

CONCEPTUAL METAPHOR IN LINGUISTIC WORLD PICTURE

Maftuna Qodirova, UzSWLU, Tashkent

missdove93@gmail.com

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Currently, a number of studies are being conducted on the linguistic world picture of representations of many languages and civilizations. It is significant to research functions of a language in how a nation's culture constructs the world. The worldview is the entirety of information about the world, expressed in a variety of linguistic forms, and each person's unique linguistic interpretation of the world. Because a language's "world picture" is a distinct method of conceiving reality that is unique to that language and partially universal and partially national, so native speakers are able to view the world through the lens of their own languages. [4, P. 17]. Numerous linguists such as A. Vezbitskaya, N.D. Arutyunova, G.A. Brutyan, S.A. Vasiliev, G.V. Kolshansky, M. Black, D. Himes are busy with the issues of reflection in the language world picture.

According to W. Humboldt, a nation has "different languages serve as organs of their original thinking and perception." [1] The examination of the historical evolution of languages, culture, customs and traditions, and way of life assesses the national originality of language world vision. Furthermore, every language has a distinct worldview, according to W. von Humboldt. People construct their own distinct worlds that around them.

The proponents of cognate linguistics assert that our conceptual framework, which is mirrored in language's depiction of the world, is linked to and dependent upon physical and cultural experience. The language world picture cannot be compared to other world visions.

One of the most effective ways for secondary nominations to arise in linguistic world picture formation is through metaphors. Metaphors, according to George Lakoff and Mark Johnson's seminal book *"Metaphors We Live By"* are not just stylistic, but also cognitively crucial; they are prevalent in everyday life in thinking and behavior, as well as in language. We can grasp theories and models better with the assistance of conceptual metaphors since they take one notion and relate it to another. The language of conceptual metaphors shapes how we grasp scholarly ideas; they predominate in communication, and we really perceive and behave in line with them.

Metaphors also show what objects in a certain culture are equal or merely comparable. In both Uzbek and English, for example, a friendly, responsive, and a

kindhearted individual is compared to gold, as in "as good as gold. National metaphors illustrate the facets of different things that are particularly significant to a certain culture. Even if there are many "common subjects," each language has its own special collection of expressive devices that are specific to it for representing the linguistic image of the world.

The language world picture is described by Y.D. Apresyan as naïve in the sense that language interpretations and scientific definitions do not necessarily agree on volume or even content [1: 357]. Linguistic mentality is the term used by O.G. Pocheptsov to describe how the world is represented: "The linguistic mentality can be defined as the relationship between some part of the world and its linguistic reflection" [9: 11].

The study of people's conceptions of the universe forms the foundation for the idea of a picture of the world, particularly the linguistic one. A picture of the world is the outcome of processing data about the environment and the individual, if the world is a person and their surroundings in interaction.

Consequently, proponents of cognitive linguistics correctly contend that our conceptual system, which is expressed as a language representation of the world, is closely related to and dependent upon physical and cultural experience. Human mind perceives events and things from the outside world as internal.

According to V.A. Maslova, the term "the linguistic picture of the world" is nothing more than a metaphor because, in actuality, speakers of that language create a particular coloring of the world due to the national importance of objects, phenomena, processes, and selective attitude toward them, which is generated by the specific activities of the language, rather than a different, unique picture of the world that is different from the objectively existing world [5]

As a result, conceptual metaphor may also be used to organize an individual's worldview and perspective. Put differently, a conceptual metaphor conceptualizes reality and aids in its understanding. According to Arutyunova (1999), its functioning extends beyond only forming a notion about a subject to include deciding on a style and manner of thinking about it.

In conclusion, owing to the disparities that now exist between the worldviews of speakers of other languages, as a speaker's experience of the world is influenced by their national and cultural background. Every picture of the world determines a unique linguistic perspective.

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