



NATURE-RELATED PHRASEOLOGICAL UNITS IN ENGLISH AND KARAKALPAK: A LINGUOCULTURAL PERSPECTIVE

Oringalieva Dana Ismagul qizi

Assistant teacher

Nukus state pedagogical institute

Abstract. Phraseological units constitute an important part of the linguistic representation of national culture because they preserve culturally significant images, evaluations, and interpretations of everyday experience. Among the various semantic domains represented in phraseology, nature occupies a particularly important position. Natural phenomena, animals, plants, weather conditions, landscapes, and other environmental elements are frequently incorporated into fixed expressions and subsequently acquire figurative meanings associated with human behavior, emotions, social relations, and moral values.

Keywords: phraseological unit, nature, English, Karakalpak, linguocultural analysis, national worldview, metaphor, cultural meaning, phraseology.

Introduction. Phraseological units represent one of the most expressive layers of vocabulary because their meanings cannot always be understood through the literal meanings of their individual components. They accumulate historical experience, social values, cultural associations, and traditional ways of interpreting reality. For this reason, phraseological expressions are particularly important for linguocultural studies, which investigate the relationship between language and culture. A phraseological unit can function not only as a means of communication but also as a cultural marker through which speakers transmit ideas about human relationships, social behavior, morality, emotions, and the surrounding world. Nature is one of the most productive domains in this process because human communities have always interacted with their natural environment and developed culturally meaningful interpretations of natural phenomena.

Nature as a Linguocultural Component of Phraseology. The relationship between nature and phraseology can be understood through the principle that speakers interpret unfamiliar or abstract experiences by referring to familiar elements of the physical world. Human beings directly experience changes in weather, movement of water, the growth of plants, animal behavior, heat, cold, darkness, and light. These experiences subsequently become sources of figurative meaning. A natural phenomenon may therefore develop a secondary cultural interpretation and become associated with specific human qualities or situations.

For example, fire is frequently associated with intensity. Its physical properties, including heat, brightness, movement, and destructive potential, provide a conceptual basis for describing strong emotions, conflict, danger, and energetic activity. The English expression



to add fuel to the fire illustrates how a physical process is transferred to interpersonal and social situations. The expression does not refer to literal fire in ordinary communicative use; instead, it describes the intensification of an existing conflict or problematic situation. The natural phenomenon therefore functions as an interpretive model for social interaction.

Water provides another important conceptual source. Its movement and changing form make it suitable for expressing instability, difficulty, transformation, and uncontrolled circumstances. The expression *to be in deep water*, for example, uses physical depth as a metaphor for a difficult or dangerous situation. Such expressions demonstrate that phraseological meaning is constructed through a relationship between physical experience and abstract interpretation.

Similar processes can be observed in Karakalpak phraseology. The natural environment historically occupied an important position in the everyday experience of Karakalpak communities, particularly in relation to land, water, animals, weather, and pastoral life. Consequently, natural images can acquire meanings associated with endurance, movement, livelihood, social relations, and human character. The linguocultural interpretation of such units requires attention not only to their dictionary meaning but also to the cultural experiences that make the image meaningful.

Animal Imagery and Human Character. Animal names constitute one of the most productive sources of phraseological imagery in many languages. Animals are observed through their physical appearance, behavior, strength, speed, habits, and interaction with humans. These characteristics can subsequently be transferred to human beings. As a result, animal-related phraseological units frequently function as evaluative expressions.

In English, expressions such as *as stubborn as a mule* use an animal characteristic to describe a human personality trait. The phrase is meaningful because speakers associate the mule with stubbornness and resistance. Similar mechanisms occur in Karakalpak, where animal imagery may be connected with courage, strength, endurance, cleverness, or undesirable behavior. The important point is that the cultural interpretation of an animal is not necessarily identical in different linguistic communities.

Plant Imagery and the Concept of Growth. Plants also provide an important conceptual source for phraseological meaning. The processes of planting, rooting, growing, flowering, and producing fruit are easily transferred to human development and social relationships. In English, *to put down roots* refers to becoming established in a place, developing a stable life, or forming a strong connection with a particular environment. The metaphor is based on the physical process through which a plant becomes firmly attached to the soil.

Plant imagery can similarly express ideas of continuity, family, development, prosperity, and stability in Karakalpak cultural contexts. Such imagery is especially meaningful when the relationship between people and land is considered. The land is not merely a physical space; it may also represent belonging, continuity, memory, and identity. Phraseological





expressions based on plants can therefore encode broader cultural ideas about human life and social stability.

Weather and Emotional Experience. Weather is another important source of phraseological meaning. People experience changes in temperature, rain, storms, sunshine, cold, and wind directly, making weather a familiar conceptual domain for describing psychological and social conditions. In English, the expression *under the weather* illustrates the relationship between physical environmental conditions and a person's state. Weather can also become associated with uncertainty, difficulty, optimism, or emotional change.

The same general cognitive mechanism can operate in Karakalpak. Natural conditions can be interpreted as representations of human circumstances, particularly where weather has a direct relationship with everyday life and economic activity. Consequently, weather-related imagery may acquire meanings associated with hardship, prosperity, uncertainty, or emotional states.

Conclusion. Nature-related phraseological units provide important evidence for understanding the relationship between language, cognition, and culture. The analysis of English and Karakalpak demonstrates that natural phenomena are frequently transformed into culturally meaningful representations of human emotions, personality traits, social relations, difficulties, development, and moral evaluation. Although the two languages share general conceptual mechanisms, they may differ in the particular natural images selected to express these meanings.

References

1. Attardo, S. (2008). Semantics and pragmatics of humor. *Language and Linguistics Compass*, 2(6), 1203–1215.
2. Kövecses, Z. (2000). *Metaphor and emotion: Language, culture, and body in human feeling*. Cambridge University Press.
3. Lakoff, G., & Johnson, M. (1980). *Metaphors we live by*. University of Chicago Press.
4. Nurillaev, K. (2026). Comparative-typological analysis of somatic phraseological units in English and Karakalpak languages. *Tamaddun Nuri Journal*.
5. Saparov, S. P., & Bayjanov, S. Y. (2026). Paradigmatic relations of comparative phraseological units in English and Karakalpak languages. *Science and Society*.
6. Urazimbetova, G., & Aytbaeva, M. (2023). English and Karakalpak toponymic phraseological units in linguistics. *Eurasian Journal of Academic Research*.
7. Yule, G. (1996). *Pragmatics*. Oxford University Press.