Section 6. Literary theory

METAPHOR AS THE MAIN METHOD OF SECONDARY NOMINATION

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Abstract

In this article we have discussed metaphor because metaphor is well known parts of linguistics. The roots of metaphors belong to ancient Greece. So far it has been seen not only in linguistics but also in philosophy. Aristotle was founder of thid term. We have written all definition about metaphor given by linguists. Further more we analyzed all aspects and types of this topic.

Keywords: *metaphor, cognitive, concept, theory, philosopher, theory, function*

Introduction

Technological progress frees a person from hard physical labor, but makes excessive demands on his knowledge and abilities. A person must constantly master new activities, perceive and understand new events and operations. Metaphor helps to understand unfamiliar concepts for a person.

Materials and method

The origin of the interest in the concept of metaphor is associated with the name of Aristotle. In his Poetics, Aristotle first defines metaphor as "applying to one thing the name which belongs to another." According to Aristotle, "a name may be applied from genus to species, or from species to genus, or from species to species, or by analogy" (Aristotle 1983). Aristotle's theory of metaphor is based on the stable semantics of the word. He considers metaphor to be the only word outside of its environment, outside of the micro and macro context. It is this fact that is criticized, because it is impossible to understand the meaning of a linguistic expression without understanding the whole context. From Aristotle's definition of metaphor comes the tradition of the substitution approach to the analysis of metaphor or metaphor theory as substitution, which is that any metaphorical expression substitutes for an equivalent direct expression. based on applicability and possibility.

Substitution theory often served as the basis for the more widespread comparative theory of metaphor analysis, whose beginnings can be found in Aristotle's Rhetoric. According to the theory of metaphor, metaphor is based on showing similitude or similarity (Aristotle 1978).

Explaining the functions of metaphor, Aristotle emphasizes that metaphor is a simple decorative tool, its purpose is to make the speech more bold, attractive and expressive. Aristotle believed that metaphor is characteristic of poetic speech. After Aristotle, many ancient authors believed that metaphor belongs to poetic speech, which is not characteristic of everyday, ordinary conversational speech. The ancient philosophers' view of metaphor in the framework of rhetoric was successfully formulated by A. Richards: "Throughout the history of rhetoric, metaphor was viewed as a word game, i.e., a language decoration (Richard, 1990).

Vico was one of the first to point out that during the beginning of civilization and the formation of language, primitive man could express himself only through poetic expressions. Vico noted that all words with a figurative meaning can be divided into four parts: metaphor, metonymy, synecdoche, and the rest make up the "other" section. The language of metaphorical images is the primary language code, and metaphor is a means of the primary cognitive function of the mind, which determines the formation of rational thinking and conceptual images. A characteristic feature of figurative word usage of primitive man is that the process of their formation is based on the absolute uniqueness of semantic meanings. According to Vico, with such an identification, there can be no difference between the main and auxiliary subjects, which form the basis of metaphorical transfer, in naming them they are used as equal linguistic units.

In many ways, Vico's work laid the groundwork for discoveries in linguistics, ethnopsychology, and cognitive psychology in recent decades. The idea that the language of thought is common to all peoples who perceive the nature of possible situations in the same way underlies modern comparative historical linguistics, linguistic typology, structural linguistics, and many other fields that study the structure of language (Glazunova, 2000).

Quintilian defines metaphor as the most important and beautiful trope for the beauty of speech, transferred from its basic, natural meaning to another, or, as linguists describe it, a phrase transferred from a place where it is real to a place where it is not real. A trope is a purposeful change of speech from its own meaning to another. The purpose of conveying meaning is to decorate speech. This decoration is not a simple decoration, it performs an emotional and cognitive function (Quintilian, 1834).

The beginning of modern cognitive discussions was founded by the German philosopher E. Kassirer's research on symbolic forms in human culture. Cassirer briefly stated the main principles of his concept in his small book "Language and Myth", summarizing his thoughts in the section "The Power of Metaphor". Cassirer refers to the stages of prelogical thinking preserved in language, mythology, art, and religion. Language represents both logical and ancient, mythological forms of thought. Cassirer sought and found a reflection of mythological ideas about the world in metaphor. He showed the heuristic possibilities of the metaphor, its modeling role: the metaphor not only creates an idea about the object, but also predetermines the method and style of thinking about it. A special role in this belongs to basic metaphors, which identify similarities and associations between different systems of concepts and create more specific metaphors.

The Spanish philosopher X. Ortega y Gasset in his work "Two Great Metaphors" considers metaphor to be a necessary tool of thinking, a form of scientific thinking. He defines metaphor as the displacement of a noun, where we know that the noun is not being used for its intended purpose.

Ortega y Gasset distinguishes two functions of metaphor: the first is a name, the second is a tool of thought. If all objects were easy for our thinking, we would use words in their literal sense. However, some mental objects that interest us are difficult not only to name, but also to think about them. Our mind cannot perceive them. In this case, as Ortega y Gasset points out, we can know that metaphor not only serves to name, but also to think.

M. Black made a great contribution to the understanding of metaphor as a cognitive process with his theory of interaction. In this case, the metaphor begins to be considered as a word in context rather than on a verbal level. It was M. Black who introduced the concept of "cognitive metaphor", which

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refers to the family of metaphors, whose role is not limited to decoration and expressiveness.

It is necessary to start considering the interactionist approach to the analysis of Black's metaphor with the ideas of A. Richards, because it is precisely from them that Black moved away from them in the development of his theory. Richards was one of the first to consider metaphor as the result of the interaction of ideas and the change of context in his "Philosophy of Rhetoric". Thinking itself is a metaphor, it develops through comparison, and therefore metaphor appears in language" (Richarde, 1990).

J. Lakoff and M. Johnson in their work "Metaphors we live by" (1980) showed that metaphor penetrates not only into language, but also into thinking, and is its inseparable properties and attributes. Metaphor is the most important tool for classifying the world as a whole and separate subject areas, systematizing perception and emotional experience. Thanks to metaphor, we can reduce abstract concepts to our physical, emotional experience in relation to the external world, that is, the conceptual system is metaphorical in nature. A metaphorical concept mediates between a conceptual representation of the world and our emotional experience. It is noted that the human experience (spatial, emotional, intellectual, social, cultural) is different for representatives of different cultures, and therefore, the repertoires of conceptual metaphors are also different, and the cognitive process underlying it is also different. Individual differences between members of the same culture also affect the creation and perception of metaphors.

Conclusion

Conceptual metaphor theory of J. Lakoff and M. Johnson influenced the development of cognitive metaphor theory. The development of the theory of cognitive metaphor V. G. Gak, V. N. Telia, N. D. Arutyunova, E. S. Kubryakova and others made a great contribution.

A well-known representative of Russian functional linguistics V. G. Gak rejects the views of J. Lakoff and M. Johnson that "Language is incomplete without metaphor, it is characteristic of human thinking and language." He considers metaphor to be a universal tool for thinking and understanding the world in all spheres of activity.

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