Research Article

Linguistics

THE ROLE OF NATIONAL AND SOCIAL REPRESENTATIONS IN FIGURATIVE INTERPRETATION OF A WORD MEANING

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Abstract

The study of the integrity of external and internal factors of the language phenomena allowsto comprehend and interpret the trends of its development and application in nationally specific conditions. In the process of integration in the context of globalization, one can observe an increase in the interlanguage influence. We think, this is one of the most important and interesting issues today. So, we decided to look throughinterlingual functional types of a metaphor in this article. It is defined that transfer of meaning of words in modern languages is specific to each language separately. In linguistics it is noted that the metaphoricalness acts as an indicator of mentality of various communities of people. We have written our opinions and conclusions about the latest problems of linguistics and its attitude towards other subjects and also about the integrity of different factors in the language. The opinions of some scientists such as R.A.Budagov, Sh. Safarov, S.Averintsev, N.L.Galeev, M.Mirtojiyev, S Usmanov and others are discussed in this article. As we know, lexical stylistic devices such as metaphor, metonymy, synecdoche and all related allegorical expressions, including tropes (including euphemisms) are used to transfer meaning of words. This article is mainly devoted to metaphors. Metaphors showthe mentality, outlook, wisdom and culture of various communities of people (for example, the mentality of the people - the native speaker, the professional / age /gender mentality, etc.) There is no doubt that the views that have arisen on the basis of what has been seen and heard can have quantitative and qualitative differences.In addition, the differences between social types are reflected in the metaphorical unities that they have created and their meanings, and in their interpretation the social mentality is an important factor.

Observing problems of linguistics together with other subjects is met more often these days. But on the one hand, it may reflect to the independence of linguistics. According to the opinions of ProfessorR.A.Budagov, interest of linguistics, which separated as an independent science with great difficulty, with other sciences may be the cause of the confusion in phenomena not related to the language system. In this regard, it is appropriate to quote the ironic statement of Professor Sh. Safarov: "If we understand the independence of linguistics as its purity, that is, the occupation only of purely linguistic phenomena, we will have to recognize it as a science dealing only with the characteristics of the structure of the language system. But who makes us do this? There is a growing need for a person to learn about reality. Language is also a reality, a phenomenon of this reality. Then why aren't we interested in for what reason the language has this or that form, or what the source of energy is, the force that drives the mechanism of this structure, and, in general, how and for what reason the structure of the language "works?" [7. p. 3-4]. Its essence consists of other different "alien" essences, that is, knowing the object of studyas an integral system isthe main factor of approachingto the essence of language. Since, according to S. Averintsev, "ideally a philologist is obliged to know in the most literal sense of the word everything, in principle, may be required to clarify a particular text. In modern linguistic science there is a strong tendency to classify literary, aesthetic, axiological, psychological, and other categories as linguistic." [5. p.3-5]

"Ways of transferring the meaning are the ways that serve the basic for the formation of metaphor, metonymy, synecdoche and all related allegorical expressions, including tropes (including euphemisms)." [6. p.47] It is known that, metaphor is a phenomenon that is studied together with national mental realities in every language, there are specific evaluation formulas. According to the figurative expression of R.O.Jacobson "Language is a system of dead metaphors." As Davidson writes, "A metaphor is a dream, a dream of language. Interpretation of dreams requires the cooperation of the dreamer and the interpreter, even if they have converged in one person. Similarly, the interpretation of metaphors bears the imprint of both the creator and the interpreter." [1] The complexity of assessing the metaphor, on the one hand, is its national identity, on the other hand, of course, is determined by the internal features of national integrity, its gender, age and social composition. In addition, as part of the national integrity, it is necessary to take into account its dependence on the larger integrity of other "non-national" structures. It is not a secret that in the process of globalization the phenomena of interethnic spiritual crossing by international integration, spiritual "diffusion" are intensifying. For example, in a quotation from R. Chaikovsky, quoted by O.N. Laguta: A woman is **the onlyfaith**, I pray only for her deity ... Woman is **arelaxedsea** that rocks me on the waves ... A woman is **amysterious bird** that leads me along ... Woman is **a calling road**, I will never turn off ... A woman is **alanguishing field**, waiting for both moisture and rays ... A woman is **a charmingfairy tale**. All of it is **a living magic** ... A woman is **an open book**. The meaning of it is mysterious news. In this example the distinguished words by the carriers of different national languages are perceived in different ways. For example, the concept of faith from the point of view of the eastern national-religious representation predetermines not only the spiritual and moral faith, but also physical devotion. N.L. Galeev says, "metaphoricity acts as an indicator of the mentality of various communities of people (for example, the mentality of the people - the native speaker, the professional / age /gender mentality, etc.)." [2] In addition, the metaphorical unity "*relaxed sea*" in this environment can be qualified absolutely differently. Since on ethnic territories, located far from the sea, people basically present themselves according to the information they have heard. There is no doubt that the views that have arisen on the basis of what has been seen and heard can have quantitative and qualitative differences. In addition, the differences between social types are reflected in the metaphorical unities that they have created and their meanings, and in their interpretation the social mentality is an important factor. There are difficulties with interpreting the meaning of such metaphorical entities.

The inseparable connection between the creation of metaphors and social psychology in their full interpretation requires special knowledge or even ideas about social psychology. In the prisoner's language, the metaphorical unit of the *monkey* is used in relation to the mirror. The use of this metaphorical value is related to the environment. Social conditions provide a genetic and denotative essence of metaphorical meaning. For safety reasons, it is prohibited for a prisoner to use or store a mirror in the camera. Therefore, for his secret storage it was necessary to call the mirror differently. In addition, the denotative essence of the chosen word is also connected with objective reality. If the main denotative condition is the neglected appearance of the prisoner, then an external, social relation to him serves as an auxiliary condition.

Apparently, the interpretation of the metaphor is characterized by national and social specifics.Religious representations also participate in the creation of a metaphorical meaning as a social factor. In particular, in the speech of Uzbek students of the secular education system, the word "ёпмоқ" (to close) is used as the metaphorical slang for the end of the session. But in Islamic educational institutions in this meaning the word "қутулмоқ" (to get rid of) is fixed. "In the case of monocultural, but inter-social communication, the main differences relate not so much to knowledge as to representations, but to give up one's beliefs, or at least tolerate other people's ideas or beliefs, is sometimes much more difficult than"just" trying to "enter" in the world of a different culture." [4. p.33]

Time and environment are one of the main conditions for the emergence of metaphorical meaning. According to Kh. Kadyrova, who conducts special studies in the field of euphemisms used in the works of Uzbek writer Abdullah Kadiri, euphemic expressions of the writer "tailless", used in relation to girls wearing short clothes, or "in the sleeve", denoting secretly, secret occupations, as well as "wine", considered a euphemistic expression with the meaning "sin", differ in metaphorical character, and to determine their metaphorical evaluation one must start from the conditions of time. [3. p.73] Since to date, unlike the conditions of AbdullahKadiri's life, to use in relation to girls wearing short clothes, the above expression is not accepted.

In the process of integration in the context of globalization, one can observe an increase in interlanguage influence. As a result, in the speech of young people there are many established unity, having a metaphorical figurative meaning. For example, such as **a window leaf, a check mark, a stick, a tail, a brick, a hanger**. This, undoubtedly, can be explained by the mood of the youth, by the position beyond the national limitations, by the desire to create one's culture, on the other hand, to assess how inattention to the national culture in terms of social norms, imitation of culture from the outside. Both provisions are inevitable in terms of language integration.

A number of studies have been conducted to study metaphors like zoomorphic, phytonomorphic, anthromorphic, chemiomorphic and vegetatomorphic in the world linguistics. In particular, metaphorological studies beginning with the Aristotelian period have been thoroughly studied and studied in different aspects - on the basis of modern methods of investigation, such as Gusakova, Kiryushkina, Panasenko, Podolyan, Serdyuk, on a linguistic or comparative aspect. However, it should be noted that the phononymic metaphor was neither a linguoculturological nor pragmatic one. In our science, we see a general characteristic of the metaphor. It is important to note the works done by S. Usmanov, M. Mirtojiev and their students.

However, the work done on this subject is formal, and it is not difficult to see a lot of things still to be done about the metaphor on the basis of language and speech. It should be noted that in the linguistic environment, where the metaphor for the mentality of the language is increasing, the linguists are not able to do enough work in the conditions of sociopragmatic and linguistic and cognitive learning.

We think that phytomorphic type of metaphors have not been studied yet. Our main purpose is to study national-cultural nature and ethnic features of phytomorphic metaphors. In this case, we must distinguish the meaning ofphytonymicand phytomorphicterms. By the term of phytonymic metaphor we understand transferring of meaning only with the names of plants: **plane** (means "longevity"), **cypress** (means "beautiful look"), **tulip** (means "beauty"). However, the phytomorphic metaphor contains the metaphorical application of plant names, properties, portions, crops, product names such as **seeds** (means "grandchildren"), **roots** (means "ancestors"), **fruit** (means "baby"). As a result of our investigations we found out that phytomorphic metaphors are divided into six groups: 1) forms of plants, 2) parts of plants, 3) process of life activity, 4) activities done on plants, 5) names of plants, 6) fruits and their qualities. According to the usage field of phytomorphic metaphors we divide them into three groups: 1) metaphors denoting people and their life activities, 2) metaphors denoting imaginations about objects, animals, plants and dead nature, 3) metaphors denoting form, quality, quantity and other features of objects. (We will see these groups thoroughly in our further articles).

As you know, plants are of great importance in our people's lifestyle. People's lives cannot be imagined without plants. Specific climatic conditions, water attitude, the specificity of the body's nutritional requirements, the diversity of the world of plants, as well as the specificity of national and religious beliefs in the context of the environment, are characterized by the particular perception, classification, rename and rename existing units. It is well known that the botanical terminology of the Uzbek language differs significantly from the terminology system, in particular the live speech of the people. The Latin terminology of the Uzbek language and the fact that the plant names are examined on a systematic basis make our work a bit easier. Phytomorphic metaphors are based on phytonymiclexics.

Phytonymiclexics include roots, grass, pheasant, shrubs and trees, their scientific, artistic, conversational, and diverse dialects. In our research, we study the literary language variants of plants and their specific words.

In the Uzbek language and generally in the world languages, the herbal names and their common words are strong, and G.Nematova, who has studied them, has divided linguistic groups into five: "roots" dictionary meaning group, dictionary meaning group, "lawn" dictionary meaning group, "loyal" dictionary meaning group, "bush" dictionary meaning group, "tree" dictionary meaning group.

Some historical or dialectal words are also used in the research process. However, the words are centered on the principle of "centered", there are literary language units at the center, and other types of lexemes are composed of peripheral or peripheral units. Of course, the names of foodstuffs or medicinal plants can also have metaphorical uses. The issue of their role in the periphery is important. If the basis of the metaphorical exception was excluded from the periphery, more precisely, if semantic "ropes" were not found in the surrounding or centered circles, it would be inappropriate to examine them. For example, herbal products are divided into two types:

a) medicinal herbs used in folk medicine;

b) pharmacology products used in modern medicine.

Plant names used in folk medicine and their direct references to phytomorphiclexems are not subdivided into semantics or they are the sole use.

Though the medicines used in modern medicine are based on specific plants, their composition and their association with the proposed phytonym may not have been recognized by the community as socially significant and generally do not have a conceptual nature to link this product directly to the plant. Thus metaphorology in metaphorical interpretation does not deal with the semantic disconnection of the units with the center or the surrounding lexics.

One of the main ways of the secondary nomination in the system of national phytonyms is transferring of a meaning, more precise, metaphorical transferring of a meaning. Even metaphorization reaches the level of word formation. "It is one of the most important and effective means of forming a secondary nomination of the linguistic phenomenon of the universe" [8. p. 175]. "Metaphor is the formation of abstract concepts that reflect new knowledge of the assets generated by identifying objects that are incompetent, thus creating new concepts that reflect the emotional value." [9. p. 192-193]

The majority of phytomorphic metaphors are characterized by the mental nature of a linguistic metaphor. The newly metaphorical meaning, first of all, is characterized by the characteristic of mentality, reflecting the knowledge which has been neglected by the national spirit. Of course, it is necessary to distinguish the difference between linguistic and non-existent metaphor. This, in its turn, is associated with a linguistics and linguistic problems. The gradual divergence of language and speech in Uzbek linguistics did not overlook the problem of differentiating linguistics and linguistic expressions. The textbook "Current Uzbek Literary Language", published by the authors' community, contains remarkable ideas. Let us quote: "For the creation of metaphorical meanings one of the following is needed:

1). One word is more appropriate and appropriate to the expression of the speaker in relation to another word, and therefore the second one is used instead of the first;

2).There is not an expression of a phenomen, and a particular word is used to describe another."

Thus, in the first case, the word being copied is the second name of the aphenomen, and in the second it is the first term. For example, in the Uzbek language the word **lower** is used to refer to the bottom side of the mountain as the word "etak" (the end) is more convenient and fuller.

The metaphorical event is used as a noun and partly used as a verb: for example: The bird flew. The plane flew. The flying action is similar to that of a bird's wings. Therefore, the second meaning that the flying symbolizes is metaphorical.

Metaphor is one of the most important means of artistic expression, as the common method of generating meaning.

The metaphorical expression is very common in speech. But their linguistics few of them became sememe. Denoting meaning of the lexemes such as the *wing* (of the airplane), the *fly*, the*mouth* (of a tin) are metaphorical semema.

Metaphorically formed sememas may have a sense of inherent nature, leaving their headquarters away from the seminal epochs by having their own specific semanticities. For example, the term "tragedy" has been averted from the word "tragedy" in the common use of the word, and their names were conditional.

Therefore, it can be said that the study of the integrity of external and internal factors of language phenomena allows, after examining the language through the prism of its integrity, to correctly comprehend and interpret the trends of its development and application in nationally specific conditions.

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