

THE REPRESENTATION OF THE CONCEPT “MIND” IN ENGLISH AND KARAKALPAK PROVERBS

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INGLIZ VA QORAQALPOQ MAQOLLARIDA “AQL” KONSEPTINING IFODALANISHI

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РЕПРЕЗЕНТАЦИЯ КОНЦЕПТА «РАЗУМ» В АНГЛИЙСКИХ И КАРАКАЛПАКСКИХ ПОСЛОВИЦАХ

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Tayanch soʻzlar: konsept, aql, eposlar, maqollar, donolik, etimologiya, semantika, frazeologiya, lingvokulturologiya, maqollar, qiyosiy tilshunoslik.

Rezyume. Maqolada ingliz va qoraqalpoq tillari misolida “aql” konsepti qiyosiy lingvokulturologik tahlil asosida oʻrganiladi. Maqolada maqollar, iboralar va xalq ogʻzaki ijodi materiallari asosida tafakkurning qanday ifodalanishi tahlil qilinib, umumiy hamda madaniy jihatdan oʻziga xos xususiyatlar aniqlanadi. Tadqiqotning asosiy maqsadi – tipologik jihatdan turli boʻlgan ikki tilning tafakkur, aql va intellektual faoliyatga boʻlgan qadriyatli munosabatlarini qanday aks ettirishini koʻrsatishdir.

Ключевые слова: концепт, ум, эпосы, изречения, мудрость, этимология, семантика, фразеология, лингвокультурология, пословицы, сравнительное языкознание.

Резюме. В статье рассматривается концепт «ум» посредством сравнительного лингвокультурологического анализа английского и каракалпакского языков. На основе пословиц, идиом и фольклорных текстов исследование выявляет как общие, так и культурно специфические особенности концептуализации когнитивных процессов. Основная цель работы — показать, каким образом два типологически различных языка отражают разные, но одинаково значимые ценностные представления о мышлении, разуме и умственной деятельности.

Key words: concept, mind, epics, sayings, wisdom, etymology, semantics, phraseology, linguoculturology, proverbs, comparative linguistics.

Summary. This article examines the concept of “mind” through a comparative linguocultural analysis of English and Karakalpak languages. Drawing on proverbs, idioms, and folk narratives, the study identifies both shared and culturally distinct patterns in how cognition is conceptualized. The main goal is to explore how two typologically distant languages reflect differing yet equally value-laden attitudes toward thought, reason, and mental activity.

Introduction. Thinking about the mind shapes how a country sees reality. What happens inside our heads draws attention in philosophy, along with psychology and language research. A concept, when studied through speech and culture, works like a building block shaped by common life and what people hold dear [8:42]. Looking at these ideas in different tongues reveals patterns all humans share – yet also sharp differences among cultures.

Choosing to place English next to Karakalpak did not happen by accident. They grow from entirely different roots – English sprouting from the Germanic limb of the Indo-European tree, while Karakalpak stretches out from the Kipchak branch of the Turkic trunk [9:4]. Then there's context - worlds apart, really. The societies that speak them walked divergent paths through time and space. Over in Western Europe, British identity formed under ideals like personal freedom and logic-driven thought. Meanwhile, far off near the shrinking waters of the Aral Sea, Karakalpak traditions arose among wandering herders who valued group bonds and down-to-earth insight.

With around half a million to seven hundred thousand people speaking it, Karakalpak thrives as the main tongue

in Karakalpakstan – a self-governing area inside Uzbekistan. Though not widely spoken, it carries deep roots in storytelling passed down through generations. Epic tales form a core part of this culture; pieces like “Qirq Qiz,” “Alpamis,” and “Edige” stand out over time [1:114].

Methods. The English word mind originates from the Proto-Germanic “*mandi-*”, derived from the Proto-Indo-European root “*men-*” (to think). This same root produced the Latin *mens* (mind), Greek *menos* (spirit/force), and Sanskrit “*manas*” (thought/intellect). Historically, the term encompasses both the capacity for reason and the faculty of memory. Even by origin, the term holds thinking power alongside memory grip [9:112].

The semantic field of the concept of ‘MIND’ in modern English is extremely broad. According to the Oxford English Dictionary, the word mind in various contexts means: 1) *mental abilities, intellect (intellectual ability)*; 2) *consciousness, awareness (consciousness, awareness)*; 3) *memory (memory: “to call to mind”)*; 4) *intention, desire (intention: “to have a mind to do”)*; 5) *opinion, point of view (opinion: “to speak one's mind”)*; 6) *attention, concentration (attention: “to pay mind to”)*; 7) *mental state (mental state: “peace of mind”)* [5:145].

Thought can be expressed through terms like intellect, reason, intelligence, wit, brain, understanding, cognition, psyche, soul, or simply mind. Logic stands out more clearly in "reason" than in others. Sharp, fast thinking hides inside "wit." Comprehension shapes the core of "understanding." Abstract power defines what people mean by "intellect." Nuances such as these reveal how deeply layered the idea of mind has become. Cultural weight in Western Europe helped build that depth [3:88].

Results and analysis. Wisdom finds its voice through countless old sayings in English speech. Take a look at some that stand out clearly.

"A wise man changes his mind; a fool never does."

This saying points to a core idea about wisdom in English-speaking settings: being ready to shift thinking when needed [6: 234]. What matters here is staying open to new views - a mark of thought shaped by traditions in Western Europe. A willingness to re-think stands out clearly.

"A narrow mind has a broad tongue"

Narrow Mind represents a perspective that is restricted. A person with a narrow mind is often unwilling to consider new ideas, lacks complex understanding of a subject, or is governed by biases and prejudices. They see the world in "black and white." In this context, "broad" doesn't mean "wide" in a physical sense, but rather "extensive," "excessive," or "unrestrained." It refers to someone who talks too much, gossips, or speaks authoritatively about things they don't actually understand [3:142].

"Great minds soon prescribe their own course."

This proverb translates to the idea that individuals with exceptional intelligence or talent demonstrate their direction in life very early. The word "prescribe" suggests an authoritative setting of rules or a medical-like precision in determining a path, while "course" refers to the trajectory of one's life or thought process [4:249].

"A wise mind is a steady mind."

In English tradition, a "wise mind" is synonymous with a "steady mind." Drawing from Stoic roots, wisdom is defined by emotional stability and the ability to maintain clarity under pressure. While a single mistake is viewed as a natural part of learning, repeating the same error—or "stumbling twice"—is seen as a failure of the mind's role as an active filter [2:341]. In this framework, the mind is expected to process experiences, extract lessons, and update behavior. A recurring mistake suggests the mind was "absent," indicating a decline in both cognitive and moral judgment

In the Karakalpak language, the concept of 'mind/intellect' is primarily represented by the word *aqil* (also *aq il*, *aqıl*). This is an Arabic borrowing (عقل — 'aqıl), deeply rooted in the Turkic languages since the era of Islamisation in Central Asia. In addition to *aqil*, the following terms are also used: *ziyrek* (quick-witted, intelligent), *pikir* (thought, judgement), *dana* (wise), *oy* (thought, idea), *es* (memory, reason), *miy* (brain as an organ) [7:12].

The word *aqil* in the Karakalpak language has multiple meanings; it refers to intellect, common sense, and the advice of a wise person. It is noteworthy that 'to give *aqil*' (*aqil beriw*) means 'to give advice' – that is, wisdom is conceived as something that can be passed on to another person. This differs fundamentally from the European

understanding of intellect as a purely individual characteristic.

The complex phrase *aqil-parasat* (mind-wisdom) forms a stable pair, denoting a mature, practical understanding as opposed to mere intellectual abilities. Thus, in the Karakalpak conceptual sphere, the mind is inseparable from life experience and practical activity.

"Aqıl jastan shıǵadı, Hasıl tastan shıǵadı." (Wisdom appears from youth, just as a precious gem comes out of stone.)

A young mind shows what it can do long before most notice. Like gems pulled from stone, smarts come out of who we are. In Karakalpak ways, being sharp inside matters more than skills learned later. What you're born with stands out early if someone pays attention. Even fine stones must be shaped to shine - so too does talent need care [7:45].

"Pitken aqıl bolmasa, sırtken aqıl bolmaydı." (If there is no inborn wisdom, borrowed wisdom will not appear.)

A truth long held says cleverness starts within. Though lessons and guidance shape how one thinks, Karakalpaks see true sense rooted in born talent. So it goes - wisdom splits into two kinds, shaped by life yet sparked by nature

pitken aqıl - mind that comes at birth

sırtken aqıl - acquired or borrowed mind [7:47].

A mind not built to reflect finds little truth in outside lessons. When thinking does not come from within, guidance from others falls short. True understanding grows only when inner sense meets outer input. Without self-driven thought, even clear teaching misses its mark.

"Aqıllı adam bir jerde, eki sürinbeydi." (A wise person does not stumble twice in the same place)

A single misstep can teach more than years of warnings. Within Karakalpak views on thinking, reflecting deeply on what happened before shapes clear judgment. Because of this, staying steady after errors appears not just in knowing facts, but in how choices unfold each day [7:52].

"Basi islemegen eki ayaqtıñ sori." (If the head does not think, the two legs will suffer.)

The proverb reflects the idea that the mind controls human actions. If a person acts without thinking, they have to expend more effort correcting the consequences of their mistakes. Metaphorically, the head symbolises the mind, while the feet symbolise physical actions and a person's path in life [7:75]. Thus, the proverb emphasises the priority of intellectual planning over rash actions.

Discussions. A look at how 'mind' appears in English versus Karakalpak shows differences shaped by distinct worldviews. While one builds on personal logic and observation, rooted in European intellectual history, the other ties thinking to connection and use. Thought, when seen through Karakalpak eyes, relies on transmission across generations; insight may fade without practice. Unlike isolated reasoning, it grows within daily life and group recollection, where knowing comes from doing. Even so, both languages favor careful reflection over haste, often using sayings to stress lessons drawn from real situations.

Conclusion. Still, the feel of such insight varies. While English phrases highlight mental adaptability along with knowing's strength, those from Karakalpak stress natural ability, consequences of rash choices, how thought links with action. Such results show language isn't a blank vessel – instead shaped by culture, mirroring habits and ideals of its speakers, reinforcing them at once.

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