



CONCEPTUAL METAPHOR THEORY: COGNITIVE AND LINGUISTIC
FOUNDATIONS

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Abstract: This expanded article investigates the foundations and applications of Conceptual Metaphor Theory, extending the discussion with additional theoretical perspectives, comparative linguistic examples, and methodological insights. The paper explores how conceptual metaphors structure cognition, reflect cultural patterns, and influence communication in Uzbek and English. Findings demonstrate that metaphor is integral to reasoning, discourse, and cultural worldview, confirming its importance in contemporary cognitive linguistics.

Keywords: Metaphor; conceptual metaphor; cognition; linguistic worldview; cognitive linguistics

Annotatsiya: Ushbu kengaytirilgan maqola Konseptual metafora nazariyasining nazariy asoslari va amaliy qo'llanilishlarini o'rganadi hamda qo'shimcha ilmiy qarashlar, qiyosiy tilshunoslik misollari va metodologik tahlillar orqali mavzuni yanada chuqurlashtiradi. Tadqiqot konseptual metaforalar inson tafakkurini qanday tashkil etishi, madaniy model va qadriyatlarni qanday aks ettirishi hamda o'zbek va ingliz tillarida kommunikatsiyaga qanday ta'sir ko'rsatishini yoritadi. Olingan natijalar metaforaning nafaqat lingvistik hodisa, balki inson tafakkuri, diskursi va dunyoqarashini shakllantiruvchi kognitiv hamda madaniy mexanizm ekanini tasdiqlaydi. Shu tariqa, konseptual metafora nazariyasi zamonaviy kognitiv tilshunoslikda muhim o'rin tutishini ko'rsatadi.

Kalit so'zlar: Metafora; konseptual metafora; kognitsiya; lingvistik dunyoqarash; kognitiv tilshunoslik.

Аннотация: В данной расширенной статье исследуются теоретические основы и практические применения теории концептуальной метафоры. Материал дополняется дополнительными научными подходами, сравнительными лингвистическими примерами и методологическими наблюдениями. В работе анализируется, как концептуальные метафоры структурируют мышление человека, отражают культурные модели и влияют на коммуникацию в узбекском и английском языках. Полученные результаты показывают, что метафора является не только языковым явлением, но и фундаментальным когнитивным и культурным механизмом, формирующим мышление, дискурс и мировоззрение. Таким образом, теория концептуальной метафоры подтверждает свою значимость в современной когнитивной лингвистике.

Ключевые слова: Метафора; концептуальная метафора; когниция; языковая картина мира; когнитивная лингвистика.

1. INTRODUCTION



Metaphor has undergone a profound conceptual transformation from a stylistic ornament to a fundamental mechanism of cognition.

Lakoff and Johnson's Conceptual Metaphor Theory (1980) argues that humans do not merely speak metaphorically—they think metaphorically.

Metaphor structures abstract reasoning by mapping concrete, bodily experiences onto complex conceptual domains.

The emergence of cognitive linguistics shifted scientific interest from metaphor as a literary device toward metaphor as a mental model.

Embodied cognition plays a central role in this shift, positing that human thought is shaped by physical experience, spatial orientation,

perception, and environmental interaction. As a result, conceptual metaphors rely on universal schemas such as CONTAINER, UP-DOWN, FORCE,

BALANCE, and PATH. These patterns help individuals conceptualize emotion, morality, causation, time, and relationships.

While conceptual metaphors show universal tendencies, they are also culturally shaped. For instance, English conceptualizes ANGER as HEAT,

whereas Japanese links anger to the abdomen (*hara*). Such differences demonstrate how cultural practices influence cognitive mapping.

The present condensed paper analyzes theoretical foundations, cognitive mechanisms, and cross-linguistic expressions of conceptual metaphor, drawing examples from English and Uzbek.

2. LITERATURE REVIEW

2.1 Lakoff and Johnson's Theory

Lakoff and Johnson argue that metaphor is essential to everyday reasoning. Ordinary phrases—"grasping an idea," "wasting time,"

"struggling with problems"—reflect deep conceptual structures rather than stylistic creativity. Their work aligns with linguistic relativity,

suggesting that language influences thought patterns. CMT identifies systematic mappings such as:

- TIME IS MONEY
- ARGUMENT IS WAR
- LOVE IS A JOURNEY

These mappings demonstrate that metaphor is a cognitive mechanism rather than linguistic embellishment.

2.2 Conceptual Metaphor in Poetic Texts

Poetry demonstrates metaphor's expressive and cognitive power. Uzbek literature, especially works by Oripov, Navoi, and Cho'lpon,

uses metaphor to convey emotional depth and cultural symbolism. Oripov's metaphor "the sky scatters its ash-grey hue" draws on mourning

traditions, showing how cultural memory shapes perception. Metaphor thus functions as both artistic imagery and cognitive framing.

2.3 Conceptual Metaphor in Modern Linguistics



Modern approaches extend metaphor theory through cognitive semantics, discourse analysis, and blending theory.

Galperin defines metaphor as the transfer of features between phenomena, while Black's interaction theory emphasizes conceptual interplay

between domains. Blending theory (Fauconnier & Turner) further explains how multiple mental spaces combine to create novel meanings.

Ordinary metaphors involve surface resemblance, whereas conceptual metaphors map entire domains and influence reasoning.

3. METHODOLOGY

3.1 Research Design

The study adopts a qualitative design grounded in cognitive linguistics. Conceptual metaphors were identified, categorized,

and interpreted using domain-mapping analysis.

3.2 Data Collection

Data sources included literary texts, conversational expressions, and media discourse in Uzbek and English.

Selection was based on metaphor density, cultural relevance, and representativeness.

3.3 Cross-Linguistic Framework

Both languages share universal metaphors due to shared human embodiment, yet differ in culturally embedded expressions.

For example:

- "yuragi muzlab ketdi" — "his heart froze"
- "ko'ngli yorishdi" — "her smile is sunshine"
- "ko'ngil ko'zi ochildi" — "inner eyes opened"

Universal metaphors such as TIME IS MONEY appear in both languages.

4. RESULTS

Results reveal three major findings:

1. Universal metaphors reflect shared human embodiment.
2. Cultural metaphors arise from unique traditions, environment, and social values.
3. Conceptual metaphors influence reasoning, emotion, and narrative framing.

Additional metaphor groups identified include:

- EMOTION metaphors (sadness as darkness, anger as heat)
- KNOWLEDGE metaphors (understanding as seeing)
- LIFE metaphors (life as journey, struggle, garden)

Uzbek metaphors often emphasize spirituality and community, whereas English metaphors frequently reflect individualism and economic orientation.

5. DISCUSSION

The discussion supports key principles of Conceptual Metaphor Theory: metaphor structures cognition and shapes cultural worldview.

Cross-linguistic similarities confirm universal embodied patterns, while differences illustrate cultural conceptualization.

Metaphors also perform ideological and pragmatic functions in discourse. For example, TIME IS MONEY reinforces productivity-centered



thinking in modern societies. LIFE AS A JOURNEY promotes narratives of progress and self-development.

Metaphor is generative, not merely descriptive—it influences reasoning, decision-making, and communication.

It helps individuals navigate abstract concepts, evaluate emotion, and structure narratives. This confirms metaphor as a central element of anthropocentric linguistics.

6. CONCLUSION

This condensed 7–8 page version maintains the conceptual depth of the original article while eliminating redundancy.

The study demonstrates that conceptual metaphor is a cognitive, cultural, and communicative mechanism shaping human understanding.

While grounded in bodily experience, metaphors are refined through culture, experience, and discourse.

Conceptual Metaphor Theory remains a foundational framework for analyzing meaning-making processes in language and cognition.

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