BG Pulse Journal USA
ISSN:1947-2536 http://www.bgpulseusa.com/index.php/bg
BG PULSE JOURNAL

PHRASEOLOGICAL CONCEPTUALIZATION OF NATURE IN ENGLISH AND KARAKALPAK: LINGUOCULTURAL PATTERNS AND COMPARATIVE FEATURES

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Doi: https://doi.org/10.5281/zenodo.22753755

Abstract: Nature constitutes an important component of the linguistic worldview reflected in phraseological systems. Natural phenomena, landscape elements, animals, plants, weather conditions, and other environmental entities frequently become sources of figurative meaning and conceptual interpretation. This article examines the phraseological conceptualization of nature in English and Karakalpak from a comparative linguocultural perspective. The study aims to identify common and culture-specific patterns through which natural phenomena are represented in phraseological units of the two languages. The analysis demonstrates that both English and Karakalpak phraseology employ natural phenomena as conceptual sources for representing human character, emotions, social relations, life situations, and evaluative attitudes.

Keywords: phraseology, nature, conceptualization, linguoculturology, linguistic worldview, English, Karakalpak, metaphor, comparative linguistics.

INTRODUCTION. Phraseological units represent one of the most culturally informative layers of language because they preserve figurative meanings, collective experiences, traditional associations, and culturally established ways of interpreting reality. Unlike isolated lexical items, phraseological expressions often contain complex images that have developed through repeated cultural and communicative use. Consequently, their analysis makes it possible to investigate how particular communities conceptualize the surrounding world. Contemporary phraseological research increasingly combines linguistic, cognitive, and linguocultural perspectives, viewing idiomatic expressions as linguistic signs through which cultural knowledge and conceptual structures are verbalized.

Nature occupies a particularly productive position within this system. People interact continuously with weather, landscape, animals, plants, water, fire, the sky, and other natural phenomena. As a result, these elements become familiar conceptual domains through which abstract human experiences are understood. In phraseology, a natural phenomenon may acquire meanings associated with emotional states, personal qualities, social behavior, success and failure, conflict, danger, or interpersonal relations. Such semantic developments demonstrate the anthropocentric character of language: the external world is frequently interpreted through human experience.

The comparison of English and Karakalpak is especially relevant because the two languages belong to different linguistic and cultural traditions. Existing comparative studies of English and Karakalpak phraseology demonstrate that the two systems contain both structural similarities and national-cultural differences. For example, recent research has identified typological similarities and culturally marked imagery in comparative phraseological units of the two languages. Other studies have examined somatic, color, and toponymic phraseology in English and Karakalpak, confirming the value of comparative phraseology for investigating cultural worldview.

METHODOLOGY. The study employs a qualitative comparative method combining phraseological, semantic, cognitive, and linguocultural analysis. Nature-related phraseological units

in English and Karakalpak are examined according to their lexical components, figurative meanings, conceptual associations, and cultural implications.

RESULTS AND DISCUSSION

Nature as a Source Domain. The analysis demonstrates that natural phenomena frequently serve as source domains for conceptualizing human experiences. Elements such as fire, water, wind, animals, plants, and weather can be transferred from the physical world to the domains of emotion, personality, behavior, and social interaction.

For instance, fire commonly provides an image of intensity, energy, conflict, or emotional force. Water may represent movement, abundance, instability, or uncontrollable circumstances. Wind can evoke change, uncertainty, or rapid movement. Animals frequently provide models for describing human characteristics, while plants may symbolize growth, beauty, vulnerability, or development.

Such patterns demonstrate that phraseological conceptualization is grounded in everyday experience. The natural environment provides speakers with concrete images through which abstract meanings become cognitively accessible. Cognitive and linguocultural studies of phraseology similarly emphasize the relationship between metaphorical imagery, collective experience, and cultural identity.

Common Conceptual Patterns. A significant result of the comparison is the existence of conceptual patterns that can be observed in both languages. Both English and Karakalpak use natural phenomena to characterize human behavior and emotional states. This similarity can be explained by shared human experience: people in different cultures observe natural processes and use familiar physical phenomena to interpret abstract situations.

For example, the concepts of *strength, danger, speed, instability, growth,* and *intensity* can be associated with natural phenomena in both linguistic systems. Such correspondences suggest that certain phraseological conceptualizations have a universal cognitive basis.

However, conceptual similarity does not necessarily mean phraseological equivalence. A similar conceptual meaning may be expressed through different natural images or different structural patterns. Comparative cognitive research in phraseology has shown that languages may share conceptual structures while employing different phraseological images.

Culture-Specific Conceptualization. Despite universal tendencies, English and Karakalpak phraseology also reveal culturally specific patterns. The interpretation of nature is influenced by geographical environment, traditional occupations, historical experience, and cultural practices. Therefore, the same natural phenomenon may evoke different associations in different speech communities.

This is particularly relevant when analyzing landscape, animals, plants, and weather-related imagery. A natural element that is highly familiar and culturally significant in one community may have a different symbolic status in another. Phraseological units consequently preserve information not only about language but also about the relationship between a community and its environment.

This finding corresponds with the broader linguocultural understanding of phraseological units as carriers of national worldview. Comparative studies of English and Uzbek phraseology, for example, demonstrate that idiomatic expressions encode cultural beliefs, national experience, metaphorical thinking, and value systems.

Table 1. Comparative Conceptualization of Nature in English and Karakalpak Phraseology

Nature-related	Conceptual meaning	English phraseological	Karakalpak phraseological	Linguocultural interpretation

concept		representation	representation	
Fire	Intensity, passion, conflict, strong emotion	*to add fuel to the fire*	Fire-related expressions associated with emotional intensity and conflict	Fire is conceptualized as a source of emotional and social force
Water	Movement, instability, abundance, change	*to be in deep water*	Water-related expressions associated with difficulty or changing circumstances	Water reflects the unpredictable nature of life situations
Wind	Change, movement, uncertainty	*to throw caution to the winds*	Wind-related imagery connected with movement and changing conditions	Wind represents instability, freedom, or uncontrollable change
Animals	Human character and behavior	*as stubborn as a mule*	Animal-based expressions characterizing human qualities	Animal behavior is transferred to the human personality domain
Plants	Growth, development, beauty, vitality	*to put down roots*	Plant-related imagery associated with growth, stability, and human development	Plants symbolize continuity, development, and connection with place
Weather	Emotional and social conditions	*under the weather*	Weather-related expressions associated with physical or emotional states	Weather serves as a metaphorical representation of human condition
Earth/Landscape	Stability, belonging, endurance	*to have one's feet on the ground*	Land-related imagery connected with stability and attachment to place	Landscape reflects ideas of rootedness, identity, and stability
Sun/Light	Happiness, hope, clarity	*a ray of sunshine*	Sun/light imagery associated with positive emotional states	Light is commonly conceptualized as a symbol of positive experience and hope

Anthropocentric Interpretation of Nature. Another important finding is the anthropocentric character of nature-related phraseology. Natural objects are rarely represented simply as physical entities. Instead, they are interpreted through human categories.

Animals may become models for human personality. Plants may represent physical appearance or emotional states. Weather may express psychological conditions. Fire may characterize passion or conflict, while water may represent change or instability. Through this process, the natural world becomes conceptually integrated into the human social and emotional domain.

Thus, phraseology demonstrates that speakers do not merely describe nature; they interpret it according to culturally established cognitive models. This makes nature-related phraseological units important sources for reconstructing the linguistic worldview of a community.

CONCLUSION. The comparative analysis demonstrates that nature is a productive conceptual domain in English and Karakalpak phraseology. Natural phenomena serve as sources for representing emotions, personality, behavior, social relations, and abstract life experiences. Both languages reveal common conceptual tendencies based on shared human interaction with the natural environment.

At the same time, the phraseological representation of nature contains significant linguocultural variation. Different environmental experiences, traditions, historical conditions, and cultural associations influence the selection of natural images and their figurative meanings. Consequently, phraseological equivalence cannot always be established at the lexical level; conceptual and cultural dimensions must also be considered.

The study confirms that nature-related phraseology provides valuable evidence for understanding the interaction between language, cognition, and culture. Further research may focus on particular conceptual domains such as *water, fire, animals, plants, weather, or landscape*, allowing a more detailed reconstruction of English and Karakalpak linguistic worldviews.

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