

The Codification of National-Cultural Stereotypes Through Etalons of Comparisons: A Contrastive Study of English and Karakalpak Languages

Usenova Gulmira Abillaevna*

English Language and Literature Department, Nukus State Pedagogical Institute, Nukus, Uzbekistan

*Corresponding Email: gulmirausenova004@gmail.com

Orcid: <https://orcid.org/009-001-1501-0057>

Abstract. This article examines the codification of national-cultural stereotypes through the etalons of comparison in English and Karakalpak linguocultures from a contrastive linguocultural perspective. Stable comparisons are regarded as one of the principal means of verbalizing culturally significant knowledge, since their figurative standards preserve and transmit the values, stereotypes, and worldview of a linguistic community. The study aims to identify the national-cultural specificity of comparison etalons and to determine their thematic distribution in both languages. The research is based on a corpus of 600 English and 1,000 Karakalpak stable comparisons extracted by continuous sampling from authoritative phraseological and explanatory dictionaries. The analysis employs descriptive, comparative, linguocultural, semantic, and quantitative-statistical methods. Following the thematic classification proposed by F. Usmanov, the comparisons were grouped into five categories: Fauna, Realities of Everyday Life, Phenomena and Elements of Nature, Flora, and Folklore Characters. The quantitative analysis demonstrates that fauna constitutes the most productive thematic source in both languages (35% in English and 32% in Karakalpak), confirming the universal cognitive role of animal imagery in conceptualizing human qualities. At the same time, Karakalpak comparisons show a higher frequency of ethnoculturally marked everyday realities and natural phenomena, reflecting the influence of nomadic traditions, the natural environment, and material culture. English comparisons reveal a greater tendency toward pragmatic and object-oriented conceptualization, emphasizing everyday experience and observable reality. Although both languages display similar cognitive models in the distribution of thematic groups, the internal semantic content of comparison etalons reflects distinct national-cultural values, historical experience, and cultural codes. The findings contribute to the development of contrastive phraseology, linguoculturology, cognitive linguistics, and intercultural communication by demonstrating how stable comparisons encode culturally specific stereotypes while simultaneously revealing universal mechanisms of figurative conceptualization.

Keywords: Comparison Etalons, National-Cultural Stereotypes, Linguoculturology, Phraseology, Stable Comparisons

1 Introduction

Language reflects not only the communicative needs of its speakers but also their cultural values, historical experience, and collective worldview[1]. One of the most expressive linguistic means through which a nation conceptualizes reality is the stable comparison. Stable comparisons preserve culturally significant knowledge by associating human qualities, actions, and emotions with conventional figurative etalon. These standards are not arbitrary; they emerge through centuries of cultural experience and become linguistic manifestations of national-cultural stereotypes[1][2].

Within the framework of contemporary linguocultural studies, comparison etalons are regarded as an important mechanism for encoding and transmitting cultural information[2]. They accumulate socially shared evaluations, symbolic meanings, and culturally specific associations that are deeply rooted in the cognitive system of a linguistic community. Consequently, the analysis of stable comparisons provides valuable insights into the interaction between language, culture, cognition, and national identity[3].

The relationship between language and culture has been extensively investigated in linguistics, cognitive science, and phraseology. The theoretical foundations of linguocultural analysis were established in the works of W. von Humboldt, A. A. Potebnya, V. A. Maslova, Yu. S. Stepanov, V. N. Telia, and other scholars who demonstrated that linguistic imagery reflects the national worldview through culturally motivated semantic structures. In phraseological studies, comparison etalons are viewed as culturally marked units that preserve historical memory and collective experience. They function not only as expressive linguistic devices but also as repositories of cultural stereotypes and value systems[4][5].

Although English phraseology has been widely studied from semantic, cognitive, and cultural perspectives, contrastive investigations of English and Karakalpak stable comparisons remain limited. Existing studies mainly focus on structural or semantic features of phraseological units, while considerably less attention has been devoted to the thematic organization of comparison etalons and their role in representing national-cultural stereotypes across genetically and typologically different languages. This gap highlights the necessity of a systematic comparative analysis of figurative standards in English and Karakalpak linguocultures.

The present study addresses this issue by examining comparison etalons as linguistic representations of culturally specific conceptualization. The research focuses on identifying the thematic groups that serve as the primary sources of figurative imagery and determining their quantitative distribution in both languages. Following the thematic classification proposed by F. Usmanov, stable comparisons are categorized into five groups: Fauna, Realities of Everyday Life, Phenomena and Elements of Nature, Flora, and Folklore Characters. Such a classification makes it possible to reveal both universal cognitive tendencies and language-specific mechanisms underlying the formation of comparison standards.

2 Methodology

The empirical material comprises 600 English stable comparisons selected from *Phraseological Dictionary of the English Language* and 1,000 Karakalpak comparisons collected from *Karakalpak explanatory, phraseological, and folklore sources* by continuous sampling. The study employs descriptive, comparative, linguocultural, semantic, and quantitative-statistical methods. Quantitative analysis is combined with qualitative interpretation in order to identify the cognitive and cultural motivations underlying the choice of comparison etalons[6].

The aim of this study is to investigate the codification of national-cultural stereotypes through comparison etalons in English and Karakalpak by identifying their thematic organization, quantitative distribution, and linguocultural specificity. Particular attention is paid to the similarities and differences in the conceptualization of human qualities through figurative standards, as well as to the influence of historical traditions, material culture, natural environment, and collective cultural memory on the formation of stable comparisons.

The novelty of the research lies in providing a comprehensive contrastive linguocultural analysis of English and Karakalpak stable comparisons based on a large corpus of authentic data. Unlike previous studies, the present research combines thematic classification with quantitative-statistical analysis and cognitive interpretation, allowing both universal and nationally specific features of comparison etalons to be identified.

The findings contribute to the fields of contrastive linguistics, phraseology, cognitive linguistics, and linguoculturology by demonstrating how stable comparisons function as linguistic mechanisms for preserving and transmitting national-cultural stereotypes. The results may also be applied in intercultural communication, lexicography, translation studies, and the teaching of English and Turkic languages.

3 Results and Discussion

3.1 Results

In the linguocultural aspect, stable comparisons serve as one of the most productive mechanisms for encoding national-cultural stereotypes, because the standard of comparison accumulates culturally significant information about the values, norms, and societal views of a language community. In the English and Karakalpak languages, comparisons formed with constructions such as “as...as, like” and “day/-dey, -tay/-tey, kibi, sıyaqlı, muñlı, yañlı,” and their functional equivalents, are considered a form of verbalizing ethnocultural evaluation models. In this process, the compared attributes are understood through culturally significant images that serve as standards.

The cultural connotation inherent in etalons is often preserved in the inner form of a word. As is well known, this concept, used by A. A. Potebnya in the 19th century, stems from W. von Humboldt’s ideas about the internal form of language. Humboldt understood the “spirit of the people,” as reflected in language, to be its inner form. A. Potebnya understood the inner form of a word as the feature, among a given object’s several features, that serves as the basis for its name [1].

According to V.A. Maslova [2], etalons are indicators of a figurative measurement (evaluation) of the world. Etalons are most often expressed in the language in the form of stable comparisons.

In short, the motivational basis for the nomination process of any reality constitutes the internal form of the word. Here, the motivation itself is conditioned by the national perspective and the nation's values. The basis for comparisons is the established understanding of oneself and the surrounding world. Therefore, the national-cultural connotation of similes plays a decisive role in the selection of an image. [3] For example, in the English comparison “*as dumb as fish*,” we can see that the national-cultural knowledge of the English people serves as an etalon for a completely different measure. However, in Karakalpak linguoculture, this comparison implies “*balıqtay juziw*” (*swimming like a fish*) meaning to move freely in the water, to be perfectly at home like a fish in water, and to communicate openly without hiding any secrets. [4]

The existence of English equivalents, such as “*arıq adam*” (as thin as a rake,) for the figurative Karakalpak expressions for a thin person—“*shóptey arıq*” (as thin as a blade of grass), “*ıyneliktey arıq*” (as thin as a dragonfly), and “*quw suyek*” (dry bone) —demonstrates the national-cultural connotation of these units in each linguoculture.

In the Karakalpak linguoculture, etalon “horse” (at) is used to express such concepts as “special,” “good,” “of average quality” (literally, like an average hand), “like this” (exemplary), “big” “*at basınday*” (like a horse’s head), “huge” “*attıń gellesindey*” (like a horse’s head), “obvious,” “distinct,” “well-known to everyone” “*attıń gasqasınday*” (like a mark on a horse’s forehead).

However, comparisons such as “stubborn like a horse” (attay minezli), “shake yourself like a horse” (attay silkiniw), and “kick like a horse” (attay tebiniw) express a person’s stubborn character, anger, attitude toward a situation, views, mannerisms, or actions. The comparison “kick like a horse” (attay tebiniw) in Karakalpak linguistic culture is applied to boys growing up together. As children, boys grow up, sometimes arguing, sometimes making peace, and sometimes even fighting. In a literal sense, this behavior is also characteristic of horses. [5]

In the explanatory dictionary of the Karakalpak language [6], the lexeme “at” is given the meaning of “horse,” “male horse.” The comparison “*Jılqıday adam*” (a man like a horse) refers to a tireless person who does not spare himself and does not shy away from any work. For example: *Torı at iyesine usap kutá juwas edi* (T.Qayıpbergenov) Therefore, what is meant here is such qualities of a horse as hard work..

In English linguistic culture, the word “horse” occupies a special place as a bearer of culturally significant concepts of strength, endurance, reliability, social status and controlled energy. For example, the expression “*to work like a horse*” is used to mean “to work like an ox.” Here, the horse serves as a model of the workforce, focusing on a value deeply rooted in the British work ethic: the ability to work for a long time without complaint. Therefore, in English and Karakalpak linguocultures, the connotative meanings of the lexeme for “horse” signify that it is a large, special, good, and well-known animal.

The horse etalon in English and Karakalpak linguocultures reflects a complex of values that includes industriousness, endurance, worthiness of social respect, and controllable power. In Karakalpak comparison “*jılqıday adam*” (a person like a horse,) the national-cultural connotation of the lexeme “person” causes a change in the animal’s function as an etalon.

According to A. Wierzbicka [7] “Every language reflects a particular culture, a particular way of living and thinking.”

In English linguoculture, comparison patterns are often associated with the concepts of rationality, conformity to norms, and the possibility of everyday observation. Thus, comparisons such as “*as cool as a cucumber*,” “*as busy as a bee*,” and “*as blind as a bat*” encode stereotypical concepts of emotional composure, industriousness, and physical limitation based on imagery firmly rooted in everyday experience and natural symbolism.

A key characteristic of English comparisons is their pragmatic neutrality and limited expressiveness, which is linked to the dominant cultural code of “Reserve” and a tendency to downplay emotional evaluation.

In Karakalpak linguoculture, the etalons of comparison primarily display figurativeness and social orientation, reflecting the language’s close connection with the traditional way of life, the natural environment, and ethnic collective memory. Comparisons with zoonymic and ethno-realia components, such as «*arislanday aybatlı*», «*qoyday juwas*» (as formidable as a lion" and "as meek as a sheep,) encode stereotypes of strength, bravery, submissiveness, or politeness, which hold high axiological significance in Karakalpak society. Unlike the English model, Karakalpak exemplars often refer to the ideal of social conduct and socially approved personal qualities.

Comparisons do not always accurately describe the real world, but their function is not to convey concepts precisely. In a given linguistic community, some animal, person, or object is regarded as having a certain quality. For example, the English comparison “*to be proud as a peacock*” means “*proud as a peacock*,” that is, to be very proud and conveys the meaning “*to be very proud*.” English culture associates the peacock with arrogance. In Karakalpak linguistic culture, the peacock “*Tawıs qustay*” is associated with beauty, grace, and neatness. For example: *Xasıl kiyim kiygen soń, Hur qızınday dolandı, Tawıs qustay sılandı*. (Qırq qız dástanı)

Comparisons are stable in nature and can create certain associations recognized by the language community. The evaluative component of comparison is “an assessment that approves or disapproves of a phenomenon, object, or person. Positive, negative, and neutral components can be distinguished.” The evaluative nature of comparisons often depends on the semantics of the first component: eng. *as brave as a lion* (kk. *arislanday aybatlı*), eng: *as*

pretty as a picture (kk. *súwrettey sulw*), eng. *as faithful as a dog* (kk. *iyttey sadıq*), The positive evaluation of these comparison etalons is determined by the positive semantics of the first component. However, it should not be assumed that only the first component of the comparisons determines their overall evaluative semantics. In some cases, the second component plays a decisive role in evaluative formation. For example, The English comparison “*as fat as a pig*” and the Karakalpak standard of comparison “*shoshqaday semiz*” (fat as a pig) are associated with a negative assessment, while “*as fat as butter*” has a positive character, such as “*tabın baliqtay*” (well-fed, like a bream) or “*aq sazanday*” (well-fed, like a white carp). Thus, the etalon of comparison performs an important axiological function, reflecting the values that form the basis of a given human society, since it is based on a cultural and national worldview.

Thus, the image codes chosen by native speakers for comparisons reflect their connection to national-cultural standards and stereotypes. This is the method of concentrating information in connotations that reflect the connection of the imagery to culture.

As Professor N. Makhmudov [8] notes in his “Explanatory Dictionary of Uzbek Language comparisons”: “In stable comparisons, the image of comparison, that is, the etalon of comparison, has special significance. The peculiarity of a people’s worldview and understanding, that is, national-cultural and national-connotative information, is directly reflected in this etalon of comparison.”

F. Usmanov [3] classified objects and phenomena that serve as a standard in Uzbek comparisons, dividing them into the following groups: “Human being,” “Natural phenomena and elements,” “Fauna,” “Flora,” “Everyday life realities,” “Religious, mythological and folklore characters,” and “Others.” In general, to compare with a particular reality, when choosing an etalon, words denoting a person, elements of nature or objects found in everyday life are used.

3.2 Discussion

As noted above, the analysis of comparisons begins with clarifying the national and cultural connotations of the etalons of comparison. In this regard, we classified comparisons in English and Karakalpak by their figurative basis, identifying the following thematic groups: “Fauna,” “Flora,” “Realities of Everyday Life,” “Phenomena and Elements of Nature,” and “Folklore Characters.” This classification shows the totality of value elements of the image, which serve to reflect the values fixed in stable comparisons.(see Table 1).

3.2.1 Classification of English Comparisons Based on Imagery

We present the classification of comparisons in English based on a total of 600 examples, divided according to the quantitative - statistical trends of V. Kunin’s “Phraseological Dictionary of the English Language,”[9] in the following percentage ratio:

Table 1. Classification of English Comparisons (Based on 600 Examples)

Thematic groups	Number of comparisons	Percentage (%)	Examples
“Fauna,”	210	35%	as brave as a lion, as sly as a fox, as busy as a bee, as blind as a bat, as blind as a mole, as gentle as a lamb, as meek as a lamb, as stubborn as a mule, as strong as an ox, as weak as a kitten, s quiet as a mouse, as timid as a rabbit, as proud as a peacock
“Realities of Everyday Life”	168	28%	as sharp as a needle, as hard as nails, as flat as a pancake, as round as a ball, as white as a sheet, as white as milk, as black as coal, as hard as iron, as hard as steel, as soft as silk, as smooth as velvet, as dry as dust, as fresh as paint, as easy as pie
“Phenomena and Elements of Nature,”	126	21%	as cold as ice, as clear as crystal , as white as snow, as cold as stone, as hard as rock, as calm as the sea, as clear as day, as bright as the sun, as pale as the moon, as dark as night, as black as midnight, as dry as the desert, as free as the wind, as light as air
“Flora”	60	10%	as fresh as a daisy as red as a rose, as fair as a lily, as brown as a berry, as green as grass, as

			green as leaves, as straight as a pine, as tall as a tree, as firm as an oak, as strong as an oak, as pliant as a willow, as dry as a leaf, as full as a nut, as mellow as ripe fruit
“Folklore Characters”	36	6%	as old as the hills, like a ghost, as old as Adam, as wise as Solomon, as patient as Job, as strong as Samson, as false as Judas, as innocent as Eve, as rich as Croesus, as beautiful as Venus, as ugly as a witch, as busy as Santa Claus, as elusive as a ghost
Total	600	100%	

The provided table illustrates the cognitive structure of English similes through the distribution of their source domains of imagery. The analysis results reveal an uneven distribution of benchmarks, reflecting the specifics of how the world is conceptualized in English linguoculture.

The frequency of comparisons based on representatives of fauna indicates that zoonymic imagery holds a central place in the cognitive system of the English language. Animals are considered prototypical models of human qualities, possessing: high visibility and visual recognizability; culturally ingrained associations; and behavioral characteristics. Fauna etalons allow for the rapid updating of established concepts (fox → cunning, lion → courage), making them an effective tool for expressive communication. Their frequency confirms the universal tendency toward animal anthropomorphism.

The realities of everyday life and subject etalons have an equal share with the etalons of fauna, which reflects the pragmatic orientation of English-speaking culture. The high productivity of everyday images is due to the following: a focus on practical experience, the material environment, and the clarity and simplicity of visualization. Comparisons such as “as easy as pie” or “as flat as a pancake” illustrate the cognitive strategy of grounding—associating abstract qualities with familiar, everyday objects. This demonstrates object-oriented conceptualization.

Natural phenomenon etalons are important, but of secondary importance. They are most often used to denote strength, speed, and emotional force. Weather phenomena and physical elements of nature become universal metaphorical sources due to their tangibility (ice → cold, lightning → speed). Twenty-one percent affirm the importance of natural imagery, but their productivity is lower than that of fauna and object etalons.

The low proportion of flora images is explained by the low dynamism of plants as cognitive prototypes of behavior. Plants are more associated with aesthetic and static properties: beauty and purity. For example, *as red as a rose*, *as fresh as a daisy*. This limits their functional scope and reduces their frequency compared to animals or objects.

The low percentage indicates the peripheral status of mythological sources in the system of figurative devices in modern English. Possible reasons for this include: high cultural distinctiveness; relevance to contemporary knowledge; and stylistic marking (literary or humorous context). Nevertheless, they retain an important role in cultural memory and intertextuality. (see: Figure 1).

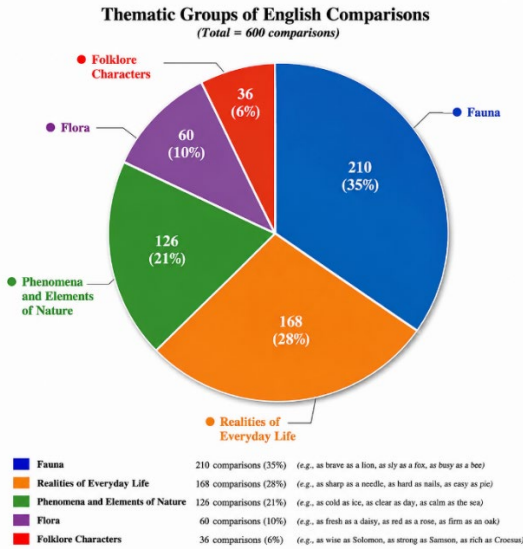


Figure 1. Classification of English Comparisons by Thematic Groups

3.2.2 Classification of Comparisons in the Karakalpak Language Based on their Figurative Basis

The quantitative-statistical indicators for the thematic classification of comparisons in the Karakalpak language [10] [11] (based on a sample of 1000 similes) are distributed in the following percentages:

Table 2. Classification of Karakalpak comparisons (based on 1000 examples)

Thematic groups	Number of comparisons	Percentage (%)	Examples
“Fauna,”	320	32%	<i>Attay minez, attay silkiniw, attay tebiniw, botaday bozlaw, buzawlı siirday, bulbuldey sayraw, jilkıday adam, egiz kozıday, qarshıgaday qıyallanıw, qarlıgashday pırmana bolıw, qoyday óriw, qoyday shuulaw, qorazday kaqıraqlaw, malğa tuwraganday, narday, ógizdey, siirday, qara qumırsqaday, qoyday juuas, arıslanday aybath, túlkidey sum</i>
“Realities of Everyday Life”	320	32%	<i>Juwılmağan qasıqtay, yinedey shanshılıw, kózi tostaqanday, kózi máshtey ashılıw, qaqqan qazıqtay, suttey uyiw, appaq paxtaday, multiqtıń ógınday, oqtay ushiw, ókpesi qazanday, aynaday taza, temirdey qattı Daul tınganday, dunya tapqanday, jer jutqanday, aspan menen jerdey, juregi tastay, ishi ottay janıw, kewli daryaday tasıw, kewlin tawday kóteri, qumğa singendey, tastay batıp, suwday sińiw, tastay qattı, ot penen suwday, suwday sińiriw, jeldey júyrik, dauılday qattı, ayday jarıq.</i>
“Phenomena and Elements of Nature,”	210	21%	<i>Guldey jaynaw, guldey solıw, gul juzli, juzimniń suwınday, tarıday tógiliw, uzın aǵashtay, japıraqtay jasil, gúldey jaynağan, talday nızik</i>
“Flora”	90	9%	<i>Ayǵır kibi, Buwra kibi, Teke kibi, Páriy mısıl, Májnun kibi, Qultay gul shelli, Iskenderdey boz jigit, Rustem kibi, Sherlerdey ǵayratlı</i>
“Folklore Characters”	60	6%	
Total	1000	100%	

The thematic classification of comparisons in the Karakalpak language reflects the unique national worldview, cultural values, and figurative thinking of its people. Similes serve not only as a literary device but also as a method for conceptualizing the surrounding environment. The most productive thematic groups include fauna, flora, natural phenomena, folkloric-mythological characters, and the realities of everyday life. Comparisons related to the animal world (fauna) are among the most widespread in the Karakalpak language. This is explained by the people's close connection to a nomadic and semi-nomadic way of life, and the significant role animals have held in their economy and culture. The following are depicted through animal imagery: a person's physical attributes, character traits, emotional state, and behavioral characteristics. For example: *arislanday aybath, túlkidey sum, qoyday juuas*. In such comparisons, animals become cultural symbols of certain qualities. The lion represents courage, the fox cunning, and the sheep submissiveness. While such images are universal for the Turkic worldview, in the Karakalpak language, they possess distinct national and cultural characteristics.

Floristic comparisons reflect the connection between humanity and the nature of the Aral Sea region and its steppe landscape. Plants are used to convey beauty, youth, fragility, and vitality. For example: *gúldey jaynağan, talday nızik*. Plants characteristic of the local natural environment are of particular importance. The aesthetic ideal of the people is formed through them. Women's beauty is often depicted through images of flowers, trees, and fertile land. Floristic comparisons, especially in folklore genres such as “jiraw” poetry, epics, and folk songs, possess high artistry and emotional coloring.

The category of natural phenomena is considered one of the most ancient and archetypal. In the Karakalpak worldview, natural phenomena are perceived as living forces intricately linked to human destiny. Comparisons belonging to this group express the following: strength, speed, emotional upheaval, and inner state. For example: *jeldey júyrik, dauılday qattı, ayday jarıq*. The images of wind, storm, sun, moon, and water form the cosmological model of the universe. Comparisons related to water and desert, particularly regarding the region's natural

conditions, are of particular importance. This group of comparisons demonstrates the unity (syncretism) of nature and humanity: human feelings and qualities are perceived through natural processes.

Comparisons based on folkloric imagery reflect the collective memory of the people and their mythological way of thinking. The sources for such comparisons include epics, legends, fairy tales, and folk narratives. For example, a comparison to a “batyr” (hero) reflects heroism; the images of fairies, giants, and mythical creatures are used to depict exceptional beauty, strength, or danger. Such comparisons hold high cultural significance, and a full understanding of them requires knowledge of national folklore. They perform not only an artistic function but also a cognitive one, preserving the cultural codes of the people.

The thematic group of everyday realities reflects the peculiarities of the material culture and daily life of the Karakalpak people. In comparisons, objects from daily life, elements of traditional households, tools, and pieces of clothing are used. For example: *aynaday taza*, *temirdey qattı*. Such comparisons are distinguished by their clarity and vividness. They arise from the people's daily experiences and reflect their practical perception of the world. Within these comparisons, everyday realities help to reconstruct the traditional way of life, the value system, and the unique features of the national culture. (see: Figure 2)

As the classification shows, the most frequently used reference lexemes in English comparisons relate to everyday realities and representatives of fauna (210+168), whereas in Karakalpak comparisons, the most common reference lexemes are: representatives of fauna, everyday realities, and elements of nature (320+320+210).

A comparative-typological analysis of the thematic indicators of comparisons in English and Karakalpak languages reveals the similarities and national specificities in how two different cultures perceive the world. In both languages, comparisons related to the animal world account for the largest share (32% and 35%, respectively). This proves that humanity's tendency to use animal imagery to describe character and appearance is a universal linguistic phenomenon. Although the percentages are close, the inner content of the images is different. In the Karakalpak language, the images of camels, horses, and sheep and lambs, characteristic of nomadic life (for example: *bo'ta ko'z*, *otday shaqqan*), are prominent. In English, images of the sea and forest fauna, such as fox, owl, and fish (for example: *as wise as an owl*, *like a fish out of water*), are more common.

In terms of daily realities, the Karakalpak language (32%) is slightly ahead of English (28%).

In Karakalpak comparisons, ethnographisms such as traditional household items like a black yurt, hearth, felt, chiy, cauldron, and knife are actively used to describe a person's condition (for example: *thin as a cauldron*, *thin as a chiy*). In English, however, elements such as nails, needle, silk, sheet are predominant in industrialization and everyday pragmatic items (for example: *as white as a sheet*, *as hard as nails*).

Interestingly, comparisons to natural elements (water, ice, fire, sky, stone) represent an equal 21% proportion in both languages. This indicates that humanity's level of perception and perception of the surrounding environment (landscape) is similar regardless of geographical distance. In both languages, there are parallel comparisons such as *«muzday suwıq»* (*as cold as ice*) or *«tastay qattı»* (*as hard as a stone*). In both cultures, comparisons dedicated to folkloric and mythological characters constitute the lowest percentage (6%).

This is a factor demonstrating that in a people's artistic thinking system, comparisons are preferred to objects (empirical cognition) that can be directly compared with the real eye rather than abstract, fairytale characters.

Thus, comparing the numerical and percentage indicators of comparisons in Karakalpak and English languages shows that the models of comparison formation in the two language systems are cognitively similar (isomorphic). However, behind this similarity lie allomorphic (national-specific) linguocultural codes related to each nation's unique geographical location, historical lifestyle, and material culture.

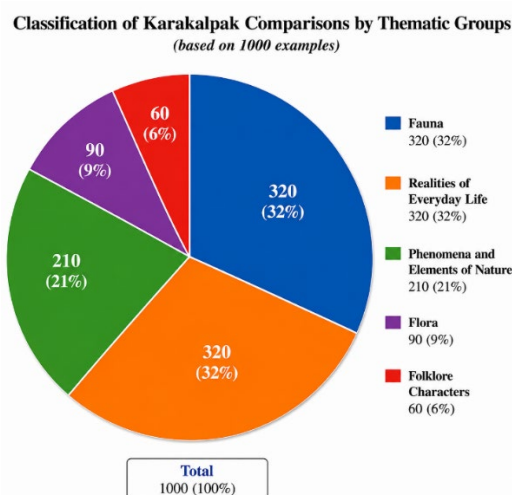


Figure 2. Classification of Karakalpak comparisons by Thematic groups

4 Conclusion

The present study has demonstrated that stable comparisons constitute an important linguocultural mechanism for the codification and transmission of national-cultural stereotypes in both English and Karakalpak. The analysis confirms that comparison etalons are not merely expressive linguistic devices but culturally motivated cognitive models that reflect the historical experience, value system, material culture, and collective worldview of a linguistic community.

The thematic classification of comparison etalons revealed both universal and language-specific tendencies. In both English and Karakalpak, the Fauna group represents the most productive source of figurative etalons (35% and 32%, respectively), confirming the universal role of animal imagery in conceptualizing human appearance, character, behavior, and emotions. The high frequency of zoonymic comparisons reflects the anthropocentric nature of human cognition, in which the observable characteristics of animals become prototypes for evaluating human qualities.

The analysis also demonstrated significant similarities in the distribution of other thematic groups. In both languages, comparisons based on Phenomena and Elements of Nature account for 21% of the material, indicating that natural forces and physical elements constitute universal cognitive sources for representing strength, speed, emotional intensity, and stability. Likewise, Folklore Characters occupy the smallest proportion (6%) in both corpora, suggesting that mythological and legendary images function primarily as culturally marked rather than productive comparison standards in contemporary language.

Despite these quantitative similarities, the qualitative analysis revealed considerable national-cultural differences in the choice of comparison etalons. English stable comparisons are predominantly characterized by pragmatic, observable, and object-oriented imagery associated with everyday experience, practical activities, and conventional social norms. By contrast, Karakalpak comparisons demonstrate a stronger dependence on ethnocultural realities, traditional nomadic life, livestock breeding, the natural environment of the Aral Sea region, and folklore heritage. These differences illustrate how each linguistic community conceptualizes reality through its own historically developed cultural codes and symbolic associations.

The study therefore confirms that comparison etalons simultaneously possess universal cognitive foundations and nationally specific semantic content. While the general mechanisms of figurative conceptualization remain largely isomorphic across the two languages, the internal structure of the images reflects allomorphic linguocultural characteristics determined by geography, traditional economy, historical development, and cultural memory. Consequently, stable comparisons should be regarded as valuable linguistic evidence of national mentality and cultural identity.

The integration of thematic classification with quantitative-statistical analysis has made it possible to identify the dominant conceptual domains underlying English and Karakalpak comparison systems and to demonstrate their cognitive organization. The obtained results contribute to the development of contrastive phraseology, cognitive linguistics, linguoculturology, and intercultural communication by providing a systematic description of the relationship between figurative language and national-cultural stereotypes.

The practical significance of the research lies in the possibility of applying its findings in bilingual lexicography, translation studies, intercultural communication, foreign language teaching, and the compilation of comparative phraseological dictionaries. The proposed thematic classification may also serve as a methodological framework for the linguocultural analysis of stable comparisons in other Turkic and Indo-European languages.

Future research may expand the corpus of comparison etalons, investigate their diachronic development, explore their cognitive processing in discourse, and compare their functioning across a broader range of languages and cultures. Such studies would contribute to a deeper understanding of the universal and culture-specific principles governing figurative conceptualization and the linguistic representation of national-cultural stereotypes.

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