Master's Qualification Paper

METAPHORICAL MODELING
OF THE BIBLICAL RELIGIOUS CONCEPT «WAY»
IN THE ENGLISH LANGUAGE

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TABLE OF CONTENTS

INTRODUCTION

This **master's qualification paper** is an initial attempt to investigate the concept WAY in the English language through the mechanisms of the biblical religious knowledge metaphorization that is composed of five basic metaphoric models, each of which is considered to be the informative code. The researches of the concept in modern linguistics are directed to solve the problem of *the nature of the concept* from *different perspectives. Concept acquisition* in cognitive science ranges from metatheoretical to practical implications and has recently been refocused towards the cognitive comparative view of this cultural phenomenon, mainly *the concept structure*. The cognitive nature of the concept represents the common intercultural pre-Christian *axiological world perception* as the result of language evolution and, at the same time, identifies the distinctiveness of every linguistic culture within the frame of the Religious Axiology. The modern study of cognitive comparative linguistics is influenced by the development of new cognitive comparative discursive approach in the historical-comparative and typological language investigations (Корольова, 2011). The traditional vision of the notion "concept" as the result of metaphorical process in human consciousness has challenged the cognitive diachronic concept acquisition. The metaphorical concept becomes the *substitution* theory of the conceptual metaphor. Cognitive paradigm in modern linguistics provoked new understanding of metaphor with broader conceptual view and complex methodology of its analysis. Cognitive processes of conceptualization defined subsequences between the notions "conceptual metaphor", "metaphoric concept", "cognitive metaphor" and represents an iconic model of knowledge.

The **topicality** of the research is determined by the cultural specifics of the biblical religious knowledge presentation in the English language laid in the concept WAY – the system of interrelated five cognitive metaphorical complexes (*righteousness, sympathy, repentance, imitation, overcoming difficulties*) that represent the correlation of language forms and their mental representations in the

context of the British culture. Metaphorical conceptualization in the consciousness of English speakers represents axio-religious reflections of world perception (from pre-Christian to Christian and Modern/Socially Conditioned).

The work is based on **the hypothesis** that metaphorical concept "WAY" is a mental construct that is formed on the basis of semantic acquisition of lexical meanings (direction forward, to, from, after, through) from pre-Christian kernel notional etymological component into the value and figurative peripheral layers getting spiritual nominations (righteousness, sympathy, repentance, imitation, overcoming difficulties) and and established these metaphorical senses in modern English language.

The **aim** of the master's qualification paper is to represent metaphorical models of the concept «WAY» in the English language which acquire biblical axiological senses. It presupposes the following **objectives**:

- to clarify the notion "metaphorical concept" in the scope of terminological controversy;
- to identify the metaphoric concept "WAY" in the English language as the "layered structuring scheme" of axio-religious knowledge in which the interrelations between its kernel (notional etymological criterion) and periphery (valuative figurative criterion) are represented;
- to classify the basic models/components of the metaphoric concept "WAY" in which prime pre-Christian senses of human being (axio-religious views) are formed;
- to reflect the schemes of religious biblical semantic development in the following models and to denote the ways of acquiring metaphorical/figurative meaning.
- to trace the availability of these meanings in the modern English collocations and word combinations.

The **object** of the research – cognitive mechanisms of the concept "WAY" metaphorization (according to five metaphorical complexes) in the English language.

The **subject** is the metaphorical concept "WAY" as the cognitive unity in the English language.

The **source** of the scientific work: 1) Etymological Dictionaries: Маковский М.М. Английская этимология: учеб. пос. для ин-тов и фак. ин. яз. (Маковский), The All Nations Christian Home & School Dictionary (Watkins, Watkins); The Catholic Encyclopedia. Vol. 15 (Herbermann); Merriam-Webster's Collegiate Dictionary. 10th Ed. (Mish); Oxford Advanced Learner's Dictionary of Current English (Hornby, Cowie); Etymological Dictionary of Proto-Germanic (Kroonen); Encyclopedia of Indo-European Culture (Mallory, Adams); The Online Etymology Dictionary (Harper); The Barnhart Concise Dictionary of Etymology (Barnhart); A Comprehensive Etymological Dictionary of the English Language: in 2 vol. (Klein); Origins: A Short Etymological Dictionary of Modern English (Partridge); An Etymological Dictionary of Modern English (Weekley); 2) Christian Dictionary with biblical terms, their definitions and quotations "The All Nations Christian home & school dictionary"; 3) Modern English Dictionaries: "Oxford Advanced Learner's Dictionary, "Longman Dictionary of Contenporary English", "Chamber's Dictionary of Idioms", "Oxford Dictionary of English Idioms", "A Learner's Dictionary of Current English"; 4) English slogans (taken from Internet).

The **data research** was based on the meanings of lexeme *way* (73); idioms and phraseological units (66), collocations and expressions with component *way* (50), English slogans with word *way* (42) and non-verbal representation of the concept «WAY» (images that reflect five metaphorical complexes/models).

Methodology of the research: a conceptual modeling method is used to identify five metaphorical models of the concept WAY; a quantitative analysis in the research is used to present the dominant metaphorical model; the kernel-periphery principle of the metaphorical concept WAY composition is viewed to show the process of religious biblical senses forming (pre-Christian – Christian – Modern/Socially Conditioned); a componential analysis – helped to identify the components of the religious biblical meaning of the concept WAY nominations

(righteousness, sympathy, repentance, imitation, overcoming difficulties) that are differently actualized.

The **scientific novelty** of this paper consists in reflecting the common axio-religious cognitive base of "the WAY-metaphor" creation in the English language (according to five conceptual models) and analyzing different mechanisms of their forming.

The **theoretical value** of the research consists in the specification of cognitive approach to "metaphorical concept" study (on the base of concept "WAY"), identifying the inner forming of prime metaphorical senses in the representatives of the English culture.

The **practical value** of the master's qualification paper is defined by the possibility of using the materials in the cognitive comparative linguistics, the historical-comparative and typological language investigations.

Approbation of the research – two conference presentations: The Department of Applied Linguistics, The Department of English Studies of Rzeszów University "Inter-Intralinguistic Contrasts" (13-16 September 2020); Kyiv National Linguistic University "Ad orbem per linguas" (17 June 2020).

Publications of the research – the main results of the study are presented in three academic publications: 1 publication in foreign periodicals of the Organization for Economic Cooperation and Development (Poland), 1 publication in professional scientific journal of Ukraine (category B), 1 conference abstract.

The course paper consists of the introduction, two chapters, conclusions to each of them, general conclusions, résumé, bibliography.

The master qualifying paper consists of the Introduction, three Chapters with Conclusions after each of them, General Conclusions, Resume Ukrainian, Bibliography, List of References, List of Illustration Materials.

The Introduction provides a short survey of theoretical assumptions, the choice of the topic, the main aim and tasks of the research, theoretical contribution and practical value of the investigation.

Chapter One "The contemporary theory of metaphorical concept" focuses on the investigation of defining the phenomenon "metaphorical concept" in the scope of terminological controversy, its relation with "conceptual metaphor" and "cognitive metaphor". Religious biblical concepts and their metaphorization in the English language are viewed. The first chapter consists of various approaches to examine axiological and religious concepts.

Chapter Two "The concept «WAY» structure and reconstruction procedure" identifies the theoretical study of the concept structure in cognitive linguistics. The concept «WAY» was viewed as hierarchically structured mental construct formed on the basis of transferring lexical meanings from the conceptual etymological component (pre-Christian) to its value-figurative periphery (axiological religious sphere) in English language.

Chapter Three "Lexicographical notional sphere of the concept «WAY» identifies axiological and religious meanings of the word *WAY* in the modern English idioms and phraseological units, collocations and expressions, verbal interpretation of the *WAY-SLOGANS* in English advertising texts and non-verbal representation of the concept «WAY»**.**

General conclusions summarize the accomplishments of the research and provide the most important theoretical and practical conclusions towards the finding data.

CHAPTER ONE

THE CONTEMPORARY THEORY OF METAPHORICAL CONCEPT

1.1 Metaphorical concept in the scope of terminological controversy

The study of the metaphorical concept in modern linguistics is of the paramount importance. The comprehensive study of it in the field of cognitive comparative linguistics, the historical-comparative and typological investigations confirmed inequality in the definitions of its adjoining notions "cognitive metaphor", "conceptual metaphor". In order to avoid ambiguity and terminological confusion it is necessary to define these discrepancies. *Cognitive metaphor* possesses transformational character and the result of polysemy development that forms abstract meaning (Гак: 25). According to other scientists, its peculiarity is represented in attributing to the subject a metaphorical transfer of features, properties and actions characteristic of another class of objects (Арутюнова: 15). *Conceptual metaphor* is associated with a number of the most diverse points of view, one of them is that this term represents deep understanding of one phenomenon (picture of the world in the forms of frames and scenarios used to comprehend the abstract notions) in the terms of other (Lacoff : 203). On the contrary, *metaphorical concept* is viewed as a special conceptual carrier of ethnocultural stereotypes (Вежбицкая: 109) – one of the most accurate forms of world perception that simplifies and accelerates information perceiving.

In this research we follow M. Nikitin's depiction of metaphorical concept as a model of concepts interaction on similar basis (Никитин: 16) and Yu. Stepanov's representation of concept as a mental *formation with* the "layered" kernel-periphery structure: inner etymological criterion, *urgent* strata *that identifies* the ways of acquiring conceptual figurative/metaphorical meaning, everything that is added by culture, traditions and people's personal experiences (Степанов: 16). Despite the

significant achievements of various aspects of the theory of metaphorical cocept it is represented by a small number of works. This study is partially covered in the works of N. V. Chendey, G. D. Shatalov, I. M. Kobozeva. In the recent study of the cognitive nature of metaphor in the structure of metaphorical concepts the identification/differentiation of the area-goal and the area-source are presented (Kövecses 2005: 5).

The integration of linguistic, culturological, and psychological approaches to metaphoric model learning has contributed to the emergence of diverse points of view – metaphor as similarity transference is based on paradigmatic associations, as a universal way and means of human thinking, as a feature of the national language and folklore (O. Potebnya, F. Buslaev, O. Veselovsky), as the mean of forming concepts that is consistent with the basic values of a particular culture, which reflects and preserves them (M.Johnson, J. Lakoff, E. McCormack). Metaphor has entered into the notional system of cognitive linguistics as the phenomenon that reflects certain laws of the human psyche, the peculiarities of worldview, as well as captures a number of cultural and historical facts of life of a society (people), should become the main object of linguistic and cultural research. The complex nature of metaphor, as the basic unit not only of language but also of the basic way of thinking, encourages to a number of related (integral) directions of its study, including linguocognitive, anthropocentric and philosophical thought.

The intensive research of metaphor in the field of cognitive linguistics has demonstrated a great disparity in the understanding of the term "metaphoric concept" – cognitive way of perceiving information. It is necessary to distinguish metaphorical concept and facilities of its realization in a language (metaphorical constructions and word combinations).

The language mechanisms of realization of metaphorical concepts are very variou. The process of creating a metaphor is a complex phenomenon, the result of mental and linguistic activity of man, which is based on the cultural-historical, cognitive-empirical experience of peopleprovides it with great reconstructive opportunities in the study of the development of the linguistic picture of the world.

The metaphorical concept is also a unit of the collective consciousness, which is stored in the national memory of native speakers in verbally determinate form. As a mean of replenishing the vocabulary, metaphor forms and expands the lexical meaning of words, as well as the main way of cognitive and mental activity. It has the ability to act as a model (image-scheme) of human knowledge in consciousness and at the same time give them linguistic expression. At the same time, concept, as the cognitive unit of meaning that is associated with a corresponding representation in a language (Freeman: 51) – is an abstract idea or a mental symbol sometimes defined as a "unit of knowledge", built from other units which act as a concept's characteristic. A *cognitive approach* to the *metaphor* in the scope of the *linguistic conceptualization* is crucial in the process of the English axiological and religious worldview. The *relationship between* the *notions* "metaphor" and "concept" has attracted the attention of many scholars for centuries. In contrast to the traditional approach, which considers metaphor only as a linguistic means and as a result of word substitution and contextual shifts, cognitive linguistics associates it with the mental processes accompanying the generation and perception of speech. According to the concept of American scientist s J. Lakoff and M. Johnson, who developed the theory of cognitive metaphor, "our everyday conceptual system, within which we think and act, is essentially metaphorical. Metaphors are already embedded in the very conceptual system of human thinking, nevertheless, we are not aware of the conceptual system" (Lakoff: 41). Thus, the metaphor is viewed as a tool that allows a person to cognize the surrounding reality, to structure his experience and knowledge. The actual understanding of the cognitive (conceptual) metaphor boils down to the fact that one object is seen through another due to the comparison of the unknown with the cognized in order to categorize objects of the surrounding world and represent the process of cognition in linguistic form. Consequently, metaphor is a mental operation that controls the process of cognition, categorization, conceptualization, evaluation and explanation of the world, as well as a tool for the interaction of culture, language and thinking. Throughout almost the entire tradition of its study, metaphor was considered purely as a means of emotional influence,

which led to its study in rhetoric.The statement about this function of metaphor has become general, many authors have written about it. Thus, N.Arutyunova notes that not only a writer, publicist and public figure, but also any member of society is interested in the emotional pressure on the addressee. The common goal naturally gives rise to the commonality of the language techniques. The sphere of expression of emotions and emotional pressure introduces an element of artistry into everyday language, and with it a metaphor.

The modeling function of metaphor began to stand out in the XX century. J.Lakoff and M. Johnson put forward the thesis of the embedding of metaphor in thinking; metaphor was seen not only as a poetic and rhetorical means of expression, not only as belonging to natural language, but as an important means of presenting and understanding reality, as a means of forming a picture of the world. J. Lakoff and M. Johnson argue that metaphor permeates all everyday life and is manifested not only in language but also in thought and action. Our everyday conceptual system, within which we think and act, is metaphorical in its very essence (Lakoff: 44).

The concept is a scheme of structuring the field of knowledge, which lays the foundation for the development of further semantics. It lays down a system of representation of the relationship between its core (conceptual etymological component) and the periphery (value-image component), which reflects the ways the concept and its components-concepts acquire figurative / metaphorical meaning (according to Y.S. Stepanov and A.Korolyova).

Y.S. Stepanov believes that the structure of the concept includes both everything that belongs to the concept […] and everything that makes it a fact of culture - the original form (etymology); […] History; modern associations and evaluation […] are clots of the cultural environment reflected in the human mind" (Степанов: 55).

The meanings of words are correlated with certain cognitive contexts - cognitive structures, or blocks of knowledge that stand behind these meanings and provide their understanding. R. Goatly calls these cognitive contexts, or blocks of knowledge, "cognitive domains" (cognitive domains, spheres, or contexts) (Goatly: 55).

Different people can associate the same concept with different ideas and images. These images act as "units of the subject code, they encode concepts in the human mind and provide the easiest access to their content" (Boldyrev: 36). Concepts are "mental formations that are meaningful, recognizable, typified fragments of experience stored in a person's memory" (Karasik: 59). The concepts bring together fundamentally important human knowledge of the world and exclude insignificant ideas (Корольова: 11).

It should be noted that the concepts are the result of two tendencies: the desire to reflect the dialectic of the world, that is, to reflect the world as it is; and the desire to construct the world in order to subordinate it to the will and desire of a humanto present the world simpler, more rigid and deterministic to the extent that is necessary and sufficient for a human to solve practical problems.

Following J. Lakoff and M. Johnson, a metaphorical concept is most often regarded as a concept equivalent to the concept of a conceptual metaphor (A.N.Baranov, I.M. Kobozeva, A.P. Chudinov, etc.). The authors of the conceptual theory of metaphor on the basis of previous and own studies have come to the conclusion that it is a conceptual phenomenon that exists in the human mind and consists in projecting knowledge from one conceptual field to another based on a certain experience (Lakoff: 44).

In modern linguistics, *conceptual metaphors* are understood as stable correspondences between the source area and the goal area, fixed in the linguistic and cultural traditions of the ethnos, which form special cognitive structures containing information about certain areas of knowledge, and are stored in the memory of native speakers (Маслова: 37). A *conceptual metaphor* is a description of the unknown through the known (abstract - through the concrete) as a result of referring to another concept or conceptual area. J. Lakoff and M. Johnson (1998) distinguish three types of conceptual metaphors: orientation, when one system of concepts is perceived or built in relation to another system (*to look into the future*); structural, when one concept is structured in terms of another (*life is a game*); ontological, when the concept of a non-discrete or abstract entity is perceived as a

material object or substance, that is, one concept is perceived according to the way the other is perceived (*warm breath of spring*) (Boldyrev: 14).

The study of metaphor as a mental phenomenon led to the consideration of the metaphorical concept *(= conceptual metaphor*) as a kind of abstract model (*X is Y*) which is realized as a result of its filling with new content. It is certain metaphorical expressions that reflect not only individual figurative representations of the world a separate native speaker of the language, but also typical collective representations specific to a particular linguistic culture (for example, *a dispute is a war; time is money,* etc.).

However, in some works (A.D. Plisetskaya et al.), there is a confusion (up to complete identification) of the concepts of conceptual metaphor, metaphorical concept and metaphorical model, which makes the concept of a metaphorical concept amorphous and necessitates its further study.

The notion of a metaphorical concept, equivalent to the concept of conceptual metaphor, was introduced, as is known, by J. Lakoff and M. Johnson to describe the cognitive nature of metaphor (Lakoff: 45). At the turn of the XX – XXI centuries. The term "metaphorical concept" (= conceptual metaphor) is widely used in linguo-metaphorology (A. N. Baranov, I. M. Kobozeva, M. V. Nikitin, I. V. Tolochin, A.P. Chudinov and others), which was due to the formation of linguo-conceptology as an independent branch of linguistics (D. S. Likhachev, Y.S. Stepanov, S.Vorkachev, V.Karasik and others) and the emergence of various research methods of ethnocultural concepts (V. A. Maslova , M.V. Pimenova, Z. D. Popova, I. A. Sternin and others).

A metaphorical concept is usually interpreted as a stable correspondence between the source area and the goal area, fixed in the linguistic and cultural tradition of the ethnic group, or a special cognitive structure containing information about a specific area of knowledge and stored in the memory of native speakers. The experience of the case study of metaphorics on different materials and the description of metaphorical concepts / conceptual metaphors based on the author's methods is presented in the works of A. Baranov, Z. Rezanova, A. Chudinov. However, there

is still no universally accepted definition of a metaphorical concept, its complex characteristics as a mental unit, and a unified analysis technique (Кислянская, 2010, с.44).

The metaphorical concept belongs to the field of consciousness. It has national and individual specifics, reflects the peculiarities of figuratively associative thinking of the ethnos and is objectified in metaphors (usual and occasional metaphorical meanings). It is characterized by a number of specific signs, the main of which are dominance, invariance, variability of linguistic (speech) representations and stability of associations.

A comparative study of different individual metaphorical conceptual spheres at a certain stage of historical development helps to identify common metaphorical concepts for a given ethnic group (in our case, literature of the period under study) and metaphorical concepts specific to its particular representative, reflecting, respectively, national stereotypes of figurative thinking and individual author's ideas about the world.

The description of the voluminous fragment of the metaphorical conceptosphere of the ethnos, reconstructed as a result of the reconstruction of several individual metaphorical conceptospheres on a significant body of texts, the identification of basic (high frequency of language and speech realizations) concepts and their comparative study, is based on the following principles:

1) the core of the conceptosphere is formed by metaphorical concepts that are characteristic of all the studied individual conceptospheres;

2) group concepts that are inherent in the metaphor of two or more prose poets enter the nuclear zone;

3) individual concepts make up the periphery of the metaphorical conceptosphere. The establishment of basic metaphorical concepts that are characteristic of a number of authors as carriers of ethnoculture allows us to identify certain components of the general conceptual sphere of the ethnos at a certain stage of its evolution (Black: 25).

So, the concept and the metaphorical concept are two-sided unity: firstly, they unite homogeneous objects and their features, and secondly, they unite homogeneous linguistic expressions.

Understanding the nature of the concept of O.Kyslyanska (2010) (as an abstraction of homogeneous objects and their features) compares favorably with many modern theories of the concept in that it does not contradict the theory of cognitive metaphor by J. Lakoff and M. Johnson. In other words, based on the views of O.Kyslyanska (2010), concepts are not interpretations of individual meanings of words, exclusively culturally specific entities or formations of the highest degree of abstraction.

On the one hand, there are representations and concepts, including metaphorical representations and concepts, and on the other, there are words, phrases, sentences and texts expressing these concepts and representations. It is obvious that new concepts are formed either from representations or from other concepts. Naturally, the very first non-metaphorical concepts were formed from representations.

 Metaphorical cognitive structures are represented by metaphorical concepts, metaphorical representations and transition cases. Metaphorical concepts are the result of understanding the feature of one concept as a feature of another, metaphorical representations are the result of understanding the feature of one concept as a feature of another.

I. Sternin noted that a concept consists of components (conceptual features). It seems that the signs of a concept can be intra-conceptual and extra-conceptual. Intra-conceptual features include differential and non-differential features. Differential signs are the most general ones, they make it possible to distinguish one concept from another. These are signs of a concept at the concept level.

During the research, it was also revealed that the metaphorical concept to a certain extent determines the grammatical form and structure of language units. For example, within the framework of several cognitively oriented approaches to the grammar of constructions, the metaphor is considered as a conceptual mechanism

that determines one of the types of connections between constructions that form a single network and relate to each other in a number of parameters.

It is also an important analytical tool for uncovering the cognitive mechanisms underlying the metaphorical use of certain motion verbs to convey a change of state, which are formed as a result of projecting the grammar of the source domain onto the grammar of the target domain (Lakoff: 99).

In one of the cognitive theories - the theory of the lexical construction model - metaphorical concept and conceptual metonymy are assigned a central role in motivating various grammatical phenomena (Stepanov: 25).

Thus, metaphorical concept of a high level of abstraction can impose external restrictions on the selection of the lexical content of grammatical structures (Stepanov: 35).

One concept passes into another, and as a result, the concept sphere of language is formed, and in the case of a literary text - the concept sphere of the text. The repetition and coherence of the components of metaphorical structures opens access to the conceptual information of the text, makes it possible to establish the features of metaphorical conceptualization in the mind of the author. The connectivity of metaphorical concepts and representations, in comparison with the connectivity of non-metaphorical concepts and representations, is more complex.

Intra-structural metaphorical connectivity is the relationship between non-metaphorical concepts and representations, the features of which are correlated within the framework of a cognitive metaphorical structure. Inter-structural metaphorical connectivity is the correlation of the components of different metaphorical concepts or representations.

Metaphorical connectivity is several times greater than the capabilities of non-metaphorical connectivity; it creates a whole network of interconnected components. If a concept is a set of common features of homogeneous objects, then a metaphorical concept is a set of correlated features of related concepts. If a representation is a collection of attributes of an object, then a metaphorical representation is a collection of correlated attributes of correlated representations.

So, concepts are groups of words standing together as a conceptual unit, sayings, idiomatic expressions used in conversation in order to reflect in our minds information that is familiar for us (genetic code). In the controversy of terminological definitions, the traditional cognitive approach prefers *conceptual metaphor* as the conceptual mapping of one particular conceptual domain, whereas modern term *metaphorical concept* is used for mental unity that bears ethnocultural information about sereotype. It is a model of notions interaction on a similar basis that reflects the nature of metaphorical meaning due to the analogy between the conceptual areas.

1.2 The religious biblical concepts reflection and its metaphorization in the English language

The current stage of development of cognitive linguistics (and linguo-comparative studies) can be considered as multi-vector process of formation and modernization of complex research paradigms, including cognitive-discursive, anthropocentric and axiologically oriented. A special perspective of the presentation (structuring) of the religious doctrine of existence is impossible without taking into account the knowledge of human values with an infinite number of new meanings / motives and taking into account the essence of human knowledge of the world.

Deep mechanisms identification of value and religious worldview formation in the consciousness of English native speakers was introduced into the field of modern cognitive comparative linguistics by Professor A.V.Korolyova and was successfully manifested in the works of her followers (M.O.Shutova and O.O.Cherkhava, N.O.Stefanova). Logically intertwined axiological and ontological systems are often reflected in the religious context and could be viewed as the prime conceptual representation of human being.

From the first days, the mankind has striven to learn about the world around us, including religion, and it is most convenient to do this through already known images. Modern religious discourse is based on a long tradition: both on the "original" religious texts (the Bible, the Gospel) and on precedent folklore and

literary texts. Therefore, the metaphors of this discourse use the concepts of the source sphere, as a rule, traditionally connotatively colored.

The religious and biblical worldview formation as one of the key fragments of the linguistic and conceptual pictures of English speakers views reflects multidimensional knowledge: from pre-Christian period to the Modern (Cherkhava: 17).

Religious ideas (origins) of Indo-Europeans and Proto-Germans about Life Values were formed in the way of the consistent formation of worldview civilizational principles of HUMAN BEING, embodied in various axioconcepts in British culture, one of which is the concept WAY, rethought and actualized in different models remaining close semantic sequences with prime Indo-European meanings.

The semantic shifts of the WAY-images from the direct meaning DIRECTION to the symbolic – SPIRITUAL WAY (righteousness, indifference, repentance, imitation, overcoming difficulties) reflect the fact that in pre-Christian cultures belief in life values was often associated with LIFE ADAPTATION with environment and people.

Language, is a powerful communication tool, and as such is indispensable for the introduction of religion and religious concepts. Via linguistic discourse, communities' ideologies and beliefs can be transmitted from generation to generation and from place to place.

Although the effect of religion on language in general has, to some extent, been adequately researched, as clarified in the previous chapter the influence of religion on everyday language use has been habitually disregarded (Spolsky: 33). This is true of even the more modern sources researched for this study. This is partially due to the absence of an accepted theoretical model with which to evaluate the relationship between religion and language.

Religion as a part of human culture is an attempt to answer the "eternal" question about the structure of our world and the place of man in it, which implies certain ways of his activity, norms of behavior, i.e. moral and spiritual values, in accordance

with which he must live his "earthly" life. The cognitive approach to the study and interpretation of religious texts is of interest from the point of view of the connection between language, thinking and the world, manifested in the processes of categorization of religious experience and the study of religious concepts. At the same time, the transcendental nature of these concepts, on the one hand, and the metaphorical language of the Bible, on the other, explain the emerging difficulties in understanding and interpreting the texts of Holy Scripture.

The study of the axiological component of the ethnic picture of the world allows us to reveal the specifics of the interaction of a person and the world around him, which is divided by the speaker from the point of view of his value-based nature - good and evil, benefit and harm, and this secondary division, due to social, is reflected in a very complex way in linguistic structures (Ерофеева: 38).

The axiological aspect of the relationship of a person with the surrounding reality is fixed in his consciousness and language in the form of a value picture of the world, which is an ordered body of knowledge formed by the cognitive consciousness of the people about the value significance of objects and phenomena of external reality, as well as a set of stereotypical ideas about the external world that have received a positive assessment among representatives of the ethnic group (Ерофеева: 40).

The value picture of the world in the mind of a person is based on his personal assessment of the qualities of objects and phenomena of reality. Assessment is set by the physical and psychological nature of a person, his being and feeling, it sets his thinking and activity, attitude towards other people and objects of reality (Кимелев: 45).

Expressing his opinion about the world around him, a person constantly imposes on him "a black-and-white network of universal and individual ideas about good and evil (good and bad)" (Огнева: 21).

N.Ogneva notes that "the estimated value is due to the physical properties of the object to the extent that it is motivated by them. The same motives can serve as a justification for different evaluations, since the evaluative values are controlled by a

person, passing them through himself and introducing into them a share of arbitrariness" (Огнева: 12).

When studying the effect of religion on language, we cannot disregard the influence of religion on people's beliefs, values and attitudes towards their own language, otherwise expressed as their language 'ideology'. This influence in some cases is linked to the very creation of language itself; as some religions (e.g. Christianity, Judaism and Islam) have established beliefs regarding the origin of language: Genesis (the first book of the Judeo-Christian Bible) and the Quran assert that God taught Adam language (Кислянская: 47).

In religious societies, the perceived sacredness of religious language takes on a central role in forming language ideologies; for example, the desire to use and protect language from corruption (purism), and the preservation of sacred texts against translation. Attitudes towards the languages used in sacred texts differ. For example, Islam, Judaism, and Hinduism consider Arabic, Hebrew, and Sanskrit inviolable. Indeed, in Islam, prayers can only be performed in Arabic. However, in other religions such as Christianity, although religious texts are not in their original languages, some of the languages into which they have been translated are imbued with a degree of sacredness; for example, Latin, Greek, Syriac, and Slavonic (Кимелев: 47).

Language ideology influences issues such as language policies and specific language use. One of the most researched topics under the heading religious influence on language concerns how religion is influential in language policy and its dispersal. Schiffman (1996) provides many international examples reflecting this. For instance, when Korea was occupied by Japan, the Koreans were not permitted to use Korean in schools, except unless they were under the administration of US missionaries. This policy led to the most successful Christian mission in Asia.

Characterizing the religious picture of the world as a mental education, we can identify several main properties:

1) sacredness – is manifested in the special significance of many ideas of religious picture of the world in the hierarchy. We consider this property to be basic

and especially important for RCM in cognitive terms, so it requires a separate and more detailed consideration (see below);

2) confessional orientation – the reflection of all ideas about the world through the prism of a certain religious dominant. In the generalized picture of the world of English representations of the dominating religious system - Christianity is dominant;

3) syncretism – the organization of ideas about the sacred in the form of a holistic system in which all elements are closely interconnected and outside the system lose their independent meaning, while the ideas, on the contrary, are fragmented and do not constitute a clearly structured unity. (Ерофеева, 2010, c.36).

At the conceptual level, this is manifested in the formation of concepts of a broad structure with many interconnected blocks and sub-blocks, as well as in the expression of individual fragments of concepts in the form of frames synthesizing different types of representations in one image, at the semantic level syncretism is associated primarily with complex lexical meanings. Including various components, but not tending to break down into polysemantics;

4) value – as a property of religious picture of the world follows from its axiological function: almost any concept of religious picture of the world has a value component in its structure, in contrast to the concepts, the content of which does not relate specifically to any value system;

5) representation in religious discourse – is connected with the general premise about representation of the marked picture of the world in the corresponding regulated discourse. Separately, we can also note such a property of religious texts as precedent, ie, reproducibility outside the source text (Кимелев: 39).

Many researchers have considered the philosophical aspect of religious consciousness and the formation of religious meaning, for example:

- the problem of a religious symbol,
- systematization of the concept of symbol in religion
- philosophical analysis of the language of religion
- operationalist concept of the language of religion

- the semantic side of the language of religion

- comparison of the language of philosophy and the language of theology

- linguocultural and linguosemantic aspects of the language of religion,

- application of the principles of structural hermeneutics and logical semantics to the analysis of religious texts (detailed review of philosophical and linguistic literature on religious consciousness) (Кравцова: 58).

All attempts to systematically describe the conceptosphere of religion can be reduced to one of two tendencies: to describe the whole religious picture of the world on the model of intoxication of the concept with the allocation of the nucleus and periphery or to define one macroconcept that includes all other religious picture of the world concepts. In the first case, researchers propose to consider certain religious concepts as nuclear for the whole religious picture of the world and consider them as particularly important, uniting all the key concepts of this belief system, such as Orthodoxy.

Describing the religious picture of the world as possessing sacredness, it is singled out a number of concepts with the highest level of sacredness, ie, a kind of "sacred core" of the entire religious picture of the world: CATHEDRAL, GRACE, LAW, SIN, MERCY.

Despite the special status of these concepts, in linguocognitive research they should be described by the usual method, as well as other concepts with a lower level of sacredness, as "they are independent concepts, being necessary members of the cognitive-discursive paradigm".

The second point of view is presented in the works of E.Ogneva and E.Sergeeva. Without referring to religious picture of the world as an independent type of picture of the world, E. Sergeeva refers the entire religious conceptosphere to the macroconcept RELIGION, which incorporates all other concepts with religious content as microconcepts and determines their structure. E. Ogneva singles out the concept of FAITH as a key cultural concept of religious picture of the world, "which determines the internal logic of religious discourse" and considers other religious

concepts, in particular the concept of PRAYER, as subconcepts of FAITH (Огнева: 45).

This point of view seems to us not quite justified, as religious picture of the world is an independent KM with its own characteristics, and in this approach we are talking about only one macroconcept. I.Gosteva's concept combines both tendencies: all concepts with original religious content are reduced to the linguistic and cultural field SPIRITUALITY, which combines different concepts (and the structure of the field is dynamic and changes depending on time and sociocultural situation), a field model is built conceptosphere SPIRITUALITY – its nuclear and peripheral concepts are defined.

To obtain a relatively stable and verifiable on practical material idea of the religious picture of the world in general, we must first consider in detail the structure of individual concepts of religious picture of the world and identify trends in its formation, which emphasizes the relevance of our study.

Language by itself is undoubtedly functional. Any use of language in social contexts or even in a soliloquy with no interaction and feedback is intentional to achieve definite objectives. It deserves a mention of the function of language concerning the discourse and text, step by step gradually (Огнева: 14).

The first theme to mention is that text is a result of discourse. Next step is pointing out the domain of the discourse, in which social practices are based. Genre is the result of activities of people involving in a social practice. Speech communities which are originated from a set of different genres need participants and social roles for different participants in diverse contexts. Then, ideology gain admission Ideologies have been defined as foundational beliefs that underlie the shared social representations of specific kinds of social groups (Van Dijk: 26).

These representations are the basis of discourse analysis and social practices. And the last step is frame which Lakoff (2004) defined it as mental structures that shape the way we see the world and that are triggered by words. Representations of frames and points of view in religious people and carrying out social practices through religious language are the main discourses in this section. Debating about religious

assertions according to different genres and different frames becomes a bit difficult (Lakoff, 2001, c.66). It is also important that as a result of the study of the phenomenon of linguistic metaphor from the standpoint of cognitive linguistics, confirmation was obtained of the hypothesis of a close connection between metaphorical concept and metonymic processes, which, in turn, determines the obligatory presence of connections between corporeality, mental metaphorical schemes and imagery (Barcel: 68).

That's to say, a religious parable, assertion, text or discourse is at the center of an angular room and different people with diverse frames and viewpoints are looking at it from each angle. To the extent of their understanding, they will claim their shares. What is important is the power of religious language to create awareness and ideology among people. According to empiricists and pragmatically speaking, language does more than evoking feelings and emotions.

So, human consciousness generates the informational system in the way of measuring axio- and religious worldview sense perception of the representatives of British linguistic culture. These senses were created in human mind within different periods (Indo-European, Proto-Germanic, Period of National Languages Development) and were fixed in the form and meaning of those words that later acquired the mental notion "concept". One of the most significant axio- and religious abstractions in English speakers mentality is the metaphorical concept WAY that is verbalized through the process of metaphorization and acquired spiritual life values – actualizes moral norms and schemes of life behavior.

1.3. The axio-religious concept WAY in the English language

The concept WAY has already attracted the attention of scientists. Thus, in the *contrastive analysis* of the English, German and French languages it was represented as culturally marked vebalized sense that is represented by language realization and forms lexical and semantic cognitive structures in order to reflect particular situation of the environment (Чумак: 25). Ukrainian linguist O.Palchevska represents *ethno-*

cognitive approach to reflect the space model of the concept WAY (Пальчевська: 36).

The word *way* appeared in human culture as a component of the material environment, which initially had only a functional purpose. In the early stages of the national languages development it acquired the meaning of "spiritual phenomenon". In "The Barnhard Concise Dictionary of Etymology" is mentiond about the Indo-European form *$*ṷeĝh$* "to go /move/ transport in a vehicle" and Proto-Germanic *wega-* "course of travel, way".

The concept WAY is characterized by a very complex nature of its multilayered and multicomponent structure. It is closely related to *road, path.* The denotate of the word *path*, on the one hand, can be represented as an object of various actions: choice, place, performance of any actions, while it can add information about geometric parameters, degree of expression, location, as well as administrative affiliation; on the other hand, the denotation of the word *path* can be expressed by the subject of various events, while the emphasis can be made on the trajectory, on the goal of movement, on the nature of interaction with similar objects (Golovina, 2010, p. 25).In turn, the denotation of the word *path,* like *footpath,* on the one hand, can be represented as:

- selection object - (*to take / follow a path*);
- object, construction / creation - (*to lay down a path = to construct a path);*
- on the other hand, the word path can be the subject of various events and perform its basic functions, with the emphasis, as a rule, on the purpose of movement - (*a path leads / comes / follows*), as well as on the nature of movement - (*a path runs)* (Огнева: 26).

The principle of universality can be illustrated by the example of the concept of WAY, which, in combination with the concept of LIFE, is a basic classical metaphor typical for the conceptual picture of the world of a significant part of humanity. The metaphor LIFE IS THE WAY has been repeatedly considered in the special literature.

V. Boldyrev assumes that the center of this scheme is located in the concept I stand behind it, in contrast to the concept of OTHERS, which the author calls world universals. Based on experience, the image-scheme WAY can be interpreted as follows: "I successfully overcome the distance and communicate with the OTHER" This process assumes movement from I as a SOURCE - along the WAY - to ANOTHER as a GOAL (Boldyrev: 25).

An axiom is the statement that movement from one point to another along a path (road) is a universal way of movement for a person. In the classical interpretation of this metaphor, it is based on the conceptual image-scheme:

<div align="center">SOURCE – WAY – PURPOSE.</div>

J. Lakoff explains its logic in the following way: "If you move from source to destination along the path, then you must go through each point of the path. The goals are understood in terms of the destination, and the achievement of the goal is understood as movement along the way from the starting point to the final point" (Lakoff: 58).

This universal conceptual scheme has been successfully applied by the authors of biblical books written in different time periods. In the Bible, metaphors are widely represented that implement the concept of the WAY in various variations:

1. *TO BE RIGHT IS TO BE / GO THE WAY UP*

2. *BEING A BELIEVER - STANDING ON THE WAY*

3. *SIN IS STUMPING*

The above examples testify to the versatility of the WAY concept, which serves as the basis for a number of conceptual metaphors, including biblical texts. The WAY is not just movement in time and space; it is a symbol for change. The concept of "life way" is a metaphor that inextricably links the duration of time with the duration of space. The idea of this connection is present in physics (thermodynamics, the theory of relativity), in philosophy (Heidegger, Husserl, the concept of historicity), in literary criticism (Bakhtin, 1975). The metaphor of life as a journey is conceptual for European culture: the correspondence between life and way is

stable and is fixed in the linguistic cultural tradition of society, it is not even perceived as a metaphor, which confirms its universality and conventionality.

The association of life with the way is reflected in many linguistic constructions (for example, "there were several turning points in his life," "living life is not a field to cross"), it is embedded in the cognitive ideas of a European about the world and structures his thinking (Loginova: 54). By itself, the meaning of the image of the way in art, especially it appears in fiction, is always more than just framing the story, it has a psychological dimension that reflects the intrapersonal changes of the characters.

In this research the universal axio-religious concept WAY is defined as culturally labeled verbalized sense represented in terms of expression by a variety of linguistic realizations that form corresponding lexical-semantic and cognitive structures. The archetypal component (nuclear etymological layer) of this concept is represented by the Indo-European form *u̯eĝh "to go /move/ transport in a vehicle". Within the period of Christianization it acquired the meaning of "direction" that formed further shift to the acquisition of religious biblical meaning through semantic metamorphosis – reinterpretation of five explicit SPIRITUAL WAY models (the way: to righteous living; following spiritual master; through difficulties; to the one in-need; from sin). In modern English these models could be traced in some collocations and expressions. Metaphorical concept WAY is hierarchically structured construct formed on the base of transferred meaning of lexical units from one notional etymological component into its value and figurative element. These meanings acquired distinctly-marked axio-religious semantics at every particular stage of the English language development.

A construction with a *way* component is a grammatical structure on the basis of which statements with spatial and abstract semantics are generated. And the conceptual basis of the possibility of such a structure's existence within several semantic domains at once is the mechanism of conceptual metaphor in combination with the mechanism of conceptual metonymy.

The ability of a structure to form numerous semantic alterations within various conceptual areas, along with the systemic organization of variants of its meaning, is due to the fact that all semantic representations of a given construction go back to the ontological concept WAY.

This concept is simultaneously coupled with both spatial and abstract aspects of objective reality, and in particular, with the domain of complex causal situations, which are based on a physical, objective, and sometimes physiological background. Basically, such a semantic ambience of this ontological concept is revealed through the conceptual metaphor "*Life is a journey / way*".

Procedurally, this metaphor is formed as a result of systemic projection of the structure of the conceptual area of the source (path, journey) onto the structure of the target area (life); while the conceptual areas of the source contain different types of events and scenes associated with a certain type of experience (Lakoff: 89) and at a lower level of abstraction are motivated by the metaphor CHANGE OF STATE AS, CHANGE OF LOCATION, which determines the transitions in the semantics of statements from the spatial domain to the domain of various situations associated with the agent's activities, leading him to some the result.

Let us compare the semantic representations of the construction with the *way* component in the spatial projection with its semantic representations in the metaphorical projection from the point of view of the implementation of transfers from the source area to the target area. These transfers take place at the following levels. The spatial path slot from the source area map is projected onto the *life way* slot in the target area map. Examples:

*It would take a minute or two to get downstairs and into a Town Car, another six or eight to get to her apartment ... and make my **way** the twenty blocks to the office* Посилання

*Helping physicians make their **way** up the social media learning curve* Посилання

As can be seen from these examples, a construction with a *way* component can generate statements describing both movement towards a spatial landmark

(make my way the twenty blocks to the office) and efforts aimed at achieving a certain success in the time continuum. life path (*make their way up the social media learning curve*).

Relationships and connections from the source area are projected onto relationships and connections in the goal area: for example, when the image of a traveler who reaches his destination is transferred to the image of a person who has made a journey, achieved a certain goal in life, there is a projection of the arrival' relationship that connects the elements 'traveler' and 'destination target', on the relationship 'success' between the elements of the target area 'person' and 'target'.

In the *She dances her **way** through the room* example, the way construct functions in the spatial domain. Whereas *Katherine Cook dances her **way** to No. 1 for charity* describes the activities by which the agent "moves" towards success and achievement. Посилання

The qualities from the source area are projected onto the qualities in the target area: for example, a traveler has strengths and weaknesses, a path or space has certain characteristics that affect the course of the journey and the way of overcoming obstacles:

*People pushed their **way** toward the door and out on to a tiny dark platform*

This knowledge of reality is projected onto the image of a person making efforts, both physical and moral, which allow him to achieve his goal:

*Dakota Fanning pushed her **way** into "Twilight" sequel* Посилання

Knowledge from the source area is projected onto knowledge from the target area. For example, a construct with a "path" component, functioning in a spatial domain, describes a motion event in which an agent argument necessarily overcomes an obstacle. This is a movement along a certain trajectory that requires efforts from it due to the peculiarities of the landscape:

*As he made his **way** through narrow bumpy streets, his black eyes gleamed with foreboding* Посилання

Whereas a construction that generates a statement in the space of an abstract domain of the life path describes a situation in which an agent, in order to obtain

something or achieve a goal, is forced to solve certain problems, in particular, related to the organization of a successful marketing campaign:

News Corp pushes its **way** *into the classroom with educational Amplify tablet*

It is also important to note that the process of metaphorizing space or moving through it by means of a construction with a "way" component becomes a model for understanding not only the life path or goal achievement, but also social status, emotional or physical state:

1. Change in physical condition: *He sang his way way out of stroke*

2. Description of the emotional state: *She cried her way into depression*

3. Achieving Success: *NMSU DanceSport team members danced their way to nationals*

4. Failure: '*Catatonic' Kate strolls her way to last place again*

5. Career advancement: *You'll skip years and years of working your way up the ladder by working just one year for her*

6. Recognition: "*Arowana" swims her way into our hearts this Sunday*

7. Financial enrichment: *How Duncan Hines ate his way to the wealth by providing travelers information on where to eat and stay*

8. Solving a problem or getting out of a predicament: *Teen googles his way to new cancer testing method*

... Bull's strategy of trying to grow its way out of its extensive computer-marketing problems Посилання

It should be noted that all of the above cases are classified in this section in more detail, whereas in the next chapter, in the process of cognitive-semantic reconstruction of the conceptual structure, which forms the basis for statements with variable semantics, which can be formed on the basis of the construction with the component *way,* we classify it as [+/- ACHIEVEMENT], and this parameter can indicate either a positive result [+ ACHIEVEMENT], or a negative result [- ACHIEVEMENT].

These examples demonstrate the ability of such a linguistic structure as a construction with *way* component to generate new semantic representations in an

abstract projection, which testifies to the semantic expansion and "refining" of the target concept, which occurs simultaneously with its "definition" in the form of a metaphor.

In this case, the source domain is characterized by such concepts as: direction of movement, distance, speed of movement, path, landmarks and obstacles on the path of the agent. The target domain, respectively, is characterized by:

- − a long life path,
- − the way of achieving the goal,
- − the speed of achievement,
- − the characteristics of the abstract space,
- − the state of the agent,
- − the presence of obstructing circumstances.

Conclusions to Chapter One

Concept unites group of words that stand together as conceptual units, proverbs, and idiomatic expressions. They are used to reflect the information which is known (genetic code). In term definition controversy, the traditional cognitive approach prefers the conceptual metaphor as a conceptual mapping of one particular conceptual domain. Modern figurative concepts are used for spiritual unity that provides ethno-cultural information about serotypes. This is a model of conceptual interaction on similar criteria that reflects the analogical nature of metaphorical meaning between conceptual domains.

The current stage of development of cognitive linguistics (and comparative linguistics) is considered as a multi-vector process of formation and modernization of complex research paradigms. It includes the cognitive linguistics, anthropocentrism, and axiological orientation. A special perspective of the presentation (structuring) of the religious doctrine of existence must take into account the knowledge of human values with an infinite number of new meanings / motives and the essence of human knowledge of the world.

The identification of valuable mechanisms and the formation of religious worldview in the consciousness of native English speakers was introduced by Professor A.V.Korolyova. Intertwined axial and ontological systems are often reflected in religious contexts and can be regarded as the main conceptual representation of human beings.

Human consciousness produces an information system in a way that measures the perception of the astrative and religious worldview senses of representatives of British language culture. These sensations were created in the human mind within various periods (Indo-European, Proto-Germanic, period of national language development) and modified in the form and meaning of words that later acquired the spiritual concept. In this study, the universal axio-religious concept WAY is a culturally labeled verbalization expressed in terms of expression by the various linguistic realizations that form the corresponding lexical semantics and cognitive structures. It is defined as a sense of being. A typical component of this concept

(nuclear etymology) is represented by the Indo-European *u̯eĝh "togo / transport". Within the period of Christianization, through the transformation of meaning there was a reinterpretation of the five explicit SPIRITUAL WAY models (the way: *to righteous life; following spiritual master; to cope with difficulties; turn to the one in-need; to turn from sin*). In modern English, these models are still reflected in collocations and expressions. Metaphorical concept WAY is a hierarchical structure formed by etymological, value and figurative layer. These meanings have acquired clearly marked axiological and religious semantics at different stages of English language development.

CHAPTER TWO
THE CONCEPT «WAY»
STRUCTURE AND RECONSTRUCTION PROCEDURE

2.1 Linguistic theories of the concept structure in cognitive linguistics

Theoretical basis for the concept structure is widely known in scientific researches of Y.S. Stepanov (1998), V. Karasik (2001), I. Sternin (2008), S.Vorkachev (2011) and G. Slyshkin (2001). Y.S. Stepanov defines the structure of the concept as multilayer, because it presents: (1) the "actual layer" of the concept, (2) "passive" features that are already irrelevant, "historical", (3) the "internal form of the concept", or an etymological feature (Stepanov , p.25). Concept is the scheme of knowledge structure based on the prime semantics that is constantly evolving. According to Yu.Stepanov concept has a "layered" structure, its strata are the result of the cultural life of different epoch. The special structure of the concept includes the main feature, an additional (passive, historical) features plus the inner form. The inner form, is regarded as a foundation on which all the other layers of meaning are built. In a broader sense, the structure of the concept can be represented as a circle. The basic notion – the kernel of the concept – is in the centre of the structure, and at the periphery stays everything that is added by culture, traditions and people's personal experiences (Stepanov: 27). G.Slyshkin builds an associative model of the concept, believing that in the process of its functioning there is a continuous nomination and renomination of objects, the emergence of new and the loss of old associative links between linguistic units and nominated objects. With this approach, the main characteristic of the concept's intrazone (the set of associations included in the concept) is the nominative density of the concept, and the main characteristic of the extrazone (the set of outgoing associations) is metaphorical diffuseness (Slyshkin: 65). I. Sternin develops a field model of the concept. Proceeding from the fact that the meaning of a word has a field structure (archiseme in the core, differential semes on the near periphery, hidden semes on the far periphery), the author concludes that the concept has a multilayered organization, which can be identified by analyzing the linguistic means representing it (Sternin: 41).

Characterizing the structure of the concepts of spiritual values, V. Karasik reveals conceptual and value components in it, in addition to figurative one. The figurative component is interpreted by the author as "a trace of sensory representation in memory in unity with metaphorical transfers"; conceptual component is a set of essential features of an object or situation and the result of their cognition. As dominant from the linguoculturological point of view, V. Karasik defines the value component, since it is most culturally significant (Карасик: 41). S.Vorkachev distinguishes a significant components in the semantic composition of the linguistic concept, in addition to the figurative one. The term "significant" in the concept of S. Vorkachev goes back to the works of F. de Saussure, who called the set of immanent characteristics that determine the place of a linguistic unit in the lexical-grammatical system as "significance". The contrastive analysis of ROAD, WAY, WEG and BAHN assosiative fields structure in the consciousness of English and German native speakers was presented by T.G.Bondar.

The concept WAY is one of the first concepts in the linguistic culture of English speakers regardless of the period of language development. It is characterized by a very complex nature of its multilayered and multicomponent structure. The representatives of this concept could be *road* and *path*. The denotate of the word *path*, on the one hand, can be represented as an object of various actions: c*hoice, place, performance of any actions,* while it can add information about geometric parameters, degree of expression, location, and administrative affiliation; on the other hand, the denotation of the word *path c*an be expressed by the subject of various events, while the emphasis can be made on the trajectory, on the goal of movement, on the nature of interaction with similar objects (Golovina: 10).

The word WAY indicates the following basic assosiations: 1) "part of earth", 2) "movement, journey", 3) "direction, course, route, future", 4) "life, human activity", 5) "the way to achieve goal". Also it gives the emphasis on the purpose of movement – (a way leads / comes / follows), as well as on the nature of movement.

The sphere of knowledge reflected in the concept WAY has the *kernel* (notional etymological component) - *periphery* (value and figurative component) structure

that actualizes the ways of acquiring metaphorical axio-religious senses. The boundaries between these components are diffuse and not quite are outlined, the area of the far periphery is open and, in principle, cannot be limited to any finite number of contexts.

2.2 Pre-Christian kernel notional etymological component of the concept «WAY» in the English language

Etymological component of the concept WAY consists of the Indo-European root *u̯eĝh* "to go /move/ transport in a vehicle" and Proto-Germanic *wega-* "course of travel, way" (with an adjectival and adverbial characteristics) profiled through the biblical quotations and transposed in various dictionaries through the mechanisms of five-models metaphorization. The word *way* developed from Old English *weg* "road, path, course of travel" (before 800), Old High German *weg* (modern German *Weg*). The shift in spelling from *–eg* to *–ay* is a matter of spelling convention, as the same sound with the same type of spelling patternis found in modern English *weigh.* The same of *way* meaning direction (as in *look this way*) is found before 1325, that of distance (as in *a long way off*) before 899, that of meanse (as in *ways of preventing*) in about 1175, and that of style or manner (as *in a new way*) before 800 (Old English wegfahrende – about 1000). In the English language archetypical potency of the meaning of the word way model has been maintained in the scope of *direction and life manner* with the prime element of EARTH in the meaning of "way / pass". In German – archetypical meaning of the lexeme *die Pforte* and direction *Leben Richtung*. Common for the Germanic languages was the meaning "the right way" of the lexeme *way / Weg* as "curse / direction". In the Slavic language the word *дорога* derived from *дерти* "the trace from *cartwheel*, the image of the *religious cross* looks like *crossroads.* O.O.Cherkhava's research shows the idea of religious sense realization through the following models: DIRECTION FORWARD/ TO/FROM/AFTER/THROUGH. Following this modelling we trace the realization of these schemes in the concept WAY as the system of interrelated five cognitive metaphorical complexes (*righteousness, sympathy, repentance, imitation,*

overcoming difficulties) and the semantic shift from the prime pre-Christian meaning DIRECTION to the metaphorical SPIRITUAL WAY – the ability to organize the sphere around oneself in the dimension of earthy life; how to perceive and understand the ideas of Christianity, to realize the spiritual coordinate system within two vectors: from the earthy to the divine and in the opposite direction; to create a kind of axis around the personality who is formed in the society focused on Christian principles of life. So, the motivational bedrock of the concept SPIRITUAL WAY is formed on pre-Christian archetypical model of the knowledge sphere – the kernotional etymological component DIRECTION FORWARD/ TO/FROM/AFTER/THROUGH transferred to complexes that form the periphery zone (value and figurative components *righteousness, sympathy, repentance, imitation, overcoming difficulties* that actualize the ways of acquiring metaphorical axiological religious senses. These senses are usually verbalized in the English language as the lexemes of the sphere: 1) EARTH/PATH that remained the prime images of endless movement/course/steps forward and 2) FAMILY/ENEMY RELATIONS as the bedrock of first *life structuring/life values* that were rendered into the religious biblical axiological context. Such archetypical model represents the human consciousness unity of her own values and the attitude to herself on the example of English speaking society.

Metaphors related to the ontological concept WAY, described by the example of a construction with a *way* component, are universal for all people, since they are formed on the basis of a person's perception of the world and reality, which is located in the "pre language" area of the human consciousness. Analyzing the lexical material of verbalization of the concept, it should be noted that a significant role in obtaining a word of a meaning in the text is played by the context. in a broad sense, the context is the linguistic environment of this linguistic element, i.e. words and phrases that precede and follow it, as well as the relationship and connection with these words and phrases that affect its meaning and perception. The researcher also believes that the text is a structure with an internal organization. Elements of this structure are of great importance not only in themselves but also in relations with

other elements and with the whole text. This gives reason to believe that the concept of WAY is verbalized not only due to the semantic connections of the token WAY in the usus, but also due to words and phrases that acquire new meanings in the context through connections that a word or phrase implements within the framework of this novel.It's worth giving the concept of WAY to verbalize not only to the semantic sounds of the lexemy WAY in usus, but also to the words and words obtained, as they create new meanings in the context of the other words, within the framework of the given novel.

On your journey 'cross the wilderness

From the desert to the well

You have strayed upon the motorway to Hell Посилання

In this composition, we can notice three synonyms of way, meaning a road, a track, and a journey. Here, the author's concept of WAY consists in the metaphorical transfer of the road to the life WAY of people, and it is the life segment of a person that is considered as a journey, in which a person goes in search of his realization and happiness. Here, the author introduces the image of a motorway, a huge busy highway, symbolizing the vanity and despair of a neo-technological society, in which a person is crushed by deadlines, loans, the desire to grow up the career ladder, the so-called "success". The author warns his listener not to deviate from his true path to happiness on this highway leading to Hell.

A very interesting perception of the road is found in the phrase *...and the road becomes my bride*

The author personifies the road, comparing it with the woman he loves, with whom she is forever married. The author can only trust her, and the knowledge that he has, he acquired only thanks to her. The concept of the road is here as fate and a free path, where topographic and love roads meet and create one space

The most common components of the basic metaphor WAY - life are lexemes denoting birth, death, wedding, significant event, travel. And some of them show that a person's life is viewed as WAY, its beginning, end, obstacles, obstacles, ultimate goals, fellow travelers. There are a large number of fairly frequent

expressions based on this metaphor: *Our relations have reached a dead end. Look how far we have come. It's been a long and bumpy road. We cannot turn back now.*

Thus, we can say that the figurative representations of the concept of way in the studied texts are realized as the meaning of life, a stimulus for personality development, as a source of changes in life, the ability to create and freedom of creativity, the freedom to choose one's own non-conformist *life way*, as well as in the most distant periphery.

2.3 Value and figurative peripheral layers of the concept «WAY» in the English language

Cognitive metaphorical complexes (*righteousness, sympathy, repentance, imitation, overcoming difficulties*) radiate particular religious biblical axiological senses: "to choose the correct way in life"; "to love nearest/dearest"; "to be merciful"; "to forgive"; "to follow Jesus Christs"; "to repent"; "to live without fear and to be strong-willed"; "to appreciate every day that is given"; "to have the goal". These senses are actualized in biblical quotations – Christian prototext (Yu.M.Lotman) that represents special language and influences the consciousness (English language native speakers) judging from historical events. Concept *way* sense reflection in the biblical quotations coincide with the prime archetypical *earth components* ("The All Nations Christian Home & School Dictionary"): the way from earth to heaven, the way in dark forest/desert, the way from darkness to light, the way through the sea/mighty waters/across the Red Sea.

1 MODEL:

DIRECTION FORWARD, transferred to the cognitive metaphorical complex RIGHTEOUS LIFE:

"*If when **on the pathway toward eternal life** we will **seek God and respond faithfully to the manifestations He gives us**, the day will come that we shall see Him in His fullness – both naturally and spiritually*". ***"Living the principles of the gospel is the best way to get blessings** and thereby to grow old graciously"(Isaia 23:5)*

2 MODEL:

DIRECTION TO (WAY TO) transferred to the cognitive metaphorical complex SYMPATHY: *"**Dwell on the land** which the Lord has **given to you and your forefathers** forever and ever"(Ilia 21:15)*

3 MODEL:

DIRECTION FROM (WAY FROM) transferred to the cognitive metaphorical complex REPENTANCE: "*Perhaps they will **listen and each will turn from his way**, that I may **repent of the calamity** which I am planning to do to them because of the evil of their doings*". *"There is **a way** which seems right to a man, but **its end is the way of death**". "**Do not go after** other gods to worship them". "**Return now from** your evil ways"(Ioan 6:29)*

4 MODEL:

DIRECTION / FOLLOWING transferred to the cognitive metaphorical complex IMITATION: *"O Lord, **teach me your paths**. **Lead me in your truth** and teach me, for you are the God of my salvation; for you I wait all the day long". "He had been instructed **in the way** of the Lord"(Ilia 15: 15)*

5 MODEL:

DIRECTION THOROUGH (WAY THOROUGH) transferred to the cognitive metaphorical complex TO OVERCOME DIFFICULTIES and COME TO GOD: *"I am **the way**, and the truth, and the life. No one **comes to the Father except through me**"(Ioan 19:5)*

The sphere of FAMILY/ENEMY (CHILDREN, FATHER, SISTER, BROTHER, NEIGHBOUR/STRANGER) reflects the bedrock of prime human values that helped to unite and survive:

1 MODEL

DIRECTION FORWARD:*"Start **children** off **on the way they should go**, and even when they are old they will not turn from it"(Proverbs 22:6)*

2 MODEL:

DIRECTION TO (WAY TO)*: "Therefore if you are offering your gift at the altar and there remember that your **brother or sister** has something against you, leave your gift there in front of the altar. First **go and reconcile to them**;*

*then **come and offer** your gift". **Turn** now everyone **from his evil way** and from the evil of your deeds, and **dwell on the land** which the Lord has **given to you and your forefathers** forever and ever (Matthew 5:23-24)*

3 MODEL:

DIRECTION (FROM): *"**Do not enter the path of the wicked**. And do not proceed **in the way of evil men**". "I have restrained my feet **from every evil way**".*
4 MODEL:

DIRECTION / FOLLOWING: *"I will **guide you in the way of wisdom** and I will lead you in upright paths. When you walk, your steps will not be hampered, and when you run, you will not stumble" (Proverbs 4:11-12).*
5 MODEL:

DIRECTION THOROUGH (WAY THOROUGH): *"There you saw how the Lord your God carried you, **as a father carries his son, all the way** you went until you reached this place" (Deuteronomy 1:31)*

The meaning of *way* in the religious biblical context becomes axiological and is associated with various actions. The following incremental values were identified: a) life is a way full of dangers and temptations; b) the fate of a person is the chosen way; c) the way (life) is a difficult test that requires the exertion of internal forces, intelligence and foresight; d) the way is a test of friendship, loyalty, camaraderie; e) the traversed way is an example for those who follow; f) the way is space for activity; g) the way is the path to death, to the "other world"; h) the prepositional form "on the road" actualizes the meaning of insecurity, anxiety; i) a stable combination "on the high road" reveals the meaning of "theft", "robbery"; j) phraseological combinations with the components "across the road", "to cross / cross the road" actualize the meaning "to create difficulties, not to give the opportunity to do something, etc." and etc. The study of lexical units containing the word *path* showed that some of the incremental meanings of this lexeme, which are actualized in proverbs and sayings, are similar to the meanings of the lexeme *way/road* described above: a) life is a path replete with dangers and temptations; b) the path is a difficult test that requires the exertion of internal forces, intelligence and foresight; c) the path

covered is an example for those who follow; d) the path - the road to death, to the "next world". The listed meanings generally coincide with: a) the *way* is something right, good; b) the *way* is the right direction (often about life). Still, the word *way* is more often used in the metaphorical religious axiological context than *path/road*, because in its meaning the component "traveler – who seeks smth. in his life" is hidden. Samuel Johnson defines the image of the *road* through *way*, and interprets the word way from "A Dictionary of the English Language": *Road is a large way, path. Way is the road in which one travels.*

The projection of the basic domain of WAY onto the abstract domain of the *life way* is a factor that determines the formation in the language of a wide semantic spectrum of scenarios that represent not just a person's life, but also his state, achievements, goals, failures, opportunities, which are inherently inalienable events of life. *Life is Journey* is at the heart of the semantics expression "*to be at the beginning of life's journey*". It is an important mental operation as a way of knowing, categorizing, conceptualizing, evaluating, and explaining the world:

Table 2.1

JOURNEY	LIFE
The beginning of the way	*Birth*
End of the road	*Death*
Reaching destination	*Reaching the goal*
Crossroads	*The need for choice*
Fellow travelers	*Difficulties*
	Partners, friends

The advantages of the cognitive approach to traditional metaphorical transfers lie in a new approach to the very mechanism of metaphor creation: it is not the indispensable common semantic component of two compared objects that is important, but the various and complex forms of interpenetration of conceptual, linguistic and artistic (literary) spheres (Skrebtsova: 21). It allows us to comprehend an object that is abstract in nature, unstructured, with the help of a more concrete

and structured one. The nature of the metaphor is not linguistic, but conceptual (Arutyunova: 90). The metaphorical nature of thinking manifests itself in the metaphorical nature of language. The interpretation of metaphors is due to the presence of a system of basic concepts that are common to all members of a community. Analysis of works on cognitive linguistics suggests that, in accordance with the most common approach, the main goal of the cognitive direction is to establish and describe models of conceptualization of objective reality, depending on the characteristics of the worldview and worldview, both of an individual and of the cultural community as a whole. The application of the ideas of cognitivism in linguistics presupposes a rejection of the strict isolation of the boundaries of individual meanings of polysemantic vocabulary and the opposition of various stylistic means by similarity, contiguity and other traditional parameters (Skrebtsova: 30).

The WAY is not just movement in time and space; it is a symbol for change. The concept of *life WAY* is a metaphor that inextricably links the duration of time with the duration of space. The idea of this connection is present in physics (thermodynamics, theory of relativity), in philosophy (Heidegger, Husserl, the concept of historicity), in literary criticism (Bakhtin: 50).

Life as a journey is conceptual for European culture: the correspondence between life and the WAY is stable and fixed in the linguistic cultural tradition of society, it is not even perceived as a metaphor, which confirms its universality and conventionality. The association of life with the WAY is reflected in many linguistic constructions (for example, "*there were several turning points in his life", "living life is not a field to cros*s"), it is embedded in the cognitive ideas of a European about the world and structures his thinking (Loginova: 12). The meaning of the image of the WAY in art is always more than just a framing of the story, it has a psychological dimension that reflects the intrapersonal changes of the characters. In the works of M.M. Bakhtin's connection (2000) between time and space is the main subject of his research, whose works made a huge contribution to psychology. The cognitive segment of the nucleus zone of the WAY concept has shown that "path stages" can

be subdivided into subclasses. These will include: *getting ready for the trip, starting the journey, staying on the way, arriving at the final point* (most often home).

Since fragments of the Bible indicate the etymological semantic origin of utterances (Indo-European syntagmatic linguistic level) with a special (pre-Christian worldview / perception / understanding of people) vision of different religious phenomena of each culture, the primary basis of modeling the metaphorical concept WAY should also be considered. The prime semantic meaning "to go / move / transport in a vehicle / course of travel, way" in the context of modeling pre-Christian religious worldview may be rendered as the conceptual scheme.

The fixation of the archetypal-stereotypical relationship of all metaphorical meanings in English-language biblical quotations (value-like peripheral semantic executions) is represented by the necessary steps at each stage of human earthly life. TO HAVE YOUR OWN WAY [IN LIFE], ON WHICH YOU GET EXPERIENCE [MANIFESTATIONS OF STRENGTH / UNBREAKABILITY]; HELP THE ONE YOU MEET [ON YOUR WAY/LIFE]; AVOID DANGER ON YOUR WAY [FIND THE WAY IF YOU LOST (HAVE DOUBTS / PROBLEMS)]; BELIEVE IN SOMETHING/SOMEONE THAT/WHO SUPPORTS [SAVES / PROTECTS / SURVIVES]. The fixation of arche-stereotypical interrelations of metaphorical meanings in English biblical quotations (the valua-figurative periphery) is presented by the necessary steps on the way of human earthly life.

Conclusions to Chapter Two

The following chapter presented the comparative cognitive approach to the concept structure reconstruction representing everything that belongs to the concept, everything that makes it a fact of culture - the original form (etymology), history, modern associations and evaluation. The sphere of knowledge reflected in the concept WAY has the kernel (notional etymological component) - periphery (value and figurative component) structure that actualizes the ways of acquiring metaphorical axiological religious senses. The meanings of the concept WAY lexical units are transferred from the prime Proto-Germanic cognitive complexes (five models), associated with natural element EARTH/PATH and FAMILY/ENEMY RELATIONS, into metaphorical representations (righteousness, sympathy, repentance, imitation, overcoming difficulties) in the religious context of the English language. The boundaries between the kernel and the periphery components are diffuse and are not outlined, the area of the far periphery is open and, in principle, cannot be limited to any finite number of contexts. The research reflects metaphorical senses conceptualization in the consciousness of English speakers (based on the concept WAY) and the representation of the main fragment of the language and the conceptual picture of the world – axiological religious cognitive knowledge (pre-Christian – Christian – Modern/Socially Conditioned). The basic informative genetic code "direction forward/to/from/through/after" (with/without somebody) is hidden in the meanings of the Indo-European root * u̯eĝh "to go /move/ transport in a vehicle" and Proto-Germanic *wega- "course of travel, way" (with an adjectival and adverbial characteristics) profiled through the biblical quotations and transposed in various dictionaries through the mechanisms of five-models metaphorization. The changes in the prime state of human consciousness and ways of its transfer to axiological/religious reality are reconstructed.

CHAPTER THREE
LEXICOGRAPHICAL NOTIONAL SPHERE OF THE CONCEPT «WAY»

3.1. Axiological and religious meanings of the word *WAY*
in modern English dictionaries

In previous chapters the metaphorical concept WAY has been manifested as hierarchically structured mental construct formed on the basis of transferring lexical meanings from the conceptual etymological component to its value-figurative periphery in English language. The schemes of religious biblical semantic development are transferred in modern English collocations and word combinations. Similar meanings are found in "Longman Dictionary of Contemporary English": *way* is interpreted as "a method that you use to do or achieve something", The Oxford Advanced Learner's Dictionary contains meanings: distance, moving forward, mode of action, custom, habit, lifestyle, condition; emotion, attitude, style, manner, space, area.

Lexicographical notional sphere presents the way of modern semantics development of the keyword of the concept WAY from 1) pre-Christian (DIRECTION FORWARD/TO/FROM/AFTER/THROUGH transferred to religious metaphorical complexes *righteousness, sympathy, repentance, imitation, overcoming difficulties*) to 2) Modern/Socially Conditioned. "A Learner's Dictionary of Current English" includes "way of getting (to)". Phraseological units containing the lexeme *way* showed that some of the incremental meanings of this lexeme, which are actualized in proverbs and sayings, are also similar: a) life is a way replete with dangers and temptations; b) the way is a difficult test that requires the exertion of internal forces, intelligence and foresight; c) the way as an example for those who follow; d) the way is the path to death, to the "next world". Word *way* can be characterized as a route, activity of being on the way, direction of movement, distance between two points, *state and habit.*The modern meanings that are fixed in dictionaries include *obstruction, difficult to pass/ danger phraseological units*: "to go into a field of dead corn", "no way out". The *way as life* is a universally

recognized symbol in the linguistic cultures of all people. The driving factor, the motive of the traveled is often *love as the* path taken by many loving hearts. Sometimes it illustrates the complexity of the choice or the difficulty of the position in which we may find ourselves. Having analysyed conceptual metaphor WAY on the base of English phraseology, A.S.Dan'shyna presents the following associations with concept way: *to see the elephant, to go the way of all flesh, to be on the right track* means *to lead a decent lifestyle,* its opposition is to be the *wrong track, off the road, to go to the bad, get into bad ways, fall/get into bad ways – to turn off the path, to go all the way* (Даньшина, 79). In the conceptual metaphor of the path, the road is transferred to various spheres of human activity, which determines its appearance in many life situations. Updated *way*-context is never just a road, but mainly concerns either to everyone or a part of life way; the choice of the way is the choice of the *life way;* the crossroads are always a turning point in the life of a person; leaving home on the way with returning home – usually age stages of life (a young man leaves, a husband returns); way signs – signs of fate and so on.

A. Hornby's explanatory dictionary "A Learner's Dictionary of Current English" (first edition in 1948) gives some meanings of the lexems *road* and *way* that could be transferred from axio-religious contexts: *"way of getting/method or plan/course of action"*. The Oxford Advanced Learner's Dictionary contains 13 definitions of the word *way* in the meaning of the noun: 1) path, road, 2) side, side; direction; 3) distance, a certain distance; 4) *moving forward, moving;* 5) method, means, mode of action; 6) *custom, habit*; 7) *lifestyle*; 8) branch, sphere; 9) condition; emotion; 10) attitude 11) *style, manner*; 12) space, area, 13) a certain aspect of a phenomenon. Meanings in italics are widely-used in religious sphere.In combination with the preposition, the word *way* defines the function of the adverb (for example, *wayahead, wayabove*). As for the idioms included in the Oxford Advanced Learner's Dictionary, there are 66 idioms. The Longman Dictionary of Contentional English has more than 50 idioms with the *way* component. There are 42 phraseologies in the Chamber's Dictionary of Idioms. The Oxford Dictionary of English Idioms provides phraseology with the word *way*. If we estimate the total number of idioms used with

the word *way*, their number is more than 100 units. However, the *way* component is present in many complex lexems which denote the *way (freeway, highway, motorway*, etc.), and binary lexems are still explained one by one.

1 MODEL: DIRECTION FORWARD (rel. RIGHTEOUS LIFE): The modern metaphorical basis "to be on the way to" is characterized by the presence of aim in idiomatic expressions *(to be on the road to smth).* In the dictionaries of collocations and expressions we find:

way of life – 1) the habits, customs, and beliefs of a particular person or group of people; 2) an important activity, job, etc., that affects all parts of someone's (Webster). The chronotype of the *way* is always associated with the personal development of person. The fusion of a person's life way (at its main turning points) with his real spatial way provides *life way* metaphor in different contexts.
go your way – do what one pleases, especially differing from what others are doing (dating from about 1400 originally alluded to moving on in a particular direction) (Webster).

one way or another/ one way or the other – when you want to say that something definitely happens, but without giving any details about how it happens (Webster).

come a long way – 1) to rise to a much higher level of success : to become very successful; 2) to make a great amount of progress.

way of thinking – in someone's opinion. People use it, first of all, for the implementation of specific communicative tasks. However, the basis of metaphorical expressions in language and speech are the systemic patterns of the metaphorical way of thinking.

to have something your way – to get or have what one wants.

way ahead – to go far ahead, or a long way in front.

We do have similar to these collocations and expressions phrases with way-synonyms: *be on the road, to go on the road.* They are polysemantic and are reflected in a huge number of contexts.

2 MODEL: DIRECTION TO (rel. SYMPATHY):

to be on the way to somebody – to be approaching a particular goal or outcome.

make our way to - to navigate or find one's way to or toward something or some location.

meet somebody along the way – to meet during a process or series of events : at some point in the past.

have it your (own) way – you are telling someone in an annoyed way that you will agree with or accept their suggestion even though you do not think they are right.

3 MODEL: DIRECTION FROM (rel. REPENTANCE):

out of the way – being off the beaten track

there is no way the other way around/round – the opposite of what you have just mentioned (Webster).

4 MODEL: DIRECTION AFTER (rel.IMITATION): The analyzed model often includes the imige of the traveler, the stranger, wayfarer, wanderer).

under way – occurring, performed, or used while traveling or in motion.

lead the way – to be the first person to go somewhere.

5 MODEL: DIRECTION THROUGH (rel.OVERCOMING DIFFICULTIES):

learn the hard way – in a way that involves difficult or painful experiences.

3.2. Contextual axiological interpretation of the WAY-SLOGANS
in advertising texts

In the paradigm of advertising, metaphorical structures and related models of speech behavior are very popular and are considered in the context of general cognitive processes, since they reflect universal conceptual systems in human consciousness, mechanisms of psychological processing of information received from outside (Stepanov: 25). The concept WAY is widely used in the English advertising texts for slogans: *Drive your way (HYUNDAI), Light The Way (Energy Australia, electric utilities), Fly The American Way!» (American Airlines), Shift the way you move (NISSAN).* The formation of the concept WAY in the mind of the reader/viewer is influenced by the size of the iconic sign (large photos, close-ups accentuate attention, enhance the impression), the presence or absence of details,

context and other compositional and technical aspects of the photograph. Human destiny and way of life are uniquely combined, complicating and concretizing social distances. This is the point of connection and the place of events. Metaphorization of the concept WAY in advertising is diverse and multifaceted: *life's way, embark on a new way, historical way.*

One of the most popular slogans is *"on the road"*. It involves preparation for the road and is represented by such phraseological units as *to get one's duck on a row*. This stage can be characterized by the integral sign "*readiness to hit the road*". This phase is represented by a few phraseological units, and this idiom is based on the animalistic essence. It is often transferred into "*Hit the road*" (can characterize both an animate and inanimate object of the WAY)*, "Take to the road!", "Take the path", "Make tracks for".*

From the functional point of view, advertising texts most full combine in itself realization of two functions of influence. It is a function of influence of language, realized by all arsenal of linguistic facilities of expressiveness, and function of mass communication, realized with the use of the special media technologies, characteristic for that or other medium of communication, for example: use of color in a seal, type and visual registration.

Advertising is ubiquitous, many-sided, various. It is closely related to the mass medias which come forward as a transmitter of concrete advertising texts. At the same time it should be remembered that advertising is not only mass but also in a great deal forced communication.

Some researchers compare advertising on force of affecting mass consciousness with that influence, which render art and religion: "*The primary function of advertising is to introduce a wide range of consumer goods to the public and thus support the free market economy, but this is clearly not its only role; over the years it has become more and more involved in the manipulation of social values and attitudes, and less concerned with the communication of essential information about goods and services. In this respect it could be argued that advertising nowadays fulfills a function traditionally met by art or religion*". In-text advertising is a form

of contextual advertising where specific words within the text of a webpage are associated with advertising content. Although contextual advertising in general refers to the inclusion of advertisements adjacent to relevant online context, in-text advertising places hyperlinks directly into the text of the webpage. Most in-text advertising has the following characteristics:

1. The text associated with an advertisement is identified by a double-underline to differentiate it from regular hyperlinks.

2. An in-page window containing advertising content appears when the cursor is positioned over the corresponding text.

In Ukrainian a word «advertising» is used for denotation of two different sides of advertisment process:

1) advertising as sphere of human activity, and

2) advertising as prepared product being a multilevel advertising in mass-media in different forms.

In English for differentiating of these two notions which differ by the meaning it is used two autonomous lexical units, formed from one Latin word of *advertere.*

The press advertising is based on combination of graphic or photo with verbal text of different extent: from short-story to the unfolded basic text.

Besides actually media features of classification of advertising texts allows to estimate such important for the study of advertising factors, as quantitative scope of audience, ability of concrete edition or program to have special purpose audience, and also cost of edition and distribution of advertising in every separate mass media. So, advantage of advertising in a newspaper is a large scope of audience with low expenses.

Advertising, placed in the special magazine, oriented to the certain circle of readers, arrives at the required audience exactly. Advertising on radio combines orientation on special purpose audience with high-frequency of reproducing. And, finally, advertising on television is considered to be most effective and expensive because it gives enormous possibilities in affecting mass audience.

Thus, some types of advertising texts have special descriptions and classifications. They are divided according to the number of features of audience, type of presentation (audio, video etc.), category of promoted product. These features must be taken into account during translation, as translation depends on correct understanding of category of advertisement text by a translator.

The graphic model of the inverted pyramid of advertising text means that the most informative loading is carried by the first paragraph of photo in which there are the most important and weighty arguments. In the English advertising it looks like the following:

Drive your way. (HYUNDAI)

Light The Way. (Energy Australia, electric utilities)

Fly The American Way!» (American Airlines)

Advertising-comparison based on comparison of the advertised product with analogical, but presented other firms and organizations. Thus the laws of advertisement market forbid to bring the name of firm-competitor, in order not to harm its business reputation, for example:

Shift the way you move

Dramatized advertising is more frequent than other ones on television, because television allow to «dramatize» advertisement idea, incarnating it as a concrete subject, as, for example, it was done in the series of advertisement videos of the English chocolate «Twix» (couple of crisp twix) with slogan *My life. My way.*

Basic text of the instructional advertising is successive description of actions of consumer executed as instruction, in which necessary argumentation with the steady successfully combination are easily knowable form of text.

Communicative model of advertising-dialog is successfully used both on radio and on television, giving the compilers of advertising text unlimited possibilities in the display of originality and wit.

Communicative strategy of advertising with participation of well-known people is based on the trust of consumer to stars as high quality, and also on a desire to imitate one or another prestige appearance. For example, does «Want to be like brave

Pirs Brosnan in a role of James Bond? - Carry the expensive Swiss clock «Omega». Translation of the similar advertising must take into account the national features of mass consumer of country in which this clock is advertised.

Advertising, based on the certificates of ordinary consumer, also highly effective and often is used as communicative strategy for the construction of basic advertising text.

Verbal part of advertising text, so-called echo-phrase (in the English variant of tag-line), carries the large functional loading. Its echo-phrase in one or another degree repeats a main advertisement argument; in addition, it gives advertising text to be complete. As a rule, in a final echo-phrase the name of the advertised trade mark or product sounds in combination with the memorized expression or advertisement slogan. Any advertising text presented in oral or writing form, is the text which is prepared beforehand; thus, during the analysis of advertising texts we deal with two forms of realization of speech: writing form and oral realization of the text beforehand written.

During the study of expressivity of advertising texts it is impossible to notice basic stylistic receptions, used by authors at the level of syntax, and that role which the studied systems of prosody and punctuation play in creation of the special stylistic effects.

First of all, special parceling of advertising texts attracts pays attention. Parceling concerns the area of expressive syntax. Presently the problem of parceling of a text and its role in realization of expressive influence became one of the most actual in research of syntactic organization of speech.

It should be noted that sentence, selected through special parceling of a text which is met in advertisings is frequent. Although such sentences enter the complement of normative grammatical units, their perception requires a certain context. A context is given by possibility to understand both maintenance of the examined sentence and their role in realization of function of influence.

In advertising texts it is sufficiently frequent both a verbal context (in text expression) and written context, which can be created by a colorful image or chart

(if the question is about the printing advertising or show-board) or by means of video (in the television advertising).

Advertising on TV needs special attention, as vide contains not only the image but also writing text accompaniment, counted on reproducing in internal speech. Nominative sentences are wide-spread in the plan of their use in advertisement texts. On the communicative function nominative sentence is the establishment of presence of object or phenomenon in sentence.Writing texts can be built, founded, for example, on such reception, as the use of nominalization, in other words nouns which don't have a concrete meaning, but bear the certain emotional coloring.Words-characters, words-stereotypes, have to underline the positive or negative sides of some phenomenon, emotionally to paint one or another presentations, do the basic factor of motivation of electors their unconscious reactions on the appearances created advertising.

The WAY concept is one of the central components in the structure of a person's perception of the surrounding reality. Among all English advertising slogan-texts taken from Internet the main metaphorical complexes that denote WAY image are reflected as the beginning of *the path, the end of the way, reaching the destination, crossroads, obstacle, birth, death, goal achievement, the need for choice, difficulties, partners and friends.* The most frequent slogan is *Life is a Journey.*

3.3. Non-verbal representation of the concept «WAY»

Despite the dominant role of the verbal component and the secondary position of the image WAY in the English religious biblical axiological texts, the illustration defines the background emotional space that expands the communication channel. Non-verbal means of expressing concept WAY are mainly subordinated according to five archetypical complexes.

1 MODEL: DIRECTION FORWARD (rel. RIGHTEOUS LIFE): This metaphorical model taken from pre-Christian axio-religious meaning "to have direct vision of your way/life " (*to think straight*; *to live the principles of* / *to have life and have it to the full* / *dem Leben Richtung geben*), having roots from Indo-European

meaning "to go forward", kept this logical association relation in the following biblical-religious images (Pict.1, 2).
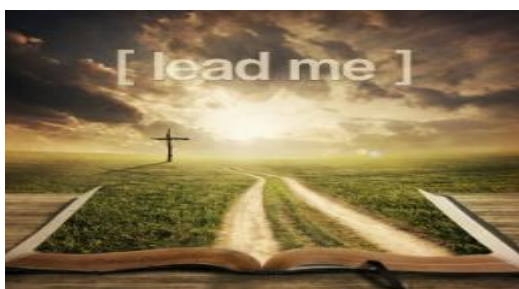
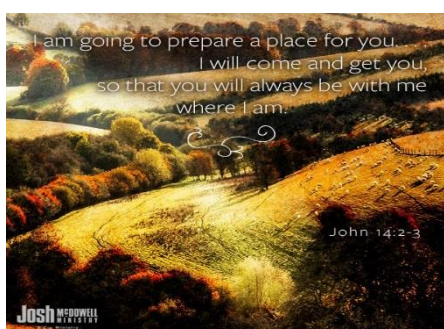Picture 1   Picture 2

The righteous life that leads to eternity is shown on picture 3 and is opposed to bad behavior that leads you in the dark forest (Pict.4):

Picture 3   Picture 4

2 MODEL: DIRECTION TO (rel. SYMPATHY): This metaphorical model taken from pre-Christian axio-religious meaning "to help someone you meet on your way/in your life" (*to offer gifts/food/water to traveler*), having roots from Indo-European meaning "to go to/ come to/approach", kept this logical association relation in the following biblical-religious images (Pict.5):

Picture 5

3 MODEL: DIRECTION FROM (rel. REPENTANCE): This metaphorical model taken from pre-Christian axio-religious meaning "not to have temptation on your way" (*to avoid obsticles*; *not to get lost*), having roots from Indo-European

meaning "to go from", kept this logical association relation in the following biblical-religious images (Pict.6).
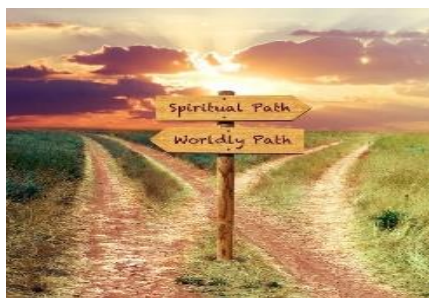
Picture 6

4 MODEL: DIRECTION AFTER (rel.IMITATION): The motive of FOLLOWING taken from pre-Christian axio-religious meaning "to be led by someone/something" (*to follow*), having roots from Indo-European meaning "to go after (animal/person/wheels tracks)", kept this logical association relation in the following biblical-religious images (Pict.5):

Picture 5

5 MODEL: DIRECTION THROUGH (rel.OVERCOMING DIFFICULTIES): This metaphorical model taken from pre-Christian axio-religious meaning "to be strong enough to overcome obsticles on your way", having roots from Indo-European meaning "to go through something", kept this logical association relation in the biblical-religious images of labyrinth, way through the sea (Pict.6, 7, 8).

Picture 6   Picture 7   Picture 8   Picture 9

Even if the following images are not followed by biblical quotations and are published in different types of texts acquiring different socially conditioned senses (picture 9), still they remain the basic archetypal genetic code (according to our five models). It should be noted that since *non-verbal* (paralinguistic) means affect the mental and physical state of the recipient and stimulate the assimilation of information at the subconscious level, a great pragmatic power of visualization in didactics was discovered long before the appearance of the phenomenon of creolized text in its modern interpretation. M.Voroshilova emphasizes that visually perceived information, "eye impressions," arouses greater confidence in the addressee. Thus, we can talk about the enormous influencing power of the creolized text. It is important to take into account the nature of the creolized text - integrative or discrete. In discrete verbal-centric texts, the photo performs a semantic secondary function, the main information is transmitted through the verbal component. However, such a secondary nature does not automatically mean that the concepts conveyed by this element are peripheral (Voroshilova: 11)

Another important feature of non-verbal means of expressing concept WAY is polyconceptual: one visual element can simultaneously serve as a means of representing several components. A similar polyconcept is seen in journalistic and promotional materials.

Combining different text components in the field of one homogeneous visual element occurs: 1) in the case when the visual element broadcasts information about different objects (several objects get into the frame, each of which is a representation of a separate concept WAY); 2) in the case when the form of representation of one object allows you to actualize different types of concepts (concept frame, concept scenario, concept diagram, etc.); 3) it is also possible to combine these types of implementation of polyconceptual visual representations of concept WAY. Visual representation of concept WAY can be: 1) nominative or expressive, 2) single or multiple, 3) complete or fragmentary.

The non-verbal form of representation of the concept WAY allows one to present the object about which the text is talking in the entire totality of its visual

components (for example, a photo of the hero of the publication) or in fragments (for example, a frame from a film accompanying a review of the latter).

Concept WAY can be given:1) in a characterizing setting - a static context; 2) in the dynamic context of the event; 3) out of context.

The formation of the concept WAY in the mind of the reader/hearer/viewer is influenced by the size of the iconic sign (large photos, close-ups accentuate attention, enhance the impression), the presence or absence of details, context and other compositional and technical aspects of the photograph.

So, non-verbal representation of concept WAY is an important mean of forming the semantic and tonal plan in different types of discourse. This mean of expressing concept WAY is mainly subordinated according to five archetypical complexes/metaphorical models. Each of these non-verbal depictions (sometimes with biblical quotations) represents pre-Christian axio-religious meanings with roots from Indo-European meanings and keeps logical association.

However, for all the originality of the statements, the metaphor WAY needs further research and study. There are reasons for this. The very phrase *WAY of a person's life* sounds quite informative. It already carries in itself the whole meaning of which path a person is following. And indeed the fact that revealing WAY of a person's life, one cannot ignore his patterns of development. Thus, the metaphor WAY seems to be one of the most productive models that authors of English-language works of art turn to, influencing the emotions and aesthetic feelings of the reader.

In the system of constructions of the English language, like any other, structural-semantic types are distinguished, in which the properties of conventional structures and idioms are simultaneously present, manifested under the influence of certain factors, partly related to the organization of the conceptual structure of constructions, and partly due to some cognitive-semantic characteristics of the lexical their filling.

One of the most striking examples of such linguistic structures is a construction with a WAY / way component, the conceptual basis of which is the

basic scenario of movement. In this scenario, the subject in the process of moving along a certain trajectory meets some external obstacles and overcomes them in a certain way.

In the course of the cognitive-semantic analysis of speech units formed on the basis of the construction with the WAY / way component, conceptual parameters were identified that correlate with its argument and syntactic positions. It was also found that combinations of these parameters in relation to the syntactic and argument structure of the construction determine either the manifestation of the idiomatic properties of its component make one's way.

The semantics of language units are changeable, and this is no exception to the construction with the WAY / way component. Since its inception in the English language (around 1300), it has significantly expanded its semantic range. From a construction that was originally used to describe a motion event, it has evolved into a linguistic unit with a multitude of semantic representations that are included not only in the motion domain, but also in the domain of complex causal situations of goal / result achievement.

The semantic principles of constructing and interpreting statements based on the path construction are complicated by the presence of the make one's way component in it, which, under certain conditions, manifests itself as a quasi-idiom, without fail incorporating processity and dynamism into their semantics, which are characteristic either for the implementation of movement or for the implementation of activities, which should lead to certain achievements / results.

In addition, this component of the construction contains such constant parameters, which, regardless of the semantics of the lexical content, are also implemented in the meaning of the statement.

Nevertheless, as already indicated above, being the structural center of the structure, the verb is not the only component, the semantics and propositional structure of which unilaterally determines the general meaning of the statement and the selection of lexical units that objectify other participants in the event.

Thus, being the structural center of the construction, the verb is not its semantic center, and since the construction contains the make one's way component with a rigid invariant part of one's way, in some statements it modifies the verb actant frame and the meaning of the entire statement.

In other words, it works as a quasi-idiom, keeping the meaning of the utterance, either within the movement event or the achievement event, since both the first and the second cannot be realized without preserving the specified parameters. Moreover, the properties of only one verb are far from always the conditions that determine the manifestation of idiomaticity in some semantic representations of a construction with the WAY / way component, which, as the cognitive-semantic analysis of the features of its functioning, carried out in this work shows, belongs to the so-called quasi-idioms.

Conclusions to Chapter III

The metaphorical concept WAY has been manifested as hierarchically structured mental construct formed on the basis of transferring lexical meanings from the conceptual etymological component to its value-figurative periphery in English language. The schemes of religious biblical semantic development are transferred in modern English collocations and word combinations. Similar meanings are found in "Longman Dictionary of Contemporary English": *way* is interpreted as "a method that you use to do or achieve something", The Oxford Advanced Learner's Dictionary contains meanings: distance, moving forward, mode of action, custom, habit, lifestyle, condition; emotion, attitude, style, manner, space, area. *Lexicographic notional sphere* presents the way of modern semantics development of the keyword of the concept WAY from 1) pre-Christian (DIRECTION FORWARD/TO/FROM/AFTER/THROUGH transferred to religious metaphorical complexes *righteousness, sympathy, repentance, imitation*, *overcoming difficulties*) to 2) Modern/Socially Conditioned.

The Concept Way refers to the spiritual and cultural values presented in the English semantic space, reflecting a common collective cultural integrity and representing the personalized elements of a typical image. Metaphorical concept WAY is represented as a hierarchical mental structure formed on the basis of shifting the meaning of the vocabulary from the conceptual etymological elements to the periphery representing the value of English language. Religious biblical meaning development schemes are transferred in modern English collocations and word combinations. Each of five metaphorical models represents modern collocations and expressions close to the prime cognitive complexes. Modern slogans that include the word WAY and its synonyms in Internet advertising text have some similarities in meanings. The non-verbal representation of this concept could be represented according to five typical complex / metaphorical models. Each of these non-verbal depictions actualizes pre-Christian axiological religious meaning with roots from Indo-European/Proto-Germanic language.

The concept WAY is widely used in the English advertising texts for slogans. The formation of the concept WAY in the mind of the reader/viewer is influenced by the size of the iconic sign (large photos, close-ups accentuate attention, enhance the impression), the presence or absence of details, context and other compositional and technical aspects of the photograph. Human destiny and way of life are uniquely combined, complicating and concretizing social distances. This is the point of connection and the place of events. Despite the dominant role of the verbal component and the secondary position of the image WAY in the English religious biblical axiological texts, the illustration defines the background emotional space that expands the communication channel. Non-verbal means of expressing concept WAY are mainly subordinated according to five archetypical complexes.

GENERAL CONCLUSIONS

The master qualifying paper breakes all coventions regarding human values that take roots within Indo-European/Proto-Germanic language development and were firmly concolidated as biblical religious convictions in the period of Christianization giving a boost to new axiological or religious derivation of lexical meanings. Human values are represented through different concepts in different linguistic cultures. This research copes with the concept WAY in the English language through the mechanisms of the biblical religious knowledge metaphorization that is composed of five basic metaphoric models, each of which is considered to be the informative code. Concept acquisition in cognitive science ranges from metatheoretical to practical implications. The modern study of cognitive comparative linguistics is influenced by the development of new cognitive comparative discursive approach in the historical-comparative and typological language investigations. The traditional vision of the notion "concept" as the result of metaphorical process in human consciousness has challenged the cognitive diachronic concept acquisition The modern scientists defined concept as a mental formation with the etymological layer and urgent layer structure that identifies the ways of acquiring conceptual figurative/metaphorical meaning. Metaphorical concept is viewed as a special conceptual carrier of ethnocultural stereotypes one of the most accurate forms of world perception that simplifies and accelerates information perceiving.

Logically intertwined axiological and ontological systems are often reflected in the religious context and could be viewed as the prime conceptual representation of human being. The structure of the concept includes both everything that belongs to the concept, everything that makes it a fact of culture - the original form (etymology), history, modern associations and evaluation. These are the clots of the cultural environment reflected in the human mind.

The following research identifies the metaphoric concept "WAY" in the English language as the "layered structuring scheme" of axio-religious knowledge in which the interrelations between its kernel (notional etymological criterion) and periphery

(valuative figurative criterion). It shows the classification of the basic models/components of the metaphoric concept "WAY" in which prime Pre-Christian senses of human being (axio-religious views) are formed. Etymological component of the concept WAY consists of the Indo-European root *u̯eĝh* "to go /move/ transport in a vehicle" and Proto-Germanic *wega-* "course of travel, way" (with an adjectival and adverbial characteristics) profiled through the biblical quotations and transposed in various dictionaries through the mechanisms of five-models metaphorization: DIRECTION FORWARD/ TO/FROM/AFTER/THROUGH.

The schemes of religious biblical semantic development in the following models are reflected and the ways of acquiring metaphorical/figurative meaning are denoted. Following above-mentioned modeling the realization of these schemes in the concept WAY as the system of interrelated five cognitive metaphorical complexes (*righteousness, sympathy, repentance, imitation*, *overcoming difficulties*) was traced. The semantic shift from the prime pre-Christian meaning DIRECTION to the metaphorical SPIRITUAL WAY – the ability to organize the sphere around oneself in the dimension of earthy life, was represented.

Concept WAY sense reflection in the biblical quotations coincide with the prime archetypical EARTH components: the way from earth to heaven, the way in dark forest/desert, the way from darkness to light, the way through the sea/mighty waters/across the Red Sea. Also, the sphere of FAMILY/ENEMY (CHILDREN, FATHER, SISTER, BROTHER, NEIGHBOUR/STRANGER) reflects the bedrock of prime human values that always helped to unite and survive.

Lexicographical notional sphere of this concept was traced in the modern dictionaries of current English, collocations, expressions, idioms, phraseological units. Modern socially conditioned meanings that coincide with prime senses are actualized in advertising slogans, some agitational and informative texts. Special images reflect theses senses through special biblical depictions of way.

RÉSUMÉ

Магістерську роботу присвячено метафоричному концепту «ШЛЯХ», представленому як структурований ментальний конструкт, утворений на основі перенесення значень одиниць із поняттєвого етимологічного компонента (первинних релігійних дохристиянських смислів у свідомості – архетип у генетичному коді, носіїв англійської мови) в ціннісно-образну його складову, що набули яскраво вираженої релігійно-біблійної семантики на різних етапах розвитку англійської мови та розвивалися вбік нових соціально зумовлених смислів. Перший розділ «**The contemporary theory of metaphorical concept**» («Сучасна теорія дослідження метафоричного концепту») – теоретичний. У ньому розглядається визначення феномену «метафоричний концепт» в межах термінологічної суперечності, а саме його співвідношення з «концептуальною метафорою» та «когнітивною метафорою». Представлено аксіологічні біблійно-релігійні концепти та механізми їх метафоризації в англійській мові. Другий розділ «**The concept «WAY» structure and reconstruction procedure**» («Структура концепту «Шлях» та його реконструкція») представляє вивчення структури концепту у когнітивній лінгвістиці. Реконструйовано процес формування у нащадків індоєвропейців релігійно-християнського мислення як загальної інтуіції, властивої носіям германської мовної групи (та, згодом, англомовній культурі), його перцепції шляхом аналізу еволюції семантики лексем-найменувань концепту «Шлях» (від дохристиянського до релігійно-біблійного та сучасного, зафіксованого у тлумачних словниках) та його метафоричних моделей / метафоричних смислів. Третій розділ **"Lexicographical notional sphere of the concept «WAY»"** (Лексикографічна поняттєва сфера концепту «Шлях») представляє подальший семантичний зсув релігійно-біблійних значень до набуття експліцитно вираженого сучасного, зафіксованого у різних лексикографічних джерелах, а також актуалізації / фіксації архетипно-стереотипного взаємозв'язку усіх метафоричних моделей в англомовних рекламних текстах (для створення слоганів) та невербальних текстах

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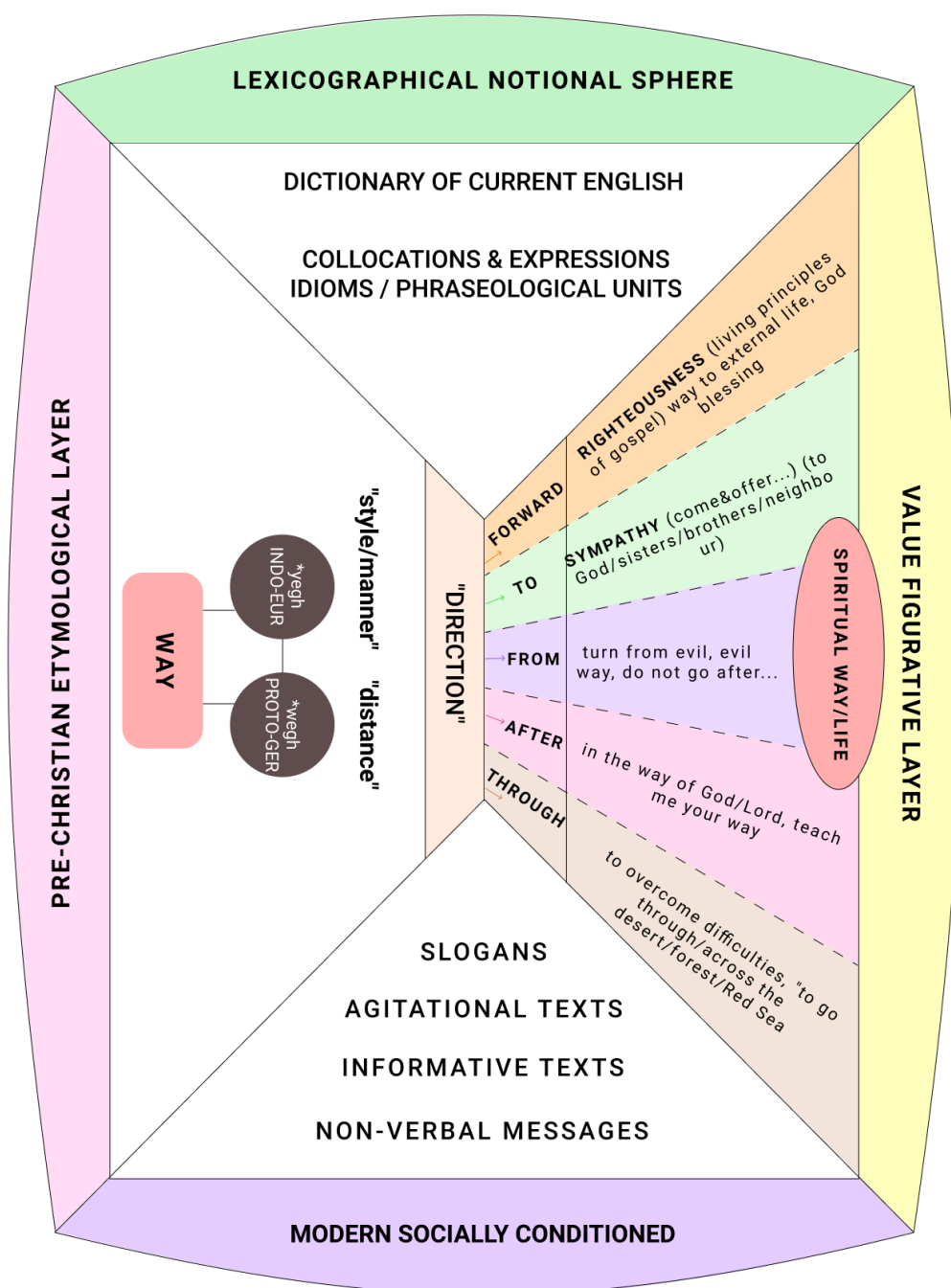24. Лосев, А. Ф. (2000). *Диалектика мифа*. Москва: Правда.

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ILLUSTRATION MATERIAL

LEXICOGRAPHICAL NOTIONAL SPHERE

DICTIONARY OF CURRENT ENGLISH

COLLOCATIONS & EXPRESSIONS
IDIOMS / PHRASEOLOGICAL UNITS

PRE-CHRISTIAN ETYMOLOGICAL LAYER

VALUE FIGURATIVE LAYER

WAY

*yegh INDO-EUR

*wegh PROTO-GER

"style/manner"

"distance"

"DIRECTION"

FORWARD

TO

FROM

AFTER

THROUGH

RIGHTEOUSNESS (living principles of gospel) way to external life, God blessing

SYMPATHY (come&offer…) (to God/sisters/brothers/neighbour)

turn from evil, evil way, do not go after…

in the way of God/Lord, teach me your way

to overcome difficulties, "to go through/across the desert/forest/Red Sea

SPIRITUAL WAY/LIFE

SLOGANS

AGITATIONAL TEXTS

INFORMATIVE TEXTS

NON-VERBAL MESSAGES

MODERN SOCIALLY CONDITIONED

SCHEME. METAPHORICAL MODELING OF THE BIBLICAL RELIGIOUS CONCEPT «WAY» IN THE ENGLISH LANGUAGE