

## SCIENTISTS (LINGUISTICS, THEOLOGY, LITERATURE AND TRANSLATION) RESEARCHED “METAPHORS”

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### Abstract

Aristotle sees the skillful use of migrations as a sign of talent, and considers it expedient to have the skills and abilities associated with noticing similarities in things in order to discover good metaphors. Chapter 21 deals with the types of horses, including metaphors. The philosopher defines "metaphor," that is, an epiphora, a word that is not specific to a thing, transferred from gender to species, or from species to species, or from species to species, or simulated, and dwells on them separately.

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### Introduction

But the term began to appear in Western countries in the 16th century. In particular, the term is based on the Greek “μεταφορά” and the Latin “metaphore”, which is based on the Old French form “métaphore”, meaning “to borrow” or “to keep for a certain period of time.” Carroll Moulton has an article called Homeric Metaphor. It cites scholars and critics as saying that Homer used metaphor as an “extended analogy” in the epic Iliad and Odyssey. Although Plato, a compatriot of Homer, also used metaphor extensively in his works, he used the term “eikôn” (image) instead of “μεταφορά”, meaning metaphor. Since we did not have enough resources to determine the etymology of the term “metaphore” in Old French, we turned to an online etymological dictionary. It states that the term metaphor originated in the 13th century from the Latin word metaphore.

We would also like to mention the lexical meaning of the term "metaphor". Indeed, it has very close meanings in Arabic poetics, Persian-Tajik literary criticism, and Turkish literary theorists. In all of them the meanings of the metaphor "to deposit", "to borrow" are unanimously noted. First, on the one hand, the problem of metaphor relates to the connection between words and the meanings of speech, while on the other hand, it is understood that the reflection of the speaker’s attitude.

In the West, the study and research of the term metaphor in support of Aristotle's theory has been carried out on a much larger scale. In particular, the twentieth century was a period of growing interest in the study of metaphor in the West, and it served as the basis for communicative and cognitive goals.

Cambridge University professor John Sirle points out that metaphorical theory from the time of

Aristotle to the present is divided into two types: one is to confirm metaphorical statements that show similarities and differences between two objects, and the other is an expression of interaction or verbal contradiction between two semantic structures.

The philosopher Max Black describes understanding a metaphor as a matter of finding the answer to a riddle or solving a code. He also acknowledges that metaphors are two different things in nature and distinguishes them significantly from each other. According to Black:

1) In support of Aristotle's theory, metaphor replaces a word that has a portable meaning instead of a simple word. To further clarify the above definition, the scholar gives the example of "Richard is a lion" and says that the word "lion" (lion) was used to mean "fearless". According to him, in such cases, the use of word substitution is done in order to increase the color of the work and to give pleasure to the reader in solving the "puzzle" understood through metaphor. J. Sirl calls Black's theory of this kind of "interaction."

2) Metaphor is a type of analogy. However, it is impossible to put a sign of equality between any analogy and allegory. Here only one type of metaphor analogy can be compared. This type is known as "elliptical simulation". By the way, it fits perfectly with the description of the "metaphor" in the East - an abbreviated analogy. For example: "Richard is like a lion (in being brave)". Looking at the example above, Richard is not just called a lion, he is likened to a lion in bravery. Not only that, but J. Serl also calls metaphor an abbreviated version of literary analogy. Max Black argues that the rules of language determine the acceptance of certain phrases as metaphors.

Andrew Ortoni renamed Max Black's description of the metaphor as "substitution" and "comparison." The scholar compares the two sentences as an example. Examples are Max Blake's Richard is a Lion and Man is a Wolf. Ortoni says that the phrase "Man is a wolf" is more important and interesting than the sentence "Richard is a lion". This is because the fearless nature of humans is largely comparable to that of a wolf. He argues that with this view, Black's theory of "interaction" will help reduce the metaphorical nature of words. Later, Orthoy also criticizes his theory that metaphor cannot be an elliptical analogy. In his view, everything in the world has a resemblance to each other.

Another philosopher, Donald Davidson, objected to this, arguing that metaphor is not just the rules of language that express certain expressions, but that it depends on even more meanings, i.e., the speaker's purpose, tone of voice, and state of speech.

E., who studied metaphor in the West from the point of view of mythological, philosophical, linguistic and other sciences. E. Cassirer, A. Richards, R. Jakobson, D. Davidson, N. Goodman, and F. Wilright. As a result of the work and scientific research of such scholars, metaphor has now been studied not only literary and linguistic, but also philosophical, and has further enhanced the status of the term. We can see that all the theories of the above scholars are based on the ideas given by Aristotle in his work Poetics.

It should be noted that Ernest Cassirer has a book called "Language and Myth". In the "Power of Metaphor" section of the work, the phenomenon is studied in connection with mythology. The scientist calls metaphor an intellectual connection between language and myth, but in the precise definition of the process, and even in the general directions in which it must be accepted, theories show contradictions. According to his theory, the original source of the metaphor is unknown, and it is argued that it is still sought after in language construction and myth imagination.

Armstrong Richards, on the other hand, studies metaphor in relation to philosophical rhetoric, interpreting it as a form of loading satirical meaning into a text. In his Philosophy of Rhetoric, he cites an example from Shakespeare's Othello. Since this example is in English, we refer first to the original text and then to the translation.

*A stubborn and unconquerable flame*

*Creeps in his veins and drinks the streams of life.*

(Translation: A stubborn and rebellious fire moves in his veins, endangering his life (i.e., drinking the water of the springs of life).

Here the high temperature in the body is compared to a fire. In general, according to Richards' theory, an increase in temperature is observed in both fire and body temperature. A body with a fever is like a fire, but it is not always enough to think of a fever as a fire. The sentence given in the following places formed a metaphor by reviving the fever, for movement (crawling) and drinking the water of the springs of life are not peculiar to fever. Professor Richards' philosophical views on such metaphors were of particular importance in twentieth-century philosophical rhetoric.

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