

A Semantic-Structural Analysis of Metaphors in Scientific Texts: Exploring Meaning and Structure

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ABSTRACT

The study of metaphors in linguistics, as well as the possibility of using metaphors in the expression of ideas in mass media, including electronic sites, social networks, and the manifestation of new meanings and expressions of metaphors in these contexts, the use of such metaphors in Uzbek and world linguistics analyzed in connection with the study. It is necessary to research metaphors using new linguistic analysis methods.

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Introduction:

The terms "cognitive" and "conceptual" metaphors began to be used by local linguists in the mid-80s. Metaphor in cognitive linguistics, primarily as an ideal phenomenon (as opposed to material manifestations in language/speech), received the terminological names "cognitive metaphor" and "conceptual metaphor".

The term "metaphor" was first used by Isocrates in his work "Evagoras". Also, Quintilian considered metaphor as a gift of nature and concluded that "no object remains unmarked." Cicero approached the metaphor as a method of forming the missing meanings in the language and commented that the transfer based on analogy "is observed when there is no corresponding concept of the word in the language."

Among the ancient scientists who theoretically examined metaphor in science, Aristotle's name is first known (Aristotle, "Poetics"). The scholar who used the term metaphor (Greek *metaphorá* - "movement") in his works does not recognize it as a linguistic phenomenon, however, thanks to his comments, metaphor entered scientific use.

Classical rhetoric interprets metaphor as a deviation from the norm - the transfer of the subject's name to another subject. The function of this move is to fill a lexical gap (nominative function) or to enrich the speech and to serve the main purpose of rhetoric, "persuasion".

Aristotle, who examined the nature of metaphor, defines it as: "the transfer of the meaning of a word from genus to species, from species to genus, or from species to species, or on the basis of alternatives." Among these four types of metaphors, the scientist finds metaphors based on alternatives to be noteworthy.

In Uzbek linguistics, there are a number of studies on the study of metaphors, which are one of the effective means of communication. For example, B. Sarimsakov considers metaphor to be a literary term

and distinguishes it by the absence of similes. The simile involves two components that create a comparison. A metaphor is distinguished by the omission of words such as "like, like, like, like" in a simile. Putting metaphor as an alternative to metaphor is the result of views that have existed in the scientific and literary heritage. This understanding of metaphor can be found in the works of Ibn Khaldun, Umar Roduyani, Rashididdin Watwat, Qays Razi, Sheikh ibn Khudoidad Tarazi. The examination of metaphors in Uzbek linguistics found its serious scientific and research development in the last decades of the 20th century.

Scientist M.M. Mirtojyev, who conducted multifaceted research on Uzbek lexicology, divides metaphors into speech and language phenomena. To the types of metaphors in German linguistics: personification, symbolization, allegory, synesthesia: "These types of metaphors related to the phenomenon of speech can be applied to metaphors related to the language phenomenon with some changes. In this case, it is necessary to exclude the symbolism and allegories arising from the pure nature of the speech. Because symbolization is a metaphor that occurs in connection with ellipsis in speech. And allegory comes to the fore in the context of speech and intonation. Based on this, metaphors, which are linguistic phenomena, are divided into forms such as simple metaphor, personification, and synesthesia.

A serious and in-depth investigation of metaphor began to be carried out only in the 20th century due to the study of the works of Indian and Chinese philosophers and linguists. In the 20th century, when the research period of ancient philosophy flourished, metaphor was interpreted as an integral part of the communicative, nominative, cognitive purposes of language.

At this time, the comparative theory studying metaphor was seriously criticized by J. Searle and M. Black. J. Searle emphasized that metaphor depends on the influence or opposition of two semantic meanings verbally, that is, metaphorical expression and the actual contextual environment.

M. Black was one of the first in science to define a metaphor as "creating, not expressing, a comparison".

This has led many researchers to research semantic relatedness. They also argued that metaphors create similes rather than reveal them, that is, metaphors show similarities between two things that no one had thought of before.

The traditional views on metaphor evaluated metaphor as a mere linguistic unit, a contextual growth, without taking into account the functions that encourage the exchange of ideas in it. However, the thought itself has a metaphorical character, it appears through comparison and finds its expression in language.

For the first time, I.M. Sechenov studied the psycholinguistic nature of metaphor and based the process of transformation of human emotions into signs with purely physiological factors.

U.S. Qabulova, who thoroughly examined the history of studying metaphors in the Uzbek language, is mainly connected with Eastern classical literature and schools of philosophy. , distinguishes by dropping the words "like". Equating metaphor to metaphor is also a product of our scientific and literary heritage. In particular, the Arab scholar Ibn Khaldun, as well as literary scholars such as Omar Rodiyani, Rashididdin Watwat, Qays Razi, Atullah Husayni, Sheikh ibn Khudoidad Tarazi, and later Fitrat, showed metaphor as a poetic art.

As observed in all languages, the investigation of metaphors in Uzbek linguistics also found its serious scientific and research development in the last decades of the 20th century.

M.M. Mirtojyev, the author of wide-ranging research on Uzbek lexicology, a famous scientist, divides metaphors into types related to speech phenomena and language phenomena. To the forms of metaphors in German linguistics: personification, symbolization, allegory, synesthesia: "These forms of speech phenomenon metaphors can be applied to language phenomenon metaphors with some modifications. In this case, it is necessary to exclude the symbolism and allegories arising from the pure nature of the speech. Because symbolization is a metaphor that occurs in connection with ellipsis in speech. And the allegory comes to the fore in the context of speech and intonation. Based on this, metaphors, which are linguistic phenomena, are divided into forms such as simple metaphor, personification, and synesthesia.

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