

A Cognitive Approach to Paraphrases in English and Uzbek

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Annotation: This article focuses on the cognitive and linguistic features of paraphrases in English and Uzbek languages, and gives more attention to their cultural and conceptual foundations. Cognitive Metaphor Theory (Lakoff and Johnson, 1980) studies how paraphrasing reflects underlying thought processes, worldview and cultural values in both languages according to contrastive linguistics and linguocultural analysis. The study examines how English paraphrases are more abstract and individualistic than Uzbek paraphrases, which typically rely on concrete imagery and collective social norms, using idioms, phrases, and everyday expressions as examples. The findings demonstrate that paraphrasing is more than just rewording language; it is a cognitive and culturally embedded process. This highlights the importance of cultural competency in language translation and comprehension. The study contributes to the growing field of cognitive linguistics by comparing paraphrasing as a technique for recognizing cultural and cognitive patterns across languages. In addition to lexical and stylistic distinctions, the contrastive approach used in the analysis also reveals deeper conceptual differences between the two linguistic traditions. Furthermore, the study illuminates how language users negotiate meaning-making processes within their cultural frameworks by examining how paraphrases work in authentic communicative contexts.

Key words: paraphrases, linguoculturology, cultural values, conceptual metaphors, cognitive metaphors

Когнитивный подход к парафразам на английском и узбекском языках

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Аннотация: В этой статье основное внимание уделяется когнитивным и лингвистическим особенностям парафраз в английском и узбекском языках, а также уделяется больше внимания их культурным и концептуальным основам. Теория когнитивной метафоры (Лакофф и Джонсон, 1980) изучает, как парафраз отражает основные мыслительные процессы, мировоззрение и культурные ценности в обоих языках согласно контрастивной лингвистике и лингвокультурному анализу. Исследование изучает, как английские парафразы более абстрактны и индивидуалистичны, чем узбекские парафразы, которые обычно опираются на конкретные образы и коллективные социальные нормы, используя в качестве примеров идиомы, фразы и повседневные выражения. Результаты показывают, что парафразирование – это больше, чем просто перефразирование языка; это когнитивный и культурно встроенный процесс. Это подчеркивает важность культурной компетенции в языковом переводе и понимании. Исследование вносит вклад в растущую область когнитивной лингвистики, сравнивая парафразирование как метод распознавания культурных и когнитивных моделей в разных языках. Ключевые слова: парафразы, лингвокультурология, культурные ценности, концептуальные метафоры, когнитивные метафоры. В дополнение к лексическим и стилистическим различиям, контрастивный подход, используемый в анализе, также выявляет более глубокие концептуальные различия между двумя языковыми традициями. Кроме того, исследование освещает, как пользователи

языка согласовывают процессы создания смысла в своих культурных рамках, исследуя, как парафразы работают в аутентичных коммуникативных контекстах.

Ключевые слова: парафразы, лингвокультурология, культурные ценности, концептуальные метафоры, когнитивные метафоры

Ingiliz va o‘zbek tillarida parafrazolarga kognitiv yondashuv

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Annotatsiya: Ushbu maqolada ingliz va o‘zbek tillaridagi paraframalarning kognitiv va lingvistik xususiyatlariga e‘tibor qaratilib, ularning madaniy-kontseptual asoslariga ko‘proq e‘tibor beriladi. Kognitiv metafora nazariyasi (Lakoff va Jonson, 1980) qarama-qarshi tilshunoslik va lingvomadaniy tahlilga ko‘ra, parafrazlash har ikki tilda asosiy fikr jarayonlari, dunyoqarash va madaniy qadriyatlarni qanday aks ettirishini o‘rganadi. Tadqiqotda ingliz tilidagi parafrazolarning o‘zbekcha parafrazolarga nisbatan mavhum va individual xarakterga ega ekanligi, ular odatda konkret obrazlilik va jamoaviy ijtimoiy me‘yorlarga tayanib, iboralar, iboralar va kundalik iboralarni misol tariqasida o‘rganadi. Tadqiqot shuni ko‘rsatadiki, parafrazolash yoki parafraza qo‘llash so‘zni shunchaki o‘zgartirish emas, balki bu so‘zga tartibli va kognitiv o‘zgartirish kiritish jarayoni hisoblanadi. Bu tilni tarjima qilish va tushunishda madaniy malakaning muhimligini ta’kidlaydi. Tadqiqot tillar orasidagi madaniy va kognitiv naqshlarni tanib olish usuli sifatida parafrazani solishtirish orqali kognitiv tilshunoslikning o‘ziga borayotgan sohasiga hissa qo‘shadi. Tahlilda qo‘llaniladigan qarama-qarshi yondashuv leksik va stilistik farqlardan tashqari, ikki til an‘analari o‘rtasidagi chuqurroq kontseptual farqlarni ham ochib beradi. Bundan tashqari, tadqiqot til foydalanuvchilari o‘zlarining madaniy doiralarida ma’no yaratish jarayonlarini qanday muhokama qilishlarini yoritadi, bu esa parafrazolarning haqiqiy kommunikativ kontekstlarda qanday ishlashini o‘rganadi.

Kalit so‘zlar: parafrazalar, lingvokulturologiya, madaniy qadriyatlar, kontseptual metaforalar, kognitiv metaforalar

Introduction

The relationship between language and thought, as well as the relationship between language and culture and social context, have been extensively studied in modern linguistics. Understanding the semantic and cultural aspects of language is particularly dependent on paraphrases, which are different ways of expressing the same meaning using different words. In addition to reflecting grammatical and lexical elements, paraphrases also reveal a person’s worldview, cognitive models, and cultural values, making them a valuable tool for language learning. Many scholars have been drawn to the study of paraphrases, but cognitive and linguistic analysis of paraphrases in English and Uzbek is still in its early stages. Paraphrases in English are mostly based on abstract expressions, while Uzbek paraphrases are more figurative, concrete and culturally relevant. However, the differences and similarities between paraphrases of these two languages, as well as the resulting cultural differences, have yet to be fully explored.

Relevance of the topic

Linguistic research is essential for intercultural communication and translation as well as language acquisition in the context of contemporary globalization. In linguistics, paraphrases are essential because they not only convey language but also a person’s worldview, psychological characteristics, and cultural values. As a result, analyzing paraphrases in English and Uzbek from a cognitive and linguistic perspective reveals the languages’ intercultural similarities and differences.

The purpose and objectives of the study

The primary goal of this article is to investigate the cognitive and linguistic characteristics of paraphrases in English and Uzbek. The study addresses the following issues:

How do paraphrases based on cognitive metaphors emerge in English and Uzbek?

What are the lexical-semantic differences and similarities between paraphrases?

How do paraphrases convey cultural differences?

What impact do paraphrases in English and Uzbek have on a thinking model and worldview?

Research Methodology

The study employs the contrastive linguistics approach, cognitive metaphor theory (Lakoff & Johnson, 1980), and linguocultural analysis techniques. The analysis is based on texts in English and Uzbek that include proverbs, idioms, and other cultural elements. Contrastive analysis: Identifying the similarities and differences between English and Uzbek paraphrases. The study of the cognitive foundations of paraphrases and the ways in which they are employed in linguistics is known as cognitive metaphor theory. Studying the cultural and social contexts of paraphrases in order to understand how they affect people's perspectives and ways of thinking is known as linguistic-cultural analysis.

Research questions:

What are the cognitive differences between English and Uzbek paraphrases?

How do cultural differences influence the formation of paraphrases?

How do paraphrases reveal a people's worldview through linguistic metaphors?

Methods

This study employs a variety of approaches and methodological principles to investigate the cognitive and linguistic aspects of paraphrases in English and Uzbek. This methodology allows for a more in-depth examination of the relationship between language and culture, as well as cognitive and linguistic characteristics. The primary methods used in the study are as follows:

A contrastive linguistics approach

One of the study's primary methodological approaches is contrastive linguistics. Contrastive linguistics is a scientific discipline that compares two or more languages, examining aspects such as language structure, semantics, lexical-grammatical structures, and phonetics. This method identifies the unique characteristics of paraphrases in English and Uzbek, as well as their similarities and differences.

Identifying similarities and differences between English and Uzbek paraphrases allows for a deeper understanding of their linguistic features. For example, in English, the metaphor "Knowledge is power" is used, whereas in Uzbek, a similar phrase such as "Bilim-boylik" (Knowledge is wealth) is used. As a result, this approach demonstrates the general and specific features of languages, as well as the relationship between language and culture, using paraphrases.

Cognitive Metaphor Theory

The second methodological basis for the study is the cognitive metaphor theory. This theory holds that linguistic metaphors reflect not only word connections, but also a person's worldview and way of thinking. According to cognitive metaphor theory, linguistic metaphors are inextricably linked to a person's experiences, meaning-making processes, and worldview.

Metaphor is a tool that helps linguists understand the semantic and cognitive foundations of the language under study, and it is commonly used to determine the language's internal structure. The study looks at paraphrases based on cognitive metaphors in English and Uzbek. In the metaphor "TIME IS MONEY", the phrase "spend time" is formed based on the idea of time as a financial resource, while in Uzbek, this concept is expressed as a spatial movement: "to spend time".

Cognitive metaphor theory examines language not only through the lens of grammar or semantics, but also through the lens of human thinking and cognitive processes. Metaphor-based paraphrases in English and Uzbek are analyzed to investigate how people's cognitive processes and worldviews develop.

Linguo-cultural Analysis Methodology

The linguo-cultural analysis approach examines language not only as a means of communication, but also as a mechanism for reflecting culture. This methodology delves deeply into the relationship between language and culture. Each language is based on its own social, cultural, and historical conditions; thus, when studying a language, not only grammatical structure is important, but so are the cultural and historical foundations of the people who use it. Linguoculturological analysis investigates the cultural and cognitive aspects of paraphrases. Each phrase or paraphrase is analyzed in terms of its cultural meaning, purpose, place, and value in people's social lives. This methodology is especially useful for understanding cultural differences between Uzbek and English and how they are reflected in the language. For example, in Uzbek, "Tog'dek sabr" (patience like a mountain) reflects the people's inner strength and stability. In Uzbek culture, mountains symbolize something immovable, long-lasting and strong. However, in English, this metaphor is used as "Endless patience". It also refers to cultural value of endurance, but it is more abstract and individualistic. Linguoculturological analysis examines the cultural and cognitive aspects of paraphrases in English and Uzbek, determining how they reflect people's worldviews.

Text-Based Analysis

The study also employs a text-based analysis methodology. This approach analyzes paraphrases in English and Uzbek using texts. The texts are derived from a variety of sources, including proverbs, literature, mass media (such as newspapers and television), and expressions that represent everyday language. Paraphrases are examined not only as grammatical or semantic structures, but also to demonstrate how they are used in social and cultural settings. Using text-based analysis, it is possible to determine where paraphrases in English and Uzbek fit in a social context and how they influence the factors that shape language. This method reveals the interaction between language and culture.

A Cognitive Approach to Paraphrases in English and Uzbek

Paraphrases in English and Uzbek, viewed cognitively, represent complex processes related to the language's semantic structures and cultural features. Paraphrases allow us to express the language's existing meanings in different ways while maintaining similar semantic content. These changes, while demonstrating the interaction of language and culture, shed light on cognitive processes and worldviews. The cognitive approach in linguistics focuses on the role of language in communication, human thought, and how it interacts with cultural knowledge. Cognitive analysis of paraphrases in English and Uzbek allows for a better understanding of their linguocultural and semantic features.

Paraphrases based on cognitive metaphor

According to cognitive metaphor theory, metaphors in language exist because of human worldview, thinking, and cognitive processes. Metaphors are regarded not only as grammatical and semantic modifications, but also as cognitive structures of human experience. When researching paraphrases based on cognitive metaphors in English and Uzbek, not only the literal meaning of the language is considered, but also its cultural, social, and cognitive context.

The phrase "spend time" in the English metaphor "TIME IS MONEY" is derived from the notion that time is a tangible resource. By visualizing time as money, this expression conveys the idea that time is a valuable and limited resource. However, this idea is expressed as a spatial movement in Uzbek: "to spend time." Since Uzbek's understanding of time as movement is based more on spatial concepts, this similarity reflects linguistic cognitive and cultural differences. One paraphrase based on cognitive metaphor is "LIFE IS A JOURNEY." English expresses life as a journey through concepts like human action and goal achievement. This metaphor is known as "path of life" (Hayot yo'li) in Uzbek, and its social and cultural meanings differ.

Lexical and semantic features of paraphrases

The study of the differences between English and Uzbek paraphrases relies heavily on lexical-semantic analysis. Paraphrases highlight the differences between each language's lexical system and semantic layers. In English, for example, the phrase "I'm feeling blue" is used to describe someone's

mood. The expression "the color is blue" refers to the overall mood. This type of mood is expressed in Uzbek using expressions like "yuragi og'riyapti"(someone's heart is hurting) and "yomon kayfiyatda"(in a bad mood).

The importance of lexical-semantic analysis stems from the fact that each language has its own semantic structures that people use to construct a model of their worldview and thinking. Different concepts and similar situations vary more in English and Uzbek due to cultural approaches and historical contexts. The English expression "He has a cold heart" is translated into Uzbek as "Uning yuragi toshdek" (His heart is like a stone). Both metaphors demonstrate lack of empathy or cruelty, but they reflect different cultural imagery. In English "cold heart", emotion is associated with temperature, warmth is love, kindness while coldness is cruelty. In Uzbek "Yuragi toshdek" (heart like a stone), the emotion is described as solidity and hardness. A stone refers to emotional numbness or an unfeeling nature. It is a more nature-oriented and visual metaphor. While both expressions demonstrate the same emotion, metaphorical domain in English is temperature, hardness and material in Uzbek. It reveals cultural differences in how emotions, personal traits are perceived and linguistically encoded.

Cognitive Thinking and Paraphrases

The theory of cognitive thinking allows researchers to investigate not only grammatical aspects of language, but also aspects of thinking and worldview. The formation of paraphrases reflects human cognitive processes. When a concept or phrase is expressed in a different way, it reflects changes in the thinking process and the mechanisms of meaning creation in the language. The differences between English and Uzbek paraphrases stem primarily from the people's thinking models and worldviews. In English, emotions and feelings are expressed in a more individualistic manner, whereas in Uzbek, emotional states are described in a more collective and social context.

Social and Cultural Context for Paraphrases

Paraphrases in English and Uzbek also help with communication and cultural identification. People's cultural beliefs, customs, and cultural norms frequently have an impact on the paraphrasing process. Understanding the social context of various English and Uzbek paraphrases helps in our comprehension of the language's grammar and semantics as well as its cultural and historical significance. This method facilitates the examination of the social and cultural significance of language and their interrelationships.

Linguocultural analysis of Uzbek and English paraphrases

Interconnection of language and culture is one of the important topics of linguistics. In the process of creating paraphrases linguo-cultural elements play an important role. The study of how idioms, metaphors, phraseological units, and paraphrases in language reflect people's culture, traditions, historical memory, and worldview is known as the linguo-cultural approach. This section will examine the linguo-cultural differences between Uzbek and English paraphrases as well as the cultural values that underpin them.

The connection between culture and language

Language and culture are regarded as inseparable concepts in linguo-cultural studies. Every language conveys its people's religious beliefs, historical experiences, and social and natural relationships. Thus, a language's paraphrase structure is closely linked to its people's worldview. The Uzbek phrases "ko'z yumdi"(one closed his eye) and "olamdan o'tdi" (passed from the world) are euphemistic paraphrases of death, whereas the English paraphrase "kick the bucket", "entered eternal rest" is a figurative way of euphemizing death. However, various cultural contexts influence how they are formed and used.

Language serves as a tool for both information transmission and the preservation and promotion of cultural heritage through these expressions.

Paraphrases and national mindset

The term "national mentality" refers to the overall psychological and cultural characteristics of people. This mindset is frequently the foundation of paraphrases. Values like collectivism, family

orientedness, and respect for elders in society are reflected in many Uzbek paraphrases. For instance, phrases like "keksalarning duosi" (Elders' blessings), "ota-onaning roziligi – Xudoning roziligi" (Parents' approval is God's approval) emphasizes respect, gratitude, spiritual dependence and obligation in cultural beliefs.

We frequently come across paraphrases in English that are based on ideals like individual liberty, self-expression, and independent thought. One instance of individualism in the language is "speak your mind," which means to express your own viewpoint with honesty and direct expression. Additionally, a similar phrase in Uzbek language, "To'g'risini ayt" (say the truth) carries focus on politeness and maintaining social harmony. In Uzbek culture, even when encouraging to be honest and truthful, phrases mainly pay attention to express them in a gentle way, maintaining respect in social interactions. In English culture individualism and directness is often valued, whereas collectivism is appreciated in Uzbek culture.

Connotative meaning and cultural codes

The study of the connotative (additional) meanings of language units is a crucial component of linguocultural analysis. A cultural code may be embodied in each paraphrase. For instance, traditional ideas in Thai culture, where a white elephant was a royal gift and required costly care, are the basis for the English term "white elephant" (an unnecessary, costly thing). In contemporary English, this cultural foundation has been paraphrased with a negative connotation.

The phrase "his head reached the sky" (boshi ko'kka yetdi) conveys pride and happiness in Uzbek. This paraphrase is based on archaic, old national cultural concepts like aiming for heights or the sky. Thus, through its paraphrases, each language conveys the people's historical experience, religious and philosophical beliefs, and value systems.

Linguocultural differences: a practical analysis

There are numerous paraphrases in both Uzbek and English that are based on various cultural backgrounds, according to a practical analysis. Paraphrases like "sirni oshkor qildi," "og'zidan chiqib ketdi," are used in Uzbek instead of the English phrase "spill the beans," "let the cat out of the bag" which refer to accidentally disclosing a secret. English phraseological foundations are derived from distinct historical and cultural experiences, while Uzbek phrases are more straightforward and do not rely on metaphorical and cultural context, despite the fact that both languages convey the same meaning.

Linguists emphasize the importance of studying each language in its own cultural context through this kind of analysis, which goes beyond translation and necessitates an understanding of the mechanisms of language perception and meaning-making that are inherent in each language.

Conclusion

One of the language's dynamic, context-adaptive, and culturally specific semantic structures is the paraphrase. They reflect human thought, culture, and social interactions in addition to being interchangeable forms of expression. The cognitive and linguistic features of paraphrases in Uzbek and English are examined in this article. The study's findings allowed for the formulation of the following primary scientific conclusions:

1. The fundamentals of paraphrasing as a cognitive and semantic process

In linguistics, paraphrasing can mean many different things, but most of them aim for semantic equality, synonymy, or re-expression of ideas. However, this process involves a cognitive shift in addition to a lexical change. Because every paraphrase reveals deeper layers of meaning by presenting the idea it understands from a different angle. The processes by which meaning is created in thought are reflected in both Uzbek and English paraphrases.

2. Distinct forms of cognitive metaphors in Uzbek and English

Every language has metaphorical paraphrases that are connected to national worldviews, according to analysis based on the theory of cognitive metaphors. For instance, in Uzbek, time is more frequently expressed in terms of ideas like "flow of life," "movement," and "process of life," whereas in English, the metaphor "time is money" emphasizes how time is dependent on economic

values. Additionally, although the English metaphor "life is a journey" is used in an individualistic context, the Uzbek phrase "the path of life" (hayot yo'li) has a rich social and moral connotation. Through paraphrases, this displays the national thinking and worldview model.

Another example, English phrase "I see what you mean" represents the word understanding as the ability to see something clearly, emphasizing a culture that values clarity. In Uzbek, this phrase is used as "gapingning tagiga yetdim" (I reached the bottom of what you are saying). This reflects that Uzbek culture tends to value indirect speech and deep listening, rather than being direct. Both languages express the same concept of understanding someone by using different metaphors according to their culture.

3. The cultural origins of paraphrases are revealed by a linguistic-cultural approach.

Cultural settings and national mindsets are significant factors in the creation of paraphrases. The study discovered that Uzbek paraphrases are more frequently based on social norms, collective thought, and moral principles. The majority of paraphrases in English are based on subjective, individualistic sentiments and firsthand experience.

For instance, despite having similar content, the paraphrases "break the ice" and "start a conversation" have very different cultural roots. This reaffirms that each language serves as a tool for the transmission and preservation of its cultural memory.

4. The function of paraphrasing in cross-cultural dialogue

Paraphrases serve as a bridge in cross-cultural communication, according to analysis. Full comprehension is ensured by selecting an appropriate and significant paraphrase, particularly in translation or cross-cultural communication. However, each paraphrase may not be used correctly if the cultural meaning behind it is not understood. Consequently, it is important to interpret paraphrases using both lexical equivalency and cultural thinking.

For instance, the Uzbek phrase "og'zidan chiqib ketdi" and the English paraphrase "spill the beans" have different semantic means and cultural underpinnings despite having similar content. These elements are crucial for translation as well.

5. Use in cultural studies, linguistic didactics, and translation: practical significance

The study's findings demonstrated the value of paraphrasing research in both theoretical and practical contexts. Specifically:

When translating, cultural alternatives should be used in place of paraphrases. This makes the translation more accurate and sufficient.

In the field of linguistic didactics, the deeper layers of the language – that is, cultural expressions and thought models – can be communicated to the language learner through the teaching of paraphrases.

The study of paraphrases in cultural studies illuminates the inseparable bond between language and culture by examining people's beliefs, traditions, and values.

This article uses linguistic and cognitive methods to analyze paraphrases in Uzbek and English. The findings demonstrate that paraphrases are products of cultural thought and represent deep levels of meaning in language. In addition to language proficiency, cognitive and cultural competence are also necessary for their accurate comprehension and interpretation. Thus, one of the most pressing issues in the domains of linguistics, translation studies, and intercultural communication is the scientific investigation of paraphrases.

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