

APHORISM AS A MEANS OF VERBALIZATION OF CONCEPT

Khudoyberdiyeva Oydin Ismoil kizi

Denau Institute of Entrepreneurship and Pedagogy

Abstract:

The semantic features of aphorisms are described on the example of two language parames, their categorization and classification, as well as defining the specific mental features of each language unit, as well as the different aspects of their semantic field, as well as their theoretical and scientific foundations, are analyzed in this article.

Keywords. Paremiological unit, aphorism, parema, semantic field, classification, wise word.

Introduction

The word concept is derived from the Latin word "conceptus", which literally means "concept". The term concept began to be widely used in science in the 90s of the 20th century.

D.S. Khudoyberganova believes that the concept is an abstract concept that cannot be observed directly¹.

D.A. Tosheva noted that in the later periods in Uzbek linguistics, the concept-based research of units that create semantic connection was widespread². In general, great attention is paid to the problems of concept expression in linguistic and cultural studies. In most of the studies of the past period, issues related to the concept of one or another language were analyzed.

In particular, Y. Yu. Balashova studied the manifestations of the concepts of "love" and "hate" in language units. The dissertation work is based on Russian and English language sources. In the work, the principles of the formation of the "concept", the national cognitive world scene in the linguistic and cultural research method, the psycholinguistic methods of understanding the "concept", and the modern interpretation of the concept are clarified. The concepts of "love" and "hate" were studied on the basis of psycholinguistic experience and analyzed cognitively and semantically. Units existing in both languages are compared, and individual and universal themes in them are identified³.

Systematization and classification of language units and linguistic phenomena has been known since ancient times and has become a tradition. Scientists have expressed different opinions about the description of the language system and its classification into classification groups, and the methods of classification have been proposed in different ways. However, as M.I. Rasulova pointed out: "At the current stage of development of linguistics, there is a need to completely revise the basis of classification of language elements, and without this, it is not possible to form a theory of linguistics that corresponds to the essence of the object of research. After all, it is necessary to classify the material before description and analysis"⁴.

¹ Худойберганова Д.С. Матнинг антропоцентрик тадқиқи. – Тошкент, Фан. 2013. – Б. 41.

² Тошева Д.А. Зооним компонентли мақолларнинг лингвокультурологик хусусиятлари. Филол.фан. бўйича фалсафа доктори автореферат. –Тошкент, 2017. – Б.16.

³ Балашова Е.Ю. Концепты любовь и ненависть в русском и американском языковых сознаниях: Дисс. канд. филол. наук. – Саратов, 2004. – 262 с

⁴Расулова М.И. Проблемы категоризации на уровне текста: понятие и интерпретация//Актуальные проблемы



Classification is the focus of theoretical and practical linguistics because it is a characteristic of all levels of language. In particular, great importance is attached to clarifying the principles of classification and categorization in the studies aimed at revealing the nature of the linguistic landscape of the world, which is currently being studied on a large scale. In fact, the use of the concept of category, which means "categorization", in linguistics is related to the philosophical interpretation of this concept. As noted by D. Bakhronova, in scientific philosophy, the concept of category is understood as a concept that "systematizes mutual relations from existence, describes the life of the material world, which is interconnected in content, and requires each other as a whole"⁵.

This philosophical interpretation of the category indicates that it can serve as a general methodological basis for all sciences. Including, categorization (that is, categorization) is one of the main and large-scale processes for language, and it covers all aspects of linguistic activity. Of course, the level of paremiology is not an exception. It should be said that the practice of categorizing and classifying proverbial units began with the practice of collecting them and publishing special collections. Because religious patrons and politicians are engaged in this practice, they are based on the ideas and concepts specific to their fields when interpreting and classifying proverbs. For example, the American missionary William Skarbosoff tried to classify the Chinese folk proverbs he collected in China in the 19th century from the point of view of Christianity.

But it is a well-known fact that the content of the poems has a completely national and cultural character. As described by the English proverb N. Norrick: "The constant semantic features of wise words can serve as a template for distinguishing their main semantic types, because this template is familiar to representatives of a certain culture"⁶.

Russian lexicographer V. Dal was one of the first to use the classification based on semantic-logical signs. In his work entitled "Пословицы русского народа", the scientist presented Russian folk songs divided into thematic categories. Noticing the interrelationship of categories, the scientist combines the theme of "reprimand, punishment" with the themes of "obedience, submission"⁷. In the same order, collections of proverbs were compiled by Uzbek paremiologists. For example, A. Raimov and N. Raimova divided the Uzbek words of wisdom into more than 40 topics.⁸

The classification system proposed by Matti Kuusi, who was a professor at the University of Helsinki at the time, looks more perfect than that of G.L. Permyakov and is distinguished by its practical importance. The most important feature of this classification method is its universal character. M. Kuusi, who was the first editor-in-chief of the international "Proverbium" magazine, wanted to determine the international potential of proverbs in contact with scientists from different countries. According to his research, a certain meaning can be expressed differently in different languages. This quality variability is one of the main indicators of the system of proverbs. For example, in the 97 cultures compared by the scientist, more than 3000 variants of weather-related

современной лингвистики. – Т., 2021. – С.158.

⁵Бахронова Д.К. Олам манзарасининг миллий-маданий ва лингвокогнитив категориялари. – Т., 2021. – Б. 18.

⁶Norrick N.R. Subject area, Terminology, Proverb Definitions, Proverb Features//Introduction to Paremiology: A Comprehensive Guide to Proverb Studies. – Warsaw /Berlin De Gruyter, 2014 – P. 17.

⁷Даль В. Пословицы русского народа. – М.: Наука, 1982. – 1140 с.

⁸ Раимов А.ва Раимова Н.. 3 "Ҳикматлар шодаси" Тошкент: "Ўзбекистон", 2013. – 400 Б.



parmes were found⁹. The scientist, who first started with a comparative study of Finnish and European languages, later turned to the folklore system of languages belonging to other families. As a result of the conducted research, a unique method of classifying proverbs has been developed, and this method is based on the substantive invariance of proverb structures¹⁰.

The following are the topics suggested by M. Kuusi for the classification of aphorisms in different languages¹¹:

- A. The practical knowledge of nature (tabiat haqidagi amaliy bilimlar);
- B. The basic observations on socio-logic (asosiy kuzatuvlar va ijtimoiy mantiq);
- D. The world and human life (borliq va inson hayoti);
- E. Sense of proportion (mutanosiblik/muvozanat tushunchalari);
- F. Concepts of morality (odob-axloq tushunchalari/qoidalari);
- G. Social life (ijtimoiy hayot);
- H. Social interaction (ijtimoiy munosabat);
- J. Communication (muloqot);
- K. Social position (ijtimoiy mavqe);
- L. Agreements and norms (kelishuvlar va me'yorlar);
- M. Coping and learning (uddalash va o'rganish);
- T. Time and sense of time (vaqt va vaqt mohiyati).

It is known that the concept of classification is borrowed from the Arabic language in the sense of "sorting", "arrangement", and is used in the sense of dividing things into a group with a definite and permanent place. The classification should be based on the following principles in order to have a scientific basis¹²:

1. The parts classified in terms of size and the whole being classified should match;
2. Uniformity of the basis of classifications;
3. Classification (classified) groups differ from each other;
4. Attention should be paid to the sequence of classifications.

The listed principles, in our opinion, apply to the practice of classifying all types of linguistic units. Of course, it is important to choose the basis of classification when performing classification operations. When classifying wise sayings and proverbs of a certain nation, one should not forget to take into account the socio-spiritual and national-cultural characteristics of that nation. This need becomes even stronger when linguistic cultures are studied in a cross-cultural way.

In this context, we decided to separate the thematic groups in which they participate, relying on the principles proposed by M. Kuusi and others in the classification of Uzbek and English paremiological units formed with the participation of science. This type of classification is based on conceptual-semantic distinguishing features of evidential concepts.

We divided English aphorisms with the concept of science, which is the object of research, into lexical semantic groups such as (Studies-to read, education-to-tealim, teacher-to-teacher, science-

⁹ Kuusi M. Towards to International Type-system of Proverbs. –Helsinki: Academia Scientiarum Fennica, 1972. – 41 p.

¹⁰ Kuusi M. Towards to International Type-system of Proverbs. –Helsinki: Academia Scientiarum Fennica, 1972. – 41 p.

¹¹ Lauhakangas O. The Matti Kuusi International Type-system of Proverbs. –Helsinki: Academia Scientiarum Fennica, 2001. – 135 p.

¹² Сайфуллаева Р.Р., Менглиев Б. ва бошқ. Ҳозирги ўзбек адабий тили. –Т.: Фан ва технология, 2010. – Б.45.



to-science). For example, (**Inglizcha**: *Studies serve for delight, for ornament and for ability* (Tadqiqotlar zavq, bezak va qobiliyat uchun xizmat qiladi). – **Sir Francis Bacon**; *There is no education like adversity* (Qiyinchiliksiz ta'lim yo'q). – **Benjamin Disraeli**; *A teacher affects eternity; he can never tell where his influence stops* (O'qituvchi abadiylikka ta'sir qiladi; uning ta'siri qachon tugashi noma'lum). – **Henry Brooks Adams**; *Language is only the instrument of science, and words are but the signs of ideas* (Til faqat ilm quroli, so'zlar esa g'oyalarning belgisidir). – **Samuel Johnson**; *He who has imagination without learning has wings and no feet* (O'qib uqumaganning qanoti bor, oyog'i yo'q). – **Joseph Joubert**) kichik maydonlarga ajratib tahlil etish mumkin bo'lsa, o'zbek tilida esa ilm konseptli aforizmlarni (**ilm, Muallim, kitob, fan**) **kabi maydonlarga ajratib tahlilga tortish mumkin. Masalan**, Haqiqatni ochinglar, to'g'ri yo'ldan yuringlar. Bir-biringizdan ilm o'rganib, kamol topishingiz uchun dil pardasini ochib tashlanglar. – **Abu Ali Ibn Sino**; Muallim o'z shogirdiga nisbatan o'ta xokimlikka ham, bo'shlikka ham yo'l qo'ymasligi lozim, chunki o'ta xokimlnk muallimga nisbatan nafrat uyg'otadi, agarda shogird muallimining bo'shligini sezsa, unda muallimga va uning o'qitayotgan ilmiga nisbatan beparvolik va mensimaslik paydo bo'ladi. – **Abu Nasr Farobiy**; Ey aziz! Kishi uchun **kitob**dan azizroq va yoqimlroq suhbatdosh yo'qdir. Kitob fasohat, balog'atda, latofatda tengi yo'q, munofiqlikdan xoli hamrohdir. Yolg'izlikda va g'amli ayyomlarda munis ulfatdir. Unda na nifoq boru, na gina. U shunday hamdamki, so'zlarida yolg'on va xato bo'lmaydi. Suhbatidan esa kishiga malollik yetmaydi. U o'z do'stining dilini og'ritmaydi. Yuragini esa siqmaydi. U shunday rafiqdiki, kishi orqasidan g'iybat qilib yurmaydi. Uning suhbatidan senga shunday fayzli foydalar yetadiki, bunday foydani odamlardan topa olmaysan. Aksincha, aksar odamlar suhbatidan kishiga zarar yetadi. Kitobdek do'st ichida barcha ilmu hilm mujassamdiki, u kishilarni o'tmishdan va kelajakdan ogoh qilib turadi. Shuning uchun ham: «Kitob aql qal'asidir», deganlar. – **Muhammad Jabal Rudiy**; Ey o'g'il! Qaysi **fan** bo'lmasin, to uni mukammal egallamaguningcha harakatni to'xtatma, bir ilm ikkinchi ilmni egallashga yordam beradi. – **Abdibek Sheroziy**.

In the wise words are analyzed regarding the thematic field of science, it is emphasized that it is necessary to acquire knowledge, but there is a difference in their micro-semantic field. These differences are due to the history, dissimilar mentality, different material and spiritual cultures, traditional economy, social and family lifestyle, belief in different religions, domestic life and relationships, national feelings, and traditions of the English and Uzbek peoples.

References

1. A Comprehensive Guide to Proverb Studies. – Warsaw /Berlin De Gruyter, 2014 – P. 17.
2. Bybee J. Language, Usage and Cognition. – Cambridge: Cambridge University Press, 2010. – P.7.
3. Kusi M. Towards to International Type-system of Proverbs. –Helsinki: Academia Scientiarum Fennica, 1972. – 41 p.
4. Lauhakangas O. The Matti Kuusi International Type-system of Proverbs. –Helsinki: Academia Scientiarum Fennica, 2001. – 135 p.
5. Norrick N.R. Subject area, Terminology, Proverb Definitions, Proverb Features//Introduction to Paremiology: A Comprehensive Guide to Proverb Studies. – Warsaw /Berlin De Gruyter, 2014 – P. 17.



6. Бахронова Д.К. Олам манзарасининг миллий-маданий ва лингвокогнитив категорияланиши. – Т., 2021. – Б. 18.
7. Даль В. Пословицы русского народа. – М.: Наука, 1982. – 1140 с.
8. Раимов А.ва Раимова Н.. 3 “Ҳикматлар шодаси” Тошкент: “Ўзбекистон”, 2013. – 400 б.
9. Расулова М.И. Проблемы категоризации на уровне текста: понятие и интерпретация//Актуальные проблемы современной лингвистики. – Т., 2021. – С.158.
10. Сайфуллаева Р.Р., Менглиев Б. ва бошқ. Ҳозирги ўзбек адабий тили. –Т.: Фан ва технология, 2010. – Б.45.
11. Худойберганаева Д.С. Матнинг антропоцентрик тадқиқи. – Тошкент, Фан. 2013. – Б. 41.
12. Тошева Д.А. Зооним компонентли мақолларнинг лингвокультурологик хусусиятлари. Филол.фан. бўйича фалсафа доктори автореферат. –Тошкент, 2017. – Б.16.
13. Балашова Е.Ю. Концепты любовь и ненависть в русском и американском языковых сознаниях: Дисс. канд. филол. наук. – Саратов, 2004. – 262 с.

