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EFENDIYEVA AYTEN UZEYIR,
ayten.efendiyeva13@gmail.com

GURBANOVA SAMIRA ARIF,

lecturer

alvina0710@gmail.com

Ganja State University

Department of Practical Foreign Languages

LITERARY STUDIES AND LINGUISTICS

Summary

Second half of the 20th century characterized by the fact that the view of a scientific text radically changes, which is no longer considered as a separate work of a monologue nature and appears as a kind of component of an integral system of texts representing a field of science, a scientific direction, a scientific paradigm, or discourse. Within the framework of a certain discourse, one or another view of the object of description is accepted, which from the point of view of the theory of reference (especially in the humanities) represents a certain mental model, a system of mental constructs.

The famous cognitive scientist J. Fauconnier examines scientific fields in this aspect. In his theory of mental spaces, he notes that everything described by language is just systems built on the basis of cognitive models. These systems are essentially virtual, as they reflect the subjective vision of the speaker. "In the content aspect, mental spaces represent models of situations (real hypothetical ones) in the form in which they are conceptualized by a person". Both the so-called "real reality" and various hypothetical situations, situations related to the past and future, fictional situations, as well as entire scientific fields are considered as mental spaces. J. Lakoff views scientific theories in the same vein: "In our quest to understand the world, we use cognitive models. In particular, we use them in the theoretical understanding of the world, in the creation of scientific theories, as well as theories for everyday use. These theories usually do not agree with each other. The cognitive status of these models allows this".

Key words: Metaphor, linguistic, language, philological tradition, linguistic discourse

Recently, more and more works have appeared in the domestic humanitarian sphere devoted to the problem of modeling scientific space. These spaces are considered as some virtual worlds created by building a system of cognitive models and changing depending on some dominant idea, the coordinate system within which the object is considered - paradigms.

Metaphor is recognized as a key cognitive model in modern cognitive science and linguistics - one of the basic ways of presenting information. In the

linguistic and philological tradition, the phenomenon of metaphor has been known since ancient times, but only in the 20th century. There is a fundamental change in the presentation of this language phenomenon. The study of metaphor goes beyond the scope of stylistics and even linguistics, and this phenomenon is considered as one of the principles of the organization of human thinking. For example, F. Nietzsche wrote: “The thing in itself” (pure, immediate truth) is completely unattainable for the creator of language and in his eyes does not deserve to be sought at all. He denotes only the relationship of things to people and uses the most daring metaphors to express them. The stimulation of the nerve becomes an image! First metaphor. Image becomes sound! Second metaphor. And each time a complete leap into a completely different and alien area... We think we know something about the things themselves when we talk about trees, paints, snow and flowers; in fact, we only have metaphors of things that do not at all correspond to their original essences”. All philosophy of the 20th century. permeated with this idea, the idea of the subjectivity of truth, anthropocentrism, intuitionism, interest in various types of irrational thinking, and, accordingly, interest in metaphor.

Fundamental for a new understanding of metaphor in language was the work of J. Lakoff and M. Johnson, where not only the theoretical and philosophical aspects of a new consideration of metaphor were specified, but also a methodology for identifying metaphorical models was presented, the mechanism of metaphorization and the typology of metaphors were described. According to the authors, the main role in human thought processes is played by analogies as the transfer of knowledge from one content area to another. Thus, in the stated concept, metaphor is conceptualized not as a superficial rhetorical mechanism for decorating speech, but, on the contrary, as a fundamental cognitive mechanism that organizes our thoughts, formalizes judgments and structures language. The authors clearly demonstrate that metaphor is the flesh of our ordinary, rhetorically unembellished speech, and that this phenomenon cannot be treated as an ordinary trope. The book introduces the megascopic concept of conceptual metaphor and declares that metaphors as surface linguistic structures are possible precisely because they are embedded in the human conceptual system. The book presents a fundamentally new view of this phenomenon as a general cognitive principle of the organization of thinking. Thus, a linguistic metaphor is a reflection of a cognitive metaphor, and by analyzing it, we get the opportunity to explore the cognitive model of interpretation of a particular fragment of reality by native speakers.

This approach allowed us to look at metaphor not only as a means of decoration, a means of characterization and evaluation, but also as an epistemological mechanism that allows us to define the understanding of new knowledge through analogy - relying on existing experience. Key basic metaphors are capable of setting holistic paradigms for understanding and presenting new knowledge. As noted by N.D. Arutyunova, “... metaphors are well known that

provide the key to understanding the nature of language and its units: the biological concept of language made it natural to liken it to a living and developing organism that is born and dies (cf. living and dead languages); comparativists proposed metaphors of language families and linguistic kinship (the proto-language arose by analogy with the ancestor); for structural linguistics, the key metaphor was the level structure... A change in a scientific paradigm is always accompanied by a change in the key metaphor, introducing a new area of comparisons, a new analogy". From the same point of view, for example, a change in paradigms and a change in metaphorical models are considered in the work of Yu.S. Stepanov, dedicated to identifying paradigmatic metaphors that organize linguistic discourse in its historical development [9].

Considering the general problems of modeling scientific knowledge in genetics, A.E. Sedov writes: "In the English-language scientific literature, the question of the role of metaphors in science has been discussed since the early 60s". To describe the work of a metaphorical model when creating a mental space, he offers as an analogy a model from information theory: "... a metaphor can be considered as a kind of "concentrate" of information, as a new information input into a given cognitive model from others... A new metaphor is a rare, an unexpected combination of words and meanings. If it is successful, then the amount of information in the description increases (for relatively simple systems with known probabilities of events - calculated according to K. Shannon)". In the work of A.E. Sedov discusses metaphorical models of genetics.

Paradigmatic models, as well as other types of conceptual metaphors, are implemented in a scientific text through the use of linguistic expressions of different levels. J. Lakoff and M. Johnson, in the work already mentioned above [8], propose a typology of conceptual metaphors that allows us to divide all existing metaphors into three main types: structural, orientational and ontological. The basis for such a division is, firstly, the type of cognitive model behind the linguistic expression, and secondly, the way the metaphor is expressed. This approach allows us to identify metaphorical models of different levels of conceptualization and significantly expand the range of linguistic means used to represent the metaphorical model. The most obvious, according to the authors, are structural metaphors, since they allow one to see the projection of the structure of one conceptual area into another, which, as a rule, does not have a formal expression. These metaphors are realized in polysemy and holistic metaphorical contexts; the range of such metaphors is very wide, it is correlated with the number of conceptual spaces and subspaces and objects. Structural metaphors vary in different types of culture and, accordingly, in different languages. For example, the traditional zoomorphic metaphor "cow", in relation to a person, has completely different meanings in Russian and Chinese cultures.

Orientation metaphors are more universal in nature, since they relate primarily to the human body and its orientation in physical space. In this case, the

concept of a physical norm is relevant: normal and abnormal positions of the human body and its movement are conceptualized.

The deepest layers of conceptualization are associated with ontological metaphors, the range of which is limited and correlated with another type of cognitive models - kinesthetic image-schemes formed in the early stages of the development of a human being. Ontological metaphors reflect the primary analysis of the world and rely on image-schemas as “repeating dynamic patterns of our perceptual processes and our motor programs”. It is ontological metaphors that are most difficult for native speakers to reflect on, since they often receive expression through grammatical formalization.

The mental space of a scientific text is modeled through conceptual metaphorical models. As a rule, modeling the perception and understanding of abstract entities, processes, and phenomena occurs at several levels and involves metaphors of various types. The most obvious, structuring the location and relationships of objects of description, are structural metaphors, but they, in turn, are based on deeper ones - ontological and orientational ones. The parameters that structure the abstract area of organization of a sign are the spatial characteristics of the object, spatial location, configuration in space, movement (or lack thereof), and action. Thus, we can say that a linguistic scientific text has a fundamental metaphorical nature.

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**Əfəndiyeva Aytən Üzeyir qızı,
Qurbanova Samirə Arif qızı,**

ƏDƏBİYYATŞÜNASLIQ VƏ DİLÇİLİK

Xülasə

20-ci əsrin ikinci yarısı elmi mətnə baxışın kökündən dəyişməsi, artıq monoloq xarakterli ayrıca əsər kimi qəbul edilməməsi və bir elm sahəsini, elmi istiqaməti təmsil edən mətnlərin ayrılmaz sisteminin bir növ komponenti kimi meydana çıxması ilə xarakterizə olunur; elmi paradigma və ya diskurs. Müəyyən diskurs çərçivəsində istinad nəzəriyyəsi nöqtəyi-nəzərindən (xüsusilə humanitar elmlərdə) müəyyən psixi modeli, psixi konstruksiyalar sistemini təmsil edən təsvir obyektinə bu və ya digər baxış qəbul edilir.

Məşhur koqnitiv alim J.Fauconnier elmi sahələri bu aspektdə araşdırır. O, zehni fəzalar nəzəriyyəsində qeyd edir ki, dil tərəfindən təsvir edilən hər şey sadəcə olaraq idrak modelləri əsasında qurulmuş sistemlərdir. Bu sistemlər nətiqin subyektiv baxışını əks etdirdiyi üçün mahiyyətə virtualdır. “Məzmun aspektində psixi fəzalar situasiyaların modellərini (əsl hipotetik olanları) şəxs tərəfindən konseptuallaşdırıldıqları formada təmsil edir”. İstər “real reallıq” deyilən, istərsə də müxtəlif hipotetik situasiyalar, keçmiş və gələcəyə aid situasiyalar, uydurma situasiyalar, eləcə də bütöv elmi sahələr psixi məkanlar kimi qəbul edilir. J.Lakoff elmi nəzəriyyələrə də eyni məcrada baxır: “Dünyanı dərk etmək axtarışımızda biz idrak modellərindən istifadə edirik. Xüsusilə, biz onlardan dünyanın nəzəri dərk edilməsində, elmi nəzəriyyələrin yaradılmasında, eləcə də gündəlik istifadə üçün nəzəriyyələrin yaradılmasında istifadə edirik. Bu nəzəriyyələr adətən bir-biri ilə uzlaşmır. Bu modellərin koqnitiv statusu buna imkan verir”.

Açar sözlər: Metafora, linqvistik, dil, filoloji ənənə, linqvistik diskurs

**Эфендиева Айтен Узейир,
Гурбанова Самира Ариф,**

ЛИТЕРАТУРОВЕДЕНИЕ И ЯЗЫКОЗНАНИЕ

Резюме

Вторая половина XX в. характеризуется тем, что кардинальным образом изменяется взгляд на научный текст, который перестает рассматриваться как отдельное произведение монологического характера и представляется своего рода компонентом целостной системы текстов, представляющих область науки, научное направление, научную парадигму, или дискурса. В рамках определенного дискурса принимается тот и или иной взгляд на объект описания, который с точки зрения теории референтности (особенно в гуманитарных науках) представляет собой некоторую ментальную модель, систему ментальных конструкторов.

В этом аспекте рассматривает научные области известный исследователь-когнитивист Ж. Фоконье. В своей теории ментальных пространств он отмечает, что все, описываемое языком, является лишь системами, построенными на основе когнитивных моделей. Эти системы по сути своей виртуальны, так как отражают субъективное видение говорящего. «В содержательном аспекте ментальные пространства представляют собой модели ситуаций (реальных гипотетических) в том виде, как они концептуализируются человеком». В качестве ментальных пространств рассматриваются как так называемая «реальная реальность», так и различные гипотетические ситуации, ситуации, относящиеся к прошлому и будущему, вымышленные ситуации, а также целые научные области. В этом же ключе рассматривает научные теории и Дж. Лакофф: «В нашем стремлении понять мир мы используем когнитивные модели. В

частности, мы используем их при теоретическом осмыслении мира, при создании научных теорий, равно как и теорий для повседневного употребления. Эти теории обычно не согласуются друг с другом. Когнитивный статус этих моделей позволяет это».

Ключевые слова: Метафора, лингвистика, язык, филологическая традиция, языковой дискурс

***Rəyçi: dos. Əliyeva Zahirə Məşədi Ələkbər qızı
Gəncə Dövlət Universiteti “Praktik Xarici Dillər” kafedrasının müdiri***