



THE ROLE OF GESTALT IN THE REALIZATION OF CONCEPTS THROUGH SIMILARITIES

<https://doi.org/10.5281/zenodo.10442716>

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ABSTRACT

This article provides information about the concept and the scientific research conducted on its essence, the opinions of various scientists on the subject are presented, compared, and discussed. Cognitive analysis of similes is explained through frame and gestalt analysis.

Key words

anthropocentric paradigm, cognitive linguistics, concept, stable units, stable analogies, linguistic realization, frame, gestalt.

Currently, the direction of cognitivism occupies a special place in the research conducted by most scientists on the creation of "artificial intelligence".

Cognitivism is a direction in which a person is studied as an information processing system. In the human mind, information goes through the following stages: receiving, processing, storing, applying to speech. During this process, a person creates a certain logical problem and tries to solve it. While cognitivism works on language and consciousness in solving its main problem, it should not be overlooked that it applies not only to information theory, mathematics, philosophy, psychology, computer and neuro sciences, but also to linguistics. It is known that a person widely uses language to master the world¹⁸.

The most important task for cognitive linguistics, which is defined by researchers as a "federation of sciences", is to determine the structures, actions, and rules that ensure the reflection of a concept as a unit of thought in language (more precisely, in speech). Such structures, which ensure the linguistic realization of the concept, are studied in linguocognitology under such names as frame, script, script, proposition, situation model, image, scheme, symbol. One of such mental structures is linguistic gestalt¹⁹.

¹⁸ Толипова Б. Оламнинг лисоний манзарасида индивидуаллик ва социаллик дихотомияси // Ўзбек тили ва адабиёти. – Тошкент, 2009. – № 6. – Б. 89.

¹⁹ Худойберганава Д. Матн ва концептнинг лисоний воқеланиши // Ўзбек тили ва адабиёти. – Тошкент, 2015. – № 5. – Б. 7.



In psychological literature, the concept of a tree is often used to explain the gestalt phenomenon. It is important that a person who perceives a tree as an object perceives it not as a collection of parts, that is, a plant consisting of a body, roots, branches and leaves, but as a whole body divided into these parts - a tree²⁰.

In Sh. Safarov's work "Cognitive Linguistics", gestalt is defined as follows: "This concept means a generalization of mental structures, signs and characteristics of images that provide a unique integrity"²¹.

Gestalt is a unified functional mental structure that organizes the variety of individual phenomena in the mind. Gestalt is a holistic image that incorporates emotional and rational elements, as well as combines the dynamic and static aspects of the object or event shown.

Gestalt is a conceptual structure, a holistic image that combines emotional and rational components as a result of undifferentiated perception of the situation, non-discrete abstraction of the highest level²². Gestalt, on the one hand, can be considered as the initial stage of the cognitive process, in which a person forms only the most general knowledge. For example, the university gestalt is for those who have never studied at a university and do not know its structure and educational process. Gestalt, on the other hand, can be understood as the highest level of cognition. If a person has comprehensive, conscious and systematic knowledge about an object, has different concepts. For example, if a person has an understanding of the university building, the auditorium, the general scheme of the university, the concept of higher university education, the sequence of educational stages in the form of a script, the general structure of all components of university education, in this case Gestalt knowledge works as a conceptual system that unites all concepts, which is constantly isolated in the process. For example, the simile of Alpomish embodies the qualities of strong, sturdy, very strong, fearless, loyal, conscientious and valuable. Because the background of general knowledge known to our people about this person helps to create such a holistic image. For example: You are a young man like Alpomish, he seems to have noticed you, - he said jokingly (A.Abdullayev. Dard). At this moment, every young man feels like Alpomish (Kh. Tokhtaboyev. Golden head of the avenger).

Sainthood is a holistic expression of the qualities of sainthood: innocence, piety, faith, piety, possession of all positive qualities. For example: The mountain ranger had a strange seizure for the first time in his life. He felt himself in front of

²⁰ Худойбергана Д.С. Ўзбек тилида бадий матнларнинг антропоцентрик талқини: Филол. фан. д-ри ... дисс. – Тошкент, 2015. – Б. 76.

²¹ Сафаров Ш. Когнитив тилшунослик. – Жиззах: Сангзор, 2006. – Б. 47.

²² Коннова М.Н. Введение в когнитивную лингвистику: учебное пособие. Изд. 2-е, перераб. – Калининград: Изд-во БФУ им. И. Канта, 2012. – С. 57.



this saint-like person and felt powerless to move or start a journey (M. Mansur. The land of Judolik).

Like a flower - to bloom, open, beautify, beautify, elegant, delicate, beautiful, beautiful, young, fashionable, very good, desirable in all respects. For example: Akbar learns that the life of like a flower is lost at the hands of the husband, who comes and goes every time, especially for his young wives who do not have children.).

Like a snake - lightning, poison, cold, very unpleasant, full, crawling, twisting, twisting, twisting.

For example: They was a fool and bit the old man's heart with one word like a snake (O'. Hashimov. There is light, there is shadow).

Like a fire - to burn, heat up, beautiful, lively, active, insatiable, hot, scorching, hot.

For example: We had a fiery daughter named Hurikhan (S. Zunnunova. Fire).

Linguistic gestalt is mainly observed in texts describing a whole concept or subject. In particular, the same phenomenon applies to texts describing a person's external or internal appearance, condition, appearance of a scene or an object. In our opinion, linguistic gestalt is mainly observed in similes, when comparing a person or his mental state, internal or external appearance, the appearance of an object, a situation (a natural scene), an image of a place. Below we will consider it with examples²³.

A person's mental state: like spring air, like a volcano, like a river.

Like a river - to overflow, to ripple, to overflow. About the exciting emotional and spiritual states of a person. After my childhood, I slowly grew up. Sometimes hidden, sometimes flowing like a river, I loved as much as a young man, but I was not lucky enough to be like others (A. Oripov. Love). Before using this simile to express his mental state, the creative person clearly imagined all the qualities associated with the river: waves, overflowing, exuberance, unrestrainedness, unrestrainedness, etc. . And he was able to create such an imagination for the reader.

Inner or outer appearance of a person: Like a Alpomish, like a lion, like a dragon, like a giant.

Like a lion embodies the qualities of strength, strength, majesty, bravery, to take boldly, to attack, to growl, to shout, to growl as a whole. For example: He forgot Khushroibibi, the village he had just remembered, her humble, hardworking late husband, and this like a lion village nephew who had disappeared at an

²³ Коннова М.Н. Введение в когнитивную лингвистику: учебное пособие. Изд. 2-е, перераб. – Калининград: Изд-во БФУ им. И. Канта, 2012. – С. 57.



unexpected time, and his thoughts were occupied only by his own affairs (Oybek. Good blood).

The simile of like a dragon allows us to fully understand all the concepts related to dragons, such as reckless strength, violence, bravery, making scary sounds, making terrifying actions, pulling people into a coma, and eating with fear. For example, the enemy army, surrounded by the fortress of Samarkand and guarding its six gates like a six-headed dragon, was completely focused on the sound of trumpets coming from the Khan's residence and the sound of trumpets coming from the fortress as if it was a symbol of peace. he was attracted to the princess.

Like a giant - in the simile, one can see a holistic image of the qualities of great, strong, huge, huge, strength. We heard that Alexander's people were like giants when they saw this man, who was not different from Sugdians, and they were surprised that they were like us (M. Qariyev. Spitamen).

Appearance of the object: like a iron.

Like a iron - hard, durable, strong, strong, stable. About things that do not change from a certain effect, can be affected by excessive force. As for the saddle, it is not foreign, it was cut from the hair of his own horse. It was as hard as iron when it was squeezed, and the rain softens it (B.M.Ali. Koktonlilar).

Condition (nature scene): springtime

Like a spring - to live, shine, look beautiful.

There are a lot of different plants, grasses as spring, wonderful mountain flowers in these places (J.Abdullahanov. Tarki Dunya).

Location: like heaven, like hell

Like a paradise - very beautiful, prosperous, pleasant; to liven up, to liven up, to prosper. Begum Gulbadan, who was very impressionable by nature, could not contain her joy and exclaimed: - Hazrat Akbarjon, you saved your old aunt from the torment of hell in Eden and brought her to Kashmir, which is as beautiful as paradise (P. Kadirov. Humayun and Akbar).

Like a hell - dark, scary; to darken and appear fearful. While glancing at the depths of the hellish darkness of Karadara, he insisted with inner determination (N. Norqabilov. Mountain man).

Fixed similes are anthropocentric in nature. That is, in the practice of comparison, both when a person is the object of evaluation and when he is the subject of evaluation, he is the criterion. In particular, when a person is the object of evaluation, he is undoubtedly the center. But even when evaluating the substances of the universe, a person (his interests, needs, interests) serves as the main criterion. For this reason, similes cannot be analyzed separately from individuals and language groups. For example, the author of the simile of a worker like an ant is a



nation (man), so he believes that there is a reason to compare the quality of a person's work to an ant. Consequently, different standards are chosen for things and events due to living conditions and standards stagnated in culture²⁴.

Similes, like other language units, have their own role in processing information about existence and turning it into relatively stable knowledge. The role of analogies and the meaning embodied in their standards is much greater than that of other units in the codification of knowledge about the existence of abstract thought. Because cultural confirmation (or denial) about the identity and existence of a whole nation is reflected in the content of standards.

A person's cognitive activity has a great role in the creation of comparison. On the basis of his knowledge and understanding of existence, a person distinguishes the specific characteristics of things and events, as well as the general characteristics of several subjects, and describes them based on his own views²⁵.

Researcher Sh. Makhmaraimova, who has conceptually analyzed theomorphic metaphors, analyzes the theomorphic metaphor of crazy on the cognitive level as follows: "At the cognitive level - the mutual similarity and relevance of the concepts of "love", "pain", "crazy", "fool" taking into account, they can be considered to form a single gestalt. Because although there is not a clear-cut expression of the general social opinion among the people, a holistic image has been formed about devan (a number of adjectives such as wandering dervish, crazy, and desolate include the presence of related characters such as lunatic and tradesman adjectives), accordingly, in the national linguistic landscape, there is a stable interpretive experience in relation to devona: a) falling into an abnormal state due to the anguish of love; b) insanity; c) negative; insult, blame, contempt; g) against a mentally ill person; d) falling into an abnormal state due to drinking; e) the owner of an unusual character, in relation to the situation; j) foreign, alien, strange, maddening; z) belting, partial burning; i) in the sense of a nickname, nickname²⁶.

It can be seen that the same concepts are combined to form a single gestalt in the analogy of like a crazy. For example:

1. "Love" - Miraziz A'zam is like a madman in your chest, Don't hold yourself to him like a stranger (A. Miraziz. Autumn leaves).

2. "Suffering" - Professor Jamolov called him to his presence during the days when Temirjon was confused and wandering like a madman (J.Abdullahanov. Oriyat).

²⁴ Усмонов Ф. Турғун ўхшатишларнинг айрим хусусиятлари // Ўзбек тили ва адабиёти. – Тошкент, 2019. – № 4. – Б. 51.

²⁵ Умуркулов З. Қиёс ва унинг ифода асоси // Ўзбек тили ва адабиёти. – Тошкент, 2017. – № 4. – Б. 106.

²⁶ Махмараймова Ш. Оламнинг миллий лисоний тасвирида теоморфик метафоранинг когнитив аспекти: Филол. фан. бўйича фалс. д-ри дисс... – Қарши, 2018. – Б. 132.



3. "Workman" - Don't wander around like madmen during these nights (S. Ahmad. Forty-five days).

4. "Crazy" - In the last days, Zangar was doing strange things like a madman (S. Siyoyev. Avaz).

5. "Crazy" - a young man who never raised his hand in the middle of four people in his life, every now and then he would snap his fingers like crazy and play (Q. Kenja. Palakhmon stones).

As we can see, it is possible to observe that the meanings of "like crazy" are combined to form one gestalt.

The simile of a flower forms a whole gestalt due to the fact that the following meanings are close to each other:

1) "live" - Life grows brighter like a flower day by day.

2) "to open" - Oh God, don't separate me from your wonder, don't make me feel ashamed of your pride. Let the buds of passion open like flowers (A. Oripov. Story).

3) "elegant" - Babur, who had just been surrounded by feelings as elegant as a flower, felt that the news of death was a snake that came out of this flower (P. Kadirov. Starry nights).

4) "delicate" - However, Klara Jamolovna threw her fluffy white hands around Muzaffar's neck with an unexpected swiftness, and rubbed her soft pink cheeks like a flower against his coat and cried (O. Yakubov. Swans, white birds) .

5) "beautiful" - My love, my love, My tongue hurts. My soul hurts when I think of you. Who will caress your face like a flower? Do you remember me or not that time (M. Yusuf. Letter).

6) "age" - Your life like a flower is dying like ashes, waiting for someone, your age is passing forty (M. Yusuf. Say).

7) "very good" - if the young man has a craft like a flower in his hand, if he is single, if he has a fixed house (Oybek. Good blood).

It is known that cognitology is intrinsically connected with semantics. According to A.V. Kravchenko, "...cognitive linguistics sets itself the main task of researching the mechanisms of knowledge storage, expression and transmission through the medium of language." Such a task is naturally performed by a person. In our opinion, studying the linguo-cognitive features of the language of a certain creative person, based on the rich theoretical information created in world linguistics, is of great importance in illuminating the "grammar of thought" of the Uzbek language owner²⁷.

²⁷ Худойберганава Д. Ўзбек тилшунослигида матнинг антропоцентрик талқини // Ўзбек тили ва адабиёти. – Тошкент, 2011. – № 1. – Б. 56.



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