
THE EVOLUTION OF METAPHORICAL MEANING

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Annotation: The place of metaphorical meaning in the evolution and history of modern lexical meanings

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Current lexical meanings are further subdivided into types such as “main meaning” and “derivative meaning”. They are also referred to as “true meaning” and “figurative meaning, free meaning and related meaning” as required by the context.

The main meaning is the basis for the growth of other meanings in the semantic structure of the word. For example, the main meaning of the word "fox" is "a wild mammal belonging to the family of dogs." It is the right meaning, the nominative meaning, the free meaning.

For example, the derivation of the word "fox" is "a cunning, cunning man."

More than two and a half thousand years have passed since the term "metaphor" appeared in science: the ancient Greek philosopher Aristotle was the one who introduced the term and first defined it. Since then, the issue of metaphor has been one of the most widely and comprehensively developed problems in science. Representatives of various disciplines - literary critics, linguists, psychologists, philosophers and a number of other experts in the field - study the metaphor from the point of view of their interest. In fact, at first glance, everything is clear: metaphor is one of the types of migration, the migration of the meaning of the word on the basis of similarity. Nevertheless, research into the study of metaphor continues to this day, and there are still differences of opinion in science regarding aspects such as its nature, structure, acceptance, and significance. With this in mind, we considered it expedient to follow the theoretical views on metaphor as a review before moving on to the main issue.

If we pay attention to Aristotle's definition of metaphor in his work *Poetics*, we can see that the philosopher understood the term metaphor more broadly than the meaning we now understand. That definition is: "Metaphor is the transfer of a word from one species to another, or from one species to another, or from one species to another, or by analogy." As an example of diversity, Aristotle cites the phrase, "Here is my ship." Thus, here Aristotle believes that the meaning has moved on the basis of the relationship "public-private". A similar explanation can be seen in the example given in the translation from variety to variety. Aristotle cites the example of "Yes, Odysseus did a good deed" and explains that "lacquer is a large number in general, and the poet uses these words instead of the word" many. " At first glance, it may seem that the similarity in the first example was the basis for the shift in meaning. That is to say, the meaning shifted on the basis of the similarity between the "standing of a man" (standing still) and the "standing of a ship." But Aristotle himself is not talking about similarities here, but saying that the state of “standing” is general. So, if we take into account the existence of the meaning of "standing still" and that this meaning can be applied not only to man, but also to things around him, to natural phenomena, in fact, there is no shift in the meaning of the word.

In the second example, the "whole-part" relationship seems to be the basis for the shift in meaning. In other words, "lak-lak" means "many", and "many" means the concept of plural in a more abstract, more neutral way. According to Aristotle, "lacquer" is the highest level of plurality, "many" is its lowest level. In other words, there is, in his view, a shift in meaning based on the "whole-part" relationship. It should be noted that for such an understanding we have to consider the period of Aristotle. Because it is well known that in ancient times the category of numbers in languages existed not only in the form of "unity - plurality" we are accustomed to now, but also in intermediate forms (for example, "binary"). This is evidence that the concept of quantity has changed in the human mind. That is, both the concept of "many" and its levels are understood differently than they are now. In the second example given by Aristotle, with this exception (and still very conditionally), it can be said that the transfer of meaning took place on the basis of the synecdoche appearance of metonymy.

Examples of Aristotle's translation of the word are given in the Russian translation: "otcherpnuv dushu mehom" and "otrubit nesokrushimoy medyu." Here, too, it is noteworthy how Aristotle interpreted the transfer of meaning. In the first of these examples, it means "to take life," and in the second, "to take water (from any vessel or natural basin)." In the first example, the word "otcherpnut" ("to fill a bucket (bowl or basin)") is used instead of the word "otrubit" (run), and in the second, the word "otrubit" is used instead of "otcherpnut". Aristotle points out that both words have the meaning of "to take something away" as the basis for the transfer of meaning here. So go to Aristotle

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