

LINGUISTIC FEATURES OF THE CONCEPT “KNOWLEDGE”

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Humanitarian knowledge advancement has presented a challenge to create a new term that accurately reflects the meaning of a linguistic symbol, overcoming the constraints of traditional sense and significance, while seamlessly integrating logical-psychological and linguistic concepts.

In every scientific field, there are concepts that lack a universally agreed-upon definition yet are roughly understood by professionals in that sphere of research. Each researcher contributes their interpretation of fundamental elements guiding theory development. Over time, certain terms introduced by experts gain popularity, and their frequent usage creates an impression of clarity and transparency in meaning.

Researchers view the linguo-cultural concept as a fusion of cultural, mental, and linguistic dimensions within linguo-cultural studies. It's perceived as a mental construct aimed at thoroughly investigating language, consciousness, and culture. Unlike other units, the linguo-cultural concept is distinguished by its mental nature, which encompasses a guided collection of images and perceptions. Mentality, as described by Bloom, involves perceiving the world through the categories and forms of one's native language, linking intellectual and spiritual qualities of national character. While scholars find it easier to describe than define mentality, it represents an individual's internal inclination towards specific behaviors and deeper thinking patterns. What sets the linguo-cultural concept apart from other mental units is its inherent value component, which consistently occupies a central position.

A linguo-concept comprises distinct evaluative, figurative, and conceptual elements. Its notional component is expressed verbally, while the figurative aspect is non-verbal and can be depicted or interpreted.

Definitions of metaphor in the English language are numerous, intricate, and vary across linguistic schools and languages. For instance, according to the Longman New Universal Dictionary, metaphor is described as "a figure of speech where a word or phrase originally denoting one object or idea is used to suggest a resemblance or analogy with another."

Another perspective on metaphor, as stated by Alvarez in her study, highlights linguist Brooke-Rose's definition: "Any identification of one thing

with another, or any substitution of the more common word or phrase with another"[Instructor Ahmed Hasani Yaseen].

All languages utilize metaphors, and many are employed in our own language. Searle argues that metaphorical statements and their corresponding similarity statements cannot have equivalent meanings since they possess different truth conditions.

Furthermore, Sperber and Wilson assert that "a good creative metaphor is precisely one in which a variety of contextual effects can be retained and understood as weakly implicated by the speaker." They add that metaphor doesn't demand any special interpretive abilities or procedures; rather, it naturally arises from general abilities and procedures utilized in verbal communication [Dan Sperber & Deirdre Wilson, 1990]

V. Zusman highlights that there exists a tension between the inner form of a word and its fundamental meaning, which can be interpreted as follows: the "concept" encompasses both the overarching idea of numerous phenomena within a particular era's understanding and etymological aspects, revealing how this general idea "manifests" in various specific, individual phenomena. Thus, a concept embodies both individual representation and communal understanding simultaneously.

V.V. Zhaivoronok accurately points out that the symbols and cultural elements surrounding an individual highlight the significance of ethnoculture, primarily expressed through language [V.V Zhaivoronok, 2006].

Ақлым бар пулым жоқ,

Тилим барда тыңдайтуғын құлақ жоқ.

Certainly, linguistic material often reveals a disconnect between material wealth and cognitive abilities. Yet, conflicting viewpoints arise, leading to the recognition of logem.

Билимлі мыңды жығады,

Билеклі бірді жығады.

Билек сүріндірмегенди билим сүріндіреді.

Mental asymmetry is an inevitable phenomenon, as diametrically opposing views are inherently present in the collective mentality of any ethnic group. A universal concept across the studied linguistic cultures is the idea that "To acquire certain knowledge, significant effort must be made."

TIL HÁM AWDARMA MÁSELELERI

V ilimiy maqalalar toplami

Certainly, the paremias or proverbs that verbalize this logem often metaphorically amplify its meaning. For instance, in English: "No sweet without (some) sweat."

Илим йине менен қудық қазғандай,

Билимди ерге нур жауар.

Оқый берсең көзиң ашылар,

Жата берсең уйқы басар.

Мийнетсиз өмир – қара көмир

Researchers suggest that the richness of symbolic expressions for a concept indicates its antiquity and importance within an ethno-linguistic community. Therefore, the scarcity of proverbs on a subject suggests its insignificance within a particular linguistic culture. For instance, in English, we find the proverb: "Zeal without knowledge is a runaway horse."

Оқыған озады,

Оқымаған тозады.

Another phraseology in the English language is "To be under the ferule," which corresponds to the meaning of "*Илимди мийнетсиз ийелеп болмас*" (to be a student, to study; to be in a subordinate state).

Conclusion

A comparative analysis of how the concept of KNOWLEDGE is expressed in English and Karakalpak proverbs reveals similarities in the cognitive features emphasized in both languages. Both emphasize pragmatism, responsibility, commitment, and perseverance, while Karakalpak culture emphasizes day-to-day practical knowledge.

Further research into the linguistic and cultural analysis of the concept of KNOWLEDGE in literary and artistic discourse holds promise.

In this excerpt, the proverbial worldview of American English vividly portrays the concept of knowledge.

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