



COMPARATIVE ANALYSIS OF PHRASEOLOGICAL UNITS OF THE SEMANTIC FIELD OF BODY PARTS IN THE ENGLISH AND KARAKALPAK LANGUAGES

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Abstract: *This study examines the phraseological units (PUs) related to body parts in English and Karakalpak, with the aim of exploring their semantic, structural, and cultural characteristics. The research highlights the similarities and differences in how body parts are conceptualized metaphorically and idiomatically in these two languages. By analyzing a corpus of commonly used PUs, the study contributes to understanding cross-linguistic phraseology and cultural cognition.*


Keywords: *phraseological units, semantic field, body parts, English, Karakalpak, cultural linguistics, metaphorical extensions, cross-linguistic analysis*

Phraseological units are an essential aspect of language, reflecting cultural values, cognitive patterns, and linguistic creativity. The semantic field of body parts offers a fertile ground for exploring PUs, as body parts are universal yet uniquely interpreted through the lens of different languages and cultures. This paper compares English and Karakalpak PUs, focusing on their metaphorical extensions, semantic transparency, and cultural specificity.

The analysis is grounded in cognitive linguistics and cultural linguistics, emphasizing the conceptual metaphor theory proposed by Lakoff and Johnson (1980). This theory posits that metaphorical mappings from concrete to abstract domains are central to human cognition and language. Additionally, the study incorporates phraseological typology (Dobrovol'skii & Piirainen, 2005) to classify and analyze PUs.

A corpus-based approach was adopted, collecting data from dictionaries, literary texts, and spoken discourse in both languages. English data were sourced from idiomatic dictionaries such as Spears (2000), while Karakalpak examples were extracted from native speakers' inputs and linguistic resources. The analysis included qualitative and quantitative methods to categorize PUs by body part and identify semantic patterns.





The study categorized PUs into groups based on body parts, such as "head," "hand," "heart," and "eye." Examples include:

English: "keep a cool head," "lend a hand," "follow your heart," "in the blink of an eye."

Karakalpak: «basinin amanligi» (to stay calm), «qol uzatiw» (to help), «bir demde» (in a moment).

Metaphorical extensions of body parts often reflect universal human experiences but are shaped by cultural contexts. For example, the "heart" in both languages symbolizes emotion and courage, but specific expressions diverge. In English, "to wear one's heart on one's sleeve" emphasizes emotional openness, whereas the Karakalpak equivalent «juwekten shigariw» emphasizes deep emotional involvement.

Cultural values shape the use of PUs. For instance, Karakalpak expressions often draw on nomadic and communal traditions, while English idioms reflect industrial and individualistic tendencies. The Karakalpak PU «qol beriw» (to stretch one's hand) implies mutual assistance, aligning with collective cultural norms, compared to the English "to lend a hand," which implies a more transactional nature of help.

English PUs often exhibit fixed word order and rigid syntactic structures, whereas Karakalpak PUs allow for more syntactic variability. For instance, «basin aliw» (to lose one's head) in Karakalpak can adapt to various grammatical forms more flexibly than its English counterpart.

The comparative analysis reveals both universal and culture-specific aspects of phraseology. While shared metaphorical mappings reflect common human experiences, cultural nuances highlight the distinct cognitive and social priorities of English and Karakalpak speakers. This study underscores the importance of integrating linguistic and cultural perspectives in cross-linguistic phraseological research.

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