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## METAPHOR TERMS AND INTELLECTUAL MIGRATION

*Eugenia MINCU, Dorina MACOVEI,**Moldova State University*

Interdisciplinarity and intellectual migration are fundamental concepts in academia and research fields. They reflect changes and developments in approach, facilitating the integration of specialized knowledge. Interdisciplinary migration occurs according to: the innovation and creativity of terms, relevance and applicability, necessary transfer of knowledge, cultural and social influences, etc.

The dynamism and mobility of metaphor terms allow their infiltration from one field of activity into another. The inter-/intra, transdisciplinary intellectual migration and the hybridization of concepts generate the decrease in the degree of strict specialization of the specialized metaphors. The predisposition of metaphor terms to form the disciplinary corpus of several fields of activity, concept changes based on meronymy relationships, etc. – are the issues tackled in this article.

**Keywords:** *specialized metaphor, intellectual migration, metaphorical concept, fields of activity.*

### TERMENII-METAFORĂ ȘI MIGRAȚIA INTELECTUALĂ

Interdisciplinaritatea și migrația intelectuală sunt concepte fundamentale în lumea academică și în domeniile de cercetare. Acestea reflectă schimbările și evoluțiile de abordare, facilitând integrarea cunoștințelor specializate. Migrația interdisciplinară are loc în funcție de: inovare și creativitate a termenilor, relevanță și aplicabilitate, transfer necesar de cunoștințe, influențe culturale și sociale etc.

Dinamicitatea și mobilitatea termenilor-metaforă permit pătrunderea lor dintr-un domeniu de activitate în altul. Migrația intelectuală inter-/intra, transdisciplinară și hibridarea conceptelor generează diminuarea gradului de specializare strictă a metaforelor specializate. Susceptibilitatea termenilor-metaforă de a forma corpusul disciplinar a mai multor domenii de activitate, modificările de concept bazate pe relațiile de meronimie etc. – sunt teme puse în discuție în articolul de față.

**Cuvinte-cheie:** *metafora specializată, migrație intelectuală, concept metaforic, domenii de activitate.*

### Introduction

The systematicity of a language is the *forte* condition in the metaphorical transposition (conduit metaphor): at the idea level (the essence of the „object”); at the level of linguistic expressions (the essence of the „container”); at the level of communication (the act of sending). „The conduit metaphor allows a speaker to place ideas (as objects) into words (containers) in order to send them along (through a conduit) to another person who then presumably understands them without difficulty” [1, p. 22].

### Ontology and specialized metaphors

In Dauzat’s opinion [2, p. 513], the term *ontology* belongs to Alembert (1751), a loan from the Latin ontology, created by Christian Wolf from the Greek *on,ontos, to on* „to be” – „science de l’être en tant qu’être” (the science of being through being).

In this article, the ontology of specialized metaphors is treated as “objective existence of metaphorically named things”, conceptualized and represented in the terminological notional system. They are externalized through metaphorical indirect relations, the most important of which is mereology (partitive); this, in turn, is required by knowledge engineering in the process of covering the needs of the domain name. *Ontology, par excellence*, is a method of modelling and representing the terminological metaphorical system [ibidem, p. 55].

### Conceptual metaphor

The system of metaphor terms reveals a conceptual modelling which forms the terminological notional system. Terminology is the intellectual language which studies the junction: concept → thing through knowledge and recognition, the manipulation of varieties of „things” and involves the notions of system, object, science, term, metaphor [3, p. 7].

Researchers in this field mention two functions of **conceptual metaphor: cognitive and structural**.

Analogy and association between various conceptual categories are the basis of cognitive metaphors. Metaphorical nominations adjust to the terminological systems and at the same time „impose their own system focused on conceptual metaphorical models” [4, p. 15], giving the terms functional capacity. Therefore, metaphor is one of the most common ways to model reality, and metaphorization is a cognitive phenomenon, which involves universal epistemological mechanisms at the conceptual level.

### **Metaphor terms and cross-domain migration**

The strictly intradisciplinary use of the specialized metaphor partially or totally preserves the invariant-concept. Interdisciplinary variability, however, requires the conceptualization of the metaphor term adapted to the semantic-notional requests (needs) of one field of activity or another (depending on the dimensions with which it operates). It is here that the metaphor term demonstrates its variability valence, being capable to take on different aspects (semantically).

According to the theory of communication, the concept (the content of metaphor terms) attached to language and social structure evolves, adding further new characteristics. The invariant concept subjected to the processes of semantic expansion and semantic contraction is transformed into concept-variants of metaphor terms, used in various fields of activity.

In defining (metaphorical) concepts, two aspects are delineated:

#### **a) the existence of common characteristics:**

**Bibliotheca** (< French *bibliothèque* < Latin *bibliotheca*, ae, f „place to keep books, store of books, reading room” < Greek *bibliothēke* < Greek *biblion* „book, writing” + < Greek *theke* „box, storage” < Latin *biblos* (us), i, f „Egyptian papyrus, paper”)

The Latin word *bibliotheca*, ae, f „store of books, reading room” has as its reference point the Greek *bibliothēke* „book-repository”, formed from the words < Greek *biblion* „book, writing” and < Greek *theke* „box, case, storage”.

In classical Greek, the word was associated with places where manuscripts and books were kept, being a repository of books or a collection of written texts. However, the Latin *biblos* (us), i, f referred to the Egyptian origin of the word „Egyptian papyrus, paper”. It is considered that the lexeme *Biblion* was the starting point in the elaboration of the *Bible* by Jerome (900 AD).

Later, according to Oxford English Dictionary, in Old English, the meaning of the lexeme *bibliotheca* changed, it designated „a library; a collection of books or treatises” [5], nowadays it is considered obsolete.

In Romanian, the word *biblioteca* is used: „special furniture with shelves for keeping books” – interior design; „room where books are kept and read; collection of books, etc.” – librarianship; „cultural institution that collects books, periodicals, etc. to make them available to readers in an organized way” – culture; „the collection of books (printed by a publishing house), which presents a unitary character from a graphic and thematic point of view” – typography; „centralized collection of programs or their components, stored and organized for the purpose of facilitating the programming activity” – IT technology; (figurative) „person who has vast knowledge” – general vocabulary.

**b) existence of differences** which involve a system of conceptual relations, conducive to the conjunction, disjunction, and cancellation of the metaphorical concept:

**Anathema** (<Greek *anathema*, ātis, n/ae, f „an excommunicated person; the curse of excommunication” < Greek *anathema* „gift to the Gods”)

*Anathema* is of Greek origin - *anathema* „something set aside, something forbidden”, formed from (< Greek *ana* „up, back, backward” + < Greek *tithenai* „to put, to place”).

In Ecclesiastical Greek *anathema* meant „an accursed thing”, a slight variation of the classical Greek word *anathema* „a gift, an offering brought by the Greeks to the gods and put on the sacrificial altar, a thing placed (for the gods)” in a temple. In the Old Testament, *anathema* denoted „revered objects (e.g., the weapons of an enemy), representing destruction brought in the Name of God. Since the enemy’s objects are symbols of something unholy, the meaning „devoted thing” takes on another connotation „a thing devoted to evil” or „curse” (meaning attested in 1520 AD).

In Late Latin, *anathema*, *ātis*, *n/ae*, *f* meant „denial, repudiation from the church, curse”; the verb *anathematizo*, *āre* - „to curse, to repudiate” and the noun *anathymiasis*, *is*, *f* - „disappearance”.

The meaning „act or formula of excommunicating and consigning to damnation by ecclesiastical authority” is from 1610 AD.

Currently, English dictionaries define „anathema” as „1a: someone or something intensely disliked or loathed – usually used as a predicate nominative; b: one that is cursed by ecclesiastical authority; 2a: a ban or curse solemnly pronounced by ecclesiastical authority and accompanied by excommunication; b: the denunciation of something as accursed; c: a vigorous denunciation” [6].

However, there is an extension in the use of the term: „a ban or a solemn exclusion from the community” – jurisprudence; „a profound rejection or emotional ostracism from a community” – psychology; „rejection of an idea, a practice or a person in a cultural or social context” – culture.

c) **the existence of meronymy relationships** (< Greek *meros* „part, division”), which involves an analysis of the partitive relationship (component / object; member / group; part / whole, etc.). We present some metaphor terms from the perspective of establishing the meronymy relationship, subject to the process of interdisciplinary migration:

**Algorithm** (< French *algorithme* < Latin *algorismus*, *i*, *m* < Arabic *al-khwarizmi* „native of Khwarazm”)

*Algorithm* is a French borrowing „a procedure for solving a mathematical problem (as of finding the greatest common divisor) in a finite number of steps that frequently involves repetition of an operation”.

Its etymology is uncertain. However, it is considered to be of Arabic origin, coming from the name of the Persian mathematician and astronomer Muhammad ibn Musa al-Khwarizmi, well known for his contributions to the field of mathematics (algebra, the development of formalized calculation methods). The term is formed from his Latinized name, *Algorithmi*, a mangled transliteration from Arabic – *Al-Khwarizmi* „native of Khwarazm”. The mathematician himself used the term *algorithm* in his work *Al-Kitab al-Mukhtasar fi Hisab al-Jabr wal-Muqabala* (*The Compendious Book of Calculation by Completion and Balancing*), written in 820 AD. Later, the word was attested in medieval Latin (1300 AD), *algorismus*, *i*, *m* as „the system of Arabic numerals”.

Currently, the term is used with the primary meaning: „a procedure for solving a mathematical problem (as of finding the greatest common divisor) in a finite number of steps that frequently involves repetition of an operation, *broadly*: a step-by-step procedure for solving a problem or accomplishing some end” [6]; and has developed meanings and uses in different areas: „sequence of operations necessary to solve a certain problem” – computer logic; „the system of sharing leadership positions within a coalition, proportional to the weight of each participating party” – politics; „system of translation of all the rules with the help of which an automatic translation is made” – computer science; „the design of systems and processes, such as communication networks or automatic control systems” – engineering; „procedure that determines what information is taken from a large mass of data” – sociology. In the field of information technology, an *encryption algorithm* is „a set of rules by which information or messages are encoded so that unauthorized persons cannot read them”.

Algorithms also are used in biology, genetics (*genetic data analysis algorithm*, *protein algorithm*), data science (*data analysis algorithm*), etc.

**Argonaut** (< French *argonaute* < Latin *argonauta*, *ae*, *m* „sailor from Argo” < Greek *argonautes* < Greek *Argos* „polis in Ancient Greece, name of a ship” + < Greek *nautes* “sailor, navigator”)

*Argonaut* is of Greek origin and has ancient mythology as a reference. It is associated with the legend of the Argonauts, the heroes who sailed the Argo in search of the Golden Fleece. This term is formed from the words *Argos*, the name of the ship on which the heroes sailed, and the word *naut*, derived from the Greek *nautes* „sailor, navigator”. The lexeme is a loanword from the French *argonaute* „sailor” from the Latin *argonauta*, *ae*, *m* „sailor of the Argo”.

The term was first used in the works of Homer and refers only to the crew members of the Argo.

Later, the meaning of the word changed, being used to describe brave explorers or adventurers who embarked on daring quests or expeditions. The gold-seeking adventurers in California (1848 AD) were called the *Argonauts*.

Currently, Argonaut is registered with the meanings: „one of the heroes who, according to the ancient Hellenic myth, sailed with Jason in the ship Argo to Colchis on the Euxine sea in quest of the golden fleece” – mythology; a cephalopod mollusc, known also as the *paper-nautilus* and *paper-sailor* – zoology; an adventurer on a dangerous but rewarding quest – figurative language.

**Diatribē** (< French *diatribe* < Latin *diatriba*, ae, f „philosophical school, rhetoric”, „polemical speech” (< Greek *dia* „through” and < Greek *tribe* from *diatribein* „to spend time”)

The term is a loanword from the French *diatribe*. It is based on the Greek *diatribe* „polemical speech, discourse, conversation, pastime” < Greek *dia* „through” and < Greek *tribe* from *diatribein* „to spend time”.

In the past, the term meant „pastime”, „study”, „conversation, dispute, discourse” (including a philosophical one); that is, to spend time engaging in conversation. Later, the term denoted „philosophical school”, „place of philosophical meditation” [7, p. 464].

Initially, the term *diatribe*, ae, f was used with reference to the speeches of the ancient Greek Stoic philosopher Epictetus (approx. 55-135 AD), long and complex lectures that focused on ethical-moral and philosophical themes. Later, the term acquired a general connotation, used to describe any type of polemical speech or writing. However, the first to use the term as a title is the ancient Greek philosopher Aristophanes of Byzantium; his work *Diatribes* comprised philosophical discussions and ethical observations.

The Latin *diatribe*, ae, f designates „philosophical and rhetorical school” and „dispute”. The Latin verb *tribulo*, āre means „to put pressure, to wear out”, a meaning that shows another connotation of that term. Plato used the word *diatribe*, ae, f to show „a waste (of time)/ a vain waste of time”.

In modern use, the term *diatribe* refers to „an angry speech or piece of writing that severely criticizes something or someone” [8]; „a dissertation or discourse directed against some person or work; a bitter and violent criticism; an invective” [5]. Moreover, in comparison to Romanian, the English language accepted the verb *diatribe* „to utter a diatribe; to inveigh bitterly” [5].

**Driver** (<Proto-Germanic *drībaną* „relating to the movement or act of pushing”)

The word *driver* was first recorded in English with the meaning „one who or that which drives”. It is the agent name from the verb *to drive*. The term is thought to be based on the English verb *drifan* „to compel or urge to move, impel in some direction or manner”, which comes from Proto-Germanic *drībaną* „relating to the movement or act of pushing”.

The earliest meaning is that of „herdsman, drover, one who drives livestock” or a person who guards and cares for sheep or other herbivorous animals. Later, the word was used to describe the action of driving a vehicle or pushing something (1150-1500 AD). In the USA, until 1796 AD, *driver* meant „the overseer of a gang of slaves”. In 1892, the meaning „golf club to reach long distances” was registered, and in 1867 – „driver’s seat behind the wheel”.

Due to advancements in technology and science during the 20th century, the term *driver* refers to „an intermediary software program that connects the operating system to a device”.

Currently, according to the American Heritage Dictionary of the English Language, 5th Edition, *driver* denotes „1) one that drives, as the operator of a motor vehicle; 2) a tool, such as a screwdriver or hammer, that is used for imparting forceful pressure on another object; 3) a machine part that transmits motion or power to another part; 4) piece of software that enables a computer to communicate with a specific hardware device; 5) a golf club with a wide head and a long shaft, used for making long shots from the tee; 6) (*nautical*) a jib-headed spanker”. [9]

**Ecosystem** (< German *oekologie* < Greek *oikos* „house, place of residence, living environment”+ < Greek *systema*, ātis, f < Greek *syzein* „to put together, arrange”)

The term comes from German. It is formed, in turn, from the words < Greek *oikos* „house, dwelling place, living environment” and < Greek *systema*, ātis, f, word formed from the Greek verb *syzein* „to put together, arrange”.

Therefore, the word *ecosystem* denotes a complex system, aimed at the interaction of living organisms and the living environment. The term *ecosystem* was coined by the German biologist Ernst Haeckel (1869). The scientist used this term in his work entitled *Generelle Morphologie der Organismen (General Morphology of Organisms)*, published in Leipzig. In Haeckel’s understanding, the term referred to the „house” of ani-

mals. It was taken over in English (1875) (the form *ecology*), with a wider meaning – „habitat of plants”. Later, the British botanist Arthur Tansley, 60 years after one of his teachers first translated the work signed by Haeckel, reintroduces the term *ecosystem*; by shortening this word, the prefix *eco-* forms a series of terms: *ecosphere*, *ecotour*, *eco-friendly*, etc.

Currently, *ecosystem* is „a biological system composed of all the organisms found in a particular physical environment, interacting with it and with each other. Also in extended use: a complex system resembling this” – biology, ecology, geography.

Meanwhile, *ecosystem* has been widely used in other interdisciplinary contexts: *app ecosystem*, *educational ecosystem*, *startup ecosystem*, *pop culture ecosystem*, *mobile ecosystem*, *cycling ecosystem*, etc.

In conclusion, we consider interdisciplinary metaphorical migration essential in metaphorical semantic transposition. Thus, each metaphor term, used in different fields, is subordinated to the denominative needs of the particular field of activity and covers the requirements of subtlety, of specifying certain entities of the realities.

At the same time, the examples presented in this article illustrate an active process of intellectual migration of metaphor terms, likely to widen their area of field functionality: philosophy, psychiatry, biomedicine, engineering, etc. However, the field of use itself becomes central in relation to the recipient fields of activity.

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### Data about authors:

**Eugenia MINCU**, Habilitate doctor, Associate Professor, Institute of Romanian Philology „B. P.-Hasdeu” of the Moldova State University.

**ORCID:** 0000-0002-3774-2599

**E-mail:** jana\_mincu@yahoo.fr

**Dorina MACOVEI**, PhD in philology, Institute of Romanian Philology „B. P.-Hasdeu” of the Moldova State University.

**ORCID:** 0000-0002-5345-5725

**E-mail:** dorinajulea@yahoo.com

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