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COGNITIVE AND PRAGMATIC FEATURES OF ANTHROPOCENTRIC METAPHOR

Abstract: The article provides information on the concept which is the nuclear element of cognitive approach, its multifaceted category, on the basis of different relations in the cognitive approach the role of mental-activity, individual-speech, semantic, culturological, cognitive, lingvoculturological concepts. The author concludes that the concept should be understood in the cognitive-lingvoculturological aspect.

Key words: mental-activity, individual-speech, semantic, culturological, cognitive, psychic resource, memory, mental vocabulary, conceptual system, brain language.

Language: English

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Introduction

Each linguistic paradigm has its own basic concepts and categorical apparatus. The nuclear element of the cognitive approach is a concept, and all other concepts revolve around it. The concept is also a multifaceted category, there are different usage

situations based on different approaches, and this is inevitable. Among them mental-activity¹, individual-speech², semantic³, culturological⁴, cognitive⁵, lingvoculturological⁶ concepts have considerable role. In the article, the concept is understood in the cognitive-lingvoculturological aspect.

¹ Askoldov S.A. Concept and word // Russian literature. From the theory of layering to the structure of the text: Anthology / Edited by Prof. V.P. Neroznak. - M.: ACADEMIA, 1997. -P. 267-280.

² Likhachev D.S. The concept of the Russian language // Russian literature: Anthology. - M.: ACADEMIA, 1997. - P. 280-287.

³ Mikhailchuk I.P. Conceptual models in semantic reconstruction (Indo-European concept "law") // unknown AN SSR. A series of literature and language. -1997. -V 56. -№ 4. -P.29-39. Wierzbicka A. Semantics, culture and cognition: universal human concepts in culture-specific configurations. New York: Oxford University Press, 1992. -416 p. Wierzbicka A. *Lingua Mentalis: The Semantics of Natural Language*. - Sydney: Academic Press, 1980. -367 p.

⁴ Stepanov Yu.S. Constants: Dictionary of Russian Culture. Research experience. -M.: Languages of Russian culture, 1997. - 824 p. Arutyunova N.D. Human language and world. - 2nd ed., Rev. -M.: Languages of Russian culture, 1999. -896 p. Bulygina T.V. Shmelev A.D. Linguistic conceptualization of the world (based on Russian grammar). -M.: Languages of Russian culture, 1997. -704 p.

⁵ Babushkin A.P. Conceptual types of meanings // Contrasting studies of vocabulary and phraseology of the Russian language. - Voronej: Voronej Publishing House. University, 1996. -P.14. Kravchenko A.B. Sign, meaning, knowledge. Essay on the

cognitive philosophy of language. -Irkutsk: Irkutsk Regional Printing House No. 1, 2001. -216 p. E. S. Kubryakova The initial stages of the formation of cognitivism: linguistics - psychology - cognitive science // , 1994. -№ 4. -Moscow. - P.34-47. Sternin I.A. Concept and linguistic semantics // Connections of linguistic units in the system and implementation. Cognitive aspect. - Tambov, 1999. - Issue 2. -P.69-75.

⁶ Vorkachev S.G. The concept of happiness in the Russian linguistic consciousness: the experience of linguoculturological analysis. - Krasnodar: Kuban State Technological University, 2002. -- 142 p. Vorkachev S.G. Cultural concept and meaning // Proceedings of the Kuban State Technological University. Ser. Humanities Sciences. -T.17. - item 2. -Krasnodar, 2003. -S.268-276. Karasik V.I., Slyshkin G.G. Linguocultural concept as a unit of research // Methodological problems of cognitive linguistics: Collection of scientific articles. / Edited by I.A. Sternin. -Voronezh: Voronezh University Publishing House, 2001. - P.75-80. Karasik V.I. Cultural concepts // Language: personality: problems of communicative activity. - Volgograd: Publishing house of VGPI, 2001. - P.3-16. Telia V.N. Russian phraseology. Semantic, pragmatic and linguocultural aspects. -M.: Languages of Russian culture, 1996. - P. 288.

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Cognitive linguistics generally defines the concept as "the mental and psychic resource in the content of information that emerges on the basis of experience; memory, mental vocabulary, conceptual system, brain language; the semantic and functional unit of the image of the universe reflected in the human mind"⁷. There are also many descriptions based on the side exaggerated by each researcher. For example, Z.D. Popova, I.A. Sternin understand the concept as "an intellectual unit as a quantum of knowledge with a specific structure." No matter how different the views expressed, they can be seen to be based on the categories of intellectual unity, knowledge, presence, memory and language. A.A. Zalevskaya pointed out the definition of concept "the basic cognitive essence that connects thoughts with practical expression."⁸ There is no denying, but acknowledging that language is a means of formulating and expressing a concept. S.A. Askoldova understands the concept as "a clear mental device that replaces the vague idea of objects of the same kind."¹⁰ D.S. Likhachev, on the other hand, seems to have answered our question, "Are perceptions and concepts alternative categories?" He argues that the concept, while being a "substitute" for the perception, refers to the old and emerging new meanings, expresses an individual's attitude to linguistic experience, and participates in creating a conceptsphere that is common to language speakers.¹¹ In general, Y.S. Stepanov's definition of a concept as "a concept is a" sediment "in the mind of a presence, on the basis of which the presence enters the mental world of man" satisfies us even more and summarizes the ideas quoted above.

Today metaphorology formed as an independent field in the last century, has risen to its cognitive stage. The mechanism by which metaphor forms a linguistic image of the universe has begun to be studied extensively on a cognitive basis.¹² The cognitive feature of the metaphor, which began to be studied inaccurately, found its comprehensive and deep interpretation in the work of E. McCormack "Cognitive theory of metaphor." The scholar attituded to metaphor based on the process of knowing. In his view, man actually compares the phenomena of presence whose comparisons are "wrong" from the point of view of common sense, compares the

semantic concepts on which they are based on cognitive bases, and finds similarities. This leads to the formation of a metaphor. The metaphor has a contradictory dual nature:

- a) compliance between referents;
- b) inconsistency between referents.

The contradiction of conformity and inconsistency gives a new result - a metaphor emerges. One of the cognitive features of metaphor is that a person evaluates what he has not seen on the basis of what he has seen, what he has not heard on the basis of what he has heard, what he has not felt on the basis of what he has felt. Along with the evaluation, similarities and differences between them are distinguished. Metaphor should be viewed as a cognitive activity, a cognitive process, and a product of knowledge.¹³

Metaphorization is one of the creations of human thoughts. The mechanism of formation and application of metaphorization has both universals and national peculiarities. Indeed, "different nations and peoples usually see the same things differently, hear the same sound variously, feel the same situation differently. Otherwise, even though the rooster crowed the same everywhere, he would not hear it in the Uzbek "quq-qu-quw" and in the Russian "ku-ka-re-ku". This uniqueness is due to many factors such as natural-geographical uniqueness, national-ethnic worldview, religious environment. In the way of life of the Uzbek nation, family relationship is characterized by ethnic identity. Proverbs and sayings such as "Uncle replaces father", "Aunt - mother" are so deeply ingrained in our minds that it is deeply felt by everyone of Uzbek nation. Everyone follows it in their life without deviating. Both relatives are from the mother's side. Hence, the role of the mother in this is unique and is distinguished by the fact that it is much higher than the position of the father's attention. The language reflected this situation. That is, it differentiated and expressed different phenomena in our minds. That is why our language has the words uncle and aunt, aunt and uncle. After all, in terms of intimacy with us, the mother's brother and the father's brother, the mother's sister and the father's sister are not the same. That's why our language uses individual words to differentiate them.¹⁴ "Person, as a biological creature, distinguishes himself in the perception of

⁷ A short dictionary of cognitive terms / E.S.Kubryakova, V.Z.Demyankov, Yu.G.Pankrats, L.G.Luzina. - M., 1966. -p.90.

⁸ Zalevskaya A.A. Psycholinguistic approach to the concept problem // Methodological problems of cognitive linguistics. - Voronej: Voronej University Publishing House, 2001. -p.36-44. Popova Z.D. Sternin I.A. Essays on Cognitive Linguistics. - Voronej: Voronej University Publishing House, 2002. - 191p. - p.4-28.

⁹ Popova Z.D. Sternin I.A. Essays on Cognitive Linguistics. - Voronej: Voronej University Publishing House, 2002. - 191p. - P.4-28.

¹⁰ Askoldov S.A. Concept and word // Russian literature. From the theory of layering to the structure of the text: Anthology / Edited by Prof. V.P. Neroznak. - M.: ACADEMIA, 1997. -P.269.

¹¹ Likhachev D.S. The concept of the Russian language // Russian literature: Anthology. - M.: ACADEMIA, 1997. - P.282.

¹² 76. L. Raupova. The role of the native language in the process of communication and education XV / Lazarev readings // Russia, Chelyabinsk-Chelyabinsk.: 2018 - P.30-33.

¹³ L.Raupova. National mental features of compound sentences in the context of a work of art. 2011u. - №1. - P. 39-43.

¹⁴ Nuriddinova V.N. Does the rooster crow the same everywhere? // Ma'rifat, 2013, 13 August.

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presence on the basis of the senses, in the formation of information about it, and (!) In the preparation of his own reaction to it. It involves the intellectual, emotional activity of man.

For example, in Uzbek, oidium disease, which causes vine damaging, is a derivative of the word ash. It would be more accurate to call it an abbreviated form of the “*ash-like disease*”. At this point, the subject of the analogy falls, and only the gray standard of the simulation device retains its full meaning, and a shortened form of the analogy, the metaphor, emerges.¹⁵ Metaphor creates new knowledge based on knowledge coming out of social consciousness. For example, in the explanatory dictionary of the Uzbek language the word *megajin* is explained as follows: MEGAJIN [mog. - female boar] 1 Female pig.¹⁶

2. It refers to an insult to an animal (a harsh word used against women). [Sharofat:] *I'm sitting there with a your children, and this man [Sidiqjon] is kissing the skirt of the megajins here.* A.Qahhor, Koshchinor lights. *Speak, ((megajin) cynical witch!)) Why did you come here?* K.Yashin, Hamza.

There are several cognitive states that need to be addressed. The commentary notes that the word has a knowledge structure in the Mongolian language called “*female kabon*”. Thus, in the structure of knowledge underlying the concept of *megajin* in the Mongolian language, the concept of “*kabon*” does not differ on the basis of the female / male sign. It narrowed as it assimilated into Turkic languages, particularly Uzbek - the concept carried the “*masculine*” part of the concept of “*female / male*”. Cognitive integration occurs with the subject’s cognitive purpose. The cognitive goal is to understand, comprehend, and form knowledge on that basis. Cognitive goal is combined with communicative goal. The communicative goal is to convey information about the being to the listener and to influence his psyche. The second part of this goal is characterized by occurring above or below the subconscious.¹⁷ Based on the metaphor, both the invisible world and the visible world take on a special character - qualitative changes take place in the knowledge about it. This is called conceptualizing. “On the basis of conceptualization of action lies the anthropometric principle of metaphorization.¹⁸ “The conceptualization of reality is based on the anthropometric principle of metaphorization. On the one hand, the “*secondary*”, “*non-objective world*” arises only as a result of the interpretation by the

cognizing individual of the facts in their abstraction from the objective reality, ”and on the other, this distraction is again concretized through comparison with the figurative perception of any features of this world , with stereotypes functioning in a given culture, and even with mythical notions.”¹⁹ Инсоннинг метафорик қобилияти унинг сезги аъзоларининг ривожланганлиги билан боғлиқ. Аммо уларнинг ҳар бирига кишининг интеллектуал қобилияти ҳамроҳлик қилади. An individuals metaphorical ability is related to the development of his sensory organs. But each of them is accompanied by one’s intellectual ability. Intellectual ability allows us to see and evaluate events that others do not understand or see. For this reason, metaphorical expressions created by sharp-witted people, metaphors and allusions in art, and various other works of art are highly valued. Examples: 1. *Time is a great teacher, but it defeats its disciples.* (G.Berlioz). 2. *The man is happy who is able to stand up to the future, which is our cassation court!* (Balzac). 3. *Time is the fabric of life.* (B. Franklin) 4. *Tomorrow is an old hook that can deceive you.* (S. Johnson) 5. *Love is an incomparable deception that man voluntarily agrees to.* (A. Pushkin) 6. *Hatred is the revenge of a coward for the fear he feels.* (B.Shou). 7. *Love and friendship are synonymous echoes: they get as much as they give.* (A. Gertsen) 8. *Polygamy is the act of getting more out of life than what it has.* (E.Habbard). 9. *Happiness is just a dream, and sorrow is a reality.* (Voltaire) 10. *Moment is the unit of measurement of happiness.* (V.Jemchujnikov)

“Metaphor is often found not only in literary works, but also in science, philosophy and jurisprudence, it is effective in praise and insult, supplication and promise, description and prescription. I agree in principle with Max Black, Paul Henle, Nelson Goodman, Monroe Beardsley and others on the function of metaphor. True, it seems to me that in addition to the above, it also performs functions of a completely different kind.”²⁰

Hence, when it comes to the cognitive nature of the metaphor, it should be noted that the human senses and intellectual capacity are integrated. It should be noted, however, that human intellect predominates. After all, man, the creator of metaphor, is a cognitive presence.

The interpretation of the anthropocentric metaphor is, as has been said, based on the cognitive model of “the universe in man” and “man in the

¹⁵ Mirtojiev M. Semantics of the Uzbek language. - P.95.

¹⁶ Safarova Guzal Kudratovna. Eupemisms and related events in sociolinguistics.2021–P.2249-7137

¹⁷ Safarova Guzal Kudratovna. Logical and grammatical relations in word categories: the factor of difference and incarnation International Journal of Psychosocial Rehabilitation. Austriya 04 – P.20-2020 <https://www.semanticscholar.org/paper/Logical-and-Grammatical-Relations-in-Word-The-of-Raupova/c348793fad3028ecc5f304bb9f7d8b3657e2cfa1>

¹⁸ 54. L.Raupova. St. Petersburg, Russia-Hannover, Germany- 2011. - p. 105- 114.

¹⁹ Telia V.N. Metaphorization and its role in creating a linguistic picture of the world // The role of the human factor in language: Language and picture of the world. M., 1988; - p. 188.

²⁰ Davidson D. What do metaphors mean? // The theory of metaphor. - M., 1990. -- P. 172-193.

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universe". In world linguistics N.D.Arutyunova, Yu.D.Apresyan, V.N. Teliya, A.A.Ufimtseva, V.G.Gak, E.V.Uryson, B.A.Serebrennikov, T.V. The research of Bulygina, A.D. Shmelyov and other scientists is one of the best works based on this model.²¹ They laid the foundation for an anthropocentric approach in linguistics, laying the foundation stone of it. Their work in this area has continued in specific areas of linguistics in the context of specific issues.²² The problem of the human factor in language is expressed by N.D. Arutyunova as follows: "Man has imprinted in the language his physical appearance, his inner states, his emotions and his intellect, his attitude to the objective and non-objective world ..." "Man has imprinted himself in the names of natural objects ... In almost every word, you can find traces of a person. Language is anthropocentric through and through. The presence of a person makes itself felt throughout the entire space of the language."²³

A metaphorical model works on the basis of the associative connection between objects. "A metaphorical model that combines a wide range of semantic relationships" nominative meaning, figurative, metaphorical meaning "... the structure and content of the model are set by the nominative meanings of lexemes and their organization in the structure of the semantic field. ... the structure of the semantic field is a linguistic reflection of the structure of the cognitive."²⁴ The rise of the lexical system of language to a new qualitative stage, the fact that lexicographic interpretations are based on systematic lexical-semantic interpretations, requires new approaches in the system of derivative meanings.

The metaphorical model is emerged on the basis of a three-tiered relationship:

- a) the relationship between denotations;
- b) the relationship between the referants;
- c) the relationship between meanings.

The first is the basis of the metaphorical model, the second is the core of the metaphorical model, and the third relationship is the product of the

metaphorical model. Each metaphorical model has internal networks.

The relationship between the metaphorical model plays a fundamental and decisive role in the formation of the derivative meaning. This element in the status of the connecting link exists in the form of similarity between denotations, commonality between referents, integrals between meanings.

In the anthropocentric metaphor, this model is privatized in the form of "Man - the world", "The world - man". In the first direction, human *nomema* (lexical unit, ant: *semema*) means presence, and in the second direction, world *nomema* means man. Different aspects of man give rise to a variety of metaphorical figurative meanings. Human characteristics include the concepts of "Man - a biological phenomenon", "Man - anatomical phenomenon", "Man - a social phenomenon", "Man - a functional phenomenon".

As a biological phenomenon, man exhibits the characteristics of all living things. Living things are born, nourished, grow, and finally die. Part of the whole human conceptsphere is made up of concepts that correspond to these processes.

Birth is a general and basic concept that is common to all living creatures. Of course, this concept does not require proof that it was first applied to man himself, as well as to other phenomena. Today, the scope of this concept has expanded, the word that reflects it has been rounded up, and its roots have become invisible in the shadow of its "sparkling body." The word *birth* cannot be interpreted without the verb to *give birth*. At first glance, the use of the verb congenital may also evoke the phenomenon of dysphemization. But just as euphemisms lose their properties over time, so the product of dysphemization can be neutralized. Also, as a result of the application of a human characteristic to express other phenomena in existence, its basic denotative meaning comes to mind, and in denotative semaphores a quantitative change occurs that provides a qualitative change.

²¹ E. S. Kubryakova Evolution of linguistic ideas in the second half of the twentieth century (experience of paradigmatic analysis) // Language and science of the late twentieth century. - M.: Russian Academy of Sciences. Institute of Linguistics, Russian Academy of Sciences, Russian State University for the Humanities, 1995. - pp. 144–238; Arutyunova N.D. Introduction // Logical analysis of language. The image of a person in culture and language / Отв. ed. N. D. Arutyunova, I.B. Levontin. - M.: Indrik, 1999. - P. 3–10; Kubryakova E.S., Demyankov V.Z., Pankrats Yu.G., Luzina L.G. A Brief Dictionary of Cognitive Terms / Ed. ed. E.S. Kubryakova. Moscow: Faculty of Philology, Moscow State University. M.V. Lomonosov, 1997. -- 246 p.

²² E.A. Pyulzyu Metaphorical vocabulary in a structural and semantic aspect (based on materials from Northern Russian dialects): Author's abstract. dis. ... Cand. philol. sciences. - Petrozavodsk, 2008. -- 22 p.; Yagovtseva O.A. Anthropocentric metaphors in the dialectal picture of the world (on the example of the dialect of the Isetsky district of the Tyumen region): Author's abstract. dis. ... Cand. philol. sciences. - Tyumen, 2006. -- 22 p.;

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²³ Арутюнова Н.Д. Вступление // Логический анализ языка. Образ человека в культуре и языке / Отв. ред. Н.Д. Арутюнова, И.Б. Левонтина. – М.: Индик, 1999. – С. 3.

²⁴ Plisetskaya A.D. Metaphor as a cognitive model in linguistic scientific discourse: a figurative form of rationality. Text of the report at the conference "Cognitive modeling in linguistics", September 1-7, 2003 - Varna. Access mode: <http://virtualcoglab.cs.msu.su/html/Plisetskaya.html>. - p.19.

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