CREATIVE and ADAPTIVE POTENTIAL

of COGNITIVE LEXICOLOGY in the

Context of LINGUODIDACTICS

***Abstract*—The article discusses the key conceptual issues of modern cognitive lexicology through the prism of its creative and adaptive potential. Problems are outlined: ethnic concepts and linguodidactics, cognitive and pragmatic factors of the emergence of neologisms, the activity nature of learning. Communication strategies, questions of language and cultural barriers in intercultural communication are revealed. The linguodidactic idea is based on the above facts about the integral relationship between the study of the vocabulary and the concept sphere of any language. The presented study makes it possible to reveal the mechanisms for taking into account four principles on which cognitive lexicology can be built: the principle of anthropocentrism, the principle of lexico-semantic representation of knowledge, value-semantic when we consider the ethnocultural markers of literary discourse, and discursive-communicative principles. It is proved that the creative and adaptive potential of cognitive lexicology lies in its very subject: in the language mechanisms for storing and transferring knowledge, as well as correlating mental and linguistic structures. It is concluded that the discursive-cognitive trend reflects the need not only for the description of lexico-semantic phenomena, but also for their adequate communicative-pragmatic interpretation on the material of different languages.** **Especially it is significant when we consider the cognitive-metaphorical figurativeness of the ethno-cultural specifics of a literary text.**

***Index Terms*—**value-semantic principle, cognitive lexicology, creative and adaptive potential, linguodidactics, anthropocentrism.

**I. Introduction**

Learning constructed on a linguocognitive basis considers language not just as a system of signs, but as a structure determined by human cognitive activity. Using this approach, among other things, we solve one of the important tasks of modern methodology - teaching a language in its inseparable connection with the culture of country, since the language as Alefirenko (2009) points out does not exist outside the corresponding culture.

The modern development of cognitive lexicology (hereinafter – CL) is a new interpretation of traditionally considered lexico-semantic phenomena which provides an opportunity to become more familiar with the conceptual sphere and worldview of a particular ethnic group (Rener, 2020; Falck, 2015). This contributes to active involvement of cognitive neology and linguodidactics in the adaptation of linguocognitive principles for teaching vocabulary to university students in the inseparable unity of language, consciousness and culture [Nkata, Jimaima, 2020; Isac, Reiss, 2008]. In this regard, CL appears to be a discipline studying the processes of interaction between the vocabulary of a language and the mental lexicon of a person which is understood as a system of cognitive structures, in particular, when we consider the causes and origins for creating cognitive-metaphorical figurativeness of ethno-cultural specifics of a literary text, on which the language is learned.

It is pertinent to mention here that the way in which a person structures and stores information about his environment is called cognitive mapping. Cognitive mapping (cognitive map, cognition map) is a modeling of mental process, which consists of a series for psychological transformations of cognitive spheres that provide visual images. According to Novak [Novac, 1996, p. 7], the cognitive map makes concepts and propositional structures as the main elements in the structure of knowledge and the creation of meanings. As a result of the conceptual spheres, through cognitive mapping, information is visualized in metaphorical and metonymic maps. Meanwhile, with the help of modeling, it is possible to describe the processes that occur in the linguistic consciousness when it becomes necessary to comprehend new information, the emergence of new words.

*A. Research Problem*

An important didactic component can be the postulate, according to which the semantics of language signs is the ordinary knowledge of the communicants about the nominated objects, as well as the experience they have gained in the process of interacting with the world. Moreover, the semantics of linguistic signs is analyzed in connection with various factors associated with the psychological state, communication skills and socio-cultural traditions. In addition, the pragmatic function of neologisms is closely intertwined with the communicative and the cognitive functions, emphasized by scientists (Fauconnier, 2004; Langacker, 1987; Macpherson, 2017; Vygotsky, 2019; Williams, Colling, 2017) In this paper, we expand our understanding of the creative and adaptive potential of cognitive lexicology by studying the process of metaphorization of ethnocultural markers of literary discourse.

*B. Research Aims and Objectives of the Study*

The main purpose of study is revealing the principles of cognitive-discursive analysis investigation the creative and adaptive potential of CL.

This goal is achieved by solving the following research tasks, namely to identify:

- what linguodidactic principles should be taken into account in the process of teaching vocabulary to students;

- what are the specifics and effectiveness the process of metaphorization when we consider the ethnocultural markers of literary discourse;

- what pragmatic and cognitive motives underlie the creation of new words;

- what is the essential characteristic of the discursive-communicative principle of linguodidactics.

*C. Research Importance*

a) *Theoretical Importance:*

The study was undertaken to evaluate the linguistic and didactic foundations for vocabulary teaching and the phenomenon of metaphorization, which is essentially a linguo-cognitive process of displaying a communicative event in a literary text. Traditional semantics has accumulated significant experience in studying the lexical meaning of a word in relation to the category of thinking and reality (van Dijk, 1985; Wierzbicka, 1988). The issues of constructing the theory of cognitive semantics of the word have been studied from different positions (Williams, Colling, 2017; Lakoff, Johnson, 2008; Stepanov, 1997; Alefirenko et al, 2021; Karasik, 2009), especially when studying the lexical side of the language (Zabotkina, 2009).

Some previous studies related to this current research stated that the cognitive approach to language consists in studying speech facts in their relationship with the cognitive structures they represent (Lahlou, Rahim, 2022; Taylor, 2002; Vygotsky, 2019; Macpherson, 2017). Along with this, the semantics of language signs is analyzed in close connection with psychological, communicative and cultural factors of communicants’ speech-thinking activity. In this case, the main purpose of the analysis is to identify, describe and clarify the basic cognitive structure for the speaker and listener, as well as its significance in the discursive-semantic generation of speech (Atlas, 2005; Yilmaz et al, 2017).

Thus, it should be noted that the cognitive model of lexical meaning often contributes to understanding the ranking of features in terms of importance and the formation of the ability to focus on fragments of reality. Knowledge and understanding of such a model can contribute to the development of a ‘sense of language’. For example, when we say: “*The key is in the pocket*”, then how can we interpret why it ‘*lies*’ and not ‘*sit*’? How to explain, for example, why the keys ‘*lie*’ in the pocket, and not ‘*sit*’ in it? It is the cognitive model of a particular word ‘*lie down’* or ‘*sit*’ (a verb of a certain position in space) in this case that represents this word as a metaphor (Lakoff, Johnson, 2008) and has the meaning ‘to be on someone’s responsibility, duties - with a specific purpose’ – ‘*the key is in your pocket’*, and ‘*sit*’ means ‘*to be somewhere without active movement’* (he does not work, but sits at home).

Another example. It is known that 'positional verbs' such as *'lie down'*, '*sit*', '*stand*' in the structure of a utterance in many languages are always in the initial position: *'he laid and read'* (but not *'he read and laid* ', *'he sat and wrote'* (but not *'he wrote and sat'*), *'he stood and looked'* (but not *'he looked and stood'*). Why? Such categories as linguistic consciousness, linguistic personality and linguistic ability (linguistic competence) as Atlas considers (2005) acquire special linguodidactic value. In principle, cognitive linguodidactics does not claim to be an absolute novelty. Certainly, it uses traditional approaches to the problem of relationships between language and thinking (Tugtekin, Kos, 2020; Benveniste, 2010; Potebnya, 1993; Langacker, 1987; Yilmaz et al, 2017; Kolesov, 2007). Linguodidactics has always applied the highlighted system of predicates by Aristotle which speakers use when constructing their statements about being (to whom to refer?). New for linguodidactics was Potebnya’s idea (Potebnya, 1993) that language is the thought generating mechanism. This idea, perhaps, can be called the most important prerequisite for modern cognitive linguodidactics.

The focus on the relationship of language, thinking and language activity was made by E. Benveniste (Benveniste, 2010), who wrote about the speaker’s intention as a speech-generating factor, by using the concepts ‘intention’ and ‘mental structure. This idea was more clearly expressed by L.S. Vygotsky: “thought is not embodied, but is accomplished in the word” (Vygotsky, 2019, p. 98).

CL is a logical continuation of the communicative approach to language learning. Its peculiarity lies in the use of a broader context of communicative situations, as well as realization that an utterance generating is influenced both by extralinguistic factors, and by the individual mental image.

*b)* *Practical Importance*:

The reliability of the presented research results is determined by the volume of the analyzed material, as well as the depth and consistency of the complex analysis used (e.g. Hrydzhuk et al, 2021). The study of vocabulary in the educational and cognitive aspect provides a systematic approach to the assimilation of lexical concepts, allows students to get acquainted with the word as a unit of the lexical system, with the meaning of the word [Nurtazina, 2021]. The study of national picture of the world is of particular importance in the context of modern intensive international cross-cultural interaction. Its essence lies in the multi-vector cognitive-pragmatic interpretation of the value-semantic content of the text, based on the extraction of hidden ethnocultural meanings from the extralinguistic context.

*D. Research Limits*

This study was conducted with some limitations related to the fact that the pragmatic function of neologisms is closely intertwined with the communicative and cognitive function and pragmatic attitudes. However, the scope of this work does not allow to do this in sufficient volume, so we restricted ourselves to listing them. In addition, the experimental study of creative and adaptive potential of cognitive lexicology in the context of linguodidactics is promising. Some statistical methods have already been used by Nurtazina (Nurtazina, 2021). This paper does not consider the creative and adaptive potential of cognitive lexicology in Internet communication as a special communication channel. It is in the social networks of the mass-media that the authors (especially in the comments) use neologisms as a communicative strategy for expressing a subjective assessment in order to achieve their communicative goals.

**II. Backgrounds and related works**

The essence of creative and adaptive potential of CL lies in the subject itself: language mechanisms for storing and transferring knowledge. Traditionally, as Alefirenko argued, the focus of CL is the problem of “correlating mental and linguistic structures” (Alefirenko, 2009, p. 28). This, in fact, determines the concept of a linguistic turn to linguodidactic problems. As Richard Rorty (1992) examined, its essence lies in the necessity to include the cognitive-creative role of language in the didactic system of its study.

The methodological basis of CL is the fundamental works of thinkers of the 20th century: the logical and philosophical reasoning Wittgenstein (1953), the phenomenology Harmer (1991), the fundamental ontology Benveniste (2010), as well as the ideas of logical positivism (meaning and necessity) (Losev, 2016) as well as (Rorty, 1992) who pointed out the special attention to the problem of pragmalinguistic features. The task of methodological support of CL is to show students the specific features of the national mentality through vocabulary. The effectiveness of CL depends on the depth of penetration into the lexis as an integral way of culture's existence, a factor for formation of cultural codes and verbalization of a person's thought code.

Furthermore, according to some experts in language teaching (Falck, 2015); Fauconnier, 2004; Isak, Reiss, 2008; Harmer, 1991), the essence of linguodidactics is largely predetermined not by the search for new ideas in psychology and pedagogy, but by their “convergent conjugation with creative epistemes emerging in linguistics” (Alefirenko, 2009, p. 17). In this respect, the convergence of linguodidactic potential of CL and psychology can radically change the strategy of language teaching, as well as stimulate the search for new didactic technologies and effective teaching methods aimed at developing students' intercultural skills. Such a strategy is considered a multilevel information processing system (Levinson, 1983; Langacker, 1987; Kolesov, 2007) that is associated with 1) pragmatic aspect (the formation of students' communicative competence); 2) linguo-cognitive aspect (a means for developing intercultural competence, i.e. the language is used as a tool for learning and mastering foreign cultural values); 3) psychological and pedagogical aspect (development of multilingual and multicultural personality’s qualities – empathy, creativity, initiative, independence, activity).

**III. Research Procedures**

*A. Research methods and methodology*

At the same time, it is advisable to use psycholinguistic methods in CL. This makes both interdisciplinary and semasiological connections of the word more substantive and evidence-based grounds for comprehending the cognitive properties of the word. Experimental data serve as a source for understanding the cognitive-pragmatic properties of the word’s lexical meaning, its connections with the people’s mentality and their spiritual culture described in detail in [Nurtazina, 2021]. Besides, the methodology of the concept we propose is determined mainly by the principle of anthropocentrism, according to which at the center of the lexico-semantic continuum are the person’s mentality, the system of perception and interpretation of the perceived world, the peculiarities of motivation for practical and ‘spiritual’ activities. This principle gives rise to several linguodidactic tendencies. Interpretive and semantic methods were also used in the analysis of the value-semantic principle of teaching vocabulary.

In the analysis of the value-semantic principle of teaching vocabulary, interpretational-semantic methods were also used:

- a discursively adapted descriptive method (methods of direct observation, systematization and intra-text comparison; various methods of using dictionary definitions using component analysis in describing the semantic structure of words representing ethno-cultural concepts);

- a method of discursive-conceptual analysis, which involves the interpretation of artistic concepts by identifying the semantic and stylistic specificity of their lexical representation in the text.

**IV. Discussing Research Results and Findings**

*A. Basic didactic principles of constructing cognitive lexicology*

CL in search of the principles of teaching lexicology is characterized by the convergence of its two main foundations - linguoculturological and cognitive-pragmatic.

Samovar, Porter (1995) claimed that quite promising is the didactic principles consideration for constructing CL from the viewpoint of implementing the linguistic picture of the world of representatives of different languages. Therefore, to study a cultural context, it is necessary to know the initial set of ‘matrices’ of the national worldview - its ethical, moral and value priorities, the system of imagery and associative thinking. For example, the word ‘*soul*’ according to A. Wierzbicka (Wierzbicka, 1988), is interpreted differently when translated into other languages. So, in the minds of the Russian people, the 'soul' is opposed to the body, the British are in opposition to the mind and body - 'mind and body', in the Kazakh mentality, the word '*baur*' ('*liver*' is the organ in which the feelings of a person are concentrated), cf.: *bauyrym; ashulangba, bauryndy ezesin* (*'do not be angry, you will spoil the liver'*); *bauyryndy kan kylady* (*ashulandyrady*) (*'takes for the liver (heart*)'), cf. Russian ‘*to take by the heart/for the soul’* (‘*strongly, deeply excite, disturb*; cause *aching melancholy, pain*’, etc.).

To understand this problem more clearly, there is a need to give some more examples. In many languages, a wide range of dynamic emotions and spiritual qualities of a person is associated with the word ‘*heart*’ which occupies a central place in mysticism, religion and poetry of different peoples, and as a concept has a huge variant range. Indeed, the ‘heart’ is always associated with vertical and horizontal parametric characteristics: it is not only a receptacle for emotions, but also “the innermost center of the personality” (Vysheslavtsev, 1990, p. 65) and of life in general, the point of contact with God. As B. Vysheslavtsev rightly asserts (Vysheslavtsev, 1990, p. 63), ‘*heart*’ is “*the center of a circle from which infinitely many radii can emanate, or a light center from which infinitely diverse rays can emanate*.” It is no coincidence that in many languages denotes both the heart as body’s organ and the heart as the center of emotions. It seems that such a development the word meanings of “*heart*” follows the chain: ‘***air’, ‘breath’, ‘spirit’ → ‘soul’ → ‘invisible organ (mental functions) – the center of emotions’ → ‘heart***’. Evidently, the ‘heart’ is the core of the soul and body, the center of thinking and will, sinfulness and holiness, the organ of emotions, feelings and desires, which is reflected in Figure 1.



Figure 1 Conceptual picture of the world with the center ‘heart’

*B.* *Anthropocentrism as a didactic principle for teaching vocabulary*

The principle of anthropocentrism assumes that the central figure of the lexico-semantic aspect of analysis is the person himself with his mentality, the system of coordinates in terms of perception and interpretation of environment (Taylor, 2002; Macpherson, 2017; Macenka, 2021). Such issues are considered in sociolinguistics (Sharma, Liu, 2022), cognitive linguistics (Fauconnier, 2004), cultural linguistics (Kolesov, 2007; Karasik, 2009; Samovar, Porter, 1995) and discourse studies (Zabotkina, 2009). The linguocognitive approach to the interpretation of a word contributes to comprehending how the principle of forming a person's mental lexicon is implemented, how speech practice is further processed and used in human speech-thinking activity. This approach seems important when we consider ways and means of including new words (neologisms) in a person's mental lexicon. New words are evidence of constant processes in the dynamics for developing languages with different structures, as a result of which there is a need for their multidimensional linguistic analysis. Furthermore, the new vocabulary is the most important material for the concepts embodied by means of language, as it reflects the characteristic features of people's worldview.

What principles contributed to the change and renewal of the mental and linguistic thesaurus in the process of conventionalizing a new word? (Fig.2). In this context the study of causes and origins for the creation of neologisms (Herberg et al, 2004; Izazi et al, 2020) are significant.



Figure 2 Prerequisites for the process of the emergence of new words

As we see from figure 2, the creation of new words is based on a ***pragmatic motive*** (Yilmaz et al, 2017): a) the need to name unnamed objects or phenomena (necessity); b) the desire for special expressiveness (emphasis); c) desire for beauty (beauty). Meanwhile, the ***cognitive motive*** as a source for creating a new word (Wittgenstein, 1953) should be taken into consideration: a cognitive impulse and a way to introduce new concepts.

At the following stage, it is necessary to consider the ***way for generating a new word***. The purpose of cognitive factor in this case is: to identify the referent, determine the place in the speaker's cognitive system, then categorize the word. The ***pragmatic factor*** closely intertwined with cognitive function and be aimed at encoding the speaker's intention, at emphasizing the modality of unexpectedness and the modality of surprise.

The next, third step, is the actions of a person in categorization and subcategorization in order to choose an appropriate name for a pragmatically relevant parameter, depending on belonging to one of the vocabulary groups (professional, social, ethnic and gender).

Let us give examples of the creative and expressive potential of nominations in modern speech practice, the actualization of which is due to extralinguistic factors of the Covid-19 pandemic (Klosa-Kuckelhaus et al, 2022; Hrydzhuk et al, 2021; Lahlou, 2022). An integrative description of lexico-semantic innovations not only captures the emergence of new realities of life during the coronavirus, but also contributes to comprehending the changed social reality, taking into account new meanings and connotations and setting empathy, i.e. the personal involvement of a speaker in the nomination (Wierzbicka, 1988). So, as a result of modern active processes (expansion or narrowing of meanings), a change occurs in the vocabulary, a rethinking of words, for example: *coronapsychosis, coronaskeptics, covid dissidents, covid psychosis, covidophobia, self-isolation; phubbing, doomscrolling, gaslighting, cyberbullying*.

Such semantic transformations represent the mental and value significance of the designated phenomenon for speakers, its special cognitive emphasis in their linguistic picture of the world.

*C. Cognitive principles of lexico-semantic representation of knowledge in language teaching*

If CL includes all the problems of the relationship between language and cognition, as some authors believe (Renner, 2020), then it inevitably must cover a significant part of semantics and psycholinguistics. With this understanding, CL contributes to conceiving the degree of similarity of different words in different contexts and languages and also promotes the creative use of experimental data: it is designed to creatively apply experimental data to build the architectonics of a holistic cognitive-semantic theory (Stepanov, 1997). The linguistic categorization is carried out within three subsystems: lexical, grammatical or interpretive, the cognitive essence of which is predetermined by: (a) the ability to encode and store knowledge; (b) the hermeneutic function of transforming, interpreting and enriching the original information; (c) conceptualization and categorization of the verbalized world.

Let's consider the implementation of the concept ‘fate, destiny’ on the material of four languages: English, Czech, Russian and Kazakh and try to create a taxonomic model (see Fig. 3) taking into account how the presented concept is realized in different works. A priori, we note that axiological concept “fate” represents the mental and cultural core of many peoples. On the one hand, the concept of "fate" is universal, supra-ethnic, and on the other hand, it has specific features: it demonstrates the diversity of attitudes of different peoples to this concept: this is the attitude to fate as a dark force, the other world, which can change human fate or it is an inevitability, so is a higher power, God's will.



Figure 3 Taxonomic model of concept ‘fate’

Take for instance, the words “fate, destiny” that have the following usage dynamics, compiled according to the Russian National Corpus (Fig. 4), which presents a collection of texts in Russian with a total volume of more than 2 billion words, equipped with linguistic markup and search tools.



Figure 4 Number of sources containing the terms "fate, destiny"

The method of quantitative measurement of the functional-cognitive potential of the words "fate, destiny" was carried out in the work [Nurtazina, 2021]. Over time, we can observe a change in the context: at the beginning of the transition to the usus, texts of different genres (including social networks on the Internet) contain textual markers of innovation: explanations, comments.

Furthermore, if we consider the cultural and historical concept ‘fate’ in the minds of different peoples from this theoretical perspective, then it should be emphasized that for millennia in the minds of people there has been an idea of fate as a higher force that affects human life. In different mythological systems, religions, philosophical teachings, fate is interpreted ambiguously. In this regard, it is advisable to consider the phenomenon of fate as a cultural and historical concept, the content of which has changed over many centuries and among different peoples, depending on which conceptual systems (conceptospheres) it was included in. The attitude of a person to the phenomenon of ‘fate’ is part of culture, considering as a person’s ‘second reality’.

The concept of ‘fate’ embodies the real dependence of a person on external circumstances. Therefore, a person endowed that idea with supernatural power (for example, during the Covid-19 pandemic, in today's difficult geopolitical situation in the world). In ordinary consciousness, this idea takes on the form of a myth, something that is accepted on faith, without requiring proof of truth.

In addition, these issues are related to the national character of a language and the special conceptualization of world associated with it by one society or another as well as related to cultural orientation. It is known that the English-speaking world does not encourage the view of human life as ruled by obscure forces. Such a psychology would not have allowed the first settlers to survive and the next generations to conquer the American continent. And Eurasian (for example, Russian and Kazakh) psychology and mentality were formed in other historical conditions. Russian and Kazakh history bear the stamp of centuries of despotism and subjugation. The Orthodox Church and the Muslim faith also brought up a sense of humility. Hence, this leads to fatalism and faith in the inevitability of fate.

*D.* *Value-semantic principle of teaching vocabulary*

The anthropocentric connection of CL with cultural studies comes from the nature of the latter. In fact, the lexical subsystem of the language is a mirror of culture, which can reflect not only the real world, but also the public self-consciousness of the people, their mentality, national character, lifestyle, traditions, customs, morality, system of values, attitude, vision of the world (Samovar, Porter, 1995; Taylor, 2002; Karasik, 2009). And yet, despite the uniqueness of the linguistic cultures of the world, there are various forms of intercultural communication, as A. Wierzbicka (1988) points out: "The possibility of successful communication between different cultures directly depends on the universality of the basic set of semantic primitives" (Wierzbicka, 1988, p. 182). Within the framework of CL, we can talk about more unique manifestations of the relationship between words and culture.

To demonstrate the creative potential of the cognitive in a specific speech implementation in the text, we will consider such issues as the metaphorization of ethnocultural markers of literary discourse, as well as the speech contexts projected by it. This allows the writer to carry out, on the basis of figurative thinking, an individual-author's interpretation of the complex elements of the discursive situation. Meanwhile, the perception of the ethno-cultural peculiarity of a literary text occurs sequentially in three stages: 1) based on sensations in the form of an image (autumn, rain); 2) as an experience (perception of the text by the recipient in accordance with his life experience); 3) in the form of an interpretation of an experienced ethno-cultural macroconcept, when the whole semantic content of the text is mentally decomposed into its components and their mental combination into a whole. The relationship between the figurative thinking of author of the text and the ethno-linguistic consciousness of the reader is carried out through the metaphorization of the communicative event, due to which there is a synergistic merging in the consciousness of the realities of the comprehended event and their figurative perception. The product of such synergy is a cognitive metaphor which is used in a literary text in order for the thought to receive a vivid figurative representation that transforms the cognitive picture of the world into an artistic one. By activating the work of the emotional and intellectual levels of thinking, the metaphor allows you to concisely and originally express the inexpressible.

Take for examples in different languages (Czech and Kazakh) in order to show that the analysis presented by us is promising for languages with different structures (in particular, one should take into account the fact that Kazakh belongs to the Turkic group of languages; Czech and Russian belong to the Slavic group of languages; English belongs to the Germanic group of languages).

In the scope of a global strengthening of intercultural and transcultural communication, a person realizes himself as the measure of all things, and as a result creates in his mind the anthropocentric order of things that exists in the mind of the individual, determines his spiritual essence, the motives of his actions, the hierarchy of values. All this can be understood by examining a person’s speech, those figurations and expressions that are often used, for which the highest level of empathy is shown. This is especially evident in the paradigm of images consisting of two stable meanings connected by an identification relation: the comparison occurs on the left and right members of the paradigm, for instance, in the Czech language the image ‘*eyes burned through the darkness*’ exists and is meaningful not because it has an explanation in the contexts:

(1) "*Topič nezavřel své* ***ohnivé oči****,* ***křičel a hořel tmou****"* (Jiří Wolker. Balada o očích topičových (Těžká hodina) [*The fireman did not close his* ***fiery eyes****,* ***screaming and burning through the darkness*** (*Jiří Wolker. Ballad of the Fireman's Eyes*]. Here the ‘*eyes*’ are the windows of a house (in this case, a thermal power plant) screaming into the darkness. And the ‘*eyes*’ are a flame, a light, a "scream" penetrating the darkness. There are expressions that use a metaphor: “eyes” are *flowers - water (streams of wires) - space (city, cafe, theater, apartment) - light – joy.*

(2) "*Topičovy oči se vznášejí nad jeho zmučeným tělem. Topičovy oči, jasné a modré jako květiny, plují v proudech drátů nad městem*" (*Jiří Wolker. Balada o očích topičových)* [*The stoker's* ***eyes hover*** *over his tormented body. The stoker's* ***eyes, clear and blue like flowers****, float in streams of wires over the city, and your eyes are transparent with the spring moonlight (Jiří Wolker. Ballad of the Fireman's Eyes*].

As we see, both ‘*eyes*’ and ‘*fire*’ (1) and (2) have the ability to penetrate through, can act destructively on a person, but also because the language has a model, or paradigm ‘*eyes – fire’*, where eyes are an invariant of the lexical series: *eye, glance, sight, and ‘fire’*, etc.; ‘*eyes*’ may be as an indicator of human change (aging, fatigue), bread, crumbs. It is the existence of such a general law as a paradigm that dictates the image and subjugates the circumstances - the context, forcing the author and the reader to give and look for an explanation and justification, whether in the form of a basis for comparison or literary commentary.

The image of ‘*eyes – light’* is often found among writers and poets in Czech literature, but each writer has his own lexical and grammatical means of expression:

(3) "*Vaše oči jsou průhledné jarním měsíčním světlem"* (*Milan Kundera. Nesnesitelná lehkost bytí*) [*Your* ***eyes*** *are transparent with the* ***spring moonlight*** (*lunar glow* (*Milan Kundera*. *The Unbearable Lightness of Being*]*.*

The Czech author uses not an adjectival phrase, but a predicative one, on the one hand, and on the other hand, adverbial, thus the paradigm of the image becomes not binary, but three-, four-component: ‘*eyes - light - water – space’* because the eyes are clean, transparent, like a spring, and glow like the moon (space). The image ‘*eyes - time (season)*’:

(4) "Odcházíš na podzim a vracíš se pro kámen a ve tvých deštivých očích padá listí a stíny deště" (*Milan Kundera. Nesnesitelná lehkost bytí)* [*You leave in autumn, and you return after a stone and in your* ***rainy eyes*** *there are leaf fall and rain shadows (Milan Kundera. The Unbearable Lightness of Being*].

The character of the poem emphasizes that, unfortunately, the father’s departure to the mountains does not bring positive emotions to the family; upon his father’s return, ‘autumn’ is read in his eyes: separation, wife’s betrayal, scandals, disappointment. Moreover, by representing the multi-element image: ‘*eyes - time - element – plant’* by nominative-adjective means, the author achieved the integrity of the transmitted information and the correspondence of this information to the hero's knowledge of reality stored in long-term memory.

The paradigm of the image ‘*eyes are a natural phenomenon’* is most often found in Kazakh literature, where the author resorts to such a comparison when it comes to lonely, embittered people, for example:

(5) " *Онсыз да жас хан Әбілқайырдың* ***көзі******сары қаһарлы отпен жанды****. Кейде* ***көзінде аяз бар*** *жалғыз ханның жүрегінің астында жылы болатын"* (Ілияс Есенберлин. Көшпенділер) [*The* ***eyes*** *of Khan Abulkhair, already young*,***burned******with a yellow furious fire*** *in a youthful way. Sometimes it was warm under the heart of a lonely khan with* ***frost in his eyes*** *(Ilyas Yesenberlin. The nomads]*;

(6) *"Кішкентай қызыл ауызды,* ***жалт-жұлт еткен әдемі көзді****,* ***жалт қарағанның*** *өзі ер-азаматтарды әп-сәтте есінен шығаратын қара торы сұлулардың бірі Күнімжан болатын.* ***Көзінде қар, аузында жел*** *тұрғанда ол кез келген жарықты оята алатын" (Ілияс Есенберлин. Көшпенділер)* [*Kunimzhan was one of those dark-skinned beauties with a small red-lipped mouth and* ***beautiful slanting, burning eyes****, the mere glance of which immediately makes men go crazy. With* ***snow in her eyes*** *and* ***wind in her mouth****, she could wake up any light (Ilyas Yesenberlin. The nomads*]*.*

In the last sentence (6), the author is clearly talking about an Asian woman with black eyes, cold, even representing some danger to loved ones. Obviously, a large number of means of speech expressiveness are represented in literary texts, where writers express national self-consciousness, national cultural aura (Alefirenko, Nurtazina et al., 2021). The cultural and literary significance of the paradigm of images ‘an organ, a part of the body – a creature, an object, space, water, a plant’ clarifies the spiritual and sincere status of the heroes invisible to the world.

These and a number of other values of language and culture remain relevant to this day. A more concise formula can also be found for such judgments: “through lexical semantics, the reality reflected in consciousness is embodied, and culture is its most important component” (Potebnya, 1993, p. 49).

*E. Discursive-communicative principle of linguodidactics*

The conjugation of CL with the theory of discourse is due to the need to study one of the main phenomena of the word: “kinship” (Losev, 2016), the interaction of lexical meaning and meaning. The semantics of a word is not limited to meaning (Benveniste, 2010; Matsenka, 2021): it is wider than meaning, since it also includes the semantic content of a linguistic sign, which can be (a) pre-speech, (b) speech and (c) discursive. In such a trinity one can speak of cognitive semantics. In this regard, it is necessary to consider the value-semantic principle of vocabulary teaching to identify, for instance, the national and cultural peculiarities for realization the specific concept ‘*time*’ in the Kazakh language.

It is known that for a farmer or pastoralist, ‘time’ is primarily cyclical, since their life is closely connected with the cycles in nature. To indicate time, Kazakhs often use various events that take place in their lives, rather than specific numbers or dates. In the famous monument-stele on the grave of Kul-tegin, the prince of the Turkic Khaganate (8th century), where his exploits are listed, the events date back to the years of the hero’s life, and to indicate the connection with cyclic chronology, the date of death is indicated - the Year of the Sheep - and it is emphasized that the hero was forty-seven years old. The ancient nomads understood the secrets of nature and skillfully used this knowledge in their lives. Spending almost their entire lives in the steppe, the Kazakh people knew so deeply the peculiarities of the nature and climate of their land that in severe snowstorms they could find their village by the flight of birds, by the tracks of animals and insects, could predict weather and take the necessary measures. For example, cold winds at the end of May are called cold weather ‘*quralai – quralaidyn salkyny’*. This is a period of cooling, accompanied by rain, when the cubs (‘*quralai*’) of the saiga begin to run. No matter how many saigas there are, they have time to lamb and during this wind they have time to raise their legs and graze their cubs.

Phraseologisms such as *'kok muzda'* [*'in the bitter cold'*], '*kansonarda*' [*'in the first snow'*], *'shіlіngir shіldede'* [*'during the hot July'], 'sarsha tamyzda' ['on the hottest days summer'], 'qystyn kozi qyrauda' ['in the middle of winter'*] confirm the observations of Alefirenko et al (Alefirenko et al, 2021) that nomadic peoples measured time ‘by changing foliage’. This way of counting time allowed the nomads to determine the onset of spring and autumn holidays and perform solemn funerals. Analyzing such facts in the classroom, students come to the conclusion that the time of the Kazakhs does not correlate with points on the clock of one type or another, and not even with calendar dates, but with naturally distinguished periods of the day or year.

**DISCUSSION …….**

**V. Conclusion**

Overall, as a result in the current investigation, the metaphorical nature of cognitive lexicology in the literary texts in different languages and cultures was established. Therefore, this study found out that cognitive lexicology as a linguodidactic discipline is designed to realize two trends that have long been outlined in the science of the word: a) functional-communicative and b) discursive-cognitive. The tendency towards functionalism is explained by the fact that it assumes an explanation of linguistic form by its speech-thinking functions. In addition, the discursive-cognitive trend reflects the need not only for the description of lexical-semantic phenomena, but also for their adequate communicative-pragmatic interpretation.

Consequently, the conducted research allows us to assert the need to take into consideration four principles on which CL can be built: the principle of anthropocentrism, the principle of lexico-semantic representation of knowledge, value-semantic and discursive-communicative principles. The main task of cognitive lexicology is to build a theory of cognitive semantics of a word, which assumes: (a) the definition of the multi-vector nature of cognitive onomasiology, (b) the establishment of cognitive-discursive correlations between the main categories of CL (meaning and semantic content of the word). The findings indicate that this approach to the study of semantic space facilitates to realize the linguodidactic idea of the integral relationship between the study of lexis and the conceptual sphere of any language. This finding required further investigating along with the role of new words. The neologism, due to its ability not only to reflect, but also to “absorb” the culture of native speakers to which it belongs, has become a powerful linguistic and social mediator in recent decades, serving to enrich both the language itself and the social environment as a whole.

At the same time, a literary text is considered as a product of the discursive activity of (a) the author, who generates the text, and (b) the recipient, who perceives it. Meanwhile, issues related to discursive human activity have extremely great scientific prospects, since the generation and perception of ethnocultural literary meanings steadily open up new horizons for its study, especially in linguodidactics.

Hence, this study may conclude that taking into account the cognitive factor in the near future will allow to methodologically substantiate such a principle of teaching terminology and lexis as the activity nature of learning, to balance linguistic and non-linguistic knowledge, to appreciate communicative strategies in different languages, to overcome linguistic and cultural barriers in intercultural communication.

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