

Theoretical Bases Of Teaching Metaphor Module In The Educational Process

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Lexicon serves as a basic unit of language to name the elements of the world around us. A lexeme not only performs the function of naming, but also conveys our knowledge of the world to future generations (cumulative task), comprehension (perspective), and influence (listener) on the listener. This shows how multifaceted the lexeme is.

The role of analogy in human knowledge of the universe is invaluable. The newly observed object and event are always compared to the previously acquired object and event, and the similarity between them causes the previous name to be used for the new object and event as well. The use of a previously existing noun in a language for a new meaning based on a certain similarity not only serves the function of a simple nomination, but also serves the function of expressing the listener and expanding the possibilities of expression of the language. Such a move is a metaphor.

Metafora nominatsiya jarayonida muhim o'rin tutishiga qaramay, shu kunga qadar ko'proq badiiy vosita sifatida adabiyotshunoslarning diqqatini jalb qilib keldi. Lekin har qanday badiiy vosita, ifoda lingvistik vosita yordamida amalga oshiriladi. Shunday ekan, badiiy nutq tarkibidagi ko'chimlar muayyan lingvistik qonuniyatlar asosida maydonga keladi. Shuning uchun ham ular adabiyotshunoslikninggina emas, tilshunoslikning ham tekshirish ob'ekti sanaladi.

The history of the study of metaphors goes back a long way. Since the time of Aristotle, it has been analyzed by scholars such as rhetoric, psychology,

philosophy, stylistics, literature, translation studies, and even cybernetics. However, this does not mean that the linguistic aspect of the issue is sufficiently studied. Any artistic means is materialized by linguistic means. Therefore, it is necessary to study the metaphor from a linguistic point of view. [1]

Any phenomenon, whether objective or subjective, has its essence behind the fact that it can be observed from the outside, and it is hidden from view.

Since the introduction of the concept of metaphor (or rather epiphora) in Aristotle's Poetics, interest in the phenomenon has grown, not diminished. There have been many definitions of metaphor in the past, and everyone in the field remembers Aristotle's definition.

Aristotle himself acknowledged the following:

"A metaphor is a word that is not specific to a thing, that is transferred from one species to another, or from one species to another, or from one species to another."

1. An example of such a phrase is "Here's my ship." Here, the word "standing" in general means "standing at anchor."

2. Gender-derived words. The word "thousands" in the phrase "Odyssey did a thousand spiritual deeds ..." means "many," because it is a special case of "many."

3. Words copied from type to type. For example, "Copper freeing the soul" and "Cutting a particle of water with a tireless copper" in the first case means "cutting" and in the second case the word "cutting" means "loosening". 'means nose.

4. The analogy here means that the second word is as related to the first as the fourth word is to the third. Therefore, (the poet) can say the fourth word instead of the second word or the second word instead of the fourth word. Sometimes a word related to the substitute is added. For example, the shield is as much

connected to Dionysus as the shield is to Ares. Therefore, the bowl can be called the "shield of Dionysus" and the shield can be called the "bowl of Ares".

Aristotle defines "a metaphor as a strange name, either from species to species, or from species to species, or from species to species, or similarity."

"Apart from all the words I use a lot, I call rare words, metaphors, extensions and other words 'weird,'" he said.

The definition suggests that metaphor is a type of "weird" name. The "weird" name doesn't really exist, it's just a simple name.

Aristotle's definition, with all its advantages and disadvantages, plays an important role in the history of linguistics.

The metaphorical similarity is acknowledged by all those who work in this field. But there are differing views on the role of analogy in metaphor.

"Metaphor is a shortened analogy." (A. Potebniya) When words like "imitate" are dropped, a metaphor emerges.

For example: U gul kabi go'zal va nafis edi,
 U go'zal va nafis gul edi.
 (She was as beautiful and elegant as a flower,
 It was a beautiful, delicate flower.)

Polish scientist Ya. Kasyan also tries to develop the above idea. "If we examine its origins, it is clear that this or that metaphor has evolved from this or that analogy."

However, on this basis, the same contradictory conclusion can be drawn - many of the analogies stem from metaphors. [2] Therefore, some scholars have emphasized the difference between metaphor and analogy.

For example, according to Keselovsky, I. Kukin, and M. Stein, metaphors are understood as a whole if the things being compared are imagined separately. [3] According to A. Vezhbitskaya, the metaphor is essentially a denial: when it is said

that the eyes are fire, people are wild lions, no one really thinks of the eye as fire, man as a lion, rejects such an idea. In analogy, however, the resemblance remains.

There are two ways to look at the relationship between metaphor and analogy:

1. Metaphor is a shortened analogy, that is, the difference between them is in the external form.

2. Metaphors and analogies differ in their semantic (internal) formation.

In general, descriptions of metaphors are often combined with related events.

A metaphor is a complex phenomenon characterized by two factors, based on an objective or subjective similarity that distinguishes it from other methods of naming.

1. In metaphor, the migration base is not always complete and accurate. For example, the golden head, the moving word "gold" is not exactly what the word is. Maybe "precious", "smart", "wise" and so on. But this is uncertain. Each of these words has a semantic proportion of "gold".

2. When the analogy is created subjectively, it is difficult, if not impossible, to restore the similarity for the person other than the maker.

For example, when someone calls a loved one a "sparrow," those who don't like the sparrow can't find the basis for this metaphor. They cannot distinguish whether there is kindness or ridicule in such a name.

So the metaphorical similarity affects the nature of the metaphor. Accordingly, a metaphor is intelligible when the analogy is open, incomprehensible when the analogy is formed, and insignificant when the analogy is lost.

References:

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3. 3. Gyulumyans K. M. The figurative use of animal names in comparisons and metaphors // Proceedings of the State University of Kyp. 217. WF. IV - Samarkand, 1971. - from 109 - 111.