

# Methodology of Studying Linguistic Units in Different Texts and Discourses

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**Abstract:** This research discusses the methodology used to study different texts and discourses. It is based various approaches from the world linguistics regarding, specifically focusing on the function and classification of linguistic units like metaphors. The main task of metaphors is to express the speaker's abstract (scientific, scientific popular, or scientific-artistic) speech in an understandable and effective form. The role of metaphors is particularly important in describing scientific concepts, hypotheses, political, even official information in a figurative way that is understandable to a member of society with any worldview. In world linguistics, anthropomorphic metaphors are widely studied in scientific and commercial discourse. In order to make the Uzbek economic communication effective, it is proved on the basis of concrete examples that there is a need for a wide study of the use of metaphors in commercial texts, a systematic study of linguistic units used in political texts and discourses, especially metaphors.

## 1 INTRODUCTION

When perceiving the world through language, metaphors stand as the most effective linguistic phenomena. The study of metaphors among language units has been undertaken since ancient times, and their significance is evident from this historical interest. The scientific exploration of metaphor, initiated by Aristotle, has evolved across many stages to the present day. Numerous types of metaphors have also been scrutinized in global linguistics. Renowned linguists such as A. Richards, M. Black, N. D. Arutyunova, M. Johnson, and J. Lakoff have advanced these metaphor studies, significantly shaping our understanding of its role and place within language. As the anthropocentric approach currently dominates linguistics, significant emphasis is placed on examining anthropomorphic metaphors in the context of various speech situations. Given their vividness, imagery, expressiveness, and emotionality, metaphors often serve the primary purpose of influence in speech, rather than simply conveying information.

Based on various aspects of learning, research has been conducted to analyse metaphors in language. Consequently, metaphor study has entered the realm of interdisciplinary research, with key investigations emerging that focus on the role of metaphors in scientific language. For many years, researchers have been intrigued by the phenomenon of metaphor, particularly its nominative nature and aesthetic potential. While a great deal of research has been dedicated to various aspects of metaphorology, the range of approaches to understanding the essence of metaphor underscores its complex nature and the ongoing need for further study. Metaphor is currently a focal point for linguists, literary critics, cognitivists, neuropsychologists, and other scientists. Presently, the portrayal of the metaphorical worldview is achieved through the reconstruction and theoretical understanding of individual elements from a stylistic perspective.

The study of linguistic units in various texts and discourses, including metaphors, has been extensively undertaken by scholars such as Yu.D.Apresyan, O.I.Glazunova, D.Davidson,

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E.Kassirer, D.Lakoff, M.Johnson, E.Mackormack, and H.Ortega-i-Gasset. Other scholars like M.A.Arbib, N.D.Arutyunova, A.Vejbitskaya, R.D.Leng, E.Mackormack, I.P.Merkulov, M.Minsky, have made significant contributions regarding the theory of frames and associative images. Scholars like J.Searle, Yu.S.Stepanov, F.Wheelwright have focused their studies on metaphors, generative semantics, and the cognitive, communicative, emotional, and volitional influencing functions of metaphor. R.Yakobson, O.N.Laguta, among others, have conducted scientific studies on the gradual development of metaphorology. In our republic, scientists such as M.Mirzaev, M.Mirtojiev, M.Mukarramov, Z.Tohirov, and S.Usmonov have examined metaphors from various perspectives.

In the new stage of Uzbek linguistics, several scientific studies on metaphors have emerged. Particularly, from the scientific observations and conclusions of linguists like D.Khudayberganova, Sh.Makhmaraimova, and G.Kabuljonova, it's evident that studying the Uzbek language from the perspective of metaphor theory is vital.

However, the sociolinguistic features of the anthropomorphic metaphor in linguistic, cognitive, and lexicographic aspects have not been sufficiently addressed in existing scientific works. This study aims to examine anthropomorphic metaphors in various discourses (artistic, journalistic, and scientific) and determine their sociolinguistic value and social significance.

Traditional views on metaphor consider it merely as a linguistic unit or a contextual growth, without taking into account its functions that facilitate the exchange of ideas. However, thought itself possesses a metaphorical character; it emerges through comparison and is expressed in language. The scientist I.M. Sechenov, who was the first to study the psycholinguistic nature of metaphor, proved the process of transformation of human emotions into symbols through purely physiological factors.

By the 1930s, the English linguist A.A. Richards proposed naming the constituents of the metaphor as "content, essence" and "shell, figurative (image)". Richards considered metaphor as an organic phenomenon that emerges in the process of interaction of conceptual structures situated in layers deeper than linguistic combinations, and existing at the foundation of words.

G.N. Sklyarevskaya highlights that in the 1960s and 1970s, metaphor was studied from four perspectives - nominative-subject, formal-logical, psychological, and linguistic. She notes that these studies have evolved into eleven independent

directions in recent years (Sklyarevskaya G. N. (1993)).

In addition to this classification, three main stages can be identified in the history of the artistic-philosophical interpretation of metaphor: 1) interpretation of metaphor as a special type of comparison; 2) an interactive concept - its proponents believe that the collision of different levels of meaning in linguistic devices creates a special context that allows us to perceive all objects in a new way; 3) the concept of the "semantic turn", which involves the development of new perspectives on the world, resulting from the interaction of various "linguistic landscapes" that shape the cultural landscape of language.

O.A. Svirepo describes the three main mechanisms of metaphor formation as follows: 1) semantic (developed by Black, Richards, Rotbart, and others); 2) pragmatic (developed by Cohen, Marglit, Shiblz, Lakoff, and Johnson); 3) semiotic (investigated by Henle).

As previously noted, the study and research of metaphor in world linguistics is generally conducted according to the classification proposed by Russian linguist O. Laguta: 1) Ancient metaphorology (Aristotle, Philodemus, Theophrastus, Cicero, Quintilian); 2) Medieval metaphorology (Isidore of Seville, the Venerable Bede, Georgius Choeroboscus, Philipp Melanchthon); 3) New Age metaphorology; 4) 20th-century metaphorology, which involves new aspects of investigation, such as defining its boundaries.

Words related to human organs and other similar phenomena may undergo metaphorical transformation over time. For instance, 'eye' initially referred to the human organ of vision before it was extended metaphorically to denote similar-looking objects in nature – the 'eye' of a ring, 'eye' of a needle, or 'eye' of a spring, etc. Until now, scientific texts in the Uzbek language devoted to the study of anthropomorphism have hardly been analysed. These metaphors have mainly been examined through literary texts. To fully uncover the specific features of anthropomorphic metaphors, it is necessary to analyse texts of different styles from linguistic, sociolinguistic, and linguacultural perspectives.

Uzbek linguistics also features numerous studies on metaphors, which serve as a means for deeper understanding of the world. For example, B. Sarimsakov considers a metaphor to be a literary innovation, differentiating it from a simile (tashbeh) based on the omission of comparative words

An analogy involves two components that form a comparison. A metaphor is distinguished by the

omission of words such as "like" or "as" (Sarimsakov B. (2004)). The notion of positioning a metaphor as an alternative to another metaphor arises from views that have long existed in the scientific and literary heritage. This understanding of metaphor can be found in the works of Ibn Khaldun, Umar Roduyani, Rashididdin Watwat, Kays Razi, and Sheikh ibn Khudoidad Tarazi. The examination of metaphors in Uzbek linguistics has found its significant scientific and research development in the last decades of the 20th century.

Scientist M.M. Mirtojiev, who conducted comprehensive research on Uzbek lexicology, classifies metaphors into speech and language phenomena. Regarding the types of metaphors in German linguistics - personification, symbolization, allegory, synaesthesia - he states, "These types of metaphors, related to speech phenomena, can be applied to metaphors related to language phenomena with certain modifications. In this case, it is necessary to exclude the symbolism and allegories arising purely from the nature of speech. This is because symbolization is a metaphor that occurs in relation to ellipsis in speech, and allegory surfaces in the context of speech and intonation. Based on this, metaphors, which are linguistic phenomena, are categorized into forms such as simple metaphor, personification, and synaesthesia" (Mirtojiev M.M. (2010)).

According to M.M. Mirtojiev, a simple metaphor cannot be viewed as a nearly reduced simile. A simple metaphor is based on a straightforward comparison, the similarity of referents, while personification is rooted in the attribution of animate qualities to an inanimate referent. Synaesthesia, on the other hand, is based on comparing and simulating the characteristics of a referent perceived by one sense to a referent perceived by a different sense.

All the aforementioned metaphors are mostly conventional metaphors (M. Yoldoshev, Z. Isakov, Sh. (2010)). Linguist R. Kongurov identifies metaphor as a figure of speech, and responds to N.I. Ashmarin's assertion that the usage of figurative words - nouns, adjectives, adverbs - in place of other word groups constitutes a metaphor, in the sense of a move towards abstraction. Figurative words, although their expressions cannot be imitated by sound, impart a specific impression of the phenomenon they represent. Metaphorical figurative words are tied to the subject; thus, the speaker (subject) perceives the phenomenon they express. However, they do not evoke a concrete image in the listener. Onomatopoeic words denote auditory phenomena. The events represented by metaphorical descriptive words cannot be seen or heard: 'Sidiqjan's

heart was broken' (A. Kakhhor, K.ch.), 'My heart is about to burst' (M. Sholokhov, I.t.), 'The fleeting decision of Sahib Doro Haydar burned in his chest, thinking it was one of his fading dreams, he shrugged his shoulders and remained silent' (Oybek, Navoi)" (Call R. 1966).

In this regard, the scientist has analysed the phenomenon of metaphorization in figurative words, which is under-studied not only in Uzbek linguistics, but also in world linguistics. The meaning of this type of words differs entirely from that of independent words. Independent words maintain a certain reference to the basis of analogy at any level of metaphorization. The metaphorization of figurative words is characterized by a high degree of abstraction in the process.

N.M. Mahmudov distinguishes synesthetic metaphors among others and states, "Words in synesthetic metaphors can be mutually contradictory, even completely opposite to each other. Such unusual combinations are also called 'oxymoronic combinations' (for example, 'bitter truth' is good and 'sweet lie' is bad. - E.V.)" (Mahmudov N. (2009)).

In particular, D.S. Khudayberganova takes a fresh, modern approach to the study of metaphors. This scholar views metaphors not only as a phenomenon that reveals aspects specific to the national-cultural thinking of the speakers of the text but also as having significant cognitive-semantic value. According to her, texts built on the basis of similes and metaphors provide an opportunity to determine the forms of text that are moulded in a particular language. She regards metaphors as precedent forms of the text (Khudayberganova D.S. 2015).

In Uzbek linguistics, a group of scientists and researchers interpret revitalization as a special type of metaphor. L. Djalolova, however, sharply distinguishes revitalization from metaphor and regards it as an independent expressive tool. According to her, revitalization is a phenomenon separate from metaphor, "in which human action, emotion, speech, and thought are transferred to inanimate objects, but humans are not understood through them." M. Mirtojiev presents revitalization as a semantically significant type of metaphor. The scientist prefers the term "personification" in linguistic studies because "animation" is more characteristic of artistic expression. However, this seems slightly controversial. Animation as personification is a broader phenomenon than mere personification. In Eastern literary studies, personification itself has forms such as diagnosis and speech. Animation, in general, is the attribution of

features characteristic of living things to inanimate objects: autumn slumbers, my heart laughs. M. Mirtojiev's perspective of revitalization as a semantically significant type of metaphor appears to be scientifically accurate.

G.K. Kabuljonova (2004) investigated metaphorical movements in the Uzbek language using the method of component analysis. She found that metaphor cannot be the same for all lexical semantic groups (LSGs). There are also certain rules for transferring names: different LSGs are assigned for transfers in various situations. For example, animal names are often used to represent human nature, while plant names are often used to represent appearance.

Kabuljonova (2004) defines the philosophical foundations of metaphor study as follows:

1. Objectivity: Everything exists as it is before and after we begin to study it.
2. Substantiality: Any object of study, including a language unit, is a sum of its qualities. Existence is matter.
3. The distinction between phenomenon and essence, particularity and generality: In the assessment of language units, it is necessary to distinguish between the phenomenon and the essence, the particularity and the generality.
4. The possibility of intermediate situations between conflicting events: It is necessary to take into account the possibility of intermediate situations between conflicting events.

Kabuljonova's (2004) study provides a valuable contribution to the understanding of metaphor in the Uzbek language. Her findings have implications for the study of metaphor in other languages as well.

Kabuljonova categorises views on the nature of metaphor into three groups: 1) Metaphor is (almost) any means of transferring a name (as per Aristotle, E. Cassirer); 2) Metaphor as a reduced simile (according to A.A. Potebnya and his followers); 3) Metaphor is a special type of transference (proposed by A. Wierzbicka, N.D. Arutyunova, and Uzbek linguists).

Broadly speaking, G. Kabuljonova provides a theoretically comprehensive and original perspective on the nature of metaphors, summarising the achievements of global linguistics. Similes based on metaphors influence the nature of metaphors. Hence, a metaphor, when the simile is evident, is comprehensible; when the simile is crafted, it becomes unclear; and when the simile is lost, it is imperceptible. The loss of similitude transforms metaphorical adjectives into plain nouns.

Sh. Mahmaraimova has taken a complex approach to the study of metaphor from both linguistic-

cognitive and linguistic-cultural perspectives. The scientist analysed theoretical views on the emergence mechanism of theomorphic metaphors, cognitive laws driving metaphorical thinking, and reception, processing, storage, and transmission (representation) functions of metaphor-imbued knowledge. The scientist deeply explored the ethnogenesis of theomorphic images that form the object of theomorphic metaphors under the influence of local mythological systems, using the gradual development of metaphorical thinking as an example. This method highlighted its stark distinction from religious metaphors. The spelling of names identifying theomorphic images and the synthesis of images related to the object of theomorphic metaphors and religious metaphors were explained for the first time. The scientist also provided clear conclusions about the occurrence mechanism. Based on the materials from world literature translated into Uzbek, frequently used theomorphic metaphors in discourse were identified, demonstrating the "cliché" of theomorphic metaphors in typical communicative situations that express the national-mental and communicative expression of the language owner. It was theoretically proven that theomorphic metaphors, which have the quality of moral-evaluative psychical unity, hold their proper place in the national linguo-cognitive image of the world, indicating their importance as linguocultures (Makhmaraimova Sh. (2018)).

The analysis reveals that the anthropomorphic metaphor is intricately structured and possesses high pragmatic potential. Its model is composed of the frames "body", "body parts", "appearance", and "human character".

The deployment of metaphors is also highly effective in medical scientific discourse, where they are used to represent diseases that need treatment, signs and symptoms of diseases, and their consequences. The employment of metaphors in scientific popular speech also yields positive outcomes.

The utilisation of metaphors in the energy field enables clear and concise expression of ideas. In such texts, meanings are transferred based on the similarity of individual signs, movements, and shapes. For example, "Heat engines use gases, gas-vapour mixtures, or water vapour as working bodies because these bodies must possess expansion and compression properties. In internal combustion engines, air serves as the working body; it absorbs the heat energy generated by fuel combustion and performs mechanical work by pushing the piston

during the expansion process (Khudoyberdiyev T.S. (2008))."

Similarly, in texts about geometry, human behaviour is sometimes transferred to objects. For example, the following sentence describes a geometric shape shift:

If each point of a given shape F in space is moved in some way, a new shape F1 is formed. If in this transfer (reflection) different points of the first shape move to different points of the second shape, this transfer is called a geometric shape shift.

Similarity substitution in space maps straight lines to straight lines, ray to ray, segment to segment, and angle to angle. This permutation also reflects plane to plane (Haydarov B.Q. (2017)).

The highlighted words each carry distinct meanings within the context.

In linguistic theory, metaphorical words are used to explain the essence of linguistic phenomena and express them in an understandable manner. For instance, when researching in the field of phonetics, there is a need to explain sound-related processes figuratively. For example, "...contractions (absorption of phonemes) are based on..." (Eltazarov J. (2004)) the highlighted word in this sentence has taken on a metaphorical meaning. In the sentence "The rate of absorption of ions depends on their concentration in the medium", there is another figurative meaning that differs from the absorption of sound.

The active expression of anthropomorphic metaphors in scientific texts is also demonstrated in the following example: "No method can compete with chromatography, which is a physico-chemical research method, in terms of its universality and effectiveness in separating complex mixtures." (Muhamadiev N.Q. (2017)) The inability to compete is, in reality, a characteristic of human behaviour. Its application in scientific language to substances leads to a clear, figurative, and understandable expression of thought.

While anthropocentric studies are conducted in linguistics, the anthropomorphic type of metaphors is not specifically studied. Researching anthropomorphic metaphors in relation to various discourses carries important scientific-theoretical and practical significance.

## 2 CONCLUSION

It has been found that metaphors have been extensively studied in various aspects within global linguistics. Particularly, metaphors are investigated

not only within artistic texts, but also in scientific, official, and journalistic texts. In Uzbek linguistics, the phenomenon of metaphor in scientific and popular scientific texts deserves special investigation. Studying anthropomorphic metaphors in different discourses reveals the lexical and grammatical potential of linguistic units, how meanings are extracted, and how lexical and metaphorical meanings develop, particularly in poetic texts. Dual research from both linguistic and literary perspectives would yield fruitful insights into the metaphor as a principal means of shaping the linguistic landscape for both the creator and the reader of a text.

The methodological potential and tasks of anthropomorphic metaphor have not been systematically studied in Uzbek linguistics. While metaphor is multifaceted and can be a subject of research for all fields, metaphors which are significant for scientific, popular scientific, journalistic, and conversational styles are formed through text and communication in artistic style. Therefore, it is crucial to study them on a large scale sociolinguistically, focusing on the process of creation, formation, classification, levelling, sectorisation, and the function of metaphors.

Human organs and other related phenomena may cause subsequent migration. For instance, the term 'eye' initially represented the human organ of vision, and later included other similar objects found in nature, such as the eye of a ring, the eye of a needle, the eye of a spring, etc. Until now, research dedicated to the study of anthropomorphism in the Uzbek language has hardly analysed scientific texts, primarily focusing on literary texts. In order to fully explore anthropomorphic metaphors and their specific features, it is necessary to analyse texts of different styles from a linguistic, sociolinguistic, and linguacultural perspective.

Metaphors are as old as language itself. Its scientific study began with the earliest theories of linguistics and has today risen to the level of metaphorology. As a separate component of semiotics, studying the potential of language expression, metaphor is one of the key issues in linguaculturology, which investigates the commonality of language and culture. It is also a central topic in linguocognitology, which examines the connection of language and knowledge, language and ethnic thinking, as well as a significant subject in ethnolinguistics, which studies culture, oratory and speech culture, and artistic speech art. Therefore, metaphor remains one of the main themes in poetics.

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