

**COGNITIVE AND SEMANTIC REPRESENTATION OF THE “WOMAN”  
CONCEPT IN ENGLISH AND KARAKALPAK PHRASEOLOGICAL UNITS****Kalimbetova Kizlargul Yusupovna**

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In cognitive linguistics, a concept is understood as a mental structure containing cultural knowledge, associations, emotions, and evaluations connected with a particular phenomenon. The “woman” concept includes ideas associated with motherhood, beauty, wisdom, morality, kindness, modesty, patience, and emotional sensitivity. These conceptual features are verbalized through phraseological units and idiomatic expressions. Consequently, phraseology functions as a linguistic mechanism through which societies preserve and transmit cultural values from generation to generation [5, 2-5].

One of the important Karakalpak phraseological expressions is “Hayal basi menen.” Semantically, this expression is associated with feminine intelligence, practical wisdom, and influence in family matters. The lexical component “bas” meaning “head” symbolizes thought, consciousness, leadership, and responsibility. From a cognitive perspective, the expression conceptualizes women as wise and influential figures capable of maintaining family harmony and making important decisions. This phrase demonstrates that in Karakalpak culture women are not viewed only as passive members of society but also as individuals with intellectual and social significance.

A similar conceptual meaning exists in English phraseology. For example, the proverb “Behind every successful man stands a woman” highlights women’s emotional and intellectual support in social life. Another English phraseological example, “The hand that rocks the cradle rules the world,” emphasizes the enormous influence of mothers and women in shaping society and future generations. Both English and Karakalpak phraseological units conceptualize women as sources of wisdom and social stability [2, 74-78].

Another important Karakalpak phraseological unit is “Qızım úyde, qılıǵı dúzde,” literally translated as “My daughter is at home, her behavior is proper.” This expression reflects traditional cultural attitudes toward female upbringing, morality, and modesty. The lexical component “úy” meaning “home” symbolizes discipline, honor, family values, and moral education. Meanwhile, “qılıǵı dúz” positively evaluates the daughter’s manners and ethical behavior. Semantically, the phraseological unit verbalizes the image of an ideal daughter whose conduct reflects the reputation and dignity of her family. Cognitively, it constructs the frame of a morally educated and socially respected girl.



English phraseology demonstrates similar semantic features. The expression “A good daughter brings honor to the family” also connects female behavior with family reputation and social respect. Likewise, the phrase “well brought up” is commonly used in English to describe a polite and morally educated girl. Thus, both linguistic cultures emphasize discipline, modesty, and ethical behavior as important feminine qualities.

The Karakalpak phraseological expression “Qızıl-shúberek” represents women through aesthetic imagery. In Turkic cultural traditions, the color red symbolizes beauty, youth, festivity, and femininity. Therefore, the expression creates the conceptual image of a beautiful, elegant, and attractive woman. Semantically, it reflects admiration for feminine appearance and grace. This phraseological representation demonstrates that external beauty occupies an important place in the cultural perception of women [4].

English phraseology also contains numerous aesthetic metaphors related to women. For example, the expression “fair as a rose” compares feminine beauty to the delicacy and attractiveness of flowers. Another idiom, “beauty queen,” symbolizes an exceptionally attractive woman admired for her appearance. Furthermore, the expression “Sugar and spice and everything nice” metaphorically associates girls with sweetness, kindness, and beauty. These examples show that both English and Karakalpak linguistic cultures conceptualize women through poetic and aesthetic imagery.

Communication and speech also play an important role in phraseological representations of women. In Karakalpak culture, women are often associated with soft speech, politeness, and emotional warmth. Expressions describing women’s speech usually emphasize kindness and social harmony, such as Tili shiyrin. Similarly, English phraseology contains expressions such as “She has a silver tongue,” which characterizes a woman with persuasive, graceful, and pleasant speech. This demonstrates that communication skills are regarded as an important feminine quality in both cultures [3].

From a semantic perspective, phraseological units connected with women in English and Karakalpak languages can be divided into several conceptual groups. The first group includes care, where women symbolize emotional warmth, sacrifice, and protection. The second group reflects beauty and femininity through metaphors associated with flowers, colors, sweetness, and elegance. The third group focuses on morality and social behavior, emphasizing modesty, politeness, and family honor. The fourth group includes intellectual and emotional characteristics such as wisdom, patience, emotionality, and communicative



ability. Each conceptual group reveals important aspects of feminine representation in cultural consciousness [1, 203].

Furthermore, cognitive analysis demonstrates that phraseological units do not simply describe women but actively shape social attitudes toward femininity. Through figurative language and symbolic meanings, phraseology constructs models of “ideal womanhood” accepted within society. Therefore, phraseological units become an important source for studying cultural identity, gender ideology, and national worldview.

In conclusion, the concept of “woman” in English and Karakalpak phraseological units possesses rich cognitive and semantic content. The analyzed expressions verbalize cultural perceptions related to wisdom, beauty, morality, motherhood, emotionality, and social responsibility. Both linguistic cultures present women as important moral and emotional centers of society, although certain traditional stereotypes are also preserved. Consequently, the comparative study of phraseological units allows researchers to better understand the relationship between language, culture, cognition, and collective consciousness.

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