



IN THE CATEGORY "CLOTHES"

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Abstract: This article discusses the concept of category, the etymological, semantic and methodological features of the category of clothes.

Keywords: category, classification, categorization, stimulus, concept, concept sphere, clothes, apparel, figurative meaning.

Introduction

It is known that the concept of category is interpreted in a very broad sense, and it reflects the most general and important qualities, features, connections and relationships of reality objects. The practice of categorizing subject events and classifying them into groups has existed since ancient times. But finding classification signs and categorizing them based on them has often been done simply, based on personal experience, in a simple style, in a humanistic way.

The main part

As L.V. Barsalou [1, 102] points out, categorization is a complex mental and linguistic process. This process involves certain types of action steps:

- a) selection of a stimulus (causative cause). Only those that attract attention are selected from stimuli that enter the sensory system (such as sight, hearing, smell);
- b) separation and classification. This action is accomplished by comparing the selected stimulus with the knowledge in memory, adapting it;
- c) naming. The resulting cognitive category (concept) is called.

All objects in reality have an orderly structure. Based on this, the goal of having more information with less cognitive effort is achieved through a system of categories that accurately reflects the structure of the perceived piece of reality. In particular, such an approach to the category of clothing in the language would be appropriate.

Clothing is a top that partially covers a person's body and head. It is made of soft, non-abrasive, leather or plant-treated and unprocessed material. Its shape corresponds to a person's body structure. "Clothing, by its very nature, is the result of the need to protect one's body from the adverse effects of the environment. Its principal difference from other things is not in its form and material, but in its constant use in connection with a social activity" [2, 14].

The historical development of the meaning of the word "clothing" shows that the name in the present sense, but in other phonetic forms, from the Orkhon-Yenisei written monuments to the XIII-XIV centuries in the form of *kädım // kädım, kädgu // kädgu*, in general, in the sense of wearing clothes. Examples: *ynchyn ynantym ash tön kädım orün tuşak at jana kanly kölü apdini-jangu* (food and

clothing, clothes, comfortable accommodation and for horses, elephants, carts and trucks) (Malov, 21); *közü* - everything to wear (DLT, I, 405); *ayursan kädim ton sharob osh kerak* (Mahmudov, 63); *ayaq, chanaq, kazim tonlarni Shirin terdi* (Fazylov, 1, 575); *kidük* - a hat made of curtains (DLT, I, 371); *kizük* - a blanket worn in the rain (DLT, I, 371); *kejuk* is a rain cover made of felt and felt (DLT, III, 182) [3, 16].

In the written monument of the XII-XIII centuries "Tafsir" along with the verb forms *käz, käzar* (r. Odevat) it was found that there are also forms of *kiük, kiür, käj* from the root of *käjb* and *käjmak* (144, 178).

In the old Uzbek language, the transition of *kädim // käzim* variant to *kayim, kiyim* is correctly identified by prof. S.E.Malov. In the language of Alisher Navoi's works (XV century) there are no *kädim // käzim* forms. In his works, Navoi used the root of this name to wear, the name of clothing to wear, the form of masdar to wear: *Er kishiga zebu ziynat hikmati donishdur. Yaxshi kiymak birla xotunlarga oriyishdur* (Navoi, MQ).

In the language of the XIX - XX centuries, the words *kiyim, kiyim-kechak, ust-bosh, engil, engil-bosh, bosh-oyoq kiyim, joma, kivat* were used.

Kiyim and *libos* (clothes) are mutually exclusive words. The concept of *kiyim* will be standardized in *libos*. So while the scope of meaning of a *kiyim* may seem wider than that of a *libos*, in fact the conceptsphere of a *libos* can be expanded as desired.

Libos is an Arabic word (plural *libosot*) [4, 336] and is characteristic of the higher style of literary language. On top of that, the word *libos* in a light sense can be synonymous with the word dress. The word *kiyim* is a common neutral word in the lexicon of the vernacular and can be used in both literary and colloquial language. The word *libos* is more specific to written artistic discourse. The *libos* is not found in the most ancient written monuments of the Turkic language. The word is used in the 12th century written monument **Hibat ul-haqayiq**: *Tanabbur libasyn kayip az salin* (Ahmad Yugnakiy).

In "Gulistani bit turkiy" the word "dress" is used in the sense of outer garment: *Nechä kim dulq erur orif libosy, muborakdur, xaloyiqqa duosi* (Sayfi Saroiy).

By the 15th century, the word *libos* began to be widely used in literary works for methodological purposes instead of the word *kiyim* (clothing). O'q ignasidan tikay libosin, xanjar so'yidin ezay xinosin (Navoiy). More: *Turfa oyedur uzoring, ko'k anga moviy kiyim, Anjum oning tanga-tanga bosma qilgon zarhali* (Navoiy, FS); *Desang, taoming zoe bo'lmag'ay edur, Tilasang, kiyiming eskirmay, kiydur* (Navoiy, MQ).

In Navoi's works, the word "libos" is combined with a descriptive word, expanding the range of meanings and acquiring various subtleties of meaning. For example: *zebo libos* - a beautiful, harmonious dress: *O'zingni zebo libosi xayolidan qaytar, libos zeboligin istasang, bir yalang'och libosin bitkar* (Navoi, MQ).

In speech, the semantic field of the word *kiyim* is wider than that of *libos*. Because the word "libos" is interpreted in the minds of the people, in the memory of language in various figurative senses from the national, philosophical, religious point of view. In particular, Hussein Boykaro acknowledged Alisher Navoi's great contribution to the development of literary language: "Turkiy tilning o'lgan jasadig'a Maseh nafasi bila ruh kiyurdi va ul ruh topqonlarga turkiy alfoz toru pudidin to'qulg'an hulla va harir kiyurdi". From this confession it follows that Alisher Navoi gave the Turkish language a new soul and a classic spirit, because Maseh (Christ) is the giver of a new soul, a classic spirit to the dead body. The poet dressed this new soul in beautiful silk garments woven from the backs of the Turkic language. Until Navoi, no one has been able to wear such a beautiful Turkic dress on the body of a "virgin" [5,122]. In fact, there is no exaggeration in these thoughts expressed poetically by Hussein Boykaro. The wearing of beautiful and silk garments woven from the weaving of the Turkic language in the virgin meanings of the classical spirit is directly related to the problems of the artistic language we are analyzing.

Such figurative meanings of the word *libos* are also found in Surat al-Baqara, which states that husband and wife are clothes for each other: "...*They are a garment to you, you are a garment to them*" (187-орґ). "In Surat an-Naba ', the word "dress" refers to the night and expresses the concepts of "rest" and "peace": "*And We made your sleeps pleasing (verse 9); And We clothed the night (verse 10)*". Rumi says, "*God, who is holy and glorious, has servants who clothe him with the garments of wisdom, enlightenment and prophecy. Even if the people do not have sharp eyes that can see these, Allah is jealous of them. They wrap themselves in the same way as Mutanabbi said: "Women wear silk clothes not to adorn themselves, but to protect their beauty" (with clothes of wisdom, enlightenment and prophecy) [6,12]*".

It can be seen that the concept of clothing is used not only in the artistic style, but also in the scientific style in a figurative sense, in particular, it refers to thinking: "*Thinking cannot be "naked". This sacred event must always be in dress. Therefore, in imagining the structure of mental structures and even their content, we involuntarily turn to language and its known means*" [7,44].

Conclusion

The main task of cognitive linguistics is to study the mental processes that take place in the human mind in relation to linguistic activity. In this regard, one of the main achievements of this science is the collection of information about the "traces" of previous experience in memory as a result of human cognitive activity [7, 53], ie categorical concepts and logical and linguistic systems of various higher structures. The coherence of the relationship between these two systems is clearly reflected in the categorization phenomenon.

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