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REPRESENTATION OF CULTURAL CONCEPTS IN THE DERIVATIONAL SYSTEM OF RUSSIAN AND KARAKALPAK PROVERBS

Ernazar Bazarbaevich Sheribaev
Senior Lecturer Berdakh Karakalpak State University
esheribaev@gmail.com

Abstract: This article examines the cultural and linguistic concepts represented in the derivative vocabulary of Karakalpak and Russian proverbs and sayings. The study aims to identify the specifics of the conceptualization of cultural values through derivational models in the compared languages. The analysis is based on proverbs reflecting fundamental concepts of popular consciousness, such as labor, unity, and knowledge.

Particular attention is paid to the role of derivative vocabulary as a means of forming and verbalizing cultural meanings. It is established that derivative words perform not only a nominative function but also serve as a mechanism for reinforcing national values and ideological attitudes. Despite the typological differences between the Russian and Karakalpak languages, the derivational processes in proverbs demonstrate similarities in the cognitive mechanisms of conceptualizing reality.

The results of the study demonstrate that derivative vocabulary serves as an important tool for representing the linguistic picture of the world, reflecting both universal and nationally specific features of cultural thinking.

Key words: cultural concept, linguistic picture of the world, derivative vocabulary, proverbs and sayings, Karakalpak language, Russian language, derivation, linguacultural studies.

Introduction

Modern linguistics increasingly focuses on the study of language as a form of reflection of cultural experience and national worldview. Researchers are focusing on the concept of cultural concepts, which allows them to consider language not only as a means of communication but also as a mechanism for storing and transmitting collective knowledge, values, and social concepts.

Proverbs and sayings occupy a special place in the representation of cultural concepts. Proverbs accumulate centuries of social experience and reflect stable patterns of thought, norms of behavior, and moral guidelines. Their semantic capacity is achieved through linguistic economy, in which derivative vocabulary plays a significant role. Derivational means allow complex cultural meanings to be expressed through compact linguistic forms.

Derived words in proverbs not only serve a nominative function but also serve as a means of conceptualizing reality. Abstract categories are formed through word-formation patterns, reinforcing basic ideas about labor, knowledge, society, human qualities, and social relations. Thus, derivation becomes an important tool for verbalizing cultural concepts.

A comparative study of Karakalpak and Russian proverbs is particularly interesting, as these languages belong to different typological systems-agglutinative and inflectional. Differences in word-formation mechanisms allow us to identify the specific features of the linguistic representation of cultural concepts and determine the relationship between the universal and the nationally specific in the linguistic worldview.

Reference to derivative vocabulary in proverbial material allows us to trace how language captures cultural values and transforms the lived experience of a people into stable conceptual models.

Theoretical Foundations of Concept Research

The concept of concept occupies a central place in the modern cognitive and linguacultural paradigm. Concepts are viewed as mental units of collective consciousness, reflecting the culturally significant beliefs of society and enshrined in language. Unlike logical concepts, concepts include not only a rational component but also figurative, value-based, and emotional elements.

In Russian scholarship, Yuri Stepanov made a significant contribution to the development of concept theory, defining concepts as "a clot of culture in the human mind". According to his approach, concepts form the core of the cultural worldview and are expressed through a system of linguistic means, including vocabulary, phraseology, and proverbs.

Valentina Maslova views concepts within the framework of linguacultural studies as a multilayered structure that unites cognitive and cultural aspects. In her interpretation, concepts act as a mediator between language and culture, providing a link between individual consciousness and collective experience. According to Nina Arutyunova, a concept is linked to the interpretation of reality and reflects society's value systems. The linguistic representation of a concept includes not only direct nominations but also evaluative, figurative, and contextual elements.

The structure of the concept is traditionally considered to be three-component and includes:

- a conceptual component reflecting the rational content and logical basis of meaning;
- a figurative component associated with metaphorical and associative representations;
- a value component expressing the axiological orientation and cultural significance.

It is the value component that gives a concept its cultural specificity and determines its role in shaping the linguistic worldview.

Within the linguacultural approach, language is viewed as a means of capturing and transmitting concepts. Proverbs and sayings, which accumulate stable patterns of national thought, are of particular importance in this process. Paremias act as unique carriers of concepts, as they enshrine key cultural categories passed down from generation to generation. An analysis of derivative vocabulary in proverbs allows us to identify the methods of linguistic representation of concepts and trace the mechanisms of their formation in various linguistic systems.

The Concept of "Labor" in Russian and Karakalpak Proverbs

In the Russian linguistic tradition, the concept of "labor" occupies a central place in the system of cultural values. It is closely linked to ideas about morality, responsibility, vital necessity, and the social significance of human activity. Proverbs emphasize labor as a prerequisite for achieving goals and as a moral norm of behavior. The paroemic fund makes extensive use of the derivative forms "trud" "trudanik" and "difficulty" reflecting various aspects of this concept. The suffixal pattern -nik (trudanik) creates the image of a person for whom work is a constant characteristic, not a one-time action. Thus, through derivation, a typified social image of a bearer of a positive quality is created.

Abstract forms with the suffix -ost (for example, "difficulty") allow us to conceptualize labor as a category of life's challenge, requiring effort and overcoming. Derivative nouns translate the concrete process of work into the realm of moral and philosophical understanding.

In proverbs like "No pain, no gain" labor is presented as a universal law of life. Here, it appears not simply as a physical action, but as a moral value associated with the idea of fair reward for effort. Thus, derivational models contribute to the consolidation of labor as a fundamental concept in the Russian cultural worldview.

In Karakalpak proverbs, the concept of jumıs (labor, work) also occupies an important place and is seen as the basis for well-being and prosperity. However, the emphasis shifts to the connection between labor and material results and social well-being.

The derivative form jumısshı with the affix -shı denotes the person in action and creates a social type of hardworking person. Similar to the Russian word “trudzhenik”, this form reinforces a positive assessment of work activity.

The affix -lıq is particularly significant, forming abstract nouns such as baylıq (wealth). In the Karakalpak proverbial tradition, labor is often presented as a means of achieving prosperity and a stable social position. Thus, the concept of “labor” is closely linked to the notion of material well-being.

In proverbs, labor is interpreted as a necessary condition for life stability and social harmony. Derivational models allow for the abstraction of action and its consolidation as a culturally significant category.

A comparative analysis reveals that the concept of "labor" in Russian and Karakalpak proverbs possesses a number of universal features. In both languages, labor is perceived as a positive value associated with moral norms and social acceptance. Derivative forms are actively used to form typical images and abstract concepts, demonstrating similarities in the cognitive mechanisms of conceptualization.

At the same time, nationally specific features are revealed. In the Russian paroemic tradition, labor is often conceptualized as a moral duty and a philosophical category associated with overcoming difficulties. In the Karakalpak tradition, the emphasis is on its practical results-sufficiency and stability in life.

Derivative vocabulary in both languages serves as a means of anchoring the concept of "labor" in the linguistic worldview, reflecting both the universal values of human experience and culturally determined differences in their interpretation.

The concept of “society/unity” in Russian and Karakalpak proverbs

In the Russian linguistic worldview, the concept of “society” is closely linked to ideas about the people, the collective, friendship, and mutual support. Proverbs reflect the idea of social interconnectedness between people and others, emphasizing the importance of shared efforts and solidarity.

The proverbial tradition actively uses the lexemes “people” “society” and “friendship” as well as derivative forms that create abstract and evaluative meanings. Suffix patterns allow for the creation of words with generalized social content (*friendship, camaraderie, unity*). Derived nouns translate specific interpersonal relationships into the realm of stable social principles.

Proverbs like “Don’t have a hundred rubles, have a hundred friends” reinforce friendship as a social value superior to material goods. The derivative form “friendship” functions as an abstract concept, reflecting the collectivist orientation of Russian culture.

At the same time, the Russian tradition harbors a certain tension between collectivism and individualism. Proverbs can simultaneously emphasize the importance of society and individual independence. This demonstrates the dual nature of the concept, which combines ideas of community and personal responsibility. In the Russian proverbial model, the concept of “society” is represented through derived abstract forms that enshrine social values and norms of behavior.

In the Karakalpak linguistic tradition, the concept of “unity” is expressed primarily through the lexemes birlik (unity), el (people), and doslıq (friendship). Unlike the Russian model, which can combine collective and individualistic motifs, Karakalpak proverbs demonstrate a more consistent focus on the collective.

The affixes *-lik / -lıq* play a key role in the formation of abstract concepts. With their help, concrete social phenomena acquire the status of stable cultural categories. For example, birlik denotes not simply joint action, but the principle of social harmony and cohesion.

The proverb *"Birlik bar jerde tirilik bar"* illustrates the relationship between unity and sustainability. Here, the derivative form with the affix -lik elevates concrete human interaction to the category of a cultural norm. Similarly, doslıq expresses friendship as a fundamental condition of social existence. The derivational patterns of the Karakalpak language ensure the abstraction of social experience and the reinforcement of the idea of collective cohesion as a fundamental value.

A comparison of the Russian and Karakalpak representations of the concept of "society/unity" reveals both common and specific features. In both languages, derivative vocabulary actively participates in the formation of abstract social concepts reflecting collective values. Suffixal and affixal patterns serve as a means of conceptualizing interpersonal relationships and social norms.

A common understanding is the understanding of society as a necessary condition for harmonious human existence. Derived forms (*friendship, unity, doslıq, birlik*) reinforce the idea of social interdependence.

Differences are evident in the emphasis of the concept. In the Russian tradition, duality is noticeable: collectivism coexists with the recognition of individual autonomy. In the Karakalpak paroemia system, unity is viewed as the unconditional foundation of stability and well-being, reflecting a more pronounced focus on collective values.

Derived vocabulary in both languages serves as a tool for representing the social concept, but cultural characteristics determine the specifics of its interpretation and value orientation.

The concept of "wisdom/knowledge" in Russian and Karakalpak proverbs

In the Russian linguistic worldview, the concept of "wisdom/knowledge" occupies a special place and is considered the highest intellectual and moral value. Proverbs reflect the idea of knowledge as a source of life experience, sound decisions, and social success.

The lexemes "mind" "wisdom" "learning" and their derivative forms are widely represented in proverbial material. The suffix -ost' (-ness) forms abstract nouns (wisdom, stupidity, education), transforming an individual quality into a stable value. Through such derivational models, knowledge is conceptualized as a cultural ideal.

The suffix -enie (-learning, training) allows one to imagine the process of acquiring knowledge as a long-term and socially significant phenomenon. In the proverb "Learning is light" the derivative form "uchenie" (-learning) symbolizes intellectual development and spiritual perfection. Thus, the Russian proverbial tradition associates wisdom primarily with accumulated experience and a person's moral maturity. In Karakalpak proverbs, the concept of knowledge is expressed through the lexemes aqıl (intelligence), aqıllı (smart), and oqıw (education). Here, knowledge is viewed as a person's practical ability to navigate life and make correct decisions.

Derived forms are actively formed using the affixes -lı/-li, denoting the presence of a characteristic (aqıllı-smart), and -lıq/-lik, forming abstract concepts (bilimlilik-education). These affixes help to cement intellectual qualities as stable personality traits.

Proverbs emphasize the practical nature of knowledge: an educated person is capable of achieving success and respect in society. Derived forms serve an evaluative function, contrasting intelligence with ignorance.

The Karakalpak proverbial tradition interprets knowledge as a necessary condition for wisdom and social harmony. Comparative analysis demonstrates the similarity of conceptual content with differences in word-formation means.

Table 1

Representation of the concept of "wisdom/knowledge" in Russian and Karakalpak proverbs

Parameter	**Russian tradition**	**Karakalpak tradition**	**Cultural meaning**
Basic lexemes	mind, wisdom, learning	aqıl, aqıllı, oqıw	Intellect as a value
Derivational models	-ость (-ost), -ение (-enie)	-lı/-li, -lıq/-lik	Abstraction of knowledge
Type of concept	philosophical and moral	practical and social	Experience and life orientation
Main focus	spiritual development	practical utility	Social success
Function of derivation	generalization of experience	evaluation of personality	Formation of cultural norms

The similarity manifests itself in the recognition of knowledge as a universal value of human existence. In both languages, derivative vocabulary serves as a means of conceptualizing intellectual qualities and reinforcing their cultural significance.

The differences lie in emphasis: the Russian tradition more often interprets wisdom as a spiritual and moral category, while the Karakalpak model emphasizes the practical benefits of knowledge and its connection to success in life. Derivational processes serve as an important mechanism for representing the concept of "wisdom/knowledge" reflecting national characteristics of the linguistic worldview while preserving universal cognitive content.

A general comparative analysis of cultural concepts

The conducted analysis of the concepts "labor" "society/unity" and "wisdom/knowledge" reveals common patterns in their linguistic representation in Russian and Karakalpak proverbs. In all cases examined, derivative vocabulary serves as a key mechanism for conceptualizing culturally significant categories. Derivation ensures the transition from concrete life experience to an abstract and stable concept anchored in collective consciousness.

Universal concepts include labor, knowledge, and social solidarity. In both languages, these categories are conceptualized as fundamental values of human existence. Derived forms (worker, wisdom, learning; *jumısshı, birlik, aqıllı*) form typified images and abstract concepts, demonstrating the similarity of the cognitive mechanisms of conceptualization. Universality is also manifested in the evaluative focus of the proverbs: diligence, prudence, and social cohesion receive a positive axiological interpretation.

Along with this, nationally specific features emerge. In the Russian paroemic tradition, there is a noticeable tendency toward a philosophical understanding of concepts: labor is associated with moral duty, wisdom with spiritual development, and society with the moral responsibility of the individual. The Karakalpak tradition demonstrates a more pronounced practical orientation: labor is viewed as a source of prosperity, knowledge as a means of sustainability, and unity as a condition for social stability. Thus, cultural emphases shape the specific interpretation of universal concepts.

Derivation plays a special role in the formation of concepts. Word-formation patterns allow for the abstraction of an action or quality and its transformation into a stable cultural category. The suffixes of the Russian language *(-ost, -nik, -enie)* and the affixes of the Karakalpak language (*-lıq/-lik, -shı/-shi, -lı/-li*) perform a similar conceptualizing function, despite the differences in the morphological structure of the languages. Derivative forms reinforce the value components of concepts, confirming their significance in the linguistic worldview.

From a linguacultural perspective, derivative vocabulary in proverbs serves to preserve and transmit cultural memory. Proverbs not only reflect existing values but also shape normative behavior patterns, cementing them in the linguistic consciousness of their speakers. Derivational processes in this case serve as a tool for cultural codification, enabling the recording of collective experience in a compact and stable form.

A comparative study has shown that derivative vocabulary plays a system-forming role in the representation of cultural concepts in Russian and Karakalpak proverbs. The universality of basic values is combined with nationally specific features of their interpretation, confirming the interconnectedness of language, culture, and thought in the formation of the linguistic worldview.

Conclusions

The study revealed that the cultural concepts reflected in Russian and Karakalpak proverbs and sayings are formed and reinforced in language largely through derivative vocabulary. Derivational models serve as an important mechanism for conceptualization, enabling the transformation of specific actions, qualities, and social relations into abstract cultural categories. Thus, the connection between concept and derivation is manifested in the ability of derivative words to capture collective experience and translate it into stable linguistic forms.

An analysis of the concepts of “labor” “society/unity” and “wisdom/knowledge” confirmed that language serves the function of storing and transmitting cultural values. Proverbs act as a kind of cultural code through which moral norms, social guidelines, and the worldview of a people are transmitted. Derived vocabulary enhances this function, ensuring the abstraction of experience and the consolidation of value content in the linguistic worldview. The scientific novelty of this study lies in its comparative analysis of cultural concepts through the lens of derivational processes in typologically distinct languages-Russian and Karakalpak. It has been established that despite differences in word-formation systems, derivative vocabulary performs a universal concept-forming function, reflecting both universal human values and nationally specific features of cultural thinking.

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