

The Role Of Metaphor In The Formation Of A Linguistic Picture Of The World In Russian And English Linguocultures

Akhmedov Bakhodir Yakhshimurodovich¹ and Hamidova Iroda Olimovna²

¹Associate Professor of the Bukhara Regional Center for Retraining and Advanced Training of Public Education, Candidate of Pedagogical Sciences

²A student of the faculty of Foreign languages, BSU



Abstract – In this article, we are interested in the metaphor not in itself, but in its role in culture, in the creation of certain images that can both coincide in different languages and cultures, and differ from language to language. The relevance of such a study is due to the need to study metaphor as a cognitive means and a culturally marked layer of language, reflecting the perception and understanding of the world by representatives of different languages and cultures.

Keywords – Metaphor, Linguistic Picture Of The World, Linguoculture, Ethno Cultural Metaphor, Figurative Meaning, Metaphorical Meaning, Floristic Metaphors, Metaphorical Transfers, Stable Metaphors.

I. INTRODUCTION

The problem of the relationship between culture, language and consciousness is widely covered in modern linguistics. Currently, a variety of studies of the linguistic picture of the world among speakers of certain languages are being carried out, associative dictionaries of different languages are being created, containing rich material for studying the peculiarities of the perception of reality within a particular culture.

In this regard, it is important to study the role of language in the construction of a national-cultural picture of the world. Language acts as a code (sign) organizer, a link between the inner world of a person and the external world: a person, perceiving the world in the process of activity, fixes the results of his cognition in the language.

The relationship between culture and language is manifested in the basic concepts inherent in each linguistic culture. Linguistic and linguo-cognitive interpretation of the data presented in the language allows us to consider them as a representation of the constructs of conceptual consciousness.

II. LITERATURE REVIEW

The existence of language as a material form of consolidating a person's thinking, and, consequently, the body of knowledge that a person has at a certain stage, creates a new problem in interpreting the content of the expression "picture of the world": the picture of the world as a set of human knowledge about the world is replaced by a picture of the world that exists in the language, "the linguistic picture of the world." The term "linguistic picture of the world" itself sometimes contains different content. According to B. A. Serebrennikov, for example, one should distinguish between two pictures of the world - conceptual and linguistic. The

conceptual picture of the world is richer than the linguistic picture of the world, since in its formation, apparently, various types of thinking are involved (visual-figurative and effective closely interact with logical, verbal thinking). Both pictures of the world are related to each other. Language could not perform the function of a means of communication if it was not associated with a conceptual picture of the world. This connection is carried out in the language in two ways. Language means individual elements of the conceptual picture of the world. This is usually expressed in the creation of words and means of communication between words and sentences. Language explains the content of the conceptual picture of the world, realizing in the process of speech the connection of words with each other. Thus, the word is one of the constituent parts of the picture of the world.

In our case, under the linguistic picture of the world, we mean the entire body of knowledge about the world, captured in one or another linguistic form, a specific "linguistic worldview" inherent in every nation. The linguistic picture of the world, historically formed in the everyday consciousness of a given linguistic community and reflected in the language of a set of ideas about the world, is a certain way of conceptualizing reality. The way of conceptualizing reality characteristic of this language is partly universal, partly nationally specific, so that speakers of different languages can see the world a little differently, through the prism of their languages.

What is commonly called a linguistic picture of the world is information scattered throughout the conceptual framework and associated with the formation of the concepts themselves by manipulating in this process linguistic meanings and their associative fields, which enriches the conceptual system with linguistic forms and content, which is used as knowledge about the world of native speakers of this language.

III. ANALYSIS

One of the most productive means of verbalizing reality, ways of knowing and conceptualizing the world around us is a metaphor. The metaphorical expressions of the language not only reflect and explicate the metaphorical perception of reality, but also largely shape it, therefore, the study of metaphorical transfers within the framework of various spheres allows you to penetrate into the structures of human thinking and understand how we imagine the world around us and our place in it.

In accordance with the concepts of modern cognitive semantics, metaphorical modeling is a means of comprehending, rubricating, presenting and evaluating reality in the people's mentality, reflecting national self-awareness.

Metaphor is assigned the role of one of the most productive means of forming secondary names in the creation of a linguistic picture of the world, which has the property of imposing on the speakers of a given language a specific view of the world - a view resulting from the fact that metaphorical designations, woven into the conceptual system of reflecting the world, color it in accordance with national and cultural traditions and the very ability of the language to name the invisible world in one way or another.

Ethno cultural metaphor is an important element of the linguistic picture of the world, reflecting the way of dividing and classifying reality, adopted within a given linguistic community and which is a reflection of the existing system of values. The national image of the world is revealed as a system of mutual correspondences. The parameters for establishing this kind of correspondence can be very diverse: the presence, absence or predominance of any of the four elements in the metaphors of the language (earth, fire, air, water, etc.), the context in which they are used, the binding of feelings, emotions, personal qualities to the organs of the human body, distribution vertically up-down or horizontally, etc.

Metaphors are widely used in both Russian and English. Metaphorical images characteristic of the English language is often absent in Russian, and vice versa; their translation from language into language requires a special kind of transformations that help preserve or modify the original emotional and aesthetic information.

So, for example, in the English "animal" metaphor, typologically different characteristics have taken root than in Russian culture. A significant part of the names of animals and birds in the English cultural-speech consciousness is associated with the concept-image "he", although in the modern grammatical system it belongs to the middle genus "it", in particular, the metaphorical basis he is associated with the images of Frog, Fish, Caterpillar, Tortoise, while in Russian all these names are grammatical units of the feminine gender and, accordingly, are associated with the feminine gender.

Another problem of the "animal" metaphor is associated with the difference in emotional-evaluative associations associated with a particular image of the animal, traditionally used as the basis of metaphor or metaphorical comparison. So, for example, the

specificity of the metaphorical use of the word "horse" in the English tradition is associated with positive assessments such as "thoroughbred", "healthy", "graceful". In the Russian tradition, the "horse" metaphor is mainly accompanied by other, if not directly opposite, associations: "awkward", "rude", "hefty".

The metaphor shows what things are equivalent or simply comparable in a given culture, for example, in Russian and English, a good, kind, sympathetic person is compared with gold - as good as gold, a heart of gold, etc.

Language is one of the forms of fixing the national and cultural heritage of the people, including signs, beliefs, etc. So, if in Russian the word goose evokes the idea of importance or deceit, then in English this reality is associated with wealth, stupidity, etc. Wed: important goose, what kind of goose or gripping goose (about a person); the goose that lays the golden eggs hen that lays golden eggs, a source of enrichment (usually used with the verb to kill); the older the goose the harder to pluck (last) - the older the person, the more difficult it is to make him part with money; as silly (stupid) as a goose - stupid, like a traffic jam, etc. It is the figurative-associative perception that differently "draws" the processes of a mental nature in the Russian and English languages.

In a word, ethno cultural metaphors are one of the main components of the nation's mentality - the range of concepts, symbols and images that it has mastered and understood. Indeed, in order to ensure its own survival, each culture must develop its own way of interacting with the living environment and establish the framework of social reality.

For peoples, territorially, historically and culturally close to each other, a significant layer of stable metaphorical expressions is common. For example, in English (as in Russian), the bearer of the sign of hardness is iron, hence the idioms - a man of iron, iron-bound (compare in Russian - железная воля, железный век(iron will, iron age)).

IV. DISCUSSION

Despite the existing similarities in the use of metaphorical expressions by representatives of the Russian and English linguocultures, the metaphorical names of the Russian and English languages reveal significant differences that can be reduced to the following types.

Different words are metaphorized within the same group. So, the names of some animals (beaver, swan, falcon, cat) have common figurative meanings in Russian, but do not have them in English. In Russian idioms, the image of a bat is not used, but in English there are expressions such as "as blind as a bat" - completely blind, "like a bat out of the hell" - very quickly, suddenly.

Different words can be used to express one concept metaphorically, and vice versa, similar words can have different metaphorical meanings. For example, in English snake is a symbol of betrayal, treachery, and in Russian, a snake can mean an unloved wife, mother-in-law, stepmother, etc. The image of a raven in English has an additional meaning, in addition to those known to Russian speakers (a harbinger of trouble, an enemy) - greed, greed, insatiable devouring. I am a raven - "I'm hungry like a wolf", "raven appetite" - "ravenous appetite".

In a number of studies, it was found that a significant fragment of the linguistic and conceptual picture of the world of speakers of Russian and English is formed by the so-called floristic metaphors. In the course of the research, some areas of experience were identified, the reflection of which in the minds of speakers of English and Russian is through floristic metaphor. So, for example, in English, a person's appearance is described by metaphors: peanut: a tiny person; weed: a thin, delicate, weak and soon tiring person; coconut: With her milky complexion set off by chestnut hair the artist nicknamed her "coconut"; bean-pole, stick, and corn-stalk: a lanky fellow. Age characteristics are conveyed by metaphors: sapling, plant: a young person; in the bloom of life; a ripe old age.

To assess the moral qualities of a person, the following metaphors are actively used: daisy 'any excellent, remarkable, or admirable person; daffodil 'a good natured person'; tulip: a showy person, or one greatly admired; sweet pea, peach - a good person; fruit 'a person easily defeated, influenced or victimized'; lemon 'any disagreeable disliked person; nut: a person hard to deal with.

In Russian, metaphorical transfers of the plant-human type are also often used: wild, oak, burdock, mimosa, fly agaric, pepper, morel, fruit, pine cone, berry, etc.

Thus, metaphor does not refer to the realm of words, but to the realm of thought and action. Our conceptual system is built on the basis of images and is metaphorical in nature. Since a significant part of social reality is interpreted in metaphorical terms and our idea of the material world is partly also metaphorical, metaphor plays a very significant role in establishing what is real to us.

However, at the same time, the question of truth and falsity lies outside the bounds of metaphor, since it only highlights some sides and hides others. Linguistic metaphors are built on certain patterns: conceptual metaphors or metaphorical models that operate on the unconscious level. The essence of conceptual metaphors lies not in words, but in the very understanding of objects. For example, the metaphorical expressions "high / low feelings" are based on the conceptual model "up" is good, down is bad. Such metaphors are systemic and involve a whole network of interconnected constructions. At the heart of the metaphor "time is money" - the understanding of time as a resource - this conceptual metaphor also contains a way of interacting with an object, that is, time can be spent (to spend / waste time), saved (to save time), etc. That is, such a metaphor encodes a way of dealing with time. It means that we treat time as a very precious and limited resource. The concept of work in our culture is usually associated with the time spent on its implementation, which is expressed in hourly, weekly, monthly wages. Another example of treating time as a valuable resource is various types of temporary tariffs - for telephone calls, the Internet, etc. This does not exist in all cultures.

Ethno cultural metaphors conceptualize ideas about a person and the world of his experiences, that is, a metaphor is inherently anthropological. Using the example of stable phrases describing the decision-making process, one can imagine how it goes for the Russians and the British. Russian decisions are made - as something outsider, which came from outside, while the English expression "to make decision" - literally "to make a decision" - indicates the active role of the subject.

In most cases in European culture, the predicament is associated with spatial limitations. Compare to be in a dead / tight corner, to be at one's wit's end - to be at a dead end, to be on the verge of poverty, on the edge of an abyss, etc. Also common to European culture is the conceptual metaphor "consciousness is a container", "ideas are physical entities". This model underlies such metaphorical expressions as to give an idea, "empty words", "to let the cat out", as well as the derivative model "someone is missing something" - "someone is mentally handicapped" ("there are not enough balls / cogs in the head, etc.). Sometimes an additional national variant may be added to a model common to several languages. National metaphors reveal those aspects of things that are especially important for a particular culture. Phenomena of nature, emotional states, and various emotional entities are initially thought in material form. This is evidenced by "erased metaphors": it is raining, the sky is frowning, joy covers, fear freezes, etc.

In addition, metaphors can provide insight into spatial orientation. For example, in European cultures, the future and hopes for the best are ahead or associated with the top: cheer up. Consciousness is also oriented upward: to wake up, to be up, to raise, to get up (to wake up), but to fall asleep (literally fall asleep), and unconsciousness or the state of inability to control one's actions is experienced as a fall: to fall in love, to be under hypnosis.

V. CONCLUSION

So, we can draw the following conclusions: ethno cultural metaphors reflect the image of the world, they embody the value hierarchy and mythological ideas. The specificity of ethno cultural metaphors is associated with the specificity of geographical, cultural, historical and other conditions. Ethno cultural originality is conveyed not by specific metaphors in themselves, but by their totality, since their number in the language is limited.

The most common in both Russian and English linguocultures are "animal" and "floristic" metaphors. The largest number of metaphorical transfers are grouped around such concepts as death, love, fear, personal characteristics of a person (stupidity, courage, etc.).

Based on the analysis of the metaphorical names of the Russian and English languages, it can be concluded that different words can be used to metaphorically express the same concept in these languages, while similar words can have different metaphorical meanings.

The need to create stable metaphors of language is dictated, first of all, by the needs of communication. Indeed, until the description of a situation, representation, or stereotype has turned into a sign (and the national metaphor functions primarily as a sign), it cannot be understood unambiguously by all members of the linguistic community. Therefore, national metaphors play the role of original formulas, axioms. And, despite the existence of a larger number of "common plots", each language has a set of unique linguistic means of expressing ideas about the world, man and social reality.

REFERENCES

- [1] Pavilonis R. I. The problem of meaning: modern logical-philosophical analysis of language / R. I. Pavilonis. -M., 1983. -- 286 p.

- [2] Pankova T. I. National specificity of metaphorical nomination (based on the material of Russian and English lexemes, united by the semantic component of the plant): dissertation of Candidate of philological Sciences / T. I. Pankova. - Voronezh, 2009. -- 21 p.
- [3] Serebrennikov B. A. The role of the human factor in language. Language and picture of the world / B. A. Serebrennikov. -M.: Nauka, 1988. -- P. 29.
- [4] Ryzhkova E. V. Floristic metaphor and conceptual picture of the world of a native English speaker [Electronic resource]: [website] / E. V. Ryzhkova. – Electron Data - Access mode: edu.novgorod.ru/data/educat/lib/3/9/00139/ryzhkova01_31012003.doc
- [5] Chudinov, A. P. Russia in a metaphorical mirror. Changing language world [Electronic resource] // Website of the International scientific conference "Changing language world": [website]. – Electron Data - Access mode: [http // language.psu.ru](http://language.psu.ru)
- [6] Side A. E. "Interference in teaching foreign languages (on the example of paradigmatic lexical-semantic interference) and possible ways to overcome it in the process of working on vocabulary)". Author's abstract of dissertation. Candidate of pedagogical sciences. -M, 1995.
- [7] Akhmedov, B. Y., & Hamidova, I. O. (2020). Interpretation of spirituality in classical literature. ISJ Theoretical & Applied Science, 11 (91), 81-83.
- [8] Bim I. L. "Teaching foreign languages. Search for new ways" // "Foreign languages at school". 1989. - No. 1.
- [9] Astafurova T. N. "Strategies of communicative behavior in professionally significant situations of intercultural communication (linguistic and didactic aspects)". Author's abstract of dissertation. Doctorate of pedagogical sciences. M., MGLU, 1997.
- [10] Apolina L. I. "Modern problems of teaching foreign languages at the university" // "Foreign languages at school", 1993. - № 1.