

## COMPARATIVE STUDY OF THE PAREMIOLOGICAL UNITS EXPRESSING THE CONCEPT “KNOWLEDGE” IN ENGLISH AND UZBEK

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**Annotation:** This article is devoted to the comparative analysis of the paremiological units expressing the concept “Knowledge” in English and Uzbek

**Key words:** Conceptualization, categorization, spontaneous, consciously, paralinguistic, specific features of the concept.

**Аннотация:** Данная статья посвящена сравнительному анализу паремиологических единиц, выражающих концепт «Знание» в английском и узбекском языках.

**Ключевые слова:** Концептуализация, категоризация, спонтанная, осознанная, паралингвистическая, особенности концепта.

**Annotatsiya:** Ushbu maqola ingliz va o‘zbek tillarida “Bilim” tushunchasini ifodalovchi paremiologik birliklarning qiyosiy tahliliga bag‘ishlangan.

**Kalit so‘zlar:** Konseptualizatsiya, turkumlashtirish, stixiyali, ongli, paralingvistik, tushunchaning o‘ziga xos xususiyatlari.

When a person perceives the objective world, he directly assimilates it through universal processes such as conceptualization and categorization. Conceptualization is a formative perception of knowledge about an objective entity, as a result of which knowledge structures are formed in a person and turn into conceptual semantics, that is, concepts. Categorization is directly related to the classification and diversification of existing concepts related to objective existence, and it means their careful assimilation and strict systematization based on analogy (association) and differentiation. These two processes are always carried out simultaneously, that is,

conceptualization takes place first, and then categorization takes place (the other way around is not possible). In this case, these processes take place in two ways:

- 1) spontaneous (that is, naturally: until a person is born and has the ability to speak a language and communicate);
- 2) consciously (from the moment a person is born and has the ability to communicate in a language, until the end of his life).

The processes mentioned in the second method take place in two important directions:

- 1) through all types of communication using verbal (language) means (written, spoken, as well as through reading, listening, and learning);
- 2) through paralinguistic (non-verbal) means (gestures, Turkish-Tarovat expressions and movements of body parts)

Thus, when a person observes objective reality, he acquires all his knowledge about it, as a result of the above-mentioned two universal processes, through various "conceptual semantics", i.e., "concepts", forms them, enriches them and daily uses in communication.

As a result of the study of the above points, we can say that the concept is the main result of several processes that take place in our mind, and it is a unit that requires deep study in cognitive linguistics. At this point, we would like to dwell on the specific features of the concept "Knowledge", which is the object of the subject. In the modern world, to have knowledge means to have a certain kind of power. Knowledge is the same concept as gravity. No one can see them, one can only observe their influence... Knowledge affects safety, efficiency, comfort and satisfaction. It helps to conceptualize ideas, anticipate and accept events and respond to them in accordance with changing needs, goals and desires. In this paper paremiology is analyzed as carriers of historical events and the wisdom of the people, representing the concept of "knowledge" in paremiology.

The need or desire to gain knowledge, which contributes to its better assimilation, is evidenced by the proverb "A man doesn't learn to understand anything unless he loves it." – "Inson o'zi shug'ullanayotgan narsasini yoqtirib qolmaguncha uni tushunib etmaydi". For a desire to arise, you need to know yourself, your goals, capabilities and abilities: "Knowledge begins with awareness of self". - "Bilim o'zini anglashdan boshlanadi". And also not to create obstacles for a person who wants to get knowledge: "Let him study who wishes to get knowledge." - "Bilim olishni hohlagan odamga o'qishiga ruhsat berish kerak". "If you want knowledge, you must toil for it". – "Bilim olishni hoxlasang qattiq mehnat qilishing kerak", characterizing the need to make an effort, expend energy to gain knowledge. "Action is the proper fruit of knowledge". – «Xarakat bilimning mevasi»; "A closed book does not produce a learned man". – "Yopiq kitob insonni bilimli qilmaydi"; "There is no royal road to learning". – "Bilimga yengillik bilan erishib bo'lmaydi", "In order to learn, we must attend". – "Bilim olish uchun uni izlash kerak"; "You can never know what you can do if you don't try". – "Ishni qilmasdan turib sen nimaga qodirligingni hech qchon bilmaysan"; "Thinking is very far from knowing". – "O'y o'ylash bilimdan juda uzoqda". "Knowledge has bitter roots but sweet fruits". – "Bilimni o'z mashaqqati bor" or "Bilimni ildizi achiq mevasi shirin", These examples characterized the difficulty of getting knowledge. Following examples also show these category: "If skill could be acquired by watching, dogs would be butchers". – "Agar bilimni shunchaki kuzatib egallashni imkoni bo'lganda itlar qassobga aylanib ketishardi"; "They that sow in tears shall reap in joy". – "Mehnat mehnatning tagi rohat", "He who learns the hard way will never forget". – "Yoshlikda o'rgangan bilim toshga o'yilgan naqsh"; "Lessons hard to learn are sweet to know". – "O'qish mashaqqat, bilish rohat"; "To learn is hard, but to unlearn is harder". – "O'qish mashaqqat, esdan chiqarish undanda mashqqat". "Investment in knowledge pays the best interest". – "Bilimga ajratilgan mablag' o'z mevasini beradi". "Education is an investment never to be lost nor removed". – "Bilim hech qachon o'zini qadrini yo'qotmaydigan boylik"; "If a man empties his purse into

his head, no one can take it from him”. – “Bilimingni xech kim hech qachon sug‘irib olmaydi”. “Knowledge is better than riches”. – “Bilim boylikdan yaxshiroq”. “It is never too late to learn”. – “Bilim olish vaqt tanlamaydi”, “As long as you live you must learn how to live”. – “Yashash davomida qanday yashashni o‘rganishingiz kerak”; “Learn as you'd live forever; live as you'd die tomorrow”. – ““Abadiy yashayotgandek o‘rganing; ertaga o‘ladigandek yashang”; “Live and learn”. – “Yasha va o‘rgan, bilim ol”; “Live and learn; die and forget all”. – “Yashash va o‘rganish; o‘l va hammasini unut”; “You are never too old to learn”. – “Siz o‘rganish uchun hech qachon keksa emassiz”.

Analyzing the proverbs of the group "A young twig is easier twisted than an old tree". - "A young branch is easier to bend than an old tree", one can state the fact that youth, childhood is the best time to gain knowledge: "A young branch is easier to bend than an old tree" - "Yosh shoxni qari daraxtga qaraganda egish osonroq"; "An old dog will learn no new tricks." – “Qari it yangi fokuslarni o‘rganmaydi”. “You can’t teach an old dog new tricks”; "You can't teach an old horse new tricks." “You can’t teach an old horse new tricks”; "An old tree is hard to straighten." “Old wood is difficult to straighten.” – “Qadimgi daraxtni to‘g‘rilash qiyin”. Old age is seen as a time of receiving compensation, reaping the fruits of the acquired knowledge in youth.

Old age is seen as a time for receiving compensation, reaping the fruits of the acquired knowledge in youth: “Education is the best provision for old age”. – “Ta‘lim - keksalik uchun eng yaxshi ta‘minot”.

Analyzing proverbs and sayings, we found proverbs dedicated to the problem of consistent acquisition of knowledge “A child must learn to crawl before it can walk”. – “Bola yurishdan oldin emaklashni o‘rganishi kerak”..The sequence of acquiring knowledge will allow you to more effectively learn it and further apply it in practice, make the right decisions in the future: “Learn to creep before you leap”. – “Sakrashdan oldin sudralishni o‘rganing”; “You have to learn to walk before you can run». – «"Yugurishdan oldin yurishni o‘rganish kerak"»»; «Learn to say before you sing». –

"Qo'shiq aytishdan oldin aytishni o'rganing. Great importance is given to the process of learning/education as a way of acquiring knowledge: "Learn not, know not". – "No learning, no knowledge." The characteristic of learning/education in the context of the process of obtaining knowledge is represented by the following proverbs and sayings. "Learn something new every day". – "Har kuni yangi narsalarni o'rganing"; "It is one thing to get educated and another thing to keep educated". – "Bilim olish boshqa, o'qishni davom ettirish boshqa narsa"; "Education makes the man". – Insonni bilim tarbiya qiladi". Travel is one of the sources of knowledge, which is confirmed by proverbs: "He that travels far knows much". – "Uzoq sayohat qilgan ko'p narsani biladi"; "He that travels much knows much". – "Ko'p sayohat qilgan ko'p narsani biladi". An important part of proverbs is dedicated to learning through mistakes and difficulties: "Learn from the mistakes of others". – "Odobni odobsizdan o'rgan"; "We don't learn by others' mistakes". – "Biz boshqalarning xatolaridan o'rganmaymiz".

The negative connotation to the acquisition/increase of knowledge is represented by the proverbs of the next subgroup: "Increase your knowledge and increase your grief". – "Ilmingizni oshiring va g'amingizni oshiring"; "Health is worth more than learning". – "Salomatlik bilimilishdan ko'ra qimmatroqdir". A significant part of proverbs expresses a positive attitude towards knowledge.

A subgroup of proverbs and sayings "It isn't how much you know, but what you know". – "It is important not how much you know, but what you know" characterizes knowledge in the form of a fact, necessary information: "Better known than trusted". – "Ishonchdan ko'ra bilish yaxshiroq"; "Know yourself". – "O'zligingni angla"; "The bad which is well known is better than the good unknown". – "Ma'lum bo'lgan yomon yaxshi noma'lum narsadan yaxshiroqdir"; "Everybody ought to know his own business the best". – "Har kim o'z ishini ustasi bo'lishi kerak".

Knowledge is power, and power is a property of a person, thanks to which goals are achieved. This can be specific knowledge that allows you to become a professional in one or more industries, and general knowledge that will help bring special

knowledge to life: “He who has knowledge has force”. – “Kimki bilimga ega bo'lsa, unda kuch bor”. “Knowledge is power”. – “Bilim kuchdir”; “Knowledge is power, and power is success”. – “Bilim - bu kuch va kuch – muvaffaqiyat”; “There is no knowledge that is not power”. – “Kuch bo'lmagan bilim yo'q”.

Knowledge is one of the most important human values: “Lamp of knowledge burns brightly”. - “Bilim chirog'I yorqinroq yonadi”; “It's all in knowing how”. – “Hammasi qanday qilishni bilishda”; “A learned man can be appreciated only by another learned man”. – “Olimni faqat boshqa bilimdon qadrlashi mumkin”; “A tree is known by its fruit”. – “Daraxt mevasidan tanilgan”; “Concealed knowledge is buried treasure”. – “Yashirin bilim ko'milgan xazinadir”; “Knowledge cannot be stolen from us; it cannot be bought or sold”. – “Bilimni bizdan o'g'irlab bo'lmaydi; uni sotib olish yoki sotish mumkin emas”; “Knowledge is the basis of life”. – “Bilim hayotning asosidir”.

Thus, knowledge in English paremiology ennobles a person, is one of the main components of his life, his social value. Considering all the proverbs and sayings, we can conclude that in paremiology, the importance of each component of assessing the amount of knowledge is clearly visible. A positive characteristic, aimed at increasing the amount of knowledge, motivating the acquisition of knowledge, can be traced in most proverbs.

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