NATIONAL PICTURE OF THE WORLD IN THE LINGUOCULTUROLOGICAL CONTENT

The Linguistics of the XXI century actively develops the way, where a language is considered as the cultural code of a nation, but it is not simply the instrument of the communication and knowledge. The fundamental basis of such access was defined by the theories of W. Humboldt, A. Potebni and other scholars. For example, W. Humboldt confirmed that "The bounds of the language of my nation mean the bounds of my world view".

The language is considered as the way, on which we penetrate not only to the modern mentality of the nation, but also to the view of the ancient people of the world, the community and oneself. Through the Ages, the echo of the past keeps in proverbs, sayings, phraseological units, metaphors, symbols of culture, etc.

The key concepts of the cognitive linguistics are the concept of the information and its handling by the human mind, the concepts of the structures of the knowledge and their representation in consciousness of a man and in linguistic forms. If the cognitive linguistics, together with the cognitive psychology and the cognitive sociology respond the questions: how is the principle of the man consciousness formed, how does the man cognize the world, what information about the world becomes the knowledge, how are mental spaces created, then all attention in the linguoculturology is devoted to the man in the culture and to his language, and here it requires to answer a lot of questions, among them are the following ones: how does the man watch the world, what is the role of the metaphor, what is the role of the symbol in culture, what is the role of the phraseological units, which are kept in the language by the centuries, why are they so necessary for a man?

The linguoculturology studies the language as the phenomenon of the culture. It is a definite vision of the world through the prism of the national language, when the language appears as an exponent of the particular national mentality.

Among the linguistic disciplines, more “culture kept” are the historico-linguistic disciplines: social dialectology, ethnolinguistics, stylistics, phraseology, semantics, the theory of translation, etc.

The language is closely connected with the culture: it intergrows in it and expresses it.