurilgan. She’riy mantiq nuqtayi nazaridan, agar Xudo real mavjud emas deb qabul qilinsa, inson azob-uqubatlarining murojaat nuqtasi yo‘qoladi va shikoyat hamda ma’naviy e’tiroz manzilsiz qoladi. Shu sababli, “mavjud bo‘lmagan Xudo”ga yo‘naltirilgan murojaat ayblov yoki qat’iy inkorni ifodalamaydi, balki azob tajribasini muayyan subyektga nisbatlash, unga ma’naviy adres belgilashga bo‘lgan ichki ehtiyojning poetik ifodasi sifatida namoyon bo‘ladi. Unamuno she’riyatida kuzatiladigan asosiy semiotik mexanizm shundan iboratki, Xudoni inkor etish orqali unga bo‘lgan ekzistensial ehtiyoj yanada kuchaytiriladi; ya’ni “sen yo‘qsan” degan nutqiy harakat zamirida “sen bo‘lishing zarur” degan ichki talab mujassam bo‘ladi. Mazkur inkoriy-iltijoiy ma’no qatlami Abdulla Oripovning “sen ona emassan, jallodsan, dunyo!” degan fig‘onida ifodalangan poetik munosabat bilan tipologik jihatdan uyg‘unlik kasb etadi.

Metaforaning ma’noni barqarorlashtirish, ya’ni predmet yoki holatni tavsiflovchi vazifasini bajarish tomon rivojlanishi uni, qoida tariqasida, predikatga yaqinlashtiradi. Biroq poetik tilda, unda barcha nutqiy pozitsiyalar semantik jihatdan to‘yingan va ma’noning ochiq-oydin ifodalanishi qat’iy talab etilmagan sharoitda, metafora qat’iy pozitsion cheklovlarga bo‘ysunmaydi. Shu bois, u matnga o‘zining ikkinchi darajali vazifasida, ya’ni nomlash (denominatsiya) vazifasida ham kiritilishi mumkin. Jumladan, Erkin Vohidov she’riyatidan:

Ko‘zlaring – tun, yuragimda yulduzlar yonar.

“Ko‘zlaring – tun” – nomlash vazifasidagi metaforadir (ikkinchi darajali vazifa). Biroq, agar “*Ko‘zlaring tunday qorong‘u, yuragimda yulduzlar yonar*” bo‘lsa, metafora predikativ vazifani bajarib, ma’no aniqlashardi.

Ingliz tilidan Robert Frost she’riyatidan misol:

Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveler, long I stood
And looked down one as far as I could
To where it bent in the undergrowth;

Parchada shoir hayot yo‘llari haqida fikr yuritadi: uning oldida ikki yo‘l ko‘rinadi va ikkala yo‘lni ham bosib o‘tish imkonsizligini his qiladi. Ushbu shu’rda yo‘llar ramziy obrazlardir, ular inson hayotidagi tanlovlar va qarorlarni ifodalaydi. “Roads” so‘zi odatda geografik yo‘llarni anglatsa-da, ushbu she’rda u metafora sifatida qo‘llanilgan. Agar metafora predikativ vazifada kelganida edi, u obrazning xususiyatini tavsiflar edi, masalan: “*the winding road”, “the dark path”, “the lonely trail*” – kabi yo‘l obrazi tavsiflanangan bo‘lar edi. Zero, ushbu

[53] Miguel de Unamuno. La Oracion del Ateo. https://www.poemas-del-alma.com/la-oracion-del-ateo.htm#google_vignette

parchada “*roads*” nomlash vazifasida: u o‘zi tanlovning bir ramzi va semantik markaz sifatida kelgan. Bu holat poetikada metaforaning ikkilamchi vazifasi deb ataladi: nomlash yoki konsept belgilash orqali matnga kiritiladi, lekin unda aniq tavsiflovchi vazifa (masalan, rang, shakl, holat) yo‘q.

Ispan tilidan Federiko Garsia Lorkaning “Romancero Gitano” she’riyadan parcha[54]:

La luna vino a la Fragua
Con su polisón de nardos.
El niño la mira, mira.
El niño la está mirando.

Parchada shoir oyni (la luna) va uni tomosha qilayotgan bolani tasvirlaydi. Shu orqali u tabiat, vaqt va inson munosabatlari haqida ramziy fikrni namoyon etadi. Ushbu parchada “*La luna*” obyektni nomlaydi, konseptni belgilaydi (nomlash vazifasi).

Shunday qilib, metafora ma’noni barqarorlashtirishga yo‘nalganda odatda predikat vazifasida faollashadi. Poetik diskursda esa metafora qat’iy pozitsion cheklovlarga bog‘lanmaydi va matnga nomlash yoki tavsiflovchi vazifada kiritilishi mumkin. Shu jihatdan, metaforaning pozitsiyasi uning semantik rivojlanishi va vazifasi bilan bevosita bog‘liq.

Ramz, metaforadan farqli ravishda, o‘z ma’no belgisini barqarorlashtirgan holda, tavsiflovchi (xarakterlovchi) vazifa emas, balki deyktik (ishoraviy) vazifani bajaradi. Ramzlar predikat darajasini egallay olmaydi. Ular muayyan ma’no yoki tushunchani ko‘rsatadi, lekin uni boshqa obyektni tavsiflash uchun qo‘llamaydi. Shuningdek, ramz metaforadagidek ikki subyektlilik xususiyatiga ega emas.

Bevosita madaniy muhitning metaforik ijodkorlik rivojiga ta’sirini “Jeyn Eyr” romanidan olingan quyidagi parchada ham kuzatish mumkin:

What a smile! I remember it now, and I know that it was the effluence of fine intellect, of true courage; it lit up her marked lineaments, her thin face, her sunken grey eye, like a reflection from the aspect of an angel. Yet at that moment Helen Burns wore on her arm “the untidy badge”; scarcely an hour ago I had heard her condemned by Miss Scatcherd to a dinner of bread and water on the morrow because she had blotted an exercise in copying it out. Such is the imperfect nature of man! such spots are there on the disc of the clearest planet; and eyes like Miss Scatcherd’s can only see those minute defects, and are blind to the full brightness of the orb.

Abzasda foydalanilayotgan konseptual metaforani GOOD IS BRIGHT/ BAD IS DARK mazmunida tasavvur qilish mumkin va bunga “spot”, “defect”, “clearest”, “brightness” kabi leksemalarning hamda “She is a woman of spotless virtue”, “I don't want to hear any more of your filthy lies” kabi gaplarning qo‘llanishi ishora qiladi. Shuningdek, “minute”, “spots”, “full”, “orb” kabi iboralarning mavjudligi yana bir birlamchi metaforani (IMPORTANCE IS SIZE) faollashuvidan darak beradi. Aniqroq aytadigan bo‘lsak, Helen Bernning kamchiliklari yorqin yulduz sirtida ko‘rinayotgan dog‘ ramzida tasvirlanmoqda. Ko‘rsatilgan metafora qamrovida dog‘ning butun bir sayyoraga qiyoslanishi

[54] Federico Garcia Lorca. Romancero Gitano. https://www.suneo.mx/literatura/subidas/Federico

Helenning kamchiliklari uning muhim shaxs ekanligi soyasida qolib ketganday bo‘ladi.

Metafora hech qachon shaxs yoki jamiyat uchun ramzga aylanmaydi. U shaxsiy yoki ijtimoiy sohadagi ta’sirga ega emas. Ramz esa shaxsiy sohada ishtirok etadi, ammo u shaxs tomonidan yaratilmaydi. Agar obrazlar to‘plansa, ular ramzga aylanadi, rivojlanadi va kengayib boradi. “Ramz” so‘zining ishlatilishi uning inson hayotida oddiy vazifadan ko‘ra ancha ustunroq vazifa bajarayotganini ko‘rsatadi. Ramz inson hayotida ta’sirchanlik qiladi, hayotiy yo‘llar va xulq-atvor modellarini belgilaydi. Shuning uchun ham podshohlik hokimiyati ramzlari haqida gapiriladi. Shu bilan birga, inson jamoalari ijtimoiy ramzlar bilan belgilanadi, ular jamoaviy sa’y-harakatlarni birlashtirish va yo‘naltirish vazifasini bajaradi. Biroq davlat, urug‘ va millat ramzlarining ma’nolovchi talqinlari ko‘pincha noma’lum va hatto barqaror bo‘lmasligi mumkin, chunki ramzning “hokimiyatligi” uning ma’nosini birlashtiradi.

Obrazni metafora bilan solishtirishdagi yaqinlik shubhasizdir. Solishtirishda qo‘llanilgan komparativ bog‘lovchilar (masalan: “kabi” / “such as”, “like” / “como”; “dek” / “as if” / “como si”; “qatorida” / “similar to” / “similar a”) yoki predikativlar (“o‘xshash” / “similar” / “similar”; “monand” / “resembling” / “semejante a”, “eslab turadi” / “reminds of” / “recuerda a”)dan voz kechish ko‘pincha metafora yaratishning asosiy usuli sifatida qaraladi. Bu usul sintaktik tuzilmada sezilarli o‘zgarishga olib keladi. Masalan:

O‘zbekcha: “*Bu qizcha qo‘g‘irchoqqa o‘xshaydi*” – metaforani to‘g‘ridan to‘g‘ri idrok qilish uchun: “*Bu qizcha – haqiqiy qo‘g‘irchoq*”.

Inglizcha: “*This girl looks like a doll*” – metaforani to‘g‘ridan to‘g‘ri idrok qilish uchun: “*This girl is a real doll*”.

Ispancha: “*Esta niña se parece a una muñeca*” – metaforali to‘g‘ridan to‘g‘ri idrok qilish uchun: “*Esta niña es una verdadera muñeca*”.

Shu tariqa, obrazli solishtirish va metafora o‘rtasidagi formal va semantik farqlar asosan bu ikki turdagi mantiqiy munosabatlardan kelib chiqadi.

Metafora tadqiqotchilari muayyan diskurslardagi alohida metaforalar asosida olingan natijalar barcha diskurs turlaridagi metaforalar xususiyatlarini to‘liq va aniq aks ettiradi, degan xulosaga asossiz ravishda kelishdan ehtiyot bo‘lishlari lozim. Bu borada keng tarqalgan xatolardan biri metaforalarni diskursdan ajratib, ularni mustaqil, alohida birliklar sifatida tahlil qilish mumkin, degan tasavvurdir. Bunday yondashuv metaforalarni ularning amaliy qo‘llanilish muhitidan uzib qo‘yadi va ularning kognitiv hamda ijtimoiy vazifalarini to‘liq anglash imkoniyatini cheklaydi. Aslida, metaforalar tabiiy muhitda, ya’ni real kommunikativ jarayonlarda, so‘zlovchi, yozuvchi hamda nolisoniy metafora yaratuvchi subyektlar tomonidan amalga oshirilayotgan kognitiv va ijtimoiy faoliyat doirasida o‘rganilgandagina ularning haqiqiy xususiyatlari namoyon bo‘ladi. Jumladan, muayyan mavzu yoki bilim sohasi bilan bog‘liq alohida diskurs yoki o‘zaro bog‘liq diskurslar majmuasini chuqur tahlil qilish hamda ushbu diskursni tuzilish jihatdan shakllantirishda ustuvor rol o‘ynaydigan metaforalarni aniqlash maqsadga muvofiq hisoblanadi. Shu asosda muayyan so‘zlovchi yoki yozuvchilarning metaforik tafakkur usullarini taxminan izohlash, aniqlangan

metaforalarning paydo bo‘lishiga sabab bo‘luvchi kognitiv omillar haqida dastlabki xulosalar chiqarish mumkin[55].

Diskurs doirasida metaforani o‘rganish metaforaning kognitiv, psixologik yoki jismoniy-tajribaviy jihatlariga qiziquvchi tadqiqotchilar uchun uning ijtimoiy-madaniy va diskursiv manbalarini ochib beradi. Bunda metaforalarning ma’lum darajada ijtimoiy-madaniy asoslarga ega ekanini ta’kidlash diskurs konteksti metafora ma’nosini shunchaki shakllantiradi, degan fikrni anglatmaydi; aksincha, diskurs metaforaning paydo bo‘lish manbai sifatida faoliyat ko‘rsatadi.

Diskurs doirasida metaforani o‘rganishning navbatdagi natijasi shundan iboratki, metaforalarni aniqlash jarayonida ularning diskursdagi o‘rni, shuningdek, mazkur diskurs va unga yaqin boshqa diskurslarda qo‘llangan metaforalar bilan o‘zaro munosabatlari hisobga olinishi lozim. Masalan, muayyan metaforik ifodalarga yoki hatto yagona konseptual metaforaga tanlab e’tibor qaratish, bunda metaforani aniqlash mezonlari, uning diskursdagi qo‘llanish chastotasi hamda matn tuzilishida qaysi joyda namoyon bo‘lishi yetarlicha ochiq bayon etilmasa, bunday yondashuv ilmiy jihatdan to‘liq deb hisoblanmasligi mumkin.

Aslida, diskurs doirasida metaforani o‘rganuvchi tadqiqotchilar uchun metaforani aniqlashda kompyuter lingvistikasida ilgari surilgan bir qator yondashuvlar qimmatli manba bo‘lishi mumkin. Masalan, MetaBank[56] dasturi 1990-yillar boshida tuzilgan Master Metaphor List[57] asosida metaforalar bazasiga ega bo‘lib, ma’lum konseptual metafora bilan bog‘liq so‘zlar orqali katta korpuslarda muayyan metaforani qidirish imkonini beradi. Bu jarayonda dastur avval maqsadli konseptual metafora bilan odatda bog‘liq bo‘lgan so‘zlar to‘plamini tanlaydi va ularni o‘z ichiga olgan jumlalarni topadi. Tanlangan jumlalar keyin MetaBank tomonidan tekshiriladi va ularda yoki aniq metafora ifoda etilganmi, yoki yana boshqa yangi metaforalar mavjudligini aniqlaydi. Shuningdek, MetaBank topilgan ma’lumotni kelgusidagi qidiruvlar uchun saqlaydi va muayyan konseptual metaforalar bilan aniq bog‘liq “probe words” ro‘yxatini kengaytirishga xizmat qiladi. Ushbu dastur UNIX asosidagi elektron pochta muloqotlari va Wall Street Journal maqolalaridagi metaforalarni tahlil qilishda qo‘llanilgan.

Bugungi kunda avtomatik metafora deteksiyasi (Automatic Metaphor Detection) kompyuter lingvistikasi va tabiiy tilni qayta ishlash (NLP) sohasida samarali tadqiqot yo‘nalishiga aylandi. NLP sohasidagi tadqiqotlar zamonaviy korpus va modellarga asoslanib rivojlandi. VU Amsterdam Metaphor Corpus (VUAM) ingliz tili bo‘yicha keng korpus bo‘lib, so‘zlarni kontekstual ma’nosi asosida metafora yoki metafora emasligini belgilaydi. Ispan tilida esa shu yo‘nalishdagi ilk korpus CoMeta 2022-yilda yaratilgan va MIPVU metodikasi asosida faollashtirilgan. Shuningdek, parallel korpus Meta4XNLI ingliz va ispan tillarida madaniyatlararo tahlil imkonini beradi. Bu korpuslardan foydalanib, zamonaviy modellar so‘z darajasida metaforalarni aniqlaydi, ular orasida BERT,

[55] Ярощук И.А. Когнитивно-метафорическая палитра текста (на материале художественной прозы писателей Черноземья). Дисс… канд. фил. наук. – Белгород, 2013. – С. 66.

[56] Martin J.H. Metabank: A knowledge-base of metaphoric language conventions // Computational Intelligence. 1994. Vol. 10. – Pp. 134-149.

[57] Lakoff G. Multiple selves: the metaphorical models of the self-inherent our conceptual system // A conference of the Mellon colloquium on the self at the Emory cognition project. – Georgia: Emory University. 1992. – Pp. 22-31.

RoBERTa, DeBERTa va mDeBERTa kabi transformerlar keng qo‘llanadi. Ushbu modellar so‘zning kontekstli qatlamlarini tahlil qilish orqali metaforik ma’nolarni ajrata oladi va yuqori aniqlik bilan deteksiya qiladi.

Diskursda metaforani o‘rganishda ko‘tariladigan mavzulardan biri – aralash metaforalar (mixed metaphor) hisoblanadi. Ushbu tadqiqotdagi bir qator boblar diskurs tahlilida metaforalarning aralashuvini qayd etadi yoki bevosita aralash metaforalar qanday shakllanishi va qanday tushunilishini umumiy ravishda izohlashga uringan. Muloqotda yoki yozma ishda metaforik so‘zlar, iboralar va kengroq metaforik mavzular turlicha aralashib ketishi mumkin va ulardan ba’zilari kulguli ta’sir uyg‘otishi ham mumkin. Masalan, “The Times” gazetasida (12-oktyabr 1998-yil) chop etilgan va keyinchalik “The New Yorker” jurnalida “Block that Metaphor!” sarlavhasi ostida qayta nashr qilingan quyidagi iborani olish mumkin[58]:

“*As I look at it with a broad brush, there are a lot of things going south at the same time,’ said Morris Goldstein, a former International Monetary Fund official and senior fellow at the Institute for International Economics in Washington. ‘Where is the good news coming from? Is there no silver bullet out there*?”

Garchi an’anaviy ingliz tili o‘qituvchilari bunday gapirish yoki yozishni tavsiya qilmasalar ham, haqiqat shundaki, turli xil aralash metaforalar og‘zaki va yozma nutqda keng tarqalgan va odamlar shunday vaziyatlarda ham boshqalar nimani bildirmoqchi ekanligini ma’lum darajada tushuna oladilar. Psixolingvistik tadqiqotlar shundan dalolat berdiki, metaforalarni almashtirishda tinglovchi yoki o‘quvchi qo‘shimcha kognitiv harakatlarni amalga oshirishi kerak. Shu bilan birga, odamlar ana shu aralash metaforalar orqali haqiqatan nima tushunganini empirik usulda ko‘rib chiqqan tadqiqotlar hali kam. R. Gibbs va J.E. Lonergan tajriba o‘tkazib, oddiy o‘quvchilarning aralash metaforalarni, jumladan yuqorida keltirilgan misolni, qanday tushunganini va bu jarayonning metaforadan foydalanish va uning diskursda tushunilish nazariyalari uchun qanday oqibatlari borligini o‘rganadi[59]. Umuman olganda, ishtirokchilarning turli aralash metaforalardagi alohida iboralarga bergan barcha javoblarining 90% holati subkategorial metaforalar va konseptual metaforalar orasidagi munosabatlar bilan belgilangan xuddi shu xaritalar atrofida barqarorlashgan. Ushbu ma’lumotlar, ayniqsa, Z. Kovech va J. Barnden tomonidan ilmiy muammo sifatida qaralayotgan diskursdagi metaforalar turlichaligi masalasini o‘rganishda muhim ahamiyatga ega.

XULOSA

1. Metafora nafaqat leksik-semantik hodisa, balki inson tafakkurini tashkil etuvchi kognitiv mexanizm sifatida qaralishi lozim. Mazkur yondashuv metaforani ma’no ko‘chishi natijasi sifatida emas, balki konseptlar o‘rtasidagi kross-domenli xaritalash orqali yangi bilim yaratuvchi vosita sifatida tadqiq etish imkonini beradi. O‘zbek, ingliz va ispan tillarida metafora universal kognitiv hodisa sifatida namoyon bo‘ladi, ya’ni har uch tilda metafora inson tafakkuridagi konseptual

[58] https://www.newyorker.com/magazine/1998/10/12/block-that-metaphor

[59] Gibbs R., Lonergan J.E. Commentary: Studying metaphor in discourse: Some lessons, challenges and new data // Metaphor and Discourse. – Basingstoke: Palgrave Macmillan, 2009. – Pp. 251-260.

tizimlar o‘rtasidagi o‘zaro xaritalash natijasida shakllanadi. Shu bilan birga, uning lisoniy ifodasi har bir tilning tarixiy, madaniy va ijtimoiy tajribasi bilan belgilanadi. Shu nuqtayi nazardan, metafora til, tafakkur va bilim yaratish jarayonlarining uzviy bog‘liqligini namoyon qiladi.

2. O‘zbek, ingliz va ispan tillaridagi metaforik tuzilmalarning qiyosiy tahlili konseptual modellarni aniqlash bilan birga, ularning lisoniy ifodasi va pragmatik vazifalarini o‘zaro farqlash imkonini berdi. Jumladan, TIME IS MONEY va LIFE IS A JOURNEY kabi modellar vaqt va hayot haqidagi mavhum tushunchalarning aniqroq tajriba sohalari orqali konseptuallashtirilishini ifodalaydi. Biroq umumiy konseptual asos turli tillarda bir xil lisoniy vositalar va kommunikativ vazifalar orqali namoyon bo‘lishini anglatmaydi. Shu sababli tadqiqotda metaforik modellarning umumiy kognitiv xususiyatlari bilan bir qatorda, ularning milliy-madaniy kontekst va diskursga bog‘liq jihatlarini qiyosiy o‘rganish muhimligi asoslandi.

3. Uch til materialining pragmatik tahlili metaforik tuzilmalarning ma’nosi faqat leksik mazmun bilan belgilanmasligini, balki matn konteksti, so‘zlovchining kommunikativ maqsadi va adresatga yo‘naltirilgan munosabat bilan ham shakllanishini ko‘rsatdi. Metaforalar turli nutqiy vaziyatlarda axborot berish bilan bir qatorda, voqelikni baholash, emotsional munosabatni ifodalash va muayyan talqinni ilgari surish vazifalarini bajaradi. Shu jihatdan metaforaning pragmatik xususiyatlarini uning lokutiv, illokutiv va perlokutiv jihatlari bilan bog‘liq holda ko‘rib chiqish, ayniqsa, metaforik tuzilmalarning muayyan diskursdagi kommunikativ vazifasini aniqlashga xizmat qiladi.

4. Metaforalarning ma’nosi kontekst, diskurs turi va qabul qiluvchining kognitiv tajribasiga bevosita bog‘liq ekani tasdiqlandi. Bir xil konseptual metafora badiiy, publitsistik yoki kundalik nutqda turlicha pragmatik ta’sir kuchiga ega bo‘lishi mumkin. Shu nuqtayi nazardan, metafora tahlilini makrokontekst va diskurs darajasida olib borish inson tafakkuridagi konseptual tuzilmalarni chuqurroq ochib beradi. Diskursda metaforalar tushunchalarni tartibga solish, tajriba va bilimni taqsimlash, shuningdek, ijtimoiy qadriyatlar va ommaviy fikrni shakllantirishda faol ishtirok etadi. Mazkur holat metaforani statik ma’no birligi emas, balki dinamik, vaqt va kontekstga bog‘liq jarayon sifatida talqin qilish imkonini beradi.

5. O‘zbek, ingliz va ispan tillaridagi materiallarni qiyoslash metaforik tafakkurda umumiy jihatlar bilan birga, har bir til va madaniyatga xos farqlar ham mavjudligini ko‘rsatdi. Ayrim konseptual modellar uchala tilda ham uchrasa-da, ularning lisoniy ifodasi va matndagi vazifasi bir xil emas. Ushbu farqlar xalqning tarixiy tajribasi, madaniy qarashlari va qadriyatlari bilan bog‘liq holda yuzaga keladi. Shuning uchun uch til materiallarini qiyosiy o‘rganish metaforadagi umumiy kognitiv xususiyatlarni aniqlash bilan birga, o‘zbek tilidagi metaforik tuzilmalarning milliy-madaniy jihatlarini ham chuqurroq anglashga yordam beradi.

6. Ilmiy-texnik diskursda metaforalar kognitiv va evristik vosita sifatida muhim rol o‘ynaydi, chunki ular murakkab nazariy tushunchalarni soddalashtirish, yangi bilimlarni shakllantirish va atamashunoslikda ifodalanadigan ma’noni aniqlashda faol qo‘llaniladi. Shu bilan birga, o‘zbek ilmiy diskursida

metaforalarning kognitiv va ritorik imkoniyatlari hali to‘liq o‘rganilmagani va bu qo‘shimcha tadqiqotlarni talab etishi belgilandi.

7. Semantik o‘zgarishlar va metaforik qayta konseptuallashuv tillararo farqlarni ochib beradi. Jumladan, ingliz va ispan tillarida “mif” va “afsona” kabi leksemalar noto‘g‘ri ishonchlar va ommaviy yanglish tasavvurlarni ifodalovchi kognitiv metafora sifatida faol qo‘llanilsa, o‘zbek tilida ushbu birliklar asosan folklor va badiiy kontekstda saqlanib qolgan.

8. Siyosiy diskurs tahlilida “Siyosat – sayohat”, “Siyosat – qurilish” va “Siyosat – urush” metaforik modellari o‘rganildi. “Siyosat – sayohat” modelida siyosiy taraqqiyot yo‘l, belgilangan maqsadga erishish manzilga yetish, muammolar esa yo‘ldagi to‘siqlar orqali ifodalanadi. “Siyosat – qurilish” modeli davlat va jamiyatni barpo etish hamda mustahkamlash g‘oyasini aks ettiradi. “Siyosat – urush” modeli esa siyosiy raqobat va kurashni jang obrazlari orqali ifodalaydi. Tahlil qilingan materiallarda ushbu metaforalarning qo‘llanishi siyosiy diskursning milliy-madaniy xususiyatlari bilan bog‘liqligi aniqlandi.

9. Publitsistik matnlar tahlili metaforaning voqea-hodisalarga munosabat bildirish, o‘quvchida hissiy munosabat uyg‘otish va uning e’tiborini muayyan masalaga yo‘naltirishdagi rolini ko‘rsatadi. O‘zbek, ingliz va ispan tillaridagi publitsistik nutqda metafora fikrni ta’sirchan ifodalash bilan birga, muallifning voqelikka bergan bahosini ham yetkazadi. Uning ma’nosi qo‘llangan so‘zlar bilangina belgilanmaydi, matnning mavzusi, muallifning maqsadi va o‘quvchiga qaratilgan fikr ham muhim ahamiyatga ega. Shu bois publitsistik diskursdagi metaforalarni qiyoslashda ularning ifodaviy xususiyatlari bilan bir qatorda, baholash va kommunikativ ta’sir ko‘rsatish vazifalarini ham hisobga olish zarur.

10. Badiiy diskursda metafora va ramz turli semiotik vazifalarni bajarishi ilmiy jihatdan asoslandi. Metafora subyektiv talqinga ochiq, dinamik va kognitiv obraz yaratishga qaratilgan bo‘lsa, ramz barqaror, shartli va madaniy-konseptual ma’noni ifodalaydi. Shu bilan birga, aralash metaforalar tahlili metaforik ma’noni anglashda kontekst, ijtimoiy va pragmatik omillar hal qiluvchi ahamiyatga ega ekanini ko‘rsatib, metaforaning diskursdagi kognitiv-kommunikativ tabiatini yanada tasdiqladi.

11. Metaforalarni o‘rganishda elektron korpuslar va avtomatik aniqlash vositalaridan foydalanish qiyosiy tahlilni kengaytirish uchun istiqbolli yo‘nalish hisoblanadi. MetaBank, CorMet, VUAM va CoMeta kabi vositalar, shuningdek, transformer modellariga asoslangan yondashuvlar metaforik birliklarni aniqlash va ularning qo‘llanishini tizimli o‘rganishda qo‘l kelishi mumkin. Biroq mazkur dissertatsiyada bu vositalar o‘zbek, ingliz va ispan tillaridagi materiallarni avtomatik tahlil qilish uchun amalda qo‘llanilgan natijalar sifatida talqin qilinmasligi kerak. Ular, avvalo, keyingi tadqiqotlar uchun imkoniyat sifatida ahamiyatlidir. Xususan, o‘zbek tilidagi metaforalarni aniqlashga moslashtirilgan elektron korpuslar va avtomatik tahlil usullarini ishlab chiqish bu yo‘nalishdagi izlanishlarni yanada kengaytirishi mumkin.

SCIENTIFIC COUNCIL AWARDING OF SCIENTIFIC DEGREES DSc.03/2025.27.12.Fil.08.07 BUKHARA STATE UNIVERSITY

SAMARKAND STATE INSTITUTE OF FOREIGN LANGUAGES

ULUGOVA SHOKHIDA SHOKHRUKHOVNA

PRAGMATIC-DISCURSIVE ASPECTS OF CONCEPTUALIZATION AND ACTUALIZATION OF METAPHORICAL STRUCTURES IN THE TEXT (based on materials from English, Spanish, and Uzbek languages)

10.00.13 – Comparative and Contrastive linguistics

Dissertation ABSTRACT
for the doctor of PHILOLOGICAL sciences (DSc)

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INTRODUCTION (Abstract of the (DSc) Dissertation)

Relevance and necessity of the research topic. In recent years, particular attention in global linguistics has been paid to the study of metaphorical structures in texts and discourse, particularly to identifying their potential for conveying meaning and fulfilling communicative purposes. The interrelationship between language and thought, the verbal representation of knowledge conceptualised in the human mind, the actualisation of metaphorical structures in various communicative situations, and the investigation of their semantic and pragmatic properties have become increasingly significant areas of linguistic research. Particular emphasis is placed on identifying the conceptual foundations of metaphors in English, Spanish and Uzbek, elucidating their functions in texts and discourse, and addressing the challenges involved in preserving their semantic and pragmatic properties in translation. This is particularly relevant, as the accurate interpretation of the contextual meanings of metaphorical structures and the identification of cross-linguistic similarities and differences are of considerable importance for linguistic research and translation practice.

In the context of accelerating globalisation and expanding communication between different cultures and languages, particular attention in global linguistics is being paid to identifying the conceptual, semantic and pragmatic properties of metaphorical structures, conducting comparative studies of their universal and national-cultural aspects, and ensuring their adequate representation in translation. In particular, within the frameworks of cognitive linguistics, linguoculturology, pragmalinguistics and discourse analysis, the study of the role of metaphors in shaping human thought and conceptualisations of the world, their conceptualisation in texts and discourse, their actualisation under the influence of context, and their functions in achieving communicative purposes has become one of the priority areas of linguistic research. Particular significance is attached to identifying the common and distinctive features of metaphorical structures in English, Spanish and Uzbek, revealing their national-cultural content and pragmatic impact, as well as developing mechanisms for preserving conceptual meaning and communicative effect in the translation process. These issues constitute one of the pressing challenges of contemporary linguistics.

In recent years, particular attention has been paid in our country to the development of education and science, the advancement of modern areas of linguistics, and the practical implementation of research findings. Special emphasis has been placed on the task of “promoting fundamental, applied and innovative research, while preserving existing research schools and establishing new ones, strengthening their human resource capacity, and encouraging the active involvement of talented young people in scientific research”.

In this context, identifying the conceptual foundations of metaphorical structures, elucidating the mechanisms of their actualisation in texts and discourse, and conducting a comparative study of their semantic, cognitive and pragmatic properties in English, Spanish and Uzbek are of particular relevance. From this perspective, identifying the national-cultural content of metaphorical units,

interpreting their context-dependent meanings, determining their communicative functions, and improving approaches aimed at preserving their semantic and pragmatic properties in translation constitute important practical objectives. Research in this area creates the necessary conditions for gaining a deeper understanding of the relationship between language and culture, enhancing the effectiveness of intercultural communication, and improving the practice of translating and teaching metaphorical units.

This dissertation research, to a certain extent, contributes to the implementation of the objectives set forth in the Decrees of the President of the Republic of Uzbekistan No. PF-5850 dated October 21, 2019, "On Measures to Fundamentally Enhance the Prestige and Status of the Uzbek Language as the State Language"; No. PF-6084 dated October 20, 2020, "On Measures to Further Develop the Uzbek Language and Improve Language Policy in the Country"; and No. PF-60 dated January 28, 2022, "On the Development Strategy of New Uzbekistan for 2022–2026"; the Resolutions of the President of the Republic of Uzbekistan No. PQ-2909 dated April 20, 2017, "On Measures to Further Develop the Higher Education System"; No. PQ-4680 dated April 16, 2020, "On Measures to Fundamentally Improve the System of Training Specialists in Oriental Studies and Enhance Scientific Capacity"; and No. PQ-5117 dated May 19, 2021, "On Measures to Elevate the Promotion of Foreign Language Learning in the Republic of Uzbekistan to a Qualitatively New Level"; as well as Resolution No. 75 of the Cabinet of Ministers of the Republic of Uzbekistan dated February 10, 2020, "On Measures to Organize the Activities of the Centre for Research on Higher Education Development and Implementation of Advanced Technologies under the Ministry of Higher and Secondary Specialized Education of the Republic of Uzbekistan", and other regulatory legal acts related to the field.

Dependence of the research on the main priorities of the development of science and technology of the republic. This dissertation research has been carried out within the framework of the priority area of national science and technology development entitled I. "Formation of a system of innovative ideas for the social, legal, economic, cultural, and spiritual-educational development of an information-based society and a democratic state, and ways of their implementation".

Review of foreign research on the dissertation topic[1].

Research is being conducted at leading universities and research centres around the world to investigate the conceptualization of metaphorical structures, their actualization in text and discourse, and their semantic, cognitive and pragmatic features. In particular, the University of Chicago and the University of Kentucky in the United States focus on conceptual metaphor, the relationship between language and thought, and the role of metaphorical units in meaning construction. The University of Cambridge in the United Kingdom explores

[1] **Review of foreign scientific literatures on the dissertation topic was carried out based on the following sources:** www.cheloveknauka.com, www.iling.iling-ran.ru, www.phraseoseminar.slovo-spb.ru, www.new-disser.ru, www.researchgate.net, www.ncsociology.org, www.inlibrary.uz, www.human.snauka.ru, www.academia.edu, www.cyberleninka.ru, www.hse.ru, www.core.ac.uk, www.uza.uz, www.webofjournals.com.

cognitive linguistics and the meaning-making potential of language, while the Leibniz Institute for the German Language in Mannheim, Germany, and the University of La Rioja in Spain investigate the use of linguistic units, their phraseological features and issues related to translation. These studies demonstrate the need to examine metaphorical structures not only in terms of the meanings they convey as individual words and phrases, but also with regard to their role in shaping textual meaning, expressing communicative intentions and determining interpretative processes within specific discourses.

One of the major areas of research conducted at universities worldwide is the investigation of the relationship between the conceptual foundations of metaphorical structures and their pragmatic functions in text and discourse. In particular, cognitive linguistic studies associated with the University of Chicago and the University of Kentucky focus on the formation of metaphorical concepts and their role in expressing perceptions of the world, while research at the University of Cambridge addresses the relationship between language, meaning and thought. At the Leibniz Institute for the German Language (IDS) in Mannheim, particular attention is paid to the analysis of authentic language data and the patterns of use of linguistic units. In this regard, an important and promising aspect of the present research is the integrated investigation of the context-dependent actualization of metaphorical structures, their national and cultural content, communicative impact, and the preservation of conceptual meaning in translation, based on English, Spanish and Uzbek.

Taking into account the theoretical and methodological approaches developed at foreign universities, research on the conceptualization and actualization of metaphorical structures in text can be summarized under six major areas of priority. First, identifying the conceptual foundations of metaphorical structures and the mechanisms of meaning construction within the framework of cognitive linguistic approaches developed at the University of Chicago and the University of Kentucky. Second, describing the role of metaphors in shaping textual meaning in relation to the interaction between language, meaning and thought, which is explored at the University of Cambridge. Third, investigating the contextual actualization of metaphorical units through approaches to linguistic data analysis employed at research centres such as the Leibniz Institute for the German Language (IDS) in Mannheim. Fourth, comparing the universal and national-cultural characteristics of metaphors on the basis of linguocultural approaches developed at universities in different countries. Fifth, identifying the pragmatic functions of metaphorical structures and their communicative impact across different types of discourse. Sixth, examining issues related to cross-linguistic equivalence and the preservation of the pragmatic features of metaphorical units within the framework of translation studies. A comprehensive investigation of these areas based on English, Spanish and Uzbek language materials provides an opportunity to gain deeper insights into the pragmatic and discursive features of the conceptualization and actualization of metaphorical structures in text.

Degree of study of the problem. The phenomenon of metaphor has been extensively studied in world linguistics from linguistic, cognitive, pragmatic, and

discursive perspectives. Scholars such as G. Lakoff, M. Johnson, Z. Kovech, L. Cameron, D. Davidson, Z. Meison, E. Semino, I. Vastermark, J. Zinken, A. Masolf, J.R. Searle, N.D. Arutyunova, A.N. Baranov, S.S. Gusev, V.N. Telia, N.D. Bessarabova, I.A. Kemayeva, and S.A. Khakhalova[2] have conducted in-depth analyses of metaphor theory, as well as its semantic and cognitive characteristics.

In Uzbek linguistics, influenced by the ongoing scientific and methodological developments in global linguistics, new approaches have emerged, and metaphors have received updated scientific descriptions within the study of the language system. In particular, the theoretical perspectives of M. Mirtojiev, D.U. Ashurova, Sh.S. Safarov, O. Karimov, D. Khudayberganova, G. Nasrullayeva, G. Narbayeva, Sh. Makhmaraimova, D.A. Rustamova, I.A. Siddikova, G. Qobuljonova, U.S. Qobulova[3] and other scholars exemplify the scientific research conducted in this area.

However, monographic studies that provide a comparative analysis of the conceptualization of metaphorical structures and their activation in texts from a

[2] Lakoff G., & Johnson M. Metaphors we live by. – Chicago and London: University of Chicago Press, 1980. – 256 p.; Lakoff G. The Contemporary Theory of Metaphor // Metaphor and Thought. – Cambridge: Cambridge University Press, 1993. 2nd edition. – Pp. 202-251; Johnson M. The body in mind: The bodily basis of meaning, imagination, and reaction. – Chicago: University of Chicago, 1987. – 272 p.; Kövecses Z. Metaphor and emotion: Language, culture, and body in human feeling. – Cambridge: Cambridge University Press, 2000. – 244 p.; Kövecses Z. Metaphor in culture. Universality and variation. – Cambridge: CUP, 2005. – 336 p.; Kövecses Z. Metaphor: A practical introduction. – Oxford and New York: Oxford University Press, 2010. – 375 p.; Cameron L. Metaphor in educational discourse. – London: Equinox, 2003.; Davidson D. What metaphors mean // On metaphor. – Chicago: University of Chicago Press, 1979. – Pp. 29-46; Mason Z. CorMet: A computational, corpus-based conventional metaphor extraction system // Computational Linguistics. 2004. Vol. 30. – Pp. 23-44; Серль Дж.Р. Метафора // Теория метафоры. – Москва: Прогресс, 1990. – С. 307-341; Арутюнова Н.Д. Метафора и дискурс // Теория метафоры. – Москва, 1990. – С. 5-32; Баранов А.Н. О типах сочетаемости метафорических моделей // Вопросы языкознания. 2003. №2. – С. 73-79; Гусев С.С. Наука и метафора. – Ленинград: ЛГУ, 1984. – 152 с.; Телия В.Н. Метафоризация и ее роль в создании языковой картины мира // Роль человеческого фактора в языке. Язык и картина мира. – Москва: Наука, 1981. – С. 109-120; Телия В.Н. Метафора как модель смыслопроизводства и ее экспрессивно-¬оценочная функция // Метафора в языке и тексте. – Москва: Наука, 1988. – С. 26-52; Бессарабова Н.Д. Изобразительные и выразительные возможности метафор в газетно-публицистической речи. Дисс... канд. филол. наук. – Москва, 1985. – 225 с.; Кемаева И.А. Метафорические концепты в языке английской и американской поэзии. Дисс. ... канд. филол. наук. – Москва, 2003. – 192 с.; Хахалова С.А. Метафора в аспектах языка, мышления и культуры: монография. 2-е изд., испр. и доп. – Иркутск: ИГЛУ, 2011. – 292 с.

[3] Миртожиев М.М. Ўзбек тили семасиологияси. – Тошкент: Mumtoz so'z, 2010. – 100 б.; Ашурова Д.У. Стилистика в парадигме когнитивно-дискурсивной теории языка. – Ташкент: Magic Print Asia, 2025. – 212 с.; Сафаров Ш.С. Когнитив тилшунослик. – Жиззах: Сангзор, 2006. – 92 б.; Каримов О. Абдулла Орипов шеъриятида метафорик образлар. – Тошкент: Академнашр, 2014. – 128 б.; Худойберганова Д. Матннинг антропоцентрик тадқиқи. – Тошкент: Фан, 2013. –135 б.; Насруллаева Г. Метафора – оламнинг лисоний ифодаси. – Қарши, 2021. – 102 б.; Насруллаева Г. Антропоцентрик метафоранинг лингвомаданий, коммуникатив, прагматик аспекти. Филол. фан. бўйича фалс. док. (PhD) дисс... автореф. – Қарши, 2018. – 25 б.; Насруллаева Г. Антропоморфик метафоранинг социолингвистик хусусиятлари ва лексикографик тадқиқи масалалари. Фил. фан. д-ри дисс... автореф. – Фарғона. 2022. – 58 б.; Нарбаева Г.Х. Роль концептуальных метафор во фразеологической картине мира (на материале испанского и русского языков). Дисс.… док. филос. по филол. наук. – Ташкент, 2024 – 141 с.; Махмараҳимова Ш. Оламнинг миллий лисоний тасвирида теоморфик метафоранинг когнитив аспекти. Филол. фан. номз. дисс.... – Тошкент, 2018. – 161 б.; Маҳмараҳимова Ш. Ўзбек тили метафораларининг антропоцентрик тадқиқи (номинатив аспект). Филол. фан. док. (DSc) дисс... автореф. – Самарқанд, 2020. – 62 б.; Рустамова Д.А. Метафорик эвфемизациянинг лингвокультурологик ва социопрагматик аспектлари. Филология фанлари бўйича PhD дисс... автореф. – Фарғона, 2018. – 26 б.; Сиддикова И.А. Синонимия языка и её кодификационные основы. Автореф. дисс. ... док. филол. наук. – Ташкент, 2012 – 58с.; Қобулжонова Г. Метафоранинг системавий лингвистик талқини. Филол. фан. номз... дисс. автореф. – Тошкент; 2000. – 22 б.; Қобулова У.С. Метафорик матнда интеграл ва дифференциал семалар муносабати (ўзбек халқ топишмоқлари мисолида). Фил. фан. ном. ...дисс. – Тошкент, 2007. – 140 б.

pragmatic-discursive perspective in English, Spanish, and Uzbek are still insufficient. In most existing works, metaphor has been examined primarily as a semantic device, while its discursive role in texts and cognitive functions has not been analyzed in sufficient depth. Therefore, the present study is aimed at addressing this gap.

Relevance of the dissertation research to the research plans of the higher education institution where the dissertation has been completed. The dissertation research was conducted within the framework of the research plan of Samarkand State Institute of Foreign Languages on the topic "Cognitive-Pragmatic Analysis of Discursive Activity."

The aim of the research is to identify the conceptual foundations of metaphorical structures in English, Spanish and Uzbek, and to reveal their actualization in text and pragmatic-discursive features within the framework of a cognitive-pragmatic approach.

The objectives of the research are as follows:

to conduct a comprehensive study of the phenomenon of metaphor based on cognitive, pragmatic, and discursive approaches;

to identify the conceptual models of metaphorical structures in English, Spanish, and Uzbek, as well as their universal and culture-specific (national) features;

to reveal the mechanisms of metaphor activation across different types of discourse;

to investigate the cognitive-pragmatic and functional mechanisms of conceptual metaphor in political and literary discourses;

to systematize the semantic and pragmatic differences between metaphor and symbol, perform a comparative analysis of their activation in texts, and generalize the findings from linguistic, cognitive, and cultural perspectives.

The object of the study comprises metaphorical structures used in English, Spanish, and Uzbek, as well as their activation in texts and their pragmatic-discursive aspects.

The subject of the study includes the conceptual foundations of metaphorical structures in English, Spanish, and Uzbek, their activation in texts, their pragmatic-discursive aspects, and the linguistic features involved in this process.

Methods of the research. The study employed comparative, componential, structural-semantic, contextual and linguocultural methods of analysis, as well as linguocognitive and linguostylistic approaches.

The scientific novelty of the research consists of the following:

The cognitive, pragmatic and discursive features of metaphor have been investigated in their interrelationship, and the conceptual foundations of metaphorical structures, the specific ways in which they are actualized in particular textual and discursive contexts, and the pragmatic-discursive aspects of this process have been identified;

The conceptual models of metaphorical structures have been subjected to a comparative analysis based on English, Spanish and Uzbek language materials, revealing both their common cognitive features and their distinctive characteristics

associated with national-cultural perceptions of the world, cultural values and associations;

The patterns of actualization of metaphorical structures in scientific and technical, political and journalistic discourses have been comparatively analysed, and their pragmatic functions have been classified according to their capacity to explain complex concepts and processes, evaluate events and phenomena, and influence the recipient's perception and attitudes;

The cognitive-pragmatic impact of conceptual metaphor in political discourse has been comparatively investigated on the basis of English, Spanish and Uzbek language materials, and its pragmatic potential to influence the recipient's perception of reality, attitudes towards events and their evaluation has been identified;

The functional and cognitive features of metaphor in literary discourse have been examined within the framework of the image–symbol–sign semiotic hierarchy, and its functions in the conceptual formation of literary images, the manifestation of the symbolic dimension of a literary work, and the indirect expression of the author's intention have been specified;

The semantic and pragmatic features of metaphor and symbol have been comparatively investigated within the framework of a cognitive-discursive approach, and the differences in their mechanisms of actualization in text and their respective capacities for meaning construction and interpretation have been systematized.

The practical results of the research are as follows:

Theoretical perspectives on the conceptual models of metaphorical structures and their patterns of actualization in text have been systematized, and a cognitive-pragmatic approach has been developed to facilitate the investigation of the interrelationship between these phenomena;

Empirical data on the conceptual, semantic and pragmatic features of metaphorical structures in English, Spanish and Uzbek have been systematized, and their potential applications in research on comparative linguistics and text analysis have been identified;

Based on the findings concerning the actualization of metaphorical structures across different types of discourse, their communicative functions and national-cultural features, teaching materials have been developed to enhance the content of lectures, seminars and practical classes in linguistics, linguoculturology, text pragmatics and cognitive linguistics;

The potential use of the research findings in developing teaching manuals and methodological materials aimed at translating metaphorical units in English, Spanish and Uzbek, interpreting their contextual meanings, and teaching their pragmatic features has been established.

The reliability of the research results. The reliability of the research results is determined by the consistency of the conclusions drawn with the research methodology and methods of analysis; the relevance of the problem under investigation; the successful accomplishment of new and significant research objectives; the theoretical substantiation of linguistic evidence obtained through the analysis of an extensive body of empirical data; the application of contemporary research methods in addressing the issues submitted for defence; and

the implementation of the findings in practice, as well as their validation by competent government authorities.

The research findings have been tested in practice, approved by relevant specialists, and are expected to serve as a scientific foundation for new textbooks and teaching materials.

Scientific and practical significance of the research.

The scientific significance of the research results lies in the investigation of the conceptual foundations, linguocognitive, semantic, pragmatic and national-cultural features of metaphorical structures in English, Spanish and Uzbek; the identification of the mechanisms underlying their actualization in text and discourse; and the advancement of theoretical approaches to the formation and interpretation of metaphorical meaning.

The practical significance of the research results is determined by the possibility of using the findings and analytical materials in teaching cognitive linguistics, pragmalinguistics, linguoculturology, semantics, stylistics and translation theory in philology programmes at higher education institutions; developing specialized courses and organizing seminars; preparing textbooks, teaching manuals and methodological materials; as well as compiling linguistic dictionaries and reference works designed to explain the meanings of metaphorical units, elucidate their national-cultural features and identify equivalent means of expression in translation.

Implementation of the research results. Implementation of the research results. Based on the research findings concerning the identification of the pragmatic and discursive aspects of the conceptualization and actualization of metaphorical structures in text:

The dissertation findings concerning the interrelated investigation of the cognitive, pragmatic and discursive features of metaphor, the identification of the conceptual foundations of metaphorical structures, the patterns of their actualization in specific textual and discursive contexts, and the pragmatic-discursive aspects of this process were used within the framework of the fundamental research project No. REP-25112021/113 entitled “UzUDT: A Universal Dependency Treebank Corpus for Natural Language Processing in Uzbek and Its Semantic Analysis”, implemented at the National University of Uzbekistan in 2022–2024 (Reference No. 04/11-22067 issued by the National University of Uzbekistan on August 24, 2026). As a result, a theoretical and methodological basis was established for identifying the conceptual content of metaphorical units, determining their semantic features within textual structures, and analysing the patterns of their realization in text and discourse;

The research findings concerning the comparative analysis of the conceptual models of metaphorical structures based on English, Spanish and Uzbek language materials, as well as the identification of their common cognitive features and distinctive characteristics associated with national-cultural perceptions of the world, cultural values and associations, were utilized within the framework of the Erasmus+ grant project No. 598340-EPP-1-2018-1-ES-EPPKA2-CBHE-JP, entitled “University Cooperation Framework for Knowledge Transfer in Central

Asia and China (UNICAC)", implemented at the National University of Uzbekistan named after Mirzo Ulugbek (Reference No. 04/11-5383 issued by the National University of Uzbekistan on February 11, 2026). Within the framework of the project, the findings of this comparative study contributed to identifying the common and national-cultural features of metaphorical units across different languages, systematizing the conceptual content of metaphor on this basis, and integrating advanced research approaches into studies in Uzbek linguistics;

The dissertation findings concerning the comparative analysis of the patterns of actualization of metaphorical structures in scientific and technical, political and journalistic discourses, as well as the classification of their pragmatic functions according to their capacity to explain complex concepts and processes, evaluate events and phenomena, and influence the recipient's perception and attitudes, were used in preparing the script for an episode of the "Assalom, Samarqand!" programme broadcast by the Samarkand Regional Television and Radio Channel on February 3, 2026 (Reference No. 01-07/67 issued by the Samarkand Regional Television and Radio Company on March 4, 2026). As a result, the findings contributed to shaping the programme's content, presenting relevant information in an expressive and impactful manner, and conveying audience-oriented communicative messages with greater clarity;

The research findings concerning the comparative investigation of the cognitive-pragmatic impact of conceptual metaphor in political discourse, based on English, Spanish and Uzbek language materials, and the identification of its pragmatic potential to influence the recipient's perception of reality, attitudes towards events and their evaluation, were used at the University of Cádiz in Spain to develop strategies aimed at encouraging students to analyse metaphorical structures in texts and interpret conceptual metaphors (Reference issued by the Department of International Relations and Continuing Education of the University of Cádiz on April 30, 2026). As a result, a pragmatic-discursive model for analysing metaphorical structures in text and methodological approaches to interpreting conceptual metaphors in literary texts were developed;

The research findings concerning the functional and cognitive features of metaphor in literary discourse, examined within the framework of the image–symbol–sign semiotic hierarchy, and the clarification of its functions in the conceptual formation of literary images, the manifestation of the symbolic dimension of literary works, and the indirect expression of the author's intention, were utilized in the educational process at the University of Seville in Spain (Reference issued by the University of Seville on June 8, 2026). As a result, a pragmatic-discursive model for analysing metaphorical structures in literary texts and methodological approaches to interpreting conceptual metaphors were introduced into educational practice;

The research findings concerning the comparative investigation of the semantic and pragmatic features of metaphor and symbol within the framework of a cognitive-discursive approach, as well as the systematization of differences in their mechanisms of actualization in text and their respective capacities for meaning construction and interpretation, were utilized within the framework of the

project entitled “A Framework of Teachers’ Digital and Artificial Intelligence Competencies Upskilling for Industry 4.0 and Industry 5.0” at Universiti Pendidikan Sultan Idris, Malaysia (Reference issued by Universiti Pendidikan Sultan Idris on May 28, 2025). As a result, the cognitive-pragmatic mechanisms through which conceptual metaphors in political discourse influence the recipient’s thinking and decision-making processes were identified. Furthermore, the findings provided a scientific basis for developing practical recommendations aimed at enhancing teachers’ digital and artificial intelligence competencies, contributing to the development of a systematic approach to the effective use of metaphorical expressions in the educational process and in the interpretation of political texts.

Approbation of research results. The research results have been discussed at 8 conferences, including 6 international and 2 national scientific conferences.

Publications of research results. A total of 27 scientific works has been published on the topic of the dissertation. Among them, 1 monograph, 18 articles have been recommended for publication by the Doctoral Dissertation Commission of the Republic of Uzbekistan, including 10 articles in national journals and 8 articles in international journals.

The structure and volume of the dissertation. The dissertation consists of an introduction, four chapters, a conclusion, and a list of references, with a total volume of 208 pages.

MAIN CONTENT OF THE DISSERTATION

In the introduction of the dissertation, the relevance and necessity of the topic are substantiated, the study’s alignment with the priority directions of the development of science and technology in the Republic is demonstrated, the aim and objectives are defined, and the object and subject of the research are described. The scientific novelty and practical results are outlined, and information on the approval of the research, published works, and the structure of the dissertation is provided.

The first chapter of the dissertation is titled **“Theoretical foundations of metaphor research”.** Critical remarks on comparative and interactional conceptual approaches demonstrate that the metaphorical meaning of an expression can be fully understood only within the complete context. A metaphor arises from the discrepancy between the literal lexical meaning of a word or sentence and the intended meaning of the speaker. From this perspective, a metaphor emerges based on the difference between the words used by the speaker and the communicative goals, with the main problem being the determination of the principles linking literal meaning and metaphorical meaning.

S. Levin interprets some metaphors as the result of semantic incongruity, but he also emphasizes that not all metaphors are limited to semantic or syntactic incongruity; some metaphors arise on the basis of pragmatic incongruity[4].

[4] Левин С. Прагматическое отклонение высказывания //Теория метафоры. – Москва: Прогресс, 1990. – С. 342-346.

G. Grays attempts to explain metaphorical expressions from a pragmatic perspective within the framework of implicature theory[5]. J. Searle, in turn, interprets metaphor as a systematic incongruity between the literal meaning of an utterance and the speaker's intended purpose, proposing a set of specialized strategies to determine metaphorical meaning. However, R. Gibbs notes that the rules proposed by J. Searle do not operate algorithmically; that is, they do not function as rigid or universal mechanisms[6]. V.V. Petrov criticizes Searle's model for lacking sufficiently clear criteria for selecting relevant features[7].

Some interpretations within interactional theory are also criticized for not adequately accounting for the active cognitive role of the subject. In M. Black's theory, the process of understanding a metaphor is largely constrained by the influence of the "frame of reference", and the subject's activity is treated as a limiting factor in the comprehension process[8].

V.N. Teliya interprets the relationship between primary and secondary subjects in a metaphor as an interaction, where interaction refers to the relationships between subjects, their features, and interconnections, facilitating the synthesis of appropriate signs for the metaphorical idea. The initial stage of metaphorization involves recognizing similarity, which is expressed through the "as-if" mode of the metaphor[9]. Unlike simple comparison, metaphor allows for the creation of new concepts, while comparison is a necessary but auxiliary stage of metaphorization.

The universality of metaphor is primarily manifested through common types of transfer. For instance, S. Ullman identifies metaphorical mechanisms such as anthropomorphism, concrete-to-abstract transfer, and synesthesia, which are found across various languages[10]. In Uzbek linguistics, M. Mirtojiev classifies metaphors into simple metaphor, personification, and synesthesia, demonstrating that their formation is based on similarity between referents[11]. For example, the use of the word *"darvoza"* (gate) in football terminology is an instance of a simple metaphor, relying on the similarity of external form and function.

In the process of personification, characteristics inherent to living beings are attributed to inanimate objects. For example, in the Uzbek sentence *"Quyosh damini shamol kesar edi"* (Oybek), the "warmth" of the sun is compared to the breath of a living being, resulting in personification. In synesthesia, properties related to different sensory modalities are interconnected; for instance, in the expression *"mayin ovoz"* ("soft voice"), the sense of touch is combined with hearing.

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[5] Грайс Г.П. Логика и речевое общение // Новое в зарубежной лингвистике. Вып. XVI. – Москва, 1985. – С. 217-237.

[6] Gibbs R.W. the Poetics of Mind. Figurative thought, language, and under-standing. – New York. Cambridge University Press, 1994. – P. 228-230.

[7] Петров В.В. Метафора: от семантических представлений к когнитивному анализу // Вопросы языкознания. – Москва, 1990. №3. – С. 136.

[8] Блэк М. Метафора // Теория метафоры. – Москва: Прогресс, 1990. – С. 158.

[9] Телия В.Н. Метафора как модель смыслопроизводства и ее экспрессивно-¬оценочная функция // Метафора в языке и тексте. – Москва: Наука, 1988. – С. 36-37.

[10] Ульман С. Семантические универсалии // Новое в лингвистике. – Москва, 1970. Вып. 5. – С. 277-279.

[11] Миртожиев М.М. Ўзбек тили семасиологияси. – Тошкент: Mumtoz so'z, 2010. – Б. 97.

J. Lakoff and M. Johnson classify metaphors into orientational, ontological, and structural types, explaining their universality through cognitive principles[12]. In orientational metaphors, emotional states are expressed spatially: in English, *"feeling down"*; in Spanish, *"Estar por los suelos"*; and in Uzbek, *"ko'ngli ko'tarildi"* / *"ko'ngli tushdi"*. In ontological metaphors, abstract concepts are treated as concrete entities: for example, *"shirin baxt"* ("sweet happiness"), *"muvaffaqiyat porlaydi"* ("success shines"), and *"omad kulib boqdi"* ("luck smiled").

Structural metaphors serve to interpret socio-political processes through concepts from other domains. For example, in all three languages, economic and political problems are expressed through the metaphor of "illness": English – *"the economy is sick"*, Spanish – *"la economía está enferma"*, Uzbek – *"iqtisodiyot og'ir ahvolda"*. These metaphors emphasize the complexity of the problem and enhance evaluative connotations.

The cultural specificity of metaphors is particularly evident in the activation of somatic units. For instance: Heart / heart / corazón – represents emotion and courage; Eye / eye / ojo – denotes control and attention; Head / head / cabeza – signifies mind and leadership. Although the conceptual basis may be shared, the national linguistic expressions differ. For example: English: *"He has a big heart";* Spanish: *"romper el corazón";* Uzbek: *"yuragi tog'dek"*

At the same time, some metaphors are not fully universal but probabilistic in nature (V.G. Gak). For example, the "TIME IS MONEY" metaphor, widespread in English and Spanish, does not function as a central concept in Uzbek, where time is expressed through units such as *"vaqt – bebaho"* ("time is priceless") or *"vaqt oltindan qimmat"* ("time is more precious than gold").

The analysis of zoomorphic metaphors also reveals both universal and culture-specific aspects. For example, the fox represents cunning, and the pig denotes greed in all three languages. However, the metaphor of cowardice is expressed differently: *chicken* in English, *gallina* in Spanish, and *quyonyurak* in Uzbek. This demonstrates that while the semantic core is shared, the metaphorical prototype is culture-specific.

The second chapter of the dissertation is titled **"Conceptualization of metaphorical structures: a cognitive-pragmatic approach".** Contemporary linguistic research is often directed toward analyzing linguistic phenomena through a cognitive approach. According to cognitive linguistics theory, any linguistic unit reflects a conceptual, logical-mental structure formed as a product of human thought. Metaphor is an integral part of human cognition, serving as an essential tool for conceptualizing and categorizing reality. Modern methods in metaphor research include frame-based modeling and conceptual analysis. Frame analysis allows for the visual representation of the semantic structure of linguistic units and facilitates their categorical organization. For example, in Uzbek, the metaphor *"HAYOT – BU SAYOHAT"* ("Life is a journey") can be analyzed as follows: *"Hayot"* ("life") represents the target concept; *"Sayohat"* ("journey") functions as

[12] Lakoff G., & Johnson M. Metaphors we live by. –Chicago and London: University of Chicago Press, 1980. – 256p.

the source frame. The concept of *"life"* is activated through elements of the source frame such as path, traveler, goals, and obstacles, illustrating how metaphor structures enable the mapping of experiential knowledge onto abstract domains.

"TIME IS MONEY" in English: "time" is the target concept, "money" is the source frame. Elements associated with money are mapped onto the concept of time: spending, saving, wasting.

"LA MENTE ES UN JARDÍN" in Spanish: "mind" is the target concept, "garden" is the source frame; the processes of watering and cultivating it influence the development of the mind. The semantic alignment of the frame elements ensures the effective realization of the metaphor.

Conceptual analysis studies metaphor within cognitive structures through linguistic units. Uzbek scholars, including A.G. Yuldashev, consider conceptual metaphor as a phenomenon related to the formation of idiomatic expressions and human thought[13]. I. Turamuratova evaluates metaphor as a cognitive process aimed at understanding human knowledge at the conceptual level[14].

According to J. Lakoff and M. Johnson's conceptual metaphor theory, metaphor is not a mere linguistic phenomenon but part of everyday conceptual reality that shapes our thought and actions[15]. Metaphors are formed through cross-domain mapping, where knowledge from the source domain is applied to the target domain. At the same time, metaphor depends on national mentality and linguocultural context, for example:

In Uzbek: *"osmondagi oyni va'da qilmoq"* – failure to fulfill a promise.

In English: *"to promise the moon."*

In German and Russian: *"to bring a mountain from afar"* or *"обещать кому-то золотые горы."*

Thus, metaphor reflects cognitive thought processes, conceptual knowledge, and national-cultural characteristics, while frame analysis and conceptual analysis reveal its structure and dynamics.

One of the conceptual metaphors analyzed by the authors is ARGUMENT IS WAR, whose conceptual structure is explained as follows[16]: *Your claims are indefensible; He attacked every weak point in my argument; His criticisms were right on target; I demolished his argument; I've never won an argument with him.*

It is evident that the activity of an argument is equated with actions on a battlefield, and knowledge about war is mapped onto the domain of arguing. Such cross-domain mapping is unidirectional, with knowledge from the source domain transferred to the target domain. Only a portion of the source domain knowledge is projected onto the target. According to Z. Kövecses' "principle of invariance", *"the piece of knowledge involved in the metaphorical mapping must be adequate*

[13] Yuldashev A.G. Cognitive aspect of the Uzbek idiomatic words and their equivalents in English // Philology Matters: Vol. 2019: Iss. 2, Article 2. – Pp. 77-85.

[14] Турамуратова И.И. Метафора как основной троп испанского поэтического дискурса (на материале поэзии Федерико Гарсиа Лорки). Автореф. дис... доктора философии по филол. наукам. – Ташкент, 2022. – Б. 16.

[15] Lakoff G., & Johnson M. Metaphors we live by. –Chicago and London: University of Chicago Press, 1980. – 256p.

[16] Lakoff G., & Johnson M. Metaphors we live by. –Chicago and London: University of Chicago Press, 1980. – P. 4.

to express the concept in the target domain"[17]. For example, in the PEOPLE ARE PLANTS metaphor, human life is not linked to photosynthesis, but the cyclical nature of life is sufficient. Conceptual metaphors generally possess universal characteristics[18].

The conceptual metaphor theory faces methodological criticism: identifying the metaphorical structure and its corresponding linguistic forms is practically unfeasible. Due to the difficulty of locating linguistic examples in texts, the use of language corpora is recommended[19]. A second issue is the challenge of determining the correspondence between mental and linguistic nodes. J. Steen proposed a five-stage analysis to address this problem[20].

The blending theory explains metaphor formation as occurring through the interaction of the source and target domains[21]. Within the "blending space," selected features from both domains combine, resulting in the creation of new meaning[22]. Metaphor not only maps similarities but also generates new conceptual and perceptual properties[23]. Blending plays a leading role in the creation of novel metaphorical expressions[24].

J. Lakoff and M. Johnson distinguish between universal and specific conceptual metaphors. Universal metaphors are formed from experiences that activate directly in everyday thought and do not rely on specific source and target domains[25].

Thus, a conceptual metaphor functions as a cognitive process operating at the level of thought, integrating language, culture, and human experience. In contrast, a conventional metaphor primarily remains within the domain of linguistics, serving as a figurative device that enhances meaning. Therefore, a conceptual metaphor fundamentally differs from a traditional metaphor and is regarded as one of the primary mechanisms structuring human cognition.

Linguists stress the importance of analyzing the linguistic markers of metaphor in discourse, since the form of an expression is necessary for perception and description[26]. G. Qobuljonova views metaphor as an adaptive linguistic tool, noting that it produces meaning by expressing objective or subjective similarities. According to her, metaphor is a multifaceted process that develops in connection with linguistic methodology, social, mental, and emotional contexts. Therefore,

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[17] Kövecses Z. Metaphor and emotion: Language, culture, and body in human feeling. – Cambridge: Cambridge University Press, 2000. – P. 103.

[18] Lakoff G., & Johnson M. Philosophy in the flesh. – New York: Basic Books, 1999. – P. 57.

[19] Deignan A. Metaphor and corpus linguistics. – Amsterdam: John Benjamins Publishing, 2005. – 235 p.

[20] Steen G.J. Analyzing metaphor in literature: an empirical approach // Poetics Today, 1999. Vol. 20(3). – Pp. 499-522.

[21] Fauconnier G., Turner M. The Way We Think: Conceptual Blending and the Mind's Hidden Complexities. – New York: Basic Books, 2002. – 400 p.

[22] Ashurova D.U., Galieva M.R. Stylistics of literary text. – Toshkent: Alisher Navoiy nomidagi Milliy Kutubxona, 2013. – P. 93.

[23] Сафаров Ш.С. Когнитив тилшунослик. – Жиззах: Сангзор, 2006. – Б. 84.

[24] Худойберганова Д. Матннинг антропоцентрик тадқиқи. – Тошкент: Фан, 2013. – Б. 48.

[25] Kövecses Z. Metaphor and emotion: Language, culture, and body in human feeling. – Cambridge: Cambridge University Press, 2000. – P. 169.

[26] Миртожиев М. Лингвистик метафоралар таснифи // Ўзбек тили ва адабиёти. – Тошкент, 1973. 4-сон. – Б. 33-37; Раҳматуллаев Ш. Лексема ва фразема маъносининг компонент таҳлилининг баъзи натижалари // Ўзбек тили ва адабиёти. – Тошкент, 1986. 3 сон. – Б. 57-61.

studying metaphor from a cognitive perspective requires transferring linguistic analysis to the macrocontext, whole-text, or discourse level to identify hidden cognitive structures[27].

In artistic discourse, the pragmatic component of metaphor is particularly prominent. In Uzbek literature, metaphors serve to reveal characters' internal states and interpersonal relationships. A clear example can be seen in A. Qodiriy's novel "O'tkan kunlar", where the metaphors "qochqoq" (coward) and "quvloq" (deaf) appear. These expressions are not used in their literal sense, but rather to convey psychological closeness, humor, and mild reproach between characters. Sh. Safarov defines pragmatic meaning as "a layer of meaning formed depending on the social status of speech participants, their interpersonal relations, and communicative intent"[28].

In artistic discourse, metaphors possess fully or partially specified semantics. In Rauf Parfi's poetry, the image of "zulmat" (darkness) functions as a partially specified metaphor, with its meaning not strictly bounded by the author. Readers can interpret it as a symbol of psychological depression, social injustice, or internal struggle. A. Demyankov emphasizes the pragmatic significance of such metaphors, considering them as semantic-pragmatic tools that activate the reader's cognitive engagement[29].

The third chapter of the dissertation is entitled "**The Activation of Metaphor in Various Discourses".** The growing scholarly interest in metaphor can be explained by its active use across different types of discourse – literary, journalistic, scientific, educational, advertising, mass media, and everyday communication. As a result, the problem of metaphor has become an interdisciplinary object of study within fields such as art studies, philosophy, psychology, linguistics, and translation studies. R. Hoffmann emphasizes the universality of metaphor, describing it as "a means of explanation and representation in almost all spheres of human activity"[30].

In practical communication, metaphor is used less frequently, especially in domains that require precision and unambiguity (for example, instructions, regulations, and technical descriptions). Metaphor does not fully correspond to the primary functions of sentence structure components – namely, the subject and the predicate, which serve to identify referents and convey new information. For this reason, the semantic indeterminacy of metaphor may render it ineffective in practical communication; over time, it may lose its figurative force and become a conventionalized lexical unit.

[27] Қобулжонова Г. Метафора ва унинг табиатига қарашлар // Ўзбек тили ва адабиёти. – Тошкент, 2017. 2-сон. – Б. 40-45.

[28] Сафаров Ш. Когнитивно-интерактивные функции метафоры // Мир духовной культуры человечества: язык, литература, искусство. – Самарканд, 2006. – С. 82-85.

[29] Демьянков В.З. О формализации прагматических свойств языка // Языковая деятельность в аспекте лингвистической прагматики. – Москва: ИНИОН АН СССР, 1984. – С. 197.

[30] Hoffman R.R. Metaphor in science // The psycholinguistics of figurative language. – Hillsdale, NJ: Erlbaum, 1980. – Pp. 393-423.

In early cognitive metaphor theory, the dominant view was that the central locus of metaphor lies not in language but in thought[31]. However, more recent studies have shifted attention toward the investigation of metaphor's specifically linguistic manifestations as an independent object of research[32]. Cognitive-discursive approaches emphasize the necessity of analyzing metaphor simultaneously as a cognitive and communicative phenomenon[33].

E. Cassirer distinguishes between metaphorical (mythopoetic) and discursive-logical types of thinking, highlighting the modeling role of metaphor[34]. Key metaphors serve as an important means of transferring knowledge from one domain to another, shaping new concepts, and facilitating shifts in scientific paradigms[35].

Scientific and technical discourse in any language constitutes a complex communicative process requiring precision, logical coherence, and systematic organization. Although traditional approaches have tended to regard the use of metaphor in this type of discourse as limited, contemporary research demonstrates that metaphor functions as an important cognitive instrument in the formation and transmission of scientific knowledge. By relying on everyday human experience, metaphor makes it possible to model complex and abstract concepts, thereby facilitating scientific explanation.

As N.D. Arutyunova notes, attitudes toward metaphor in scientific discourse are closely connected with the level of a society's scientific and cultural development, the value assigned to analogical reasoning in scientific methodology, and prevailing views on the nature of metaphor itself[36]. From this perspective, metaphor performs two principal functions in scientific and technical discourse: first, it serves as a heuristic mechanism in the creation of new knowledge; second, it plays a didactic role in explaining and popularizing complex scientific concepts.

In scientific and technical terminology, metaphor-based units across different languages rely on similar cognitive mechanisms. The concept of electric charge provides an illustrative example: Uzbek*: elektr zaryadi – "the quantity of electricity in an electrified body"*; English: *electric charge*; Spanish: *carga eléctrica*. In all these languages, the term historically derives from a concrete notion such as "load" or "weight," having developed through metaphor and analogy. Thus, an abstract physical property is explained through material experience, demonstrating the role of metaphor in scientific model construction.

A similar phenomenon can be observed in biological discourse. The term natural selection in Darwinian theory is metaphorically formed on the basis of the

[31] Lakoff G. The Contemporary Theory of Metaphor // Metaphor and Thought. – Cambridge: Cambridge University Press, 1993. 2nd edition. – Pp. 202-251.

[32] Cameron L. What is metaphor and why does it matter? // Metaphor analysis. – London: Equinox, 2010. – Pp. 3-25; Deignan A. Metaphorical expressions and culture // Metaphor and Symbol, 2003. Vol. 18(4). – Pp. 255-271; Semino E. Metaphor in discourse. – Cambridge: Cambridge University Press. 2008. – 247 p.; Steen G.J. Finding metaphor in grammar and usage. – Amsterdam: John Benjamins, 2007. – 430 p.

[33] Ашурова Д.У. Стилистика в парадигме когнитивно-дискурсивной теории языка. – Ташкент: Magic Print Asia, 2025. – 212 с.

[34] Кассирер Э. Сила метафоры // Теория метафоры. – Москва: Прогресс, 1990. – С. 43-67.

[35] Минский М. Фреймы для представления знаний. – Москва: Энергия, 1979. – С. 26.

[36] Арутюнова Н.Д. Дискурс // Лингвистический энциклопедический словарь. – Москва, 1990. – С. 136-137.

human action "*to select*": Uzbek: *tabiiy tanlanish*; English: *natural selection*; Spanish*: selección natural*. Here, the concept of "selection," typically associated with a conscious agent, is transferred to natural processes, thereby providing an intelligible conceptual model for explaining evolutionary mechanisms.

Metaphor is also widely employed in information technology discourse. For example: Uzbek: *kompyuter virusi*; English: *computer virus*; Spanish: *virus informático*. In this case, the biological concept of a "virus" is mapped onto information systems, where characteristics such as causing harm, reproduction, and spread are used to explain a technical phenomenon.

In scientific and technical discourse, metaphor frequently appears within formulaic expressions as well. For example, constructions commonly found in English academic texts, such as *This paper argues…* or *This result suggests…*, portray inanimate objects as active agents and function as part of the discursive strategy for constructing and presenting scientific knowledge[37]. This phenomenon demonstrates that metaphor operates as an implicit yet effective linguistic mechanism.

In scientific and technical discourse, metaphorical units are not limited to specialized terminology; they also emerge through the discursive reinterpretation of general lexical items. One such unit is the word "*role"*. Although this lexeme traditionally denotes a specific function or performed action, in scientific and social discourse it is frequently used metaphorically to express the position of a person, object, or concept within a system. For example, in the sentence "*Every individual plays a certain role in society*," the word "*role"* does not denote a physical action but rather a social and symbolic function. This metaphor is grounded in the cognitive model "LIFE IS A SCENE." In Erving Goffman's theory, which interprets social interaction as theatrical performance, individuals are conceptualized as actors performing various "roles" in everyday life[38]. On this basis, the concept of "*role"* becomes an effective metaphorical tool for understanding social, scientific, and technical processes.

A similar phenomenon can be observed in English and Spanish scientific texts. In English, the word "*role"* is widely used to express a functional position within a technical system: *The role of humans in the human-machine system.* Here, the human is interpreted as an active agent within a technical process, giving rise to the cognitive model "human as an actor." In Spanish, a comparable usage is found: *Las proteínas desempeñan un rol crucial en la regulación de los procesos celulares.* In this example, biological elements are implicitly compared to participants in social life, and their function is metaphorically described as a "performance."

In scientific and technical discourse, metaphorization is also realized through spatial expressions. For instance, the units *bu yerda / here / aquí*, which originally denote physical space, often indicate a discursive stage in academic texts. In

[37] Dorgeloh H., Wanner A. Formulaic argumentation in scientific discourse // Formulaic language. Vol. 2: Acquisition, loss, psychological reality and functional explanations. – Amsterdam: John Benjamins, 2009. – Pp. 523-544.

[38] Goffman E. The presentation of self in everyday life. – New York: Doubleday Anchor, 1959. – 259 p.

constructions such as *We have used here a mathematical theorem…*, *Aquí aplicamos un principio físico…*, and the Uzbek equivalent *bu yerda mazkur tushuncha izohlanadi*, these expressions convey the meaning "at this point in the argument." Thus, spatial meaning is transferred into discursive meaning, representing a clear case of metaphorical shift.

A similar metaphorical mechanism is observed in the expressions *nuqtai nazar / point of view / punto de vista*. These units, originally derived from the physical notion of a visual vantage point, have developed into abstract concepts denoting scientific analysis, methodological perspective, or the author's standpoint. Examples such as *From a linguistic point of view…*, *Desde el punto de vista estructural…*, and *Lingvistik nuqtai nazardan…* are grounded in the cognitive metaphor KNOWING IS SEEING. In other words, abstract reasoning is conceptualized through sensory experience.

Another active form of metaphor in contemporary scientific discourse is associated with the lexemes *mif* / *myth / mito*. In English and Spanish, these words have extended beyond their traditional folkloric meanings to become scientific-critical metaphors denoting a "widely spread, but false belief." For instance, expressions such as *mistaken myths about Darwin* or *mitos científicos* are used to expose misconceptions in scientific contexts. In Uzbek, however, the word *afsona* has largely retained its denotative, literary-folkloric meaning and has not yet become firmly established as a metaphorical unit in scientific discourse.

A similar contrast can be observed in the use of *antidote / antídoto / antidot*. In English and Spanish popular-scientific texts, this word is metaphorically employed to denote a remedy against "ignorance," "misconceptions," or "social problems" (e.g., *Education is the antidote to ignorance*). In Uzbek, by contrast, *antidot* remains predominantly confined to medical and biological contexts, and its metaphorical extension to abstract domains has not yet become widespread.

In scientific and technical discourse, expressions that describe the functioning of technical objects, such as *vazifasini bajaradi / acts / cumple su función*, are based on anthropomorphic metaphor. These phrases derive from concepts of human action and responsibility and serve to explain the operation of machines, sensors, or algorithms. As a result, technical processes are cognitively aligned with human experience, making them more understandable and relatable.

In political discourse, one widely used structural metaphor is POLITICS AS CONSTRUCTION. In this conceptual metaphor, political processes are compared to the construction of a building or structure. Consequently, politics is conceptualized through construction stages such as planning, laying a foundation, reinforcing, repairing, and renovating.

According to J. Lakoff and M. Johnson, construction metaphors allow social systems to be perceived in terms of stability and structure[39]. In political discourse, this metaphor enables the conceptualization of power as a "solid structure" and the state as a "constructed edifice."

[39] Lakoff G., & Johnson M. Metaphors we live by. –Chicago and London: University of Chicago Press, 1980. – 256p.

In English political speeches, words such as *build, foundation, pillar, structure,* and *rebuild* are actively used within the framework of this conceptual metaphor. For example, in a statement by U.S. President Barack Obama, the development of the state is expressed as a construction process: *"We are building a stronger foundation for future generations"* ("Biz kelajak avlodlar uchun yanada mustahkam poydevor barpo etmoqdamiz"). Here, the word *foundation* is used metaphorically to represent the essential basis of political, economic, and social reforms. Just as the stability of a building depends on a solid foundation, the stability of state development depends on sound political decisions.

A similar pattern is observed in the political discourse of the United Kingdom. In Margaret Thatcher's speeches, words like *structure* and *rebuild* are employed to conceptualize political reforms as construction processes: *"We must rebuild the structure of our economy"* ("Biz iqtisodiyotimiz tuzilmasini qayta qurishimiz kerak"). Through this metaphor, economic problems are conceptualized as an "aging building," while reforms are framed as a "reconstruction" process.

The construction metaphor is also highly active in Uzbek political discourse. For instance, in speeches by Shavkat Mirziyoyev, terms such as *poydevor* (foundation), *asos* (basis), *mustahkamlash* (strengthen), and *barpo etish* (construct) appear regularly. For example: *"Yangi O'zbekistonni barpo etish yo'lida huquqiy demokratik davlat va kuchli fuqarolik jamiyatining mustahkam poydevorini yaratmoqdamiz."* In this sentence, politics is likened to a tangible structure, with the legal system and civil society serving as its supporting framework. This metaphor presents political reforms as a long-term, step-by-step construction process, emphasizing the idea of stability.

In Spanish political discourse, the metaphor LA POLÍTICA COMO CONSTRUCCIÓN is widely employed. For instance: *"Estamos construyendo un Estado más justo y sólido"* ("Biz yanada adolatli va mustahkam davlatni barpo etmoqdamiz"). Here, the verb *construyendo* conveys the ongoing nature of the political process, while the adjective *sólido* emphasizes stability and reliability. The state is perceived as a "solid building."

As P. Chilton and J. Lakoff (1995) emphasize, political metaphors often rely on "ready-made cognitive models"[40]. For example, the metaphor EUROPE AS A COMMON HOME serves to portray European integration as a natural, necessary, and stable process. Here, the concept of "home" is associated with security, shared responsibility, and cooperation, comparing political structures to one of the most fundamental needs in human life. In this way, complex political systems are made cognitively closer to everyday human experience.

The general metaphor ABSTRACT COMPLEX SYSTEMS ARE BUILDINGS, described by Z. Kövecses, is particularly productive in political discourse because politics itself is a complex, multi-layered, and abstract system. The construction metaphor allows this abstraction to be understood through concrete concepts such as *foundation*, *structure*, *stability*, and *collapse*.

[40] Chilton P. Security metaphors: Cold war discourse from containment to common European home. – Berne: Peter Lang, 1996. – 468 p

Consequently, political stability is perceived as a "solid building," while crises are conceptualized as cracks or structural failures.

Analysis of Uzbek, English, and Spanish political discourse shows that while conceptual metaphors exhibit cross-linguistic universality, their degree of activation and functional load is determined by national discursive traditions. In English and Spanish political speeches, the POLITICS IS WAR metaphor appears openly and sharply, whereas in Uzbek political discourse it is more limited, symbolic, or journalistic in usage. In formal addresses, metaphors such as POLITICS IS COOPERATION, POLITICS IS DEVELOPMENT, and POLITICS IS CONSTRUCTION tend to dominate.

This evidence indicates that metaphor choice in political discourse is not merely a cognitive mechanism but also an ideological and ethical strategy. The activation of particular metaphors reflects which values – competition or cooperation, struggle or stability are prioritized in society. Thus, conceptual metaphor in political speech functions not only as a linguistic phenomenon but also as a powerful discursive tool that shapes social consciousness.

In journalistic texts, metaphor occupies a central position as a means of representing reality and conveying the author's evaluative and emotional stance. Metaphor not only enhances vividness and stylistic variety, but also stimulates the reader's cognitive activity, helping complex socio-political phenomena to be perceived in a comprehensible form.

An English metaphor example is *"Gilmore case turning into a circus for media"* from the *Milwaukee Journal*[41], in which the court proceedings are depicted as a *circus* – a spectacle dominated by media sensationalism. This metaphor conveys the author's emotional attitude via expressive function, offers a critical perspective through evaluative function, enlivens the text stylistically, and pragmatically invites readers to adopt a critical stance toward media practice, although its cognitive function may be limited since its chief aim is to intensify emotional and evaluative impact.

In Spanish political journalism, *"Venezuela y la tormenta perfecta"* ("Venezuela and the perfect storm")[42] metaphorically captures the simultaneous convergence of political, economic, and social crises. The *perfect storm* metaphor aids cognitive processing by integrating complex events into a unified frame, expresses the author's concern and negative evaluation, provides visual and aesthetic impact, and pragmatically encourages readers to critically assess the socio-political context.

In Uzbek, the sentence *"Korrupsiya – mentalitet darajasiga chiqib ulgurgan illat"*[43] (Corruption is a malaise that has reached the level of mentality) is widely used. The *illness* metaphor depicts corruption not merely as a legal or political issue, but as a deeply rooted habit in social consciousness. Through the cognitive function, this metaphor simplifies the understanding of a complex social phenomenon; through the expressive function, it evokes an emotional reaction in the reader; through the evaluative function, it reflects the author's moral critique;

[41] Milwaukee Journal, 1976-12-03. https://ultimatepopculture.fandom.com/wiki/Media_circus
[42] NAIZ, 2021-10-11. https://www.naiz.eus/es/iritzia/articulos/venezuela-y-la-tormenta-perfecta
[43] Kun.uz, 2021-05-07. https://kun.uz/news/2021/05/07/mentalitet

through stylistic function, it harmonizes scholarly and popular language; and through the pragmatic function, it serves to activate social awareness.

As Z. Kövecses emphasizes, the stylistic micro-dimension of metaphor – linguistic choice and variability depends on the communicative context, topic, medium, and audience. For instance, in American newspaper football articles, metaphors based on team names are used to express victory and defeat: *"Cougars drown Beavers," "Cowboys corral Buffaloes," "Air Force torpedoes the Navy," "Clemson cooks Rice"*[44]. These examples illustrate the cognitive basis of metaphorical mapping: a beaver (beaver) lives in water, so defeat is represented as "drowning"; cowboys herd cattle, so the opponent is represented as being "rounded up." In this way, metaphors depict reality in diverse but logically consistent manners.

The connection between metaphor and cultural models is explained by Z. Kövecses as follows: abstract concepts are often defined through metaphors, and this process occurs unconsciously and automatically. For example, we understand emotions as an *"internal, potent substance,"* goals as a *"target,"* or marriage as a *"union"* – all of which illustrate this mechanism[45]. These conceptual metaphors are formed at a supra-individual level, creating a conventionalized mapping system between a physical source domain and an abstract target domain. The formation of cultural models through metaphor enhances their cognitive and discursive efficiency[46].

The fourth chapter of the dissertation is entitled **"Cognitive-semantic activation of metaphor and imagery in artistic discourse".** Discourse is not merely text but a complex, multi-layered phenomenon enriched with linguistic and non-linguistic elements, manifesting in artistic texts through linguistic images that reflect social and personal events. Metaphor becomes active through the author's individual artistic cognition of reality, relying not on general concepts but on figurative and associative connections.

Cognitive poetics and linguistic approaches analyze the social and aesthetic functions of metaphor. According to Reuven Tsur, cognitive poetics seeks to highlight subtle semantic distinctions within metaphor, thereby preserving the uniqueness of poetic language[47]. Extended or mega-metaphor forms in artistic texts, as well as their realization in literary works, create powerful figurative and cognitive effects by transferring abstract concepts into a concrete spatial reality.

Artistic metaphor is not limited solely to the semantics of a text; it is also shaped through social, cognitive, and aesthetic processes. According to G. Lorka, the true offspring of imagination is metaphor, which unites inner emotion and reality[48]. In the visual arts, metaphor operates through a specific mechanism,

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[44] Kövecses Z. Metaphor: A practical introduction. – Oxford and New York: Oxford University Press, 2010. – P. 143.

[45] Kövecses Z. Emotion concepts: Social constructionism and cognitive linguistics // The verbal communication of emotions: Interdisciplinary perspectives. – London: Psychology Press, 2002. – P. 17.

[46] Leezenberg M. Contexts of metaphor. – Amsterdam: Institute for Logic, Lan¬guage and Computation, Universiteit van Amsterdam. 1995. – P. 142.

[47] Tsur R. On Metaphoring. – Jerusalem: Israel Science Publishers, 1987. – 315 p.

[48] Qarang: Қобулжонова Г. Метафора ва унинг табиатига қарашлар // Ўзбек тили ва адабиёти. – Тошкент, 2017. 2-сон. – Б. 40-45.

activating on the basis of the categorical distinction carried out by linguistic metaphor via denotatum and auxiliary subject.

From the perspective of the hierarchy of semiotic concepts, metaphor and symbol cannot be fully equated. Based on the notion of image, metaphor and symbol inherit a number of general properties of the image, which distinguishes them from the central semiotic concept – the sign. Like images, both metaphor and symbol arise naturally in the creative process and in human cognition of the world. They are relatively independent of human volition. Their meaning cannot be fully fixed or precisely defined; metaphor and symbol are primarily objects for interpretation rather than straightforward comprehension.

This very characteristic limits the use of metaphor and symbol as means of communication: they cannot directly transmit a message. One cannot issue a command or impose an obligation through a metaphor or symbol. They are non-addressable. This distinguishes them from signs. Through a sign, it is possible to perform speech acts directed at an addressee: greeting or bidding farewell, offering or dismissing, threatening or warning.

Metaphor and symbol, however, cannot participate in contexts where the name-sign functions as a speech expression containing communicative intent (illocutionary force). The concept of the sign is connected to speech pragmatics. A sign is a tool at the disposal of humans. People use signs to communicate and regulate interpersonal relations. Metaphor and symbol, in contrast, do not serve as tools – this is a characteristic also shared by images.

We analyze Abdulla Oripov's poem "Munojotni tinglab" (Listening to the Supplication)[49]:

Bas, yetar, cholg'uchi, bas qil sozingni,
Bas, yetar, ko'ksimga urmagil xanjar,
Nahotki dunyoda shuncha g'am bordir...
Agar shu «Munojot» rost bo'lsa agar.
Agar aldamasa shu sovuq simlar,
Gar shul eshitganim bo'lmasa ro'yo.
Sen beshik emassan, dorsan, tabiat,
Sen ona emassan, jallodsan, dunyo!

In these lines from Abdulla Oripov's poem "Munojotni tinglab", the poet generates new metaphors based on traditionally formed figurative comparisons such as *"nature – gallows"* and *"world – executioner."* However, these metaphors are not presented as direct, categorical judgments. Rather, they function as conditional-meaning constructions, employed in the spirit of possibility and supposition. Earlier parts of the poem emphasize the depth of anguish and sorrow emanating from the singer's lament, evoking a reflection on the scale of suffering attributed to human fate. If the balance of joy and sorrow in the world were truly so disrupted, one might call the world an *"executioner"* and nature a *"gallows"* – a force that permits such pain to befall humanity. Yet, according to the logic of poetic discourse, these descriptions do not assert literal judgments; instead, they express the lyrical subject's protest, pain, and lamentation. Through these metaphors, the poet also implicitly conveys a negation: *"You are not like this."*

[49] Абдулла Орипов. Муножотни тинглаб. https://tafakkur.net/munojotni-tinglab/abdulla-oripov.uz

They function less as accusation and more as appeals suffused with entreaty, complaint, and hope directed toward the world and nature[50].

A short excerpt from the poem "Hap" by the English poet Thomas Hardy[51]:

If but some vengeful god would call to me
From up the sky, and laugh: "Thou suffering thing,
Know that thy sorrow is my ecstasy" …

In these lines, the lyrical subject imagines: *"if some vengeful god were to call to me from the sky and proclaim my suffering as His own delight…"*

In T. Hardy's poem, the figure of the *"vengeful god"* appears at first glance as a categorical metaphor, but it is not presented as a literal belief or conviction. The image is framed through an *"if"* conditional construction. Thus, the poet is not asserting that *"the power governing the world is truly merciless,"* but rather suggesting that *if it were so, the cause of human suffering would be clear.*

The subsequent logical and semantic development in Hardy's poem shows that if an intentional, volitional force were responsible for human suffering, it would be possible to adopt a moral stance toward it, that is, to protest or reject it. However, the poet understands human suffering as the result of random and indifferent natural processes, which deepens the tragic dimension. From this perspective, the *"vengeful god"* image functions not as an accusation or categorical judgment, but as a metaphor expressing the human need to make sense of suffering and to attribute it an ontological cause.

From Spanish poetry, a passage from Miguel de Unamuno's poem "La oración del ateo" ("The Prayer of the Atheist")[52]:

Oye mi ruego Tú, Dios que no existes,
y en tu nada recoge estas mis quejas…
(Eshit iltijomni, sen – mavjud bo'lmagan Xudo,
o'z yo'qligingda mening shikoyatlarimni jamla …)

Although the figure of the "nonexistent God" in Miguel de Unamuno's poetry appears as a stark and radical statement in form, it is constructed not as a genuine ontological denial but as a paradoxical rhetorical address. From the perspective of poetic logic, if God is assumed not to exist, the point of appeal for human suffering disappears, and both complaint and moral objection lose their destination. Therefore, an address directed toward the "nonexistent God" does not express accusation or absolute denial; rather, it manifests as a poetic expression of the internal need to relate the experience of suffering to a specific subject and to assign it a moral addressee. The primary semiotic mechanism observed in Unamuno's poetry consists in the fact that by denying God, the existential need for Him is intensified; that is, the rhetorical act of saying "you do not exist" implicitly contains the inner demand "you must exist." This layer of denial-petition meaning is typologically consonant with the poetic attitude expressed in Abdulla Oripov's lament, "You are not a mother, but an executioner, O world!"

The development of metaphor toward stabilizing meaning, that is, performing the function of describing an object or situation generally tends to bring it closer to

[50] Каримов О. Абдулла Орипов шеъриятида метафорик образлар. – Тошкент: Академнашр, 2014. – Б. 5.
[51] Thomas Hardi. Hap. https://www.poetryfoundation.org/poems/46311/hap
[52] Miguel de Unamuno. La Oracion del Ateo. https://www.poemas-del-alma.com/la-oracion-del-ateo.htm#google_vignette

the predicate. However, in poetic language, where all speech positions are semantically saturated and the explicit clarification of meaning is not strictly required, the metaphor is not subject to rigid positional constraints. For this reason, it can be incorporated into the text in its secondary function, namely, the function of naming (denomination). For example, in the poetry of Erkin Vohidov:

Ko'zlaring – tun, yuragimda yulduzlar yonar.

Here, "*Your eyes are night*" functions as a metaphor in the naming role (secondary function). However, if expressed as "*Your eyes are dark as night; stars burn in my heart*", the metaphor would fulfill a predicative function and clarify the meaning.

From Robert Frost's poetry:

Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveler, long I stood
And looked down one as far as I could
To where it bent in the undergrowth;

In this excerpt, the poet reflects on life's paths: he sees two roads before him and feels the impossibility of traveling both. In this poem, the roads serve as symbolic images representing human choices and decisions. While the word "roads" normally denotes literal geographical paths, here it functions metaphorically. Had the metaphor appeared in a predicative function, it would describe a property of the image, for example, *"the winding road", "the dark path" or "the lonely trail",* which would characterize the road itself. In this excerpt, however, "*roads*" performs a naming function: it serves as a symbol of choice and as the semantic center of the passage. This illustrates what in poetics is called the secondary function of metaphor: it is introduced into the text through naming or concept designation, without necessarily performing an explicit descriptive function (such as indicating color, shape, or condition).

From Federico García Lorca's "Romancero Gitano"[53]:

La luna vino a la Fragua
Con su polisón de nardos.
El niño la mira, mira.
El niño la está mirando.

In this excerpt, the poet depicts the moon (*la luna*) and the child observing it, thereby expressing a symbolic reflection on the relationship between nature, time, and human perception. Here, "la luna" functions to name the object and designate the concept (naming function).

Thus, when a metaphor aims to stabilize meaning, it typically operates in a predicative function. In poetic discourse, however, a metaphor is not bound by strict positional constraints and can be incorporated into the text in either a naming or descriptive function. In this respect, the position of the metaphor is directly related to its semantic development and function.

Unlike a metaphor, a symbol, while stabilizing its semantic sign, does not perform a descriptive (characterizing) function but a deictic (referential) function. Symbols cannot occupy the predicate position. They indicate a specific meaning or

[53] Federico Garcia Lorca. Romancero Gitano. https://www.suneo.mx/literatura/subidas/Federico

concept but are not used to describe another object. Moreover, a symbol does not possess the dual-subjectivity characteristic of a metaphor.

The direct influence of cultural context on metaphorical creativity can also be observed in the following passage from Jane Eyre:

What a smile! I remember it now, and I know that it was the effluence of fine intellect, of true courage; it lit up her marked lineaments, her thin face, her sunken grey eye, like a reflection from the aspect of an angel. Yet at that moment Helen Burns wore on her arm "the untidy badge"; scarcely an hour ago I had heard her condemned by Miss Scatcherd to a dinner of bread and water on the morrow because she had blotted an exercise in copying it out. Such is the imperfect nature of man! such spots are there on the disc of the clearest planet; and eyes like Miss Scatcherd's can only see those minute defects, and are blind to the full brightness of the orb.

In this passage, the conceptual metaphor can be interpreted along the lines of GOOD IS BRIGHT / BAD IS DARK, signaled by lexical items such as *"spot," "defect," "clearest," "brightness"* and by expressions like "*She is a woman of spotless virtue*" or "*I don't want to hear any more of your filthy lies*." Additionally, the presence of expressions such as *"minute," "spots," "full,"* and "*orb*" activates another primary metaphor, IMPORTANCE IS SIZE. More specifically, Helen Burns' flaws are represented as spots on a bright star. Within the scope of this metaphor, the comparison of a spot to an entire planet suggests that her minor imperfections remain overshadowed by her significance as a person.

A metaphor never becomes a symbol for an individual or a society. It does not exert a direct influence in personal or social domains. In contrast, a symbol participates in personal spheres, yet it is not created by the individual. When images accumulate, they can develop into symbols, evolving and expanding over time. The use of the term "symbol" indicates that it performs a function far superior to ordinary signification in human life. A symbol exerts influence in life, shaping pathways and patterns of behavior. For this reason, discussions of royal or sovereign symbols arise. At the same time, human communities are often marked by social symbols, which serve to unify and direct collective action. However, the interpretive meanings of state, clan, or national symbols are frequently uncertain and even unstable, because the "authority" of a symbol depends on its capacity to unify meaning.

The proximity between image and metaphor is undeniable. In comparison, the use of comparative connectors ("kabi" / "such as", "like" / "como"; "dek" / "as if" / "como si"; "qatorida" / "similar to" / "similar a") or predicative expressions ("o'xshash" / "similar" / "similar"; "monand" / "resembling" / "semejante a", "eslab turadi" / "reminds of" / "recuerda a") is often deliberately avoided as a primary means of creating metaphor. This approach results in a significant syntactic transformation. For example:

Uzbek: *"Bu qizcha qo'g'irchoqqa o'xshaydi"* → to perceive the metaphor directly: *"Bu qizcha – haqiqiy qo'g'irchoq"*

English: *"This girl looks like a doll"* → to perceive the metaphor directly: *"This girl is a real doll"*

Spanish: *"Esta niña se parece a una muñeca"* → to perceive the metaphor directly: *"Esta niña es una verdadera muñeca"*

Accordingly, the formal and semantic differences between figurative comparison and metaphor primarily arise from these two types of logical relations.

Researchers of metaphor must exercise caution in drawing the conclusion that results obtained from individual metaphors in specific discourses fully and accurately reflect the properties of metaphors across all types of discourse. A common mistake in this regard is the assumption that metaphors can be analyzed independently, as isolated units, separate from their discursive context. Such an approach severs metaphors from the environments in which they are actually employed, thereby limiting the ability to fully understand their cognitive and social functions. In reality, the true characteristics of metaphors become apparent only when they are studied in their natural environment, that is, within real communicative processes, enacted by speakers, writers, and other subjects generating non-literal metaphors, as part of cognitive and social activity. Accordingly, it is useful to conduct an in-depth analysis of a particular discourse or a set of interrelated discourses associated with a specific topic or domain of knowledge, and to identify the metaphors that play a central role in shaping the structural organization of that discourse. On this basis, it becomes possible to tentatively interpret the metaphorical thinking strategies of particular speakers or writers and to draw preliminary conclusions about the cognitive factors that give rise to the observed metaphors[54].

Studying metaphor within discourse reveals its socio-cultural and discursive sources for researchers interested in its cognitive, psychological, or embodied-experiential dimensions. Emphasizing that metaphors have certain socio-cultural foundations does not imply that the discourse context merely shapes the meaning of a metaphor; rather, discourse actively functions as the source from which metaphors emerge.

A second, interrelated significant outcome of studying metaphor within discourse is that the process of identifying metaphors must take into account their position within the discourse and their relationships with other metaphors in the same or related discourses. For instance, focusing selectively on particular metaphorical expressions or even a single conceptual metaphor, without clearly specifying the criteria for identifying the metaphor, its frequency of occurrence in the discourse, or its structural location within the text, may render such an approach scientifically incomplete.

In practice, for researchers examining metaphor within discourse, a number of approaches developed in computational linguistics can serve as valuable resources. For example, the MetaBank program[55], developed in the early 1990s, is based on the Master Metaphor List[56] and provides a database of metaphors that allows for the identification of specific metaphors in large corpora via words associated with a particular conceptual metaphor. In this process, the program first selects a set of words typically associated with the target conceptual metaphor and retrieves the sentences containing them. These sentences are then reviewed by MetaBank to

[54] Ярощук И.А. Когнитивно-метафорическая палитра текста (на материале художественной прозы писателей Черноземья). Дисс… канд. фил. наук. – Белгород, 2013. – С. 66.

[55] Martin J.H. Metabank: A knowledge-base of metaphoric language conventions // Computational Intelligence. 1994. Vol. 10. – Pp. 134-149.

[56] Lakoff G. Multiple selves: the metaphorical models of the self-inherent our conceptual system // A conference of the Mellon colloquium on the self at the Emory cognition project. – Georgia: Emory University. 1992. – Pp. 22-31.

determine whether a specific metaphor is expressed or whether additional new metaphors are present. Furthermore, MetaBank stores the retrieved data for future searches and helps expand the list of "probe words" explicitly linked to particular conceptual metaphors. The program has been applied to analyze metaphors in UNIX-based email communications and Wall Street Journal articles.

Today, automatic metaphor detection has become an important research direction in computational linguistics and natural language processing (NLP). Research in NLP has developed based on modern corpora and models. The VU Amsterdam Metaphor Corpus (VUAM) is a large-scale English corpus that annotates words as metaphorical or non-metaphorical according to their contextual meaning. In Spanish, the first corpus in this area, CoMeta, was created in 2022 and activated using the MIPVU methodology. Additionally, the parallel corpus Meta4XNLI enables cross-cultural analysis in both English and Spanish. Using these corpora, modern models identify metaphors at the word level, with transformers such as BERT, RoBERTa, DeBERTa, and mDeBERTa widely applied. These models analyze contextual layers of words to distinguish metaphorical meanings and achieve high accuracy in detection.

One of the topics that arises in the study of metaphor within discourse is mixed metaphors. Several chapters in this research note the blending of metaphors in discourse or attempt to explain, in general terms, how mixed metaphors form and are understood. In spoken or written communication, metaphorical words, expressions, and broader metaphorical themes can intermingle in various ways, and some of these combinations may produce humorous effects. For example, consider the following expression published in *The Times* (October 12, 1998) and later reprinted in *The New Yorker* under the headline "Block that Metaphor!"[57]:

"As I look at it with a broad brush, there are a lot of things going south at the same time,' said Morris Goldstein, a former International Monetary Fund official and senior fellow at the Institute for International Economics in Washington. 'Where is the good news coming from? Is there no silver bullet out there?"

Although traditional English language instructors may not recommend such speech or writing, the reality is that various mixed metaphors are widespread in both spoken and written language, and people can often infer, to some degree, what others intend to communicate in these situations. Psycholinguistic studies indicate that when metaphors are combined or substituted, listeners or readers must perform additional cognitive work. At the same time, empirical research examining how people actually interpret mixed metaphors remains limited. R. Gibbs and J.E. Lonergan conducted experiments to investigate how ordinary readers comprehend mixed metaphors, including the example above, and what implications this process has for theories of metaphor use and understanding in discourse[58]. Overall, 90% of participants' responses regarding individual expressions in various mixed metaphors stabilized around the same mappings defined by relationships between subcategorial metaphors and conceptual metaphors. These findings are particularly relevant to the study of metaphorical diversity in discourse, which is being addressed as a scientific problem by researchers such as Z. Kovech and J. Barnden.

[57] https://www.newyorker.com/magazine/1998/10/12/block-that-metaphor

[58] Gibbs R., Lonergan J.E. Commentary: Studying metaphor in discourse: Some lessons, challenges and new data // Metaphor and Discourse. – Basingstoke: Palgrave Macmillan, 2009. – Pp. 251-260.

CONCLUSION

1. Metaphor should be viewed not only as a lexico-semantic phenomenon but also as a cognitive mechanism underlying human thought. This approach makes it possible to study metaphor not merely as the result of semantic transfer, but as a means of generating new knowledge through cross-domain mappings between concepts. In Uzbek, English, and Spanish, metaphor functions as a universal cognitive phenomenon, emerging from the mapping between conceptual systems in human cognition. At the same time, its linguistic expression is shaped by the historical, cultural, and social experience associated with each language. In this respect, metaphor reveals the close relationship between language, thought, and knowledge construction.

2. A comparative analysis of metaphorical structures in Uzbek, English, and Spanish made it possible to identify conceptual models and distinguish their linguistic expressions and pragmatic functions. Models such as “TIME IS MONEY” and “LIFE IS A JOURNEY” illustrate how abstract concepts of time and life are conceptualized through more concrete domains of experience. However, a shared conceptual basis does not mean that these models are expressed through identical linguistic means or perform the same communicative functions across languages. The study therefore highlights the importance of examining both the common cognitive features of metaphorical models and their dependence on specific cultural contexts and discourse types.

3. The pragmatic analysis of material from the three languages showed that the meaning of metaphorical structures is determined not solely by their lexical content but also by textual context, the speaker’s communicative intention, and the speaker’s orientation towards the addressee. In different speech situations, metaphors serve not only to convey information but also to evaluate reality, express emotional attitudes, and promote particular interpretations. Accordingly, examining the locutionary, illocutionary, and perlocutionary dimensions of metaphor helps identify the communicative functions performed by metaphorical structures in specific discourse contexts.

4. The analysis confirmed that metaphorical meaning is closely dependent on context, discourse type, and the recipient’s cognitive experience. The same conceptual metaphor may exert different pragmatic effects in literary, journalistic, and everyday discourse. Examining metaphor at the levels of macro-context and discourse provides a deeper understanding of the conceptual structures underlying human thought. In discourse, metaphors help organize concepts, structure experience and knowledge, and shape social values and public opinion. These findings support an understanding of metaphor not as a static unit of meaning, but as a dynamic process shaped by time and context.

5. A comparison of Uzbek, English, and Spanish materials revealed both common features of metaphorical thought and differences specific to each language and culture. Although certain conceptual models occur in all three languages, their linguistic expression and functions in texts are not identical. These differences are associated with the historical experience, cultural perspectives, and values of the respective communities. Thus, the comparative study of the three languages helps identify shared cognitive features of metaphor while also providing a deeper understanding of the national and cultural characteristics of metaphorical structures in Uzbek.

6. In scientific and technical discourse, metaphors play an important cognitive and heuristic role. They help simplify complex theoretical concepts, facilitate the construction of new knowledge, and clarify meanings expressed through terminology. At the same time, the cognitive and rhetorical potential of metaphor in Uzbek scientific discourse remains insufficiently explored, indicating the need for further research in this area.

7. Semantic change and metaphorical reconceptualization reveal cross-linguistic differences. In particular, lexical items such as “myth” and “legend” in English and Spanish are actively used metaphorically to refer to false beliefs and widespread misconceptions, whereas their Uzbek counterparts are used predominantly in folkloric and literary contexts.

8. The analysis of political discourse examined three metaphorical models: “POLITICS AS A JOURNEY”, “POLITICS AS CONSTRUCTION”, and “POLITICS AS WAR”. In the first model, political development is conceptualized as a journey, the achievement of a stated objective as reaching a destination, and difficulties as obstacles along the way. The construction model represents the building and strengthening of the state and society, whereas the war model depicts political competition and struggle through images of combat. The materials analyzed revealed that the use of these metaphors is associated with the national and cultural characteristics of political discourse.

9. The analysis of journalistic texts highlighted the role of metaphor in expressing attitudes towards events, evoking emotional responses in readers, and directing their attention to particular issues. In journalistic discourse in Uzbek, English, and Spanish, metaphors make statements more expressive while also conveying the author’s evaluation of reality. Their meaning is shaped not only by the words used but also by the subject matter of the text, the author’s intention, and the message addressed to the reader. Therefore, comparative analyses of metaphors in journalistic discourse should consider both their expressive features and their evaluative and communicative functions.

10. The study established that metaphor and symbol perform different semiotic functions in literary discourse. While metaphor is dynamic, open to subjective interpretation, and involved in the creation of cognitive imagery, a symbol tends to convey relatively stable, conventional, and culturally grounded conceptual meanings. The analysis of mixed metaphors also showed that context and social and pragmatic factors play a decisive role in interpreting metaphorical meaning, further demonstrating the cognitive and communicative nature of metaphor in discourse.

11. The use of electronic corpora and automatic metaphor detection tools represents a promising direction for expanding comparative metaphor research. Tools such as MetaBank, CorMet, VUAM, and CoMeta, along with approaches based on transformer models, may support the identification of metaphorical units and the systematic study of their use. However, these tools were not applied in the dissertation to conduct automated analyses of the Uzbek, English, and Spanish materials. Their relevance lies primarily in the opportunities they offer for future research. In particular, developing electronic corpora and automated analytical methods adapted to metaphor detection in Uzbek could broaden the scope of further investigations in this field.

НАУЧНЫЙ СОВЕТ DSc.03/2025.27.12.Fil.08.07 ПО ПРИСУЖДЕНИЮ УЧЁНЫХ СТЕПЕНЕЙ ПРИ БУХАРСКОМ ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ

САМАРКАНДСКИЙ ГОСУДАРСТВЕННЫЙ ИНСТИТУТ ИНОСТРАННЫХ ЯЗЫКОВ

УЛУГОВА ШОХИДА ШОХРУХОВНА

ПРАГМАТИКО-ДИСКУРСИВНЫЕ АСПЕКТЫ КОНЦЕПТУАЛИЗАЦИИ И АКТУАЛИЗАЦИИ МЕТАФОРИЧЕСКИХ СТРУКТУР В ТЕКСТЕ

(на материале английского, испанского и узбекского языков)

10.00.13 - Сравнительное и сопоставительное языкознание

АВТОРЕФЕРАТ
диссертации доктора ФИЛОЛОГИЧЕСКИХ наук (DSc)

Бухара – 2026

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Ведущая организация:	**Самаркандский государственный университет**

Защита диссертации состоится «3» декабря 2026 г. в 9:00 часов на заседании Научного совета DSc.03/2025.27.12.Fil.08.07 при Бухарском государственном университете. (Адрес: 200118, город Бухара, улица М.Икбол, 11. Тел.: +99865221-29-14; факс: +99865221-27-07, e-mail: buxdu_rektor@buxdu.uz).

С диссертацией можно ознакомиться в Информационно-ресурсном центре Бухарского государственного университета (зарегистрировано за № _____). (Адрес: 200118, город Бухара, улица М.Икбол, 11. Тел.: +99865221-25-87.)

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ВВЕДЕНИЕ (аннотация диссертации доктора наук (DSc))

Цель исследования заключается в выявлении концептуальных основ метафорических структур в английском, испанском и узбекском языках, а также в раскрытии особенностей их актуализации в тексте и прагматико-дискурсивных аспектов на основе когнитивно-прагматического подхода.

Объектом исследования являются метафорические структуры, функционирующие в английском, испанском и узбекском языках, особенности их актуализации в текстах, а также их прагматико-дискурсивные характеристики.

Предметом исследования являются концептуальные основы метафорических структур в английском, испанском и узбекском языках, особенности их актуализации в тексте и прагматико-дискурсивные аспекты, а также лингвистические особенности, проявляющиеся в данном процессе.

Методы исследования. В исследовании использованы сопоставительный, компонентный, структурно-семантический, контекстуальный и лингвокультурологический методы анализа, а также лингвокогнитивный и лингвостилистический подходы.

Научная новизна исследования заключается в следующем:

исследованы во взаимосвязи когнитивные, прагматические и дискурсивные характеристики феномена метафоры, выявлены концептуальные основы метафорических структур, особенности их актуализации в определённых текстовых и дискурсивных условиях, а также прагматико-дискурсивные аспекты данного процесса;

на материале английского, испанского и узбекского языков проведён сопоставительно-типологический анализ концептуальных моделей метафорических структур, выявлены общие когнитивные характеристики, а также особенности, обусловленные национально-культурным восприятием мира, культурными ценностями и ассоциациями;

на основе сопоставительно-типологического анализа выявлены особенности актуализации метафорических структур в научно-техническом, политическом и публицистическом дискурсах, классифицированы их прагматические функции с учётом способности метафоры объяснять сложные понятия и процессы, выражать оценку событий и явлений, а также воздействовать на восприятие и отношение адресата;

на материале английского, испанского и узбекского языков проведено сопоставительно-типологическое исследование когнитивно-прагматического воздействия концептуальной метафоры в политическом дискурсе, выявлен её прагматический потенциал, направленный на воздействие на восприятие адресатом действительности, формирование его отношения к событиям и их оценку;

раскрыты функциональные и когнитивные особенности метафоры в художественном дискурсе в рамках семиотической иерархии «образ – символ – знак», уточнены её функции в концептуальном формировании

художественных образов, создании символического пласта содержания произведения и опосредованном выражении авторской идеи;

на основе когнитивно-дискурсивного подхода проведено сопоставительно-типологическое исследование семантико-прагматических особенностей метафоры и символа, систематизированы различия в механизмах их актуализации в тексте, а также в возможностях формирования и интерпретации содержания.

Внедрение результатов исследования. На основе результатов исследования, посвящённого выявлению прагматико-дискурсивных аспектов концептуализации метафорических структур и их актуализации в тексте:

выводы диссертационного исследования о взаимосвязи когнитивных, прагматических и дискурсивных характеристик феномена метафоры, выявлении концептуальных основ метафорических структур, особенностей их актуализации в определённых текстовых и дискурсивных условиях, а также прагматико-дискурсивных аспектов данного процесса были использованы в рамках фундаментального проекта № REP-25112021/113 «UzUDT: Корпус универсальных деревьев зависимостей для обработки естественного языка на узбекском языке и его семантический анализ», реализованного в Национальном университете Узбекистана в 2022–2024 годах (справка Национального университета Узбекистана № 04/11-22067 от 24 августа 2026 года). В результате была обеспечена научно-теоретическая обоснованность решения задач, связанных с выявлением концептуального содержания метафорических единиц, определением их семантических особенностей в структуре текста, а также анализом закономерностей их языковой реализации в рамках текста и дискурса;

научные выводы, направленные на выявление общих когнитивных характеристик концептуальных моделей метафорических структур, а также их особенностей, обусловленных национально-культурным восприятием мира, культурными ценностями и ассоциациями, на основе сопоставительно-типологического анализа языкового материала английского, испанского и узбекского языков, были использованы в рамках грантового проекта Erasmus+ «University Cooperation Framework for Knowledge Transfer in Central Asia and China (UNICAC)» (проект № 598340-EPP-1-2018-1-ES-EPPKA2-CBHE-JP), реализованного в Национальном университете Узбекистана имени Мирзо Улугбека (справка Национального университета Узбекистана № 04/11-5383 от 11 февраля 2026 года). В рамках проекта результаты данного сопоставительного исследования способствовали выявлению общих и национально-культурных особенностей метафорических единиц в различных языках, систематизации концептуального содержания метафоры на их основе, а также интеграции современных научных подходов в исследования узбекского языкознания;

результаты диссертационного исследования, связанные с выявлением особенностей актуализации метафорических структур в научно-техническом, политическом и публицистическом дискурсах на основе сопоставительно-типологического анализа, а также классификацией их прагматических

функций с учётом способности метафоры объяснять сложные понятия и процессы, выражать оценку событий и явлений, оказывать воздействие на восприятие и отношение адресата, были использованы при подготовке сценария очередного выпуска радиопередачи «Ассалом, Самарканд!», вышедшего в эфир Самаркандской областной телерадиокомпании 3 февраля 2026 года (справка Самаркандской областной телерадиокомпании № 01-07/67 от 4 марта 2026 года). В результате удалось обеспечить содержательное наполнение передачи, образную и выразительную подачу тематической информации, а также чёткое выражение коммуникативного содержания, ориентированного на слушательскую аудиторию;

выводы, полученные в результате сопоставительно-типологического исследования когнитивно-прагматических особенностей воздействия концептуальной метафоры в политическом дискурсе на материале английского, испанского и узбекского языков, а также выявления её прагматического потенциала, направленного на воздействие на восприятие адресатом действительности, формирование его отношения к событиям и их оценку, были использованы в Университете Кадиса (Испания) с целью разработки стратегии, направленной на формирование у обучающихся навыков анализа метафорических структур в тексте и интерпретации концептуальных метафор (справка Департамента международных связей и непрерывного образования Университета Кадиса от 30 апреля 2026 года). В результате были разработаны прагматико-дискурсивная модель анализа метафорических структур в тексте и методологические подходы к интерпретации концептуальных метафор в художественных текстах;

научные выводы, касающиеся функциональных и когнитивных особенностей метафоры в художественном дискурсе, рассмотренных в рамках семиотической иерархии «образ – символ – знак», а также уточнения её функций в концептуальном формировании художественных образов, создании символического пласта содержания произведения и опосредованном выражении авторской идеи, были использованы при внедрении результатов исследования в образовательный процесс Севильского университета (Испания) (справка Севильского университета от 8 июня 2026 года). В результате были внедрены в практику прагматико-дискурсивная модель анализа метафорических структур в художественных текстах и методологические подходы к интерпретации концептуальных метафор;

выводы о семантико-прагматических особенностях метафоры и символа, полученные на основе их сопоставительно-типологического исследования с применением когнитивно-дискурсивного подхода, а также систематизации различий в механизмах их актуализации в тексте и возможностях формирования и интерпретации содержания, были использованы в рамках проекта «A Framework of Teachers' Digital and Artificial Intelligence Competencies Upskilling for Industry 4.0 and Industry 5.0» Университета Пендидикан Султан Идрис (Малайзия) (справка Университета Пендидикан Султан Идрис от 28 мая 2025 года). В результате был выявлен механизм

когнитивно-прагматического воздействия концептуальных метафор политического дискурса на мышление адресата и процесс принятия им решений. Кроме того, обеспечено использование результатов данного анализа в качестве научной основы при разработке практических рекомендаций по развитию цифровых компетенций и компетенций в области искусственного интеллекта у преподавателей, что способствовало формированию системного подхода к эффективному использованию метафорических выражений в образовательном процессе и при интерпретации политических текстов.

Апробация результатов исследования. Результаты исследования обсуждались на 8 конференциях, включая 6 международных и 2 национальных научных конференциях.

Публикации результатов исследования. По теме диссертации опубликовано всего 27 научных работ. Среди них 1 монография, 18 статьи рекомендованы к публикации Диссертационной комиссией Республики Узбекистан, включая 10 статьи в национальных журналах и 8 статьи в международных журналах.

Структура и объем диссертации. Диссертация состоит из введения, четырех глав, заключения и списка литературы, общим объемом 208 страниц.

E’LON QILINGAN ISHLAR RO‘YXATI
СПИСОК ОПУБЛИКОВАННЫХ РАБОТ
LIST OF PUBLISHED WORKS

I bo‘lim (I часть; part I)

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