

## **On shaping linguistic concept of introspection**

Mariya Timofeeva

Novosibirsk State University, Sobolev Institute of Mathematics SB RAS, Novosibirsk, Russia

timof@math.nsc.ru

The paper has two purposes: 1) to argue that introspection can perform purely linguistic functions and is therefore worth to be included in set of components of semiotic system along with its more habitual constituents like words and syntactic rules; and 2) to shape the linguistic concept of introspection (able to separate it from non-linguistic introspection) by picking out its constitutive features. Argumentation for both issues is considered.

Generally, debates about introspection treat it as a means of accessing contents of individual consciousness, and the main question under discussion is whether introspection can be or cannot be reliable in this respect. Actually, introspection can be unreliable. Nevertheless, independently of the answer to the question, introspection exists. This very fact is basic for considering linguistic introspection in a semiotic clue. It does not matter whether introspection is reliable or not, it is significant per se, and without it, language would not exist. For instance, introspection provides a native speaker of a language with the tool for determining a way of expressing an idea within an ordinary communication, or for searching a better synonymic transformation. Sometimes one determines a synonym mistakenly (not matching some normative or occasional conditions), nevertheless in our everyday life, we do not consult vocabularies or grammars permanently; on the contrary, we fully rely on our introspection.

Linguistic introspection can realize the mentioned functions due to its participation in binary opposition: it can be "negative" or "positive" depending on viewing something introspectively as appropriate (accepted) or as not appropriate (rejected). This binary nature makes introspection necessary and irreplaceable tool for tracing semantic relations like paraphrasing, specification, generalization, or other operations.

Intelligent users of language (unlike computers) cannot exploit it as a means of communication without using introspection. At the same time, unlike prefixes, suffixes, sentences, intonation, mimics, it is invisible and unheard. Introspection is immaterial, and in addition highly natural and frequent. Consequently, native speakers of a language usually do not notice it during communication at all. Moreover, introspection rarely becomes a separate object of linguist's attention. Linguists, within their everyday life, are ordinary language users, and as such are accustomed not to notice this immaterial language constituent. Linguists as a rule do not speak on introspection along semiotic lines. Nevertheless, significance of introspection for our language capacity and communication makes shaping linguistic concept of introspection necessary for its linguistic investigation.

Several publications had influenced initiation of the present research, among them most strongly the work {Talmy, 2007}. Meanwhile, in this work, L. Talmy was originally interested in introspection as a methodology of linguistics; this aim was basic for his analysis of linguistic introspection. On the contrary, the present paper considers linguistic introspection per se, particularly as definite constituent of semiotic system. Consequently, philosophical publications, especially akin to viewing introspection as semiotic tool, were also important, among them (Ajdukiewicz, 1967), (Koj, 1963). Taking into account the introspective linguistic data is basic for language use and investigation (Timofeeva, 2006, 2015).

### **References**

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