

## PSYCHOLINGUISTIC AND COGNITIVE FUNCTIONS OF TROPES

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**Abstract:** The article is devoted to the study of psycholinguistic functions of tropes as means of secondary nomination that activate cognitive, emotional and communicative processes in the consciousness of the speaker and the perceiver. The main aspects of perception and processing of tropes from the point of view of modern psycholinguistics are covered.

**Keywords:** tropes, metaphor, psycholinguistics, cognitive functions, secondary nomination, conceptualization, associative thinking, cognitive models.

Tropes are the most significant forms of both artistic and daily speech, reflecting both the inner cognitive processes that underlie speech activity as well as the aesthetic purpose of language. According to contemporary psycholinguistics, a trope is a mental tool that helps with emotional expression, thought organization, and world conceptualization. The study of tropes' psycholinguistic functions enables us to comprehend how language shapes behavior and thought processes, how people interpret figurative language, and why tropes are such an effective communication tool.

The problem of correlation between language and thinking has been studied by many scientists: A. A. Leontiev [1], L. S. Vygotsky [2], and in the foreign tradition - by J. Lakoff and M. Johnson [3].

In Uzbek linguistics, this issue has also been reflected in the works of modern researchers. Thus, U. K. Yusupov in his monograph 'Theoretical Foundations of Comparative Linguistics' [4] considers general principles and aspects of comparison within speech and text [4] considers general principles and aspects of comparison within speech and text..

C. E. Kamilova in her research pays attention to the development of poetics of the story genre in Russian and Uzbek literature of the late XX - early XXI centuries, which is also related to the issues of language and thinking [5].

Over the course of a lifetime, each individual constructs his or her own model or "theory" of culture, which is only partially shared by other members of society because it is a personal model. Accordingly, we can speak of the "Cognitive worlds" of individuals, which include knowledge, beliefs, and values resulting from unique human experience. The conceptual model of the world is a set of cognitive models. Individual members of society have different cognitive models of public culture. A person grows up surrounded by metaphors and views the world through a certain "metaphorical veil," which greatly influences his or her general communicative competence.

Metaphor is a method of cognitive-discursive modeling of reality because it aids in categorizing knowledge related to the separation of the subject's internal and external world according to the essential elements of its existence and functioning. Cognitive-discursive modeling of reality is done as incoming information is processed, leading to the production of cognitive concepts and their coherent links [8].

Since a mechanism for cognitive-discursive modeling of reality, metaphor helps to classify knowledge pertaining to the separation of the subject's internal and external worlds according to the fundamental aspects of its existence and functioning. Incoming information is processed through cognitive-discursive modeling of reality, which creates cognitive concepts and their consistent relationships [8].

I. S. Turgenev once said, "A girl's heart is pure gold." [10] This makes it possible for us to view metaphor as a cognitive operation over concepts and as a method of conceptualization, which enables us to understand a specific aspect of reality in terms of conceptual frameworks that were first developed based on experience in other domains.

Metaphor, as Lakoff and Johnson point out, is not just a stylistic device, but a basic mechanism of conceptual thinking. In *Metaphors We Live By* they prove that human thinking is metaphorical [3].

Tropes activate cognitive schemes and trigger associative thinking processes, providing a reinterpretation of phenomena. For example, the metaphor 'time is money' structures the abstract concept of time through the economic category [3].

Metaphors are an important tool in language, which helps a person not only to convey ideas, but also to form his/her perception of the world. They contribute to cognitive economy, allowing us to perceive complex and abstract concepts through simpler and more familiar images. Metaphor is used in every language, both in English and Russian, as well as in Uzbek.

Let us consider examples of metaphor use in the works of W. Shakespeare: 'All the world's a stage, and all the men and women merely players' [3]. This expression activates the image of the stage in the consciousness, which helps to perceive life as a structured performance, where each person fulfils his or her role. The use of the metaphor 'the world is a theatre' allows people to simplify and rationalise their understanding of social roles and interactions, and perceive them as temporary, which corresponds to cognitive economy [3].

In the expression from A. S. Pushkin's work 'To the Nanny' - 'Friend of my harsh days, my decrepit dove!' [9]

The metaphor 'dove' is an image that in psycholinguistics is associated with tenderness, care and fragility. The use of such an image in the context of describing a loved one activates the emotional centres of the brain, enhancing positive perception. Such a metaphor helps to recreate an emotional picture, easily perceived and experienced at the level of images [4].

In the work of A. Kadyri:

'Yurak - bu bir bahor bog'i...' (The heart is a spring garden) - Abdulla Kadyri, Otabek [10]. In Uzbek literature, the metaphor "heart is a spring garden" represents the start of something fresh and promising. In the context of psycholinguistics, it can be seen as the application of metaphor to initiate the process of association with natural cycles, which mirrors an individual's internal emotional emotions and experiences. Metaphors, analogies, and exaggerations help people recall and explain knowledge more effectively.

Understanding a trope requires active interpretation from the recipient. A semantic bridge between direct and figurative meaning is formed in the consciousness, which is described in the theories of speech activity (A. A. Leontiev [1]) and in the concepts of conceptual metaphors [4].

The reader becomes a co-author of meaning, participating in the decoding of the image. This increases involvement in communication and deepens the semantic perception of the text [6].

Irony, euphemisms and metonymies serve as regulators of interpersonal distance, help to express the speaker's attitude to the object of speech .

Thus, tropes perform not only stylistic, but also an important psycholinguistic function: they contribute to modelling reality, organising memory, expressing emotions, interpreting and regulating speech behaviour. Their study allows for a deeper understanding of the mechanisms of speech thinking and interpersonal communication.

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