

BOOK OF ABSTRACTS
FIGURATIVE
THOUGHT AND
LANGUAGE

**DYNAMICITY, SCHEMATICITY AND VARIATION IN FIGURATIVE
THOUGHT AND LANGUAGE**

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patients, shed light on whether any metaphorical preferences had been discovered and provide insights on possible implementations of the results that will help the patients to orient in time.

RUIZ DE MENDOZA, FRANCISCO JOSÉ AND M. SANDRA PEÑA - STRUCTURAL RESEMBLANCE IN FIGURATIVE LANGUAGE USE

Structural resemblance underlies metaphor and simile based on analogical reasoning of this kind: A is to B as C is to D, so A is C and B is D (Gentner and Markman, 1997). At the low level, it is based on the structural properties of entities (e.g., the heart is to blood circulation what a pump is to a hydraulic system), and, at the high level, on the structural properties of events (e.g., words are to emotional damage as a dagger is to physical injury in Your words were a dagger to my heart). High-level analogy underlies what Lakoff and Johnson (1980) termed structural metaphors, like ARGUMENT IS WAR, where debaters are to an argument as contenders in a battle are to war (e.g., She attacked my ideas).

When complemented with metonymy, structural resemblance underlies paragon and allegory. Paragon is a low-level analogy where an entity is treated as a paradigmatic example of a certain attribute for which it is metonymic: Sir Alex (A) is to football (B) as Lennon (C) is to pop music (D); so, Sir Alex (A) is the Lennon (C) of football (B). Allegory rests on high-level structural resemblance combined with the member-for-class metonymy in the metaphoric target. Thus, in “The Prodigal Son”, the wayward son –who squanders his inheritance and later returns to his father asking for forgiveness– stands for any repentant sinner. In the analogy, the relationship between God and the sinner (A) is to a

sinner's repentance (B) what the relationship between a forgiving father and his wayward son (C) is to the latter's realization of his unwise decisions (D). Therefore, God is a forgiving father and a sinner is a wayward son. This analysis of structural resemblance provides an initial integrative framework to be refined as other resemblance-based linguistic phenomena accrue.

References:

Gentner, D., Markman, A.B. (1997). Structure mapping in analogy and similarity. *American Psychologist* 52 (1), 45–56.

Lakoff, G., & Johnson, M. (1980). *Metaphors we live by*. Chicago, IL: University of Chicago Press.

RUSEVA, GERGANA - LOOKING FOR THE "SELF" INSIDE THE BODY: THE CAVE WITHIN THE HEART

In various cultures around the world the inner central parts of the human body, and especially the heart, are conceptualized as the locus of the mind, self and cognition. The present paper studies some Vedic and Upanishadic concepts of the HEART or of the CAVE WITHIN THE HEART as the space within which the living soul, the self and cognition are situated. Such container metaphors probably are joint products of human physiology and embodied experience, of cognitive schemas and cultural models. In Ancient Indo-Aryan context, thoughts, emotions and cognition spontaneously arise within the area of the heart – the heart is conceptualized primarily as LOCI at which the experience spontaneously arises rather than as ENTITY which generates it.