

Semantic-Pragmatic Properties of Aphorisms In the Uzbekistan Language

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Abstract: This article scientifically examines the semantic-pragmatic nature of aphorisms in the Uzbek language, their content density and mechanisms of speech influence. An aphorism is considered a separate speech unit that expresses a generalized life truth in a concise form and directly affects the thinking of the listener or reader. The study analyzes the layers of meaning of aphorisms, their evaluative and motivational properties, their functions in a communicative situation, and the moral, philosophical and social content expressed through them. It also explains the differences between aphorisms and proverbs, sayings, wise sayings and individual authorial sentences. As a result, aphorisms in the Uzbek language are characterized as a unit with high pragmatic potential, connecting folk thinking and individual speech culture.

Keywords: Aphorism, Uzbek language, semantics, pragmatics, wise word, speech effect, evaluation, communicative task.

Introduction: The aesthetic and intellectual potential of language is often most clearly manifested not in large texts, but in short, concise and semantically high-density units. One of such units is the aphorism. Although an aphorism often consists of a single sentence, and sometimes several syntactic parts, it expresses a specific life experience, a generalized conclusion, a moral assessment or a philosophical observation in a concise, memorable and impressive form. In this respect, an aphorism is not only an artistic and aesthetic tool, but also a product of the culture of thought, speech taste and communicative strategy.

In the Uzbek language, aphorisms have been formed through ancient wisdom, mystical views, classical literature rich in advice, modern enlightenment, modern artistic and publicistic speech. Since the national mindset values the combination of brevity and depth of content, aphoristic expressions are actively used in oral speech, written literature, the media, and in the educational and educational environment. They often strengthen the argument, give a final conclusion to the thought, convince or warn the interlocutor. Thus, an aphorism demonstrates not only the nominative, but also the axiological and pragmatic capabilities of

the language.

Although there are some observations on aphorisms in today's Uzbek linguistics, there remains a need for their systematic study from a semantic-pragmatic point of view. How are the content layers of an aphorism structured? What linguistic means make it memorable? In what speech situations does the influence of an aphorism increase? These questions determine the relevance of this study.

The main goal of the study is to determine the semantic structure and pragmatic functions of aphorisms in the Uzbek language, describe the mechanisms of their influence in speech, and show the distinguishing features of aphorisms from other similar genres and units.

ANALYSIS OF THE LITERATURE ON THE TOPIC

The phenomenon of aphorism is largely covered in world linguistics and literary studies as an interdisciplinary issue. In a number of studies, the poetic nature of aphorism, stylistic conciseness, tendency to semantic paradox, and memorable structure are especially noted. In these approaches, aphorism is often interpreted as the final synthetic model of artistic speech, that is, the maximum

abbreviated expression of a broad observation. In philosophical studies, aphorism is interpreted as a fragmentary, but highly concentrated form of thought. In the Turkic and Uzbek philological tradition, wise sayings, admonitions, proverbs and sayings have been studied more in a paremiological or artistic-aesthetic direction. As a result, the boundaries of aphorism and proverb have in some cases become closer to each other. Whereas a proverb is more a product of collective experience and a ready-made folk formula, an aphorism, as a product of individual thought, embodies the author's unique point of view, a certain intellectual sharpness and methodological innovation. At the same time, there are some aphoristic units in the Uzbek language whose author has been forgotten and which have become ingrained in the people's consciousness. This situation shows that it is not enough to attribute an aphorism only to the author's category.

Modern pragmalinguistics creates a new opportunity for aphorisms. Because the power of an aphorism is manifested not only in its lexical meaning, but also in how it is used in a speech situation. For example, a short aphoristic sentence uttered at the end of a lecture can become the content peak of the entire speech. An aphorism uttered in the process of a debate emotionally strengthens the argument. Therefore, it is necessary to study aphorisms not only as ready-made texts, but also as a means of communicative influence.

The analysis of the literature shows that three directions prevail in scientific views on aphorisms: the first is a description of their artistic and stylistic features; the second is a comparison with paremiological units; the third is an assessment of the possibility of philosophical generalization. However, the analysis of the semantic layers, presuppositions, evaluative meanings and pragmatic strategies of aphorisms in the Uzbek language as a whole system has not been sufficiently carried out. This article aims to partially fill this gap.

Also, the views on the minimal text, phraseological integrity, precedent unity and intertextual formula in linguistics provide an important theoretical basis for interpreting the aphorism. Because although an aphorism is often in the form of an independent statement, it is fully understood in connection with a specific cultural and textual experience. Therefore, a lexical-semantic approach alone is not enough to understand the essence of an aphorism; it should also be viewed as a phenomenon related to cognitive and cultural memory. This approach shows that behind the brevity of an aphorism lies a large reserve of knowledge.

METHODOLOGY

The study has a qualitative nature, using descriptive, semantic, contextual, discursive and comparative analysis methods. Uzbek literature, journalism, mass media, spiritual and educational sources, as well as aphoristic units actively used in everyday speech were selected as the material for analysis. The following criteria were used to select the materials: brevity, the presence of a generalized conclusion, semantic density, the possibility of independent application, memorable syntactic construction and pragmatic impact.

The analysis was carried out in several stages. At the first stage, the structural forms of aphorisms were distinguished: aphorisms in the form of simple sentences, aphorisms based on contradictions, aphorisms with parallelism, metaphorical aphorisms and aphorisms of the inferential type. At the second stage, their layers of meaning were considered: explicit content, implicit presupposition, evaluative component and probable implicature. At the third stage, the function of these units in a speech situation was analyzed: persuasion, warning, conclusion of reasoning, moral guidance, evoking reflection in the interlocutor.

Methodologically, it was considered important to view the aphorism not as a separate unit, but as a multi-layered phenomenon that actively operates in the speech process. Therefore, the article used a pragmatic approach along with linguistic analysis. The effectiveness of an aphorism is often manifested not in its formal brevity, but in its ability to activate pre-existing experience, values, and logical connections in the mind of the addressee. This aspect was taken as the methodological center.

RESULTS

The analysis shows that the first important feature of aphorisms in the Uzbek language is their semantic density. Often, several layers of meaning are concentrated in one short sentence. For example, an aphoristic unit of the type "Word is a mirror of a person" expresses the connection between speech and personality at the superficial level, and at the deep level it gives an axiological conclusion that a person's spiritual level, upbringing and culture are reflected in his manner of speaking. Thus, the semantic power of an aphorism often lies outside the literal meaning.

The second important aspect is the evaluative nature of aphorisms. Aphorisms in the Uzbek language often do not convey a neutral message; they confirm or deny a certain moral criterion. For example, positive concepts such as labor, patience, knowledge, decency, and conscience are presented as high values in aphoristic units, while laziness, arrogance, lies, and

indifference are sharply rejected. As a result, aphorisms strengthen the axiological function of language and enrich speech with evaluative content.

The third feature is pragmatic orientation. An aphorism is often chosen in accordance with the situation, and this choice determines its impact. For example, an aphorism used in an educational conversation can be a softer, but more effective tool than a command. In a scientific speech, an aphoristic sentence summarizes the thought briefly and focuses the listener's attention on the main idea. In mass communication, aphorisms become a title, epigraph, final thesis, or motivational formula. Thus, the pragmatic potential of an aphorism is manifested in its multifunctionality.

According to the results of structural analysis, parallelism and antithesis are used as powerful tools in Uzbek aphorisms. Constructions such as “Not the one who knows much, but the one who knows correctly is the pillar” sharpen the meaning through contrast. Some aphorisms are built on the basis of metaphor: in them, an abstract concept is given a clear image, which makes it easier to perceive. In this way, syntactic conciseness is combined with semantic depth.

Another factor that contributes to the memorability of an aphorism is rhythmic and intonational balance. In many aphoristic units in the Uzbek language, sound repetition, syntactic parallelism, semantic pairing, and rhythmic equality are observed. This makes the aphorism not only meaningful, but also phonetically convenient. As a result, it is quickly remembered in oral speech and easy to reproduce.

From a pragmatic point of view, aphorisms implement three main strategies. The first is the legitimation strategy: the speaker presents his opinion as based on a generally accepted truth. The second is the reflective strategy: the aphorism encourages the listener to reflect on his own behavior. The third strategy is the emotional-communicative strategy, in which a short, effective expression evokes aesthetic and emotional resonance in the listener. It is these strategies that explain the stable functioning of the aphorism in everyday speech, lectures, journalism, and literary texts.

In the process of analysis, the similarities and differences between aphorisms and proverbs were also clarified. Both of them express a generalized experience in a concise manner. However, a proverb is usually formed in public speech as a ready-made template of folk experience, while an aphorism is based more on authorial observation, individual intellectual discovery, and stylistic innovation. The didactic orientation is stronger in a proverb, while in an aphorism, paradox, unexpected semantic turn, or

individual assessment are often stronger. Therefore, the pragmatic field of an aphorism is also relatively wider.

The overall results show that aphorisms in the Uzbek language are semantically multi-layered, pragmatically active, structurally compact, and aesthetically impressive units. They enhance the argumentation in speech, provide a moral assessment, form a philosophical conclusion in a short form, and create a long-lasting impact on the addressee's mind.

Another important semantic feature of an aphorism is the simultaneous manifestation of generality and individuality. It can arise from the thoughts of an individual author, but its content is so generalized that a wide audience perceives it as “their own experience”. This feature leads to the widespread distribution of aphorisms. Many aphoristic units in the Uzbek language quickly become popular due to their coherence with general ideas about social experience, family upbringing, professional etiquette, science and enlightenment, and human qualities.

From a cognitive point of view, an aphorism does not simplify a complex thought, but rather compresses it to the maximum. That is, it does not cancel the thought process, but rather requires the reader or listener to independently fill in the remaining meaning. For example, an aphoristic construction of the type “He who values time values life” superficially connects time and life, but at the cognitive level activates the concepts of discipline, responsibility, the meaning of life, and self-control. This turns the aphorism into a unit that is open to interpretation but has a clear semantic center.

Discursive observations show that aphorisms are often used not at the beginning of a sentence, but at strategic points - in the introduction, before a culminating remark, or in place of a final conclusion. Such a positional placement increases the impact of the aphorism. In particular, an aphorism used at the end of a speech summarizes all the previous arguments into one synthetic formula, creating a memorable conclusion. Therefore, it is necessary to evaluate the function of the aphorism together with its place in the text.

The transformation of aphorisms is also observed in the modern media environment. In social networks, aphoristic units are sometimes shortened, given a visual background, and sometimes they are disconnected from the author and turn into mass motivational texts. This situation, on the one hand, indicates the viability of aphorisms, but on the other hand, it can weaken their contextual accuracy. Therefore, the current functionality of aphorisms

should be studied not only within the framework of classical texts, but also in the field of digital communication.

CONCLUSIONS

As a result of the studies, it was found that aphorisms in the Uzbek language are not simple wise sentences, but complex language units with high semantic-pragmatic potential. Their semantic power is manifested in the combination of brevity, generalization, evaluativeness and memorable syntactic structure. Aphorism is often not limited to literal meaning; it intersects with presupposition, implicature, axiological orientation and communicative purpose. In this regard, it serves as an important bridge between language and thought, speech and culture, individual authorship and collective values.

The results of the study indicate the need to study aphorisms as a separate pragmatic unit in Uzbek linguistics. In the future, it would be appropriate to specifically study the frequency of aphorisms, their inter-genre transfer, their function in modern media texts, and their transformational manifestations in youth speech based on corpus linguistics. In educational practice, aphorisms can be effectively used in speech culture, methodology, logical thinking, and spiritual education classes.

The following can be suggested:

- compiling a dictionary of aphorisms in the Uzbek language with semantic-pragmatic explanations;
- introducing special seminar classes on the topic of “aphoristic speech and wise expression” in higher education;
- separately studying the mechanism of influence of aphorisms in media and journalistic texts;
- preparing textbooks that show the differential signs of aphorisms, proverbs, and sayings.

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