

LINGUOCULTURAL PECULIARITIES OF VERB PHRASEOLOGICAL
UNITS IN ENGLISH AND KARAKALPAK LANGUAGES

ЛИНГВОКУЛЬТУРНЫЕ ОСОБЕННОСТИ ГЛАГОЛЬНЫХ
ФРАЗЕОЛОГИЗМОВ В АНГЛИЙСКОМ И КАРАКАЛПАКСКОМ ЯЗЫКАХ

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Gulayim Erjanbaeva

Student of Nukus state pedagogical institute named after Ajiniyaz

Abstract: *This article conducts a comparative analysis of verb phraseological units in English and Karakalpak languages from a linguocultural perspective. The research investigates the semantic, structural, and cultural characteristics of verb phraseological units in both languages, highlighting their distinctive features and shared patterns within their respective cultural contexts.*

Keywords: *verb phraseological units, linguoculturology, comparative linguistics, English language, Karakalpak language, phraseological semantics*

Annotatsiya: *Ushbu maqola ingliz va qoraqalpoq tillaridagi fe'l frazeologik birliklarini lingvistik-madaniy nuqtai nazardan qiyosiy tahlil qiladi. Tadqiqot ikkala tildagi fe'l frazeologik birliklarning semantik, tarkibiy va madaniy xususiyatlarini ko'rib chiqadi, ularning o'ziga xos xususiyatlari va tegishli madaniy kontekstdagi umumiy qonuniyatlarini ta'kidlaydi.*

Kalit so'zlar: *og'zaki frazeologik birliklar, lingvokulturologiya, qiyosiy tilshunoslik, ingliz tili, qoraqalpoq tili, frazeologik semantika*

Аннотация: *В данной статье проводится сравнительный анализ глагольных фразеологизмов в английском и каракалпакском языках с лингвокультурной точки зрения. В исследовании рассматриваются семантические, структурные и культурные характеристики глагольных фразеологических единиц в обоих языках, выделяются их отличительные черты и общие закономерности в соответствующих культурных контекстах.*

Ключевые слова: *глагольные фразеологизмы, лингвокультурология, сравнительное языкознание, английский язык, каракалпакский язык, фразеологическая семантика*

INTRODUCTION

Phraseological units represent a vital intersection of language and culture, embodying centuries of cultural wisdom, historical experiences, and linguistic evolution. The study

of verb phraseological units holds particular significance as verbs constitute the dynamic core of language expression [1]. While English and Karakalpak languages belong to different language families - Indo-European and Turkic respectively - their phraseological systems demonstrate intriguing parallels and contrasts that reflect their unique cultural and historical developments [2].

This research aims to analyze the linguocultural characteristics of verb phraseological units in English and Karakalpak languages, with a focus on their semantic, structural, and cultural dimensions.

METHODOLOGY AND LITERATURE REVIEW

The methodological framework employs comparative-typological analysis and linguocultural approaches to examine verb phraseological units. Recent studies by Jarnatova [4] have established foundational methods for comparing phraseological systems across Indo-European and Turkic languages. Pirniyazova's [7] comprehensive work on Karakalpak verbal phraseology provides essential insights into the semantic structures specific to Turkic languages.

In English phraseology, Fernando [3] and Wood [8] have developed systematic approaches to analyzing phraseological units, particularly emphasizing their idiomatic nature and cultural embedding. For Karakalpak phraseology, Bekbergenov's [2] research offers detailed analysis of the systematic organization of phraseological units within the language.

RESULTS AND DISCUSSION

The analysis reveals several significant patterns in the linguocultural characteristics of verb phraseological units:

1. **Semantic Characteristics:** The semantic structure of verb phraseological units reflects distinct cultural worldviews. Karakalpak phraseology demonstrates strong connections to pastoral life and natural phenomena, as evidenced in expressions related to animal husbandry and environmental observations [7]. English phraseological units, conversely, often reflect maritime heritage and industrial development [3].

2. **Structural Patterns:** English verb phraseological units frequently employ particle-verb combinations, reflecting the language's analytical nature. Karakalpak phraseological units show a preference for synthetic constructions, often incorporating descriptive elements within single verbal forms [2].

3. **Cultural Embodiment:** Both languages demonstrate strong cultural embedding in their phraseological systems. English units often reference historical events, maritime traditions, and sports [6], while Karakalpak units frequently incorporate references to traditional customs, family relationships, and nomadic heritage [4].

4. **Metaphorical Mapping:** The metaphorical patterns in both languages reveal distinct cognitive frameworks. English tends toward concrete-to-abstract mapping patterns [8], while Karakalpak often employs nature-based metaphorical extensions [5].

The analysis reveals interesting patterns of equivalence and divergence between English and Karakalpak verb phraseological units. Some expressions show remarkable

similarity in both meaning and imagery despite the languages' different origins. For instance, the English phraseological unit "to lose one's head" finds its equivalent in the Karakalpak "basin joıtıw" (literally: to lose one's head), both expressing the concept of losing control or becoming overwhelmed. Similarly, "to put one's heart into something" corresponds to Karakalpak "júregin salıw" (literally: to put one's heart), both conveying dedication to an activity [4].

However, many phraseological units demonstrate unique cultural specificity that makes them particularly challenging for translation. For example, the English phraseological unit "to burn the midnight oil" (meaning to work late into the night) has no direct equivalent in Karakalpak, as it reflects a specific historical reference to studying by lamplight. Conversely, the Karakalpak "qoy awzınan shöp almaw" (literally: not taking a blade of grass from a sheep's mouth), meaning extremely gentle or harmless, reflects the culture's pastoral heritage and has no direct English equivalent [7].

Analysis of usage contexts reveals that verb phraseological units serve different primary functions in each language. English tends to employ them more frequently in informal and business contexts, with expressions like "to get down to business" or "to call it a day" being common in professional settings. Karakalpak phraseological units, however, show higher frequency in moral instruction and social commentary, such as "jaqsılıqqa jamanlıq etpew" (not returning evil for good) or "tilinen bal tamıw" (to speak sweetly/eloquently).

CONCLUSION

The comparative analysis reveals that verb phraseological units in English and Karakalpak languages serve as repositories of cultural knowledge while exhibiting distinct structural and semantic patterns. These differences reflect the unique historical, social, and cultural experiences of their respective speech communities. The findings contribute to our understanding of how cultural worldviews are encoded in phraseological systems and offer valuable insights for translation studies and cross-cultural communication.

These findings reinforce the understanding that while some conceptual universals exist in phraseological expression, the specific manifestations are deeply rooted in each culture's historical experience and social values. The differences in imagery, reference points, and usage patterns reflect distinct cultural worldviews and social priorities that have evolved over centuries of separate development.

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