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ILMIY-METODIK JURNALI

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INGLIZ VA O'ZBEK LINGVOMADANIYATLARIDA “DARAXT-INSON” METAFORASI: QIYOSIY LINGVOMADANIY TAHLILI

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Annotatsiya. Metafora insoniyatning dunyoni kontseptsionalashining eng samarali kognitiv mexanizmlaridan biridir. Umumjahon metaforalar orasida daraxt-inson metaforasi ko'plab madaniyatlarda markaziy o'rinni egallab, insoniyat va tabiat o'rtasidagi qadimiy munosabatlarni aks ettiradi. Ushbu maqolada ingliz va o'zbek tillari va madaniyatlaridagi daraxt-inson metaforasining qiyosiy lingvomadaniy tahlili keltirilgan. Kognitiv tilshunoslik, lingvomadaniy va semiotika nazariy asoslariga tayangan holda, tadqiqotda daraxt tasvirlari insonning jismoniy tuzilishi, ijtimoiy munosabatlari, axloqiy qadriyatlari, hayot bosqichlari va psixologik holatlarini kontseptsionalashda qanday qo'llanilishi ko'rib chiqiladi. Tahlil iboralar, maqollar, adabiy matnlar, shaxsiy ismlar, joy nomlari va mifologik tasvirlarga asoslangan. Tadqiqotlar daraxt-inson metaforasining universal va madaniyatga xos xususiyatlarini ochib beradi, bu uning arxaiik e'tiqodlar, jamoaviy xotira va milliy o'ziga xoslikni saqlaydigan madaniy kod sifatidagi rolini ko'rsatadi. Tadqiqot ingliz va o'zbek tilshunoslik madaniyatlarida daraxt ramziyligining semiotik va aksiologik jihatlarini yoritib, metafora tadqiqotiga hissa qo'shadi.

Kalit so'zlar: kontseptual metafora, tilshunoslik, daraxt ramzi, inson metaforasi, ingliz va o'zbek tillari, semiotika

МЕТАФОРА «ДЕРЕВО–ЧЕЛОВЕК» В АНГЛИЙСКОЙ И УЗБЕКСКОЙ ЛИНГВОКУЛЬТУРАХ: СРАВНИТЕЛЬНЫЙ ЛИНГВОКУЛЬТУРОЛОГИЧЕСКИЙ АНАЛИЗ

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Аннотация. Метафора - один из наиболее продуктивных когнитивных механизмов, с помощью которых люди осмысливают мир. Среди универсальных метафор метафора «дерево-человек» занимает центральное место во многих культурах, отражая древние взаимоотношения между человечеством и природой. В данной статье представлен сравнительный лингвокультурологический анализ метафоры дерево–человек в английском и узбекском языках и культурах. Опираясь на теоретические основы когнитивной лингвистики, лингвокультурологии и семиотики, в исследовании рассматривается, как образы деревьев используются для концептуализации физического строения человека, социальных отношений, моральных ценностей, этапов жизни и психологических состояний. Анализ основан на идиомах, пословицах, литературных текстах, личных именах, географических названиях и мифологических представлениях. Результаты исследования выявляют как универсальные, так и специфические для культуры черты метафоры «дерево-человек», демонстрируя ее роль в качестве культурного кода, который сохраняет архаичные верования, коллективную память и национальную идентичность. Исследование вносит свой вклад в изучение метафор, освещая семиотические и аксиологические аспекты символики дерева в английской и узбекской лингвокультурах.

Ключевые слова: концептуальная метафора, лингвокультура, символика дерева, метафора человека, английский и узбекский языки, семиотика

THE TREE–HUMAN METAPHOR IN ENGLISH AND UZBEK LINGUOCULTURE: A COMPARATIVE LINGUOCULTURAL ANALYSIS

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Abstract. Metaphor is one of the most productive cognitive mechanisms through which human beings conceptualize the world. Among universal metaphors, the tree-human metaphor occupies a central place in many cultures, reflecting the ancient relationship between humanity and nature. This article presents a comparative linguocultural analysis of the tree-human metaphor in English and Uzbek languages and cultures. Drawing on the theoretical framework of cognitive linguistics, linguoculturology, and semiotics, the study examines how tree imagery is used to conceptualize human physical structure, social relations, moral values, life stages, and psychological states. The analysis is based on idioms, proverbs, literary texts, personal names, place names, and mythological representations. The findings reveal both universal and culture-specific features of the tree-human metaphor, demonstrating its role as a cultural code that preserves archaic beliefs, collective memory, and national identity. The study contributes to metaphor research by highlighting the semiotic and axiological dimensions of tree symbolism in English and Uzbek linguocultures.

Keywords: conceptual metaphor, linguoculture, tree symbolism, human metaphor, English and Uzbek languages, semiotics

1. Introduction

In modern linguistics, metaphor is no longer viewed merely as a stylistic device but as a fundamental cognitive mechanism that structures human thought and language. According to the theory of conceptual metaphor, proposed by Lakoff and Johnson, people understand abstract concepts through more concrete and embodied experiences. One of the most ancient and universal sources of such conceptualization is nature, particularly trees.

The tree-human metaphor is deeply rooted in human history and culture. From prehistoric times, trees have served as sources of food, shelter, tools, and spiritual meaning. As a result, humans began to perceive trees not only as biological objects but also as living beings comparable to themselves. This perception led to the formation of metaphorical mappings between the human body, life, and society on the one hand, and the structure, growth, and behavior of trees on the other.

The present study aims to analyze the tree-human metaphor in English and Uzbek linguocultures from a comparative perspective. The relevance of this research lies in its interdisciplinary nature, combining linguistics, cultural studies, and semiotics, as well as in its contribution to understanding how language reflects national worldviews.

The objectives of the study are:

- to identify the main conceptual domains of the tree-human metaphor;
- to analyze linguistic and cultural realizations of this metaphor in English and Uzbek;
- to compare universal and culture-specific features of tree symbolism;
- to demonstrate the role of tree metaphors as carriers of cultural memory.

2. Theoretical Framework

2.1. Conceptual Metaphor Theory

Conceptual metaphor theory explains metaphor as a cognitive process in which one conceptual domain (source domain) is mapped onto another (target domain). In the case of the tree-human metaphor, the source domain is *TREE*, while the target domain is *HUMAN*. Such mappings are grounded in embodied experience and observation of the natural world.

2.2. Linguocultural Approach

Linguoculturology studies the interaction between language and culture, focusing on

culturally marked linguistic units. From this perspective, metaphors function as cultural signs that encode values, beliefs, and collective experience. Tree metaphors often reflect mythological thinking, religious symbolism, and ethical norms.

2.3. Semiotic Perspective

In semiotics, the tree functions as a sign with multiple layers of meaning. It symbolizes life, continuity, strength, wisdom, fertility, and sometimes death or danger. The semiotic analysis allows us to interpret tree metaphors not only linguistically but also culturally and philosophically.

3. Methodology

The study employs a qualitative comparative methodology based on:

- analysis of idioms and proverbs in English and Uzbek;
- examination of literary texts and poetry;
- study of personal names and toponyms derived from tree names;
- interpretation of mythological and folkloric sources.

The data were collected from dictionaries, literary works, folklore collections, and previous linguistic studies. The comparative method was used to identify similarities and differences between the two linguocultures.

4. Analysis and Discussion

4.1. Physical and Biological Similarities

One of the most basic foundations of the tree–human metaphor is physical resemblance. In both English and Uzbek, the human body is conceptualized through tree structure: the trunk corresponds to the human body, branches to arms, roots to origin or ancestry, and the crown to the head or mind.

This mapping reflects the idea of isomorphism between humans and trees, emphasizing their shared vertical orientation and growth patterns.

4.2. Social Structure and Genealogy

The concept of the “family tree” exists in both cultures and represents social continuity and lineage. In English, expressions such as *family tree* and *the apple doesn't fall far from the tree* emphasize hereditary traits. In Uzbek, similar ideas are expressed through genealogical metaphors and the importance of *nasl* (lineage).

4.3. Life Cycle Metaphors

Trees are frequently used to symbolize stages of human life. Spring corresponds to youth, summer to maturity, autumn to aging, and winter to death or rest. This cyclical perception of life is common in both cultures and reflects a naturalistic worldview.

4.4. Gender and Moral Symbolism

Certain tree species carry gendered and moral meanings. In English culture, the oak symbolizes strength, masculinity, and courage (*heart of oak*), while the birch is associated with grace and femininity. In Uzbek culture, trees such as *chinor* and *terak* symbolize endurance, honor, and resilience.

4.5. Tree Metaphors in Literature

Literary texts in both traditions use tree imagery to convey psychological depth and philosophical reflection. Poems about old trees often symbolize wisdom, endurance, and the passage of time. Trees are portrayed as silent witnesses to history and human struggle.

4.6. Mythological and Totemic Meanings

In ancient beliefs, trees were considered sacred and sometimes ancestral beings. Celtic mythology depicts trees as warriors and guardians, while Turkic traditions associate certain trees with spiritual protection and ancestral spirits. These beliefs are preserved in language through metaphor and symbolism.

5. Comparative Table of Tree–Human Metaphors

Conceptual Aspect	English Linguoculture	Uzbek Linguoculture
Body structure	trunk–body, branches–arms	tana–tana, shox–qo‘l
Genealogy	family tree	shajara
Strength	oak	chinor
Femininity	birch	qayin
Life stages	seasonal metaphors	seasonal metaphors
Sacred meaning	Celtic sacred trees	Turkic sacred trees

6. Conclusion

The comparative analysis demonstrates that the tree–human metaphor is a universal cognitive and cultural phenomenon rooted in human interaction with nature. Both English and Uzbek linguocultures conceptualize human life, body, society, and values through tree imagery. At the same time, culture-specific features reflect distinct historical experiences, mythological traditions, and value systems.

The tree–human metaphor functions as a linguocultural code that preserves ancient beliefs and transmits them across generations. Its persistence in modern language and literature proves its cognitive relevance and symbolic power. Future research may explore this metaphor in other languages or examine its role in contemporary discourse and ecological awareness.

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