

## Lexical-Semantic Analysis of Paremiological Units Reflecting Cognitive Actions

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### ABSTRACT

*This study explores the concept of "intellectual action" through a linguoculturological lens, employing conceptual analysis frameworks by V. I. Karasik and V. A. Maslova. Focusing on paremiological discourses in Karakalpak and English, the research dissects the core-periphery structure of the concept, identifying "wisdom" (English) and aqil (Karakalpak) as central lexical units. Utilizing etymological, contextual, and mythological analyses, the study examines 1,609 English and 1,800 Karakalpak proverbs, revealing shared archetypal themes (e.g., intellect as a tool against falsehood) and cultural divergences. While both languages valorize intellect as humanity's paramount asset, English paremiology frequently contrasts wisdom with folly, whereas Karakalpak proverbs emphasize conscious reasoning and humility. Mythological motifs (e.g., "gold," "moon," "water") underscore enduring cultural semantics. The findings highlight how natural realities and historical lifestyles shape conceptual parallels, enriching cross-linguistic understanding of intellectual paradigms.*

**Keywords:** Conceptual analysis, paremiological discourse, Karakalpak language, intellectual action, core-periphery structure, comparative linguistics, mythological archetypes, cultural semantics.

### INTRODUCTION

Currently, linguists have developed several methods for studying concepts, the main object of linguoculturology. At this stage of

research, the method of conceptual analysis is particularly relevant. According to V.I. Karasik, the main goal of conceptual analysis is that paradigms play a key role in defining culturally significant concepts and conceptspheres [1: 69]. The object of research is the independent content of meanings underlying the concept in literary works or various discourses, as well as the features of grammatical categories.

#### LITERATURE REVIEW

Conceptual analysis, advanced by Karasik [1; 2] and Maslova [3], decodes culturally significant concepts through semantic, contextual, and etymological stages. Maslova's core-periphery model distinguishes dictionary-defined meanings (core: *aqıl*/"wisdom") from cultural associations (periphery: *miynet*/"labor" in Karakalpak; "experience" in English). Paremiological studies (e.g., Gulmagomedov) reveal structural patterns (repetition, word combinations) encoding cultural values. Karakalpak proverbs metaphorize wisdom via natural elements (e.g., "inexhaustible lake"), while English emphasizes pragmatism ("Time is money"). Despite parallels in archetypes (wisdom vs. folly), cross-cultural comparisons of conceptual structures remain scarce, necessitating integrated methodologies to disentangle universal and culture-specific intellectual frameworks.

#### MATERIALS AND METHODS

This mixed-methods study analyzes 1,609 English and 1,800 Karakalpak proverbs using Karasik's conceptual analysis (definition, contextual, etymological stages) and Maslova's core-periphery model. Quantitative (frequency counts) and qualitative (NVivo coding) methods compared structural, mythological, and thematic patterns. Data sources: dictionaries, ethnography, digital databases. Limitations: translation biases, corpus asymmetry.

According to V.I. Karasik's proposal, the study of concept characteristics, the meaning of the term "core," and its related features has specific research stages, which are as follows:

1. definition - identification of semantic features;
2. contextual analysis - selection of associative semantic features;
3. etymological analysis;
4. paremiological analysis;
5. Conducting interviews, surveys, and providing explanations [2: 131].

V. A. Maslova's conceptual analysis focuses on the structural analysis of the concept. The core is a lexical unit consisting of a dictionary meaning that describes the content of a concept based on linguistic features. The periphery is subjective experience, representing the pragmatic composition of lexical units, connotations, and associations [3: 98]. Based on V. A. Maslova's approach, we conduct a conceptual analysis using the example of the "intellectual action" concept in the paremiological discourse of the Karakalpak language: If the core is the lexical unit "mind," then the concept periphery can include the lexical units:

*miynet, ziyet, bilim, is, naqıl, oy, sazan balıq, miy, altın, sóz, bas, ishara, arıw, ay, dos, kókirek, kemal, pikir, shúkir, joqarı, tómen, jas, dana, jası úlken, el qorǵaw, sarqılmaytuǵın kól, sayrap jatqan jol, perzent, til alǵısh, panıs, alım, murat, tas, xat, oqıw, kitap, ozıw, tınlawshı, baylıq, nusqa, qolı bay, ańlaw, ilimpaz, az sóz, ájaǵa, molshılıq* (labor, adornment, knowledge, work, proverb, thought, carp, brain, gold, word, head, gesture, beauty, moon, friend, chest, perfection, thought, gratitude, high, low, young, wise, elderly, defending the country, inexhaustible lake, clear path, child, obedient, scholar, goal, stone, letter, reading, book, to surpass, listener, wealth, example, generous, understanding, scientist, few words, elder, abundance). In English, the core is "wisdom," and its periphery consists of – money, brain, learning, treasure, knowledge, power, skill, mind, worst patient, doctor, every animal, no shame, believing, foe, shoe/cap, good advice, examine, said, discontent, progress, question, five minutes, to ask, experienced, monk, ship, master, Jack, rolling stone, two hares, royal road, hammer, nail, one-eyed, king, afternoon, adversity, to fall.

The algorithm of the lexico-semantic analysis method is implemented as follows.

The results obtained through this method, which requires studying the characteristics of concept-expressing units within a

specific language system, will undoubtedly enrich the language. In the first stage of this method, the relationship between phonetic and derivational variants is evaluated, and additionally, the characteristics of morphological forms and lexical variants are examined. Simultaneously, the relationship of homonyms and paronyms to this unit is investigated.

Content analysis is primarily carried out in three aspects: denotative meaning (subject), significative meaning (concept), and emotive meaning. In the first stage of semantic analysis, the direct or figurative meanings of words and types of semantic transfer are examined (for example: through metaphor, metonymy, synecdoche, etc.). In the second case, the internal forms are studied based on the possibility of reconstructing the original etymological meaning. The third stage requires the analysis of pragmatic functions, namely, the study of nominative, indicative, correlative, and communicative functions.

From a semantic perspective, the structural features of word meaning (free/dependent).

Systematic analysis encompasses issues related to internal structure (types and scope of semes, features of connections), as well as the characteristics of external connections (paradigmatic and syntagmatic relationships). In the first case, the paradigm of words is studied based on the frequency of synonyms and antonyms, while in the second case, the characteristics within sentence structure are examined.

In the process of evaluating the stylistic and functional features of word meanings, their areas of application are studied (widespread use/limited use), as well as the type and characteristics of additional semantics: stylistic, functional, and expressive.

<i>Basında aqılı joqtıñ, Eki ayağında tınımı joq.</i>	He who has no mind in his head, His legs were restless.
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Foolish - laughter, to break one's health, eye, foot, misfortune, giant, regret, anger, enemy, invitation, wedding, stumbling, child, road, boy, humiliation of the people, story, dreaming, honor, wrist, tyrant, shame, sleep, lover, ball, game, water, rich tongue, snarling, fox, widow, fool.

*Aqıl* is a noun used in a general sense. In the explanatory dictionary of the Karakalpak language, it is defined as "wisdom, knowledge, understanding, thought-consciousness," while in the English dictionary it is defined as "1) the ability to make good decisions based on knowledge and experience; 2) knowledge that one has gained over a long period, the fount of all wisdom (= someone who knows everything)." Types of valence connections with other lexical units: free and dependent (phraseological or syntactic). In phraseological connections, meaning is reflected in fixed phrases, while in syntactic connections, it is based on a specific grammatical position (lexical meaning – free; conceptual meaning – syntactic connection).

The manifestation of additional emotive nuances is as follows: neutral (knowledge, thought, brain, word, head, idea, wise, elder, obedient, scholar, letter, reading, book, example, scientist) and expressive (labor, ornament, proverb, gold, gesture, beautiful, moon, friend, breast, perfection, gratitude, high, low, young, defending the country, inexhaustible lake, well-trodden path, child, refuge, goal, stone, surpassing, listener, wealth, generous, understanding, few words, elder, abundance).

#### RESULTS AND DISCUSSIONS

Several examples illustrating the concept of "intellectual activity" in English and Karakalpak languages: Eng. A fool and his money are soon parted; Fools lose money because of their foolish conduct; Experience is the mother of wisdom; Intelligence is the best capital; Experience is the teacher of fools and the intelligence of the wise; Over-intelligent people can't find friends; Habit is the intelligence of the crowd; A man can't be judge of his neighbor's intelligence. His own vital experience is never his neighbor's; The sum of intelligence on the planet is constant – the population is growing; Friendship is love with intelligence; Habit is the intelligence of the crowd; Intelligence is the best capital; Speaking French is no proof of intelligence. In Karakalpak:

*Aqlınıń kemligin, Kúلكi menen jetkerer. Irısqalıń kemligin, Uyqu menen jetkerer; Eń gózzalıq aql menen miynette, Solar ǵana jetkeredi zıynetke; Naqıl qaydan shıǵadı oy bolmasa, Kiyiz qaydan*

*shúgadi, qoy bolmasa; Aqillınıń belgisi, Altınnan keler sózleri; Aqılsızdıń belgisi, Aytıp turar kózleri; Basında aqılı joqtıń, Eki ayaǵında tıımı joq; Aqılǵa – ishara, Aqmaqqa – kasapat; Aqılıń bolsa aqılǵa er, Aqılıń bolmasa naqılǵa er; Arıw qartaysa, aqıl tabadı, Daw qartaysa, naqıl tabadı; Ay bolmasa, aqıldan adasadı, Kún bolmasa, kewildi kir basadı; Aqıl jasta emes, basta; Bilim – aqıldıń shıraǵı; Bilim – panus, Ladanlıq – namus; Az sóz – aqıldıń janı* (The lack of wisdom, He conveys with laughter. The lack of sustenance is conveyed through sleep. The most beautiful is in intellect and labor, Only they lead to beauty; Where does a proverb come from if there's no thought, Where does a felt come from if there's no sheep? A sign of wisdom, Words that come from gold; A fool's sign, His eyes tell. He who has no mind in his head, Has no rest in his two feet; It's a sign for the wise, a curse for the fool. If you have wisdom, follow wisdom, If you don't, follow wisdom. When the beautiful grows old, they find wisdom, When the disputed grows old, they find wisdom. Without the moon, one loses their mind, Without the sun, the heart is filled with dirt. Wisdom is not in age, but in the head. Knowledge is the light of reason. Knowledge is light, foolishness is honor. A few words are the soul of the mind).

The study of the concept "intellectual action" based on the paremiological fund of two languages revealed the following commonalities: human strength, its beauty, its weapon against evil, its tool against falsehood, and its means for understanding truth and acquiring culture.

The study of the paremiological fund in the Karakalpak language was conducted in a local format from the late 19th century to the first half of the 20th century. In recent years, paremiological units have increasingly become objects of comparative research. Similar studies have been extensively conducted in other languages. For example, in A. Gulmagomedov's work *On Our Proverbs and Sayings*, he highlights three main principles in studying the structure of paremiological units in the Lezgin language: the repetition of identical units, word combinations, and the inclusion of both aforementioned methods. Using this analysis, the concept of "intellectual action" was studied with 1609 units in English and 1800 units in Karakalpak. Applying this structure to English and Karakalpak languages yields the following result (see Table 1):

Table 1. *Structural analysis of paremiological units*

	Repetition of identical units	Word combination	The aforementioned two methods	Other way
English paremiological appearance	24	87	120	34
Karakalpak paremiological appearance	84	92	102	-

Using the proverb-saying base as an example, we will focus on some of the peripheral units of the conceptual field and carry out the etymological analysis stage: *altın, arıw, ay, shúkir, el qorǵaw, sarqılmaytuǵın kól, panıs, qolı bay, ájaǵa*; “money, power, a skill, the worst patient, every animal, a foe, five minutes, a rolling stone, royal road, one-eyed, afternoon”.

**Altın/Gold** has always held certain significance for the people of the ancient world. In myths and legends, gold is the most widespread metal and is described as the constant companion of the gods. In most cases, ancient people embodied gold, wealth, power, and might. Myths tell of many symbolic objects made of gold. Among ancient peoples, gold was often compared to the Sun and depicted with similar characteristics. For the ancient Egyptians, the symbol of the Sun was a golden calf, born early in the morning to the celestial goddess Nut. By midday, this calf had grown and transformed into the bull god Ra. By evening, the god Nut swallowed the bull and gave birth to it again in the morning. This information about gold serves for a deeper understanding of the concept of "intelligence":

*Aqıllıń belgisi, Altınnan keler sózleri. Aqılsızdıń belgisi, Aytp turar kózleri; Beresige besew kóp, Alasıǵa altaw az. Aqılsız aqmaq ladangá, Altın sózdiń parqı az; Arıw qartaysa, aqıl tabadı, Daw qartaysa, naqıl tabadı; Ógizdi órge salma, Qanatıń snar, Aqmaqqa aqıl aytpa, Saǵıń snar; Keshegi-búginniń ólshewi bolmaydı; Eń gózzalıq aqıl menen miynette, Solar ǵana jetkeredi zıynetke; Beauty provoketh thieves sooner than gold; (Butter is gold in the morning, silver at noon, lead at night; If it were not for the belly, the back might wear gold; Old is gold; Silence is golden; Speech is silver, but silence is golden; The golden age never was*

the present age; **Beauty** and honesty seldom agree; **Beauty** draws more than oxen; **Beauty** is in the eye of the beholder; **Beauty** is only skin deep, but ugly goes straight to the bone; **Beauty** is only skin deep; **Beauty** may have fair leaves, yet bitter fruit; **Beauty** may open doors but only virtue enters; **Beauty** provoketh thieves sooner than gold; For **a morning** rain leave not your journey; In **the morning** be first up, and in **the evening** last to go to bed, for they that sleep catch no fish; Red sky **at night**, shepherd's delight; Red sky in **the morning**, shepherd's warning; An hour in the morning is worth two in the evening.)

Analysis of paremiological discourse, using mythological facts in the etymology of the "golden" lexical unit, revealed that the representatives of the conceptual field are connected with archetypal concepts, where we witness the use of mythological content in this context to this day.

**Ay (moon)/moon** myths are connected to legends about lunar cycles. Astral myths are primarily associated with solar myths: the moon and sun are a system of pairs or opposites in mythological consciousness (upper-lower, male-female, living-dead). Thus, in ancient Chinese natural philosophy, it is explained by the pairing of yin and yang. Passive, dark, feminine, is connected to the Moon, active, bright, masculine, and corresponds to the Sun. Usually, the moon is associated with a negative beginning, and the moon's hypostasis protects feelings like night, knowledge, and joy, while the sun shelters day, strength, and labor:

*Ay bolmasa, aqıldan adasadı, Kún bolmasa, kewildi kir basadı; Ay bolmasa adamzat, Aqıldan adasadı; Kún bolmasa kewildi kir basadı, Kókirek – sandıq, awız – qulıp, Gilt bolmasa qulıptı kim ashadı?*(Without the moon, one loses their mind, Without the sun, gloom fills the heart; Without the moon, humankind Strays from reason's path; Without the sun, sorrow clouds the soul, The chest is a chest, the mouth a lock, Without a key, who can open the lock?)Blest is the bride **the sun** shines on; Happy is the bride **the sun** shines on; Make hay while **the sun** shines; Never let **the sun** go down on your anger; People with wax heads shouldn't walk in **the sun**; The anger is not warrantable that has seen two **suns**; The citizen is at his business before **the sun** rises).

The *ay* ("moon") component in paremiological units is actively present in Karakalpak paremiological expressions and fully reflects the moon hypothesis in mythology. However, in English paremiological expressions, we can observe that the concept of *kún* ("sun"), rather than *ay* ("moon") takes on a more active role.

**Suw/Water** is depicted in two forms in mythology. On the one hand, it is presented as a powerful, noble, and compassionate natural force, and on the other hand, it is a tool that leads to sorrow, anxiety, danger, and death. For example, in folklore, rivers are depicted as the Earth's circulatory system: water is compared to the blood flowing through the veins. The languages being studied have characteristics related to human life in traditional culture, serving as both a provider and a means of communication with the outside world. In mythology, the movement of water is associated with development, rapid growth, and success:

Although shrimps may dance around, they do not leave the river;  
 Listen to the sound of the river and you will get a trout; Praise the sea but keep on land; In a calm sea, every man is a pilot; There is better fish in the sea than have ever been caught; We never know the worth of water until the well is dry; Blood is thicker than water; Don't go near the water until you learn how to swim; Fire is love and water sorrow; Foul water will quench fire; Still waters run deep; We never know the worth of water until the well is dry; *Aqullıgagapaysañ, Kópkeshekpeypitedi. Aqmaqqaaytqanáhimeñ, Suwtúbineketedi; Tınshlıqandaysuwdakór, Shaypalaberse, bilğanar, Bilğansaketerqádiri, Aqullıbuğanoylanar; Atanannıaqlı, Sayrapjatqanjolmenteñ, Aqullımıhaqlı, Sarqılmaytuğınkólmenteñ* (If you speak to the wise, it will be understood quickly. A story told to a fool sinks to the bottom of the water. See how peace is like still water: If disturbed, it becomes muddy, If muddied, its value is lost, The wise ponder this; A parent's wisdom Is like a well-trodden path, A wise person's wisdom Is like an inexhaustible lake).

In all manifestations of English paremiology, the "water" component embodies concepts such as "speed, quality, and calmness." In this context, the lexical unit is still used while retaining its mythological meaning. While proverbs and sayings in the Karakalpak language fully embody the concept of

"intellectual action," we are witnessing their use while preserving mythological archetypes such as "eternal life, peace, and faith".

The lexical unit *dushman*/foe is associated with early stages of a person's life and continues to this day. Although it has a negative connotation, we have identified its affirmative connotation in the analysis of the concept of "mind". That is, paremiological units prove that for a person's intellectual development, a smart enemy is preferable to a foolish friend:

Never tell your enemy that your foot aches; No worst pestilence than a familiar enemy; The first year let your house to your enemy; the second to your friend; the third live in it yourself; *Ashiw-dushpan, aqil-dos, Aqılña aqıl qos; Aqılsız dostan, Aqılñı dushpan artıq* (Anger is an enemy, wisdom is a friend, Add wisdom to your wisdom. A wise enemy is better than a foolish friend).

The following semantic groups can be identified in English and Karakalpak proverbs that describe a person's intellectual abilities. The group of proverbs and sayings characterizes intellect as a person's primary gift bestowed from above. Both English and Karakalpak proverbs share the idea that wisdom is given to a person from birth. There are not many English proverbs in this group; they provide information about how the English people use intellect to overcome all the difficulties encountered in life:

Don't count your chickens before they're hatched; An apple a day keeps the doctor away; Absence makes the heart grow fonder; Never judge by appearances; Half a loaf is better than no bread; What is a man but his mind?.

In the Karakalpak language, a person's intellectual activity is evaluated based on its effectiveness/ineffectiveness or positive/negative outcomes: possessing intellect, good intellectual abilities, a good memory, and higher education alone is not sufficient; all of these must be utilized correctly and positively.

A wise person is considered to be one who knows their clear purpose and can find ways to overcome difficult situations. In the Karakalpak language, there are paremiological units belonging to this category, and while English proverbs also embody a person's

intellectual activity, the examples in Karakalpak provide advice on methods to enhance innate intelligence:

*Sazan balıqtıń miyin jegen, Aqıllı boladı; Aqılın bolsa aqılǵa er, Aqılın bolmasa naqılǵa er; Qansha ásten júirse de, Tasbaqa joldı óndirer. Aqıl menen ayılǵan sóz, Biymazanı kóndirer; Ashıwdushpan, aqıl-dos, Aqılına aqıl qos; Aqıl kemal ishinde, Ózińnen joqarını kórip pikir et, Ózińnen tómeni kórip shúkir et* (Whoever eats carp's brain becomes wise; If you have wisdom, follow wisdom, If you don't have wisdom, follow proverbs; No matter how slowly it moves, The tortoise will make progress on its journey. Words spoken with wisdom Will persuade the restless; Anger is the enemy, wisdom is a friend, Add wisdom to your wisdom; Wisdom lies within perfection, Look at those above you and reflect, Look at those below you and be grateful); If a job is worth doing it is worth doing well; The early bird catches the worm; Don't cross a bridge until you come to it; A stumble may prevent a fall; Slow but sure; Don't put all your eggs in one basket; All that glitters is not gold; To every thing there is a season.

If a person is foolish by nature - knowledge will not give them wisdom:

*Pitken aqıl bolmasa, Súrteken aqıl bolmaydı; Aqılı joq adamǵa, Adrayǵan kóz berer, Dawısı joq adamǵa, Sıldırılǵan sóz berer; Aqıl bazarıda satılmaydı; Tentektiń aqılı tústen keyin enedi; Molshılıq – pútin aqıldı dana etedi, Jarım aqıldı pútin etedi* (Without innate wisdom, there can be no applied wisdom. To a person lacking reason, one may give piercing eyes; to a person without a voice, one may give rustling words. Wisdom cannot be bought in the marketplace. A fool's intelligence arrives after noon. Abundance makes a whole mind wise and completes a half-formed mind).

In Karakalpak proverbs, conversing with wise, scholarly, and intelligent people is suggested as a method of adding wisdom to wisdom. Proverbs with this content were not encountered in the English paremiological fund:

*Alım menen dos bolsań, Jeterseń muratqa. Zalım menen dos bolsań, Qalarsań uyatqa; Aqılsız dostan, Aqıllı dushpan artuq; Aqılın bolsa*

*aqılǵa er, Aqılñ bolmasa naqılǵa er* (If you befriend a scholar, you will reach your goal. If you befriend a tyrant, you will be disgraced. A wise enemy is better than a foolish friend. If you have wisdom, follow wisdom; If you lack wisdom, follow proverbs).

Proverbs confirming that knowledge represents the perfection of mind and intellect were identified in both Karakalpak and English paremiological collections:

*Naqıl qaydan shıǵadı oy bolmasa, Kiyiz qaydan shıǵadı, qoy bolmasa; Bilim – aqılñ shuraǵı; Bilim – panıs, Ladanlıq – namıs; Bilimniñ kópligi joq, Ónerdiñ artıqlıǵı joq; Bilek súrindirmegendi bilim súrindiredi* (Where does a proverb come from if there's no thought, Where does felt come from if there's no sheep; Knowledge is the light of reason; Knowledge is a lantern, ignorance is shame; There's no excess of knowledge, No surplus of skill; Knowledge trips up those whom strength doesn't stumble); Practice makes perfect; You can lead a horse to water, but you can't make him drink; All happiness is in the mind; It's never too late to mend; Action is the proper fruit of knowledge; Everyone is weary: the poor in seeking, the rich in keeping, the good in learning.

It has been determined that in the paremiological fund of the studied languages, intellectual actions are connected with the concept of contextual and component wealth. Analysis of proverbs and sayings in both languages demonstrates that intellect is a person's most valuable asset. However, it is evident that in some English proverbs, wealth and intelligence are not accepted in conjunction with each other:

Better wit than wealth; The riches of the mind may make a man rich and happy; The love of money and the love of learning rarely meet; Money cannot buy peace of mind; Time is money; With great learning, a horse, and money, you may travel the world; Money spent on brain is never spent in vain; *Eñ gózzalıq aqıl menen miynette, Solar ǵana jetkeredi zıynetke; Sózdiñ kórki – maqal. Aqıldan artıq baylıq joq* (The greatest beauty lies in intellect and labor, Only they lead to prosperity; A proverb is the adornment of words. There is no wealth greater than wisdom).

Proverbs in the Karakalpak language indicate that a wise person is inclined towards brevity, humility, and simplicity.

*Az sóz – aqılduń janı; Aqıllını aqmaq jeńdim der, Sózinde bolmas itibar; Qansha ásten júrse de, Tasbaqa joldı óndirer. Aqıl menen ayılǵan sóz, Biymazanı kóndirer; Aqıllınıń sózi qısqa, Aytaǵoysa bolar nusqa; Aqıl kemal ishinde, Ózińnen joqarını kórip pikir et, Ózińnen tómeni kórip shúkir et* (Few words are the essence of wisdom. A fool claims to have bested the wise, but his words lack credibility. No matter how slowly it moves, the tortoise makes progress on its journey. Words spoken with wisdom can persuade even the stubborn. The wise person's speech is concise; when they speak, it becomes a lesson. Wisdom resides in perfection. Reflect on those above you, and be grateful for those below you).

As in English and Karakalpak, the contextual meaning of proverbs and sayings reflects a person's age independently of their intellectual capacity:

*Aqıl jasta emes, basta; Atalar sózi – aqılduń kózi; Keshegi-búginniń ólshewi bolmaydı; Jas penen ǵarri bilimde teńleser, Xan menen qara maydanda teńleser. Jaqsı menen jaman ólgende teńleser; Jasta alǵan bilimiń, Tasqa jazǵan xat penen teń* (Wisdom is not in age, but in the head. The words of our ancestors are the source of wisdom. Yesterday and today cannot be measured against each other. The young and old are equal in knowledge, the khan and the commoner are equal on the battlefield. The good and the bad become equal in death. Knowledge gained in youth is like an inscription carved in stone); Where old age is evil, youth can learn no good; Young people don't know what age is, and old people forget what youth was; Zeal without knowledge is like fire without light.

## CONCLUSIONS

Thus, five thematic groups representing the concept of human intellectual activity were identified. Analysis of the paremiological fund has proven that there are similarities in some components and semantic equivalents in both languages. The main reason for these similarities, in our opinion, is likely due to the similarity of lifestyles between the two peoples and the natural origin of life's realities.

However, it should be noted that most of the English proverbs in the group of lexical units on the periphery embodying "intellectual activity" are paremiological units denoting stupidity. Assessment of intellectual abilities, actions, and phenomena is carried out within the framework of the "fool" and "conscious-fool" paradigms. In particular, paremiological units containing the lexeme "fool" are numerous, and furthermore, they are found to be used in an oppositional nature. Among these, the periphery of the concept of "fool" was defined as follows:

Foolish - laughter, to break one's health, eye, foot, misfortune, giant, regret, anger, enemy, invitation, wedding, stumbling, child, road, boy, humiliation of the people, story, dreaming, honor, wrist, tyrant, shame, sleep, lover, ball, game, water, rich tongue, snarling, fox, widow, fool.

In Karakalpak proverbs, we observe a prevalence of paremiological units that describe a conscious person, thinker, and sage. There are also proverbs and sayings that contrast the wise and the foolish.

In proverbs and sayings, which form the semantic-structural component of a person's intellectual abilities, those that do not indicate speed or depth are considered neutral evaluative lexical units. Some paremiological units embodying intellectual processes reflect the intellect based on its mythological characteristics, while others have, in certain cases, lost their connection to an individual's intellectual abilities.

Most proverbs and sayings that verbalize such concepts are classified by lexicographers as units used in spoken language. According to phraseographers, only some of these lose their vitality and transition to the passive vocabulary of the language, becoming a special stylistic feature of archaic or literary words.

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