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Cognitive Properties of Images and Metaphors

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Abstract

Interest in the language of imagery is caused by the introduction, in the linguistics sphere, of a new paradigm, the center of which is the personality of the speaker (the subject of the language). Particularly noteworthy is the question of the place of the image when discussing the lexical, phraseological meanings and the relationship of imagery and metaphors. The formation of a metaphor, as an interaction between two intellectual entities, occurs at a cognitive level. It is the category of the image, having cognitive roots, which aids in the correct interpretation of the results of this process on the lexical-semantic level.

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1. Introduction

In the philosophical encyclopedic dictionary an image is described as the form the reflection of an object takes in human consciousness. On the sensory level of cognition, images are sensations, perceptions and ideas. At the level of thought they are understandings, judgments, concepts and theories. An image is objective in its source – the reflected object – and is ideal in the process (form) of its existence. The forms that the embodiment of the image takes are practical actions, language and different symbolic models. If images are sensation and perception, then such an understanding of imagery is very broad, that is, in the philosophical sense, an image is the ideal form of a reflection of the material world. With a wide spectrum of different approaches for understanding an image as the fundamental factor of a philosophical point of view, the problem becomes the secondary nature of an image in relation to reality and the activity of the subject in the process of constructing this image (Pesina, Solonchak, 2014).

The main contribution to the process of constructing the image of an object or situation is not made by individual sensory impressions, but rather, an image of the world as a whole. It is the constant and ever present background that precedes any sensual experience and on the basis of which, it alone can acquire the status of the component of

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the sensory image of an external object. Imagery, undoubtedly, functions as a link between reality, its representation and its comprehension. An image is the most dismissive and indirect representation of reality, but at the same time it is also a factor in the changing reality of a particular culture, as it is one of the levers of influence on the traditional understanding of said reality.

From the perspective of psycholinguistics, an image arising from a person's short-term memory is the primary image. Despite the fact that it is the culmination of the process of perception, such an image is not a unit of knowledge. Further information about this image proceeds into long-term memory. The result of this is the formation of a secondary image," characterized by continuity. Details, inherent in the primary image, are lost and the image is then schematized and typified. Secondary images become a kind of "class portrait" created on the basis of "individual portrait(s)."

If the logical-conceptual understanding of the world is associated with the analytical, abstracting activity of the mind, with the quantification and classification of reality, then the imaginative perception is aimed at concretization, continuity and clarity. For example, if in the process of communication, someone mentions an animal (a cat or dog); we make sense of it not as a set of relevant features (small pet, covered with hair, catches mice, like milk and so on). More likely to go through our mind are images of these animals as pets; concepts of the given animals are primarily figurative. If the conversation requires it, these images can become more detailed, but, perhaps, the uttered sound evokes a particular reaction from the listener - an understanding of what the conversation is about.

1.1. Properties of images

It is necessary to look to the specific properties and characteristics of images as well as to the types of words which may be called figurative. First, the undifferentiated character of the image should be noted: it is synthetic in the sense that it combines different aspects of sense and perceptibility of an object (its entire image) and alongside the form, the output from or substantial characteristics associated with it must be included. Moreover, the image has more to do with the objects in reality than with the categories of meaning; the image may be present in the mind only when the object is not in the field of direct perception. Images are formed spontaneously in the mind, in which they are relatively independent of the will of man. The image can be a model of a real object, taken in its entirety, but it is impossible to match it to the object exactly.

In the formation of linguistic imagery, visual representation plays a decisive role. Visual imagery is characterized by reproducibility: pictures in the imagination can be recreated over and over again, at different times and on different occasions. Furthermore, the multitude of imagery responses should be noted. So, the word "grass" can evoke in the imagination not one, but a whole gallery of figurative images, depending on various circumstances and, above all, on the context. The next property is the plasticity images, i.e. their ability to reincarnate themselves in all possible ways. The final feature of linguistic imagery is its variable focus i.e., the image may have varying degrees of clarity – from bright to very vague – indefinite, as though seen as through a clouded glass. However, it remains unclear whether the author made the distinction between "language" and "speech," and in that case, what is "the imagery of speech."

1.2. Types of images

Images can be created in the human mind as a result of incorporating a variety of characteristics to form an image. The image of an individual can vary in the minds of different people, but it is always isolated and specific in the mind of one person at a certain time. Images of classes have both specificity and generality. Specificity, because these types of images appear as representations of a single object or are created based on a variety of different objects. Generality as a result of the fact that the image of the class has a more flexible range of incorporated distinguishing class features. The ideal image of a class occupies an intermediate position between the concrete concept of an individual and the abstract concept of the general. Appearing in the transition from a single reflection to the general, from the concrete to the abstract, from the finite to the variable, the image of a class combines understanding with reality and operationally provides two functions of understanding – to implement the conceptualization of things and to delineate the identity of a class.

It is possible to distinguish between linguistic and stylistic imagery, and with that, while using the stylistic

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