

O'ZBEKISTON RESPUBLIKASI
OLIY TA'LIM, FAN VA INNOVATSIYALAR VAZIRLIGI
FARG'ONA DAVLAT UNIVERSITETI

**FarDU.
ILMIY
XABARLAR-**

1995-yildan nashr etiladi
Yilda 6 marta chiqadi

4-2025
FILOLOGIYA

**НАУЧНЫЙ
ВЕСТНИК.
ФерГУ**

Издаётся с 1995 года
Выходит 6 раз в год

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UO'K: 81'31

FarDU. Ilmiy xabarlar – Scientific journal of the Fergana State University

Volume 31 Issue 4, 2025-yil

DOI: [10.56292/SJFSU/vol31_iss4/a89](https://doi.org/10.56292/SJFSU/vol31_iss4/a89)

LEXICAL AND SEMANTIC FEATURES OF THE EXPRESSION OF ETHICAL CONCEPTS IN THE KARAKALPAK LANGUAGE

ЛЕКСИЧЕСКИЕ И СЕМАНТИЧЕСКИЕ ОСОБЕННОСТИ ВЫРАЖЕНИЯ ЭТИЧЕСКИХ КОНЦЕПТОВ В КАРАКАЛПАКСКОМ ЯЗЫКЕ

QORAQALPOQ TILIDA ETIK KONSEPTLARNING LEKSIK VA SEMANTIK IFODALANISH XUSUSIYATLAR

Muratbaeva Umida Taumuratovna 
PhD student at Karakalpak State University

Annotatsiya

Ushbu maqolada qoraqalpoq tilida etik qadriyatlarining leksik-semantik ifodasi tahlil qilinadi. Etik qadriyatlar xalqning ma'naviy dunyoqarashi va madaniy xotirasining ajralmas qismi sifatida ko'riladi. Maqolada etik qadriyatlarining til orqali ifodalanishi etik leksik birliklar, frazeologizmlar, maqollar va metaforik vositalar misolida yoritiladi. Qoraqalpoq tilidagi etik tushunchalar semantik maydonlar asosida tasniflanadi va ularning madaniy hamda kognitiv asoslari ochib beriladi. Shuningdek, ushbu qadriyatlarining ingliz tilidagi ifoda shakllari bilan qiyosiy tahlili ham keltirilgan. Maqola lingvokulturologik va kognitiv-semantik yondashuvlar asosida yozilgan bo'lib, tilshunoslik va madaniyatshunoslik kesishmasida tahlilni ifodalaydi.

Аннотация

В данной статье анализируется лексико-семантическое выражение этических ценностей в каракалпакском языке. Этические ценности рассматриваются как неотъемлемая часть духовного мировоззрения и культурной памяти народа. В статье освещается выражение этических ценностей посредством языка на примере этических лексических единиц, фразеологизмов, пословиц и метафорических средств. Этические концепты в каракалпакском языке классифицируются по семантическим полям, раскрываются их культурные и когнитивные основы. Также представлено сравнительное сопоставление с формами выражения этих ценностей в английском языке. Статья написана на основе лингвокультурологического и когнитивно-семантического подходов, и представляет собой анализ на стыке лингвистики и культурологии.

Abstract

This article analyzes the lexical-semantic expression of ethical values in the Karakalpak language. Ethical values are considered as an integral part of the spiritual worldview and cultural memory of the people. The article highlights the expression of ethical values through language on the example of ethical lexical units, phraseologisms, proverbs and metaphorical means. Ethical concepts in the Karakalpak language are classified based on semantic fields, and their cultural and cognitive foundations are revealed. A comparative analysis of these values with forms of expression in English is also presented. The article is written on the basis of linguo-culturological and cognitive semantic approaches, and represents an analysis at the intersection of linguistics and cultural studies.

Kalit so'zlar: etik qadriyatlar, qoraqalpoq tili, leksik-semantik tahlil, frazeologizmlar, maqollar, konsept, lingvokulturologiya, kognitiv semantika, madaniy xotira, semantik maydon.

Ключевые слова: этические ценности, каракалпакский язык, лексико-семантический анализ, фразеологизмы, пословицы, концепт, лингвокультурология, когнитивная семантика, культурная память, семантическое поле.

Key words: ethical values, Karakalpak language, lexical-semantic analysis, phraseologisms, proverbs, concept, linguo-culturology, cognitive semantics, cultural memory, semantic field.

INTRODUCTION

The lexical and semantic peculiarities of expressing ethical concepts in Karakalpak language. It investigates the core vocabulary reflecting moral and ethical values and examines how cultural, historical, and social factors shape the semantics of ethical terms. Using descriptive, comparative, and semantic analysis, the study identifies key lexical fields and semantic groups relevant to the ethical worldview embedded in Karakalpak culture. The findings contribute to broader research on linguistic conceptualization and cultural semantics.

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Ethical concepts constitute an essential component of a nation's worldview, playing a pivotal role in shaping human behavior, social relationships, and cultural identity [2; 19]. In Karakalpak language, such concepts are deeply rooted in historical traditions, collective consciousness, and oral folklore which their expression through language offers unique insights into the moral fabric of Karakalpak society. This study aims to analyze the lexical and semantic characteristics of ethical concepts in Karakalpak language, focusing on their structural, cognitive, and cultural dimensions. It seeks to answer the following research questions:

1. What are the main ethical concepts reflected in the Karakalpak lexicon?
2. How are these concepts semantically structured?
3. What cultural and contextual elements influence their usage?

LITERATURE REVIEW AND METHODOLOGY

The research is grounded in cognitive linguistics and ethnolinguistics, particularly drawing on the theory of linguistic worldview (Weltanschauung), the conceptual metaphor theory (Lakoff & Johnson, 1980), and the cultural-semantic field theory (Apresyan, 1995) [7; 78]. Ethical concepts are seen as mental representations encoded in language and influenced by cultural experience. The national language is a fundamental means of expressing a people's spiritual worldview, historical memory, and system of values. A nation's moral values, social norms, and spiritual-ethical standards are conveyed through language and passed down from generation to generation. The Karakalpak people possess a rich set of ethical values, deeply reflected in the linguistic units of their native language. This article analyzes the lexical units that express ethical values in the Karakalpak language, examines their semantic structures, and studies them from a linguistic perspective. [6; 12.]

The term ethical concept refers to socio-spiritual principles based on moral norms, accepted by society and firmly rooted in culture. Among these are key concepts such as honesty, conscience, justice, purity, loyalty, patience, respect, and devotion. Language serves as the primary medium for the vitality and cultural formation of these values. In linguistics, such phenomena are studied through the perspectives of linguoculturology, cognitive semantics, and conceptual analysis [1; 10.]. In the Karakalpak language, ethical values are expressed through numerous phraseological units, proverbs, synonyms, and metaphors.

RESULTS AND DISCUSSION

When it comes lexical units expressing ethical values in the Karakalpak Language, ethical values are represented through the following main lexical groups:

a) Words Denoting Moral Concepts: **ar-namis** – Honor, dignity, sense of shame; **uyat** – A feeling of social disapproval or guilt for inappropriate behavior, **sabr** – A concept expressing patience and willpower, **halalliq** – A sign of purity and integrity, **hu'rmet** – Recognition of human worth, respect.

b) Expression Through Phraseologisms:

Qara qalpiraw – To feel uncomfortable, to blush from shame;

Kewilli ashıq – To be open-hearted, sincere.

Ğazep atına miniw- to feel angry.

c) Expression Through Proverbs:

Ar – adamnıń kórki ("Honor is a person's adornment").

Adamgershiliqtin jaqsısı—jasúlkendi siylaw ("A sign of human decency is to respect elders").

Ólimnen uyat kúshli ("Shame is stronger than death") [4; 7, 11.].

These proverbs and idiomatic expressions reflect the cultural encoding of moral standards and social expectations through language.

Ethical values in the Karakalpak language are semantically grouped as follows:

*Positive value : Halallıq, sabır, uyat, namıs, hurmet, arlı (honesty, patience, shame/modesty, dignity, respect, honorable).

*Negative value (antithesis): Namıssız, uyatsız, kórmegen, arsız (dishonorable, shameless, uncultured, impudent).

The aforementioned words are often emotionally charged and have strong pragmatic influence in context. Metaphorical expressions also play an important role in expressing these values. For example, "jüregi aq" ("white heart") metaphorically represents sincerity and purity.

In Karakalpak oral traditions—epics, legends, proverbs, and wise sayings—ethical values hold a central position. These values are not only expressed through language but also preserved in cognitive memory. An ethical concept is a moral model formed in the mind through language. In the Karakalpak language, values such as *ar* (honor), *namis* (dignity), and *uyat* (shame/modesty) create a unique conceptual domain. Through them, human behavior, societal norms, and spiritual life become interconnected. These values correspond to English terms such as honour, shame, and conscience, but they are not fully equivalent, as each language expresses these values based on its own cultural standards. [3; 45.]

In the Karakalpak lexicon, a number of key ethical values are expressed through both abstract nouns and concrete lexical items. Among the most salient concepts are: *ar* / *namis* – Honor, dignity, *uyat* – Shame, modesty, *adal* – Honesty, righteousness, *qadir* – Respect, value, *sabr* – Patience, *shapáqat* – Compassion. These concepts are not merely abstract notions; they are encoded in everyday language and are central to the Karakalpak ethical worldview. For example, the word "*uyat*" carries a broader semantic field than its English counterpart "shame" or "modesty", as it encompasses cultural expectations about behavior, especially for women, and social norms related to honor.

Let's look at semantic fields and lexical structures, ethical concepts in Karakalpak tend to form tightly-knit semantic fields. For instance, the field of "**social responsibility**" includes such lexemes as *adal*, *sabr*, and *jáwapkérshilik* (responsibility). These terms often co-occur in proverbial expressions, reinforcing moral teachings.

Examples of proverb usage:

- "**Úyat – adamnıń qorǵanı.**" – Shame is a person's shield.
- "**Adal bolǵan – halıqqa jaqın boladı.**" – He who is honest is close to the people.
- "**Sabr etken – muratqa jetken.**" – Patience leads to success.

These proverbs illustrate how ethical lexemes form stable collocations and gain additional connotative meanings through traditional usage.

When Cultural and Contextual Influences are taken into account, Karakalpak ethical vocabulary reflects the socio-cultural context in which it developed — a nomadic, clan-based society with strong communal ties and honor-based values. The lexicon emphasizes collective well-being, loyalty, and interpersonal respect. For example, *namis* (honor) is not only an individual trait but also a reflection of family or tribal reputation. Dishonorable behavior is viewed as a disgrace to the broader kinship network, illustrating the collectivist orientation of Karakalpak ethics.

In addition, religious influence (Islam) has reinforced ethical values such as *shapáqat* (mercy), *sabr* (patience), and *adal* (honesty). These terms often appear in Islamic discourse, prayers, and religious teachings, thereby gaining spiritual significance [5; 19.].

Compared with other Turkic languages, Karakalpak displays both commonalities and unique features in expressing ethical concepts. The root "*adal*" (honest) is shared across Turkic languages, but in Karakalpak, it often bears stronger social connotations tied to leadership and public trust. Furthermore, certain concepts like "*namis*" are semantically richer in Karakalpak due to oral literary traditions, such as the *zhyrau* (epic poetry) genre, where heroes are evaluated not only by physical strength but by ethical virtues.

CONCLUSION

The Karakalpak language encapsulates a rich tapestry of ethical concepts that reflect its cultural, historical, and spiritual heritage. Lexical items such as *uyat*, *namis*, *adal*, and *sabr* function as carriers of moral values and social norms. Their semantic structure reveals a deep connection between language, thought, and cultural identity. This study highlights the importance of analyzing ethical terminology as a means of understanding national worldview and cultural semantics. Future research may focus on diachronic changes in ethical lexicon, generational differences in usage, and cross-cultural comparisons with non-Turkic languages. Ethical values in the Karakalpak language are richly expressed through the semantic system of the language. They

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reflect the historical, spiritual, and social experiences of the people. Lexical-semantic analysis reveals the scope, semantic shifts, and cultural characteristics of these values.

In conclusion, the article demonstrates that at the intersection of linguistics and cultural studies, ethical values should be examined not only as linguistic units but also as elements of cultural memory. This is of great importance for a deeper understanding of the language and for preserving the spiritual heritage embedded in the consciousness of the people.

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