



THE EXPRESSION OF COGNITIVE METAPHORS IN PROVERBS

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ABSTRACT

The article explains that cognitive or linguo-cognitive metaphor functions as a means of ethnolinguistic consciousness, creating new semantic content in paremias. This new meaning, as in proverbs and riddles, is often a generalized abstraction derived from a particular cognitive-denotative situation.

Semantic transfer arises on the basis of metaphorical, functional, metonymic, and synecdochic relations. Mixed types of transfer (metaphor-functional, metaphor-metonymic, metonymy-functional)[1] are also observed.

If the name of one object, feature, or action is transferred to another based on similarity, it is considered a metaphorical method. In metaphor, the name of one object (e.g., “the mouth of a tandoor”), its feature (e.g., “black intention”), or its action (e.g., “to sharpen words”) is transferred to another object.

Phenomena such as simile and metaphor are also referred to in linguistics as comparative tropes[2]. It is acknowledged that both simile and metaphor are based on comparison. In essence, a metaphor is also a comparison, but it is implicit, i.e., a shortened form of comparison.

Metaphors are expressive linguistic units based on figurative meanings of words, arising from comparison and analogy between objects and phenomena. They serve as an important factor determining the expressiveness, imagery, and descriptiveness of literary texts.

It is known that metaphors are created on the basis of figurative meanings, and a metaphorically used word remains connected to its nominative meaning through the object, feature, or action it denotes[3]. Metaphors expressing object meanings mainly perform a naming function, while those related to features and actions demonstrate stronger expressiveness and imagery.

Metaphors, as a distinct category, have the following characteristics: regardless of their form, the words within a metaphor are based on a single concept; there must be a logical similarity between the denotative meaning of the word and its metaphorical meaning; the metaphorical name arises from the essential semantic features of the word; the connotative name describes, characterizes, and explains a person, object, or phenomenon from a certain perspective; and metaphors must possess emotionality, expressiveness, and imagery.

No linguist denies that metaphor is one of the types of semantic transfer. However, incorrect interpretation or neglect of types of transfer sometimes leads to the inclusion of unrelated phenomena (such as symbols or metamorphosis) in the concept of metaphor. Semantic transfer generally refers to changes in semantic structure due to relationships between words, redistribution of semantic functions among elements of a phrase, and the emergence of new meanings in one of the components as a result of associative or syntagmatic relations.

Metaphor is one of the most active means of generating derived meanings. As noted in linguistics, it is based on the similarity between the referents that produce and receive the derived meaning[4].

Cognitive or linguo-cognitive metaphor functions as a tool of linguistic consciousness and as a means of creating new semantic content of linguistic signs.

Cognitive metaphor, as a means of ethnolinguistic consciousness, creates new semantic content in paremias. Often, this new meaning is a generalized abstraction derived from a specific cognitive-denotative situation, as seen in proverbs and riddles. At the same time, proverbs express deep conclusions, while riddles realize their nominative potential. In proverbs, metaphor plays a dual role: on the one hand, it forms the cognitive-denotative basis, and on the other hand, it creates an abstract generalized meaning derived from it.

According to D. Khudoyberganova's classification, cognitive metaphors are divided into word-level, phrase-level, sentence-level, and microtext-level metaphors[5].

In folk proverbs, semantic transfer based on metaphor is the most productive method. For example, in the proverb "Even Khizr would lose his way upon seeing red," the word "red" is a metaphor referring to gold or money. Khizr is a mythical patron figure who is believed to have drunk the "water of life" and gained immortality; he helps those in distress, and those who encounter him are considered fortunate. This proverb implies that wealth and material possessions can lead even an honest person astray.

In proverbs, metaphors are often presented as shortened comparisons. In such cases, the original name of the object is given first, followed by its metaphorical name. For example, in proverbs like "A bad friend is a shadow" or "A bad friend is a black cloud's shade," metaphorical transfer occurs in this way. If metaphors carry evaluative coloring, the named object functions as the theme, while the metaphorical name functions as the rheme. Thus, such proverbs demonstrate a thematic-rhematic relationship.

In such proverbs, certain elements gain metaphorical naming. For example, in the proverb "Summer rain is like a snake and a scorpion," the movement of raindrops and their harmful effect on crops are expressed through the images of a snake and a scorpion. Similarly, verb-based metaphors related to the concepts of summer and winter can also be found: "Summer burns, winter rejoices."

In some proverbs, metaphorical naming is expressed through the verb "to be called": "At thirty he is called a man, at forty he is called a lion." Here, the word "lion" demonstrates a stronger expression of the qualities associated with "man." This is also reinforced by the progression from thirty to forty. Thus, metaphorical naming intensifies the features of the object, confirming that metaphor is one of the elements that contributes to the hyperbolic nature of artistic texts..

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