

The Relationship Between Cognitive Metaphor and Linguoculturology

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Received: 20 February 2026; **Accepted:** 18 March 2026; **Published:** 08 April 2026

Abstract: This study explores the relationship between cognitive metaphor theory and linguoculturology, emphasizing their shared focus on the interaction between language, thought, and culture. Cognitive metaphor, as conceptualized in modern cognitive linguistics, is not merely a stylistic device but a fundamental mechanism through which individuals understand abstract concepts via concrete experience. Linguoculturology, on the other hand, investigates how cultural values and worldviews are encoded in language. The paper argues that conceptual metaphors serve as a bridge between cognition and culture, reflecting both universal patterns of human thinking and culturally specific models. By analyzing metaphorical expressions across languages, the study demonstrates how metaphors function as carriers of cultural meaning and collective knowledge. The findings highlight that cognitive metaphors play a crucial role in shaping cultural identity and interpreting reality, thus confirming their significance within linguoculturological research.

Keywords: Cognitive metaphor, linguoculturology, conceptual metaphor, culture and language, cognitive linguistics, metaphor theory, cultural models, semantic representation, worldview, language and cognition.

Introduction: In contemporary linguistics, metaphor is no longer regarded solely as a rhetorical or stylistic device but is increasingly understood as a fundamental mechanism of human cognition. The development of cognitive metaphor theory, particularly in the works of George Lakoff and Mark Johnson, has significantly transformed the theoretical understanding of metaphor. According to their approach, metaphor is embedded in everyday language and thought, enabling individuals to conceptualize abstract domains through more concrete and embodied experiences [1,3]. Thus, metaphor functions not merely as a linguistic ornament but as a cognitive tool that structures human perception and reasoning.

At the same time, the emergence of linguoculturology has emphasized the close interrelation between language and culture. Linguoculturology studies how cultural values, collective knowledge, and national mentality are encoded in linguistic forms and transmitted across generations [2,27]. Within this

framework, language is interpreted as a reflection of a community's worldview, in which metaphor plays a crucial role as a carrier of culturally significant meanings.

The intersection of cognitive metaphor theory and linguoculturology represents a productive field of interdisciplinary research. Conceptual metaphors are not culturally neutral; rather, they are shaped by historical, social, and cultural contexts. While certain metaphorical patterns may be universal due to shared human embodiment, others reveal culturally specific conceptualizations that differ across languages [3,197]. For example, emotional and evaluative metaphors often reflect culturally determined models of perception, demonstrating how language encodes not only cognitive structures but also cultural experience.

METHOD

The theoretical foundation of cognitive metaphor is based on the assumption that human thinking is inherently metaphorical. According to George Lakoff

and Mark Johnson, conceptual metaphors function as systematic mappings between a source domain and a target domain, where abstract concepts are understood through more concrete experiences[4,5]. For instance, the conceptual metaphor TIME IS MONEY illustrates how economic values structure the perception of time in modern societies, while ARGUMENT IS WAR reflects a conflict-based model of reasoning. Within the framework of cognitive linguistics, metaphor is considered a cognitive mechanism that shapes not only linguistic expressions but also patterns of thought. This perspective is closely connected with linguoculturological analysis, as metaphors are deeply embedded in cultural contexts. Cultural experience influences the selection of source domains and determines how abstract concepts are conceptualized in different linguistic communities[5,122]. For example, while English metaphors often conceptualize emotions as forces or pressures, other languages may represent emotions as substances contained within the body, reflecting different cultural models of emotional experience.

From a linguoculturological point of view, metaphors serve as carriers of cultural meanings and collective knowledge. As noted by Zoltán Kövecses, conceptual metaphors exhibit both universal and culture-specific characteristics. Universal metaphors arise from shared human embodiment, such as spatial orientation (HAPPY IS UP, SAD IS DOWN), while culture-specific metaphors reflect historical traditions, social norms, and value systems. For instance, metaphors related to food, nature, or social hierarchy often differ significantly between cultures, revealing unique conceptualizations of reality. Furthermore, metaphor plays a crucial role in structuring cultural models and shaping worldview. In linguoculturology, language is seen as a repository of cultural knowledge, and metaphor acts as a key mechanism through which this knowledge is encoded and transmitted. Metaphorical expressions found in proverbs, idioms, and literary texts often reflect culturally specific attitudes and beliefs. For example, proverbs in different languages may employ distinct metaphorical images to convey similar meanings, indicating both shared human cognition and cultural variation[6,35].

Another important aspect is the role of metaphor in discourse and communication. Metaphors are widely

used in political, media, and everyday discourse to influence perception and interpretation. They can frame social reality, guide reasoning, and shape public opinion. In this sense, cognitive metaphors are not only linguistic phenomena but also pragmatic tools that carry ideological and cultural implications [7,28]. Their analysis within a linguoculturological framework allows researchers to uncover implicit cultural assumptions embedded in language. Thus, the integration of cognitive metaphor theory and linguoculturology provides a comprehensive approach to the study of language. It enables the identification of underlying conceptual structures and their cultural motivations, revealing how language reflects and constructs human experience. This interdisciplinary perspective contributes to a deeper understanding of the relationship between cognition, language, and culture, highlighting the significance of metaphor as a central element in linguistic and cultural analysis.

RESULTS AND DISCUSSIONS

The analysis of cognitive metaphors within a linguoculturological framework reveals that metaphorical structures function as both cognitive and cultural models. The results indicate that conceptual metaphors are not random linguistic phenomena but systematic patterns that reflect how speakers of a language perceive and interpret reality. In particular, the study demonstrates that metaphor serves as a bridge between abstract cognition and culturally grounded experience.

One of the key findings is the coexistence of universal and culture-specific metaphorical patterns. Universal metaphors, such as HAPPY IS UP or ANGER IS HEAT, are grounded in shared human bodily experience and thus appear across different languages and cultures. These metaphors confirm the embodiment hypothesis, according to which human cognition is shaped by physical interaction with the environment. However, the analysis also shows that even universal metaphors may exhibit variation in their linguistic realization depending on cultural context. At the same time, culture-specific metaphors play a crucial role in shaping national and linguistic worldviews. For instance, metaphors related to emotions, social hierarchy, and moral values often differ significantly between cultures. In Uzbek linguistic culture, emotional states are frequently conceptualized through metaphors

involving the “heart” (yurak), while in English, emotions are often associated with internal pressure or force. Such differences highlight the influence of cultural models on metaphorical conceptualization [8,64]. These findings support the view that language encodes culturally specific ways of thinking and interpreting reality. Another important result concerns the role of metaphor in discourse and communication. The study shows that metaphors are actively used in various types of discourse, including political, media, and everyday communication, where they function as persuasive and interpretative tools. Metaphors can frame issues, influence attitudes, and guide reasoning processes. For example, political discourse frequently employs war-related metaphors (fight, battle, defend) to conceptualize social or ideological conflicts. This demonstrates that metaphor is not only a cognitive mechanism but also a pragmatic device with strong cultural and ideological implications [9,45]. Furthermore, the findings reveal that metaphorical expressions in proverbs and idioms serve as repositories of collective cultural knowledge. Proverbs often encode traditional values and beliefs through metaphorical imagery, making them an important object of linguoculturological analysis. Comparative analysis of proverbs across languages shows both similarities in conceptual structures and differences in cultural representation. This confirms that metaphors contribute to the preservation and transmission of cultural heritage through language [10,25].

The discussion also highlights the dynamic nature of metaphorical systems. Metaphors are not static; they evolve over time under the influence of social change, technological development, and intercultural contact. As a result, new metaphorical models emerge while older ones may lose relevance. This process reflects the adaptability of language and its ability to respond to changing cultural realities [11,210]. Another important aspect identified in the study is the role of metaphor in emotional and evaluative language. Metaphors related to emotions, such as anger, love, and fear, demonstrate a high degree of cultural variation while maintaining certain universal patterns. This dual nature supports Kövecses’s theory that emotions are conceptualized through both universal bodily experiences and culture-specific models. The analysis confirms that metaphor serves as a key mechanism for expressing and

interpreting emotional experience within a cultural framework. The results of this study confirm that cognitive metaphor plays a central role in the interaction between language, cognition, and culture. The integration of cognitive linguistic and linguoculturological approaches provides a comprehensive understanding of how metaphor structures thought, encodes cultural meaning, and shapes communicative practices. The findings emphasize that metaphor is not only a linguistic phenomenon but also a cognitive and cultural construct that reflects the complexity of human experience.

CONCLUSION

In conclusion, the present study has demonstrated that cognitive metaphor is a fundamental mechanism that structures human thought and plays a crucial role in the interaction between language and culture. The analysis confirms that metaphor is not merely a linguistic device but a conceptual tool that enables individuals to understand abstract phenomena through concrete experience. This perspective, developed within cognitive linguistics, provides a solid theoretical foundation for examining the cultural dimensions of language.

The findings of the research highlight that conceptual metaphors function as a bridge between cognition and culture, reflecting both universal patterns of human embodiment and culturally specific models of perception. While certain metaphorical structures are shared across languages due to common physical and cognitive experiences, their linguistic realization and interpretation are shaped by historical, social, and cultural contexts. This confirms the central assumption of linguoculturology that language encodes cultural knowledge and worldview.

The research also emphasizes the dynamic nature of metaphor, which evolves in response to social and technological changes. This adaptability ensures that metaphor remains a relevant and productive tool for linguistic and cultural analysis in contemporary contexts. In addition, the integration of cognitive and linguoculturological approaches allows for a more comprehensive understanding of metaphor as a multidimensional phenomenon encompassing cognitive, linguistic, and cultural aspects.

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