

мові шляхом калькування етимонів». [Зацний, 2001]

Ми, звичайно, не претендували на охоплення абсолютно всіх рис, які притаманні медичному лексикону. Поза нашою увагою залишились питання епонімів, топонімів в медичній лексиці, діахронічний аналіз генези та продуктивності афіксів, походження розмаїтих метафоричних та метонімічних номінацій та цілий ряд інших достатньо важливих відмінностей медичної лексики. Як показує це дослідження історично-етимологічних рис надзвичайно гетерогенного медичного лексикону є ще багато недосліджених та маловивчених аспектів, які чекають поглибленого, аргументованого та переконливого вивчення.

Література

Barnhart R.K. The Barnhart Dictionary of Etymology. The H.W.WilsonCompany. 1988. – 1284 p. *Grattan, J.H.G., Charles S.* Anglo-Saxon Magic and Medicine. London: Oxford University Press, 1952. – 254 p. Merriam-Webster's Medical Dictionary. – Springfield, Massachusetts, U.S.A.: Merriam-Webster, Incorporated, Publishers, 1996. – 894 p. Webster's New World Dictionary. Editor in chief David B. Guralnik. Nelson, Foster & Scott Ltd. Toronto. 1976. – 1692 p. *Балишин С.И.* Медицинская стилистически сниженная лексика современного английского языка и способы её образования. Автореферат канд. дисс. Калинин, 1983. – 15 с. Дискурс іноземномовної комунікації (колективна монографія) – Львів: Видавництво ЛНУ ім. І. Франка, 2001. – 495 с. *Зацний Ю.А.* Розвиток словникового складу сучасної англійської мови. – Запоріжжя: Запорізький державний університет, 1998. – 431 с. *Зацний Ю.А., Пахомова Т.О.* Мова і суспільство: збагачення словникового складу сучасної англійської мови. – Запоріжжя: Запорізький державний університет, 2001. – 243 с. *Клименко Н.Ф., Карпільовська Є.А., Кислюк Л.П.* Динамічні процеси в сучасному українському лексиконі: *Монографія.* – К.: Видавничий Дім Дмитра Бураго, 2008. – 2008. – 336 с. *Кубрякова Е.С.* Части речи с когнитивной точки зрения. – М.: Институт Языкознания РАН, 1997. – 327 с. *Лейчик В.М.* Терминоведение: Предмет, методы, структура. Изд 4-е – М.: Книжный дом «Либроком», 2009. – 256 с. *Невзоров М.С.* Нестандартная лексика в профессиональном общении медиков. // Межкультурная коммуникация. Вестн. Волгогр. Ун-та. Сер. 2, Языкозн. 2012. № 2 (16). – С. 96 – 100. *Пестрова Н.В.* Субстандартная номинация в современном английском медицинском субъязыке. Автореф. дисс. на соиск. уч. ст. канд. филол. наук. Санкт-Петербург, 2011. – 23 с. *Степанов Ю.С.* Альтернативний мир. Дискурс. Факт и принцип причинности // Язык и наука конца XX века. – М.: Рос. Гуман. Ун-т, 1995. – С. 35 – 47. *Янков А.В.* Англо-український словник нової лексики і фразеології англійської мови сфери медицини та охорони здоров'я. Місіонер. Жовква.- 2013. – 431 с. *Янков А.В.* Структурно-семантичні особливості неологізмів сфери медицини та охорони здоров'я в німецькій мові (початок XXI століття). Нова філологія- Випуск 53. – Запоріжжя, 2012.- С. 198 – 202.

N. LAZEBNAYA

(Zaporozhye National University)

EAST OR WEST – WHERE METAPHOR IS BEST?

В статті йде мова про роль метафори в культурах західних та східних країн. Метафору розглянуто в англійській, корейській, китайській та арабській культурах. Метафору розглянуто як засіб когніції і відображення соціологічних та культурних особливостей різних націй.

Ключові слова: метафора, фрейм, пізнання, мапування.

Н. В. Лазебная. East or West Where Metaphor is Best? В статье речь идет о роли метафоры в культурах западных и восточных стран. Метафора рассматривается в английской, корейской, китайской и арабской культурах. Метафора рассматривается как средство когнитивности и отображения социологических и культурных особенностей разных наций.

Ключевые слова: метафора, фрейм, познание, картирование.

N. Lazebnaya. East or West: Where Metaphor is Best? This paper deals with metaphor and its important role in languages and cultures of different nations. Further on, metaphor is considered in English, Korean, Chinese and Arabic cultures. Metaphor is positioned as a means of cognition and reflection of sociological and cultural peculiarities of different nations.

Key words: metaphor, frame, cognition, food, mapping.

Nowadays metaphor is of high relevance. “Conceptual metaphor theory” is on the way of its development. Modern researches and studies of metaphorization are focused on determination of metaphor not as an imaginative means, but as a kind of a mental procedure in the process of human worldview perception and reflection. The modern theory of cognitive metaphor is developed in the works of many scholars, in accordance with which, “metaphor is an instrument of cognition, structuring and explanation of reality” (Lakoff 1993, p. 217). Following J. Lakoff, we agree that “metaphor is located in thought and not in the language”. The way we think makes the way we speak. The East is tricky. The principles of seniority and respect are very important for the Eastern nations. The West is wild and independent. The Westerners are looking for independence. These

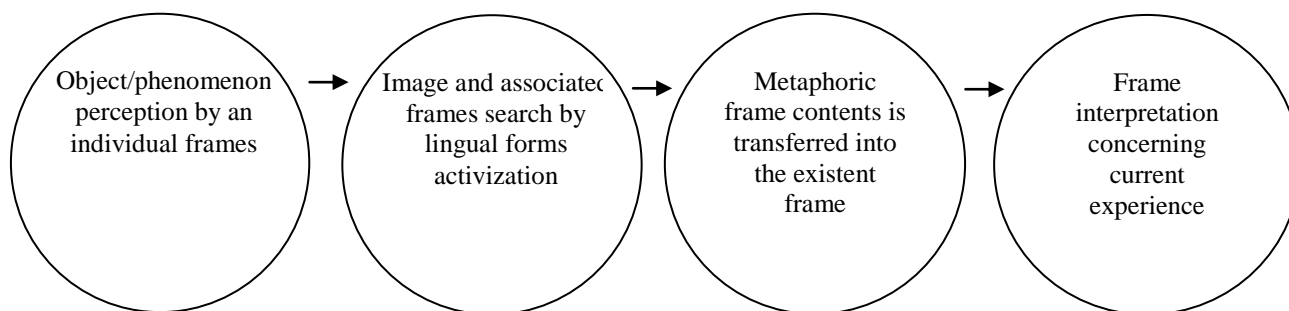
features will be illustrated by the examples of metaphors usage in both Eastern and Western cultures.

The article is **relevant** due to a growing interest of researchers to metaphor. The main **goal** of this article is to outline peculiar features of metaphor in the Western and the Eastern worlds. **Subject** of this study is to consider metaphors as a means of cognition, perception and reflection of the world. A **scientific novelty** of this study is to consider metaphor in the framework of cognitive linguistics and focus on its peculiarities in different cultural contexts (English, Korean, Chinese and Arab cultures).

Metaphor is a source of something new and interesting. There is a certain cultural background in different metaphors, because they reflect specific needs of target audience and key issues of life of different nations turn into the sources for further metaphorical derivatives. For example, metaphors in *American English* are often associated with sports, because active way of life is chosen by many Americans (Deignan, Gabrys, Dadnuta, and Solska, 1997). Food metaphor is more appropriate for *Chinese English*, because the Chinese nation is highly concerned about meals. Thus, family diners on weekends symbolize unity and dominance of family. Sometimes, metaphors interpretations are similar or different. For example, in Chinese: “One cannot learn to swim in shallow water” meaning that one should go through thick and thin in order to become a professional. For Americans, a metaphor “to eat a piece of cake” means to get easy job.

Currently, the “theory of conceptual blending” is of high relevance. This theory was derived by A. Richards (1990) and has been followed by J. Fauconnier and M. Therner. In accordance with J. Fauconnier and M. Therner, the essence of conceptual integration comprises the following: once a metaphor engenders, two sections of brain responsible for visual and abstract images are activated (Fauconnier 1998, p. 133-179). Cognitive metaphor theory claims: the principles of metaphorization are based on knowledge interpretation procedures, reflected in cognitive constructions or frames, which are specific unified constructs of knowledge or experience connected by mental reflections, and scenarios, which represent a generalized dynamic experience of human interaction with the world. A frame is characterized by “polyhistory”, i.e. a cluster of various structurally generalized kinds of knowledge about a referent (Emanatian, 1995). Frames include basic, typical and potentially possible information, associated with the concept. Frames can be inherent; they can emerge in the process of individual cognition or can be adopted via learning.

Metaphors in Arab and Korean languages are considered with respect to developments in the field of cognitive metaphor. It is supposed that two frames are activated. Elements of these frames can have nothing in common, but creation of a new metaphoric derivative happens as follows:



Picture 1. Algorithm of a new metaphoric derivative creation

Further considerations are about metaphors in Korean and Arab cultures. Korean culture has the following key collective values, for example social harmony, respect and mutual cooperation. Western culture is initially based on individualistic approach and problem’s solving. This can be explained by Greek mythology, where values were based on personal freedom, individual peculiarities and abilities of the main characters of epic poems and mythology.

For example, unlike English language, where feelings are associated with heart (‘ *lion-hearted* ’), Korean metaphor denoting feelings is referred to the chest or internal organs. Therefore,

Lakoff and Johnson (1993) indicate that metaphors are rooted in thoughts. The way we see this world is reflected in the way we reflect our ideas. Thus, a unique cultural background of any nation is always reflected in metaphors of a certain culture. Moreover, Lakoff claims:

"Metaphorical mappings preserve the cognitive typology (that is, the image-schema structure) of the source domain, in a way consistent with the target domain". (Lakoff 1993: 215)

In accordance with the scientists exploring conceptual basis of metaphor, such as George Lakoff and Mark Johnson (1993), it is clearly seen that "speakers use concepts referring to certain, physical experiences to understand (and express) concepts referring to more abstract conceptual domains" (Lakoff and Johnson, 74). Individuals make an emphasis on their own experiences and use their own feelings to perceive and cognize something new and unknown.

For example, a cooperative nature of activities in the Korean culture, the principles of commonality can explain the usage of different kinds of food as sources for metaphor derivatives. The words about language both in the Korean and English are similar. For example, in both languages there are expressions that words can be bitter or sweet; an individual can chew or spit out words or sentences. Different cooking methods in English and Korean cultures are further reflected in languages of these nations. English language reflects such cooking methods as brewing, mincing or grilling and Korean nation employs various methods of cooking, such as boiling, chopping, fermenting and even adding spice. Therefore, different speech acts are named in accordance with cooking methods.

Arabic metaphor differs from the Western metaphor too. For example, an 'owl' is a sign of a bad omen, but in the Western world this symbol stands for wisdom. The Arabic metaphors in the field of business are more related to sports than to war, as in the Western culture. For example, there is an extensive usage of such metaphors as "play," "maneuver," "threat," "hit," "confront," "capturing," "resistance" and "marathon", which refer to "players" or "opponents". English metaphorical derivatives in business describe an opponent or some hazards as "losers", a "threat," a "hostile" competitor, even as "brutal" (El-Hassan & Al-Said, 1989). Arab world is full of respect, patience and tolerance and there is no need for this nation to be brutal with their business partners. Though they have competitors in their business, they stay calm and patient and develop their strategy to counterfeit their enemy. In the Western culture, businessmen show hostile moods to their competitors and use hunting or military metaphors to describe their relationship with their business partners. Therefore, cognitive mapping of recipients in Arab and English cultures differ, because of sociological and cultural differences between these two nations. Arab world is more collectively-oriented and religious in comparison with the English speaking nations.

Chinese cinematography often depicts differences of real and fictional families of the Chinese society. A famous and interesting film *Eat Drink Man Woman* shows communication in the family from various perspectives. A role of family rituals, which is Sunday dinner for the Chu family, is a sacred part of their family life. Eating dinner together in the kitchen is the most precious common thing they have: "*Chu lives a small life, a quiet life of mostly simple pleasures, though such flavorful delights as Joy Luck Dragon Phoenix are themselves as exquisite in taste as they are in name. Indeed, Chu seems to direct all of his great passions and grand statements into his cooking, so that he may operate on the cool, resilient level that works best in dealing with his three daughters*" (*Eat Drink Man Woman*). Thus, there is no wonder that family members are united by the father's ability to cook different tasty things. There are different modes of relations in Chu family. Every family needs its own traditions. Food metaphor in Chinese context reflects traditions and family values. From this paragraph it is evident that the head of the family cooks because he wants to be patient and caring about his family. He wants not only to give food to his family members, but also talk to them during dinner and show dominance of family values in the life of their family. His behavior is totally corresponds to the basic principles of the Chinese culture.

In the modern English context, the main emphasis is made on innovative developments in language. With the help of metaphors and comparisons the authors of computer texts are able to reflect their attitude to a certain theme. Let us consider the following sentence: "*Terms like B2B, B2C and C2C are the buzzwords that raise eyebrows. Little do they know that Internet models*

change so fast that they have 'mutated' into B2B2C and C2B2C along with the e-commerce models" ("Digital divide saves us from the Love Bug," New Straits Times, May 15, 2000). We can see many elements of personification and animation of computer terminology in this paragraph. Moreover, the author violates stylistic norms of the English language. The word order in the last sentence is changed in comparison with the norm of words order in the English language. Still, the author saturates his text with metaphors thus showing his individuality and appealing for the readers of his text. He wants to attract attention to his intellectual product and, at the same time, to show his own attitude, reflect his personal feelings about the situation he describes. Thus, metaphors in this paragraph are individually-oriented, which is appropriate for the culture of the Western world.

From the following paragraph it is evident that metaphors are widely used too. *"It takes advantage of a standard computation — called the checksum by **communications nerds** — that every Web server on the Internet normally uses as a matter of course to verify that incoming data hasn't been corrupted. Apparently, it's possible to take these checksum calculations and use them to solve a tiny piece of a larger problem. Do this with enough computers (the Internet has millions of servers) and you can solve the larger problem in its entirety. **That's the good news. The bad news is that, although messing with a few checksums won't cause a perceptible drop in the performance of the server, hijacking millions or billions of checksum calculations would bring the machine to its digital knees. It's just one more thing to keep Web site administrators chewing their fingernails*** (Lynn Greiner, "Infested computers raise ethical questions," *Computing Canada*, September 21, 2001)

From this paragraph, it is evident that it is saturated with imagery and figurative language means. Personification of English computer discourse agents (*communications nerds*), introduction of opposing lexical units (*a tiny piece of a larger problem; good news-bad news*) and usage of specific computer terminological verbs, such as *hijacking, bring the machine to its digital knees, to keep Web site administrators chewing their fingernails*. As far as we can see, there are many means of connotation used in the computer texts and texts from the Internet discourse. The essence of messages, which are transmitted on the Web, depends of figurative means and in such a way the recipients of these texts are impressed by the central messages of texts. Innovative processes in the modern English are individually-oriented. The author's individuality can be identified by the majority of literary means and methods. The existence of a socio-linguistic phenomenon of the computer discourse reflects blending of virtual and real lives of the contemporaries and claims for attention of modern scholars. English media computer texts are characterized by imagery reflection of information. It is claimed that imagery plays an important role in English computer terminology. Nowadays, media on the Web is developed according to its own laws and it is necessary to remind of the fact that the processes of globalization and technologization in the modern world set the trend and texts of media are subjected to them. A progress of the modern society can be seen in the English computer discourse and it is the main emphasis made by the authors of different texts that message transfer is very important and plays a crucial role in the process of information exchange.

We came to the **conclusion** that metaphors reflect social and cultural peculiarities of different nations. If you find a key metaphor, you will find a key to the author, his intentions and cultural background of the written product. In terms of cognitive linguistics, metaphor is considered as "language in life, action, thought and action." Therefore, it should be noted that metaphor is a complex and creative instrument of national experience transfer. Moreover, Arab and Korean cultures are collectively-oriented and there is a lack of subjective nature in metaphoric derivatives, unlike English derivatives, which are more individually oriented. Therefore, the main **challenge** to conduct further research is to discuss modern innovative linguistic means in the language of different cultures on the basis of various texts.

References

- Deignan, Alice, Gabrys, Dadnuta, and Solska, Agnieszka. Teaching English metaphors using cross-linguistic awareness raising techniques / Deignan, Alice, Gabrys, Dadnuta, and Solska, Agnieszka // *ELT Journal* 51. – 1997. – 353-360. El-Hassan S. and Al-Said, M. Lexical issues in translating the Qur'an into English: Obstacles and suggested solutions / El-Hassan S. and Al-Said, M. // *International Journal of Islamic and Arabic Studies* 6. 2. – 1989. – 45-57. Emanatian, M. (1995). Metaphor and the Expression of Emotion: The Value of Cross-Cultural Perspectives/ Emanatian, M. // *Metaphor and Symbolic Activity* 10 (3). – 1995. –163-182. Fauconnier G., Turner M. Conceptual integration networks // *Cognitive science* 22. –1998. –133-187. Lakoff, George and Mark Johnson. *Metaphors We Live By*. / Lakoff, George and Mark Johnson. - Chicago: The University of Chicago Press, 1993.