



LEXICAL-SEMANTIC AND CULTURAL ISSUES OF NOUNS IN THE FORMATION OF ENGLISH-KARAKALPAK DICTIONARIES. POLYSEMY, SYNONYMY AND ANTONYMY OF LEXEMES (TRANSLATION STRATEGIES)

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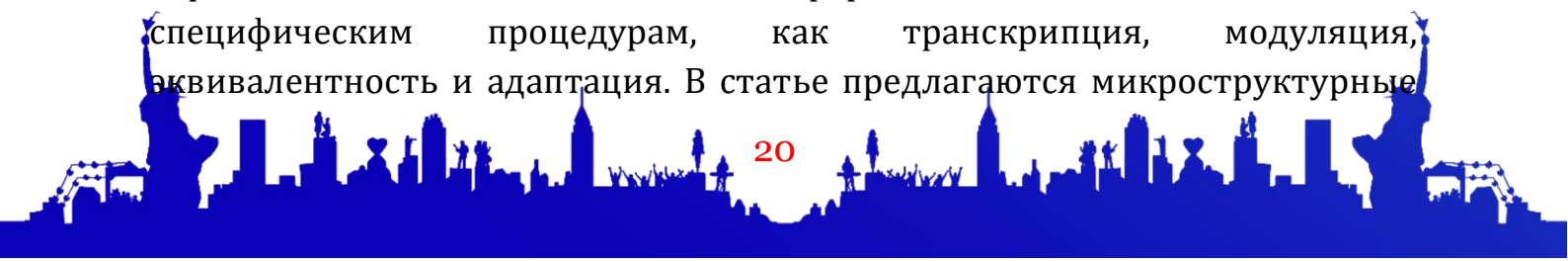
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Abstract. This article explores the lexical-semantic and cultural issues of nouns in the formation of English–Karakalpak bilingual dictionaries, with a focus on polysemy, synonymy, and antonymy. The study argues that adequate dictionary representation requires a three-stage model: (i) structuring polysemic meanings into core, peripheral, and culturally bound layers; (ii) reconstructing synonymous networks with stylistic and semantic gradation; and (iii) classifying antonymic relations into binary, multilayer, and paradigmatic oppositions. Special attention is given to translation strategies, balancing literal versus free translation, and domestication versus foreignization, as well as specific procedures such as transcription, modulation, equivalence, and adaptation. The article proposes microstructural rules for dictionary entries, including collocational evidence, register and connotation labels, cultural commentary, and translation procedure notes.

Keywords: English–Karakalpak bilingual dictionary; polysemy; synonymy; antonymy; translation strategies; domestication; foreignization; semantic prosody; cultural connotations; lexicography.

Аннотация В данной статье рассматриваются лексико-семантические и культурные аспекты имён существительных при формировании англо-каракалпакских двуязычных словарей с акцентом на полисемию, синонимию и антонимию. В исследовании утверждается, что для адекватного представления словарного запаса требуется трёхэтапная модель: (i) структурирование полисемичных значений на основные, периферийные и культурно связанные уровни; (ii) реконструкция синонимических сетей со стилистической и семантической градацией; и (iii) классификация антонимических отношений на бинарные, многослойные и парадигматические оппозиции. Особое внимание уделяется стратегиям перевода, балансу между буквальным и свободным переводом, одомашниванием и форенизацией, а также таким специфическим процедурам, как транскрипция, модуляция, эквивалентность и адаптация. В статье предлагаются микроструктурные





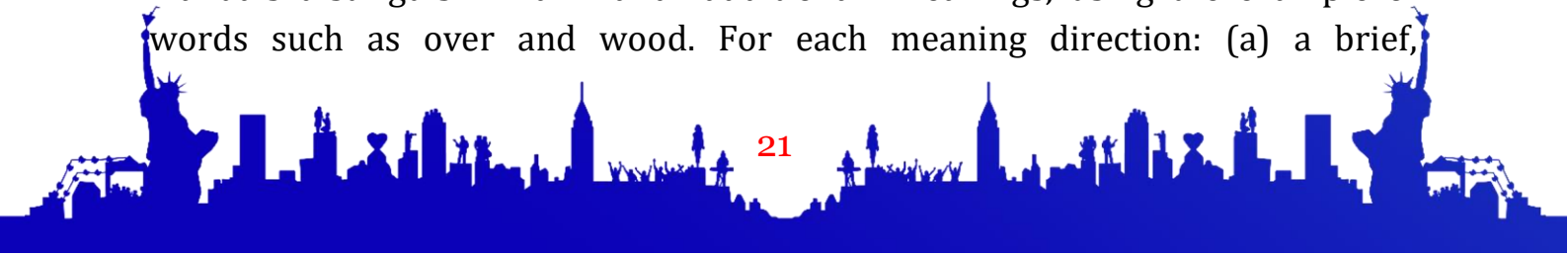
правила для словарных статей, включая коллокационные свидетельства, регистровые и коннотативные метки, культурные комментарии и примечания к процедуре перевода.

Ключевые слова: англо-каракалпакский двуязычный словарь; полисемия; синонимия; антонимия; переводческие стратегии; доместикация; форенизация; семантическая просодия; культурные коннотации; лексикография.

Identifying the layers of meaning of nouns in English-Karakalpak bilingual dictionaries and adequately highlighting their literary-cultural connotations requires a three-stage work: (i) modeling the polysemic structure (main, peripheral (border) meanings and historical-cultural connotations), (ii) reconstruction of the synonymous network (with stylistic and semantic gradients), (iii) division into antonymic relations (binary, multilayer and paradigmatic oppositions). In this case, it is necessary to distinguish between translation strategy (general direction: literal/free, civilizational direction: domestication/foreignization) and specific "procedures" (transcription, appropriation, transposition, modulation, equivalence, adaptation, etc.). This allocated resource should also be fully utilized in the microstructure of the dictionary (symbols, stylistic labels, collocation recommendations, cultural notes).

In translation theory, domestication (keeping the reader's "attention", bringing the foreign text closer to the receiving culture) and foreignization (taking the reader "away" and maintaining the effect of foreignness) as a "strategy" are maintained in balance. They are perceived as a level of moral-ideological choice, carried out through the discursive properties of the text, "fluency" or "resistance" (receptive). This is especially necessary when placing polysemantic nouns (e.g., spirit, culture, faith) in the dictionary, where some meanings need to be "acquired" or given equivalents, while others need to be specifically designated and "explained" through examples.

The modeling of nouns with polysemantic meanings in the dictionary is related to the core of meaning, radial expansion, and semantic prosody. Polysemy is the fact that one lexeme has several related but distinct meanings. The semantic core-periphery model (core - prototypical meaning; on the periphery - metaphorical/metonymic expansions) allows dictionaries to provide a consistent definition architecture. To illustrate this, traditional linguistic manuals distinguish "main" and "additional" meanings, using the example of words such as over and wood. For each meaning direction: (a) a brief,





terminologically rigorous definition, (b) typical collocations, (c) genre/register markers, (d) cultural commentary are required.

Collocational evidence is a key to distinguishing polysemy. In corpus stylistics, "semantic prosody" - the influence of a word's evaluative tone (positive/negative, formal/colloquial) on its traditional companions - is a necessary axiom in the formulation of the form. The Lowe and Sinclair tradition demonstrates the specificity and interpretive power of this phenomenon, the "harmony of sounds" of the meaning of a lexical unit generating its repeatedly used equivalents. Therefore, the prosodic meaning of "need/aims" in the English words or nouns (donation, fund-raising, relief) used together with "charity" should be explained in the definition and examples by linking it with the socio-religious connotations of such words in the Karakalpak language as "sadaqa," "qayr-sadaqa," and "járdem."

Note on the short usage rule:

-The core meaning of each lemma is first in order based on collocation evidence;

-Register/connotation labels (legal, pictorial, oral, poetic) provide a quick guide for the user;

-Translation procedure note (literal, calque, modulation, equivalence, adaptation, borrowing) - explains the reason for the selection.

-Cultural definition - clearly shows the domestication/foreignization balance.

-12 main principles of the selection of these lemmas are given:

1. Corpus frequency and dispersion - The frequency of the lemma in English and its distribution across different genres (legal, scientific, journalistic, artistic), and the presence of real contexts that indicate its possible use in Karakalpak (in parallel/close corpora).

2. Level of polysemy (core - direct extension to the periphery) - the presence of several layers of meaning (for example, spirit - spirit/spirituality/sense of law; culture - social/biological), the possibility of deriving natural collocations for each meaning.

3. Connection to the synonym-antonymic sequence - The lemma creates synonymy gradients and antonymic meanings (honour - shame; kin - clan/tribe), therefore it serves as a connecting node within the dictionary.

5. Cultural universals and realities - The absence of a complete alternative in the receiving culture or the existence of separate units (tribe, barough, pub) was chosen to show the value of foreignization/domestication, while building





the right bridge with concepts that have become values in Karakalpak culture (hospitality, ancestor).

6. Strategic importance of translation - The possibility of showing Vinay & Darbelnet procedures in lemmas, borrowing (pub, barough), calque (rule of law), modulation (in good faith), equivalence (What a shame! - Shame!), adaptation (tradition/institutions). Examples are also visible in Dryden's triad (metaphrase-paraphrase-imitation).

7. Being able to show types of equivalence - Reveals denotative (terms: law, oath), connotative (ethical - evaluation: honour, shame), text-normative (legal/formal combinations), pragmatic (audience suitability), formal-aesthetic (poetic) layers.

8. Strong lemmas were selected for semantic prosody and collocation core evidence (charity-donation/relief/drive; harvest-bumper/festival/time), so that the SF (semantic sound harmony) in the microstructure can be clearly shown.

9. Secondary metaphoric/idiomatic potential -The meaning transfers are wide (harvest-"harvested result," tribe-"professional group"), enriching textbook/dictionary examples with idiomatic expressions.

10. Simplicity of two scripts and orthographic adaptation - The lemmas have permanent spelling variants in the Latin-Cyrillic graphics of the Karakalpak language or are easily normalized, the acquired form (pub, borough) can be marked and annotated.

11. Pedagogical and practical significance The areas most frequently encountered by translation classes and bilingual dictionary users are: law (law, oath), socio-cultural (guest, hospitality, charity), moral-philosophical (faith, honour, shame), ethnographic (tribe, clan, ancestor).

12. Comparison (QQ) - contrastivity - Units with both rhyming and different boundaries of meaning were selected, for example, "honour" - is translated with "sharaf/izzat" even if it does not cover its full meaning; "spirit" - its connection with "arvoh" requires explanation; a unit with a full institutional alternative meaning to "borough" was not identified.

The following measures were taken to implement the practical selection procedure (for the operational protocol):

1. List taken from the corpus (ING Top-200 nouns + realities); 2) Filtering (strong polysemy, cultural/legal weight); 3) Collocation check (≥ 3 strong combinations); 4) Equivalence map (denotative/connotative/register); 5) Strategy statement (borrowing/calque/modulation/equivalent/adaptation); 6)





Cultural commentary (if necessary or available); 7) Formation of two scripts; 8) Verification (pedagogical significance, authentic examples).

2. Mini-indicators: points for inclusion in the lemma list (0-3);

Polysemy (0-3)

Collocational core (0-3)

Cultural/legal significance (0-3)

Equivalence types (0-3)

Pedagogical significance (0-3)

Result: > 10 points - inclusion is mandatory; 8-10 - recommended; <8 - additional evidence is needed. For example:

lemma (lexical unit), "passport," meaning sequence (core - periphery), typical collocations, register/connotation, examples (in both languages), synonym/antonym, note on translation procedure (Vinay & Darbelnet), and cultural description are given. Symbols: ≈ (denotative proximity), ≈con (connotative correspondence), ≈reg (register/stylistic correspondence), ≈prag (pragmatic correspondence).

1) FAITH n. (count/uncount) | Taraw: din, ádep-ikramlıq, ulıwmalıq
Field: religion, ethics, generality

Content 1 (core): "iman, insap, isenim (dinge, ideyağa)";

Set: *keeping/losing faith; rules of faith; in good faith;*

Reg./Con.: neutral; good faith - huquqiy-simvolikalıq;;

Example (ENG-QQ): *She kept faith during hardship- Qıyınshılıqta imanın saqladı*

Example (QQ→EN): *Men sağan isenim bildirip turıppan – I have faith in you.*

Synonyms: *belief, trust* (≈prag) | **Antonyms:** *doubt, disbelief;*

Procedura: 1-meaning - **kórkem ádebiy;** *good faith* - **modulyaciya/tekst-normativlik** (huquqiy);

Cultural definition: *Faith healing, faith school* – konfessionallıq sistemağa baylanışlı; "iman" da diniy mazmun kúshli.

2) HONOUR / HONOR n. (chiefly BrE/AmE) | Taraw: tártip, huquqiy, máresim **Field: order, legal, ritual**

Meaning 1: "ar-namıs, húrmet-izzet" (≈con);

Meaning 2: "Húrmetli ataq/húrmet-izzet";

Coll.: *family honour; do someone the honour; honour guard; in honour of;*

Reg.: *rásmiy/jetik; Your Honour* – sudta (≈reg);





Examples: *He defended his family honour– Ol shańarađınıń namısın qórđadı; We are gathered in honour of... – ...húrmetine jıyıldıq;*

Synonyms *dignity, reputation* | **Antonyms:** *shame, disgrace;*

Procedura: 1-meaning – **equivalence** (mádeniy mazmun); 2-meaning – **literal/adaptation;**

Cultural definition: *honour killing In such compounds, the cultural "weight" should be indicated by definition.*

3) SHAME n. | Taraw: ádep-ikramlıq, psixologiya Field: ethics, psychology

Meaning 1: “uyat, namıs”;

Meaning 2 (idiom.): *What a shame!* — “Uyattađay!” (≈prag);

Coll.: *public shame; feel deep shame; name and shame;*

Examples: *He felt deep shame – Ol qattı uyaldı;*

What a shame we missed it – Jođaltqanđa pushayman boldıq;

Antonyms: *honour, pride;*

Procedura: for idiom **equivalence/ápiwayı máni;** others — **literal;**

Cultural definition: related to the concept of public control (public shame).

4) KIN n. (uncount; pl. kinsfolk/next of kin) | Taraw: tuwısqanlıq qatnasları Network: kinship relationships

Meaning: “tuwısqanlıq, jaqınlar”;

Coll.: *next of kin; blood kin; kin network;*

Reg.: *next of kin* — rásmiy-yuridikalıq (≈reg);

Examples: *List your next of kin–Eń jaqın tuwısqanıńızdı kórsetiń;*

Synonyms: *relatives* | **Antonyms:** no (read the lexical field);

Procedura: **literal/calque** (*next of kin – eń jaqın tuwısqan*);

Cultural definition: uses the definition of a system of kinship ties (differences on the part of parents).

5) TRIBE n. | Taraw: etnografiya, tariyx Field: ethnography, history

Mening 1: “qáwim, tayıpa, urıw”;

Meaning 2 (metaf.): “bir kásip/bađdar adamları, jámáát, topar adamlar”;

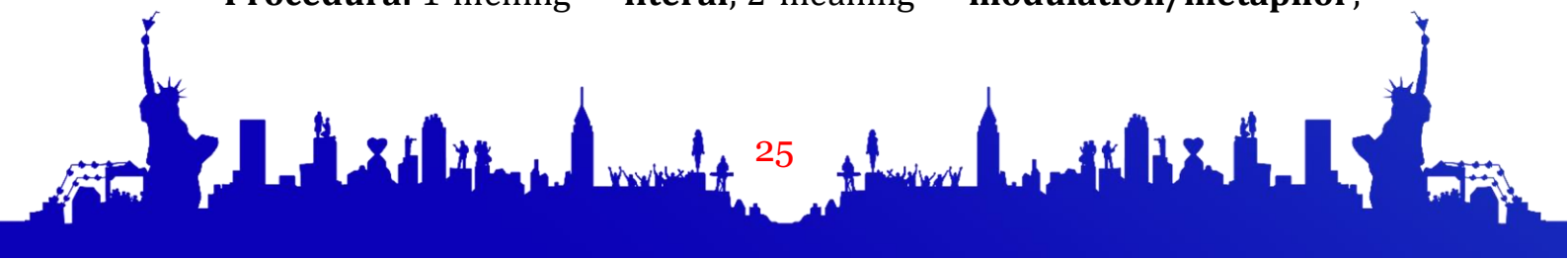
Coll.: *tribal elders; tribal lands; the writer’s tribe;*

Reg.: *ilimiy/etnografiyalıq; metafora* — publicistikalıq;

Examples: *The tribe migrated seasonally – Tapar máwsimlik kóship-qonđan;*

Synonyms: *clan (qisman), people* | **Antonyms:** *state (institusional);*

Procedura: 1-mening — **literal;** 2-meaning — **modulation/metaphor;**





Cultural definition: Caution and decency are required in politically sensitive contexts.

6) CLAN n. | Taraw: tuwısqanlıq, jámiyetlik birlik Field: kinship, social unity

Meaning: “urıw/klan (tuwısqanlıq tiykarındağı topar)”;

Coll.: *clan chief; rival clans;*

Examples: *Clan alliances shifted–Uriwlar baylanısı ózgerdi;*

Synonyms: *lineage, kin group | Antonyms:* joq (qarama-qarsı emes);

Procedura: **literal/cultural note;**

Cultural definition: *clan = tribe* pırıqları (ierarxiya, segmentaciya) keltiriliwi múmkin.

7) ANCESTOR n. | Taraw: tarixiy-mádeniy Field: historical-cultural

Meaning: “ajdadlar, ata-baba”;

Coll.: *venerate ancestors; ancestor worship; common ancestor;*

Reg.: neytral/etnografiyalıq;

Example: *They honour their ancestors–Olardıń ata-babasın húrmetleydi;*

Antonyms: *descendant – QQ urpaq; násil;*

Procedura: **literal;** frazemalarda **equivalence;**

Cultural definition: A special note for the concept of *ancestor veneration.*

8) HOSPITALITY n. (uncount) | Taraw: mádeniyat, turmıs Field: culture, life

Meaning: “miymanlıq, qonaqshılıq”;

Coll.: *offer hospitality; renowned hospitality; hospitality industry;*

Reg.: jámiyetlik-mádeniy; biznesta – taraw belgisi;

Examples: *Renowned for their hospitality–Olardı qonaqshılıq penen tanılğan;*

Synonyms: *cordiality, welcome | Antonyms:* *hostility, coldness;*

Procedura: **literal/modulation** (islep-shıǵarıw mánisinde “xızmet kórsetiw taraw”);

Cultural definition: organizing reception ceremonies for guests (organization, entertainment).

9) GUEST n. | Taraw: jámiyetlik-mádeniy Field: socio-cultural

Meaning: “miyman, qonaq”;

Coll.: *honoured guest; guest of honour; overnight guest;*

Reg./Con.: unamlı konnotaciya; dástúrler registrda *guest of honour* (≈reg);

Examples: *Be our guest–Biziń qonaǵımız bolıń;*

Antonyms: *host, intruder* (kontrastlar);





Procedura: **literal**; *guest of honour* – **equivalence** (*húrmetli qonaq*);

Cultural definition: "Guest" is a special label as a social value.

10) OATH n. | Taraw: huquq, máresim Field: law, ceremony

Meaning 1: "ant, sóz beriw";

Meaning 2: "sóginiw" (BrE, *oaths*) – **QQ** *sóginiw sózi* (\approx con pej.);

Coll.: *take/swear an oath; oath of office*;

Reg.: *rásmiy-huquqiy* (1-máni);

Examples: *They swore an oath of office–Olardı hizmetke ant berip qábil qıldı;*

Antonyms: *joq*; semantikalıq maydan *promise/pledge* menen qoyladı;

Procedura: **literal** (1); 2-máni **modulation** (euphemism);

Cultural definition: a note on oath-taking ceremonies (flag, constitution);

11) LAW n. (count/uncount) | Taraw: huqıq Field: law

Meaning 1: "nızam; huqıq sisteması";

Meaning 2: "tábiyat nızamı";

Coll.: *the rule of law; break the law; law of gravity*;

Reg.: *rásmiy/ilimiy*;

Examples: *No one is above the law–Heshkim nızamnan joğarı emes;*

Synonyms: *statute, act (tarawdan)* | **Antonyms:** *lawlessness* – **QQ** *nızamlılıq*;

Procedura: **literal**; birikpelerde **calque** (*rule of law* → *nızam ústinligi*);

Cultural definition: common law/civil law differences (a more complex definition is useful).

12) CHARITY n. | Taraw: diniy-jámiyetlik, NNT Field: religious-social

Meaning 1: "sadaqa, járdem";

Meaning 2: "mehr-shápáát, saqıylıq" (\approx con);

Coll.: *charity work; registered charity; charity drive*;

Examples: *A registered charity–Rósmiy qayır-saqawat shólkemi;*

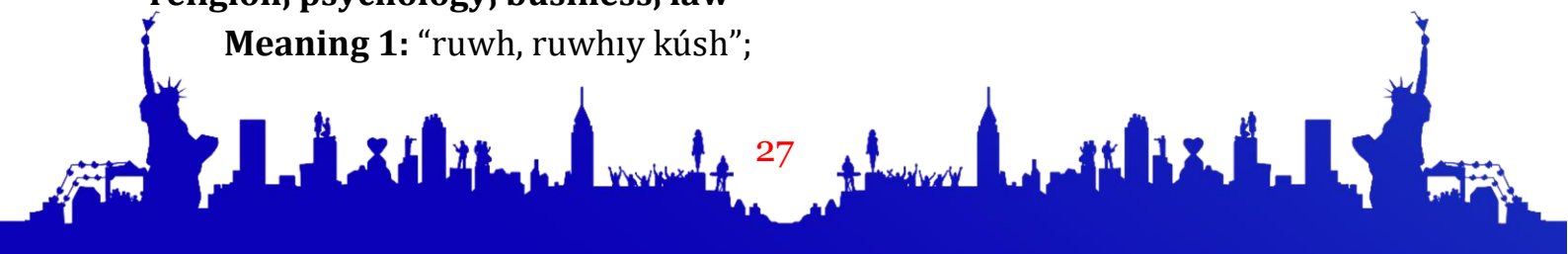
Antonyms: *selfishness* (2-meaning), *taxable commerce* (institutsional);

Procedura: 1-meaning **equivalence** (islamiy-túrkiy qatlam); 2-meaning **modulation**;

Cultural definition: giving a short bridge to the institutions of zakat/sadaqa.

13) SPIRIT n. | Taraw: din, psixologiya, ishimlikler, huqıq Field: religion, psychology, business, law

Meaning 1: "ruwh, ruwhıy kúsh";





Meaning 2: “spirtli ishimlikler (pl.)”;

Meaning 3: “mazmun-ruh (nizam ruhi)” → **QQ** *nizamniń ruhi* (≈reg);

Coll.: *team spirit; in high spirits; distilled spirits; the spirit of the law;*

Examples: *Team spirit was high–Komandada ruwh joqarı edi;*

Synonyms: *soul (bir tárepten), morale; essence (3-máni) | Antonyms: body (1-máni, metaforikalıq), letter (3-máni);*

Procedure: 1-meaning **equivalence**, 2-meaning **literal**, 3-meaning **calque**;

Cultural definition: *spirit (arb.) ↔ QQ árwaq (etno-mád. tús) parqı. diffirence*

14) CULTURE n. | Taraw: sociologiya, biologiya, siyasat Field: ociology, biology, politics.

Meaning 1: “mádeniyat (qádriyatlar sisteması)”;

Meaning 2: “biol. kultura (kletka/parazit)” *biologiyalıq kultura;*

Coll.: *popular culture; culture shock; cell culture;*

Examples: *Culture shock is real–Mádeniy shok bar zat;*

Procedure: 1 — **literal/equivalence**; 2 — **calque**;

Cultural definition: “high/low culture” jámiyetlik-qádriyat tarawları óz aldına etiket penen qatnasta bolıw. "high/low culture" social-value aspects can be easily labeled.

15) HARVEST n. | Taraw: awıl-xojalıǵı, mádeniy Field: agricultural, cultural

Meaning 1: “jıyım; ónimó jemis (máwsim)”;

Meaning 2 (metaf.): “jetiskenlikler kompleksi” – *jıyın natiyjeleri* (≈prag);

Coll.: *bumper harvest; harvest festival; harvest time;*

Examples: *A bumper harvest this year–Bul jılı ónim kóp boldı;*

Procedure: 1 — **equivalence** (улш varianttı parallel), 2 — **modulation**;

Cultural definition: *harvest festival → QQ mereke/jıyın-terim (jergilikli máresimler menen baylanıslı).*

16) BOROUGH n. (BrE institutsional) | Taraw: normativ-huqıqıy Field: normative-legal

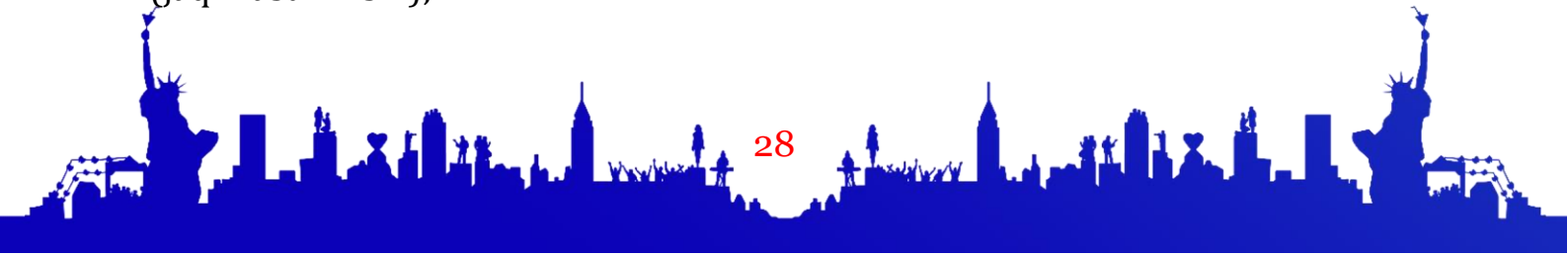
Meaning: “(Brit.) qala bólimleri/normativ birlik”;

Coll.: *London borough; borough council;*

Reg.: *institutsional; jergilikli ekvivalenti joq;*

Examples: *The London Borough of Camden–Camden boroughı (London);*

Procedure: **borrowing + cultural note**; *qosımsha rayonlıq/qalalıq — ≈reg (jaqınlastırıwshı);*





Cultural definition: termindi biyganalıq belgisi menen saqlaw maqul (foreignizaciya).

17) PUB n. (BrE mádeniy) | Taraw: turmıs, gastronomiya Field: life, gastronomy

Meaning: “(Brit.) jámáátlik bar”;

Coll.: *pub culture; gastropub*;

Definition: *The village pub closes at 11–Awıldağı bar 11-de jabıladı;*

Procedure: **borrowing** (pub) + **equivalence** (bar);

Cultural definition: *pub – bar/kafe* parıqları (jámiyetlik institut sıpatında). differences (as a social institution).

Thus, the rules for the microstructure of the dictionary are fully met if the core of meaning is prioritized, peripheral meanings are numbered separately and linked, typical collocations are given for each meaning without mixing all meanings, and, if necessary, connotative signs (page/melior.), stylistic (dial, coll.) and register (formal/oral speech) labels are given, and cultural characteristics (religious-cultural objects, customs) are separated by a separate sign.

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