



## THE LINGUACULTURAL FEATURES OF METAPHORS IN “1984” BY GEORGE ORWELL

Ibragimova Parizod Maqsud qizi  
Ma'mun universiteti o'qituvchisi  
[iparizod823@gmail.com](mailto:iparizod823@gmail.com)

**Annotation:** Linguoculturology is a new emerging field of linguistics that came within anthropocentric paradigm, and this helps to learn how language expresses culture, and how it displays, transmits and stores cultural information. In this point, stylistic devices such as metaphors can be cultural models because in all literary texts, writers use metaphors based on their own cultural knowledge. In order to understand the true meaning of metaphors, readers should have general background about the country that metaphors emerged. In this article, the linguacultural peculiarities of metaphors in “1984” by George Orwell is discussed.  
**Key words:** Linguaculturology, cultural study, metaphor, translation, language, literary texts, cognitive linguistics.

Metaphors are not just creative language, they affect people’s mind, feeling, cultural values and help to understand abstract ideas. Metaphors have been studied by scholars for many years. Aristotle gave the definition of the word “metaphor”, according to him, “giving the thing a name that belongs to something else,”<sup>1</sup> which means attributing a characteristic or name to another object. For instance, saying “the storm roared” gives a natural event more color and meaning by tying the characteristic of “roaring,” which is typically connected to animals, to it. Aristotle believed that metaphors aided in understanding by offering a fresh perspective. By connecting unfamiliar concepts to well-known ones, metaphors can elicit feelings, provide clarification, and stimulate the imagination of the listener. Aristotle also argued that mastery of metaphor is a sign of brilliance since it requires the ability to see connections that others might overlook.

Due to the development of Cognitive Linguistics, the interest to the analyze of metaphor has also increased. Within Cognitive Linguistics a new approach to the problem of metaphor has been developing. Within the framework of Cognitive Semantics, a new understanding of metaphor - more specifically, conceptual (cognitive) metaphor - replaced the issue of traditional metaphor interpretation. Metaphor is a particular method of conceiving information based on the mental process of analogy and knowledge transfer from one conceptual field into another. It is considered a cognitive mechanism, a way of thinking, and one of the fundamental processes of human cognition.<sup>2</sup> In conceptual metaphors, there are

<sup>1</sup> Glucksberg, S. Understanding Figurative Language: From Metaphors to Idioms. - New York: Oxford University press, 2001.

<sup>2</sup> Gibbs, W. R. "Metaphor in Discourse." Cambridge: Cambridge University Press, 2008.



two domains , target and source domains. Target domains – abstract things and source domains – concrete things. With the help of source domain, we can understand target domains.

Culture plays an important role in metaphors because in order to understand metaphorical expressions, people have to have a cultural background since cultures differ from each other. Many linguists and anthropologists have made the compelling case over the last ten years that the consistent use of metaphor in language expressions reflects not only the functioning of distinct mental processes but also the workings of various cultural models. The purpose of cultural models, which are intersubjectively shared cultural schemas, is to interpret experience and direct behavior in a wide range of contexts, such as institutions, events, and both tangible and intangible items. Using an early and still relevant model, the cultural model for “anger” developed by Lakoff and Kövecses (1987) demonstrates how metaphor shapes not only how members of a language community may conceptualize their varied experiences of anger, but also how metaphor shapes the cultural knowledge that members of that community share to varying degrees.<sup>3</sup> Kövecses continues by demonstrating how metaphor drives a wide range of cultural paradigms. Kövecses, for example, contends that a concept of emotion such as “love” is best understood as being composed of several cognitive models that are based on a limited number of archetypal models. The conceptual contents of different cognitive models, particularly the archetypal ones, are organized using metonymies, metaphors, and “related concepts.” For some complicated concepts, such as rage, a cognitive model may be more constrained than a cultural model, which may represent a common cognitive model shared by members of a speaking group. For instance, rather than focusing on the psychology of individual speakers, cognitive linguistics’ emphasis on the conceptual systems that underlie the speech of idealized native speakers may better be understood as expressing something about the supra-individual, or social/cultural, basis for metaphor (Steen 1994).

In the book “1984” by George Orwell, there are some metaphors that are culturally marked. *She was blue with fright herself, all the time covering him up.*

*Linguacultural feature:* This metaphor illustrates the conventional duties that are frequently attributed to women in English culture, especially the need to be protective and caring. The metaphor draws attention to the societal narrative that values selflessness and the notion that women should put other people’s needs ahead of their own emotional well-being. This is consistent with historical conceptions of femininity, which portray women as caregivers who discreetly face personal hardships in order to protect the people they love. Furthermore, the metaphor may refer to the more general English cultural themes of emotional control and resilience, implying that people frequently conceal their anxieties in order to satisfy social obligations. English poetry and literature have been using the word “blue” to denote

<sup>3</sup> Raymond W. Gibbs, Jr. and Gerard J. Steen. *Metaphor in Cognitive Linguistics*: Amsterdam, 2008. - 300p.  
[www.innovativepublication.uz](http://www.innovativepublication.uz)



melancholy for ages. The term “blue devils,” which originated in the 18th century and describes a depressed or gloomy state, is one prominent example.<sup>4</sup>

***His soul is white.***

*Linguacultural feature:* “His soul is white” denotes innocence, morality, and purity. White has long been seen as a positive color in English culture, representing virtue and cleanliness. This symbolism has historical roots in religious customs, such as the usage of white to symbolize spiritual purity and fresh starts in Christian rites like weddings and baptisms. The emphasis on upholding a spotless reputation is consistent with social standards that place a high value on decency and moral rectitude. The metaphor reinforces the cultural significance of purity in determining an individual’s worth by encapsulating important issues like moral integrity and societal standards surrounding character assessment.<sup>5</sup>

*His entrails were being ground to pulp between the two muscular hips, then he had broken through.*

*Linguacultural feature:* As a reflection of the harsh realities of oppression and brutality, the word expresses extreme bodily and emotional agony. The loss of humanity under authoritarian regimes and deeper existential problems are frequently symbolized by references to bodily damage in English culture. In the backdrop of the totalitarian governments of the 20th century, including Nazi Germany and Stalinist Russia, which Orwell criticized in his writings, this imagery conjures historical accounts of torture and dehumanization. The metaphor uses vivid, emotional images to convey Winston’s intense anxiety and distress. In addition to physical suffering, the phrase “being ground to pulp” evokes up feelings of powerlessness and destruction. Winston is shown as a victim of violence in this brutal language, which depicts the dehumanizing impacts of authoritarian regimes. The idea of “breaking through” and physical damage are juxtaposed, suggesting a fight for resistance and a longing for freedom.

Overall, in the literary text “1984”, Orwell used metaphors that expresses the harsh time, people’s living, social problems, totalitarianism, oppression at that time after the World War II.

### **THE LIST OF USED LITERATURE:**

1. Alverson, H. “The Role of Metaphor in Cultural Communication.” *Cognitive Linguistics*, 2009. - 45p.
2. Alverson, H. "Universal Metaphors in Language and Culture." *Cognitive Linguistics*, vol. 15, no. 4, 2020, pp. 321-340. <https://doi.org/10.1515/cog-2020-0025>

<sup>4</sup> SADNESS Synonyms: 105 Similar and Opposite Words | Merriam-Webster Thesaurus

<sup>5</sup> Double Consciousness (Stanford Encyclopedia of Philosophy)



3. Ashurova, D.U. “Cognitive Aspects of Language and Culture.” International Journal of Linguistics, 2022. - 50p.
4. Ashurova, D.U. “Cultural Aspects of Linguistic Metaphor.” Journal of Linguistics and Culture, vol. 5, no. 2, 2023. - 35p.
5. Ashurova D.U. Galieva M.R. Cognitive Linguistics. Tashkent: VneshInvestProm, 2018. - pp. 8-74
6. Glucksberg.S. Understanding Figurative Language: From Metaphors to Idioms. - New York: Oxford University press, 2001.
7. Kövecses, Z. Metaphor in Culture: Universality and Variation. Cambridge: Cambridge University Press, 2005. - 45p.
8. Raymond W. Gibbs, Jr. and Gerard J. Steen. Metaphor in Cognitive Linguistics: Amsterdam, 2008. - 300p.
9. Steen, G.J. “Finding Metaphor in Grammar and Usage: A Methodological Analysis of Theory and Research.” Journal of Pragmatics, vol. 36, no. 4, 2004, pp. 617-627.  
<https://doi.org/10.1016/j.pragma.2003.07.003>.