THE ROLE OF CONCEPTUAL METAPHOR IN CREATING THE AUTHOR'S WORLD PICTURE

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ABSTRACT

The article deals with the consideration of theoretically important problems such as relationships between conceptual metaphor and author`s world picture, cultural specificity of linguistic units which create linguistic world picture. The results of the research can make a certain contribution to the problems of Cultural Linguistics, Text Linguistics, Cognitive Stylistics and etc.

For further investigation we can suggest the followings:

- The study of other language means containing images;

- Cognitive foundation of culturally marked units.

KEYWORDS: *Conceptualization, World Picture, Semantic Construction, Mental Entity, Lingual Entity, Lacunas, Phonosemnatic Units, Categorization.*

INTRODUCTION

Studying the problems of language and culture correlation as well as the ways of conceptualizing reality, of creating and presenting knowledge about the world in the linguistic semantics is a part of such areas of modern linguistics as cognitive linguistics and linguistics. It is aimed to identify the main features of the authors world picture. Such philosophers as G.A. Brutyan, R.I. Pavilyonis and linguists Yu. N. Karaulov, G.V. Kolshansky, V.I. Postovalova, G.V. Ramishvilli, B.A. Serebryannikov, V.N. Teliya investigated the conceptual and the linguistic world pictures. The interrelation of language and intellect, their correlation with culture and reality still remains one of the difficult questions both in linguistics and philosophy.

Conceptual metaphors are part of the common language and conceptual precepts shared by members of a culture. These metaphors are systematic because there is a defined correlation between the structure of the source domain and the structure of the target domain.

The emergence of the term "world picture" in linguistics is due to the turn of science to the problem of reflection a human being in language, to consideration the language as a key phenomenon that forms human's personality. The term "world picture" is one of the fundamental concepts that expresses the relationship between a human and the world. The images of the world are extremely diverse, as it is always a unique perspective of the world, its semantic construction in accordance with certain logical outlook.

Methodology

We generally recognize these things in terms of a common understanding. For example, in our culture, if the source concept is "death," the common target destination is "leave-taking or departure."

Because conceptual metaphors are drawn from a collective cultural understanding, they've eventually become linguistic conventions. This explains why the definitions for so many words and idiomatic expressions are dependent on understanding accepted conceptual metaphors.

There are as many pictures of the world as there are the ways of worldview, because each person perceives the world and build its image considering his experience, his knowledge, his language. The term "world image" was introduced by Ludwig Wittgenstein in his work «Logico Philosophicus Tractatus". Later the term "world picture" has been considered in the works of the German scholar Leo Weisgerber, who tried to bring the philosophical ideas of Wilhelm von Humboldt and Herder and to relate them to language.

As G.V. Kolshansky emphasized, "each language creates its own conceptual world, which serves as a mediator between reality and a man. A person can be guided only by the world given to him through the language consciousness, his   mother tongue" **[1].**

The conceptual world picture is based on all the mentioned sources. The world picture is **a mental entity**. The basic elements of world picture are the so called info memes. The conceptual world picture is exhibited in language and mimics, in art and music, in rituals and etiquette, in ways of house holding, in sociocultural stereotypes of people's behavior and etc.

The so-called "categorization of the world", which is often mentioned in connection with the language world picture is carried out not in the language, but with the help of cognitive classifiers and belongs to the cognitive world picture. The language does not divide (categorize) reality - it reflects and fixes cognitive division; language only signals about this categorization.

Linguistic world picture categorize the world by:

a) nominative means of language – lexemes, set expressions, phraseological units, which fix this or that categorization and classification of objects;

b) functional means of the language - selection of vocabulary and phraseology in communication; setting most frequently used, communicatively relevant linguistic resources;

c) image bearing means of language - the national-specific imagery, metaphors;

d) phonosemantic units of the language;

e) discourse mechanisms of language - specific tools and strategies of text formation, reasoning, handling disputes, dialogue, building a monologue text, particularly the strategies and tactics of communicative behavior of the people in the standard communicative situations, methods of construction of various genres of texts;

f) Evaluative strategies and interpretation of linguistic utterances, discourses, texts of different genres, criteria for evaluating them as models of texts, etc.

The linguistic world picture – is **a mental and lingual entity**, its elements are concepts. The language world picture is exhibited in an ethnic language. The language world picture is determined by the ethnic language and is represented in it. The relations between the world picture and the language world picture can be described as the relation between the whole and the part. It is the essential part of the conceptual world picture, reflecting only part of the "image of the world." It counts for the contradiction between the infinity of the world and the finite number of discrete units of language. E.S. Kubryakova states that the language world picture is an important part of an overall conceptual model of the world in the human mind **[2].**

Therefore, the linguistic world picture is a mental and lingual entity, the information about reality, fixed in individual or collective consciousness and represented by linguistic means. The language determines the specificity of the language world picture and its nature. The man cognates the objective reality and records the results of cognition in the word (language). The knowledge represented in linguistic world picture, whichis also called "linguistic world representation", "linguistic model of the world". **[3]**

Each ethnic language reflects a specific world picture, i.e. characterized by   a specific way of world perception and organization.

Each nation perceives the world in its own unique projection. The specifics of this projection is embodied in the language forming a national linguistic picture of the worldtransmitted from generation to generation. The man unconsciously models the world according to his national mentality, character, lifestyle, etc.

The national world picture is also reflected in people's behaviour, in stereotypical situations, in ideas and judgments aboutthe reality. **[4]**

According to the study of the author`s world pictureincludes the following constituents:

a) the description of the "categorization of reality," reflected in paradigmatic relations of linguistic units (lexical-semantic and lexical- phraseological groups and fields);

b) the analysis of nationally specific meanings and cultural component of linguistic units;

c) the analysis of lacunas (gaps) in the language;

In the structure of linguistic world picture, we can outline universal and national components, which are predetermined by linguistic and extra linguistic factors. The factors determining the universal component in the linguistic world picture are:

- all people in the world belong to one civilization, to one historical time;

- people all over the world are surrounded by the same material world;

- universality of biological and social essences of the humans;

- Similar laws of cognition and the same mechanism of cognitive processes as homo sapiens'.

All these factors determine the common logical- semiotic basis of all the languages, which stipulate understanding between representatives of different nations, they use universal system of signs for formation and transference of ideas and communication – a language. **[5]**

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The factors, which determine the national component of the linguistic world picture, are as follows:

- -geographical and climatic living conditions;

- -a specific cultural-historical experience of people;

- type of life management (a settled way, a nomadic way);

- -mentality, psychological type of perception the world;

- -religion, traditions;

- -specific language construction.

Because conceptual metaphors are drawn from a collective cultural understanding, they've eventually become linguistic conventions. This explains why the definitions for so many words and idiomatic expressions are dependent on understanding accepted conceptual metaphors.

For example:

- You're *wasting* my time.

- This gadget will *save* you hours.

- I don't *have* the time to *give* you.

- How do you *spend* your time these days?

- That flat tire *cost* me an hour.

- I've *invested* a lot of time in her.

- You're *running out* of time.

- Is that *worth your while*?

- He's living on *borrowed* time

Thus, author`s world pictures are closely connected notions. Each nation has its own national image of the world. National world picture can be considered as a system of notions verbalizes by language means. **[6]**

The study of the key national images will reflect the specifics of world perception. The language plays the most significant role in the reflection of these national images on different language levels (words, phraseological units, proverbs and sayings), stylistic means (metaphor, similes, symbols), literary texts.

CONCLUSION

Nowadays the problem of human communication is one of the most significant subjects occupying the minds of linguists, anthropologists, psychologists, and philosophers. Since it is the most important means of communication among human beings, the relation between language, culture, and their mutual interactions is of high significance. Our research is done in the frameworks of cultural linguistics, which is considered one of the main trends of modern linguistics.

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