

LINGUO-COGNITIVE ANALYSIS OF THE CONCEPT "WISDOM" IN ENGLISH AND UZBEK PROVERBS

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<https://doi.org/10.5281/zenodo.21232329>

Abstract. This thesis kind of presents a linguo-cognitive comparison of the idea of “wisdom” the way it shows up in English and Uzbek proverbial talk. The results suggest that both paremiological systems treat wisdom as a top cognitive, moral, maybe even supreme kind of value, set against folly. But in English sayings, prudence, lived experience, and pragmatic restraint get more emphasis. In Uzbek proverbs wisdom is more tied to age, the spoken word, and inherited communal counsel. Overall, the comparison shows there are common cognitive universals too, alongside culture specific conceptual highlights.

Keywords: concept, wisdom, proverb, linguo-cognitive analysis, conceptual metaphor, paremiology.

Аннотация. В тезисах представлено лингвокогнитивное сопоставление концепта «мудрость» в том виде, в каком он вербализуется в английском и узбекском паремиологическом дискурсе. Результаты показывают, что, хотя обе паремиологические системы трактуют мудрость как высшую когнитивную и нравственную ценность, противопоставленную глупости, английские пословицы выдвигают на первый план благоразумие, опыт и прагматическую сдержанность, тогда как узбекские пословицы связывают мудрость с возрастом, изречённым словом и унаследованным общинным наставлением. Сопоставление выявляет общие когнитивные универсалии наряду с культурно специфическими концептуальными акцентами.

Ключевые слова: концепт, мудрость, пословица, лингвокогнитивный анализ, концептуальная метафора, паремиология.

Annotatsiya. Ushbu tezisdagi «donolik» konseptining ingliz va o'zbek paremiologik diskursida verballashuvi lingvokognitiv jihatdan qiyosiy tahlil etiladi. Tahlil natijalari shuni ko'rsatadiki, har ikkala paremiologik tizim donolikni nodonlikka qarama-qarshi qo'yilgan oliy kognitiv va axloqiy qadriyat sifatida talqin qilsa-da, ingliz maqollari ehtiyotkorlik, tajriba va amaliy vazminlikni birinchi o'ringa chiqaradi, o'zbek maqollari esa donolikni yosh, aytilgan so'z va avloddan o'tib kelayotgan jamoaviy nasihat bilan bog'laydi. Qiyoslash umumiy kognitiv universalialar bilan bir qatorda madaniy jihatdan o'ziga xos konseptual urg'ularni ham namoyon etadi.

Kalit so'zlar: konsept, donolik, maqol, lingvokognitiv tahlil, konseptual metafora, paremiologiya.

Introduction. The concept “wisdom” takes up a fairly central spot in the value hierarchy of each linguistic culture, because it like condenses a community’s grasp of proper reasoning, moral judgment, and the accumulated experience. In contemporary cognitive linguistics, this concept is usually treated as a multidimensional mental unit, it brings together notional, figurative and evaluative layers, and it becomes reachable for the researcher mostly through its linguistic objectivation [1]. Proverbs are, kind of, a privileged place for this kind of objectivation because they convey collective cognition in a compressed, evaluative, and culturally approved form [2]. It matters to compare English and Uzbek proverbs, because the typological and cultural distance between the two languages makes it possible to tease apart cognitive universals, from nationally specific construals of this same concept, or rather of what “wisdom” is understood to mean.

The aim of this thesis is to try, somehow, to reconstruct through a literature based and interpretive method the conceptual content of “wisdom” inside the two paremiological systems and to spot which conceptual metaphors and oppositions organize it. The novelty of the work is mostly in foregrounding that systematic correlation between wisdom and its antonymic counterpart, folly, as the structuring axis of the concept in both cultures. It is like the whole thing is held together by that opposition, even if the details appear in different ways.

Methods and literature review. The study leans on conceptual and analytical, plus comparative methods from cognitive linguistics, and it depends largely on looking through theoretical sources and then, well, doing personal interpretation of the attested proverbial material; there are no experiments, no observations, and no interviews, at all. The main methodological base comes from the theory of the concept in Russian-language cognitive science, where the concept is understood as a unit of collective consciousness that has notional, image-bearing, and value components [3]. Also pretty formative is the field theory of paremiology, according to which proverbs, sort of, lexicalize the core of a culture’s axiological worldview [4]. For the English-language side, the work draws on the framework of conceptual metaphor, meaning that abstract notions like wisdom are construed through more concrete experiential domains such as light, depth and orientation [5].

Comparative paremiological research shows that proverbs from typologically distant languages often meet in the deeper cognitive schemata, yet, they still diverge in the visible imagery [6]. Uzbek paremiological scholarship in the meantime stresses the didactic and moral direction of the national proverb stock, and also its being anchored in the spoken word, plus the respect for elders [7]. More linguistics worldview related studies, also contend that every language sets a distinct framing of reality, which can be retrieved through examining steady figurative units [8]. So, within this blended setup, the present analysis looks at selected English and Uzbek proverbs as if they were windows for how wisdom is conceptually arranged, and then it reads their semantics, their metaphor mappings, and the evaluative polarity too.

Results and discussion. The analysis shows that in both linguistic cultures wisdom is conceptualized as the highest cognitive faculty, and it is defined relationally too, primarily through its opposition to folly. In Uzbek proverbs this antonymic way of structuring is everywhere, so the person who is wise (dono) is almost always placed right next to the fool (nodon, ahmoq) like in expressions where the wise speaks only after reflection, while the fool speaks for play, or where the wise lives for a thousand years, but the fool lives just one [9].

This kind of contrasting arrangement points to a cognitive strategy where the worth of wisdom is pushed into the foreground by lowering its negative side at the same time. One more noticeable thing in Uzbek conceptualization is how tightly wisdom is linked with the spoken word, and also with inherited advice: the proverb says that the fathers words are the eye of reason, and that intellect is the measure of speech.

Wisdom is further correlated with age and experience, yet the culture qualifies this correlation by insisting that years alone do not confer wisdom, since a wall does not become wise merely by growing old. The conceptual metaphors that organize the Uzbek material are predominantly those of light, depth, and the path, where reason illuminates life as moonlight illuminates the night, and where a deep river flows quietly, mapping calm depth onto genuine intelligence. English proverbs share the light and depth metaphors but place comparatively greater emphasis on prudence, foresight, and verbal restraint, encoding wisdom as the capacity to look before one leaps, to recognize that experience is the mother of wisdom, and to value silence, since a wise head keeps a still tongue [10]. The comparison thus discloses a common cognitive core, namely the construal of wisdom as luminous, deep, and morally superior, together with a divergence of cultural emphasis, since the English tradition accentuates individual pragmatic prudence while the Uzbek tradition accentuates communal counsel, eldership, and the ethical authority of the word.

Conclusion. The linguo-cognitive comparison demonstrates that the concept "wisdom" is structured in English and Uzbek proverbs around a shared axiological opposition to folly and around recurrent conceptual metaphors of light, depth, and orientation, which testifies to the presence of cognitive universals in human reasoning about intelligence and moral judgment. At the same time, the two systems diverge in their cultural construal, with English paremiology privileging prudence, foresight, and restraint, and Uzbek paremiology privileging age, inherited counsel, and the moral force of the spoken word. These results confirm that proverbs offer a reliable means of reconstructing nationally specific conceptual worlds and suggest that further contrastive paremiological research may refine our understanding of how abstract value concepts are cognitively organized across languages.

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