

# Metaphorical Research and Cognitive Interpretation in Modern Uyghur Language

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## Abstract

Cognitive structure is represented by semantic structure, which is embodied by linguistic structure. Therefore, it is of great significance to clarify the discourse forms expressing these cognitive relationships in the study of metaphor. Through the basic research on the metaphor phenomenon in Uyghur language, this paper classifies the basic types of metaphor in Uyghur language from the syntactic level and lexical level, and gives a cognitive explanation. The author also makes a comprehensive study of spatial metaphor and Emotional Metaphor in Uyghur language by using conceptual metaphor theory of cognitive linguistics, explains the significance of metaphorical cognitive model and metonymic cognitive model in utterance expression, and probes into the cognitive experience basis of the existence of various forms of metaphorical expression.

## Keywords

Modern Uyghur; Metaphor study; Cognition; explain.

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## 1. Introduction

It is a feasible research method to start from the cognitive structure of metaphor, namely semantic structure, to conduct cognitive analysis on the linguistic structure or discourse structure of metaphor. Metaphor is the subjective expression expressed by the subject through figurative discourse after cognitive comparison of one or some features of two or more things. In the analysis of the figurative structure, the semantic structure of Uyghur figurative language is analyzed by some related conceptual terms. In addition, by using the conceptual metaphor theory of cognitive semantics, this paper gives a cognitive explanation of spatial metaphor and emotional metaphor in Uyghur language.

## 2. Types and main characteristics of metaphors in modern Uyghur

There are three basic types of figurative figures in modern Uyghur language: simile, metaphor and metonymy, and the others can also be returned to these three basic types. Similes in Uyghur language are also a common rhetorical device. They have the same characteristics as similes in Chinese language. Its format is A uddi B d k (A looks like B). Most of the similes in Uyghur are made up of additional figurative components "d k/t k" or "g ox a", "b jni", "xuddi", "k bi", "goja" after the body of the metaphor. The Uyghur language metaphor (ju urun oh iti) can also be called metaphor. Metaphor goes a step further than similes. The ontological things are directly described as the metaphorical things, and the two are in the same position. In Chinese, the common metaphorical words are "yes" and "becoming", and the common structural form is "a is b" or "a becomes b". In the Uyghur language metaphor is the "metaphors" said to directly to the "ontology" of an analogy method, compared with Chinese speech, the biggest difference is no metaphor words, only two parts, the body and the喻 body designed to highlight ontology, metaphor, though not point is implicit in the relationship, is not the same, both have internal relations. The form is "AB" (A is B), the metaphor of the word, from the

grammatical point of view, should be "dur/tur, imi, idi, ik n" and so on, but they do predicate, often can be omitted, so this kind of sentence has "no figurative word" said; In the metonymy (w killik oh iti), only the body appears, not the noumenon. It refers to the body, and refers to the noumenon. There is no metaphor between the two. The common construction is the substitution of "a" for "b". Structure, like Chinese, is a rhetorical way of expressing feelings by directly using the metaphor to replace the noumenon. There are no metaphors or judgments. The format is "A" instead of "B". It can be seen from the above content that similes, metaphors and metonymy have the same essence, all of which are based on the similarity between the noumenon and the metaphorical body. However, there are differences. The relation between the body and the noumenon is closer and closer, and finally the metonymy, noumenon is simply merged into the body. At present, the content of the research is relatively general, but it has not got rid of the traditional analysis model, and has not analyzed the metaphor phenomenon in language from the deeper semantic structure, namely cognitive structure.

### **3. The formation mechanism of metaphor and the language characteristics of uygur**

Uyghur language as a kind of vivid language with abundant morphologies, USES certain morphology and syntactic morphologies to express similarity and identity relations. In syntactic structure, there are two ways to express the same relationship between two things. One is to express in the form of unmarked discourse the identical relationship between two things that are consistent in one or some characteristics. Two things appear as subject-predicate sentences, and sometimes dashes are used to indicate this semantic relationship between two things in written language. The format is "AB" or "a-b". Uighur pragmatic morphology represents the similarity between objects. One is the unmarked form in which the similarity between things is expressed in zero form. We can only find the existence of such similarity relationship by semantic features. In uygur, some figurative compound words are composed in this unmarked form based on similarity relations. The following figurative relations are analyzed in four forms:

#### **3.1 metaphorical relationship: from similarity to identity**

If object A and object B are partly identical and partly inconsistent in one or some characteristics, the two objects will be similar, and then A is similar to B. The more features object A shares with object B, the higher the degree of similarity, and vice versa. With the similarity relationship, there is a metaphor. It is generally believed that similarity means that some features are the same, while the same means that all features are the same. Therefore, similarity and identity are completely different. To the extent that similarity is identity, the diminution of identity is similarity, what they have in common is that they lead to the grouping of objects. It is quite possible to study similarity and identity on an incremental line of the same degree, one end of which is completely different, the other end is completely identical, and in the middle is the degree of similarity, that is, the continuous improvement of the same degree. If the cognitive principle of "similarity is the same" is used to generalize and categorize all kinds of rhetoric generated on the basis of similarity, similes, metaphors, metonymy and symbols can be classified into the category of metaphor. They act as different members of the metaphor the typical members and the marginal members to form a metaphorical continuum. Firstly, metaphors are divided into metaphor and metaphor according to the implicit characteristics of the basic elements of metaphor in the surface structure of metaphor. Simile is the basic elements of the metaphor, i.e. the main elements of the metaphor, such as the noumenon, the figurative body and the figurative relation words, which basically appear in the surface structure of the metaphor. Simile includes similes and metaphors. Metaphor refers to the types of metaphors that are part of the surface structure of the metaphor, which are the basic elements of the metaphor, such as the ontology, the features of the ontology, the figurative body and the features of the figurative body. It includes analogy, metonymy and figurative symbol.

### 3.2 develop from similarity to similes

When the cognitive subject finds that object A and object B are partly identical and partly different in one or some characteristics, the similarity relationship between the two objects can be identified. Similes are formed when the cognitive subject expresses this relationship in a corresponding linguistic form according to these characteristics. Among them, the semantic structure of the metaphor is analyzed in terms of inevitable, possible and impossible features. The characteristic that must be possessed by an object that must belong to a category. When the category is referred to by a word, it is the distinguishing semantic characteristic or connotative characteristic of the word. Possible features the possible features of an object belonging to a category. When the category is referred to by a word, it is the semantic features that the word can accept through syntactic combination, that is, the denotation features of the word. Impossibility - an impossibility belonging to a category that, when referred to by a word, is a semantic feature that the word cannot accept syntactically. Noumenon A, noumenon feature A, noumenon feature B, noumenon feature B, figurative relationship word or figurative word XS (we use XS to represent the figurative word and the approximate equal sign "~") and similarity point S. The generic simile ends in a symmetrical quaternion structure in similarity. Since the Shared features coincide completely, it is actually A ternary structure that can be formulated as: A+B+S. In Uyghur language, similes use certain syntactic or lexical forms, i.e., language marks, to express the similar relationship between noumenon and metaphor, and there are corresponding fixed expression formats. For example, "A (goja) B d k" (A is the same as B), etc. Since there are linguistic markers in the discourse structure of similes that represent similarity, and the main components of similes, such as the noumenon and the figurative body, appear in the discourse structure, the degree of identity between noumenon and the figurative body is the lowest.

### 3.3 from the same relationship to metaphor

When the cognitive subject finds that the object is partly identical with and partly different from the object in a certain or certain characteristic, the similarity relationship between the two objects can be identified. Metaphor is formed when the cognitive subject expresses the similar relation in the form of language expressing the same relation according to these characteristics. Metaphors are basically the same as similes. The difference is that similes are different from similes in that they use the same similes. Similar to similes, under the condition that other figurative elements remain unchanged, the word representing the same relationship is replaced by Xt, the similarity is represented by T, and the metaphor can be formulated as: AaXtBb or Aa=Bb. In Uyghur language, metaphor USES certain syntactic form, namely language mark, to express the similarity and identical relation between ontology and metaphor, and has corresponding fixed expression format. For example, "A (dig n bir) B (dur)" (A is A B), where parentheses indicate optional, that is, sometimes relevant linguistic markers in Uyghur can be omitted or stored in the mind of the cognitive subject as optional components in an implicit form. Since there are linguistic markers that represent the same relationship in the discourse structure of metaphor, both the noumenon and the figurative body appear in the discourse structure, the degree of identity between noumenon and figurative body is higher than that of similes.

### 3.4 further strengthening of the same relationship is metaphor

Metaphor is a complete simile or metaphor for the deep structure, the surface only part of the metaphorical elements of the metaphor simplified format. We can divide metaphor into analogy, metonymy and metaphorical symbol according to the looming characteristics of the metaphorical elements in the surface structure of metaphor: the metaphorical elements in the surface structure of metaphor can activate the whole metaphor hidden behind the metaphor. The metaphorical process is a process in which the cognitive subject cognitively expresses the two objects concerned with a similar relationship by the principle of "similarity is identity". In terms of the same degree, metaphors

are more homogeneous than similes and metaphors. In addition, there are some differences among the three types of metaphors. In analogy, the ontology directly accepts the possible features of the metaphor body, which does not appear in the surface structure of the metaphor. Therefore, the similarity between ontology and metaphor is higher than that between metaphor. In metonymy, the body of the metaphor accepts the features of the ontology, while the ontology does not appear in the surface structure of the metaphor. In other words, the body of the metaphor directly replaces the body to accept the features of the ontology. Therefore, in metonymy, the same degree of noumenon and metaphor is higher than that of analogy. In figurative symbols, the noumenon and noumenon features do not appear in the surface structure, while only the features of the figurative body and the figurative body occur in the surface structure. Therefore, the similarity between the noumenon and the figurative body is the highest in the figurative symbol. According to the cognitive principle of "similarity is identity", metaphor forms a continuum, from similes to metaphors to metaphors to metonymy to figurative symbols, the same degree gradually increases.

#### 4. Conclusion

In short, in terms of the classification of metaphor, we mainly analyze the phenomenon of metaphor in uygur from the basic types of metaphor. Firstly, we divide metaphor into simile and metaphor, and then divide metaphor into metaphor, metonymy and metaphor, and analyze metaphor in uygur language from the perspective of syntactic level and lexical level from the perspective of cognitive semantics. In addition, on the basis of the above theoretical results obtained in the research of modern Chinese metaphor, we give a proper explanation to the metaphorical phenomena, characteristics and related problems in uygur, such as isonymy and metonymy. Because the research and understanding of this problem is not comprehensive enough, and a large amount of relevant corpus and other subjective and objective reasons have not been collected, the related problems have not been discussed as the key content, but simply analyzed and explained.

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