

LINGUISTIC REPRESENTATION OF THE CONCEPT "KNOWLEDGE" IN MODERN UZBEK AND ENGLISH LANGUAGES

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Abstract

This article examines the linguistic representation of the "knowledge" concept within the framework of cognitive linguistics, one of the most pressing areas of modern linguistics. Lexical units, phraseological expressions, and proverbs representing the notion of "knowledge" in Uzbek and English are selected as the object of research. The article provides a comparative-typological analysis of the attitudes of speakers of both languages toward intellectual activity. As a result of the analysis, the national-cultural characteristics, similarities, and differences of the "knowledge" concept are identified. The findings of the research serve as a theoretical resource for specialists working in the fields of cognitive linguistics and translation studies.

Keywords: cognitive linguistics, concept, knowledge, linguistic worldview, metaphor, Uzbek language, English language, phraseology.

Introduction

In modern linguistics, language is interpreted not merely as a tool for communication but as a complex cognitive system reflecting the culture, mindset, and worldview of a nation. With the development of the anthropocentric paradigm, studying linguistic units in connection with the human factor—specifically, exploring the linguistic worldview and its fundamental concepts—has become a priority. The concept of "knowledge," which forms the foundation of human civilization, occupies a central place in any linguistic culture. A comparative analysis of this concept in Uzbek and English helps reveal the linguistic attitudes of speakers from two different cultures toward intellectual potential, experience, and learning.

Literature Review

Fundamental theories regarding concept theory have been proposed by scholars such as S.A. Askoldov, D.S. Likhachev, G. Lakoff, and M. Johnson. In Uzbek linguistics, scholars like Sh. Safarov and N. Mahmudov developed the theoretical foundations for conceptual analysis. However, the cognitive-semantic analysis of the "knowledge" concept in the context of English and Uzbek, particularly regarding modern neologisms and paremiological units, still requires in-depth comparative research.

Materials and Methods

The primary objective of this study is to identify the features of the linguistic representation of the "knowledge" concept in Uzbek and English and to scientifically substantiate their national-cultural similarities and differences. To achieve this goal, the following tasks were established:

Identifying the lexical-semantic field of the "knowledge" concept;

Analyzing metaphorical shifts related to the notion of knowledge in both languages;

Illuminating the national-mental characteristics of the concept through proverbs and sayings.

Research Methods: Descriptive, comparative-typological, and conceptual analysis methods were utilized during the writing of this article.

Linguistic Representation of "Knowledge" in English

In English culture, the concept of "knowledge" is often associated with practical results, power, and wealth. Cognitive metaphors of this concept in English lexis are frequently based on models such as "Knowledge is a Weapon" or "Knowledge is Light."

For instance, the aphorism "Knowledge is power" is a vivid example of English pragmatism. Here, knowledge is interpreted as a tool that expands a person's position in society and their capabilities. Similarly, through the phrase "Light of knowledge," lack of knowledge is evaluated as "darkness" (ignorance). In English, the process of acquiring knowledge is often linked to physical action: "to grasp the idea," or "to acquire knowledge."

Linguistic Representation of "Knowledge" in Uzbek

In the mindset of the Uzbek people, the concept of "bilim" (knowledge) is closely tied to spirituality, manners, and life experience. In Uzbek paremiology (proverbs), knowledge appears as a sacred notion that exalts a person and brings them happiness.

For example, in the proverb "Bilim — aql chirog'i" (Knowledge is the lamp of the mind), knowledge is described as a spiritual force that illuminates a person's inner world and shows them the right path. Unlike the pragmatic English notion of "power," the Uzbek concept prioritizes the quality of "guidance" through metaphors of "light" and "lamp." Furthermore, the proverb "Bilimli o'zar, bilimsiz to'zar" (The knowledgeable shall advance, the ignorant shall perish) portrays knowledge as a factor of competition and progress, indicating that intellectual potential has been highly valued in the Uzbek mentality since ancient times.

Comparative Analysis

The comparison of materials from both languages revealed the following general and specific aspects:

Conceptual Features	English Language (Knowledge)	Uzbek Language (Bilim)
Metaphorical Basis	Power, Weapon, Resource	Light, Lamp, Wealth
Main Emphasis	Practicality and Result (Pragmatism)	Spirituality and Upbringing (Ethics)
Commonality	Knowledge is light; ignorance is darkness	Knowledge is light; ignorance is darkness

The analysis shows that in both languages, knowledge is considered a positive concept that improves human life. However, while knowledge in English is more of a means to control the external world (power), in Uzbek, it is interpreted as a means to bring the inner world to perfection (lamp of the mind).

Conclusion

The study proves that the concept of "knowledge" possesses a unique linguistic landscape in both Uzbek and English. The pragmatic approach characteristic of the English language and the educational-moral approach characteristic of the Uzbek language are clearly manifested in the phraseological units of these languages. The results of this research are significant in overcoming linguistic barriers in international communication and in selecting correct conceptual equivalents during the translation process.

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