

Linguistic Culture of Metaphors Expressing Personality in Modern English and Uzbek

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Annotation:

This article delves into the linguistic culture of metaphors expressing personality traits in English and Uzbek languages. It examines how these metaphors reflect cultural values, cognitive frameworks, and societal norms within each linguistic community.

Keywords: personality, metaphor, culture, linguistics, language, value.

Metaphors are fundamental to human cognition and communication, serving as tools that allow individuals to conceptualize abstract concepts through more concrete terms. In the context of personality description, metaphors provide nuanced insights into how different cultures perceive and articulate human characteristics. This article explores the metaphorical expressions related to personality in English and Uzbek, aiming to uncover the cultural underpinnings that shape these linguistic phenomena [1].

The study of metaphors has been a focal point in cognitive linguistics, with scholars like Lakoff and Johnson proposing that metaphors are not merely rhetorical devices but fundamental mechanisms of thought. They argue that metaphors structure our perceptions and understanding of the world, influencing how we think, act, and communicate [2]. This perspective suggests that by examining the metaphors prevalent in a language, we can gain insights into the cognitive and cultural models of its speakers.

In English, metaphors related to personality traits are abundant and often draw from various domains. These metaphorical expressions are deeply ingrained in the language and offer insights into how English speakers perceive and describe personality traits. Similarly, the Uzbek language

employs metaphors to convey personality characteristics, often rooted in cultural and environmental contexts. These metaphors reflect the Uzbek cultural emphasis on nature and the environment in characterizing individuals.

The choice of metaphorical mappings in describing personality traits is significantly influenced by cultural factors. For instance, certain metaphors may arise from historical contexts, environmental interactions, or societal norms prevalent within a culture. These cultural nuances shape the way metaphors are constructed and understood, leading to unique expressions in each language [3].

A comparative analysis reveals both universal and culture-specific metaphorical expressions in English and Uzbek. While some metaphors may share common themes due to shared human experiences, others are distinct, reflecting unique cultural perspectives. Understanding these differences enhances cross-cultural communication and provides deeper insights into the cognitive processes underlying metaphor usage in different linguistic contexts. The human body is an ideal source domain, since, for us, it is clearly delineated and (we believe) we know it well. This does not mean that we make use of all aspects of this domain in metaphorically understanding abstract targets. The aspects that are especially utilized in metaphorical comprehension involve various parts of the body, including the head, face, legs, hands, back, heart, bones, shoulders, and others [4].

Some examples follow: *the heart of the problem; to shoulder a responsibility; the head of the department* Health and Illness Health and illness are, of course, aspects of the human body. Both the general properties of health and illness and particular illnesses frequently constitute metaphorical source domains [5].

Some examples include: *a healthy society; a sick mind; She hurt my feelings. Animals* The domain of animals is an extremely productive source domain. Human beings are especially frequently understood in terms of (assumed) properties of animals [6].

Thus, we talk about someone being a brute, a tiger, a dog, a sly fox, a bitch, a cow, a snake, and so on. But the metaphorical use of animal terms is not limited to human beings, as indicated by the example "It will be a bitch to pull this boat out of the water." In this instance, the term bitch denotes any difficult situation. The body parts of animals are also commonly used in the metaphorical conceptualization of abstract domains. This way of understanding nonphysical domains is also very common in languages of the world, as Heine and his colleagues show Machines and Tools People use machines and tools to work, play, fight, and for pleasure. Again, both the machines and tools and the activities related to them show up as metaphorical expressions, as illustrated by the examples below: *She produces a book every year. Games and Sport* People play and they invent elaborate activities to entertain themselves. Games and sport are characterized by certain properties that are commonly utilized for metaphorical purposes [7]. For example, many games have rules and this property occurs in examples such as "*He plays by the rules*" and "*We want an even playing field.*"

Metaphors expressing personality traits in English and Uzbek are deeply embedded in the cultural and cognitive landscapes of their respective language communities. By examining these metaphorical expressions, we gain valuable insights into how different cultures conceptualize personality and the underlying values that shape these perceptions. This understanding not only enriches linguistic studies but also fosters greater appreciation for cultural diversity in language use.

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