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Origins and causes of the cognitive linguistics

Afag Gambarova ^{a 1} 

^a *Azerbaijan University of Languages, Baku, Republic of Azerbaijan*

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Abstract

The article presents an analysis of the formation of cognitive science in the mainstream of classical linguistics for over three centuries. A step-by-step study shows that the process of the emergence of cognitive linguistics, its basic concepts, originated in the Middle Ages. The main thread of these concepts is the proposition that the experience of human cognition has a universal basis, structures a person's thinking, and his activity. The acceptance that language is a special kind of human activity led to the emergence of the concept of structuring language by its experience and mode of action. The paradigms put forward by him demonstrated that structuring took place not only at the level of semantics, as evidenced by the presence of semantic universals. The emergence of rational grammar also confirmed that structuring also exists at the level of formal linguistic structures, which later led to the emergence of typology, comparative historical linguistics, and various classifications of languages. The merit of cognitive science as a director is that the unconditional differences of languages are also considered and explained within the framework of the cognitive paradigm. Cognitive linguistics, which considers the universalism of human thinking and the template, of a person who knows, reproduces and interprets, makes it possible to bring closer and understand cultural differences between peoples, speakers of different languages, and therefore cultures, and to be tolerant with the natural different representations of the universal realities of human life.

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1. Introduction

Since the beginning of the 21st century, modern linguistics has been characterized by an upsurge in the formation of research in the field of cognitive science. This means that languages consider language universals, which make it possible to identify the semantic framework characteristic of all languages, and the semantic layers that exist in each language separately and reflect the “language picture” of the native speakers’ world. As V. Alpatov (2001) notes, “the most important goal of creating and developing linguistic traditions was the task of teaching the language of culture, which

¹ Corresponding author.

E-mail address: ag-gambarova@uohk.com.cn

was not native either for everyone or for some of the people who were in the sphere of this culture". He names several more reasons that stimulated the development of new linguistic traditions: the problem of interpretation of texts, the study of the foundations of rhetoric, the development of national linguistics. The XXI century is characterized as the era of globalization, the integration of cultures – the creation of a single economic and cultural space of different peoples. In light of the above, the development of linguistics as a discipline that combines various aspects of the study of the human language in general, and in particular of each language separately, is highly relevant. This opens up wide opportunities for learning the language as a phenomenon of common human culture and culture of each ethnic group. Cognitive linguistics is a direction that meets these requirements, which makes it possible to identify the mechanisms of speech generation, linguistic communication, and the patterns of human cognitive activity, which makes it possible to identify the features of national thinking and psychology. In the light of cognitive studies of language, it becomes important to identify the connection between the language structures of language units expressing universal language meanings (Erton, 2020).

Since the primary thinking of a person is associated with the sphere of emotions and the practical area of cognition of the surrounding reality, then according to the conclusions of researchers – linguists, psychologists, culturologists, the process of generating speech also had a single scheme – intention, motive, inner speech, speech act. The concept of the surrounding world included pristine nature, processes invisible to the eye, cyclicity and antagonism of natural phenomena, which were perceived by ancient people intuitively and emotively. The acceptance that the world is not only what is visible and audible led to the creation of analogies with natural phenomena and sounds of nature, to the interpretation of the surrounding world and, accordingly, to the reproduction of one's own vision of the world in myths, i.e. to myth-making. The process of myth-making is viewed by cognitive researchers as the primary stage of human cognitive activity, developing in an archaic human society. This stage is characterized by the presence of primary language universals – myths or concepts that outlined the existing realities of life, necessary for life, survival, communication, and consolidation of the experience of society. At this stage, primary archaic myths arise – ritual, cosmogonic and eschatological. Mythologists explain the same themes of archaic myths by the fact that deep human patterns of perception of the world around them are universal – emotive and cognitive. According to the theory of behaviorism, a natural mechanism "stimulus – reaction – stimulus" is triggered, which indicates the presence of a universal scheme for the emergence of a communicative act through a semantic template. Universal concepts – the essence of primary human activity, intentions, remain unchanged in time but their conceptual sphere and connotation change.

1.1. Literature review

As is known, language universals were spoken about in the era of ancient culture, in the era of philosophical views on language, and also in a later era – in the Middle Ages. In those days, the existence of universal semantic categories was assumed, which constituted the essence of any human language. However, this approach had its drawbacks, which consisted in the fact that the deviation of the language from the intended scheme was explained by the "degradation" of languages (Uspensky, 1970). The end of the 16th century was marked by the ideas of F. Bacon (Berezin, 1975), according to which primary knowledge is sensual. F. Bacon expressed the idea of the need to create a comparative grammar of languages in order to make it possible to develop a certain language for everyone, and laid the foundations for the empirical study of languages. The idea of creating a single artificial language was also put forward by R. Descartes. He believed that "an opportunity must be found to construct all the words necessary to express everything that comes and can come to the human mind..." (Berezin, 1975).

According to R. Descartes (Berezin, 1975), success "depends on finding those simple ideas that are inherent in the representation of each person and that makeup what people think". This tendency was subsequently continued by V. Leibniz (1974), according to which "the meaning of a word is made up of the most general ideas and concepts" (Berezin, 1975). That is why he proposed searching for the "ABC of human thought". A special niche in the establishment of the cognitive approach was occupied by E. de Condillac (1980): "We, in essence, do not create ideas, but only combine by chording those ideas that we receive through the senses". He stated his position as follows: "The same circumstances could not, however, often repeat themselves, without finally creating the habit of associating with exclamations accompanying certain passions, and with various bodily movements of perception, so clearly reflecting these passions" (de Condillac, 1980). E. de Condillac (1980) first spoke about the spirit of the people, which emerges from the language.

The next significant stage was the teaching of A. Arno and C. Lansloh (2005) about language universals at the grammar level in the "Grammar of Port-Royal". The development of linguistic thought in this direction led to the genealogical classification of languages, and later to morphological and other classifications of the world's languages. Structuralism and its representatives, in particular L. Elmslev (1960), R. Jakobson (1983), and others contribute to the study of language universals. In modern linguistics, speaking about language universals, general patterns for most languages are implied, which led to the development of studies in typological research. In our opinion, it is fundamental that research is carried out not only by linguists. "We want to give some order to our knowledge of the use of language; order with a specific purpose; one of many possible orders; not the only order. To this end, we, again and again, emphasize the differences that easily allow us to view our linguistic forms", wrote L. Wittgenstein (1985) in his work "Philosophical Research", emphasizing the importance of typological research.

Researchers also assigned a large role to typological research in areal linguistics and in comparative historical linguistics. Thus, language universals were explained in terms of genetic relationship, areal mutual influence, and typological similarities, which are based on universal laws. In this case, linguists adhere to the explanation from the contrary, i.e. if the similarity of linguistic units cannot be explained by areal and genealogical reasons, then there is another reason, namely, universal laws. Since language is presented as part of a common human culture, then, due to the identification of semantic universals, it is possible to identify the connection between the linguistic behavior of an individual and society with the psychological mechanisms of its reproduction and reflection of the picture of the world. The seriousness of the problem manifested itself in the fact that individual studies were recognized as insufficient in this area and attempts were made to organize a single center "to collect materials that take into account a large, fairly representative number of languages..." (Greenberg et al., 1970).

Later, a memorandum on language universals was adopted and it was proposed to convene a working conference on language universals. Four main types of universals were identified in terms of synchronicity: phonological, grammatical, semantic, and symbolic. Without dwelling on the peculiarities of leveled language universals, I would like to focus on the Ch. Hockett's (1970) following statement about language: "Oral language is part of the "common denominator of cultures", and its antiquity is beyond doubt. Any generalization about language in oral form is at the same time an assumption about the universals of human culture. Writing is the latest invention, and it has not yet received distribution in all human societies. Although this in itself does not obstruct an attempt to determine what all oral and written languages have in common, it seems reasonable to divide the entire task into two parts: 1) phenomena that are related to the universality of culture, and 2) phenomena that do not have such correlation". For example, phenomena related to the universality of

cultures include “oral quotes”, pauses in the process of speech, idiomaticity, determination of linguistic units, etc.

The researcher of the French language Ch. Bally (1955), dealing with the problems of normative linguistic material, assumed that there are non-normative phenomena of a living language, which, due to their specificity, reveal the course of linguistic changes and their causes. In his work "French stylistics" he introduces the term "affect categories", considering the reflection in the language of emotions, as an integral part of human life (Alpatov, 2001). An interesting and productive position on the way of forming a cognitive approach to language is the position of A. Seschet (2003). A follower of the ideas of F. de Saussure (1977), A. Seschet (2003), in addition to Saussure's dichotomies – synchronicity and diachrony, introduces a third discipline about language – linguistics of organized speech. The essence of this discipline is that it actualizes interpretation, i.e. in the process of speaking, the speaker always has the opportunity to change the accepted norms, and the listener can perceive intuitive changes as the norm. This allows us to consider the language from the point of view of synchrony and diachrony at the same time (Alpatov, 2001).

An important research in the field of identifying language universals is conducted by R. Jakobson (1983). He points out the connection of some universals with semantics and emphasizes that the linguistics of universals links together not only the tiers of the language but also creates conditions for the cooperation of linguistics with related sciences. R. Jakobson (1983) also speaks about the act of communication, which is relevant in modern cognitive linguistics. He divides the positions of the participants of communication into "speaker" and "listener". In his opinion, the “speaker” reproduces speech according to the scheme “from meaning to speech”, and “listener” – “from speech to meaning” (Alpatov, 2001). In this respect, there is again a tendency that leads scientists to the idea that language, being an object of linguistic research, should be studied together with anthropologists, psychologists, cultural scientists, etc. “Linguistic generalizations will embrace ever wider circles and more and more combine linguistics with other sciences: with psychology, anthropology, sociology, with biology”, wrote one of the founders of structuralism J. Baudouin de Courtenay (1963). The works of W. von Humboldt (1985), B. Whorf (1960), W. Chafe (1983), F. Boas (1997), K. Levy-Strauss (2001), T. van Dijk (1989), A. Babushkin (2001) and others became fundamental for the formation of the cognitive study of language.

1.2. Research questions

In this work, an attempt is made to answer the following research questions:

- How was cognitive science formed in the mainstream of classical linguistics?
- Research in which two directions the problem of the cognitive approach to language suggests?

2. Method

The problem of the cognitive approach to language involves research in two directions. The first direction is anthropocentric, which considers language as a reflection of mental culture, as a means of forming and preserving culture, a means that encodes and decodes its semantics. The second direction is communicative, which considers language as an act of speech, a unit of the communicative process. At the same time, the scheme “subject – goal – method – instrument – object – reaction” is considered. In accordance with the tasks that cognitive linguistics sets itself, the act of verbalization is considered as a speech model that includes non-linguistic, extralinguistic information: knowledge about the world, the goals and purposes of the addressee. Thus, cognitive linguistics considers language and speech reality, and speech activity, in its turn, is considered as a form of life, as a subjective model of a phenomenon and a reflection of reality.

It is well known that cognitive research considers the vocabulary of a language as language concepts that reflect universal semantic meanings (“the alphabet of human thoughts”) and linguacultural concepts that reflect national culture. The main goal of cognitive research is to consider natural language as a means and result of cognition of the world, which has in its semantic basis a set of universal concepts based on the initial intentions of human life, as well as the acceptance of language as a reflection and characteristic of the culture within which it functions. At the same time, the concepts are analyzed and considered from a linguo-cognitive point of view and from the position of a native speaker as the embodiment of mythological thinking and religious affiliation, which manifests itself in a specific language and its structure in a peculiar way. Revealing and distinguishing universal language meanings in different cultures makes it possible to theoretically correctly distinguish the existence of a certain number of universal concepts in the system of interlanguage and intercultural communication, which are necessary for the successful mastering of a foreign language, as well as explain and reveal the nature of culture-specific concepts as a conceptual sphere reflecting personal knowledge and native speakers’ experience.

3. Results and Discussion

The emergence of cognitive science was significantly brought closer by the studies of American structuralists. Thanks to anthropological research, it became possible to study aspects of the development of the language, cultural and everyday life of the peoples of America comprehensively. The fundamental idea of American descriptivism is the postulate of the mandatory description of the language of the people. F. Boas (1997) became a prominent representative of this trend, who conducted their research on the material of living Indian languages, which are fundamentally different from the generally accepted and sufficiently correlated languages of European cultures. F. Boas (1997) came to the interesting conclusion that differences even in the meanings of elementary terms depend on the interests of the people. The term “informant” has appeared, which has acquired paramount importance since the cultural gap between an anthropologist and a native speaker is huge. The description of the language began to acquire a prevailing meaning (Alpatov, 2001). F. Boas’s (1997) descriptivism gave rise to two directions in the study of languages (Figure 1).

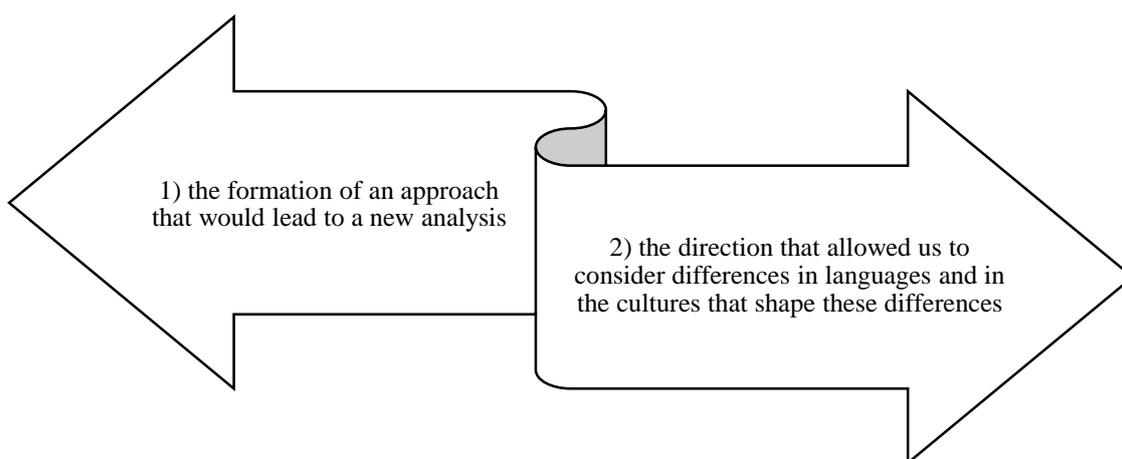


Figure 1. Two directions in the study of languages by F. Boas’s (1997)

The first direction was represented by L. Bloomfield (1968). He was a supporter of Saussure’s (1977) ideas, but the fundamental components of his views are the ideas of behaviorism and the

anthropologism of F. Boas (1997). The act of speech seems to him to consist of three parts: practical actions – stimulus, speech, and practical actions following the act of speech, i.e. reactions. Thinking is equated to internal speech, while language is perceived as a system of signals encoded or decoded by participants in the speech process. The behavioral approach was necessary for L. Bloomfield (1968) in order to distinguish linguistic from non-linguistic phenomena (Berezin, 1975). His most important achievement was the process of segmentation of an utterance into its components and identification of the environment of units, i.e. distribution (distributional analysis).

The second direction was presented by E. Sapir (2001) and served as an impetus for the development of many sciences. To identify the specific in language, he addressed typology and classification. The main peculiarity of his approach to language was that language requires an integrated approach of sciences, that the connection between language and culture is mandatory, culture cannot be studied without language and vice versa. The system of stereotypes, expressed through language, according to E. Sapir (2001), is a marker of the cultural values of an ethnic group. For the first time after a long time, he returned to the ideas of W. von Humboldt (1985). In his opinion, language pictures, models of ethnic situations are determined by interpretation, which is the product of linguistic habits. Again, the behavioristic approach turns out to be appropriate, but E. Sapir (2001) is specifically interested in the relationship between mental and linguistic stimuli. E. Sapir's approach is logical: language is a product of the social and cultural development of society, which means that linguistics should expand the subjects of its science. Hence, another important provision, which forms the basis of the cognitive approach to language, is that human language performs not only a communicative function. So, for E. Sapir, the symbolic function of language, which he considers primary, is no less important; first, there was a designation and only then its reproduction (Alpatov, 2001). The expressive function of language, as well as the social function of accumulating and storing information, is no less important for him. This position will later be confirmed by T. van Dijk (1989): "the social conditions involved in the formulation of pragmatic rules, such as authority, power, role relationships, and courtesy relationships, are cognitively conditioned, that is, they are relevant only insofar as the participants in communication are aware of these rules, are able to use them and can link their interpretations of what happens in communication with these "social" characteristics of the context" (Wierzbicka, 1985). The succession of ideas, knowledge, their transmission from generation to generation are factors that shape culture and national mentality, which once again confirms the need for diachronic language learning.

B. Whorf (1960), who became interested in the influence of language on people's behavior, continues research. The fundamental point of B. Whorf's hypothesis is not only a different designation of reality but also a fragmented division of reality. That is, to characterize the average European standard of thinking B. Whorf introduces the concepts of "time", "space", "substance" and "matter". Before B. Whorf, it was believed that the thinking of the people and their history are presented at the level of vocabulary – phraseology, paremiology and words. But according to B. Whorf, the role of language in categorization is so great that the European standard introduces the concept of number and time as a mandatory grammatical category. For Western culture, facts of the past are important, which leads to the "registration of facts" (Alpatov, 2001). That is why, according to B. Whorf, European culture is represented in the past, in the present, as well as in the future, which is formed from the experience of generations. The compilation of chronicles, calendars and various elements of culture associated with space and time is an integral part of the European perception of the world. Analyzing the Hopi language, B. Whorf notices their lack of interest in the historicity of the facts: a small area of settlement, the need for hard work in adverse conditions, dependency on natural conditions, leading to a prayer appeal to natural phenomena, form the persistence of character and will in the Hopi and contribute to team building. B. Whorf's position differs from his predecessors in that he minimizes the

role of language universals and puts forward the concept of linguistic relativity, proposing to study language and culture as a whole. In his concept B. Whorf also appeals to the ideas of W. von Humboldt (Alpatov, 2001). These ideas, later called the “Sapir-Whorf hypothesis”, are more relevant in the modern world than before: language pictures of the world, their connection with language, thinking, culture require a complex attitude to the problems under consideration, which cognitive linguistics can offer within its subject (Berezin, 1975).

The researcher of ethnogenesis L. Gumilev (2008) in the XX century explains the reasons that gave rise to such a difference in the perception of European thinking and ethnos located outside the “traditional”, “civilized” influence of cultures. He examines the culture of the Chukchi, for whom “the change of seasons was out of their attention”, and cites as an example the pygmies of Central America, with whom the Europeans of Central Africa communicated. “The pygmy does not know how old he is, because a year is too long for him, and because he does not need to count his years” (Wierzbicka, 1985). According to him, pygmies can do a lot that no one else knows and can do, and at the same time, they have no idea what a “stock”, “future”, “past” before birth is. According to L. Gumilev (2008), such an alignment is possible in cases where the natural habitat of society does not arouse interest from stronger neighbors, “for no one has ever encroached on the tropical jungle” (Wierzbicka, 1985).

E. Benveniste (1974) was a scientist who occupied a special niche in linguistics. In all his works, gravitating towards systems analysis and considering general theoretical questions of linguistics, E. Benveniste, who was also influenced by Saussure’s ideas, conducts research on historical semantics and etymology. Without mentioning E. Sapir (2001) as his predecessor, E. Benveniste (1974) addresses the problem of the connection between language and thinking, studies the issues of language symbolization. Symbolization, from his point of view, is the process of representing objective reality with the help of a sign and accepting this sign as a given reality. The linguistic form is both the condition for the transmission of thought and the means of its expression. Before linguistic implementation, a thought is an intention that can only be expressed by facial expressions, gestures and other non-verbal means. E. Benveniste, while remaining an adherent of the traditional ideas of structuralism, expresses his attitude to semantic universals. Fundamental is his opinion that linguistics should be distinguished as a science of language and science of languages. This division is very important since language as a universal characteristic for a person is not the same as individual languages subject to change (Alpatov, 2001).

According to L. Wittgenstein (1985), “speaking in the language is a component of some activity or some form of life”. A necessary condition for human life is to learn something new and say something new every day. For example, an ordinary greeting contains many “meanings” and the task of the language is to convey this meaning. A. Wierzbicka (1993) considers greetings “insignificant”, “mechanical”, “conditional” and “therefore meaningless”, but at the same time she agrees with G. Leibniz (1974), according to which a greeting is an expression of goodwill at the beginning of a conversation, and parting is the end of a conversation with the same connotation. A. Wierzbicka (1993) correctly pose the question: if the task of a language is to convey meaning, then it is possible to assume that meaning is independent of the language and is transmitted from one language to another. In our opinion, those linguists are right for whom this formulation of the greeting is a universal human concept based on single mental phenomena and intentions. The basis of greetings among different peoples, despite small possible differences, has the same background – to emphasize their benevolent attitude. We can agree that in the context of a particular culture, the form and expression of the greeting are different, but, nevertheless, the primary intention of the action is the same, some gestures are universal, which are transmitted in time and space. For example, open palms in the past indicated disarmament and peacefulness, but now a handshake means benevolence.

As noted above, language universals were the main idea of the works of the rationalist scientists of the 19th century. G. Leibniz (1974) and R. Descartes (Berezin, 1975). According to G. Leibniz (1974), each person has a set of elementary meanings, the so-called “alphabet of human thoughts”, which stays at rest and grows in time and gains additional information in the appropriate environment. “The study of thinking and speech inevitably affects a number of adjacent and borderline areas of scientific knowledge. Comparison of the data of psychology of speech with linguistics, the experimental study of concepts with the psychological theory of teaching turned out to be inevitable” (Vygotsky, 1991). “Speaking is a loud thinking” (Lakoff, 1985), repeats A. Wierzbicka (1993) a thought, expressed back in the 18th century I. Herder (Berezin, 1975). According to L. Vygotsky (1991), “Communication-based on reasonable understanding and on the intentional transmission of thoughts and feelings, definitely requires a certain system of means, the prototype of which is human speech, which arose from the need for communication in the labor process”. He explains this process as follows: “The word is almost always ready when the concept is ready. Therefore, there is every reason to consider the meaning of the word not only as a unity of thinking and speech but also as a unity of generalization, communication, and thinking”.

The semantic differences between languages are indisputable, as well as the words corresponding to the culture-specific aspects of languages, but language universals, the so-called “alphabet of human thoughts”, are also indisputable. However, language is something more than a “soulless imprint...”, “it is not just, as they say, an imprint of the ideas of a people, since many of its signs do not allow one to discover any ideas existing separately from it; language is the united spiritual energy of the people, miraculously imprinted in certain sounds, in this appearance and through the interconnection of their sounds, understandable to all speakers and arousing approximately the same energy in them,” notes W. von Humboldt (1985), who should be considered as the founder of cognitive linguistics. Comparative linguistics, the founder of which is considered W. von Humboldt, manifested ample opportunities for revealing the truth of the understanding of language: “Different languages are not different designations of the same thing, but different visions of it” (van Dijk, 1989). He considers language as a subject of research, which allows him to identify his initial connections with a person. Since humanity has no information about the first language, languages of different systems are used to confirm this idea. This implies that different ways of vision mean “possible worlds” in the semantic space of the language, the internal form of the language. This approach involves the description and study of not only the external form of the language but also makes it possible to identify the cause of language differences. For W. von Humboldt (1985), language is not a product of the activity, but the activity itself. He does not exclude the role of some individuals in the development of human society.

The languages of the world are a collection of a diverse range of feelings and thoughts, the “possible worlds” of J. Lakoff (1985), the study of which will reveal the originality of the development of mankind at each stage of its cultural development and, at the same time, elicit the universal, which constitutes the basis of human existence, or, as Leibniz put it, “sense atoms”. “Names denote only that which is an element of reality. What cannot be destroyed; which remains the same for any changes” – this is how L. Wittgenstein (1985) designates “semantic atoms”. We assume that the question posed by A. Wierzbicka (1985) is fundamental: “To what extent are languages conditioned by the “biological nature of man”, and to what extent – by culture? There are many hypotheses, but more “tenacious” sounds like this: languages contain universal concepts that are caused by the natural conditions of human life. In our opinion, right is A. Wierzbicka (1985), who considers language universals as concepts generated by the “biological nature of man”, the concept sphere as linguistic-specific semantic units conditioned by culture, since “languages are the best mirror of human cultures; namely, through the dictionaries of natural languages, we discover and recognize the configurations specific to the cultures of different peoples of the world” (Kubryakova et al., 1991). Cognitive

linguistics presents the language picture of the world as a union of two parameters: on the one hand "it is a set of structures for representing a person's knowledge of the world around him and about himself, and on the other, as a tool for such knowledge. At the same time, the concept of the semantic spaces of the world is actualized, which does not always correspond to the surrounding reality (according to A. Babushkin (2001), "possible worlds", which G. Leibniz (1974) also spoke about). Later on, J. Lakoff (1985) will also appeal to possible worlds: "we need the coordinate of a possible world. The true meaning of a particular sentence depends on the facts of the given world so that the sentence can be true in some possible worlds and false in others".

The peculiarity of the cognitive approach to language learning lies in the approach to the generation of speech as a speech-thinking process that involves both cognitive and language structures and therefore implies the presence of an internal vocabulary in the human brain. This means that the speaker has a complex mechanism: skills, habits, and communication strategy. By communication strategy, I mean an attempt to determine the role of the grammar of a language and the summation of data to be reflected by the cognitivist. Such an approach from the generative grammar point of view is that the speaker uses a system of abstract rules, the knowledge of which is innate, and the speaking process actualizes these innate skills. The process of the influence of language on verbalization begins already at the pre-speech stages of speech generation, which means, in the case of knowing several languages, the choice of an appropriate system of rules (Silue & Kone, 2021). This means comprehension of experience and its interpretation, i.e. organizing the content of the future message. W. Chafe (1983) made a significant contribution to the identification of the process of transformation of the situation of the external world into a linguistic text. According to W. Chafe (1983), the process of verbalization is interpretive in nature. In this process, he distinguishes three stages (Figure 2).

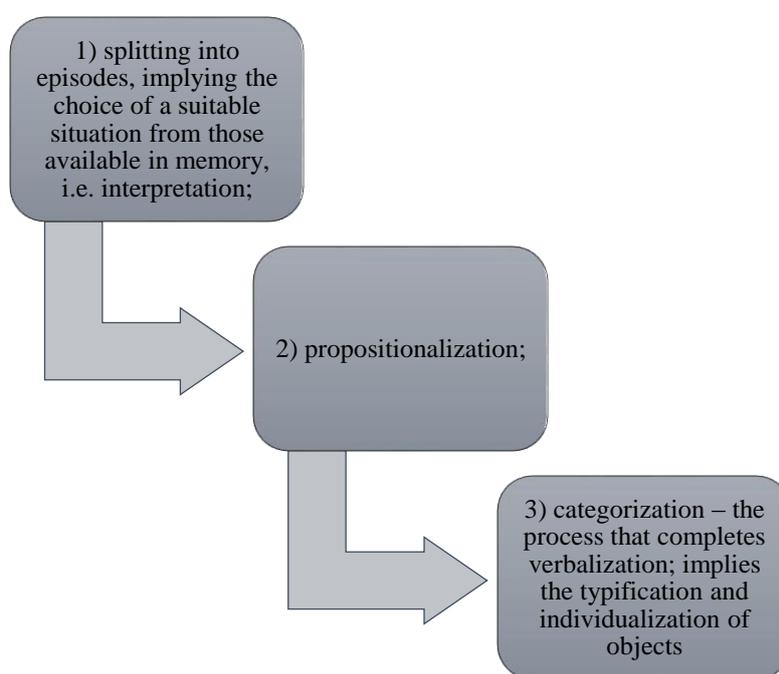


Figure 2. Three stages of the process of verbalization by W. Chafe (1983)

This approach can be characterized as the process of speech act synthesis. A significant role in this approach is assigned to linguistic memory – the reflection of human experience. In this case, the following scheme is reproduced: stimulus – perception – consciousness – verbalization – language. This scheme can be taken as linear. But consciousness is activated through memory, figuratively

located in the deep plane, which accumulates information through consciousness and issues the extracted information there. The process of splitting involves the division of large situations into small ones – retrieving from memory the information which is the most fragmentary suitable at the moment in a large hierarchical structure of the minimized component. The division and selection of a smaller hierarchical unit mean the reproduction of certain stereotyped models that exist in consciousness. A stereotyped model is a scheme fixed by experience or a perception scheme dictated by personal interpretation.

The next step in the verbalization process is the "judgment building" stage. This stage is characterized by the fact that the model resulting from the dissection is designed by the speaker with the help of objects. The third stage – categorization – the main stage, which involves the selection of words necessary to designate the objects of judgment. The categorization process appears to us as a selection of suitable analogies that have developed as a result of subjective experience and as a result of practical activity. We can say that the general meaning of an utterance should be expressed in language as follows: a speech act is structured in accordance with linguistic realities, stereotypes and forms of speech organization in a particular language. The main thing in this process, from the point of view of cognition, is the presence of meaning, between the thought and the word, which is associated with the classification of human experience, the categorization of this experience and, following from the above, the assignment of this message to the type of text that is considered to be a reality in a given environment in a particular situation.

Ch. Fillmore (1983) who approaches to this problem differently, divides the speech act into frames, scenes, schemes. In this case, the position of the listener is emphasized: in order to understand speech, it is necessary to decode it, which implies the involvement of personal experience, memory, textual models – conceptual schemes. In this case, interpretation again plays a significant role. V. Zvegintsev proposes that the difference between meaning, or in another way, "gestalt", and linguistic meaning arises according to the principle "meaning is within the language, the meaning is outside the language" (Fillmore, 1983). Each speech act should be considered as a desire to realize a certain intention of the speaker – to ask, express a desire, state, etc.

The position of Ch. Bally (1955) is important in the development of the theory of acts of speech. He introduces the concept of "actualization". According to his concept, language and its units exist in space potentially. In order for a word, a lexical unit to enter speech, it must be actualized. According to French researchers, followers of Ch. Bally (1955), the need to speak arises when a person comes out of a state of indifference to the plot, which he is going to clothe in linguistic form. This brings us back to the problem of motivation and pragmatics, which is the starting point for the subsequent speech strategy, the actualization of the language code. The design of the utterance leads to the launch of the speech reproduction mechanism. The process of verbalization gives rise to the need to reproduce a set of denotations that convey the meaning of an utterance and have a connotation.

4. Conclusions

The memory of objects means a figurative representation, the memory of events reproduces the scheme of actions with an object, and then a generalized representation of it. In this subject-cognitive perspective, the concept of a mental lexicon arises and becomes important. Linguists believe that in the cognitive experience of a person there are cognitive structures that are essential in human activity, its assessment. This means that the words of a language are a projection of objects or images that are essential for some reason for a person and exist in space and time. Proceeding from this, the difference in the baggage of words – the internal lexicon of different people and different nations, becomes clear.

Modern cognitive linguistics is a direction that considers the two-way relationship of the role of a person to the process of forming a language and the role of language for forming a person and society, a native speaker of a particular language. A step-by-step study shows that the process of the emergence of cognitive linguistics, its basic concepts, originated in the Middle Ages. Philosophers rationalists, empiricists, and sensationalists put forward ideas that today in the 21st century is considered and accepted a priori, as an integral part not only of cognitive science but also functionalism, structuralism, and other areas of linguistics. The main thread of these concepts is the proposition that the experience of human cognition has a universal basis, structures a person's thinking, and his activity. The acceptance that language is a special kind of human activity led to the emergence of the concept of structuring language by its experience and mode of action. The paradigms put forward by him demonstrated that structuring took place not only at the level of semantics, as evidenced by the presence of semantic universals. The emergence of rational grammar also confirmed that structuring also exists at the level of formal linguistic structures, which later led to the emergence of typology, comparative historical linguistics, and various classifications of languages. The merit of cognitive science as a director is that the unconditional differences of languages are also considered and explained within the framework of the cognitive paradigm. Cognitive linguistics, which considers the universalism of human thinking and the template, of a person who knows, reproduces, and interprets, makes it possible to bring closer and understand cultural differences between peoples, speakers of different languages, and therefore cultures, and to be tolerant with the natural different representations of the universal realities of human life.

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Bilişsel dilbilimin kökenleri ve nedenleri

Özet

Makale, üç yüzyılı aşkın süredir klasik dilbilimin ana akımında bilişsel bilimin oluşumunun bir analizini sunuyor. Adım adım yapılan bir çalışma, bilişsel dilbilimin ortaya çıkma sürecinin, temel kavramlarının Orta Çağ'da ortaya çıktığını göstermektedir. Bu kavramların ana ipliği, insan biliş deneyiminin evrensel bir temele

sahip olduđu, bir kiřinin dűřüncesini ve faaliyetini yapılandırdığı önermesidir. Dilin özel bir tür insan faaliyeti olduđunun kabulü, deneyimi ve eylem tarzıyla dili yapılandırma kavramının ortaya çıkmasına neden oldu. Onun ortaya koyduđu paradigmlar, anlamsal evrensellerin varlıđından da anlaşılacağı gibi, yapılandırmanın sadece anlambilim düzeyinde gerçekteşmediđini gösterdi. Rasyonel dilbilgisinin ortaya çıkışı, yapılandırmanın, daha sonra tipoloji, karşılaştırmalı tarihsel dilbilim ve çeşitli dil sınıflandırmalarının ortaya çıkmasına yol açan biçimsel dil yapıları düzeyinde de var olduđunu doğruladı. Bilişsel bilimin bir yön olarak deđeri, dillerin koşulsuz farklılıklarının da bilişsel paradigma çerçevesinde ele alınması ve açıklanmasıdır. İnsan dűřüncesinin evrenselliđini ve bilen, çođaltan ve yorumlayan bir kiřinin řablonunu dikkate alan bilişsel dilbilim, halklar, farklı dilleri konuşanlar ve dolayısıyla kültürler arasındaki kültürel farklılıkları yakınlaştıırıp anlamayı ve hoşgörölü olmayı mümkün kılar. insan hayatının evrensel gerçekteşliklerinin dođal farklı temsilleriyle.

Anahtar sözcükler: dil evrenselleri; yorumlama; dünyanın dil resmi; ana dili İngilizce olanlar; iletişim

AUTHOR BIODATA

Afag Gambarova – Ph.D. in Psychology, a Senior Lecturer at the Department of General Linguistics of the Azerbaijan University of Languages. Her research interests include cognitive linguistics, syntax, and comparative studies.