



The Reflection of the Concept “Knowledge” In English and Uzbek Literature

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Abstract: *The article investigates the notion “knowledge” in the fiction works written in the English and Uzbek languages. Theoretical content of the article is proved by numerous examples of contexts taken from English and Uzbek original texts which describe intellectual abilities of personages.*

Keywords: *intelligence, depict, knowledge, notion, concept, fiction, degree of intellect, personage.*

The intercourse of language and human perception has become the object of investigation of cognitive linguistics [D. Bolinger, 2007, p. 45]. Really, human’s speech reflects not only his thoughts and ideas but reveals his inner world, level of intelligence and psychological state as well. Such investigations are mostly conveniently made on the material of fiction texts for the reason that the author always intends to render similar information in lines.

Fiction as if breeds a human-being, feeds his soul, adds power and will, therefore fiction is considered as treasure [S.S. Kazakhbaev, 2015, p. 196].

Literary text contains information of extralinguistic character. Its actualization depends on a reader’s personal experience and mental operations as well as degree of perception. While reading a person feels the situation described in the plot as well as analyzes various scenes and relations of personages. Really, the plot of fiction text can be comprehended differently by different readers. This difference can be explained by many criteria such as age, religion, sex, experience, character, way of thinking, degree of intellect, etc. [G.G. Molchanova, 1998, p.49].

Alongwith the description of appearance and character of his personages, the author enlightens their intelligence and mental resources:

- *Айланай, болам, патириггни ён! Кечга қолаётурсиз. Бу сиз аралашадиган иш эмас! – деб қўйиб яна ўзининг “эслик” келини билан маслаҳатини давом эттирган эди [A. Chulpon, “Kecha va kunduz”, p. 29]. Here we have the Uzbek word “eslik” which denotes high level of intellect and actualizes the meanings as “clever, smart”.*

Let’s analyze another extract taken from English literature:

...these were truths which I really could not, for the moment, bring my mind at all to bear upon or comprehend [Ch. Dickens, “Going away” from “American Notes”, p. 8].

We should note that the verb “to know” and its grammatical forms are often met while reading literary works:

Once – once – I found myself on deck I don’t know how I got there, or what possessed me to go there, but there I was; and completely dressed too, with a huge pea-coat on, and a pair of boots such as no weak man in his senses could ever have got into [Ch. Dickens, “Going away” from “American Notes”, p. 17].



We all foresaw what the answer must be: we knew the agony he suffered [Ch. Dickens, “Going away” from “American Notes”, p. 8].

In the text we can percept different values given to personages’ knowledge. For example, the following Uzbek context reflects negative marks t degree of intellect:

Бу яширин кучлар ҳар мақомга солиб ўйнатар, кичгина ақли эса уларнинг орзусига қарши туролмасди [I.S. Turgenev, «Otarlar va bolalar», p.39]. Here we have adjective “kichgina” which means very small and word “aql” (wisdom). Together they form expression which means very low degree of intelligence.

The following extract, on the contrary, reflects positive value of intellectual abilities:

Шундай бўлса-да, ҳамма нарсани билади. Келгуси йили докторликка имтиҳон бермоқчи [I.S. Turgenev, «Otarlar va bolalar», p.11].

Writers often depict mental activities of the characters of literary works:

I suppose I dodged them up and down this sofa for at least a quarter of an hour, without reaching them once; and by the time I did catch them, the brandy-and-water was diminished by constant spilling, to a tea-spoonful [Ch. Dickens, “The passage out” from “American Notes”, p. 19]. The verb “catch” in this sentence, by the way, denotes degree of comprehension.

The intellectual resources of literary characters are often connected with their different actions:

Холматнинг ишонмаслигига ақли етарди. Шунинг учун масалани чуқурлаштирамасдан, сўзни бошқа томонга роқ буришни эп кўрди [A. Chulpon, “Kecha va kunduz”, p. 38-39].

The Uzbek verb “bilmoq” denotes “to know”. It is often used in fiction:

Ҳеч бир тадбир тополмаганим учун ночор-ноилож кулгига зўр берган эдим. Катта ариқдан хатлаёлмаган вақтингизда кулгингиз келади:

➤ Биласизми?

➤ Биламан [A. Chulpon, “Kecha va kunduz”, p. 93].

Knowledge and wisdom are sometimes described with the help of irony:

Ўзи намоз ўқимасдан ва мактабда гўдак болаларга ер мудаввардур, яъни мисли тарвуз юмалоқдур, деб шариятга хилоф илмларини таълим бергани ва жҳидан фуқаро безовта бўлиб, ҳар хил қилиқлар пайдо бўлиб, юртнинг осойишига халал келганидан мазкур мактабдорнинг мактабини жаноби Акбарали мингбоши беркитиб эрдилар [A. Chulpon, “Kecha va kunduz”, p. 95].

In the Uzbek language culture intelligent people are called by expressions “ahli ilm” and “tolibi ilm”. They are widely used in literature:

Шаҳар ва уезд ҳокими тўралар ва фуқаро ва бойлар ва аҳли илм толиблар ва ҳоказо ҳеч кимса мазкур мингбошидан жиддий норози бўлганлари йўқдур [A. Chulpon, “Kecha va kunduz”, p. 95].

Бу важдидан тамом фуқаро ва алалхусус бойонлар, толиби илм муллабачалар, мударрислар, имомлар, шайхлар ва зокирлар, сўфилар зоят мамнун бўлиб, ул шаҳаншоҳни жаҳон оқ подшолигимизнинг ва ҳам ул улуг мартабалик ярим подшоҳ жанобларнинг ҳақларига дуо айлаб, шундай одил ва инсофлик фуқаропарвар амалдорларни қўйганлари учун уларга миннатдорлик изҳор қиладурлар, валлоҳи аълам биссавоб, таммат-таммат томон ёзғувчи камина холис фуқародин мулла Ривожиддин аълами мулк бадий [A. Chulpon, “Kecha va kunduz”, p. 95].



So, literary texts are full of words that denote knowledge and mental perception:

They and the handmaid before mentioned, being in such ecstasies of fear that I scarcely knew what to do with them, I naturally bethought myself of some restorative or comfortable cordial; and nothing better occurring to me, at the moment, than hot brandy-and-water, procured a tumblerful without delay [Ch. Dickens, “The passage out” from “American Notes”, p. 19].

Билиб гапирасизми, хўжайин? Мен газетанинг ўзини тузукқуруқ ўқийолмайман-ку, унга хат ёзиш қайёқда! Муни ўз аҳли, ўз устаси ёзади [А. Chulpon, “Kecha va kunduz”, p. 94].

Мирёқубнинг ишлари, ҳар ҳолда, лабларидан кучлироқку! Лабларини тишлари орасига олса, тили ўлгур, бироз кўмилиб турарди-ку... Фақат Мирёқуб ҳеч бир ишни билмасдан қилмайди! [А. Chulpon, “Kecha va kunduz”, p. 90].

The concept “knowledge” consists of different frames. One of the frames is degree: academic or scientific:

➤ *Сенда бакалавр дипломи борми?*

➤ *Йўқ, мен икки марта йиқилганман [Gi de Mopassan, “Azizim”, p. 15].*

In the following context there is description of scientific degree:

У бир замонлар ўзи ҳам номзодлик унвонини олгандек номзод бўлиб қайтаётган ўглини кутиб турмоқда эди [I.S. Turgenev, «Otlar va bolalar», p. 6].

We can conclude that fiction works are rich ground for studying various spheres of activity, way of life, character and intellectual features of people. They depict bright and unusual literary images.

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