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We grouped and categorized all proverbs on the base of close semantic features through comparative analysis. The article gives valuable information on the result of analysis, which showed some similarities and differences of the concept "foolishness" in the conceptual sphere of the Uzbek and English. It also gives a detailed analysis of proverbial units, which clarifies conceptual field of the concept "foolishness". The following conclusions came from the results of analysis, which determined two main aspects of the concept "foolishness": cognition and behavior, which we can observe in an inadequate speech, negative and invalid action of a man, absence of wit and rational thinking, and other variable social behavior insinuated into the mentality and social life of these two nations. These two aspects

## COMPARATIVE ANALYSIS OF THE CONCEPT "FOOLISHNESS" ON THE BASE OF UZBEK AND ENGLISH PROVERBS

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## ABSTRACT

*Cognitive linguistics, whose main aim is to investigate different concepts, has become one of the important disciplines of all modern scientific schools. It is comparatively a new branch of an Uzbek linguistic school and much work is expected to be done. The article deals with the study of the concept "foolishness" found in the linguistic systems of Uzbek as well as English. Much attention is paid to the mental representatives of proverbial units fixed in the language system of both nations.*

reflect religious, social and educational experience of two nations, which has been forming for a long period of time. These three factors predetermined all notable features of the concept "foolishness". These three factors predetermined similarities and differences of the concept between two languages.

According to Popova Z.D and Sternin I.A (2007), nowadays, Cognitive Linguistics is developing in different scientific centers of the world, which determines distinct approaches of categorization and terminology, understanding of the objects of the discipline and methods [3]. In spite of these differences, conceptualization of the world has become the core of the discipline in all scientific schools.

The concept of foolishness, which is fixed in the linguistic mind and



communicative behavior of the Uzbek as well as English, is related to the conceptual field of expressive meanings as it reflects one of the important mental characteristics of a person and has a significant role in an Uzbek and English proverbial picture of the world.

According to different sources, the number of “living” English proverbs varies from 500 to 600 that reveals mentality and the way of thinking of the English, which have formed for a long time. While investigating linguistic representative of the concept “foolishness” I succeeded to find and analyze 73 widely used English proverbial units with the word *Fool, fools, foolish* [1,2,5,7]. Uzbek proverbial units, objectifying the concept “Foolishness”, reflect the culture and religion of the Uzbek and represent their mentality. In M. Sadikova’s dictionary “Қисқача ўзбекча-русча мақол-маталлар луғати” the number of the proverbs concerned with “Foolishness” is counted 31 and 163 proverbs and sayings are found in the internet [6,9].

The study shows that “foolishness” is determined by the situation it creates in both an English and Uzbek mentality:

1. It shows signs of **dullness or slow-wittedness**, in which a man’s inability to learn or understand something becomes clear: *Fools and bairns should never see half-done work; A Fool may ask more questions in an hour than a wise man can answer in seven years* or *A Fool may throw a stone into a wall, which a hundred wise men cannot pull out.* *Ақллига бир сўз бас, ақлсизга минг сўз оз; Ақмоққа айтган билан гап уқмас, харсангга қоққан билан мих ўтмас; Донога илм – илм, нодонга эссиз илм; Ит ялоғида банд бўлмас, ақмоқ қулоғида – панд.*

- It determines **ethical code closely bound up with upbringing**: *Make not a Fool of yourself, to make others marry*: an approximate Uzbek equivalent is *Ақмоқ ўзин билдирар, тўғарагин кулдирар; Аччиғинг чиқса ҳам, ақлинг қочмасин; Ақл ўргатгунча, нақл ўргат; Ақмоқларга бош бўлгунча, доноларга ёш бўл; Бургага аччиқ қилиб, кўрпага ўт қўйма; Ақлсиз душмандан бир сақлан, ақлсиз дўстдан минг сақлан*: analogues are *Жоҳил улфат – бошинга кулфат; Ақлсиз дўстдан аққли душман афзал; Ақлсизга оға бўлгандан, ақлнинг оловини ёққан афзал;*
- **Learning on own mistakes is the sign of being a fool**: *Ақлни беақлдан ўрган.*

2. Unlike English, in an Uzbek culture “Foolishness” is mostly noted in a **person’s behavior revealing his immoral features** as in:

- **pride** *Ақмоқ отдан тушса ҳам, эгардан тушмайди;*
- **ostentation** *Ақмоқ ўзини мақтар, тентак – қизини;*
- **arrogance** *Ақмоқнинг ўзи билмас, ўзгани кўзга илмас; Ақмоқ оғасини танимас, тўқмоқ тоғасини танимас;*
- **vaulting ambition** *Ақмоққа сон тегмас, сепдан иштон кияр;*
- **disrespect** *Тентак тўрини бермас, телба- тўнини*
- **outspokenness** *Нодоннинг дили – тилида, дононинг тили – дилида;*
- **gossip** *Яхшини ёмон қилиш – нодоннинг иши;*



- **Loud laughter or nonsense laughter** *Ақллига айтдим, англади-билди, ақлсизга айтдим, шақиллаб кулди: an analogue is Ақллига айтсанг, билади, ақлсизга айтсанг – кулади.*
  - **ill-founded self-confidence** *Ахмоқ ақл ўрғатар: an approximate English equivalent is A fool may give a wise man counsel.*
3. Some proverbial units show that **“foolishness” can cause some troubles:** *A Fool’s tongue is long enough to cut his own throat; A fool and his money are soon parted. Аҳмоққа салом бердим, беш танга товон бердим; Ахмоқ тўқмоқ йиғар: an analogue is Жоҳилликдан жон чиқар, қобилликдан – донг.*
4. The following proverb **“Better be a fool than a knave”** shows **the attitude towards the fool**, in which the preference is given to “foolishness” as it is considered to be inborn and never healed whereas the latter is done on purpose: *He who is born a Fool is never cured and Fools will be fools still: an approximate Uzbek equivalent is Касалга даво топилса ҳам, анқовга даво топилмас.* On the other hand, in an Uzbek conceptual sphere **“Foolishness” cannot be compensated by “Beauty” and it is worse than disease** *Бош бўлмаса, гавда ло; Бўйимдай бўй топилса ҳам, ўйимдай ўй топилмас; Бўйга боқма, ўйга боқ; Касалга даво топилса ҳам нодонга даво топилмас.*
5. Some proverbs show **abstracted signs of foolishness** as in *Only Fools exult when Governments change; Experience is a teacher of fools; Men learn by other men’s mistakes, fools by their own; Fools and madmen speak the truth: an approximate Uzbek equivalent is Аҳмоқдан сўрама, ўзи айтар; Fools rush in where angels fear to tread.* In an Uzbek culture the most explicit sign of the “foolishness” is concerned with a **nonsense speech of a person:** *Ақли калтанинг тили узун; Ақли иш севар, ақлсиз сўзни; Ақлли нақллаб сўзлар, ақлсиз лақиллаб сўзлар; Аҳмоқ сўзлар, ақлли тинглар; Айтгувчи нодон бўлса, тигловчи доно керак.*
6. In both cultures I have found following features:
- **“Foolishness” does not depend on the age:** *There is no fool like an old fool; A fool at forty is a fool indeed: approximate equivalents are Ақли кирмаган қаридан, зийрак туғилган бола яхши; Аҳмоқнинг катта-кичиги бўлмас; Девор бино бўлмас, қари бўлган билан доно бўлмас; Тўққизда бўлмаган ақл, тўқсонда ҳам бўлмас.*
  - **“Foolishness” is a relative notion** as a man can be clever until he comes across a cleverer person: *Ақлнинг қадри аҳмоқнинг олдида билинар. Fool me once shame on you, fool me twice, shame on me.*
  - **Association of “A fool” with an animal** is also found in Uzbek language system *Беақлнинг охи йўқ, боғламоққа шохи йўқ; If all Fools wore white caps, we should seem a flock of geese.*
7. The last but not the least finding is that **“foolishness” bears paradoxical features:** *Fools for luck (Fools have fortune); Fools and madmen speak the truth; Аҳмоқнинг жавоби – сукум; Аҳмоқдан – чақмоқ (ақлли).* We could not find the equivalent of the proverb or saying, “Fools have fortune”, though this notion exists in an informal everyday speech of the Uzbek “Аҳмоқларга омад кулиб боқади”. **Luck,**



*truth, суқут, чақмоқ (ақлли)* all these words are associated with the “Foolishness”, which contradicts with the above-mentioned features of the concept.

The investigation uncovered the fact that in proverbial system of English the antonym of “Fool” is “Wise” as it is shown in the following proverbs “*Fools lade the water, and wise men catch the fish*”, “*Fools build houses and wise men live in them*” and “*Fools make feasts, and wise men eat them*” whereas in Uzbek it is “Ақл (Clever)” “Ақллининг қадри аҳмоқнинг олдида бил инеди”.

In lexical semantics of Uzbek as well as English languages thematic grouping of meaning, joint with semantic invariant “A person with intellectual deficiency”, reveals following branching [4,8,10]:

- Ass, blockhead, booby, buffoon
- *Colloquial* (pathological) dimwit, fat-head, halfwit, idiot, ignoramus, mug, muggings, nitwit, simpleton, sucker, duffer
- *Slang* dope, dunce, dunderhead, dupe, mutt, ninny, nit, twerp, wally
- *Archaic* dolt,
- Nincompoop, silly, stupid,
- тентак, телба, ўйсиз, ақлсиз, нодон, беақл, ақлсиз, телба, нодон (жоҳил), анқов

According to the results of analysis done on phraseological units nominating “Foolishness” reflects:

- **mental characteristics of a person:** *Fools will be fools still*;
- **irredundant situation** connected with “foolishness” and usually thought to be natural: *A Fool may ask more question in an hour than a wise man can answer in seven years*;
- **inadequate behavior** found mostly in an Uzbek conceptual sphere:

pride, ostentation, gossip, arrogance, etc.

Investigation revealed following features of the concept “foolishness”:

- **Speech**, in which reflects an idea, defines presence of either wit or foolishness: *Ақлли нақллаб сўзлар, ақлсиз лақиллаб сўзлар*;
- **Aging** does not add smartness to a person: *Аҳмоқнинг катта-кичиги бўлмас*;
- Negative side of a **human’s character** as pride, boasting, arrogance, vaulting ambition, disrespect, outspokenness, gossip, ignorance: *Аҳмоқ отдан тушса ҳам, эгардан тушмайди*;
- **Invalid social actions** as loud laughter or nonsense laughter: *Аҳмоқ ўзин билдирар, тўғарагин кулдирар*;
- **Lack of smartness:** *Ақллига бир сўз бас, ақлсизга минг сўз оз*;

From this analysis here can be concluded that the concept “Foolishness” has two main aspects: **Cognition** (Mental features): *Аҳмоққа айтган билан гап уқмас, харсангга қоққан билан мих ўтмас*. **Behavior** (e.g. ignorance): *Аҳмоқнинг ўзи билмас, ўзгани кўзга илмас*

## Conclusion.

The results of the comparative analysis on the base of semantics prove that proverbs and sayings play an important role in the language system of English and Uzbek. Bearing different characters and connotations, proverbial units represent accumulation of life experience of the nation, their outlook and imagination sometimes showing a preference of “foolishness”, which can usually be inborn or frequently occurred





natural phenomenon. The most noticeable part of the research is the rich diversity of representatives (images) reflecting linguistic-cultural features of the English and Uzbek.

Analysis of the concept "foolishness" in an Uzbek and English linguistic picture of the world helped to reveal features of the intellectual norm of these two linguistic cultures. In both languages any lack of correspondence to this intellectual norm is considered to be inborn and incurable intellectual abnormality of a man.

"Foolishness" is total or partial absence of wit, rational thinking which is one of the main features of reasonable and dogmatic mistakes made by humanity.

"Foolishness" is always criticized in society, it remains an object for derision and insult that can be seen in both Uzbek and English phraseological frames.

Deficiency in mental quality, zoological, artefact coding and common nouns are actual in an English culture whereas in an Uzbek culture zoological, deficiency in a mental quality as well as ethical aspects are the core of the

concept "Foolishness". There are some similarities in the linguistic picture of the world between an Uzbek and English concept "Foolishness" in the way of association with abnormalities in the brain, behavior and speech. Differences in preferences and social behavior representing foolishness are the main distinct features of the Uzbek and English.

Investigation also revealed that the concept "foolishness" has an essential role in the proverbial sphere of the English and Uzbek languages. "Foolishness" is a central notion of both Uzbek and English conceptual spheres.

In English language, proverbial units nominating the concept "foolishness" reflect mental characteristics of a human, some disorders in the behavior and perception, relativity of "foolishness". The need for a particular usage of representatives of the concept "аҳмоқлик" и "foolishness" is an unquestionable evidence of colorful semantics of both languages.

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