

SEMANTIC STRUCTURE OF THE CONCEPT LIFE / ÓMIR IN ENGLISH
AND KARAKALPAK LANGUAGES

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INGLIZ VA QORAQALPOQ TILLARIDA LIFE / ÓMIR KONSEPTINING SEMANTIK STRUKTURASI

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СЕМАНТИЧЕСКАЯ СТРУКТУРА КОНЦЕПТА «LIFE / ÓMIR»

В АНГЛИЙСКОМ И КАРАКАЛПАКСКОМ ЯЗЫКАХ

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Tayanch soʻzlar: kognitiv tilshunoslik, kontseptual tuzilma, metafora, dunyoqarash, hayot, aspekt.

Rezyume. Kognitiv tilshunoslikda konsept tushunchasi tilning inson tafakkurini qanday aks ettirishi va shakllantirishi haqidagi tushunchani tushunish uchun markaziy oʻrin tutadi, uni inson tajribasini tuzadigan va lingvistik maʼno uchun asos boʻladigan bilimning aqliy birligi sifatida taʼriflash mumkin. Ushbu maqola ingliz va qoraqalpoq tillarida LIFE / ÓMIR konseptining semantik tuzilishini kognitiv tilshunoslik doirasida oʻrganishga qaratilgan boʻlib, bu tushuncha turli semantik oʻlchamlar orqali qanday tuzilganligini va bu tuzilmalar madaniyatlar oʻrtasida qanday farq qilishini oʻrganishga qaratilgan.

Ключевые слова: когнитивная лингвистика, концептуальная структура, метафора, картина мира, жизнь, аспект.

Резюме. В когнитивной лингвистике понятие концепта занимает центральное место для понимания того, как язык отражает и формирует человеческое мышление, которое можно определить как ментальную единицу знания, структурирующую человеческий опыт и обеспечивающую основу для лингвистического значения. Цель данной статьи - изучить семантическую структуру концепта LIFE / ÓMIR в английском и каракалпакском языках в рамках когнитивной лингвистики, исследуя, как этот концепт структурирован с помощью различных семантических измерений и как эти структуры варьируются в разных культурах.

Key words: cognitive linguistics, conceptual structure, metaphor, worldview, life, aspect.

Summary. In cognitive linguistics, the notion of a concept is central to understanding how language reflects and shapes human thought, which can be defined as a mental unit of knowledge that structures human experience and provides the basis for linguistic meaning. The given article aims to examine the semantic structure of the concept LIFE / ÓMIR in English and Karakalpak languages within cognitive linguistics exploring how this concept is structured through different semantic dimensions and how these structures vary across cultures.

Introduction. Cognitive linguistics views language as a system of communication and a means of structuring human experience and reflecting the ways in which reality is conceptualized. In this framework, language is closely connected with cognition and emerges from embodied human experience. Among universal concepts, the concept LIFE occupies a special place, as it reflects fundamental human understanding of existence, time, values, and social relations. However, its semantic organization varies across languages due to cultural experience and worldview differences. The comparative analysis of English and Karakalpak provides a unique opportunity to identify both universal cognitive patterns and culture-specific nuances in the conceptualization of human existence.

Methodology. Fauconnier and Turner argue that meaning is dynamically constructed through conceptual blending, where different mental spaces interact and produce new structures of understanding [2:34-40]. Evans emphasizes that linguistic meaning is distributed across cognitive systems such as perception, memory, and attention, which makes language inseparable from general cognitive processes [1:15-22]. From this perspective, language is a reflection of how humans organize and interpret experience. In the context of Karakalpak linguistics, this research integrates the specialized perspectives of regional scholars to deepen the analysis. For example, G.Kdirbaeva [3:142] argues that phraseological

units act as 'cognitive cells' that preserve the ethno-cultural memory and historical heritage of the people. Building on this, G.Usenova [7:58] emphasizes that the cognitive mechanisms within a lexical system are essential for shaping the linguistic worldview and national identity. Additionally, A.Sadullaeva [6:115] maintains that the semantic evolution of metaphorical expressions reflects the dynamic transformation of conceptual systems in modern discourse. A central notion in this framework is the concept, understood as a mental unit that integrates knowledge, cultural experience, and evaluative attitudes. Kovecses highlights the role of metaphor in structuring abstract concepts through concrete experience [4:52], while Rosch's prototype theory shows that conceptual categories are organized around typical and less typical members rather than strict boundaries [5:118-120]. These approaches demonstrate that conceptual structures are flexible and culturally conditioned

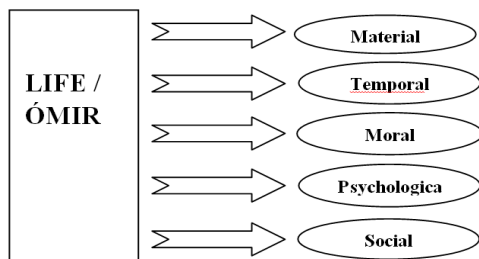
The research design is based on a qualitative comparative analysis within the framework of cognitive linguistics. This approach allows for the investigation of how the concept LIFE / ÓMIR is structured in the human mind and reflected in language.

Theoretical Framework of the research is grounded in several fundamental cognitive theories such as Conceptual Metaphor Theory in which we follow the approach of Z.Kovecses, who emphasizes that metaphors are not merely

linguistic ornaments but cognitive tools for structuring abstract concepts through concrete physical experience. Conceptual Blending Theory, where the analysis incorporates the findings of G.Fauconnier and M.Turner, who argue that meaning is a dynamic process of "blending" different mental spaces to create new integrated structures. Also Cognitive Grammar and Lexical Semantics. The study draws on the works of V.Evans regarding the distribution of linguistic meaning across cognitive systems like perception and memory, as well as R.Langacker's principles of cognitive grammar. Furthermore Prototype Theory were used to analyze the internal organization of semantic domains, we apply E.Rosch's theory, which suggests that categories are formed around central "prototypes" rather than strict definitions.

To ensure the accuracy of the Karakalpak, the methodology incorporates the research traditions of B.Yusupova and A.Pirniyazova, whose studies on Karakalpak phraseology and the linguistic worldview are essential for identifying the unique cultural features of the concept LIFE / ÓMIR in the Karakalpak language. The research employs a systematic three-stage procedure: Descriptive and Taxonomic Method, which is used to identify and categorize phraseological units from English and Karakalpak dictionaries into five domains: material, temporal, moral, psychological, and social. Semantic Component Analysis is applied to decompose the meanings of selected idioms (e.g., "live within one's means" or "bir tapqanı bir tapqanına jetpew") into their underlying conceptual features. Comparative-Contrastive Method is used in order to reveal how the "shared cognitive core" of the concept LIFE diverges into different cultural realizations.

Results and Discussion. During the analysis of semantic structure of the concept LIFE / ÓMIR the following aspects were revealed:



Material aspect of the concept life / ómir. In English, expressions such as *live within one's means* and *earn a living* reflect economic balance and personal responsibility. Life is conceptualized as manageable through rational decisions.

While in Karakalpak, *bir tapqanı bir tapqanına jetpew* reflects constant material shortage and survival-oriented existence.

Temporal aspect of the concept life / ómir. English phraseology (*live for the moment, live in the past, be living on borrowed time*) shows flexible orientation toward time.

Karakalpak expressions (*ómiri tuwıp, óldim azarda, ómir boyı*) reflect a more cyclical and fate-oriented understanding of life.

Moral aspect of the concept life / ómir. English units (*live by a principle, live a lie*) focus on ethical choice and personal responsibility.

Karakalpak expressions (*janin aliw, qara jerge kiriw, ól dese óliw tiril dese tiriluw*) are highly expressive and metaphorically intense.

Psychological aspect of the concept life / ómir. English expressions (*live in a dream, live in a fool's paradise*) reflects cognitive detachment from reality.

In Karakalpak (*óldim taldim degende, jerge kirip kete jazlaw*) expresses emotional pressure and psychological exhaustion.

Social aspect of the concept life / ómir. English expressions (*live in sin, live under the cat's foot, live out of suitcases*) reflects social instability and relational patterns.

Karakalpak social meanings are less explicitly lexicalized in the data but are embedded in traditional social norms.

The analysis shows that the concept LIFE / ÓMIR has a shared cognitive core but different cultural realizations. English conceptualization is more control-oriented, whereas Karakalpak representation is more expressive. These findings align with the theoretical propositions of local scholars. Specifically, the high emotional intensity of Karakalpak expressions supports G.Usenova's [4: 60] view on the psychological nature of the Karakalpak linguistic worldview. Furthermore, the preservation of traditional values in these metaphors confirms G.Kdirbaeva's [3:145] argument regarding phraseology as a carrier of ethno-cultural memory."

Conclusion. The study has shown that the concept LIFE / ÓMIR consists of multiple semantic dimensions such as material, temporal, moral, psychological, and social. While these dimensions are present in both languages, their realization differs significantly. English conceptualization is more structured and control-oriented, whereas Karakalpak representation is more expressive and experience-based. These differences reflect deeper cultural models of worldview and confirm the role of language in shaping human conceptualization of reality.

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