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**METAPHORICAL AND METONYMIC FIGURATIVE MEANING AND THEIR
RENDERING IN TRANSLATION**

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Abstract

metaphorical and metonymic figurative meanings, their differences, rendering and translations in two languages are discussed.

Keywords: transfer of meaning, metaphor, linguistic metaphor, artistic metaphor, bilingual dictionary, dictionary article.

Introduction

Today, bilingual lexicography is experiencing drastic changes, which can be explained by the emergence of many types of modern dictionaries that can meet the various needs of the user in connection with the improvement of traditional printed publications and the development of electronic dictionaries. The role of bilingual dictionaries in the practice of translation is incomparable. However, as V.P. Berkov, one of the founders of bilingual lexicography, noted, "No matter how perfect a bilingual dictionary is, no matter how carefully and fully developed its "right" part is, the left part does not contain the language. If the language units necessary for learning are not correctly selected, it will never be able to completely cover the basic language for learning"¹. There are many dictionaries. Among them, only the most perfect, the most correct, the most convenient one can have its own readers, and importantly, it can also satisfy the commercial plan of publishers. Therefore, the educational dictionary must be useful for the student, convenient, affordable, affordable, in short, linguistically scientifically based, satisfying the linguistic and didactic goals and the requirements of the market economy. These requirements, in turn, lead to differences in the views of dictionary creators and dictionary publishers.

In the explanatory dictionary of the Uzbek language, lexemes with a figurative meaning formed by the metaphor method make up a large part of the expression of words with a figurative meaning. It should be noted that metaphor is at the center of linguistic phenomena related to the transfer of word meaning in all researches created in foreign and Uzbek linguistics. Because the main part of the words in the language with a figurative meaning are those that are moved by the metaphorical method.

¹ Берков В.П. Двухязычная лексикография: Учебн. – 2-е изд., перераб. и доп. – Москва: Астрель, АСТ, Транзиткнига, 2004. – 236 с. – С.22.



Metaphors related to the phenomenon of speech are given personification, symbolization, allegory, synaesthesia in the small linguistic encyclopedia of the German language, and they are recorded as a form of metaphor².

M. Mirtojyev notes that it is understood that there is also a simple metaphor. We have seen that one form of figurative meaning formation is a metaphor, which occurs by comparing and simulating the referent of meaning that creates the referent of figurative meaning.

The transfer of meaning is used in fiction for two purposes: 1) denotative, that is, naming, 2) connotative - to create an additional level of meaning. For example, a linguistic metaphor serves the meaning of naming and naming in the language, while an artistic metaphor creates impressiveness and variety. After all, when a person encounters unnamed phenomena, he immediately compares them with the so-called ones and finds similarities with them, and names them.

According to J. Searle, metaphor is a linguistic semantic phenomenon, a concept characteristic of word conflicts, two semantic contents in a metaphor - an expression used in a metaphorical sense and the surrounding context are in opposition to each other. M. Black absolutizes the role of language as a means of knowledge and puts forward the thesis that similarity in events does not create metaphors, but metaphors create harmony and compatibility³. Of course, M. Black and his supporters were nourished by the concept of comparative metaphor of antiquity, but they began to deny it by creating a new concession - a program of semantic interaction. It is as if metaphorical comparisons reveal similarities between things that no one else had thought of. In our opinion, the scientists did not mean the linguistic person who uses the metaphor in speech, but the linguistic person who receives the metaphor.

In views on metaphor, it is generally recognized that for the speaker it is a means of expression, and for the listener it is a means of knowing existence. Whether we want it or not, the linguistic person who has the intention of naming-naming-expressing the phenomenon of existence initially performs the function of comparison, the fulfillment of this function starts the process of naming-naming-expressing, and the continuity of the process is verbal and written. It comes to a relative end with its manifestation in forms.

Linguists note that metaphors have two semantic properties: they express a new meaning without losing the original meaning. In fact, with the disappearance of the basic meaning, the metaphorical meaning also loses its value qualitatively and quantitatively. In our opinion, semantic instability in the metaphorical sense is a condition for its existence and development. Metaphoric essence becomes a thing of the past for this socially conditioned whole as the metaphorical meaning stabilizes and the resulting unity of form and content emerges. Today, it is difficult to even prove that the emergence of expressions such as man, woman, man is on metaphorical grounds. Paying attention to the explanations of these words taken from the explanatory dictionary of the Uzbek language, volume V, allows you to correctly imagine the situation.

It is well known that the separation of polysemous words and their contextual speech meanings and the determination of their importance for bilingual vocabulary is a serious problem, and it is usually a problem for learners, either is related to the difference in the frequency of use of

² Die deutsche Sprache. Kleine Enzyklopadie. I Band. – S. 193

³ Блэк М. Метафора // Теория метафоры. – М. 1990. – С. 68.



polysemantic word expressions and task schemes in the second language for English language learners and Uzbek language learners. This is because a word that has figurative meanings in one language can be polysemantic or monosemantic in another language. Even if both languages have polysemantic properties, their semantic possibility and level of use will not be the same. For example, in the Uzbek language, the lexeme eye has several figurative meanings formed on the basis of metaphor, metonymy, synecdoche: eye of a needle (hole), eye of a ring (gem), eye touched (suk, nazar), the eye of the window, the eye of the glasses (mirror), the white of the eye (child). The following meanings are explained in the "Annotated Dictionary of the Uzbek Language":

EYE 1. The organ of vision of a living being. Eye cup. The white of the eye. Eyeball. Black eye. Ayagan stands out. Proverb.

2. Look, glance; to look [Kumush's] eyes seem to see something else in reality, even though they are in the girls playing. A. Qadiri, Past days.

3. Vision. His eyes are dim. He has sharp eyes. He is blind. His eyes are not good. Once upon a time, I sewed hats and quilts... now I don't look at such things. Oybek, Selected works.

4. portable A part of some things that is distinguished by a sign and looks like an eye. Eye of the window. Eye of wood. The eye of the spring⁴.

In the English-Uzbek part of the English-Uzbek, Uzbek-English dictionary, the English lexeme eye is interpreted as follows:

eye [ai] 1. n 1) eye; blue large ~s big blue eyes; to see with one's own ~s ~ disease eye pain; ~ hospital eye hospital; 2). hole, eye (in a needle); 3). dialect. detective;

4). dialect. television screen;

2. v 1). to look, look out; 2). to control⁵.

In this interpretation, the main comment in the dictionary article is 2) hole, eye (on a needle), 3) dialect. izquvar, detective and 4) dialect. TV screen meanings are also figurative meanings. Say it. pometasi also confirms. In OTIL, these figurative meanings are interpreted as "a part of something that is distinguished by a sign and looks like an eye" with one general explanation, and it is the above-mentioned hole in English. , also covers the meanings of the TV screen. To this comment, "The eye of the knee. The knee joint is a hollow in the joint of the femur with the shin bone, under the knee cap. His heart was pounding, his ears were ringing from the wind, he could feel that his knee was touching the icy ground. O. Hoshimov, listen to your heart. The eye of the ring is a sparkling stone set in the ring. An illustrative reference such as "the eye of Khurjun is every part of Khurjun into which things are placed"⁶.

In English-Uzbek dictionaries, there are contextual synonyms of the lexeme of the eye, such as fistula, tap-hole, whammy, related to portable meanings, which are given in different places in the dictionaries:

⁴ O'zbek tilining izohli lug'ati. 2-jild. – Toshkent: "O'zbekiston milliy ensiklopediyasi" Davlat ilmiy nashriyoti, 2006. – 680 b. – B.444

⁵ Bo'tayev Sh. Inglizcha-o'zbekcha, o'zbekcha-inglizcha lug'at (80000 so'z). –Toshkent: "O'qituvchi" nashriyot-matbaa ijodiy uyi, 2013. – 880 b. – B.310

⁶O'zbek tilining izohli lug'ati. 2-jild. – Toshkent: "O'zbekiston milliy ensiklopediyasi" Davlat ilmiy nashriyoti, 2006. – 680 b. – B.445



fistula [fistjulə] n tib. 1) the eye (hole) of a chip or wound; 2) hole (fistula) wound; wound hole⁷.
tap-hole ['tæphəul] n 1) a barrel hole; 2) eye - in metallurgical furnaces: a hole through which molten metal or rock flows.

whammy ['wæmi] n Amer. say evil eye, sick eye; eye contact, suq (kinna) entrance; eye, suq, chinna.

To express this meaning in English, the expression to keep one's weather eye open is used.

In Uzbek speech, on the basis of the lexeme of the eye, it is based on the figurative meaning formed by metaphor, metonymy, simile or synecdoche. (enduring what happened in fate), dark to the eyes of the world (not seeing anything), evil eye (harm, trouble, trouble-bringing look, look), to show one's soul to the eye (to suffer greatly), to know the eye of the work (master), to paint the eye (to deceive), to remove the eye (to try to make it one's own), to see with the eyes open (the first marriage husband or wife), in the blink of an eye (too fast), not to open an eye (not to give peace, not to allow to live), to touch an eye (to be hurt by someone's gaze, to be harmed), eye close (to die), medicine to the eyes (a rare thing), do not pay attention to the eyes (do not pay attention), do not believe the eyes (doubt that what one sees is true), visible (known and famous), rub in the eye (appreciate, admire), put a stick in the eye (to do evil without telling), close to the eye (husni, the appearance of which attracts one's self), to envisage (to aim, to mean), to reach (to be confident), to open (to relax, to give birth), to be blinded (to fall asleep), to be wide-eyed (to come to one's senses), open-eyed (not satisfied with everything, insatiable), to open one's eyes (to come to one's senses, to think and act), one's eyes are open (to understand the essence of work; who knows right from wrong; undead, life), to leave the world with open eyes to have a keen eye (to develop a great skill in an activity), to have a dull eye (to faint, to lose consciousness), to have a narrow eye (to see nothing else; miserly), to have four eyes (looking forward to his way), to play with his eyes (to be in the mood), to be hard-eyed (shameless, shameless), to look hot to the eyes (familiar), to not be seen (to be ignored), to look at your eyes (to be alert, to be careful), to rub one's eyes (to be inattentive), to shine to do (distract, make blind), the white of the eye (the closest person, the only child), the cotton of the eye (extreme anger, excitement), seeing has no eyes (to see very badly), to put out an eye (do something that causes damage), if your eyebrow is blind, see There are also stable combinations such as zingni kis (look at those around you and act in a way that pleases them), most of which can be found only in monolingual Uzbek dictionaries.

Full coverage and scientific interpretation of polysemous words in bilingual explanatory dictionaries, translation of works of art or expression of these contextual meanings arising on the basis of metaphor, metonymy, synecdoche or synecdoche in the process of language learning, plays a big role in feeling the attractiveness of the speech. In the existing English-Uzbek dictionaries, when giving the linguistic interpretation of lexemes such as know-how, rationalism, and unbusinesslike in Uzbek, it is observed that somatic expressions containing the lexeme eye are used:

know-how ['nəuhau] n 1) know-how, knowledge; 2) production secrets⁸

⁷Butayev Sh. English-uzbek dictionary: 50 000 words and expressions. Inglizcha-o'zbekcha lug'at: 50 000 so'z va ibora. – Toshkent: „BAYOZ“ nashriyoti, 2013. - 736 b. –Б.400-685

⁸Butayev Sh. English-uzbek dictionary: 50 000 words and expressions. Inglizcha-o'zbekcha lug'at: 50 000 so'z va ibora. – Toshkent: „BAYOZ“ nashriyoti, 2013. - 736 b. –Б.400-685



rationalism [ˈræʃ(ə)nəlɪz(ə)m] n false. rationalism; looking at the world with the eyes of the mind, not giving in to emotions, reasoning⁹

unbusinesslike [ʌnˈbɪznlaɪk] a 1) not related to work (service), not conducted on business; 2) inexperienced, inexperienced, ignorant.

The content of Uzbek-English dictionaries is much shallower than English-Uzbek dictionaries with the main word in English. In the Uzbek-English dictionary of the English-Uzbek, Uzbek-English dictionary, although the frequency of the derived meanings of the eye lexeme is high in the Uzbek language, only die It can be observed that the meanings of z are explained:

eye n eye; ~ pearl crystalline lens; ~ bowl eye-socket; ~i weakness blindness; ~ age tear; ~ clip wink (at)¹⁰

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¹⁰ Butayev Sh. English-uzbek dictionary: 50 000 words and expressions. Inglizcha-o‘zbekcha lug‘at: 50 000 so‘z va ibora. – Toshkent: „BAYOZ“ nashriyoti, 2013. - 736 b. –B.400-685