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METAPHORS AND NATIONAL STATE OF MIND

Metaphors are the most studied parables in philological sciences. This fact is derived from the author's intention from one hand, and from the need to characterize the personages of literary work in a unique way on the other hand. Although these two aspects are close to each other, they also have fundamental differences. E.g. if the issue of the linguistic approach is connected with the function of language means in the relevant context, from the point of view of literary studies the role of metaphors in the process of characterizing of personages, in constructing and development of the plot is in the center of attention. As for new look at metaphors, it is connected with the forming of the anthropocentric scientific paradigm in linguistics.

The main principle of this paradigm is characterized by the fact that language phenomenon is explained together with the human factor. That is, metaphors are not only linguistic, but also extralinguistic phenomenon. In this context, the national mental characteristics of metaphors are studied widely in recent times. In this article mentioned issue is spoken about.

A new approach to metaphors which began to be used in Western linguistics from the middle of XX century resulted by the formation of different theories connected with metaphors. In those theories, the formation and characteristics of metaphorical models, metaphor and national state of mind characteristics, their expression in phraseological combinations, the universality of the metaphorical mechanism in the human mind, "logicality in illogicality" in the metaphorization process, changes by lexemes their semantic sphere, and many other issues have become a central one in different scientific researches and in this sphere valuable scientific researches were carried out.

Key words: metaphor, national, mental, thought, sphere of meaning, image association.

The problem statement. Although the study of metaphors was started by thinkers of Ancient Greece, and despite of great historical period has passed since then, their thoughts about this problem cannot be considered finished. The new era of metaphors study is connected with the forming of anthropocentric theory in linguistics. According to this linguistics paradigm, language phenomenon, its different facts are studied and investigated together with the human factor. In differ from ancient Greek philosophy point of view, new look at this matter became a new look at metaphors themselves.

The main purpose of the article – to show that metaphors are not only a linguistic, but also an extralinguistic phenomenon.

The main material. At the present time, metaphors and their national-mental characteristics attract attention of scientists, in general they are in the center of scientific attention. American linguists G.Lakoff and M.Johnson came out with special "metaphoric" concepts in this sphere. It is true that before them in linguistics many different and very interesting ideas and concepts about this problem existed. But these two scientists studied deeply those theories, approached them creatively and prepared a new scientific teaching about metaphors in linguistics. They pointed out

for the first time that metaphors are connected with our conceptual system and being an extralinguistic phenomenon, they are the result of our life experience. Basing on numerous examples the scientists proved that in the consciousness of people a single metaphorical model exists. That model is operating depending on the speech situation, and as a result, a new style of speech-metaphor is formed [2, p. 9].

In our daily living we use many metaphors of quite different capacity and character. These metaphors are based on the system of associations. At the same time, the associations based on various relationships between facts of nature and human consciousness are relative both from time and space position. It's logic, because as human consciousness develops, in the mentioned aspects new associations are formed. Some of them become relevant and expand their spheres of activity, while others lose their figurativeness and begin to lose their metaphorical features.

Contrary to this process, new metaphors are formed in the language. Artistic, literary language always needs using of figurative expressions, need different means of expression which are new from the aesthetic point of view, it needs effective means for emotional impact. The using of such expressions mainly in artistic and journalistic language is quite

natural, because the use of aesthetically strong and effective tools makes great influence on aesthetic level of the text and forms the contact between the author and reader. The idea-artistic direction of the text in this aspect also becomes more successful. Metaphors are the indicator of the native speaker's culture. That's why, metaphors contain a national conceptual aspect. E.g. there are differences between the European mental space and the Eastern (Oriental) mental space. This difference, reflected in people's everyday life, sense of colors, symbolism, traditions, etc. as a rule is obvious and is felt seriously. That's why, the system of metaphors formed by the native speakers, bearers of definite language differs from this point of view.

G. Lakoff and M. Johnson noted that the Western system of metaphors differs from those on Buddhism. The reason for this, as mentioned above, is the existing of definite mental surroundings, in which the speaker of the language was born and lives. So, the mental model is also formed in this space and social sphere. Let's take a look at a few phraseological combinations from the French language:

1. *Briser la glace* – “to break the mirror”. This French expression means in English “to reveal someone's secret”. According the French imagination, the mirror is associated with mystery; so, if the mirror is broken, the secret is also “broken” and becomes clear, known to everybody. But in the mentality of Azerbaijanis such association doesn't exist. For Azerbaijanis, the mirror is associated with the definite criterion (e.g. a bald-headed person looks at a mirror, but calls «bald» others; look at yourself in the mirror, etc.). If compare the associations with the mirror in language of different nations of world, the scale of these differences will increase greatly. So, a phraseological combination given above, was formed according to the associations in the French national mentality.

2. *Balayer devant sa porte* – “sweep in front of your own door/ sweep your own doorstep” (i.e. don't meddle in other people's affairs, don't interfere in other people's life, don't poke your nose in other's business). The association “*your door* – *your work*” is the organizing semantic structure of this phraseological combination. When a person does not form his sphere of activity basing on this model, when he interferes in someone else's work, he goes beyond the principle of that model. Such intervention is impermissible, unacceptable in French behavior norms, and this is the reason for the creation of that phraseological combination. In Azerbaijani conscious a new associative model basing on the French expression “nose-work” and connected with it is

formed also. Therefore, in the mentioned context, an associative basis of phrasemes is formed depending on the national thought and mentality.

3. *Mettre les pas dans le plat* – “to put the foot on the plate” means “to speak rudely”. The “foot- dish” association doesn't exist in Azerbaijani thought. For Azerbaijani thought association “foot-shoe” (put two feet in one shoe), “foot-head” (my foot is stuck in my head (to be too busy) is more typical. In French thought, this model exists with the association of rudeness and uncivilized behavior. So, if in the Azerbaijani mind “foot” is associated with nouns “work, slipper” and other objects of such kind, in French it is associated with completely different concepts.

4. *Etre beurle* – this French expression in English means directly “is in butter”, but “the butter” also have the meaning “to be drunk”. In the Azerbaijani language, there are associations “ish-yag” (ish- work, business, yag- butter, oil, Azerb.). E.g. expressions “work is getting like butter”), “yag-tika” (fattest piece), etc. But in French, there is an association “butter-drink \ drunk”. Both languages have abundance semantic model connected with “butter”, but it is used in different structural-semantic patterns.

5. *Porter la culotte* – «the one who wears trousers»- it means “to be the headman of the home”. In Azerbaijanis' thinking the trousers along with a number of other clothing items are a symbol of masculinity, courage, fight, bravery; the trouser-man associative model exists in a similar semantic model in French also- “the trousers- the man of the home”. So, this associative model is similar in both mentioned languages- Azerbaijani and French [4].

As its seen from the cited examples, the phraseological combinations that exist in the national mentality of different peoples of the world have a national-mental essence, they are the expression of the national spirit of each people. Metaphorical transfers play an important role in their organization. Metaphorical transfers are connected with associations in the mind of the native speaker. E.g. Russian expressions “солнце встает, восходит, садится” (“the sun rises-the sun sets”).

In Russian, the associative model “the sun rises” is similar to Azerbaijani one. However, the semantic model “the sun is sitting” does not exist in the Azerbaijani language. While the Russian language has the expression “rising /sitting of the sun”, the Azerbaijani language has the semantic model of “rise-set”.

Most likely, the “place” is the main determinant of the “rising-setting” pattern in the Azerbaijani language, because “sunrise” and “sunset” contain spatial meaning. However, in Russian, it is related to the

verbs “*встаем*” (gets up) and “*сидимся*” (sits), and this fact can be connected with the human factor also. So, metaphorical associations in this context are different in Russian and Azerbaijani languages.

The main peculiarity of metaphors is that they are connected with the secondary nomination. The secondary nomination is the new meaning that the metaphorized language unit acquires depending on the situation. It means the re-acting of the language unit of spoken language according to the context [3, p. 41].

In English, “a broken car” is often represented by the names of foods (e.g. lemon). Another fact: a beautiful woman is described by a metaphorical expression “cheese-cake”. A similar situation is observed in French; a good, compassionate person is called “*La creme*” (English “butter”). As for Azerbaijani language, in it a beautiful woman is associated with “angel” (mələk, Azerb.), “gazelle” (ahu, Azerb.) or with flowers.

As it's seen, metaphorical associations in the national languages all over the world are connected with national-mental thinking. E.g. in mind of Azerbaijanis, for the description of female beauty the nature and mythological creatures are taken as the main basis. But in the cited examples from English and French languages that beauty is associated with the name of food. This is one aspect of metaphorical nomination, perhaps there are other peculiarities both in English and French. So, re-nominativeness is a result of a functional peculiarities of metaphorized language unit. In Azerbaijani language the metaphorical model “beautiful girl-woman-angel” has a mythological content. This feature exists in most national languages of the world.

When talking about the connection between mythology and metaphors, E. Cassirer, referring to A. Werner wrote that: “in his evolutionary-psychological study of the origin of metaphor, Werner showed with the highest degree of convincingness that in this form of the metaphor, namely in replacement of one notion by another one, a decisive role is played by well-defined motifs rooted in the magical world-view, especially some types of tabooing of words and names” [7, p.35]. Then the scientist points out that in the mentioned context, language enters into a single system of relations with mythological thinking, and their separation continues gradually.

French scientists E. Addat and Dominique Ris consider metaphors as associations of images [1; 5, p. 123].

If the association “butter-beautiful person” appears in the language, this means that the image of “good person” is included in the new system of notions. E.g., in Azerbaijani language, a hypocritic, cunning person is given in association with “fox”.

In our thinking, a fox has a cunning image, which is also a symbolized one. If we use expression “Adil is a fox” in poetry or in everyday speech, a connection between the image of Adil and the image of a fox is observed in terms of signs.

This feature appears as an association of characters. In this case one issue can be mentioned also. As in metaphor theories is stated, metaphors are “the reality contained in unreality”. That is, it is illogical for Adil to be a fox, because he is a human. However, the logic in such illogicality is that a person cannot be a fox, but he can have the foxy signs. In this sense, the metaphorical meaning, which is expressed very laconically, is strong emotionally and very effective. In its semantics, there are some semantic shades, the evaluation, that depend on text pragmatics and its communicative purpose. Therefore, the metaphorical “unreality” \ “illogicality” was spoken about is formed in a deliberate way and marks a very important point in the text.

Ch. Baudelaire wrote: “It is namely thanks to imagination that a person has understood the spiritual meaning of color, contour, sound, smell. At the dawn of humanity history, it created an analogy and a metaphor... Imagination is the “Queen” of truth, and the sphere of the possible is one of the spheres of Truth. Indeed, imagination is similar to boundless” [6, p. 170].

Metaphors are phenomena which play a special role in creating of the world picture; we call our knowledge of the world by means of words or word combinations. When we say “the picture of the world”, we mean the totality of our knowledge about the world. Their expressing in language is considered as the linguistic picture of the world.

Metaphors are considered to be the more “sensitive” units that emerged in this aspect. When we say “sensitive” unit, we mean nominative units reflecting functional semantics of words, phrases or metaphorical sentences and expressing high intellectuality, emotionality and strictness. The linguistic form of the view of the world is connected with consciousness, thought, life experience and memory.

While creating a definite metaphor we activate the metaphorical mechanism by going through the very difficult processes, mentioned above and finally form a sensible idiom, forming a definite speech style. An important role is played by the “eureka” of associations. This “eureka” of associations stimulates the metaphorical mechanism which naturally exists in the mind of all peoples.

E.g. in modern English, the metaphorical expression of the meaning of “debt” is expressed by unit “under water”; its literal meaning is like “underwater.” “Underwater” is the background in

compared with the visible side. Therefore, in reality, its background status in English is reflected as metaphorically marked. Although the model of the emergence of this type of metaphors is traditionally analyzed grammatically, the semantic analysis should pass through the sociocultural aspect. Its also logic, because as society develops or decline, metaphors are often used to describe the definite situation to the reader or listener most accurately and effectively. Metaphors have a heuristic peculiarity also. As mentioned above, this feature occurs on the basis of the existence of the metaphorical mechanism and the dialectics of background knowledge about the world. In these types of metaphors, evaluation is more important; this feature of metaphors is connected with subjective factors and author's intention.

The derivation of metaphors is also characterized as the transition of a language unit from one sphere of understanding to another one. E.g. 1. *Vous êtes mon lion superbe et généreux (V. Hugo)* – You are my strong lion. In this metaphor (*Vous êtes mon lion*); 2. *Avec mes souvenirs j'ai allumé le feu* (I struck the flame with the fire of your memories) [8].

In the first example, the contact of different semantic spheres takes place based on the “man-lion” associative model; the word “man” enters the semantic sphere of “lion”. Such contact is also observed in the “man”–“fire” model. The mentioned form of contact is connected with the transfer of signs, concerned with objects, from one object to another.

It seems advisable here to cite an example from Azerbaijani language:

The stars pierce the bosom of the air,

Mist rises from the rocky mountains,

My dream rises to greet the night,

The world directly gallops its horse (S. Vurgun).

Conclusion. In the given text, in the metaphors “stars pierce the bosom of the air” and “the world directly gallops its horse”, in the models “living entity – star” and “horse-world” the words belonging to different semantic spheres came into contact by means of the transfer of semantics, connected with living beings to inanimate objects ones.

Therefore, metaphorization, being a complex process is also a phenomenon that includes many issues of different scientific spheres.

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Салімова С. Р. МЕТАФОРИ ТА НАЦІОНАЛЬНИЙ СТАН

Метафори є найбільш досліджуваними притчами у філологічних науках. Цей факт впливає з одного боку з наміру автора, а з іншого – з потреби своєрідно охарактеризувати персонажів літературного твору. Хоча ці два аспекти близькі один до одного, вони мають і принципові відмінності. Наприклад якщо питання лінгвістичного підходу пов'язане з функцією мовних засобів у відповідному контексті, то з точки зору літературознавства роль метафор у процесі характеристики персонажів, у побудові та розвитку сюжету полягає в центрі уваги. Що стосується нового погляду на метафори, то він пов'язаний із формуванням антропоцентричної наукової парадигми в лінгвістиці.

Основний принцип цієї парадигми полягає в тому, що мовний феномен пояснюється разом із людським фактором. Тобто метафори є не лише мовним, а й позамовним явищем. У цьому контексті останнім часом широко досліджуються національні ментальні особливості метафор. У цій статті йдеться про згадану проблему.

Новий підхід до метафор, який почав використовуватися в західній лінгвістиці з середини ХХ століття, призвів до формування різних теорій, пов'язаних з метафорами. У цих теоріях розглядається утворення й характеристика метафоричних моделей, особливості метафори й національного стану свідомості, їх вираження у фразеологічних сполученнях, універсальність метафоричного механізму в свідомості людини, «логічність в нелогічності» в процесі метафоризації, зміни лексем. їх семантична сфера та багато інших питань стали центральними в різних наукових дослідженнях і в цій сфері були проведені цінні наукові дослідження.

Ключові слова: метафора, національне, ментальне, мислення, смислова сфера, образна асоціація.