

Semantic Analysis of Aphorisms Related to Science and Art in English and Uzbek Languages

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ABSTRACT

This article presents an expanded comparative semantic analysis of aphorisms related to science and art in English and Uzbek. Aphorisms, as concise yet semantically rich and culturally marked expressions of collective wisdom, occupy a special place in language as they accumulate philosophical reflection, social experience, and cultural values within a compact form. They function as important linguistic units that reflect intellectual traditions, aesthetic ideals, and cognitive models characteristic of particular linguistic and cultural communities.

The main objective of the study is to identify and systematize the dominant semantic features, conceptual domains, and evaluative as well as axiological components underlying science- and art-related aphorisms in the English and Uzbek languages. The research is carried out within the frameworks of semantic analysis, cognitive linguistics, and linguoculturology, which enables an integrated examination of meaning, conceptual structure, and cultural specificity.

The empirical corpus of the study consists of aphorisms selected from authoritative explanatory dictionaries, classical and modern literary works, religious and philosophical texts, and academic compilations in both languages. The collected material is analyzed using descriptive, comparative, and contextual methods, alongside elements of componential and conceptual analysis. Special attention is paid to the classification of aphorisms into semantic fields and conceptual micro-fields related to science, education, knowledge, creativity, ethics, and artistic expression.

The results of the analysis reveal both universal and culture-specific patterns in the semantic conceptualization of science and art. In both languages, aphorisms emphasize the high axiological value of knowledge, education, and intellectual effort; however, significant differences are observed in metaphorical imagery, evaluative orientation, and culturally conditioned symbolism. English aphorisms tend to foreground individual cognition, innovation, and personal achievement, whereas Uzbek aphorisms primarily emphasize collective wisdom, moral responsibility, spiritual development, and ethical instruction.

The findings of the study contribute to comparative linguistics, paremiology, and aphorism studies by demonstrating how language encodes cultural attitudes toward science and art through aphoristic expression. The results may also serve as a theoretical and practical basis for further research in cognitive semantics, linguoculturology, intercultural communication, and the teaching of foreign languages.

Keywords: Aphorism, semantics, science, art, comparative linguistics, English, Uzbek, comparative, linguoculturology.

In modern linguistics, increased attention has been paid to small textual forms such as aphorisms, maxims, and quotations, which function as carriers of condensed knowledge and cultural experience. Aphorisms occupy a special place among such units due to their semantic density, philosophical depth, and stylistic expressiveness. They are widely used in scientific, artistic, and public discourse, serving both cognitive and pragmatic functions.

The semantic study of aphorisms related to science and art is particularly relevant, as these domains represent two fundamental modes of human cognition: rational and aesthetic. Science-oriented aphorisms often reflect logical thinking, objectivity, and epistemological values, whereas art-related aphorisms tend to emphasize creativity, emotion, imagination, and subjectivity. A comparative analysis of such aphorisms in English and Uzbek allows for the identification of universal semantic features as well as national and cultural specificities.

In the book *The Aphorisms of Hippocrates: With a Translation into Latin and English* by the researcher T. Coar, aphorisms attributed to Hippocrates are compiled and translated into Latin and English. The aphorisms articulated by Hippocrates address a wide range of themes; however, his earliest aphorisms were primarily related to medicine. The volume contains nearly three thousand aphorisms [3: 314].

In the book entitled *The Book of Aphorisms* by the renowned philosopher and poet Robert Macnish, a wise saying is defined as a concise statement expressed by an identifiable author that calls people of insight toward virtue. The volume also contains nearly three thousand aphorisms [8: 8].

The initial elements of systematic thinking took shape in the form of mythology. At the threshold of the transition to science, mythology fulfilled a certain intermediary function. With further development, mythology was gradually replaced by natural philosophy. Outstanding scholars of Central Asia made a significant contribution to the development of science by establishing new branches of knowledge and discovering fundamental principles and laws.

In particular, Muhammad al-Khwarizmi laid the foundations of the science of equations, Ahmad al-Farghani developed astronomical theory, Mahmud al-Kashgari compiled *Divanulughat al-Turk*, an encyclopedic work of his era, and Abu Ali Ibn Sina established the scientific basis of medicine. In the contemporary world, the development of science is characterized by profound transformations, with numerous innovations and discoveries continually emerging.

According to the authoritative *Oxford Advanced Learner's Dictionary of the English Language*, the lexeme subject (science) expresses the following meaning and conceptual content:

1. **Subject is the thing that is being discussed, considered, or studied:** "Our subject for discussion is homelessness."
2. **On the subject of:** "She has made series of documentaries on the subject of family relationships."
3. **Take something as your subject:** "The guest lecturer took as her subject (= decided to speak about) "punishment and imprisonment in modern society."

4. **The subject of:** “The number of planes flying over the town has been the subject of (= has caused) concern since last summer.”
 - “Books on every conceivable subject lined one wall.”
 - “Several experts are to give evidence on the subject.”
 - “The school offers courses in every subject imaginable.”
 - “She's got some very interesting things to say on the subject.”
 - “Food, like sex, is a subject of almost universal interest.”
5. **An area of knowledge that is studied in school, college, or university:**
 - “My favourite subjects at school were history and English.”
 - “Mainly UK Her subject (= special area of study) is low-temperature physics.”
6. **To start talking about a different subject:** “I'd tried to explain the situation, but he just changed the subject” [7: 1560].

Art is regarded as a specific form of social consciousness and human activity. It has an ancient history and began to emerge in close connection with the labor process and the development of social activity in the early stages of societal evolution. The earliest traces of primitive art date back to the Late Paleolithic period, approximately 40,000-20,000 BCE. At that time, art had not yet become an independent form of human activity.

Along with satisfying people's aesthetic needs, art has, throughout various stages of its development, served as a means of shaping individuals in a particular spiritual and ideological spirit, as well as fostering their intellectual and emotional development. Art has also functioned as a medium for expressing diverse goals, emotions, interests, and ideals of members of society.

In a figurative sense, the term art is used to denote a high level of mastery and skill characteristic of all spheres of human activity.

It is well known that two main types of art-related lexicon can be distinguished: applied art and fine (artistic) art. Applied arts include such fields as pottery, ornamental painting, embroidery, gold embroidery, and costume design, whereas fine arts comprise painting, music, sculpture, cinema, theatre, and imaginative literature. In addition, expressive and visual forms of art are also differentiated.

According to the well-known *Macmillan English Dictionary*, the lexeme art conveys the following meanings and conceptual content:

1. **The making of objects, images, music, etc. that are beautiful or that express feelings:**
 - “Can television and pop music really be considered art?”
 - “I enjoyed the ballet, but it wasn't really great art.”

Thesaurus: synonyms, antonyms, and examples.
2. **Art:**
 - Art: “I took a course on art in the 20th century”
 - The arts: “The arts are vitally important to our city.”
 - Fine arts: “Design and fine arts are inextricably linked.”
 - Fine art: “Fine art can fetch quite a lot of money at auction.”
 - Craft: “Knitting and weaving are popular crafts.”
 - Arts and crafts: “There are numerous evening classes where you can study arts and crafts.”
3. **The activity of painting, drawing, and making sculpture:**

“Art and English were my best subjects at school an art teacher.”
4. **Paintings, drawings, and sculptures:**
 - “The gallery has an excellent collection of modern art.”
 - “An exhibition of Native American art”
 - “Peggy Guggenheim was one of the 20th century's great art collectors.”
 - “The Frick is an art gallery in New York.”
5. **An activity through which people express particular ideas:**
 - “Drama is an art that is traditionally performed in a theatre.”

- “Do you regard film as entertainment or as an art?”
 - “She is doing a course in the performing arts.”
6. **The making or showing or performance of painting, acting, dancing, and music:**
- “More government money is needed for the arts.”
7. **Subjects, such as history, languages, and literature, that are not scientific subjects:**
- “At school I was quite good at arts, but hopeless at science.”
 1. art noun (SKILL)
 2. a skill or special ability: the art of conversation
 - Getting him to go out is quite an art (= needs special skill)

The comparative analysis demonstrates that while English and Uzbek aphorisms share universal semantic features related to science and art, they differ in their cultural framing and evaluative orientation. English aphorisms tend to prioritize individual cognition and innovation, whereas Uzbek aphorisms emphasize collective wisdom and ethical dimensions.

Language is constantly evolving, and the number of examples subjected to analysis may be extensive in both languages. In this article, however, the following concepts were identified on the basis of the subject/science and art conceptual systems:

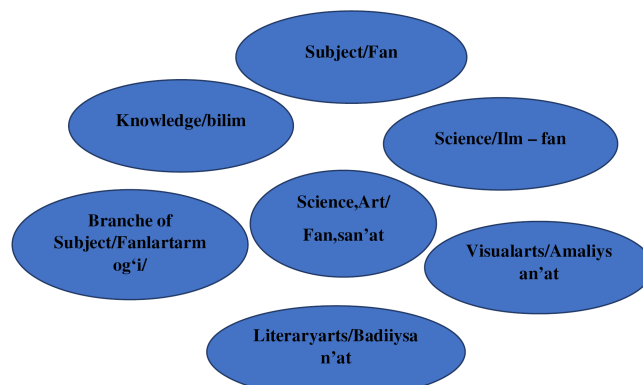


Figure 1

When aphorisms related to science and art in English and Uzbek are classified into micro-fields according to semantic fields and conceptual groups, differences are observed between the fields formed in the two languages under comparison. These differences are determined by the fact that the two languages are genetically unrelated, as well as by features such as their grammatical organization and structural patterns.

From a linguocultural perspective, these differences can be explained by distinct historical, philosophical, and educational traditions. The semantic richness of aphorisms allows them to function as cognitive models that encode both universal human experience and culture-specific values.

The findings confirm that aphorisms serve as an important intersection between language, thought, and culture, particularly in abstract domains such as science and art.

As a result of the analysis, sources devoted to science (subject) and art (art) were identified, and linguistic units reflecting various aspects of science and art in these sources were subjected to detailed examination. In particular, the scholarly work published by M. Fozilov contains 234 hadiths and paremias that address science, knowledge, and the power of learning, as well as the significance of acquiring scientific knowledge. For instance,

In Uzbek:

Fan – ta’lim bulog’i, Bilim – hayot chirog’i; Ta’lim berish uchun ta’lim olish kerak; Bilmas tabib jon olar; Ilmni mehnatsiz egallab bo’lmas; Bilim – davlatdan qimmat; Ilmning ibtidosi achchiq, So’nggi boldan ham totli; Ilmni o’g’ri ham o’g’irlay olmas, Ilmni ajal ham olib ketolmas; Ilmiga amal qilmagan olim ustiga kitob ortilgan eshakka o’xshaydi; Davlat tugar, bilim tugamas; Yigit iqboli ilmda; Boylik, boylik emas, Bilim boylik kabi maqollar berilgan. Ilm-fan bilan saodat yo’li ochiladi, shunga ko’ra, Ilmli bo’l, baxt yo’lini izla. (Ahmad Yugnakiy);

Bilim qidirishga urdim boshimni, Bekorga o’tkazmadim umrimni bir dam. Qaydaki eshitsam ilmu donishni, Eshigi tagida ultirdim mahkam. (Nosir Xisrav);

Bilimsiz kishilarning ko'ngli xurofotga moyil bo'ladi; Bilim – qaytarish va takrorlash mevasidir; Bilim shundayki, u yalang'och bo'lganingda ham o'zing bilan qoladi uni hammomga kirganingda suv ham yo'qota olmaydi. (Abu Rayhon Beruniy);

Ildan istasang, nishon yo'qtur, Bor boshida qazoncha sallasi. (Bayoniy).

In the collection entitled *Mashriqzamin Hikmat Bo'stoni*, compiled by Professor G'aybullo Assalom, H. Xomidiy, and M. Hasaniy, a wide range of units such as folk wisdoms, winged expressions, moral exhortations, and aphorisms related to science, scholars, knowledge, books, the pen, teachers, professions and crafts, as well as positive human qualities, have been brought together [11: 252].

Science, knowledge, and education are regarded as the foundation of societal development. For this reason, every language contains aphorisms related to this concept, through which a nation's attitude toward knowledge and learning is revealed. The aphorisms analyzed within the framework of the subject/science concept provide valuable insights into cultural values, perceptions of knowledge, and linguistic aesthetics of each nation.

In English, aphorisms tend to adopt a more motivational and individual-oriented approach, whereas in Uzbek they are predominantly aimed at moral and spiritual education, emphasizing collective values and ethical responsibility.

In Uzbek: *Ey o' g' il! Qaysi fan bo' lmasin, to uni mukammal egallamaguningcha harakatni to' xatma, bir ilm ikkinchi ilmni egallashga yordam beradi.* (Abdibek Sheroziy);

In English: I study myself more than any other subject. That is my metaphysics, that is my physics. (Michel de Montaigne);

In Uzbek: *Ilm fan yo' llarida mash' aladir, Ilm ista, garchi shohi jahonsan.* (Farididdin Attor);

In English: Upon the subject of education, not presuming to dictate any plan or system respecting it, I can only say that I view it as the most important subject which we, as a people, can be engaged in. (Abraham Lincoln)

As a result of the analysis, it should be emphasized that the examples examined in the two languages demonstrate that aphorisms containing the subject/fan component convey diverse semantic and conceptual meanings. This diversity arises from the fact that these expressions embody distinct ideas and ideological perspectives. Folk oral creativity, which is the product of exceptionally rich artistic traditions, encapsulates the aspirations, noble thoughts, distinctive lifestyle, and ethical views of the people.

Therefore, wise sayings, aphorisms, maxims, as well as customs, traditions, and rituals are not merely a mirror reflecting the spiritual image of the nation, but also represent one of the most important and powerful means of national education. Each wise saying or legend inherited from our ancestors embodies ideas that express the national identity, aspirations, and noble goals of the people. At the same time, aphorisms formed on the basis of semantic components related to the subject/science conceptual system were also subjected to analysis, even when the lexeme itself was not explicitly present.

For instance, the subject/fan concept is structured by such semantic components as education/ta'lim, science/fan, and knowledge/bilim, which together form its conceptual system. These components serve as the logical and cognitive foundation for the formation of wise sayings and aphoristic expressions.

For instance,

In Uzbek: *Kishi ta'limdan topsa malomat, Topar ilm ahli oldingda hijolat.* (Alisher Navoiy);

In English: There is no education like adversity. (Benjamin Disraeli);

In Uzbek: *Yigitlikda yig'ilmning maxzani, Qarilik chog' i harj qilg' il ani.* (Alisher Navoiy);

In English: Science is facts; just as houses are made of stones, so is science made of facts; but a pile of stones is not a house and a collection of facts is not necessarily science. (Jules Henri Poincare);

In Uzbek: *Bilmaganni so'rab o'rgangan – olim, Orlanib so'ramagan o'ziga zolim.* (Alisher Navoiy);

In English: The mediocre teacher tells. The good teacher explains. The superior teacher demonstrates. The great teacher inspires. (William A. Ward);

O'zbekcha: *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).

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From a linguocultural perspective, these differences can be explained by distinct historical, philosophical, and educational traditions. The semantic richness of aphorisms allows them to function as cognitive models that encode both universal human experience and culture-specific values.

The findings confirm that aphorisms serve as an important intersection between language, thought, and culture, particularly in abstract domains such as science and art. This study has explored the semantic characteristics of science- and art-related aphorisms in English and Uzbek through a comparative lens. The analysis reveals a complex interaction of denotative meaning, metaphorical imagery, and axiological evaluation in both languages.

The results highlight both shared and divergent semantic patterns, contributing to a deeper understanding of how science and art are linguistically conceptualized across cultures. The study underscores the relevance of aphorism analysis for comparative linguistics, cultural studies, and cognitive semantics.

Future research may expand the corpus, include additional languages, or focus on pragmatic and discourse-related aspects of aphorism usage.

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