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Metaphorical Modelling of Concessivity in German and Uzbek Phraseological Units

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Abstract: The article investigates the metaphorical modelling of concessivity in German and Uzbek phraseological systems. The analysis moves beyond grammatical concession and focuses on figurative units in which restriction, access, support, mediation and the removal of obstacles are conceptualized through recurrent spatial and anthropocentric images. Particular attention is paid to the conceptual domains of way, door, bridge, hand, communication and freedom. German units such as *den Weg ebnen*, *freie Bahn haben*, *Türen öffnen*, *Brücken bauen*, *jemandem freie Hand lassen* and *Grenzen überwinden* are compared with Uzbek expressions including *yo'l ochmoq*, *yo'l bermoq*, *eshik ochmoq*, *ko'priq bo'lmoq*, *qo'l uzatmoq*, *til topishmoq*, *ko'ngliga yo'l topmoq* and *erkin nafas olmoq*.

Keywords: Concessivity, phraseology, metaphorical model, cognitive semantics, conceptual domain, access, support, German, Uzbek, comparative linguistics.

1. Introduction

Concessivity is traditionally described through relations in which a potential restriction fails to prevent an event or result. Such an approach is especially productive in grammatical analysis, where concession is associated with specific connective and syntactic structures. Phraseological semantics, however, demonstrates that the cognitive representation of restriction and non-restriction extends beyond explicit concessive constructions [1], [2]. Stable figurative units may encode access, enabling, mediation and the removal of limitation without naming concession directly.

Phraseological meaning is particularly relevant to this problem because it is organized through recurrent cultural images rather than through the sum of isolated lexical meanings [1], [3]. A path, door, bridge or hand may denote a concrete object in literal discourse, yet within a phraseological structure the same image can acquire the function of representing opportunity, integration, support or freedom of action. German and Uzbek both employ such figurative mechanisms, but the semantic trajectory from source image to abstract meaning is not identical in the two languages [3], [4].

The image of WAY is among the most productive in both linguistic systems. German units such as *den Weg ebnen*, *freie Bahn haben* and *den Weg frei machen* conceptualize the creation of favourable conditions for movement or action. Uzbek *yo'l ochmoq*, *yo'l bermoq* and *yo'lga solmoq* similarly shift the notion of physical movement into the semantic domains of opportunity, permission and orientation [4], [5]. The Uzbek material explicitly differentiates *yo'l ochmoq* as the creation of opportunity, *yo'l bermoq* as permission for

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movement or development, and *yo'lga solmoq* as orientation toward an appropriate direction [5].

The similarity of the image does not imply complete conceptual equivalence. The relevant distinction lies in what aspect of the scene becomes profiled. German *den Weg ebnen* foregrounds the modification of the environment so that subsequent action can proceed. Uzbek *yo'l ochmoq* may also indicate the creation of opportunity, but in its figurative use it often foregrounds the enabling relationship between an agent and another participant. This difference shifts the analytical focus from spatial accessibility alone to the distribution of agency within the event.

The DOOR model demonstrates a related process. German *Türen öffnen* and Uzbek *eshik ochmoq* both convert physical entry into a representation of access. Yet the Uzbek system further includes *eshigi ochiq*, which profiles readiness to receive and communicate, and *berk eshik ortida qolmoq*, which represents exclusion from information or decision-making [5]. The source image is spatial, while the target meanings concern inclusion, reception and participation.

Phraseological modelling of concessivity must therefore be analysed at the level of conceptual configuration rather than lexical correspondence. Two languages may share the same physical image while organizing different target meanings around it. In German, the dominant profile may concern functional accessibility, independent action or structural openness. In Uzbek, the same or a comparable image may foreground assistance, interpersonal proximity, moral support or communicative harmony [4], [6]. The broader comparative findings in the material similarly show that common images such as way, door, bridge and light acquire different cultural orientations in the two languages.

The aim of this study is to determine how recurrent phraseological images structure concessive meaning in German and Uzbek and to identify the isomorphic and allomorphic patterns underlying their metaphorical organization. The analysis focuses on the source image, the type of restriction implied by the unit, the mechanism by which access or participation is enabled, and the cultural profile assigned to the resulting situation.

The central hypothesis is that phraseological concessivity is constructed through a cognitive transition from concrete obstruction or access to abstract possibility of action. This transition is not uniform. Depending on the linguistic and cultural system, the same conceptual field may profile environmental modification, institutional access, interpersonal support, communicative integration or individual autonomy.

2. Materials and Methods

The study employs comparative-semantic, cognitive-metaphorical, componential and linguocultural methods. Comparative-semantic analysis is used to determine whether formally different units perform comparable conceptual functions. Componential analysis distinguishes the semantic features of access, restriction, support, mediation, autonomy and release. Cognitive-metaphorical analysis identifies the transition from the literal source domain to the abstract target meaning, while linguocultural analysis establishes the culturally specific profiling of equivalent or near-equivalent images.

Each unit is analysed according to the following sequence: **Source image** → **implied restriction** → **enabling mechanism** → **concessive effect** → **cultural profile...** This model makes it possible to avoid treating every phrase containing *Weg*, *Tür*, *Brücke*, *yo'l* or *eshik* as automatically concessive. A unit is included only when its figurative meaning involves the creation, restoration or preservation of access, action, communication or participation.

The comparative procedure also distinguishes isomorphism from allomorphism. Isomorphic patterns are identified when German and Uzbek employ comparable source domains and produce similar enabling functions. Allomorphic patterns are established when a shared conceptual image develops different pragmatic or cultural orientations. The

HAND domain is especially illustrative: Uzbek hand-based expressions primarily encode assistance and companionship, whereas German *freie Hand lassen* foregrounds autonomy.

The material further shows that the Uzbek phraseological field is strongly anthropocentric. Units such as *qo'l uzatmoq*, *til topishmoq*, *ko'ngliga yo'l topmoq* and *bir yoqadan bosh chiqarmoq* model the reduction of restriction through interpersonal connection, psychological access or collective participation [5]. German units, by contrast, more frequently conceptualize the same general domain through the modification of space, the opening of routes, the removal of barriers and the expansion of individual freedom.

3. Results and Discussion

The way model as a mechanism of access in German and Uzbek. The WAY domain occupies a central position in the phraseological representation of concessivity because it transforms spatial movement into a model of opportunity, access and purposeful advancement. In both German and Uzbek, the semantic potential of *Weg / yo'l* extends beyond literal movement and enters the domains of social participation, assistance, decision-making and progress. Yet the cognitive profile of the image is not identical in the two languages.

German expressions typically profile an active transformation: *barrier* → *active intervention* → *removal / crossing* → *access*

Barrieren abbauen presents restriction as a structure composed of removable elements. The verb *abbauen* activates a decompositional scenario: the obstacle is not merely bypassed but systematically reduced. *Hürden überwinden* instead profiles vertical or competitive overcoming, while *Steine aus dem Weg räumen* represents the obstacle as a concrete object removed from a path.

The three units therefore encode different modes of dealing with restriction:

abbauen → *dismantling*; *überwinden* → *overcoming*; *wegräumen* → *removing from the route*.

Their common conceptual effect is the restoration of functional access. Uzbek *yo'liga g'ov bo'lmoq* and *yo'lini to'smoq* initially profile the opposite direction. They represent the creation or maintenance of restriction rather than its removal [5]. This negative pole is analytically useful because it demonstrates that the same conceptual field includes both access and exclusion. The material classifies these units respectively as negative obstacle and restriction of opportunity.

The expression *tugunni yechmoq* introduces a different source image. Instead of a spatial obstacle, restriction is conceptualized as complexity or entanglement. The solution of the problem is represented through the physical act of untying a knot. The resulting model is: *complexity* → *entanglement* → *untying* → *resolution*. This unit expands concessive metaphor beyond path-based spatiality and shows that non-restriction may be conceptualized through problem resolution rather than movement.

The comparison indicates that German and Uzbek phraseologies distribute the obstacle model across different experiential structures. German frequently objectifies restriction as something to be dismantled or crossed. Uzbek additionally foregrounds obstruction as an interpersonal act and resolution as the disentangling of complexity.

The door model as access and exclusion. The DOOR model provides one of the clearest examples of how a physical boundary acquires abstract social and communicative meaning. German *Türen öffnen* and *vor verschlossenen Türen stehen*, together with Uzbek *eshik ochmoq*, *eshigi ochiq* and *berk eshik ortida qolmoq*, establish a conceptual opposition between access and exclusion.

In German *Türen öffnen*, the opening of a physical boundary becomes a metaphor for providing access to an institution, opportunity, social space or communicative environment. The underlying structure is:

Closed boundary → opening → access. The Uzbek *eshik ochmoq* activates a similar transition. Yet *eshigi ochiq* adds a further interpersonal dimension. It does not merely indicate that entry is possible; it profiles readiness to receive, communicate and include another person. The material classifies this component specifically as inclusivity.

By contrast, *berk eshik ortida qolmoq* constructs exclusion as spatial separation from information or decision-making. The subject is not physically prevented from entering a room in the literal interpretation relevant here; rather, the closed door becomes a model of restricted participation.

This produces a binary conceptual structure: open door → access / inclusion; closed door → exclusion / informational distance;

The cultural value of the model lies in its ability to combine physical and social dimensions. A boundary becomes linguistically meaningful because it determines who is allowed to enter a shared space, participate in communication, or gain access to information.

The bridge model as mediated access. The BRIDGE domain conceptualizes concessivity differently. Instead of removing an obstacle or opening a boundary, it creates a connection across an existing distance. German *Brücken bauen* and *eine Brücke schlagen* correspond functionally to Uzbek *ko'prik bo'lmoq*.

The central model is: *separation → mediating structure → connection → participation...* The source image presupposes that two points remain distinct. The bridge does not eliminate the distance; it makes interaction across that distance possible. This makes the BRIDGE model particularly important for concessive conceptualization because access is achieved without abolishing difference.

The material explicitly interprets *Brücken bauen / eine Brücke schlagen* and *ko'prik bo'lmoq* as expressions of reduced communicative distance between individuals, groups, cultures or systems.

The German and Uzbek models are therefore structurally close, but the Uzbek unit *ko'prik bo'lmoq* more clearly profiles an intermediary participant. The subject itself becomes the connecting element. German *Brücken bauen* more often foregrounds the act of establishing connection. This distinction reflects two different construals of mediation:

German: connection as an action;

Uzbek: connection as a relational role.

The difference is subtle but significant for comparative phraseology because it reveals how the same source image can assign agency differently within the conceptual scene.

The hand model: support-based and autonomy-based access. The HAND domain reveals one of the most significant conceptual asymmetries between German and Uzbek phraseological representations of concessivity. Although both languages employ the human hand as a source image, the enabling function associated with this image develops in different directions. In Uzbek, *qo'l uzatmoq* and *qo'lidan tutmoq* primarily conceptualize the reduction of restriction through interpersonal assistance, whereas German *jemandem freie Hand lassen* foregrounds the removal of external control and the preservation of individual autonomy.

The Uzbek expression *qo'l uzatmoq* constructs access as a relational event. The subject who encounters difficulty does not necessarily eliminate the restriction independently. Another participant enters the situation and provides the resource required for

overcoming it. The physical gesture of extending a hand is consequently mapped onto the abstract domains of help, cooperation and social support.

Its conceptual organization can be represented as follows: [difficulty → external assistance → restored capacity for action.] The phrase *qo'lidan tutmoq* develops this model further. The hand is not merely offered; contact between participants is established and maintained. The image therefore profiles a more continuous form of support. In cognitive terms, the restriction is reduced through shared agency: access becomes possible because one participant contributes to another participant's ability to act.

German *jemandem freie Hand lassen* organizes the same source domain differently. Here the hand does not represent assistance supplied by another participant. The adjective *frei* changes the conceptual orientation of the image. The relevant enabling act consists in refraining from excessive control and allowing another person to determine the course of action independently. The source material explicitly associates this German unit with independent decision-making and freedom of action.

The German configuration can therefore be represented as: [external control → reduction of interference → autonomy → independent action.] The contrast between the two languages is not adequately captured by translating individual components. The deeper distinction concerns the source of enabling. Uzbek phraseology profiles another participant as a provider of assistance; the German unit profiles that participant as someone who deliberately withdraws control.

Thus, two different cognitive models emerge:

Uzbek:	support	→	capacity
german:	non-interference → autonomy		

This distinction is relevant to concessive semantics because both models result in an expansion of the subject's capacity for action, while the mechanism producing that expansion differs. Uzbek foregrounds cooperative overcoming; German foregrounds autonomous action made possible by the reduction of external intervention.

Communicative access as a distinct domain of concessivity. The phraseological representation of non-restriction is not confined to physical movement or practical action. A substantial group of German and Uzbek units transfers the same conceptual logic to communication. Here the relevant obstacle consists of psychological distance, distrust, concealment, misunderstanding or the inability to establish interpersonal contact.

The Uzbek expressions *til topishmoq* and *ko'ngliga yo'l topmoq* are particularly revealing. *Til topishmoq* conceptualizes successful communication through the metaphor of finding a shared linguistic basis. The expression does not simply denote speaking. Its phraseological meaning presupposes an initial or potential interpersonal difference that is overcome through mutual understanding.

The model is: [interpersonal distance → mutual adjustment → shared understanding].

Ko'ngliga yo'l topmoq combines two conceptual domains already identified in the analysis. The WAY image is projected onto *ko'ngil*, producing a metaphorical route toward another person's inner emotional sphere. Access is therefore neither spatial nor institutional. It is psychological and affective.

The expression demonstrates how several source domains can interact within a single phraseological structure: [*way* + *inner world* → *emotional access*]

Such conceptual blending is significant because it shows that phraseological concessivity is capable of modelling restrictions that cannot be physically observed. Emotional distance becomes cognitively structured as inaccessible space, while successful interpersonal interaction is represented as finding a route into that space.

German phraseology employs different images for comparable communicative functions. The analysed material includes *kein Blatt vor den Mund nehmen*, *jemandem reinen Wein einschenken*, *das Herz auf der Zunge tragen* and *auf derselben Wellenlänge sein* as units associated with open speech, disclosure, emotional openness and mutual understanding.

These expressions do not constitute formal equivalents of Uzbek *til topishmoq* or *ko'ngliga yo'l topmoq*. Their relevance lies in functional correspondence. They conceptualize the reduction of communicative restriction through directness, disclosure, emotional transparency or interpersonal compatibility.

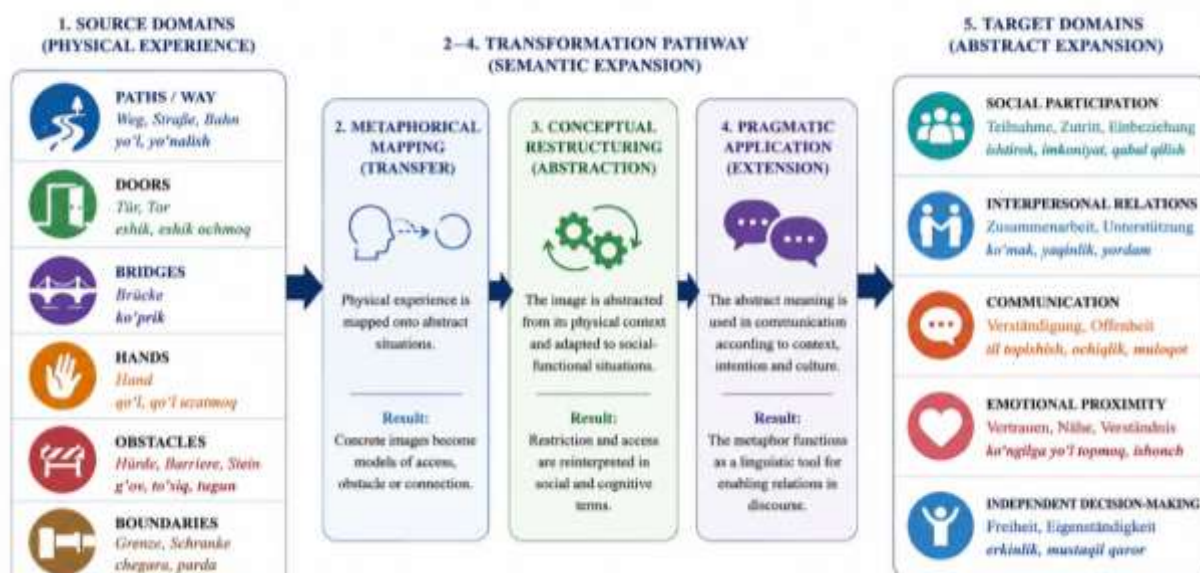


Figure 2. Metaphorical Expansion from Physical Access to Social and Communicative Participation in German and Uzbek Concessive Phraseology.

This transition can be represented as: physical experience → functional access → social participation → communicative / personal agency

The phraseological meaning of *Türen öffnen* / *eshik ochmoq* illustrates the first transition, since physical entry becomes a model of access to opportunity. *Brücken bauen* / *ko'priq bo'lmoq* extends this process to social connection. *Til topishmoq* transfers it to mutual understanding, while *jemandem freie Hand lassen* relocates it to independent decision-making.

The conceptual field therefore expands along several directions rather than forming a single linear structure. This multidirectionality explains why phraseological units associated with apparently different activities may participate in the representation of concessivity. Their common semantic denominator is not a shared literal meaning but the transformation of a condition that limits participation into one that permits or facilitates it.

The corpus distribution further supports the relevance of this figurative layer. Phraseological units constitute 120 items, or 20.0% of the analysed material, while paremiological units account for another 80 items, or 13.3%. The quantitative presence of these categories indicates that figurative representation is not peripheral to the conceptual field.

Discussion of the comparative pattern. The results permit a distinction between shared conceptual architecture and language-specific profiling. The shared architecture is based on embodied experiences that are cognitively available to speakers of both languages: moving along a path, opening a door, crossing a barrier, establishing a bridge and using the hand in interpersonal activity.

Language-specific profiling emerges when these experiences are mapped onto different aspects of social reality. The German material foregrounds such meanings as environmental modification, structural access, removal of obstacles and autonomous

activity. The Uzbek material displays a comparatively strong concentration of expressions associated with interpersonal assistance, mutual understanding, mediation and collective participation [7], [8].

This distinction is particularly evident in the HAND domain:

German: *freie Hand lassen* → autonomy;

Uzbek: *qo'l uzatmoq / qo'lidan tutmoq* → assistance and accompaniment.

It is also visible in communicative phraseology. German expressions represented in the material frequently associate successful communication with openness and the removal of concealment, while Uzbek units such as *til topishmoq* and *ko'ngliga yo'l topmoq* foreground relational and psychological access [9]–[14]. The source material likewise identifies trust, cooperation, openness, emotional proximity and social integration as important cultural values encoded by these phraseological images.

The difference should not be interpreted as an absolute opposition between German individualism and Uzbek collectivism. Such a conclusion would exceed what the linguistic material itself demonstrates. The evidence supports a narrower claim: within the analysed phraseological set, German and Uzbek show different frequencies and profiles in the linguistic representation of enabling relations [15].

Table 2. Comparative Profiling of Enabling Relations in German and Uzbek Phraseology

Comparative parameter	German phraseological profile	Uzbek phraseological profile
Dominant orientation	Functional accessibility and removal of external restrictions	Interpersonal accessibility and facilitation of participation
Enabling mechanism	Opening, clearing, overcoming, reducing external interference	Assisting, mediating, supporting, establishing mutual contact
Typical conceptual focus	Conditions that enable independent action	Relations that enable effective interaction
Role of the subject	Subject gains greater functional or decision-making autonomy	Subject gains access through interaction or interpersonal support
Representative tendency	Restriction → removal → autonomous action	Restriction → mediation/support → participation
Interpretative status	A recurrent profile within the analysed phraseological material	A recurrent profile within the analysed phraseological material
Methodological limitation	Does not establish German “individualism” as a general cultural property	Does not establish Uzbek “collectivism” as a general cultural property
Comparative conclusion	Greater profiling of structural access and autonomy in the analysed units	Greater profiling of interpersonal enabling and participation in the analysed units

Note: The distinction reflects tendencies identified within the analysed phraseological corpus and should not be generalized into an absolute cultural opposition between German and Uzbek speakers.

This qualification is methodologically important. Linguocultural interpretation should proceed from recurrent linguistic patterns rather than convert individual examples into generalized descriptions of national character. The comparative value of the material lies precisely in identifying how equivalent conceptual problems are linguistically construed, not in assigning fixed psychological properties to their speakers.

Taken together, the findings demonstrate that metaphorical modelling creates an independent semantic architecture of concessivity. The analysed phraseological units distribute non-restriction across access, permission, support, mediation, communication,

participation and autonomy. Their comparison reveals both a common embodied basis and language-specific mechanisms of conceptual profiling.

4. Conclusion

The comparative analysis confirms that phraseological concessivity in German and Uzbek is structured through a system of recurrent metaphorical models rather than through isolated lexical correspondences. The domains of WAY, OBSTACLE, DOOR, BRIDGE, HAND and COMMUNICATION transform concrete physical experience into abstract meanings of access, opportunity, support, participation and autonomy.

The WAY model occupies a particularly productive position in both languages. German *den Weg ebnen*, *den Weg frei machen* and *freie Bahn haben* primarily profile the creation or availability of conditions for further action, whereas Uzbek *yo'l ochmoq*, *yo'l bermoq* and *yo'lga solmoq* differentiate opportunity, permission and guidance. The comparison therefore reveals a shared spatial source domain accompanied by different functional specifications. The source material itself distinguishes these Uzbek units according to openness, permission and orientation.

The OBSTACLE and DOOR models demonstrate that the same conceptual domain may generate opposite semantic values. German *Barrieren abbauen* and *Hürden überwinden* conceptualize the active transformation of restriction, while Uzbek *yo'lini to'smoq* represents the restriction of opportunity. Correspondingly, *Türen öffnen* / *eshik ochmoq* profile access, whereas closed-door configurations represent exclusion. Concessive value is therefore determined not by the source image itself but by the relational structure in which that image participates.

The BRIDGE model represents a different mechanism. German *Brücken bauen* / *eine Brücke schlagen* and Uzbek *ko'prik bo'lmoq* conceptualize access through mediation rather than through the elimination of distance. The obstacle is not necessarily removed; instead, a functional connection is established between previously separated participants or domains. This integrative interpretation is directly reflected in the analysed material.

The most notable cross-linguistic divergence is observed in the HAND model. Uzbek *qo'l uzatmoq* and *qo'lidan tutmoq* foreground assistance and shared agency, whereas German *jemandem freie Hand lassen* profiles autonomy achieved through reduced external control. Thus, comparable bodily imagery develops two different enabling scenarios: support-based access in the Uzbek examples and autonomy-based access in the German example.

Communicative phraseology further expands concessivity beyond physical accessibility. Uzbek *til topishmoq* and *ko'ngliga yo'l topmoq* conceptualize the reduction of interpersonal and psychological distance, while the German units analysed in the material associate communicative accessibility with directness, disclosure and transparency. The common functional result is the reduction of communicative restriction, although the metaphorical routes leading to that result differ.

The findings consequently establish that German-Uzbek phraseological correspondences should be determined at the level of conceptual function, not through formal or lexical equivalence alone. The comparative model may be summarized as: source image → restriction → enabling mechanism → access → cultural profiling

Within this model, German and Uzbek share an embodied cognitive foundation but select different components of the underlying experience for linguistic foregrounding. German material more frequently profiles structural accessibility, obstacle removal and autonomy, whereas the analysed Uzbek units show a stronger orientation toward assistance, mediation and interpersonal participation. This conclusion concerns the investigated phraseological material rather than fixed characteristics of either linguistic culture.

Phraseological concessivity can therefore be regarded as a distinct figurative layer in the conceptual organization of concession. It extends the category from grammatical counter-expectation to culturally structured representations of access, permission, assistance, mediation, participation and freedom of action. The presence of 120 phraseological units and 80 paremiological units in the analysed corpus further demonstrates the substantial role of figurative verbalization within the overall conceptual field.

Thus, the principal comparative distinction lies not in whether German and Uzbek conceptualize the removal of restriction, but in how each language selects, structures and culturally profiles the mechanism through which restricted action becomes possible.

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