

## THE CONCEPT "KNOWLEDGE" IN THE UZBEK AND ENGLISH LINGUOCULTURES

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**Abstract**

The present article investigates English and Uzbek language units that belong to the concept "knowledge" in comparative aspect. Theoretical part of the article is proved by numerous examples.

**Keywords:** phraseological unit, proverb, paremiological unit, concept, lingual world picture, cultural heritage, process of conceptualization.

Language is directly related to a person and his life activity. Language collects universal and national experience. Linguistic landscape can be integrated both for ethnos and for a specific socio-cultural group [4, p.110]. Each member of the ethnos is a linguistic person. The term "linguistic personality" is interpreted as a system of human characteristics and abilities, language norms.

So, a text with cultural signs (for example, a proverb) reflects the national view of the world, the national mentality of a specific ethnos. National mentality is a set of linguistic individuals belonging to a nation or ethnic group. When talking about mentality, this term should not be replaced with mentality, because mentality is related to human intellectual abilities [1, p.138]. In addition, mentality is also related to human spiritual activity and consciousness. The difference between mentality and stereotype is that mentality is an individual concept and stereotype is a universal concept. Both concepts are related to the conceptualization of worldview in the human mind. Their essence is represented by correctly chosen language tools.

Each language consists of certain linguistic and cultural concepts. Each concept, in turn, relies on an assessment. The assessment depends on national stereotypes and values. Each concept has its own characteristics in different national languages. These features can be defined in the linguistic and cultural aspect. In general, linguistics is a science that studies interactions between culture and language as a process of use. Linguoculture is a new branch of linguistics, but phraseological, conceptual, lexicographic and linguodidactic trends have already been formed in it. The main task of this science is to study the relationship between language and culture, that is, to study the methods of expressing cultural concepts in language and its various means, to describe the interaction between language and the mentality of the people.

The national linguoculture of the world consists of traditions, lifestyles, behavioral models, mimicry and kinetic codes, and is described in specific thinking, national consciousness, fiction and cultural heritage. Concepts are analyzed using different methods, but two main methods can be distinguished: cognitive and linguistic. Other methods: prototypical, axiological, contextual, etc.

We know that each concept consists of many frames. The theory of frames was developed by the famous American scientist Ch. Fillmore. Frame is a part or component representing the meaning of the concept. The concept of "knowledge" is rich, complex and has a very large semantic field, because this concept includes many frames and subframes (part or component of the frame). For example, let's mention the frames of the concept of "knowledge": education, school, book, study, science, research, scientist, etc. These frames of the concept of "knowledge" illuminate not only the linguistic, but also the scientific

landscape of the world. It can be concluded that the concept of "knowledge" is a scientific concept and it is represented by various scientific terms and many lexemes related to the field of science. Let's look at the semantic field of the quoted frames:

Education is one of the main frames of the concept of "knowledge", because a person receives knowledge in the process of education, assimilates it and uses it throughout his life. The main goal of education is to provide people with knowledge and to form a knowledge reserve. Therefore, the educational system is constantly improved and creates new conditions and technologies for providing quality education. The education system, in turn, is divided into several stages: primary education, secondary education and higher education. For each stage, educational programs are created based on the possibilities of acquiring knowledge related to the age of students. We see that the "education" frame consists of several subframes: educational program, educational system, type of education, etc. This frame can be studied as a separate concept, but in this study, the word "education" is studied as a frame of the concept of "knowledge".

School is a place of learning. The first schools were established in ancient Greece. Over the centuries, the number of schools has increased due to demographic expansion and the need for education. If education is a process that gives knowledge, then school is the place where this process takes place. The school provides various conditions for students to acquire knowledge in various fields, which we present as a subframe: building, books, technical base, school furniture and various equipment, lessons, teachers, etc. Therefore, the "school" frame can be studied as a separate concept.

A book is a source of knowledge. There are many positive proverbs and sayings about the book in different nations. A book is a man's friend is a motto taught to every child. There are thousands of types of books, which are collections of information on various fields. The main task of the book is to transfer knowledge to a person, that is, to give knowledge. The main types of books are science books, fiction books, dictionaries, business books, cookbooks, fairy tales, etc. The "Book" frame also consists of several subframes, for example: page, author, volume, page, etc.

The dominant lexeme of the concept of "knowledge" includes the meaning of "acquiring knowledge and its perception". The concept under study can be expressed using different sets of words. For example, the English words knowledge, to know, clever, etc. In the Uzbek language: ақл – knowledge, тушунмоқ – understand, зукко – smart, etc. Though these are different words, they belong to one semantic field "knowledge".

There are many phraseological and paremiological units which belong to the concept "knowledge". The high level of knowledge is expressed in the following English and Uzbek phraseological units: all there – everything is ok with one's mind; clever Dick – a clever man; a clever dog – a clever man; a clever head – a clever man; ақлли-хушли одам; ақл тарозиси билан ўлчамоқ [3, p. 26].

The low level of intelligence is expressed in the following English phraseological units: be (run) in blinkers (wear blinkers) – stupid; have a bad (no head) for smth – not clever, stupid; a one-track mind – silly, foolish.

In the both linguocultures knowledge is considered as a spiritual and cultural richness. There are proverbs which prove it: Know enough to come in out of the rain = Билимлига дунё ёруғ, билимсизга – қоронғи [1, p.192].

In some proverbs knowledge is demonstrated as the best richness: The only jewel which will not decay is knowledge.

In national proverbs knowledge is demonstrated as related to life experience notion. So, one should not teach an experienced aged person: Teach one's grandmother to suck eggs = Аҳмоқ ақл ўргатап [1, p.135].

Knowledge is basis for a prosperous future: Learning is the eye of the mind – Ўқиш миянинг (ақлнинг) кўзи.

It's never late to learn: It is never too late to learn. In both languages there are proverbs which demonstrate the necessity for knowledge in human's life: Art is long, life is short = Илмсиз – бир яшар, жавоб – тегирмондан [1, p. 13]; It is easy to be wise after the event = Ақлинг пеш – ишинг беш, ақлинг кеч – ишинг ҳеч [1, p. 76].

Both languages emphasize that knowledge is power and real wealth. In the comparative languages, it is stated that a learned person is usually humble and modest. In English and Uzbek paremiological units, the following ideas regarding the concept of "knowledge" were found to be universal: 1) knowledge is the greatest power; 2) it is necessary to acquire knowledge throughout life; 3) insufficient knowledge is very dangerous; 4) the process of acquiring knowledge is a very complex and long-term process. The difference is that English and Uzbek languages reflect different problems, solutions and ways of learning. In addition, the study of the concept of "knowledge" has revealed its own national-cultural characteristics in each language and proved that the owners of each language have their own way of thinking.

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