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PROVERBS AND SAYINGS AS A MEANS OF EXPRESSING LANGUAGE ECONOMY

ANNOTATION

This article focuses on analysis of the construction of the meaning and cognitive mechanism of understanding English proverbs through the theory of conceptual integration, as well as the role of the theory of conceptual integration in the mechanisms for creating English proverbs, which, in turn, is one of the main mechanisms for expressing language economy.

Key words: *Theory of conceptual integration; Input space; Mixed space; Blend; Frame;*

Conceptual integration theory, as one of the latest linguistic theories in the Western cognitive linguistic field, is a further development of Faunger's theory of mental space, which was put forward by Faunger and Terner in the 1990s. According to these linguists, the theory of conceptual integration plays a fundamental role in the construction of meaning in everyday life, in the arts, science, technological development and in religious thinking."

Conceptual integration theory is based on research into Lakoff and Johnson's conceptual theory of metaphor and Faungeri's theory of mental space. It operates according to a number of principles. Faucouner and Terner illustrate the principles of the network model of conceptual integration with many examples, such as the Buddhist monk, the Kant debate, the ski waiter, etc.

The basic model of conceptual integration contains four mental spaces: two input spaces, one common space, and one blend space. Between these two spaces there

is an interdimensional mapping. The inter-space mapping connects the analogues in the two input spaces and creates a more abstract and schematic structure that is common to both input spaces. This is called a common space or blend. Conceptual integration is a theoretical framework for studying human information integration. It includes a set of operations to integrate dynamic cognitive models into networks of mental spaces. In other words, there are four types of conceptual integration networks: simplex network, mirror network, single-access network and dual-area network.

Further in the article we will look at the mechanisms of operation of each network using the example of the formation of English proverbs. The simplex network is a basic and simple conceptual integration network. This network has two inputs, common space and mixed. A frame is in one input space, and some of its elements are in another input space. The inter-space mapping is a value-bound join. Blend combines frame and meaning in the simplest possible way. There is no collision between input spaces. Now consider the following English proverb: “Failure is the mother of success.” There are only two elements to this proverb: failure and success. Their relationship is mother and child. In input space 1 there is a structure of human kinship: mother and child. And in input space 2 there are two elements: failure and success. After reading or hearing this proverb, the recipient creates a blend in which the mother-and-child frame is integrated with failure and success. The role of conceptual integration theory for English proverbs between input spaces is frame-to-meaning connection. There is no collision between input spaces. It is clear that the mother-child relationship is a human relationship, while “failure and success” are abstract concepts, not people. Thus, they were actually endowed with some human characteristics, or they are compared to humans. A mirror network is a little more complex than a simplex network. There are four spaces in a mirror network, and all spaces have one organized frame. This type of network is a relatively standard conceptual integration network. The basic frame provides a set of attitudinal relationships between elements in space. Interdimensional mappings between two inputs can be easily reconciled because all mental spaces have the

same organizational structure. Now consider the following English proverb: “Big thunder, little rain.” This proverb refers to a specific natural phenomenon with two sub-events: thunder and rain. There are at least two cause-and-effect natural events in a thunderstorm: thunder and rain. A thunderstorm usually precedes rain and suggests the onset of rain. The size of the thunder indicates the intensity of the rainfall. The literal meaning of the proverb is that the force of rain is much less than people would expect according to the force of thunder. The power of thunder is input space 1 and input space 2 is people's behavior. Regarding human behavior, there are two random actions in one human behavior. The first precedes the second, and usually the magnitude of the first indicates the magnitude of the second. But in this case the power of the second is much less than people might expect according to the power of the first. Thus, both input spaces have the same basic frame: two things, a sequence, a general rule, and an unexpected result. Since the two input spaces have the same basic frame, and "there is an unexpected result", they share most of the content, and elements of the two inputs can be easily rewritten. In the mixed space, some elements from input 1 merge with elements from input 2. That is, the element “thunder and rain” from the mental space of a thunderstorm and “two actions” from the mental space of human behavior. Thus, the first stage of conceptual integration – “COMPOSITION” – has been completed. And this is combined with a new state of human action. The second stage of conceptual integration “COMPLETION” is performed, where basic knowledge is mixed with new elements in the mixed space, and the emerging structure is formed as follows: “there is an unexpected result that destroys the cause-and-effect relationship.”

Next, consider a single-access network, which is an extension of a mirror network. It has two input spaces with different base frames, one of which is predicted to organize the blend. In a single-area network, there are two separate base frames in the input spaces, but only one of them projects into the blend as the base frame. Consequently, the projection onto the blend in one area is very asymmetrical. Because input spaces have different frames, there are conceptual clashes in single-

area networks. Now consider the following English proverb: “Lawyers, like painters, can easily change white into black.” Typically, a lawyer is rarely associated with an artist, but in this proverb, lawyers are considered artists. How are these two different images related and how to decode this proverb? In the process of projecting this proverb into the code systems of conceptual integration theory, a series of cognitive processes unfold. There are four mental spaces: two input spaces, one common space, and one mixed space. The base frame in input 1 is the painter frame, which contains elements such as painter, paper, palette, easel, watercolor, brush, paint, and color change. While input 2 includes a "lawyer" frame, which involves elements such as lawyer, case, client, evidence, eloquence, argument, change of judgment and legal costs. Common space is the "agent, material, skill, and result" that provide the basis for the inter-space mapping between two input spaces and the subsequent selective projection from the input space to the mixed space.

Accordingly, the element "artist" corresponds to the element "lawyer", "watercolor" - "evidence", "art of painting" - "skill in argument", "painting" for "argument" and "change of color" for "change of verdict". But some elements, such as “palette, easel” in input space 1 and “client, legal costs” in input space 2 do not have corresponding analogues and are excluded from the subsequent projection.

Consequently, a new relationship is established in which the first step - CREATION of conceptual integration is completed. The two elements “artist” and “lawyer” activate background knowledge and provide some associations between these two images, which play an important role in the second stage COMPLETION of conceptual integration. Typically, a lawyer follows the constitution and laws and defends his clients based on facts or evidence. The lawyer, as the representative of his client, must adhere to a position that cannot be changed at his own discretion. However, in Western countries there are some lawyers who can change the decision at their own discretion. That is, whether a

client can win or not depends on the lawyer based on the same facts or evidence. Thus, some lawyers are skilled enough to turn a win into a loss in a lawsuit. There are many proverbs about this, for example: “A lawyer and a wagon wheel must be well greased”, “A lawsuit is a fruit tree planted in a lawyer’s garden”, “A lawyer’s opinion is worth nothing unless paid for”. In these proverbs, a lawyer is compared to an artist who can change the color at his discretion. The new relationships from the first step and the background knowledge from the second will be projected into the blended space to complete the second stage of COMPLETION. The third step is DESIGN in a mixed space in which the “lawyer” is considered equal to the “artist”. The meaning of this proverb is that a lawyer changes his argument from case to case. According to Fauconnier and Terner, a dual access network has inputs with different (and often colliding) base frames, as well as an organizing structure to form a blend. Now consider the following English proverb: “A bad workman always blames his tools.” This proverb is about a bad worker and his tools. Here, in this network, two input spaces are created. One input space is the "bad worker" (input 2), with which the "bad worker" frame is configured. This input space includes elements such as “worker, disability, tools, work, and failure.” In another input space there is a frame about "wine" (input 1). In this frame, elements such as something (usually negative) happening - "one person criticizes/nags." The elements in the common space that are separated by the input spaces are the cause, the agent, and the patient. This makes mapping between input spaces possible. This relationship between input spaces is configured, so the first stage of CREATE conceptual integration is completed. At the same time, frames of input spaces activate basic knowledge about these things. Related analogues and certain elements have been excluded from subsequent forecasts. The projection of partial structures and some elements from the input spaces, as well as basic knowledge, leads to the completion of the second stage of COMPLETION of conceptual integration. In the final stage of DEVELOPING conceptual integration, some elements merge in the mixed space and some do not. Finally, the partial projection from the input spaces forms a new structure in the mixed space: after failure, the

incapable worker criticizes not his own inability, but his tools, which he believes are responsible for his failure. This is the third stage of conceptual integration.

Thus, in this article we examined the process of encoding mental knowledge and turning it into laconic proverbs that absorb a larger text and carry a much greater semantic and cognitive load. English proverbs were analyzed through the framework of conceptual integration theory, which includes four main networks.

LITERATURE

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