

A COMPARATIVE COGNITIVE-AXIOLOGICAL ANALYSIS OF THE CONCEPT LIFE / ÓMIR IN ENGLISH AND KARAKALPAK PHRASEOLOGICAL UNITS

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Annotatsiya. Maqolada ingliz va qoraqalpoq tillari olamning lisoniy manzarasida LIFE / ÓMIR konseptining frazeologik ifodalanishi tadqiq etiladi. Kognitiv-aksiologik yondashuvga tayangan holda, tadqiqot konseptual rivojlanish bosqichlarini: verbalizatorlarni tanlash, "hayot tarzi"ning semantik tasnifi va baholash kategorizatsiyasini belgilab beradi. Tahlil jarayonida ingliz frazeologiyasining ijtimoiy-iqtisodiy yo'naltirilganligi hamda qoraqalpoq birliklarining ontologik tabiatini qiyoslash uchun ham jahon, ham mahalliy olimlarning nazariyalaridan foydalanilgan.

Kalit so'zlar: konseptual metafora, kognitiv tilshunoslik, qiyosiy tilshunoslik, frazeologiya, dunyoqarash, olamning lisoniy manzarasi, aksiologik metaforalar.

Аннотация. В статье исследуется фразеологическая репрезентация концепта LIFE / ÓMIR в английской и каракалпакской языковых картинах мира. Используя когнитивно-aksiologический подход, исследование определяет этапы развития концепта: отбор вербализаторов, семантическую классификацию «образа жизни» и оценочную категоризацию. В анализе используются теории как мировых, так и отечественных ученых для противопоставления социально-экономической направленности английской фразеологии и онтологической природы каракалпакских единиц.

Ключевые слова: концептуальная метафора, когнитивная лингвистика, сравнительное языкознание, фразеология, мировоззрение, языковая картина мира, aksiologические метафоры.

Abstract. The article investigates the phraseological representation of the concept LIFE / ÓMIR within the English and Karakalpak linguistic worldviews. Utilizing a cognitive-axiological approach, the study identifies the stages of conceptual development: selection of verbalizers, semantic classification of "way of life," and evaluative categorization. The analysis incorporates the theories of both global and local scholars to contrast the socio-economic orientation of English phraseology with the ontological nature of Karakalpak units.

Keywords: conceptual metaphor, cognitive linguistics, comparative linguistics, phraseology, worldview, linguistic picture of the world, axiological metaphors.

Introduction. In modern linguistics, a concept is viewed as a complex multidimensional mental structure that includes factual, imaginative, and evaluative components. The concept LIFE / ÓMIR is a cultural dominant that reflects a nation's philosophy and moral values [4.12]. As noted by V. Maslova, "concepts are the 'bricks' of the culture's core, which find their most vivid expression in phraseology" [4.45]. Although English and Karakalpak languages stem from divergent linguistic systems, a comparative analysis of their phraseological funds reveals the underlying cognitive structures used to process the concept life.ómir. In this study we try to bridge the gap in comparative cognitive linguistics by examining how different mental models shape the conceptual mapping of human existence.

Methods. The theoretical basis of this study is rooted in the principles of Cognitive Linguistics. According to Z.D. Popova and I.A. Sternin, a concept possesses a complex structure that includes sensory, evaluative, and factual components [6.18]. In Western

linguistics, George Lakoff and Mark Johnson argued that human thought processes are largely metaphorical, defining "Life" as a "Journey" or a "Resource" [3.110]. In the context of Karakalpak linguistics, this research draws upon the foundational works of E. Berdimuratov, who categorized phraseological units as a reflection of the national spirit [2.24]. Crucially, the works of B. Yusupova provide deep insights into the structural and semantic peculiarities of Karakalpak idioms, emphasizing their connection to folk traditions and mental structures [7.56]. Furthermore, A. Pirniyazova's research on the comparative study of phraseology offers a methodological lens through which the interaction of language and culture can be examined, specifically in the English-Karakalpak pair [5.82]. The research utilizes a multidimensional approaches such as Conceptual Analysis in order to reconstruct the mental representation of the concept *life/ómir*. Comparative-Typological Method was used to identify isomorphic and allomorphic features of the given concept. Axiological Scaling, following N.D. Arutyunova's theory, we distinguish between "utilitarian" (practical/material) and "existential" (spiritual/ontological) evaluations [1.14].

Results and Discussion. Phraseological Nomination of the "Way of Life". The initial analysis identified units describing daily existence. In English, a significant portion of these units is dedicated to financial management. For instance, *live within one's means* and *live on one's own* highlight the importance of economic independence and autonomy. In Karakalpak, as observed in the studies of A. Pirniyazova, phraseological units often reflect the harsh realities of historical life and the wisdom of survival [5.85]. The unit *ashshi dushshini tatıw* (tasting the bitter and the sweet) is a quintessential example of the Karakalpak acceptance of fate as a dualistic process. B. Yusupova notes that such idioms are not merely descriptions, but moral imperatives passed through generations, emphasizing resilience [7.58].

Axiological Evaluation of the Concept *life/ómir* in this study can be divided into positive and negative evaluation, where a positive evaluation reveals following examples of phraseological units: In English, the positive pole is predominantly "hedonistic." Phraseological units such as *life of Riley* and *live like a lord* link a "good life" to wealth and a lack of physical labor. In Karakalpak, the evaluation is "biological" and "sacred". As E. Berdimuratov suggests, the concept of *ÓMIR* is inseparable from the concept of *JAN* (soul) [2.30]. Examples like *jan kirıw* (soul entering) and *kindik kesip qan tamǵan jer* (birthplace) indicate that life itself is the ultimate value, regardless of material conditions.

Negative Evaluation of the concept *life/ómir* in English emphasize "scarcity," such as *live from hand to mouth* or *living on the edge*. In Karakalpak, negative nominations are often "thanatological" euphemisms. Phrases like *dunyadan ótiw* and *amanatın tapsırıw* show that the negative pole of the concept is death. This supports B. Yusupova's thesis that the Karakalpak worldview is deeply ontological and treats life as a sacred "trust" [7.60].

Evaluation Category	English Phraseological Units	Karakalpak Phraseological Units
Way of Life (Nominative)	<i>live within one's means, live by your wits, live in an ivory tower.</i>	<i>ashshi dushshini tatıw, aq penen qarani ayırıw, iyt pıshıq bolıp jasaw.</i>
Positive Pole (+)	Focus: Wealth & Luxury <i>life of Riley, live like a lord, high living.</i>	Focus: Birth & Vitality <i>jan kiriw/eniw, dunyağa keliw/shıǵıw, kóz jarıw.</i>
Negative Pole (-)	Focus: "Scarcity" / Poverty <i>Live from hand to mouth, Living on the edge, Lead a dog's life</i>	Focus: "Thanatological" / Existential <i>Dunyadan ótiw, Iyt pıshıq bolıp jasaw, Kúni bitiwın</i>

Table 1. Comparative Cognitive-Axiological Analysis of the Concept LIFE / ÓMIR

The comparative data reveals the following fundamental difference in cognitive mapping: Commodification vs. Sacredness: In English language "Life" is a resource to be managed [3.115], while in karakalpak language "Life" is a sacred loan from the creator, as evidenced by the term *amanat* (trust/loan). The next one is ontological perception, where for a karakalpak speaker, the tragedy is the cessation of life (*jan tapsırıw*), whereas for an English speaker, the "tragedy" is often the lack of "quality" or material comfort in life. The last one is a linguistic synthesis The integration of findings from local sources confirm that Karakalpak phraseological units remains more resistant to "commodification" than its English counterpart, preserving a more philosophical view of existence.

Conclusion. The comparative analysis reveals that the conceptual mapping of LIFE / ÓMIR is deeply rooted in the cultural priorities of each nation. While English phraseology prioritizes the socio-economic quality of life, often framing "good" or "bad" life through the lens of material wealth and scarcity, phraseological units in Karakalpak language prioritizes the ontological fact of existence and moral resilience. The inclusion of negative evaluative units further confirms dichotomy which indicates that phraseological units in English language focus on the lack of comfort (e.g., *hand to mouth*), while karakalpak emphasizes the cessation of being or the breakdown of social harmony. This research, supported by the theories of E. Berdimuratov, B. and Pirniyazova, confirms that a cognitive-axiological approach is essential for deciphering the deep-seated values of nations as reflected in their linguistic worldviews.

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