



## The Concept Of Metaphor And Its Role In Language

**Nematillayeva Mohichehra  
Qobiljonovna**

1<sup>st</sup> year Master student, Karshi International University,  
Kashkadarya, Uzbekistan

### ABSTRACT

Metaphor is a powerful linguistic and cognitive tool used to understand one concept in terms of another. It is more than just a figure of speech - it reflects cultural norms, thought patterns, and worldview. This article explores the role and the usage of metaphors in language, highlighting similarities and differences in structure, meaning, and cultural significance.

### Keywords:

metaphor, conceptual metaphor, imagination, conceptual system, metaphorical concept, linguistic expressions.

Metaphor is for most people a device of the poetic imagination and the rhetorical flourish - a matter of extraordinary rather than ordinary language. Moreover, metaphor is viewed as characteristic of language alone, a matter of words rather than thought or action. For this reason, most people think they can get along perfectly well without metaphor. We have found, on the contrary, that metaphor is pervasive in everyday life, not just in language but in thought and action. Our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature. The concepts that govern our thought are not just matters of the intellect. They also govern our everyday functioning, down to the most mundane details. Our concepts structure what we perceive, how we get around in the world, and how we relate to other people. Our conceptual system thus plays a central role in defining our everyday realities. If we are right in suggesting that our conceptual system is largely metaphorical, then the way we think, what we experience, and what we do every day is very much a matter of metaphor. But our conceptual system is not something we are normally aware of. In most of the little things

we do every day, we simply think and act more or less automatically along certain lines. Just what these lines are is by no means obvious. One way to find out is by looking at language. Since communication is based on the same conceptual system that we use in thinking and acting, language is an important source of evidence for what that system is like.

Primarily on the basis of linguistic evidence, we have found that most of our ordinary conceptual system is metaphorical in nature. And we have found a way to begin to identify in detail just what the metaphors are that structure how we perceive, how we think, and what we do. To give some idea of what it could mean for a concept to be metaphorical and for such a concept to structure an everyday activity, let us start with the concept ARGUMENT and the conceptual metaphor ARGUMENT IS WAR. This metaphor is reflected in our everyday language by a wide variety of expressions: ARGUMENT IS WAR Your claims are indefensible. He attacked every weak point in my argument. His criticisms were right on target. I demolished his argument. I've never won an argument with him. You disagree? Okay. If you use that strategy, he'll wipe you

out. He shot down all of my arguments. It is important to see that we don't just talk about arguments in terms of war. We can actually win or lose arguments. We see the person we are arguing with as an opponent. We attack his positions and we defend our own. We gain and lose ground. We plan and use strategies. If we find a position indefensible, we can abandon it and take a new line of attack. Many of the things we do in arguing are partially structured by the concept of war. Though there is no physical battle, there is a verbal battle, and the structure of an argument—attack, defense, etc.—reflects this. It is in this sense that the ARGUMENT IS WAR metaphor is one that we live by in this culture; it structures the actions we perform in arguing. Try to imagine a culture where arguments are not viewed in terms of war, where no one wins or loses, where there is no sense of attacking or defending, gaining or losing ground. Imagine a culture where an argument is viewed as a dance, the participants are seen as performers, and the goal is to perform in a balanced and aesthetically pleasing way. In such a culture, people would view arguments differently, experience them differently, carry them out differently, and talk about them differently. But we would probably not view them as arguing at all: they would simply be doing something different. It would seem strange even to call what they were doing "arguing." Perhaps the most neutral way of describing this difference between their culture and ours would be to say that we have a discourse form structured in terms of battle and they have one structured in terms of dance. This is an example of what it means for a metaphorical concept, namely, ARGUMENT IS WAR, to structure what we do and how we understand what we are doing when we argue. The essence of metaphor is understanding and experiencing one kind of thing in terms of another. It is not that arguments are a subspecies of war. Arguments and wars are different kinds of things—verbal discourse and armed conflict—and the actions performed are different kinds of actions. But ARGUMENT is partially structured, understood, performed, and talked about in terms of WAR. The concept is metaphorically structured, the activity is

metaphorically structured, and, consequently, the language is metaphorically structured. Moreover, this is the ordinary way of having an argument and talking about one. The normal way for us to talk about attacking a position is to use the words "attack a position." Our conventional ways of talking about arguments pre-suppose a metaphor we are hardly ever conscious of. The metaphor is not merely in the words we use—it is in our very concept of an argument. The language of argument is not poetic, fanciful, or rhetorical; it is literal. We talk about arguments that way because we conceive of them that way—and we act according to the way we conceive of things.

The most important claim we have made so far is that metaphor is not just a matter of language, that is, of mere words. We shall argue that, on the contrary, human thought processes are largely metaphorical. This is what we mean when we say that the human conceptual system is metaphorically structured and defined. Metaphors as linguistic expressions are possible precisely because there are metaphors in a person's conceptual system.

### References:

1. Benson, M. (1997). Cross-linguistic phraseological studies: An overview. In A. P. Cowie (Ed.), *Phraseology: Theory, Analysis, and Applications* (pp. 123-137). Oxford University Press.
2. Gibbs, R. W. (1994). *The Poetics of Mind: Figurative Thought, Language, and Understanding*. Cambridge University Press.
3. Kadirova, N. (2015). Metaphorical elements in Uzbek phraseology. *Journal of Uzbek Linguistics*.
4. Lakoff, G., & Johnson, M. (1980). *Metaphors We Live By*. University of Chicago Press.
5. Moon, R. (1998). *Fixed Expressions and Idioms in English: A Corpus-Based Approach*. Oxford University Press.