



**COMPARATIVE ANALYSIS OF THE ENGLISH AND UZBEK  
PROVERBS ABOUT HUMAN’S INTELLECT**

Nasrullaeva Nafisa Zafarovna

Professor of Samarkand State Institute of Foreign Languages

Rofeeva Shokhida Davronovna

Researcher of Samarkand State Institute of Foreign Languages

<b>A B S T R A C T</b>	<b>KEY WORDS</b>
<p>The present article investigates English and Uzbek proverbs, which semantics describes knowledge, advantages of knowledge in human life, types of knowledge and attitude of human to knowledge. Theoretical content of the article is proved by numerous examples of English and Uzbek proverbs about knowledge.</p>	<p>proverbs, knowledge, cognition, perception, consciousness, semantics, concept, paremiological units, life experience.</p>

Knowledge is the resource of development of human intellect which is necessary for perception of surrounding world. Knowledge helps to accumulate different ideas and express them with the help of language units as well as to percept the objects and phenomena of the world and react to different information. As S.G. Vorkachev notes, “the notion of complex of various ideas about the world proves that it is the collective system of knowledge. Knowledge in its turn is reflected in language units and possesses ethnic-cultural features” [2, p. 68].

Knowledge leaves the print of mental processes which take place in the consciousness of the bearers of lingual culture and these “pieces” of consciousness are passed from generation to generation via language concepts which are considered as systems of world cognition and perception of the objects of surrounding world. In this way the complex of notions, conceptual and processual knowledge of the bearers of lingual culture is connected with consciousness. This knowledge is reflected in the semantics of language units. E.M. Vereshagin and V.G. Kostomarov point at the fact that paremiological units, i.e. proverbs complexly reflect national culture of the language bearers [1, p.23].

Cognitive and pragmatic features of language units express different values in comparison with situation and object. Proverbs which are based on the communication can express different recommendations in order to go out of concrete situation and solve stereotypic problem. In cognitive structure proverbs reflect the experience of the past and fulfill didactic function.

Many proverbs summarize knowledge of people's daily life such as *The best wine comes out of an old vessel; Soft fire makes sweet malt*. As people's daily life is complicated and extremely trifling, such proverbs are numerous. They summarize people's knowledge in their life and they tell people what to do and how to do it. They are just like an encyclopedia to guide people's daily life. From them, people may broaden their knowledge and outlook so as to avoid making mistakes. Some proverbs of this type

are concerned with a particular field, like farmer proverbs and meteorological proverbs. Peasants of different ages, in their over years' work, practice and prove the farming experience and productive rules. From generation to generation, they sum up their experience and the farming rules into some vivid, concise and lively sentences [internet resource].

Some proverbs are intended to persuade and teach people. To persuade is to praise justice, to fight against the bully. To teach is to guide people to adopt a correct attitude towards life, to take a proper way to get along well with others. For example, *Better die with honor than live with shame; Don't have cloak to make when it begins to rain*. Such proverbs sound very firm and resolute and they can strengthen people conviction and awaken people consciousness of life or better their thinking methods. They are very helpful for people to make distinction between right and wrong, to be clear about what to love and what to hate. Because they are good for people's self-cultivation and they can call for deep thought, many people take these proverbs as their life motto. Some other proverbs reveal and criticize the dark side of the ages or society. They attack the dirty practices of the society so as to remind people to keep conscious and maintain sharp warning. For example, *The fox changes his skin, but not his habit; A leopard cannot change its spots*. People tend to recite such proverbs when they are disclosing the evil in the society or when they are reminding others to keep alert.

The main forms of the proverbs are made between inner form and three types of meaning: proportionality, opposition and parallel. They make semantics in cognitive layer and this concept and understanding of concrete situation.

Many scientific works describe the concept knowledge in the English and Uzbek languages. The aim of the article is to investigate aspects of comparison of intellectual abilities of a person in two different language systems. Besides, paremiological units of the semantic field "knowledge" haven't been fully studied in the aspects of pragmatics and cognitive linguistics. This approach gives chance to define aspects of the semantics of both analyzed languages.

In both languages the concepts of knowledge describe the fact that a human gets knowledge the whole life. The compared languages depict different methods and difficulties of getting knowledge. In the result equivalents or analogues of the proverbs of both languages have been revealed. Such difference is explained by different attitude of the English and Uzbek people to concept of knowledge, different national mentality and human values.

From all creations of the Universe only people have ability to get and accumulate knowledge. Consequently, knowledge should be studied in anthropocentric aspect of linguistics. This approach gives chance to reveal not only lexical content but to define their cognitive and linguocultural features. English and Uzbek proverbs about knowledge are classified due to various semantic aspects. For example, in the English language proverbs about knowledge make 20 % from the total quantity of all proverbs, in the Uzbek language such proverbs make 23,5% from the total number of proverbs.

During centuries people passed life experience in the semantics of proverbs [3, p. 107]. Really, knowledge makes a person very strong. This fact is proved by number of English and Uzbek proverbs: *Knowledge is power = Билим – кучда, куч – билимда* [4, p.193].

In both languages it is pointed that knowledge is the spiritual wealth of a person. That's why in both languages there are such proverbs:

*Know enough to come in out of the rain = Билимлига дунё ёруғ, билимсизга – қоронғи.*

Some wise proverbs point the advantage of knowledge over the material wealth of a person:

*The only jewel which will not decay is knowledge – it means that knowledge is inexhaustible wealth.*

A wise man in both lingual world pictures is demonstrated as modest and decent and worthy. Usually such people never stop in search of knowledge.

In folk proverbs it is said that a person who has lived a life has knowledge and life experience. That's why in both languages there is parallel between knowledge and advanced age of a person. Therefore, a person should not teach aged people:

*Don't teach grandmother to suck eggs = Аҳмоқ ақл ўргатар* [4, p.135].

Usually English proverbs point at stupidity of overeaters and gluttons:

*Fat paunches have lean pates* – it means that a big stomach has small brain.

In the English and Uzbek languages there demonstrated a necessity of getting knowledge. Search of knowledge always gets positive connotation.

The best wealth which is passed from parents to children is knowledge. This is vivid in the following proverbs:

*Virtue and trade are the best portion for children.*

Knowledge provides prosperous future to its master:

*Learning is the eye of the mind – Ўқии мянинг (ақлинг) кўзи.*

It is obvious that knowledge is accumulated step by step and gradually: *An ounce of practice is worth a pound of precept.*

The proverbs say that every person may have little silliness or naivety: *Every man has a fool in his sleeve.* Its Uzbek equivalent: *Ҳар кимнинг энгида аҳмоқ бор.*

In paremies there is idea that even a wise man can make mistakes:

*No man is wise at all times = Олим адашса олам қоқилар.*

A human can have mistakes and this is natural: *To err is human = Хато қилмоқ бордир, тузатмаслик – ордир; Every man has his faults = Ҳар бир тўқиснинг бир камчилиги бор* [4, p. 82].

There is the list of English and Uzbek proverbs about knowledge. The proverbs are selected from Karamatovs' dictionary of proverbs:

*To know the ropes. Билган – битирар, билмаган – йитирар.*

*We never know the worth of water till the well is dry. Олдинда оқар сувнинг қадри йўқ.*

*Know smb. as one know his ten fingers. Бировни ўз ўнта бармоғидай билмоқ.*

*Not to know A from B. Билмаганга бит ўлдириши қийин.*

*Not to know if one is coming or going. Билмас табиб жон олар.*

*To know which way wind blows. Билган ўзар, билмаган тўзар.*

*He that knows little, soon repeats it. Билган – ўқир, билмаган тўқир.*

*He that knows nothing, doubts nothing. Ўзим биламан деган ўлар, кўп биламан деган қулар.*

Such proverbs about knowledge are very many both in the English and Uzbek languages. The comparative analysis give chance to make out similarities and differences of the concept “knowledge” in the lingual culture of both languages.

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