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The Concept And Structure Of The Linguocultural Code ("Winter" Season In English And Karakalpak Worldview)

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Abstract: The article deals with the concept and structure of the linguocultural code with a focus on the seasonal code of "winter" in English and Karakalpak worldviews. The study is based on a comparative linguocultural analysis, combining semantic, phraseological, and folklore-ethnographic methods. In English, "winter" is predominantly associated with metaphors of aging, death, melancholy, and existential pause, while at the same time serving as a symbol of purity, rest, and reflection. In the Karakalpak worldview, "winter" reflects a season of trial and collective endurance, with emphasis on practical adaptation, household traditions, solidarity, and cultural rituals. Universal motifs such as cold, cyclical renewal, and fading life are present in both traditions, but differ in connotative load and pragmatic function. The findings highlight the multilayered nature of the linguocultural code "winter" and demonstrate how language encodes cultural values, identity, and worldview.

Introduction: The problem of the relationship between language and culture remains central in modern linguoculturology; the concept of "linguocultural code" is used to denote the linguistic means through which cultural meanings are recorded, transmitted, and reproduced. A code is not just a collection of words, but an organized system of meanings and associations embedded in the cognitive-communicative practice of native speakers. In this article, we focus on the seasonal code "winter" as an indicator area where natural phenomena receive expressive cultural-semantic interpretation [1].

Theoretical foundations: the concept and structure of the linguocultural code are understood as a set of linguistic and paralinguistic units (lexicon, phraseology, metaphors, proverbs, proper names, ritual formulas, etc.) carrying national-determined value-semantic patterns. It is important to distinguish "codes" as system-forming semantic nuclei from individual "units" that perform the code. Structurally, the code can be represented through a number of layers: (1) denotative (natural-descriptive), (2) connotative (evaluative-expressive), (3) metaphorical-mythological, (4) pragmatic (ritual/custom) and (5) discursive (literary-journalistic and media-realization). Such a multi-level model helps to fix how the same natural phenomena (snow, cold, ice) are interpreted differently in different cultures [1].

METHODOLOGY

The research is based on the following methods of linguocultural analysis: corpus collection of vocabulary and phraseology (Eng. winter - words and expressions; Karakalpak - correspondences), semantic analysis, comparative method, folklore-ethnographic review, and analysis of connotative/metaphorical images (in particular, conceptual metaphors, according to Lakoff and Johnson). For the English-language corpus, examples of fiction and journalistic literature, as well as descriptions of seasonal practices, were used; for the Karakalpak corpus - folklore records, ethnographic descriptions, and reference material on household practices related to winter lifestyles [3].

"Winter" in the worldview of English: lexicon, metaphors, evaluation schemes:

1. Lexical and phraseological expansion. The English lexicon "winter," "snow," "frost," "ice," "to freeze,"

"blizzard," "cold snap" and related phraseological units ("dead of winter," "to break the ice," "winter of discontent") reflect a wide range of denotative and metaphorical meanings - from climatic realities to social and emotional states. In English-language literature, "winter" is traditionally associated with aging, death, stagnation; at the same time, a positive connotation - the time of rest, contemplation, purification - is also possible.

2. Conceptual metaphors. In English-speaking culture, "winter as death" (WINTER IS DEATH) and "winter as a stop/pause" are dominant metaphors. Winter has become a metaphor for decline in poetry (for example, the image of dried branches, "bare trees") and prose - as a space-time marker of crisis [3]. These metaphors rely on a universal perception of natural cycles, but are culturally specificated through literature, holidays, and historical memory.

3. Practical and everyday aspects. In English-speaking countries with pronounced winters, adaptive practices have developed (from heating to holidays associated with the Christmas cycle), which also affects language pragmatics: the presence of stable collocations (Christmas-related), sayings, and advice on "surviving in winter" forms a special pragmatic subsystem of the code.

"Winter" in the Karakalpak worldview: language, traditions, folklore

1. Ethnocultural background. The Karakalpak region (northwestern Uzbekistan, Aral Sea basin) historically combines nomadic and settled practices; climatic conditions and seasonal mobility (winter encampments and summer pastures) shaped the people's way of life. Winter, as a season for organizing daily life (winter dwelling - "tam," winter crafts, stockpiling provisions), holds important functional and symbolic significance: "Qıstıń ǵamın jaz oyla, jazdıń ǵamın qıs oyla" [2].

2. Lexical markers and phraseology. In the Karakalpak language, there are words and phraseological units that fix winter realities (designations of snow, ice phenomena, terms for winter crafts and dwellings), as well as proverbs and sayings that reflect evaluative attitudes towards winter as a time of trial, patience, and collective solidarity. These units function as bearers of values: caring for the hearth, mutual assistance during the harsh season, and respect for the cyclical nature of nature. (Here and further - an exemplary corpus is noted in ethnographic descriptions and reference materials on the culture of the region.) "Birewge jaz, birewge qıs," "Qıs ayında qus saqla, qus qazanda qaynaydı" [2].

Part III. Comparative analysis: coincidences and differences

1. Universal motifs. Both cultural fields (English and Karakalpak) share basic natural-biological motifs: cold, reduced visibility/availability of resources, cyclicality. This gives similar denotative structures and a number of common metaphors (winter is the time of fading).

2. Differences in connotations and pragmatics. In the English tradition, the metaphorical load of winter often works in an artistic-individualistic style (melancholia, existential emptiness), while in the Karakalpak worldview, the emphasis is placed on collective survival, practical preparation, and rituals that ensure socio-cultural reproduction during the winter [4]. This is also reflected in speech units: English "winter melancholy / winter of life" vs Karakalpak proverbs about winter and family responsibilities.

3. Influence of historical and social context. Environmental disasters (Aral Sea), historical processes, and linguistic assimilation influence contemporary Karakalpak discourse about winter: the image of winter can be associated with themes of vulnerability in the territory, preservation of traditions, and linguistic identity. In English-speaking societies, urbanization changes the perception of winter: from agrarian reality to urban aesthetics (winter holidays, sports, consumer practices).

CONCLUSION

The study shows that the linguocultural code "winter" is a multi-layered phenomenon: it includes denotative descriptions of climate and natural phenomena, metaphorical models, phraseological and practical markers, as well as ethnocultural rituals. Comparing the English and Karakalpak worldviews reveals both universal semantic foundations (cyclicity, association with death/death) and significant differences: the English-language picture emphasizes aesthetic-existential moments, the Karakalpak one - pragmatic, socio-cultural adaptation, and collective solidarity.

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