

RESEARCH ARTICLE

Description of Labor Activity in Parameological Discourse in English And Karakalpak Languages

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Abstract

This study examines the linguocultural representation of the concept of labor in English and Karakalpak paremiological discourse. Proverbs and sayings are regarded as repositories of collective cultural memory that preserve the moral values, worldview, and cognitive experience of a nation. The research aims to identify the conceptual structure of labor, reveal its semantic and metaphorical models, and compare the linguocultural features of labor-related proverbs in English and Karakalpak. The research corpus comprises 84 English and 160 Karakalpak proverbs related to labor. The study employs cognitive, linguocultural, structural-semantic, comparative, discourse, and descriptive methods. The findings demonstrate that both linguistic cultures share a universal conceptual core in which labor is associated with diligence, responsibility, reward, and social recognition. At the same time, significant cultural differences are observed. Karakalpak proverbs conceptualize labor through agrarian images such as land, bread, sweat, and livestock, whereas English proverbs emphasize time, discipline, professionalism, and individual achievement. The research contributes to comparative linguocultural studies by revealing universal and culture-specific mechanisms of conceptualizing labor in paremiological discourse.

KEY WORDS

Labor, concept, paremiology, proverb, linguoculturology, cognitive linguistics, metaphor, English, Karakalpak.

INTRODUCTION

The concept of labor occupies a central position in the linguistic worldview of every nation. It reflects not only economic activity but also ethical norms, cultural values, and collective experience accumulated throughout history. Proverbs and sayings constitute one of the oldest forms of verbal art through which societies preserve and transmit knowledge, social norms, and cultural traditions from generation to generation. Consequently, labor-related proverbs represent an important source for investigating the interaction between language, culture, and cognition.

Within contemporary cognitive linguistics and

linguoculturology, paremiological units are interpreted as condensed linguistic representations of conceptual knowledge and national mentality. Their semantic structure reflects culturally significant models of reality, while their metaphorical organization demonstrates how abstract concepts are understood through everyday experience.

Despite the growing interest in conceptual studies, comparative investigations of the concept of labor in English and Karakalpak paremiological discourse remain limited. Most previous studies have focused on lexical-semantic or ethnographic aspects, whereas the conceptual organization,

metaphorical patterns, and linguocultural codes of labor have received insufficient attention.

The purpose of this study is to investigate the linguocultural representation of the concept of labor in English and Karakalpak proverbs and sayings. The objectives are:

- to identify the conceptual structure of labor;
- to determine its semantic and metaphorical models;
- to reveal national-cultural symbols associated with labor;
- to compare English and Karakalpak paremiological representations;
- to determine the communicative and pragmatic functions of labor-related proverbs.

METHODS

The empirical material consists of 160 Karakalpak and 84 English proverbs and sayings devoted to labor activity. The Karakalpak corpus was collected from published collections of folk proverbs, while the English material was selected from authoritative paremiological dictionaries.

The research applies an interdisciplinary methodology combining cognitive linguistics, linguocultural studies, and comparative paremiology.

The following methods were employed:

- cognitive analysis to identify the conceptual structure of labor;
- linguocultural analysis to determine national-cultural meanings;
- structural-semantic analysis to classify metaphorical and semantic models;
- comparative analysis to identify similarities and differences between English and Karakalpak proverbs;
- discourse analysis to examine communicative and pragmatic functions;
- descriptive and typological methods to reconstruct the conceptual field.

The combination of these methods provides a comprehensive understanding of the conceptualization of labor in the two linguistic cultures.

RESULTS AND DISCUSSION

1. Linguocultural Significance of Labor Proverbs

Proverbs function as repositories of collective cultural memory. They preserve ethical norms, traditional knowledge, and social values that have been formed throughout the historical development of a nation. Labor-related proverbs occupy a particularly significant place because they encode attitudes toward work, diligence, responsibility, and social well-being.

The analysis demonstrates that both English and Karakalpak cultures perceive labor as a fundamental moral value. Karakalpak proverbs emphasize honesty, endurance, and communal prosperity, whereas English proverbs associate labor with discipline, personal responsibility, and success.

Examples include:

English:

- No bees, no honey; no work, no money.
- Industry is fortune's right hand.
- Hard work pays off.

Karakalpak:

- Labor makes a person flourish.
- Without labor there is no food.
- Labor brings honor.

These examples indicate that although labor possesses universal value, its cultural interpretation differs according to historical and social experience.

2. Cognitive Structure of the Concept LABOR

The comparative analysis reveals that the concept LABOR consists of five interconnected cognitive components:

- necessity;
- purposeful activity;
- result;
- ethical evaluation;
- social recognition.

This conceptual model is shared by both linguistic communities. English proverbs emphasize the causal relationship between effort and success, whereas Karakalpak proverbs highlight the moral value of honest work and its connection with communal welfare.

3. Metaphorical Models

The metaphorical analysis identified four dominant structural models.

Metaphorical model

The early bird catches the worm.

Busy as a bee.

These metaphors conceptualize diligence through animal imagery.

Metonymic model

The image of the hand symbolizes labor itself.

Examples:

Busy hands make a happy heart.

Karakalpak proverbs where bread represents the result of labor.

Parallelism

Parallel syntactic constructions reinforce causal relations.

Example:

No bees, no honey; no work, no money.

Antithesis

Opposition between diligence and laziness is one of the dominant structural principles.

Examples:

Idle hands are the devil's workshop.

A lazy person comes begging.

4. Linguocultural Codes

The analysis demonstrates significant differences in symbolic systems.

Karakalpak proverbs primarily employ images connected with traditional agrarian life:

land;

bread;

sweat;

livestock;

water.

English proverbs more frequently employ abstract concepts

such as:

time;

fortune;

industry;

success;

opportunity.

These differences reflect distinct historical models of economic and social development.

5. Communicative Functions

Labor-related proverbs perform several communicative functions:

educational;

moral;

motivational;

regulatory;

evaluative.

They function as instruments for transmitting cultural norms and shaping social behavior across generations.

CONCLUSION

The comparative analysis demonstrates that English and Karakalpak labor-related proverbs possess a common conceptual foundation in which labor is understood as a source of prosperity, dignity, and social recognition. Nevertheless, each linguistic culture develops its own system of symbolic representations. Karakalpak paremiology conceptualizes labor through agrarian imagery and collective values, whereas English paremiology emphasizes discipline, personal responsibility, and individual success. The study confirms that proverbs represent an important linguistic mechanism for preserving cultural knowledge and conceptual structures. The findings contribute to comparative linguocultural studies and provide new insights into the cognitive representation of labor in different linguistic communities.

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