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THE DATE OF RENAMING SOME SETTLEMENT NAMES LOCATED IN BABAK DISTRICT

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ABSTRACT

In the pre-independence years, certain changes occurred in the onomastic system of the Azerbaijani language as a result of various extralinguistic influences, and during the years of independence, the restoration of proper names subjected to these political influences was carried out. The article discusses certain place names included in the administrative territory of Babak district, located in the Nakhchivan Autonomous Republic, as well as acts of vandalism against the toponymic system of our language, instances of renaming and falsification of names, and the successful policy carried out during the period of the Independent Republic of Azerbaijan, along with the restoration of changed names. Based on historical sources, the initial version, the altered version, and the restored current version of the oikonyms under discussion are comparatively analyzed.

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Keywords: *Nakhchivan, Shikhmahmud, Nehram, Kultepe, Karimbeyli, Jahri.*

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Introduction

As we know, one of the main functions of language is the nominative (naming) function. Ancient man's experience of naming coincides with the period when he began to perceive the surrounding world. Man's naming of the objects he observed around him is considered the primary manifestation of onomastic units. This is precisely why onomastic units, including the toponymic system of a language, are regarded as a national attribute and ethnogenesis of a nation. Such units carry great scientific and political significance due to the exceptional role they play in studying the history, ethnogenesis, and developmental path of each language and the people who are the speakers of that language. Therefore, it is incorrect to view the settlement names located in the territory of the Republic of Azerbaijan merely as proper names. They also reflect extensive information about our history, national identity, and ethnic origin. The falsification faced by our onomastic units, as well as our toponymic system over time, and the policy of genocide carried out by our malicious neighbors are likewise linked to the aforementioned factors. In sociolinguistics, the concept of language policy is considered from two aspects: language as an instrument, "weapon," or tool of policy, or language as the object of policy influence. Throughout various pages of history, it is possible to see the traces of occupational policy in the language of another nation; however, the genocide committed by Armenians against Azerbaijani topynyms of national origin is one of the rare cases in world history.

Undoubtedly, the atrocities committed against our unarmed people without distinguishing between the elderly, children, and women, as well as against our historical monuments, our forests lacking a national identity, and other geographical objects, did not bypass our language. Prior to the Soviet occupation, the

vast majority of toponyms in the Nakhchivan region of the Republic of Azerbaijan were of Turkic origin. As one direction of the Armenization policy carried out with the support of Russia, the changing of Turkic-origin toponyms was implemented. Changing the toponyms located in that geographical area as the first step taken within the framework of an occupational policy is an expected method. Through this method, it is possible to falsify the history of the occupied territories. The cases of alteration that occurred against our national-origin onomastic units by Russia are the most striking example of the policy mentioned above. At the same time, the changes made to the names of ancient residential settlements located in the territory of the Nakhchivan Autonomous Republic are the result of the occupational policy we are discussing. Collecting the primary-national forms of the names of residential settlements based on historical sources, comparing the alterations made to national-origin settlement names during the years of long-term Russian subjection, and contrasting them with the outcomes of the policy of re-nationalizing geographical names after the restoration of our state independence are among the fundamental duties of modern onomastic science.

The significance of studying the dynamics of onomastic units included in the administrative territory of Babak district.

After the establishment of Soviet power in Nakhchivan on July 29, 1920, changes began to be made to the administrative-territorial structure of the region. In the book "Vandalism: Genocide Against Historical Names" by the well-known research scholar Nazim Mustafa, a broad explanation of how Armenians falsified the historical names of the South Caucasus in the international arena was provided. Following the gradual consolidation of Soviet power locally, the names of some residential settlements were groundlessly changed, or in other words, Sovietized. Until October 23, 1978, the residential settlements included in the territory of Babak district were once concentrated under the name of Nakhchivan district, whose center was the city of Nakhchivan. The territory named after Babak, the prominent commander who led the liberation war of the Azerbaijani people, was established. Taking into account that Nakhchivan is one of the oldest residential settlements not only in Azerbaijan but in the world, as well as Armenian territorial claims against Nakhchivan, we see how significant the oikonyms of this region are as an object of research based on sources. Mentioning the importance of studying the ethnic history of Nakhchivan, I. Hacıyev notes that

> the ethnic history and national composition of the population of the Nakhchivan region... there is a great need for study. Because our insidious enemies express false and fabricated ideas regarding this issue, thereby attempting to justify that the region is part of "Greater Armenia" and to prove that Azerbaijani Turks are newcomers to these lands. In fact, this idea is completely wrong and is not based on any scientific foundation. (Hacıyev, 2009)

In our view, the scientific foundation mentioned above is precisely the study of the onomastic system of Nakhchivan based on ancient sources, and proving once again that the indigenous inhabitants of these territories are Azerbaijani Turks, whose traces are reflected in the origin of their names. The toponymic system of that area plays an important role in resolving conflicts regarding the national belonging of a geographical area. Thus, in many cases, the origin of a toponym is the best indicator of which nation the territory belongs to. Y. Cəfərli, who calls toponyms the citizenship passport of any geographical object, notes as a logical continuation of this thought that "Just as the nationality of a newborn baby is determined by the ethnic origin of its parents, the ownership of the land is determined by the people or ethnos who first gave a name to the territory" (Cəfərli, 2014). Therefore, while the dynamics of toponyms are an indicator of the paths of development and history that a nation has passed on the one hand, the primary version of toponyms, on the other hand, is an important tool that preserves the national identity of a geographical area and transmits it to future generations.

In recent years, solid answers based on archive documents have been given by our researchers to Armenian historians who falsify our history and try to erase the traces of Azerbaijanis from the territory of

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present-day Armenia, which are their historical and ethnic lands. The above-mentioned points once again emphasize the scientific and political importance of the comparative study of the primary version, the version changed during the Russian occupation, and the restored form during the independence years of the names of ancient residential settlements included in the administrative territory of Babak district of the Nakhchivan Autonomous Republic. At the same time, along with the responsibility of conducting scientific research, it once again demonstrates that studies in the field of researching onomastic units carry additional responsibility. Because a slight mistake or a indifferent approach made in this field can produce major consequences. Mentioning that the field of researching the oikonymic system—which is considered an invaluable source in studying the ethnogenesis of our people and maintains its relevance while carrying important scientific significance—requires great responsibility and attention, F. Rzayev notes that

> We must not forget that every ancient Turkic word containing 'vang', 'zeyva', 'berd', 'diza' and Turkic tribal names such as Sak, Kas, Mang, Shir-shirak that we renounce 'age' their history and turn us into newcomers by becoming place names like Vang, Aznaberd, Der, and surnames from tribal names like Sahakyan-sak, Kasparyan-kas, Mangachuryan-mang, Gilayan-gil for the Armenians, who construct a fabricated history for themselves out of our history presenting us to the world community as a newly formed nation. (Rzayev, 2009)

As is clear from what has been said, just as important as the study of onomastic units is conducting this study from the correct perspective. Because oikonyms are the traces of history engraved in the memory of the land, and since their history is directly related to the history of the people, any incorrect approach is unacceptable. Our country has attracted the attention of invaders from time to time due to both its geographical region and its underground and surface resources; however, the territorial claims of Armenians against Nakhchivan, especially the Sharur region, and the occupational policies carried out through Russia are clearly evident in the dynamics of oikonyms belonging to Babak district.

Several of the residential settlements located in Babak district whose names were changed in 1936

Jahri – Baghirabad

The Jahri settlement is located in the territory of Babak district. As one of the ancient residential settlements and native lands of our homeland, based on Chopin's notes, we can say that Jahri has been known since the 13th century (Bağırov, 2008). The oikonym Jahri is encountered in the "Summary Register of the Erivan Province" (İrəvan əyalətinin icmal dəftəri, 1996) and in the "Detailed Register of the Nakhchivan Sanjak," which contains material from the years 1703–1730 (Naxçıvan sancağının müfəssəl dəftəri, 1997). According to archive materials and the division carried out in 1925, we can state that Jahri was the administrative center of a district consisting of fourteen villages. The area, which was subjected to Armenian raids in 1904–1905, was one of the main strongholds and strategic centers in the creation of the Aras Turkic Republic. According to the administrative-territorial division of 1921, Jahri was one of the districts of the Nakhchivan uezd. The villages given to the Armenian SSR in 1929 (Sultanbay, Itqiran, Jigin-Almali, Aghkhach) were part of the Jahri district in 1921 (Kəlbizadə, 2016). In 1936, as a result of the policy of falsification carried out against the onomastic system of Azerbaijan, the oikonym Jahri was changed to Baghirabad (Rzayev, 2019). As for the etymology of the name, F. Rzayev, who connects the name with the Sak Turks, notes that "It is explained in the form Sak+uri, where Sak is the tribal name, and in ancient Turkic languages written as uri, it means son, heir" (Rzayev, 2019). Therefore, this ethno-oikonym took the form Jahri as a result of the c~s, a~ə, and h~k sound substitution phenomenon.

Karimbeyli – Leninabad

One of the residential settlements of Babak district whose name was changed is Karimbeyli village. A. Bağırov notes that "The initial name of this village was Diza, and because the road to neighboring villages passed through this village, it was colloquially called Yol kechan Diza (Diza with a passing road)" (Bağırov, 2008). Citing Grigoriev's view, the scholar notes that after the village of Diza, which belonged to two brothers named Karim and Qulu, was divided between the brothers themselves, it began to be named

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Karim bey diza and Qulu bey Diza (Bağırov, 2008). Archive materials dating back to 1925 prove that the names of Qulubey Diza and Karimbey Diza villages were changed to Ashaghi (Lower) Leninabad and Yukhari (Upper) Leninabad, respectively. Subsequent archival documents show that in 1936, at the 9th session of the 1st convocation of the Central Executive Committee of Nakhchivan, the oikonyms Ashaghi Leninabad and Yukhari Leninabad were once again confirmed. By Decision No. 708-IQ of the Milli Majlis of the Republic of Azerbaijan dated October 5, 1999, Leninabad village within the Leninabad village administrative-territorial unit of Babak district of the Nakhchivan Autonomous Republic was renamed Karimbeyli village, and the Leninabad village administrative-territorial unit was renamed the Karimbeyli village administrative-territorial unit.

Kultepe - Gultasha

One of the ancient residential settlements located in the territory of Babak district whose name was subjected to repression is Kultepe village. Archaeological excavations carried out here prove the antiquity of the village once again. Located on the left bank of the Nakhchivanchay, in Kultepe village, the monument stands out for its importance in the South Caucasus, as well as in the Near East. The Kultepe I monument is of special significance in studying the chronological sequence of the Eneolithic and Bronze Ages in the South Caucasus (Bağırov, 2008, p. 15). The name of the village was changed to Gultasha in 1936, but shortly thereafter its former name was restored. Regarding the etymology of the oikonym Kultepe, F. Rzayev writes that

> The word 'tepe' joined to the Kol tribal name is a word that reflects the subsequent distortion of the original word 'tap' used in ancient Turkic languages. Based on the o~ü and a~ü sound substitutions in the word, we consider that its component was 'tap' in its primary form. We see that this word was used in ancient Turkic languages with the meanings of 'free', 'respected', and at the same time 'uncessantly fighting', 'serving'. Taking all this as a basis, we are confident that the name was formed from the Kol tribal name and the word 'tap', meaning 'Warring Kols'. (Rzayev, 2019)

Nehram – Stalinabad

Nehram village, shown as part of the Nakhchivan nahiya in historical sources dating to the 1590s (Bağırov, 2008), was indicated within the Nakhchivan mahal in a book prepared by V. Grigoriev, which is a source dating to 1833 (Bağırov, 2008). In 1936, the oikonym Nehram, which is the historical name of the village, was replaced with the name Stalinabad. Shortly thereafter, Nehram was restored again ethno-oikonym is associated with the name of the Nakhar Turks. F. Rzayev explained the meaning of the name as "The Nakh people" or "I am Nakh" (Rzayev, 2019).

Shikhmahmud – Voroshilovabad

Shikhmahmud village, included in the territory of Babak district, is one of those residential settlements whose name was changed to Voroshilovabad during the Soviet regime as a striking example of the policy of renaming and distorting place names implemented to deny territorial belonging. In both the "Summary Register of the Erivan Province" (İrəvan əyalətinin icmal dəftəri, 1996) and the "Detailed Register of the Nakhchivan Sanjak" from 1703–1730, the name of the village is encountered as Sheikh Mahmud (Naxçıvan sancağının müfəssəl dəftəri, 1997). The name of the village, located on the bank of the Nakhchivanchay, was taken from the name of the Shikhmahmud sanctuary located there (Azərbaycan toponimlərinin ensiklopedik lüğəti, 2007). The etymology of this anthroponymic oikonym is undoubtedly related to this.

Conclusion

The administrative territory of the Nakhchivan Autonomous Republic, as well as Babak district, has been the habitat of Turkic-origin tribes since the most ancient times. Finding that the residential settlements within these territories were named with national-origin oikonyms in important historical sources such as the "Summary Register of the Erivan Province" dating to the 1590s and the "Detailed Register of the Nakhchivan Sanjak" containing materials from 1703-1730 once again proves that these

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territories have belonged to our people since ancient times. Although historical processes exerted certain influences on settlement names, as we can see, names are not erased from history permanently. As the final conclusion of the work, we can state that although residential settlements located in the administrative territory of Babak district-such as Karimbeyli, Kultepe, Jahri, Shikhmahmud, Nehram, and others-were subjected to name changes during certain periods as a result of various extralinguistic influences, they are the motherlands of the Azerbaijani people, as shown in their initial-historical versions recorded in the "Summary Register of the Erivan Province" and the "Detailed Register of the Nakhchivan Sanjak." Historically, these settlements-oikonyms-have been an integral part of the territory of Nakhchivan and the homelands where our ancestors lived.

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THE DIALECTICS OF HISTORICAL REALITY AND ARTISTIC IMAGINATION: BASED ON YUNIS ORUCOV'S NOVEL "BORALTAN – THE TRAP OF FREEDOM

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ABSTRACT

The article examines the interrelationship between historical reality and artistic imagination based on Yunis Orucov's novel Boraltan – The Trap of Freedom. The primary aim of the study is to determine how historical events are transformed within a literary text and how these transformations contribute to the formation of national memory, ideological thought, and historical consciousness. The article analyzes the historical and political significance of the Boraltan tragedy, its importance in the context of Azerbaijan–Türkiye relations, and the specific ways in which it is represented in the novel. The study demonstrates that, while preserving historical facts, the author reinterprets them through artistic transformation mechanisms such as symbolization, psychological deepening, dramatic interpretation, retrospective memory, and collective memory. The characters of Azer, Araz, and Baycan, as well as Boraltan and the Aras River, become symbols expressing the ideas of national identity, a divided homeland, the aspiration for freedom, and historical justice. In the novel, the Boraltan tragedy is presented not merely as a specific historical event, but also as a generalized representation of the repression, deportation, and political pressure experienced by the Turkic world throughout the twentieth century. Consequently, artistic imagination in the work does not so much distort historical reality as reveal its moral, psychological, and ideological essence. The novel can be regarded as a significant literary example in terms of preserving national memory, reassessing historical events from a contemporary perspective, and strengthening national solidarity.

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Keywords: *historical reality, artistic imagination, artistic transformation, collective memory, national identity.*

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Introduction

The historical novel is considered one of the most complex genres in world literature. This genre develops at the intersection of historiography and artistic creativity and incorporates, to a certain extent, the principles of both fields. The fundamental characteristic of the historical novel is the recreation of the past through artistic thought. On the one hand, the author relies on historical facts; on the other hand, by employing the possibilities of artistic imagination, the author interprets these facts within an aesthetic system. For this reason, the relationship between historical reality and artistic imagination is regarded as one of the principal problems in the theory of the historical novel.

Aristotle explained the difference between history and poetry in his *Poetics* as follows: “History deals with events that have occurred, whereas poetry deals with events that may occur. While the historian presents a particular fact, the writer seeks to express a universal truth” (Aristotle, 2006, p. 35). This idea subsequently became one of the fundamental principles of the theory of the historical novel.

In literary theory, historical fact and artistic truth are not regarded as identical concepts. A historical fact is an objective event substantiated by documents. Artistic truth, by contrast, is the artistic truth that expresses the aesthetic and philosophical essence of life. Even when an author makes minor factual changes, the overall historical truth of a work may remain intact. Conversely, even if all facts are presented accurately, a work may lose its credibility if the spirit of the period and human psychology are not adequately reflected. Therefore, for a historical novel, not only factual accuracy but also the authenticity of the historical atmosphere is of particular importance.

The Boraltan tragedy is one of the most dramatic examples in the history of the Turkic world in the twentieth century of the confrontation between political realities and national-moral values. Yunis Orucov’s novel *Boraltan*, or, in its full title, *Boraltan – The Trap of Freedom*, reassesses this historical event on an artistic plane and reflects, through literature, the historical test of the idea of Azerbaijan–Türkiye brotherhood. Alongside its reliance on historical facts, the novel also reconstructs national memory in artistic form.

In his speech in Ankara on 9 December 2020, Turkish President Recep Tayyip Erdoğan congratulated the Azerbaijani people on their victory in the 44-day war and stated that they had provided all possible support to their brothers sharing a common language, religion, culture, and history, and that they had also “cleansed the stain of the Boraltan tragedy perpetrated by the Republican People’s Party in 1945” (Tahirqızı, 2022, p. 16). The President reiterated the same ideas the following day at the Victory Parade held in Baku. Following this speech, the historical tragedy, which had previously been largely unknown to the wider Azerbaijani public, began to be investigated and studied. Award-winning journalist and writer Yunis Orucov, after learning about these terrible events, decided to write a new work while remaining faithful to the historical facts. At the beginning of the book, the author explains his reason for writing the work as follows: “We—the two brothers, hand in hand—crushed the head of the merciless enemy left behind by that red, thick snake. Thus, we also avenged our compatriots who regarded Türkiye as their homeland and their hope but were murdered as a result of the injustice of political systems. The restless souls of 146 unfortunate Azerbaijanis found peace. By putting this tragedy into writing, I too freed myself from the captivity of emotions that had given me no peace” (Orucov, 2022, p. 7).

In order to evaluate the Boraltan tragedy objectively, it is necessary to interpret the historical and political circumstances of the period from the perspective of realism. One and a half months after the outbreak of the Second World War, Türkiye joined the alliance that included Britain on 19 October 1939. In 1945, during the final months of the war, it remained committed to a policy of non-participation in the war. In the final years of the war, Stalin proposed establishing a system of joint administration over the Turkish Straits. Stalin’s plans were, of course, far from friendly. In March 1945, Soviet Foreign Minister Molotov delivered a note to the Turkish ambassador, thereby revealing the true face of the Soviet Union. Stalin and Molotov attempted to persuade the United States and Britain to accept this position at the Yalta Conference. They also announced that the “Treaty of Friendship and Neutrality,” signed in 1925 and extended for another ten years in 1935, would not be renewed. Following the victory over Hitler, the Stalinist government became increasingly aggressive. İsmet İnönü attempted to resolve the emerging crises on the basis of Mustafa Kemal Atatürk’s principle of avoiding war with the Russians. The Soviet Union demanded the return of soldiers who had taken refuge in Türkiye during the war. The issue of returning the émigrés was a sensitive one. İsmet İnönü, who had succeeded in keeping Türkiye away from the war, did not wish to confront Stalin over the émigré issue. It may be argued that the émigrés were sacrificed in order to preserve control over Türkiye and the Straits.

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To fully understand the work, it is necessary to approach the social, political, and historical events of the period carefully and sensitively. First of all, various views have been expressed regarding the location where the Boraltan tragedy occurred. There is a Boralan Bridge over the Aras River on the Türkiye–Iran border, which apparently later became known as Boraltan in oral usage. The tragedy could not have taken place there for two reasons: documents indicate that the émigrés were transported by train to the border, whereas there was no railway line in that area in the 1940s; moreover, an exchange with Soviet soldiers on the Iran–Türkiye border would be illogical. In the novel, too, based on historical documents, the tragedy of our compatriots is depicted as having taken place at the Tiknis border crossing on the Türkiye–USSR frontier in Kars. After reading the novel, one arrives at the conclusion that Azerbaijanis who endured immense hardship in order to cross into Türkiye most likely passed through the Boralan Plateau before reaching the land they regarded as their second homeland. In memory of these hardships and interrupted lives, Boralan entered history as "Boraltan." Turkish researcher İsmail Köse explains the reason for the lack of accurate information as follows: "Moreover, the public disclosure of such an action would have caused reactions. The return had to be carried out secretly, with all security measures taken. Therefore, strict censorship was imposed during and after the return. The censorship prevented a reliable flow of information about the process and, in later years, led to the emergence of numerous sensational and controversial accounts concerning the return, as well as to the reporting of events that had never actually occurred" (Köse, 2016, p. 153).

In the novel, which consists of seven parts, the writer takes us on a journey through different periods of the twentieth century and sheds light not only on the Boraltan tragedy but also on numerous political events in Türkiye and around the world. The author succeeds in presenting historical reality to the reader through various transformations. In *Boraltan – The Trap of Freedom*, Yunis Orucov constructs the mechanisms of artistic transformation through the symbolization, psychological deepening, and dramatic interpretation of historical reality.

In the novel, Azerbaijan–Türkiye relations are presented not merely on a political or diplomatic level, but within the context of ethnic, linguistic, cultural, and spiritual unity. By connecting Turkish identity with a common destiny, common memory, and common tragedy, the author reveals the historical roots of the idea of "one nation, two states" through artistic characters. The author has also given the characters symbolic and meaningful names. The principal protagonists of the work are two young men named Azer and Araz. These characters are artistic prototypes of Ənvər Qazıyev and Adəm Qardaşbəyli. Azer names his son Baycan. In this way, Yunis Orucov expresses his aspiration to see Azerbaijan as a whole. He associates the suffering caused by the Aras River—which constitutes a natural border dividing a people into two parts—with the tragic fate of the character Araz.

Baycan, who loses his father several months after his birth, spends his entire life searching for him and living with his longing. Against the background of the journalist Baycan's activities, Y. Orucov draws attention to the right-wing–left-wing conflicts that occurred in Türkiye in 1978 and depicts how external interventions led to civil conflict. "What were these people, who did not even know what right-wing or left-wing politics meant, fighting over? Did they think I was getting involved in political issues and taking politicians' bread out of their hands? It was in vain. Politics was not their business, and perhaps they knew that. Unfortunately, however, those who shaped the country's agenda had turned them into instruments of their own games. Just as a bear has a thousand tricks for the sake of a single pear, the people bore the consequences of every political problem. The path to gaining office also passed through ideological struggle" (Orucov, 2022, p. 23).

Baycan, who is called "the son of a traitor to the homeland," becomes increasingly interested in learning what happened to his father, and these searches cause him considerable psychological distress. In describing Azer's life, the writer, through artistic imagination, takes the character to the freezing steppes of Kazakhstan, where the real-life protagonists had never been. The destruction of the Azerbaijani

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intelligentsia and the bloodthirsty nature of the Stalinist regime are conveyed to the reader through powerful imagery. Azer and his sister Alangu live a happy life with their father, a prosecutor, and their mother, a scholar. However, repression eventually reaches their door as well. The parents of the family exiled to Kazakhstan die shortly afterwards as a result of the harsh conditions. Alangu is subjected to sexual violence, while only Azer is able to escape from this hell with his friend Araz, whom he meets there, and seek refuge in Türkiye. The writer describes the end of this difficult journey as follows: "When the Turkish border guards found them, both embraced the dry earth on which they had collapsed as though dead, laughing and crying with joy. Boraltan had opened its arms as their last place of hope and embraced them both... Yet it never occurred to them that this border which had welcomed them would one day become the starting point of the disaster that awaited them" (Orucov, 2022, p. 125).

The hopeful attitude of Azerbaijanis and other émigrés who sought refuge in Boraltan toward Türkiye increases the emotional burden of the idea of brotherhood in the novel. This hope is characterized by the perception of Türkiye as the "last refuge" for the Turkic world. However, the development of events demonstrates that this idea is shaken in the face of historical reality. The central dramatic line of the novel is constructed around the damage inflicted upon Azerbaijan–Türkiye brotherhood by political necessities. The Boraltan event is presented not merely as an act of physical destruction, but also as a point of moral rupture. The author does not portray Türkiye as an enemy; rather, he presents it as a state making decisions under international pressure while nevertheless bearing historical responsibility for those decisions.

It should be noted that the author does not merely recall the suffering inflicted upon the Azerbaijani people; the Holodomor genocide perpetrated by Stalin in Ukraine, as well as the tragedies of the Meskhetian Turks and Crimean Tatars, are also reflected in the novel. "From afar, at first glance, Crimea appeared cheerful, yet it was overflowing with sorrow within. The grief of the swallow's nest, the White Mosque, and Bakhchysarai seemed to pour from its face. It was as though the city itself had found a voice and was calling out to its native people—the people who had built it, created it, and breathed life into it, its true owners. The Bolsheviks' collectivization policy had resulted in the mass destruction of the Crimean Tatars. Most of the wealthy Tatars had been deported to the Urals and Siberia. Thousands of people had died of hunger. At the same time, the repression that began in the USSR sent Crimean Tatars, including hundreds of intellectuals, on a journey from which there was no return" (Orucov, 2022, p. 59).

One of the most important ideological functions of the historical novel is the formation and strengthening of national identity. When selecting historical events, bringing certain protagonists to the foreground, and evaluating events, the author foregrounds national ideals that are significant for society. Historical figures are presented not only as representatives of a particular historical period but also as symbols of the moral values of the nation, the idea of freedom, patriotism, and national solidarity. Yunis Orucov also employs this ideology in his historical novel. In *Boraltan – The Trap of Freedom*, the image of Mustafa Kemal Atatürk is depicted with grandeur and magnificence. The people's trust in and love for him, his sacrifices for his homeland, and his political foresight transform him from a real historical figure into something closer to a national hero and an ideologue of a people. İsmet İnönü and Şükrü Saracoğlu are portrayed as historical figures while simultaneously being represented as characters in whom historical reality and imagination converge: they find themselves in an impasse in the face of historical events and, while considering their own compatriots, make an erroneous historical decision against their Azerbaijani brothers. Through the figures of Stalin and Molotov, the author also artistically reveals the true faces of cruel and oppressive rulers who sought to make the national identities and collective memories of occupied peoples disappear, yet ultimately failed, as history delivered its due response to them.

One of the transformations employed in the work is the representation of collective memory through characters and the mechanism of retrospective memory. In *Boraltan – The Trap of Freedom*, alongside Azer and Araz, the author artistically recreates the shared fate of 146 unfortunate Azerbaijanis. Within this collective memory, it is possible to observe the pain and suffering of repression, as well as the

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tragic fate once again experienced by people who had sought refuge in a brotherly country and found at least a measure of comfort there. Y. Orucov employs this method across two generations. Araz and Azer are shot, while their children, Baycan and Səhər, represent a generation that carries on its shoulders the burden of orphanhood, difficult times, and the suffering of tearful mothers. Although the author depicts the members of a generation that began with happiness within a series of painful and difficult historical events, he concludes the narrative with hope and moments of happiness: "Thus, the hopes caught in Boraltan's barbed wire turned into winged dreams and flew into the vastness of the blue sky. It was as though the song of freedom was being played everywhere. The witness who had mourned for years over the murder of innocent people finally removed its garment of mourning and caressed Baycan's faithful heart. The wild winds, trembling with joy, scattered everywhere the soil he had brought from his ancestral homeland. The scent of the homeland filled the air" (Orucov, 2022, p. 214).

An important function of the dialectical relationship between artistic imagination and historical reality is the reassessment of historical events from the perspective of the contemporary period. Y. Orucov also connects the conclusion of his work with the present day and sheds light on certain aspects of the genetic code and historical memory of the philosophy of "one nation, two states." The author also presents a contemporary perspective on the Boraltan tragedy through Baycan's voice: "If İnönü had not handed the émigrés over to the Soviets, would Stalin have done anything to Türkiye? – He could not have done anything. I swear to God, nothing. This can also be seen clearly when the events are analyzed. It was simply Stalin's threat that worked, and by handing 195 émigrés over to the Soviets, the CHP government dealt a major blow to Türkiye's prestige and stained its history" (Orucov, 2022, p. 209).

Although the historical novel is written about the past, in reality the author also expresses an attitude toward the problems of his own time. Through the historical plot, current issues such as freedom, statehood, national unity, social justice, independence, and human rights are discussed indirectly. Thus, historical reality becomes a means of expressing a contemporary ideological discourse and establishes a moral connection between the past and the present.

The unity of historical reality and artistic imagination can also perform a legitimizing function. In different periods, historical novels have been used to substantiate state ideology, political authority, or national ideals. By presenting historical events from a particular perspective, a writer can support or criticize a specific political or moral position.

The novel *Boraltan – The Trap of Freedom* presents the historical tragedy as an element of collective national memory. Here, the tragedy is not merely a painful memory of the past; it also performs the function of a lesson for future generations. Yunis Orucov's artistic strategy is based on presenting national trauma without creating a discourse of hostility. This transforms the novel into one of the reconciling and thought-provoking examples of literature in the Turkic world.

Conclusion

The study demonstrates that, in the historical novel genre, the interaction between historical reality and artistic imagination is not limited merely to the artistic presentation of facts. This relationship functions as a complex artistic mechanism serving to reinterpret historical events aesthetically and to interpret them within the context of national memory and social consciousness. The principal value of the historical novel lies not in reproducing the chronological sequence of facts but in revealing the moral, psychological, and ideological essence of history through artistic means. From this perspective, Yunis Orucov's novel *Boraltan – The Trap of Freedom* can be regarded as a successful example of transforming historically documented events, through artistic means, into an integral part of national memory.

The study establishes that the author presents the Boraltan tragedy not merely as a specific historical event, but as a symbol of the political pressures, repression, forced migrations, and national tragedies experienced by the Turkic world throughout the twentieth century. The artistic structure of the novel enables the Boraltan event to be presented within a broader historical context and brings together the

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tragedies that occurred in different geographical areas, including Azerbaijan, Crimea, Ahıska, and Ukraine, on the common plane of historical memory. Thus, individual destinies become an artistic expression of a national and pan-Turkic destiny and contribute to the formation of collective memory.

The research demonstrates that one of the principal artistic strengths of the novel lies in the presentation of historical reality through various mechanisms of transformation. Artistic devices such as symbolization, psychological deepening, dramatic interpretation, retrospective memory, the collective memory model, and idealization enable the author to intensify the emotional impact of historical facts. The Boraltan border, the Aras River, and the characters of Azer, Araz, and Baycan are not merely participants in the plot; they are multilayered symbols expressing the ideas of national identity, a divided homeland, the aspiration for freedom, and historical justice. From this perspective, artistic imagination does not distort historical truth; rather, it reveals its moral content more clearly.

The analysis demonstrates that Yunis Orucov attempts to avoid one-sided judgment in his presentation of historical figures and political events. The Turkish leadership is presented in the novel as an actor making decisions under the influence of historical circumstances, international political pressure, and geopolitical realities. At the same time, the author does not conceal the moral trauma that this decision caused in national memory. Such an approach not only strengthens the ideological dimension of the work but also allows historical events to be evaluated not solely on an emotional level but also from an objective political perspective. Rather than creating rhetoric of hostility, the novel calls for an understanding of the causes of the historical tragedy and for drawing lessons from it.

One of the significant findings of the study is that, in the novel *Boraltan – The Trap of Freedom*, historical reality is organically connected with the national ideological discourse of the contemporary period. The author interprets past events against the background of the historical roots of contemporary Azerbaijan–Türkiye relations and seeks to demonstrate that the philosophy of “one nation, two states” is not merely a political concept but the outcome of a common historical memory formed over centuries. Thus, the historical novel does not remain merely an artistic representation of the past; it also becomes an ideological-aesthetic instrument contributing to the formation of contemporary national identity and moral values.

The study also confirms that Yunis Orucov’s approach to historical events is based on establishing a successful balance between historical documents and artistic imagination. The author does not seek to alter historical facts; rather, by expanding their emotional, psychological, and moral dimensions, he enables the reader to comprehend historical events more deeply. This demonstrates the successful fulfillment of one of the principal functions of the historical novel: the formation of historical consciousness and the preservation of national memory.

Ultimately, *Boraltan – The Trap of Freedom* is one of the successful examples of contemporary Azerbaijani historical fiction that realizes the unity of historical reality and artistic imagination at a high aesthetic level. The work is not merely an artistic chronicle of the Boraltan tragedy; it also serves as an important literary text transmitting the common historical memory of the Turkic world, national solidarity, and the idea of freedom to future generations. The findings of the study demonstrate that the artistic transformation mechanisms employed by Yunis Orucov not only deepen the aesthetic understanding of historical events but also enable their reassessment within the social, ideological, and cultural context of the contemporary period. In this respect, the novel may be regarded as significant scholarly material both for studying the development of Azerbaijani historical fiction and for examining the theoretical dimensions of the relationship between historical reality and artistic imagination.

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EVOLUTION OF ETHNOLINGUISTIC RESEARCH

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ABSTRACT
The article is dedicated to the problems of the development of ethnolinguistic research, in particular, ethnolinguistic research in Uzbek linguistics and the issues of their scientific practical and theoretical analysis. The interrelationship between language and ethnic characteristics, and their mutual influence, are analyzed chronologically in world and Uzbek linguistics. The stages of formation and development of ethnolinguistics as a science are conditionally indicated. As a result of the research, the development of world ethnolinguistics was conditionally divided into 6 main stages, and these stages were highlighted in detail. It was proved that in Uzbek linguistics, ethnolinguistic roots begin with Mahmud Kashgari's work "Dwan Lughat al-Turk" (Dictionary of the Turkic Languages) and were raised to a new level during the period of independence in the works of such scholars as N. Mahmudov, A. Nurmonov, Sh. Safarov, Saydullayeva, and G. Abdurakhmanov. The article thoroughly analyzes 6 main directions of Uzbek ethnolinguistics (national-cultural vocabulary, phraseology, paremiology, ritual language, kinship terms, linguacultural concepts) and their ethnocodes. In addition, the integration of ethnolinguistic data into digital corpora and issues of protecting national mentality are deeply scientifically substantiated. Linguacultural units served as illustrative material for the article.

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Keywords: *language, ethnos, custom, ritual, ethnolinguistics, cultural code, ethnoculture, , linguacultural code, ethnosemantics, etc.*

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Introduction

Evolution of Ethnolinguistic Research

Ethnolinguistics [Gr. ethnos – people, nation + Lat. lingua – language] is a branch of macrolinguistics that studies the relationship and connection of language with spiritual culture, national mentality, and folklore. Ethnolinguistics is a science that studies the relationship between language and the ethnic-cultural life, customs, traditions, worldview, and national mindset of a people. Its formation proceeded along with the development of views regarding the close connection of language with the life of the people.

In modern linguistics, ethnolinguistics encompasses two main directions:

1) A field studying the relationship of language with spiritual culture, the national mentality of the people, and creativity. Here, dialectology, the language of folklore, and the history of language (its aspects related to historical dialectology, and the ethnic and cultural history of the people) are considered branches included within ethnolinguistics.

2) A field studying the relationship of language with culture, as well as with ethnocultural and ethnopsychological factors on a diachronic plane (Khudoyberganova, 2024, p. 23).

Ethnolinguistics is considered a branch of macrolinguistics that studies the relationship between language and society (language speakers – note ours, E.N.), and the interaction of linguistic and ethnic factors in the functioning and development of language (Akhmanova, 1966, p. 529).

Formation of Early Ethnolinguistic Views

The roots of ethnolinguistics trace back to ancient times. Ancient scholars paid attention to the connection between language, society, and human thinking. Later, studying the languages, customs, and cultures of various peoples created the foundation for identifying the national characteristics of language.

Research Materials and Methods

The methodological framework of the research consists of the anthropocentric paradigm as well as diachronic-comparative and semantic-functional analysis methods. To determine the development trajectory of ethnolinguistic views in world and Uzbek linguistics, a 6-stage periodization model based on temporal and logical consistency was developed: The main purpose of developing these stages was to move beyond the traditional (synchronic-cognitive) approach of V.A. Maslova (Maslova, 2001), and as an alternative to it, a diachronic-evolutionary ethnolinguistic approach to words was developed. While Maslova's model mainly studies the contemporary meaning of a word, in the algorithmic approach proposed by us, the meaning of context and the words within it is analyzed not as a static (frozen) phenomenon, but as a dynamic process that continuously changes during historical stages. From this point of view, the research methodology was divided into 6 periodic stages based on historical-comparative criteria. This approach creates the opportunity to clearly show in which historical process and under the influence of which political, religious, and socio-cultural factors a concept underwent transformation.

Stage 1 (Ancient period – 18th century): Emergence of initial philosophical views on connections between language, people, and human thinking.

Stage 2 (19th century): Development of comparative-historical linguistics and theoretical substantiation of the relationship between language and national worldview by W. von Humboldt (researches of A.A. Potebnya).

Stage 3 (Early 20th century): Formation of the American school of ethnolinguistics. Works of F. Boas (integrity of language and culture), E. Sapir (relationship of language and thinking), and B.L. Whorf (theory of linguistic relativity).

Stage 4 (Mid-to-late 20th century): Emergence of ethnolinguistics as an independent science. Comprehensive study of folklore, mythology, rituals, and ethnocodes by scholars such as V.A. Zvegintsev, N.I. Tolstoy, and S.M. Tolstaya.

Stage 5 (Late 20th century): Strengthening of linguacultural and cognitive approaches. Introduction of concepts of linguacultural unit, concept, ethnocode, and national stereotype by V.N. Teliya, V.V. Vorobyov, and V.A. Maslova (Maslova, 2001; Teliya, 1996; Vorobyev, 1997).

Stage 6 (21st century – modern stage): Integration of ethnolinguistics with cognitive linguistics, discourse analysis, and digital corpus linguistics.

In subsequent periods, the study of the national-cultural features of the Uzbek language was carried out in various directions.

Main Research Directions

1. National-cultural vocabulary. Words related to the lifestyle, clothing, food, household, and crafts of the Uzbek people were studied. For example, the national-cultural content of units such as do'ppi (skullcap), chopon (robe), atlas (silk fabric), tandir (tandoor oven), sumalak, hashar (community mutual help), and mahalla (neighborhood community) is investigated.
2. Phraseologisms. Idioms in the Uzbek language are studied from the perspective of reflecting the figurative thinking and national worldview of the people. For example, units such as ko'ngliga yo'l topmoq (to find a way to someone's heart), oq yo'l tilamoq (to wish a safe journey), and boshini ikkita qilmoq (to marry someone off) carry cultural content.
3. Proverbs and sayings. Paremiological units are an important source for studying the centuries-old life experience, moral views, and values of the people.

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4. Language of rituals and customs. Vocabulary and speech formulas associated with rituals such as beshik to'yi (cradle celebration), kelin salom (bride's greeting ceremony), sunnat to'yi (circumcision celebration), Navruz, and hashar are analyzed ethnolinguistically.
5. Kinship terms. Units such as ota (father), ona (mother), aka (older brother), uka (younger brother), opa (older sister), singil (younger sister), amaki (paternal uncle), tog'a (maternal uncle), xola (maternal aunt), and amma (paternal aunt) can express not only kinship relations but also socio-cultural relationships in Uzbek society.
6. Linguacultural concepts. The content in the Uzbek language and role in national thinking of concepts such as Vatan (Homeland), oila (family), mehmon (guest), non (bread), ota-ona (parents), or-nomus (honor and pride), and mahalla are being researched.

Results

Stages of Development of World Ethnolinguistics

The formation and development of ethnolinguistics in world linguistics is conditionally divided into 6 main stages:

Stage 1 (Ancient period – 18th century): Emergence of initial philosophical views on connections between language, people, and human thinking.

Stage 2 (Emergence of scientific foundations in the 19th century): As a result of the development of comparative-historical linguistics in the 19th century, studying language in connection with the history and culture of the people intensified. During this period, Wilhelm von Humboldt paid great attention to the relationship between language and the national worldview of the people. According to his views, each language expresses a nation's unique way of perceiving the world.

In the field of ethnolinguistics, the foundation stone was laid in the 19th century by W. von Humboldt with his book "On the Structural Differences of Human Language and Their Influence on the Mental Development of the Human Species", where he noted the relationships between language and national traits. In particular, his views such as "different languages, according to their characteristics, influence on thought and feeling, in practice express different worldviews," "the specific characteristics of a language affect the identity of the nation, therefore a deep study of language should encompass everything that history and philosophy explain in connection with the inner world of man" became widely spread. Thus, the scholar sees different styles of emotion and thinking in different forms of language.

W. Humboldt's ideas were developed in the 19th-20th centuries by Neo-Humboldtians. A.A. Potebnya interpreted language as an activity. H. Glinz and H. Holz raised the problem in the mid-20th century that the structure of thought content and the logical sequence of thoughts depend on language.

Humboldt's views on "language as the expression of the spirit of the people" served as an important theoretical foundation for subsequent ethnolinguistic research.

Stage 3 (Early 20th century – American Ethnolinguistic School): In the first half of the 20th century, ethnolinguistics began to develop as a separate scientific direction in the USA. Studying the languages and cultures of the indigenous peoples of North America played a particularly important role in this process. In this direction:

Franz Boas – substantiated the necessity of studying language, culture, and the lifestyle of the people together;

Edward Sapir – researched the relationships between language and culture, and language and thought (Sapir, 1993, p. 185).

Benjamin Lee Whorf – developed the issue of the influence of language on human perception of reality.

Sapir's and Whorf's views were later associated with the idea of linguistic relativity. According to it, the structure and possibilities of different languages can influence to a certain extent how speakers conceptualize the world.

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In particular, one can refer to the views of E. Sapir and N. Tolstoy, the founders of the American and Russian ethnolinguistic schools (Sapir, 1993; Tolstoy, 1995).

According to Sapir (1993), language does not exist outside of culture, that is, as "a set of practical skills and ideas inherited socially that characterize our lifestyle" (p. 185).

Stage 4 (Second half of the 20th century – Development of ethnolinguistics as an independent direction): In the second half of the 20th century, ethnolinguistics began studying not only the relationship between language and ethnic group, but also cultural symbols, concepts, folklore, rituals, folk perceptions, and national worldview. During this period, great attention was paid to revealing the cultural content of linguistic units. Ethnolinguistics drew closer to anthropology, folkloristics, ethnography, and cultural studies.

Based on the above ideas, a new science – ethnolinguistics – emerged abroad and was formed as a specialized field in the 1990s. V.A. Zvegintsev focused his main attention specifically on ethnolinguistics, describing it as a direction studying the connections of language with culture, national customs, and the social structure of society (Zvegintsev, 1973, 1976).

Stage 5 (Late 20th century – Strengthening of the linguacultural approach): At the end of the 20th and beginning of the 21st century, ethnolinguistics developed in close connection with linguaculturology. In the research of this period, the following concepts began to occupy an important place:

- linguacultural unit;
- cultural concept;
- ethnocode;
- national mentality;
- national stereotype;
- national-cultural semantics.

Now, linguistic units began to be analyzed not only grammatically or lexically, but also based on the cultural meaning and national values behind them.

Stage 6 (21st century – Modern stage): Integration of ethnolinguistics with cognitive linguistics, discourse analysis, and digital corpus linguistics.

Development of ethnolinguistics in Uzbek linguistics

In Uzbek linguistics, studying the relationship between language and national culture also dates back to ancient sources. Mahmud Kashgari's work "Dwan Lughat al-Turk" contains important information about the language, customs, proverbs, geographical names, and ethnic features of the Turkic peoples (Kashgari, 1960–1963).

In subsequent periods, the national-cultural vocabulary; phraseologisms; proverbs and sayings; ritual terms; kinship names; toponyms and ethnonyms; and oral folk art of the Uzbek language began to be researched from an ethnolinguistic point of view.

Ethnolinguistic research in Uzbek linguistics

The roots of ethnolinguistic views in Uzbek linguistics go back to ancient written sources. In this respect, Mahmud Kashgari's "Dwan Lughat al-Turk" is of special significance. Along with the language of the Turkic peoples, it provides information on their customs, proverbs, oral folk art, geographical concepts, and lifestyle (Kashgari, 1960–1963).

It would certainly be unfair to say that attention was not paid to the integrity of language and culture in Uzbek linguistics until now. Views on this issue were mentioned in one connection or another in the works of scholars who laid the foundation stone of Uzbek linguistic science and contributed significantly to its development. However, it should be noted that in our linguistics, work on conducting a serious and systematic ethnolinguistic analysis of language is just beginning. In particular, it can be observed that the scientific and theoretical concepts of ethnolinguistics are gradually taking shape in the works of such scholars as N. Mahmudov, A. Nurmonov, Sh. Safarov, E. Mamatov, A. Abduazizov, A. Sobirov, Sh.

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Shakhobitdinova, J. Eltazarov, D. Khudayberganova, M. Ergasheva, M. Khalimova, T.Sh. Makhmaraimova, Z. Baynazarov, and D. Bakhronova (Mahmudov, 2012; Safarov, 2008).

Modern stage

Ethnolinguistics today has an interdisciplinary character. Along with linguistics, it is connected with anthropology, ethnography, folkloristics, cognitive linguistics, and linguaculturology.

In modern research, particular attention is paid to studying national concepts, linguacultural codes, discourse, literary texts, national imagery, and stereotypes. The capabilities of digital corpora and computational linguistics are also bringing ethnolinguistic research to a new level. At the same time, this is also observed in research work carried out recently (Akbarova, 2021).

From the early years of the 21st century, research demonstrating manifestations of anthropocentric analysis also began to emerge in Uzbek linguistics. These works were mainly carried out in sociolinguistics, cognitive linguistics, linguistic pragmatics, and psycholinguistics. Although these studies did not explicitly express an attitude toward the anthropocentric paradigm, they are the initial works reflecting the principles of this paradigm. Furthermore, they voiced certain opinions regarding aspects of our language associated with national character, customs, values, and traditions, which can be evaluated as the first examples of views related to ethnolinguistic theory. In particular, S.M. Muminov's doctoral dissertation on "Socio-linguistic Characteristics of Uzbek Communicative Behavior" (Muminov, 2000) researched the distinctive communicative behavior of Uzbeks from a socio-linguistic perspective. There is also a study by Sh. Iskandarova titled "Communicative Forms of Uzbek Speech Habit" (Iskandarova, 1993).

A number of works have been carried out on the linguistic nature of ethnolinguistics in Uzbek linguistics (Juraboyev, 1971; Mirzayev, 1991). Nevertheless, the fact that work in this direction is insufficient shows that important issues of ethnolinguistics await their researchers.

Modern stage of Uzbek linguistics

In the post-independence period, the growing interest in national values, national identity, and cultural heritage also influenced the development of Uzbek ethnolinguistics. Researchers began paying more attention to studying the national-cultural semantics of linguistic units, mental characteristics of the people, linguacultural units, concepts, and ethnocodes. In doing so, ethnolinguistics is developing in close connection with linguaculturology, cognitive linguistics, folkloristics, and ethnography.

Table 1

Generalized Stages of the Evolution of Ethnolinguistics

Stage	Period	Main Feature
Stage 1	Ancient period – 18th century	Initial views on language, people, and thinking
Stage 2	19th century	Theoretical substantiation of the relationship between language and national worldview
Stage 3	Early 20th century	Formation of the American school of ethnolinguistics
Stage 4	Mid-to-late 20th century	Comprehensive study of language, culture, and thinking
Stage 5	Late 20th century	Strengthening of linguacultural and cognitive approaches
Stage 6	21st century	Development of ethnolinguistics with interdisciplinary and digital research

In short, ethnolinguistics initially formed from early views on the interaction between language and the people, and today it has become an independent and prestigious branch of science that comprehensively studies language, thinking, culture, and national mentality. The views of scholars such as Humboldt, Boas, Sapir, and Whorf played an important role in its development. At the present stage, ethnolinguistics is

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considered one of the important means of identifying the national-cultural world of a people through language.

World and Uzbek Ethnolinguistic Research

Ethnolinguistic research studies the connection of language with the history of the people, ethnic characteristics, culture, customs, worldview, and national mindset. While this direction was formed under the influence of various schools in world linguistics, in Uzbek linguistics it has been developing through the study of the national-cultural features of the language.

Ethnolinguistic research in world linguistics

The views of Wilhelm von Humboldt play an important role in the formation of world ethnolinguistics. He evaluated language as a phenomenon reflecting a nation's unique perception of the world. His ideas served as a theoretical foundation for subsequent ethnolinguistic and linguacultural studies.

The term "ethnolinguistics" initially appears in the works of V.N. Teliya, the founder of the phraseological school, as well as V.V. Vorobyov, V.A. Maslova, and others. When speaking about the formation of linguaculturology, almost all researchers emphasize that the roots of this theory go back to W. von Humboldt (Maslova, 2001; Nurmonov, 2012; Teliya, 1996; Vorobyev, 1997).

American School

In the early 20th century, ethnolinguistics formed as a separate scientific direction in the USA. In particular, studying the languages and cultures of indigenous American peoples was of great significance.

Franz Boas showed that language cannot be studied in isolation from the cultural and social life of the people. He substantiated the necessity of taking into account their cultural environment when studying the languages of various peoples.

Edward Sapir deeply researched the relationships between language, culture, and thinking. In his works, language is viewed as a system reflecting the social and cultural experience of the people.

Benjamin Lee Whorf developed the issue of the influence of language on human classification and perception of reality (Whorf, 1960).

Views associated with the names of Sapir and Whorf later led to the development of linguistic relativity issues.

When speaking about the emergence of ethnolinguistics, almost all researchers emphasize that the roots of this theory go back to W. von Humboldt. It is noted that the views of linguists such as A.A. Potebnya, L. Weisgerber, H. Glinz, H. Holz, W.D. Whitney, J.W. Powell, F. Boas, E. Sapir, B.L. Whorf, G. Brutyan, A. Wierzbicka, and D. Hymes played an important role in the formation of this field in linguistics.

V.A. Maslova, who produced serious research in the field of ethnolinguistics, divides the development of this field into 3 stages:

1) The creation of early studies that gave impetus to the formation of the science (works of linguists such as W. von Humboldt, E. Benveniste, L. Weisgerber, A.A. Potebnya, E. Sapir);
2) The separation of linguaculturology as a distinct field;
3) The stage of development of ethnolinguistics.

European ethnolinguistics

Ethnolinguistic research in Europe developed particularly in the study of the languages and cultures of Slavic peoples. Folklore, mythology, rituals, folk perceptions, and their linguistic expression became the main objects of research. In this direction, the works of scholars like Nikita Tolstoy and Svetlana Tolstaya are significant. In their research, language, folklore, ritual, and folk culture are viewed as interrelated phenomena. Furthermore, through the works of A. Wierzbicka, cultural concepts of various peoples and their linguistic expressions were studied comparatively. Literature notes that the thoughts of linguists such as A.A. Potebnya, H. Glinz, H. Holz, D. Whitney, J.W. Powell, F. Boas, E. Sapir, B.L.

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Whorf, G. Brutyan, A. Wierzbicka, and D. Hymes played an important role in the development of this field (Maslova, 1987, pp. 19–30).

W. Humboldt's ideas were among the most widespread. In his opinion, language is the "spirit of the people", it is the "innermost essence" of the nation. Culture manifests itself most of all in language.

Modern world research

In current ethnolinguistic research, great attention is paid to the following issues: national mentality and language; linguacultural concepts; ethnocodes; national stereotypes; cultural meaning of metaphors and symbols; ethnocultural features of phraseologisms and proverbs; national features of artistic and political discourse; language and cultural identity.

The problem of relationships between language and culture has been engaged by W. von Humboldt, L. Wittgenstein, E. Sapir, B. Whorf, J. Fodor, R.O. Jakobson, I.A. Baudouin de Courtenay, A.A. Potebnya, L.S. Vygotsky, N.I. Zhinkin, N.I. Tolstoy, Y.M. Lotman, A. Wierzbicka, V.N. Teliya, V.G. Kostomarov, E.M. Vereshchagin, N.D. Arutyunova, N.V. Ufimtseva, and many other researchers (Lotman, 1992; Potebnya, 1913). The term linguaculturology initially began to be used in the works of V.N. Teliya, V.A. Maslova, V.V. Vorobyov, N.D. Arutyunova, Y.S. Stepanov, V.I. Karasik, and others.

In Russian linguistics, modern directions of ethnolinguistic research are described in V.A. Maslova's textbook, and its methodological basis was created. V.V. Vorobyov's study titled "Linguaculturology: Theory and Method" (Vorobyev, 1997) was built on the foundation of Humboldtian theory, and the study of culture reflected in language was carried out based on the Sapir-Whorf hypothesis, actively using the terminology of L. Weisgerber.

Thus, modern ethnolinguistics is becoming increasingly closer to anthropological, cognitive, and linguacultural approaches.

Table 2

Common Aspects of World and Uzbek Research

Direction	World Linguistics	Uzbek Linguistics
Language and culture	Main object of research	Important research direction
Language and thinking	Linguistic relativity, cognitive approach	National thinking and mentality
Folklore	Myth, ritual, language of folklore	Proverb, saying, ritual and oral folk art
Linguacultural units	Concept, symbol, metaphor	National vocabulary, phraseologism, concept
Ethnocode	Color, animal, nature, space, etc.	Symbols such as bread, family, mahalla, guest, white color
National identity	Cultural identification	National mentality and Uzbek values

In world linguistics, ethnolinguistics formed and developed on the basis of studying language–culture–thinking relationships. The views of scholars such as Humboldt, Boas, Sapir, and Whorf created its theoretical foundation.

Discussion

There are various views on the relationship between language and thinking in ethnolinguistic theory. According to Nurmonov (2012), scholars who researched the connection between language and culture are divided into three groups: “The first direction is associated with the names of W. Humboldt, E. Sapir, and B. Whorf, who consider language to be the determining force in the relationship between language and thinking, language and culture” (pp. 116–123). The scholar considers this view one-sided. In particular, he writes:

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> …one cannot ignore the common features specific to different types of languages in perceiving the image center that forms the basis of nomination. This also indicates that the conclusion of the linguistic relativity theory regarding the primary role of language in perceiving the world is one-sided. (Nurmonov, 2012, pp. 116–123)
>
> According to Tolstoy (1995):
>
> Language can be accepted as a component of culture or an instrument of culture (which are not the same thing), especially when speaking about literary language or the language of folklore. However, language at the same time is autonomous with respect to culture as a whole and can be considered separately from culture (which occurs constantly) or compared with culture as an equivalent and realized through equal phenomena. (p. 16)

Conclusion

Ethnolinguistics initially formed from early views on the interaction between language and the people, and today it has turned into an independent and prestigious branch of science that comprehensively studies language, thinking, culture, and national mentality. By way of conclusion, whereas V.A. Maslova studied words based on their contemporary national-cultural meaning and folklore, we made the change (evolution) of concepts across centuries the object of research. Because a word is not a static process, but a dynamic phenomenon that changes over time. For this reason, in Uzbek linguistics, ethnolinguistic research started from ancient Turkic sources and in the present period is being enriched by studying national-cultural vocabulary, phraseologisms, proverbs, ritual language, national concepts, ethnocodes, and mentality issues. Therefore, ethnolinguistics is an important discipline not only for understanding the structure of the Uzbek language, but also for comprehending the historical memory and national-cultural world of the people.

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FUNCTIONAL-PRAGMATIC CLASSIFICATION OF PRAGMALINGUISTIC MEANS IN THE UZBEK LANGUAGE

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ABSTRACT

This study develops a functional-pragmatic classification of pragmalinguistic means in the Uzbek language and considers its relevance to teaching Uzbek as a foreign language. The analysis argues that linguistic forms should be classified not only by their formal grammatical properties but also by the communicative-pragmatic meanings they realize in specific speech situations. Drawing on speech act theory and Uzbek pragmalinguistic scholarship, the paper distinguishes five principal groups: directive, expressive, assertive, commissive, and declarative means. Particular attention is given to sociopragmatic factors, including age, social status, kinship, respect, communicative distance, and degree of formality, because these factors modify illocutionary force and influence the appropriateness of linguistic choices. The study also emphasizes the multifunctionality of pragmatic units, showing that a single lexical or grammatical form may perform different communicative functions depending on context. A four-component model-communicative purpose, illocutionary function, context, and sociopragmatic factor-is therefore proposed as the principal basis for classification. This model provides a systematic account of Uzbek pragmatic phenomena, explains culturally specific patterns of indirectness and politeness, and offers a theoretical foundation for developing learners' pragmatic, interlingual, and sociopragmatic competence in Uzbek as a second or foreign language. It also establishes a basis for future corpus-based quantitative and functional research.

ACCEPTED

05.10.26

Keywords:
pragmalinguistics, speech acts, communicative function, sociopragmatics, illocutionary force, Uzbek language.

CC BY

Introduction

Since the second half of the twentieth century, linguistics has increasingly focused on language not merely as an internal structural system, but as a phenomenon inseparably connected with human communicative activity. Within this anthropocentric and communicative-functional paradigm, the emergence of pragmatics made it possible to investigate the use of linguistic units in real communicative situations, the speaker's communicative intention, and the effect directed toward the hearer. Pragmalinguistics is regarded as the field that studies the linguistic dimensions of this process (Levinson, 1983).

A major feature of pragmatic research is that the meaning of a linguistic unit is not limited to its lexical or grammatical content. The communicative value of a linguistic unit emerges through the interaction of the communicative situation, the speaker's intention, the hearer's knowledge and experience,

the social relations among the participants in speech, and the context. Safarov (2008) identifies, among the central issues of pragmatic research, the selection and use of linguistic units in the process of communication and their effect on the participants in communication.

The works of Hakimov (2001, 2013), Safarov (2008), and other researchers have provided an important theoretical foundation for the development of the pragmatic approach in Uzbek linguistics. In particular, within Uzbek pragmalinguistics, issues such as the speech act, communicative purpose, presupposition, the speaking subject, and pragmatic meaning have become established as objects of research.

Recent studies likewise examine pragmatic phenomena in Uzbek in relation to the speaker as an individual, the speaker's communicative purpose, and speech activity. Shokirova (2026) emphasizes the importance, in pragmalinguistic analysis, of the goal-directed nature of linguistic units, the relationship between speaker and hearer, presupposition, and speech acts.

However, the functional-pragmatic classification of pragmalinguistic means in Uzbek has not yet been sufficiently elaborated as an integrated system. Although existing studies have analyzed individual speech acts, pragmatic units, or particular phenomena, the problem of systematizing them according to a unified functional criterion remains relevant.

From this perspective, the aim of the present article is to identify the functional nature of pragmalinguistic means in Uzbek and to classify them on the basis of communicative purpose and illocutionary function. Within the pragmalinguistic approach, Shokirova (2026) specifically identifies the speaker as an individual, the speaker's communicative purpose, and speech activity as distinct objects of investigation.

The concept of a pragmalinguistic means is one of the central categories of this theoretical approach. It would be incorrect to equate it solely with a particular grammatical form or lexical unit. A pragmalinguistic means is a set of linguistic resources that serves to realize a communicative purpose and generates additional functional-pragmatic meaning in a particular speech situation. Such means may be manifested at the morphological, syntactic, lexical, phraseological, and prosodic levels. Pragmatic meaning, therefore, is not the product of a single level of language; rather, it is formed through the functional activity of units from different linguistic levels in the communicative process (Safarov, 2008; Shokirova, 2026).

In determining the functional properties of pragmalinguistic means, the category of communicative purpose is of primary importance. A speaker carries out any speech activity on the basis of a particular communicative intention. Communicative purposes such as informing, asking a question, requesting, prompting, advising, warning, evaluating, apologizing, or expressing gratitude motivate the selection of different linguistic means. From this perspective, it is more appropriate to define the essence of a pragmalinguistic means through the communicative function it performs rather than through its formal properties (Ashurova & G‘afforova, 2025).

A pragmalinguistic means may be defined as a linguistic unit that serves to realize a particular communicative purpose and produces additional pragmatic meaning in a speech situation. The pragmatic properties of such units are determined not only by their formal structure, but also by their purpose of use and communicative function.

Accordingly, a pragmalinguistic means is not restricted to an individual word or grammatical form. It may be realized as a lexical unit, grammatical construction, syntactic structure, form of address, modal unit, evaluative unit, or another linguistic resource. What is essential is that the unit actualize a particular pragmatic function in a communicative situation.

At this point, the distinction between pragmatic meaning and semantic meaning is important. Semantic meaning expresses the content of a linguistic unit within the language system, whereas pragmatic meaning is associated with the unit's actual meaning in a particular communicative situation. Thus:

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Semantic content -> “What does it mean?”

Pragmatic content -> “For what purpose, to whom, in what situation, and with what effect is it uttered?”

This distinction constitutes the theoretical basis for the functional classification of pragmalinguistic means.

This issue is closely connected with speech act theory. According to the theory of speech acts formulated by Austin (1962) and further developed by Searle (1969), the use of linguistic units involves not only expressing a certain content but also performing a communicative action. The locutionary, illocutionary, and perlocutionary dimensions of a speech act make it possible to determine the relationship among the content of a linguistic unit, its communicative purpose, and its effect on the hearer. On this basis, pragmalinguistic means in Uzbek may likewise be classified according to their illocutionary orientation and communicative function.

The classical classification of speech acts developed by Austin (1962) and Searle (1969) is based primarily on universal logical-semantic criteria. In Uzbek pragmalinguistics, however, in contrast to Western theory, sociopragmatic factors - age, social status, kinship relations, the category of respect, and communicative distance - play a decisive role in modifying illocutionary force. For example, directive or expressive acts in Uzbek are often realized not through a bare grammatical imperative (the imperative mood), but through indirect forms, including the request particle -chi, possessive and honorific forms (siz, -ing), and nationally and culturally specific communicative formulae such as uzr (“sorry”), oldindan rahmat (“thank you in advance”), and oldingizda qarzdorman (“I am indebted to you”). The proposed four-component criterion differs from classical universal theories precisely because it takes these national-cultural features into account.

Within a functional-pragmatic classification, directive means first constitute a separate group. Their general pragmatic function is to direct the hearer toward performing or refraining from a particular action (Levinson, 1983). Nevertheless, within directive units, communicative purposes such as command, request, advice, recommendation, suggestion, and asking for permission are differentiated from one another. These distinctions are determined not only by grammatical form, but also by illocutionary force, social relations, and the communicative situation. For this reason, directive means may be divided into internal subgroups on the basis of gradations of illocutionary purpose rather than treated as a single undifferentiated functional group.

A second major group consists of expressive-pragmatic means. They serve to express the speaker's subjective attitude toward a particular event, person, or communicative situation (Ashurova & G‘afforova, 2025). Communicative acts such as expressing gratitude, apologizing, congratulating, expressing regret, approving, and expressing dissatisfaction are considered within this group. The pragmatic characteristic of expressive units lies in the fact that, rather than merely transmitting objective information, they introduce the speaker's evaluative and emotional stance into communicative activity. As a result, the same denotative content may produce different communicative effects when expressed through different expressive means.

The third group consists of commissive pragmalinguistic means. Their principal function is to express commitment, promise, intention, or responsibility with respect to the speaker's future action. The pragmatic nature of commissiveness lies in the fact that, in the course of speech, the speaker not only conveys information but also communicatively defines his or her own future conduct. Such units therefore establish the speaker's communicative commitment in addition to conveying propositional content.

Assertive pragmalinguistic means also occupy an important place in Uzbek. They perform functions such as providing information about events, expressing an opinion, affirming, denying, hypothesizing, and evaluating. The pragmatic value of assertive units is not determined solely by their function of transmitting information. The speaker's attitude toward the information, degree of confidence, evaluation, and position in relation to the hearer likewise shape the pragmatic content of these units. From

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this perspective, modal units, evaluative units, and certain parenthetical constructions may be regarded as resources with assertive-pragmatic potential.

Another important characteristic of pragmalinguistic means is multifunctionality. A single linguistic unit may perform different communicative functions in different speech situations. This indicates that pragmatic function is not rigidly tied to linguistic form. Consequently, the principle of "one form - one pragmatic meaning" does not fully reflect the complex nature of pragmalinguistic phenomena. Rather, pragmatic function emerges at the intersection of linguistic form, communicative purpose, context, and the interpersonal relations of the participants in speech.

From this perspective, the contextual factor has particular methodological significance in the functional-pragmatic classification of pragmalinguistic means. Context functions as the factor that actualizes a particular communicative meaning from among the potential pragmatic possibilities of a linguistic unit (Levinson, 1983). The communicative function of a unit may change while its formal structure remains unchanged. Pragmatic analysis therefore requires the linguistic unit to be considered not in isolation, but within the system of the speech situation and communicative relations.

Sociopragmatic factors also play an important role in the formation of pragmatic meaning. The social status and age of the speaker and hearer, their relationship, communicative distance, degree of formality, and membership in a particular cultural environment influence the selection of linguistic means. These factors are especially important in explaining the pragmatic characteristics of communicative acts such as forms of address, expressions of respect, requests, advice, and refusals in Uzbek. Shokirova (2026) likewise emphasizes the importance of the speaker-hearer relationship, communicative purpose, and national-cultural factors in shaping pragmatic meaning in Uzbek communication.

The functional system of pragmalinguistic means in Uzbek may be described on the basis of the interaction between the linguopragmatic and sociopragmatic levels. Whereas the linguopragmatic level determines the potential of a linguistic means to express a communicative purpose, the sociopragmatic level determines the communicative conditions under which that means is appropriate or inappropriate. Pragmatic competence, therefore, is defined not only by knowledge of linguistic units, but also by the ability to select and interpret them in accordance with the communicative situation (Levinson, 1983; Yule, 1996).

On the basis of these theoretical considerations, pragmalinguistic means in Uzbek may be represented within the following general system:

1. Directive means - prompting, command, request, advice, recommendation, suggestion, asking for permission;
2. Expressive means - gratitude, apology, congratulation, regret, approval, dissatisfaction;
3. Assertive means - report, affirmation, denial, opinion, evaluation, supposition;
4. Commissive means - promise, commitment, intention, guarantee;
5. Declarative means - units that bring about a particular social or communicative state through a speech act (Levinson, 1983; Yule, 1996).

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Table 1

Functional-Pragmatic Classification of Pragmalinguistic Means in Uzbek

Pragmalinguistic Group	Primary Communicative Function (Illocutionary Function)	Speech Examples and Contextual Expressions	Sociopragmatic / Theoretical Basis
1. Directive means	Directing the hearer to perform or refrain from a particular action.	“Ukajon, derazani yopib qo‘yolmaysizmi?” (“Dear younger brother / young man, could you close the window?”; a request formulated as an interrogative.)	Differences in age and status and Uzbek andisha (social tact/consideration), which mitigates the intended effect.
2. Expressive means	Expressing the speaker's subjective-emotional attitude toward an event, person, or situation.	“Sizni bu yutuq bilan chin dildan qutlayman, barakalla!” (“I sincerely congratulate you on this achievement - well done!”); “Ming bor uzr.” (“A thousand apologies.”)	Emotional evaluation; intensifiers strengthen the speaker's stance.
3. Assertive means	Providing information about events, expressing an opinion, affirming, or denying.	“Shubhasiz, bu yilgi qish ancha sovuq keladi.” (“Undoubtedly, this winter will be considerably colder.”); “Meningcha, bu loyiha o‘zini oqlamaydi.” (“In my view, this project will not prove worthwhile.”)	Modal words and parenthetical constructions indicate the degree of certainty.
4. Commissive means	Expressing commitment, promise, or intention concerning the speaker's future action.	“Xavotir olmang, ertaga soat beshgacha hisobotni topshiraman, kafolat beraman.” (“Do not worry; I will submit the report by five o’clock tomorrow - I guarantee it.”)	Performative verbs and the assumption of social responsibility.
5. Declarative means	Bringing about a particular social, legal, or official state through a speech act.	“Majlisni ochiq deb e’lon qilaman.” (“I declare the meeting open.”); “Siz lavozimingizdan ozod etildingiz.” (“You are relieved of your position.”)	Reliance on special authority conferred on the speaker by a social institution.

If the table is subjected to sociopragmatic analysis, directive means are seen to be aimed at prompting the hearer to perform a particular action. For example, in the sentence “Ukam, bir pasga shu hujjatlarni qarab yuborsangiz-chi” (“My dear younger brother / young man, could you take a quick look at these documents?”), although the grammatical construction can function as a command or request, the particle -chi and the honorific meaning associated with siz and the suffix -ingiz mitigate the illocutionary force, turning the utterance into a softened act of advice/request appropriate to a formal-friendly communicative distance. Even when the hearer is younger and lower in status than the speaker, the broader Uzbek sociopragmatic norm of showing respect, including toward elders and colleagues, influences the choice of directive means.

Expressive means convey the speaker's subjective-emotional attitude toward an event, person, or situation. For example, in “Voy, o‘rgildim, rahmat, joningiz sog‘ bo‘lsin!” (approximately, “Oh, my dear, thank you; may you be well!”) or “Kechirasiz, bezovta qilganim uchun ming bor uzr.” (“Excuse me; a thousand apologies for disturbing you.”), expressivity in Uzbek communication does not merely convey emotion; it also serves to strengthen social bonds. National-cultural expressives such as o‘rgildim, a culturally marked term of affection, fully actualize the pragmatic meanings of positive evaluation and gratitude primarily in family and everyday domestic contexts.

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Assertive means provide information about events, express opinions, and perform acts of affirmation or denial. For example, in “To‘g‘risini aytsam, bu masala o‘ylaganimizdan ham murakkabroq chiqdiyov.” (“To tell the truth, this issue turned out to be even more complicated than we thought.”), the parenthetical expression “To‘g‘risini aytsam” (“to tell the truth”) and the modal suffix -yov modulate the perceived reliability of the information and indicate the speaker's subjective attitude toward the proposition as well as a cautious stance.

Commissive means express commitment, promise, or intention concerning the speaker's future conduct. For example, in “Xavotir olmang, bu ishni o‘z bo‘ynimga olaman, so‘z beraman.” (“Do not worry; I will take responsibility for this matter. I give you my word.”), commissiveness is realized not only by the verb va’da bermoq (“to promise”), but also by performative constructions such as so‘z beraman (“I give my word”) and zimmamga olaman (“I take it upon myself”), through which the speaker firmly guarantees future responsibility at a legal and ethical level.

Declarative means bring about a particular social, legal, or official state through a speech act. Examples include “Yig‘ilishni ochiq deb e’lon qilaman” (“I declare the meeting open”) and “Sizni ishdan bo‘shatdim.” (“I have dismissed you from your job.”). Such speech acts produce an actual pragmatic result only when uttered by a person possessing the relevant social status or authority within an appropriate official context.

However, it is more appropriate to interpret this classification not as a rigidly bounded system but as a functional-pragmatic field. In real speech, a single communicative unit may simultaneously perform several pragmatic functions or move from one functional group to another. This demonstrates the dynamic and context-dependent nature of pragmatic categories.

Failure to take sociopragmatic factors into account in real communication leads to pragmatic failure. For example, when a younger person addresses an older person, or a lower-ranking employee addresses a superior, the use of a direct imperative such as “Buni tezda qilib ber” (“Do this for me immediately”) may be grammatically correct but nevertheless constitutes a violation of sociopragmatic norms. The proposed model of communicative purpose + illocutionary function + context + sociopragmatic factor makes it possible to prevent precisely such pragmatic errors and to determine the extent to which a linguistic unit is appropriate to a given situation.

Thus, it is insufficient to construct a functional-pragmatic classification of pragmalinguistic means in Uzbek solely on the basis of grammatical forms. Such a classification must encompass criteria including communicative purpose, illocutionary function, context, sociopragmatic factors, and communicative effect directed toward the hearer. This approach not only reveals the systematic nature of pragmalinguistic units, but also provides a theoretical foundation for a deeper description of the communicative potential of Uzbek. Classifying pragmalinguistic means in Uzbek into assertive, directive, commissive, expressive, and declarative groups may serve as an effective theoretical model for systematizing their communicative functions. However, these groups are not rigidly bounded categories: in real communication, a single linguistic means may realize different pragmatic functions depending on context.

Preliminary observations based on materials from literary works and spontaneous spoken discourse indicate that expressive and directive pragmalinguistic means occur more frequently in Uzbek communicative culture than assertive and commissive means. In particular, pragmatic units associated with initiating interaction, mitigating utterances, and showing respect constitute a substantial proportion of the overall flow of speech. This supports the view that Uzbek has a highly cohesive sociopragmatic character in which sociocultural distance and respect are closely regulated.

In contemporary linguistics, the study of pragmalinguistic means cannot be limited solely to sociopragmatic and functional criteria; it also requires these means to be investigated in relation to their cognitive basis - the system of linguistic and non-linguistic knowledge in the human mind. The selection of any pragmalinguistic means is, after all, a product of the subject's cognitive memory and worldview.

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Because Uzbek communicative culture belongs to the group of high-context cultures, indirect pragmalinguistic means in the language predominate over direct forms. Sociopragmatic parameters such as the age, social status, and kinship relations of the participants in communication modify the illocutionary force of speech acts and generate highly subtle pragmatic meanings.

For this reason, the article proposes the unity of communicative purpose + illocutionary function + context + sociopragmatic factor as the principal criterion for classifying pragmalinguistic means. This approach moves the study of pragmatic phenomena in Uzbek beyond mere description toward an explanation of their functional mechanisms. It can also contribute to the development of learners' interlingual and sociopragmatic competencies in the teaching of Uzbek as a second or foreign language.

In future research, this model may serve as a theoretical and methodological foundation for the quantitative and functional study of pragmatic units in Uzbek on the basis of corpus materials, as well as for the development of pragmatic competence in teaching Uzbek as a foreign language.

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CORPUS-BASED ANALYSIS OF ENGLISH VERB PHRASEMES: COLLOCATION, CONTEXT AND SEMANTIC PATTERNING

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ABSTRACT
Corpus linguistics has substantially changed the ways in which lexical and grammatical patterns can be investigated. Instead of treating linguistic units primarily as isolated elements, corpus-based research makes it possible to examine their distribution, recurrent combinations and contextual behavior in naturally occurring texts. This article investigates English verb phrasemes from a corpus-oriented perspective, with particular attention to collocation, contextual dependency and semantic patterning. The study draws theoretically on the corpus methodology developed by John Sinclair, especially his emphasis on authentic textual evidence, concordance analysis and recurrent lexical combinations. The analysis demonstrates that the interpretation of verb phrasemes cannot always be adequately explained by considering the meanings of their individual constituents separately. Their functional and semantic characteristics frequently emerge from recurrent relationships between the verbal component, its lexical environment and the wider discourse context. The article argues that corpus evidence provides a more reliable basis for describing such units because it makes their frequency, distribution, co-occurrence and contextual variation observable. Particular attention is also given to the relationship between lexical choice and phraseological organization. The findings suggest that corpus-based investigation can contribute significantly to the classification of English verb phrasemes and to the development of more accurate bilingual dictionaries and translation practices.

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Keywords: *corpus linguistics, concordance, collocation, verb phraseme, phraseology, semantic patterning.*

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Introduction

The development of corpus linguistics has brought about a significant methodological transformation in the study of language. Traditional linguistic description has frequently relied on individual examples, introspective judgments and theoretically predetermined categories. Corpus-based research, by contrast, provides an opportunity to investigate language through extensive collections of naturally occurring texts. This methodological shift is particularly important for lexical and phraseological research, where the meaning and function of a linguistic unit are often dependent on the words and structures surrounding it.

John Sinclair's Corpus, Concordance, Collocation occupies an important position in this development. Published by Oxford University Press in 1991, the work examines corpus construction, computational processing, concordance-based investigation and the implications of corpus evidence for

the description of English. Sinclair's approach gives particular importance to actual instances of language use and to recurrent relationships between lexical items. His treatment of collocation is closely connected with his broader argument that linguistic description should be grounded in evidence obtained from texts rather than exclusively in linguistic intuition (Sinclair, 1991).

This perspective is especially productive for the study of verb phrasemes. A verb phraseme is not simply a sequence of independently selected words. In many cases, its semantic interpretation, grammatical behavior and pragmatic function are influenced by the combination of its constituents and by the context in which the combination occurs. Consequently, the analysis of such expressions requires attention not only to their dictionary meanings but also to their patterns of actual use. Corpus evidence is particularly valuable in this respect because it permits researchers to observe repeated linguistic behavior. Concordance lines can reveal which nouns, adjectives, adverbs, prepositions and other elements regularly occur around a particular verb or phrase. Such recurrent combinations provide evidence for identifying phraseological preferences that may remain unnoticed when individual examples are examined in isolation. The present study therefore approaches English verb phrasemes through three interconnected dimensions: collocation, context and semantic patterning.

The main objective is to demonstrate how corpus-oriented analysis can contribute to a more comprehensive description of phraseological units and their meanings.

A corpus can be understood as a structured collection of texts assembled for linguistic investigation. Its principal methodological value lies not merely in the quantity of textual material but in the possibility of systematically observing linguistic behavior across numerous contexts.

Sinclair's work reflects a fundamental methodological principle: linguistic descriptions should be supported by authentic instances of language use. The source emphasizes the importance of examining actual textual evidence and treating individual examples as products of their surrounding contexts. This approach represents an important departure from descriptions based predominantly on invented sentences (Sinclair, 1991).

Such a position is particularly relevant to phraseological research. A phrase may appear perfectly acceptable when constructed by a researcher, while naturally occurring texts may demonstrate that speakers and writers rarely use it in that particular form. Conversely, a relatively unexpected combination may occur repeatedly in authentic discourse and therefore constitute an important feature of actual language use.

Consequently, frequency alone is not sufficient to explain phraseological behavior, but frequency combined with contextual examination provides an important empirical basis for linguistic interpretation.

Concordance analysis provides researchers with a systematic method for examining occurrences of a particular word or phrase in its textual environment. Rather than presenting a lexical item independently, concordance lines place the item within a portion of the original text.

This feature is particularly useful for studying verb phrasemes. Consider the following simplified pattern:

VERB + PARTICLE/PREPOSITION + COMPLEMENT

The same verbal element may occur in several environments, while its semantic and pragmatic characteristics can change according to the accompanying lexical material.

For example, the verb take participates in numerous recurrent combinations:

take care
take part
take place
take advantage
take into account
take responsibility

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Although take possesses a basic lexical meaning, the semantic contribution of the complete expressions cannot always be predicted by simply adding the dictionary meanings of take and the accompanying word. The phraseological configuration itself contributes substantially to interpretation.

Corpus-based concordance analysis therefore enables the researcher to determine:

which words regularly accompany a verb;

which combinations are particularly frequent;

what grammatical structures occur around the expression;

which semantic environments favor a particular phrase;

whether an apparent phraseological unit is stable or variable;

how the meaning changes according to context.

One of the central concepts in Sinclair's approach is collocation. Later discussions of Sinclair's work describe his treatment of collocation as an important component of his corpus-based theory and relate it directly to the distinction between the open-choice and idiom principles (Barnbrook, 2007; Sinclair, 1991).

From a phraseological perspective, collocation demonstrates that words do not combine with complete freedom. Their co-occurrence is influenced by lexical, grammatical, semantic and contextual preferences.

This observation is crucial for verb phrasemes. A verbal element can have a large number of theoretically possible complements, but actual language use normally reveals a much more restricted set of recurrent combinations.

For example, the following expressions illustrate different degrees of phraseological cohesion:

Table 1

Examples of English Verb Phraseological Combinations and General Meanings

Verb	**Phraseological combination**	**General meaning**
make	make a decision	decide
take	take responsibility	accept responsibility
pay	pay attention	attend carefully
reach	reach an agreement	agree
raise	raise a question	ask/introduce a question
bear	bear in mind	remember/consider

These combinations demonstrate that phraseological meaning is frequently associated with the whole configuration rather than with a single lexical element.

The importance of this observation has been widely recognized in subsequent corpus research. Studies discussing Sinclair's model emphasize the relationship between collocation, idiomaticity, meaning and grammatical organization (Barnbrook, 2007). A useful theoretical distinction in corpus-based phraseology is the contrast between the open-choice principle and the idiom principle (Sinclair, 1991).

Under an open-choice interpretation, language can be viewed as a sequence of grammatical choices in which speakers select lexical items to occupy particular structural positions. This perspective is useful for explaining productive grammatical structures.

However, naturally occurring language contains numerous combinations in which lexical choice is considerably more constrained. Speakers do not necessarily construct every expression word by word. Instead, recurrent combinations may be stored and accessed as relatively established patterns.

This second perspective is particularly relevant to verb phrasemes.

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For example, in:

pay attention

the verb pay is not being used in its most literal financial sense. The semantic interpretation results from the conventional relationship between pay and attention. Similarly:

take into account

cannot be adequately interpreted by treating take, into and account as three completely independent choices.

The corpus-oriented approach consequently encourages researchers to ask not only:

What does this word mean?

but also:

What lexical environments does this word regularly occur in, and what meanings emerge from those environments?

This question represents one of the most productive contributions of corpus linguistics to phraseological studies. A major methodological consequence of corpus research is the recognition that linguistic units are strongly dependent on their contexts.

The meaning of a verb phraseme may be influenced by:

preceding lexical material;

following lexical material;

grammatical structure;

discourse topic;

register;

speaker/writer intention;

semantic field;

surrounding phraseological combinations.

Thus, a dictionary definition alone may not capture the complete functional potential of a phrase.

Consider the expression carry out. In different contexts it may combine with:

carry out an investigation;

carry out an experiment;

carry out a plan;

carry out instructions;

carry out a task.

The semantic core remains relatively stable, but the surrounding lexical environment determines the particular conceptual domain in which the expression operates.

Corpus analysis can therefore reveal that phraseological meaning is not necessarily a fixed property of a sequence independent of context. Instead, meaning may be realized through a relationship between the phrase and its textual environment.

Corpus-Based Analysis of English Verb Phrasemes

For the purposes of phraseological analysis, English verb phrasemes can be investigated through several parameters. The frequency of an expression provides initial evidence concerning its status within the language. A combination repeatedly encountered across independent texts deserves different analytical treatment from a combination appearing only once.

Nevertheless, high frequency should not automatically be equated with phraseological status. Frequency must be considered together with structural stability, semantic cohesion and distribution. The second parameter concerns the words that regularly occur with the verbal expression.

For example:

make + decision

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is more than an accidental sequence. The repeated association between make and decision represents a conventional lexical preference.

Similarly:

draw + conclusion

shows a strong phraseological relationship in which draw acquires a specialized functional role. Verb phrasemes also display characteristic grammatical structures.

Compare:

take responsibility for something

pay attention to something

make a contribution to something

reach an agreement with someone

The prepositional and syntactic patterns form part of the phraseological behavior of the expressions. Some combinations demonstrate a considerable degree of semantic specialization.

For instance:

give rise to

does not simply denote the physical act of giving something. In many contexts it expresses causation:

X gives rise to Y.

Likewise:

bring about

frequently expresses the idea of causing a particular change or result.

Such expressions demonstrate why phraseological analysis should examine the meaning of the complete construction.

Implications for English–Uzbek Translation

Corpus-based analysis is particularly useful when English verb phrasemes are translated into Uzbek. Structural correspondence between the two languages cannot always be expected.

An English verb phraseme may correspond to:

a single Uzbek verb;

a free Uzbek word combination;

an Uzbek phraseological unit;

a descriptive construction;

a context-dependent lexical equivalent.

For example:

Table 2

English Verb Phrasemes, Possible Uzbek Equivalents, and Translation Strategies

English phraseme	Possible Uzbek equivalent	Translation strategy
take care of	parvarishlamoq / g‘amxo‘rlik qilmoq	one-word or phrase equivalent
make a decision	qaror qilmoq	phraseological/lexical correspondence
pay attention	e’tibor bermoq	functional equivalent
carry out	amalga oshirmoq	phraseological equivalent

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give up	voz kechmoq	lexical/phraseological equivalent
bring about	sabab bo‘lmoq / yuzaga keltirmoq	contextual equivalent

The table illustrates an important principle: formal similarity is not necessarily the most appropriate criterion for translation. The functional and semantic behavior of the expression in context must also be considered.

This has direct implications for bilingual lexicography. A dictionary that provides only isolated word equivalents may fail to represent the phraseological restrictions of English verbs. Corpus-derived information can instead demonstrate which combinations are conventional and what Uzbek equivalents correspond to them in authentic contexts.

The corpus-based approach to verb phrasemes has several methodological advantages.

First, it provides empirical evidence. Instead of relying exclusively on the researcher's linguistic intuition, the researcher can examine repeated occurrences in actual texts.

Second, corpus analysis makes lexical patterning visible. Recurrent combinations can be identified systematically, allowing researchers to distinguish productive combinations from more established phraseological structures.

Third, concordance analysis allows the researcher to retain contextual information. This is essential because the meaning of a phraseological unit can depend on its surrounding discourse.

Fourth, corpus data can contribute to lexicographic accuracy. Dictionaries can provide more realistic definitions and examples when their descriptions are based on actual language use. Sinclair's corpus-oriented research was closely associated with lexicography and the development of corpus-based reference materials.

Finally, this approach has significant implications for foreign-language teaching. Learners need to know not only what a verb means but also what words it naturally combines with, which grammatical structures it selects and in what contexts particular combinations are appropriate.

The significance of collocation in this respect has been extensively discussed in subsequent evaluations of Sinclair's work, which emphasize the relationship among collocation, phraseology, meaning and grammar (Barnbrook, 2007).

Conclusion

Corpus-based investigation offers a productive methodological framework for the study of English verb phrasemes. The analysis demonstrates that these expressions should not be examined solely as combinations of independently meaningful words. Their linguistic behavior is determined to a considerable extent by recurrent lexical, grammatical and contextual relationships.

Concordance analysis makes such relationships observable by presenting lexical units in authentic textual environments. Collocational patterns, frequency, grammatical structure and contextual variation can consequently be examined as interconnected aspects of phraseological organization.

The corpus-oriented perspective associated with Sinclair provides an important theoretical foundation for this type of investigation. Rather than treating language as an abstract collection of isolated lexical and grammatical units, it directs attention toward the recurrent patterns through which language is actually used (Sinclair, 1991).

For English–Uzbek comparative phraseology, this methodology is particularly valuable. It can help identify functional equivalents, distinguish literal from phraseological meanings, establish translation strategies and improve the representation of verb phrasemes in bilingual dictionaries. Further research based on a balanced English corpus and a comparable Uzbek corpus could provide quantitative evidence concerning the frequency, collocational strength and semantic distribution of individual verb phrasemes.

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FUNCTIONAL-SEMANTIC FEATURES OF VERBAL CATEGORIES IN AZERBAIJANI AND POLISH

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ABSTRACT

The fact that Azerbaijani and Polish belong to different language families and represent distinct morphological types gives rise to significant typological differences in the organisation of verbal categories. The primary aim of the study is to identify, from a comparative perspective, the functional-semantic characteristics of such verbal categories as tense, aspect and Aktionsart, mood and modality, voice, transitivity - intransitivity, person and number in the two languages. In Azerbaijani, most verbal categories are formed in accordance with the agglutinative model through the sequential attachment of morphological markers to the verbal stem. In Polish, by contrast, inflectional alternations, conjugation, prefixation, aspectual pairs and the expression of grammatical gender in certain forms occupy a more prominent position. Particular attention is paid to the opposition dokonany-niedokonany, one of the fundamental features of the Polish verbal system. The perfective - imperfective distinction affects the grammatical behaviour of the Polish verb lexeme, including the semantics of tense forms. In Azerbaijani, the corresponding semantic domain is expressed not through a unified grammatical aspectual paradigm, but through tense, Aktionsart, auxiliary verbs, analytical constructions and contextual means. Mood and modality also reveal important structural differences: Azerbaijani possesses broader morphological possibilities, whereas in Polish some modal meanings are realised by means of specific verbs and syntactic constructions. Voice and transitivity function in both languages as mechanisms capable of modifying the participant structure of an event.

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Keywords: *Azerbaijani, Polish, verbal categories, tense, aspect, Aktionsart, modality, voice.*

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Introduction

Within the grammatical system of language, the verb constitutes a complex categorical structure involved in the expression of time, the position of the subject, the internal boundaries of an action, its relation to reality and the semantic relations between participants. The comparison of Azerbaijani and Polish from this perspective is particularly significant. In Azerbaijani, a considerable proportion of verbal grammatical meanings are formed through the sequential attachment of morphemes to the root or stem. In Polish, alongside the extensive possibilities of inflection, stem alternation, prefixation, aspectual pairs, person marking and in certain forms, gender differentiation play an important role.

In his description of the Azerbaijani verbal system, Kazımov (2010) considers transitivity - intransitivity, voice, conjugation and other morphological categories in their mutual interrelationship. In his classification, the morphological structure of the verb is not isolated from its function within the sentence. Particular attention is devoted to voice, transitivity and the semantic potential of verbal forms

(pp. 159–183). Khalilov (2018) adopts a broader approach in his monographic textbook devoted to the verb: verbal structure, lexical and grammatical types of meaning, transitivity-intransitivity, tense, Aktionsart, finite and non-finite forms are analysed as components of a unified system. The author states that "the semantics of the verb in Azerbaijani and its morphological behaviour cannot be sharply separated from one another" (pp. 19–218).

The situation in Polish exhibits different characteristics. In Bielec's (2012) *Polish: An Essential Grammar*, the chapter on verbs covers the imperative and indicative moods, aspect, present, past and future tense, the conditional, reflexive and modal verbs, impersonal constructions, adverbial participial forms and prefixation (pp. 29–123). This organisation itself points to the close interrelationship between tense, aspect, modality and derivation in the Polish verbal system.

A functional-semantic approach to grammatical categories requires consideration not only of a particular morphological form, but also of the semantic domain expressed by that form. For example, context, adverbial modifiers, aspectual properties and the speaker's attitude towards an event may all contribute to the interpretation of the past tense. The same principle applies to aspect and modality. From this perspective, Verkuyl's (1999) approach to aspect is of particular importance for comparative analysis. He does not restrict aspectuality to verbal morphology and writes: "Aspectuality can be seen as a unified phenomenon concerning certain properties of temporal structuring by natural language, for which languages have developed different strategies to encode it in their morphology or syntax" (p. 126). In Verkuyl's approach, aspectuality is treated as a general phenomenon of temporal structuring that languages encode by different morphological and syntactic means.

This principle yields particularly important results when applied to Slavic languages. In the Slavic linguistic tradition, the opposition between perfective and imperfective verbs is regarded as one of the central verbal categories. Verkuyl (1999) demonstrates that perfectivising elements may generate such semantic properties as completion, delimitation, resultativity, and change of situation (p. 127). Although his examples are primarily based on Russian, the theoretical proposition is also relevant to Polish, since Polish displays the principal characteristics of the Slavic aspectual system.

Nagórko's (2010) treatment of the grammatical system of Polish likewise demonstrates this semantic interrelationship. Within verbal categories, she distinguishes grammatical tense (czas gramatyczny), grammatical and lexical aspect, aspectuality (aspektualność), taxis, mood and modality (tryb a modalność), as well as voice and diathesis (strona i profilowanie treści / diateza) as separate categorical domains (pp. 134–154). In other words, Polish grammar not only differentiates tense, aspect and modality, but also takes into account their semantic interdependence.

The broad morphological potential of the Azerbaijani verb is primarily associated with the agglutinative structure of the language. Morphemes attached to the verbal stem in a specific sequence can express the participant structure of an event, voice relations, negation, tense, mood, person and number. Nevertheless, these categories do not all possess the same grammatical status. Some modify the internal event structure of the verb, whereas others determine how the speaker presents the event in relation to time and reality. The historical development of this system is examined separately in Rahimov's (1965) research. He traces the historical evolution of Azerbaijani verbal moods on the basis of ancient and classical written sources and demonstrates that the modern system represents the outcome of a long process of grammaticalisation. At the beginning of his study, particular emphasis is placed on the important role of the imperative, conditional, optative, necessitative and obligative moods in the modern system (pp. 3–5). In the section devoted to the history of the imperative, changes in person forms are demonstrated on the basis of ancient monuments and examples from the classical literary language.

The historical and semantic flexibility of the Azerbaijani verbal system can be observed not only in the development of grammatical moods but also in the evolution of individual verb lexemes. In Jafarova's (2025) study based on fourteenth-sixteenth-century material, the semantic and functional

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development of such verbs as *ayıtmaq, ulaşmaq, irmək, irişmək, qanmaq* and *dəgirmək* is examined (pp. 131–135). For instance, the author demonstrates that the verb ayıtmaq was actively used in ancient and classical texts in the meanings *"to say", "to tell"* and *"to speak".*

An interesting point here is that the category of voice is also reflected in the historical structure of words. In presenting existing etymological explanations of the form ayıtmaq, Jafarova (2025) notes that the component -ıt has been associated with a causative voice marker (p. 132). Such evidence suggests that voice morphemes may participate not only in the synchronic grammatical system but also in the historical formation of lexical structure.

One of the most significant typological differences between the two languages emerges precisely in the relationship between tense and aspect. Whereas tense in Azerbaijani is clearly grammaticalised morphologically, aspect occupies a parallel and in many respects, even more fundamental position in the organisation of the Polish verbal system. The Polish opposition between dokonany "perfective" and niedokonany "imperfective" is based on a semantic principle that differs from the mere localisation of an action in the past, present, or future. The central issue is the internal temporal structure of the event: whether the process is conceptualised as a bounded and completed whole that reaches a result, or as an ongoing, repetitive, or unbounded process.

For this reason, Bielec's (2012) grammar treats verbal aspect as a separate section before the tense forms: the section Verb Aspects begins on page 46 and is followed by the present, past, and future tenses (pp. 46–83). This arrangement is methodologically significant, since an adequate interpretation of tense in Polish requires prior identification of the aspectual class to which the verb belongs.

Czelakowska's (2010) study of the history of the Polish grammatical tradition likewise presents voice (strona), aspect, conjugational forms and the relationship between participles and gerunds as separate issues within the boundaries of the verbal paradigm (pp. 131–164). In addition, she discusses the history of the description of conjugation in Polish linguistics in a separate, extensive section (pp. 211–224). This classification demonstrates that aspect in descriptions of the Polish verb is not merely an additional semantic property, but one of the central components of the paradigmatic system.

This leads to an important preliminary comparative conclusion: Azerbaijani possesses the semantic distinction of completion versus non-completion, yet this opposition has not been grammaticalised as an obligatory aspectual pairing encompassing the entire verbal system in the manner characteristic of Polish. Consequently, whether the Azerbaijani verb yazmaq *"to write"* denotes an ongoing, repeated, or completed event in a particular context may depend on tense, Aktionsart, lexical and syntactic devices; in Polish, by contrast, the corresponding meaning frequently begins with the imperfective-perfective opposition represented by such pairs as pisać-napisać.

Kazımov's (2010) treatment of the Azerbaijani verbal system also shows that the semantic function of conjugated forms is not restricted to their formal morphological structure. The author emphasises that "the conjugational system of the verb plays an important role in the expression of complex shades of meaning" (p. 220). In his description of the imperative, he notes the absence of a special morphological marker and demonstrates that this form is mainly constructed by adding person markers to the verbal root or stem: "Imperative form of the verb = verbal root or stem + personal endings" (p. 220).

The structure of the Polish tense system is more explicitly interconnected with aspect. Nagórko (2010) classifies verbal categories into separate functional domains: *osoba gramatyczna – grammatical person; czas gramatyczny – grammatical tense; aspekt gramatyczny, aspekt leksykalny, aspektualność – grammatical aspect, lexical aspect, and aspectuality; taksis – the chronological relationship between events; tryb a modalność – mood and modality; strona – voice* and *diathesis* (p. 154). This classification itself indicates that the temporal semantics of the Polish verb cannot be adequately explained independently of aspect.

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The same relationship is clearly reflected in Gaertner's (1938) classification of Polish verbal forms. In systematising past, pluperfect, future, conditional, imperative and other forms, he shows that present-tense forms are primarily associated with imperfective verbs, whereas formally corresponding forms of perfective verbs have future-time reference (pp. 412–424). This demonstrates that aspect directly affects the organisation of the tense system in Polish. In other words, "although the morphological form of the verb outwardly displays present-tense markers, its perfective status may orient the form towards the future" (Saloni & Świdziński, 1998, p. 13). For example, in Polish, pisać 'to write' is imperfective, whereas napisać is perfective and denotes an action brought to completion. The form piszę may refer to the actual present, whereas napiszę, although morphologically resembling present-tense conjugation, semantically denotes an event that will be completed in the future. In Azerbaijani, by contrast, the opposition between yazıram "I am writing" and yazacağam "I will write" results not from aspectual pairing of the verbal root, but from a change in tense morphology.

Comparative Features of the Categories of Aspect and Aktionsart

One of the most significant categorical differences between Polish and Azerbaijani is observed in the domain of aspect. In Slavic languages, including Polish, the perfective-imperfective opposition constitutes a central organising principle of the verbal system. In Azerbaijani linguistics, by contrast, this semantic domain has traditionally been discussed within the framework of Aktionsart, including such meanings as continuity, inception, completion, repetition and other related aspectual relations.

Verkuyl (1999) demonstrates that it is insufficient to interpret perfectivity in Slavic languages solely as a morphological property located within the verb itself. In his view, aspectual interpretation depends not only on verbal semantics but also on the syntactic organisation of the sentence and its argument structure (pp. 126–129). He associates the semantic functions of perfective prefixes with such meanings as completion, delimitation, resultativity and change of situation: "the perfective prefix works as an operator on a verbal stem providing some sense of total indivisibility, completion, delimitation, resultativity or situation change" (p. 126). Bielec (2012) likewise treats aspect as a separate major component of the Polish verbal system. In her grammar, the section on aspect precedes the tense forms and is followed by discussions of the present, past and future tenses, the conditional, reflexive verbs and modal verbs (pp. 46–123).

In Azerbaijani, however, the category of Aktionsart distributes the same functional domain differently. Khalilov (2018) distinguishes syntactic means, shared suffixes and specialised suffixes in the expression of Aktionsart (pp. 148–152). Meanings such as the inception, continuation, intensity, repetition and result of an action may therefore be expressed through a range of morphological and analytical devices. Consequently, a number of meanings conveyed in Polish through aspectual pairing of verb lexemes are realised in Azerbaijani through a broader morphosyntactic system. This contrast may be illustrated by a simple example:

Polish: pisać - "to write, to be engaged in the process of writing"; napisać - "to write and complete".

Azerbaijani: yazmaq - neutral verbal base "to write"; *yazır* - ongoing process "is writing"; *yazdı* - past fact "wrote"; *yazıb qurtardı* - completed and resultative process "finished writing".

In this case, the resultativity expressed in Azerbaijani by the analytical construction yazıb qurtardı may in Polish frequently be encoded at the lexical-grammatical level through the perfective form of the verb.

In Czelakowska's (2010) study of the development of the Polish grammatical tradition, voice (strona), aspect, conjugational forms and the relationship between participles and gerunds are shown to have been differentiated within the verbal paradigm at various historical stages. The author demonstrates that "aspect was not a peripheral notion added later to Polish grammatical description, but constituted an important theoretical problem in the process of defining the boundaries of the verbal paradigm" (p. 164).

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The Category of Mood and Modality

Verbal moods encode not so much the presentation of an action as an objective fact as the speaker's attitude towards that action. From this perspective, although the category of mood differs formally in Azerbaijani and Polish, the two languages reveal a number of shared functional-semantic domains, including command, volition, probability, condition, necessity and possibility.

The Azerbaijani mood system is characterised by a higher degree of morphological differentiation. Khalilov (2018) presents "the imperative, optative, necessitative, conditional and obligative forms as separate conjugational forms" (pp. 155–175). Each of these forms grammaticalises a particular type of speaker attitude towards the action. For example, *gəl* expresses command and volition, *gələydim* expresses wish and unreal desire, *gəlməlidir* conveys necessity and *gəlsə* marks a conditional relation. Rahimov's (1965) historical study demonstrates that the contemporary Azerbaijani mood system is the result of a long process of historical development. The author traces "the forms of the imperative, conditional, optative, necessitative and obligative moods in different historical periods on the basis of written monuments and classical texts" (pp. 3–9).

In Polish, the relationship between mood and modality is classified in a more compact manner. Under the heading tryb a modalność, Nagórko (2010) emphasises the necessity of distinguishing morphological mood from the broader semantic domain of modality (pp. 146–149). In Polish, indicative, imperative and conditional forms constitute the principal morphological oppositions, whereas other modal meanings, including necessity and possibility, may be expressed by modal verbs and various syntactic constructions.

A closer parallel can be observed in the category of the imperative. Gaertner (1938) demonstrates that "Polish imperative forms follow specific conjugational principles and may employ different stems in different groups of verbs" (p. 424). In Azerbaijani, by contrast, as Kazımov (2010) notes, "the second-person singular imperative has no separate morphological marker and the verbal stem itself can directly perform the imperative function" (p. 220). This contrast clearly reflects the difference between the morphological structures of the two languages.

Functional-Semantic Features of Voice and Transitivity

Voice is one of the principal verbal categories that modifies the relationship between the participants in an action. In Azerbaijani, voice is closely connected with the morphological structure of the verb and indicates how the action is distributed between subject and object. Transitivity-intransitivity, in turn, determines whether a verb requires an object and thus enters into a close relationship with voice.

Kazımov (2010) discusses transitive and intransitive verbs before the category of voice, thereby demonstrating the structural interdependence of these two domains (pp. 176–183). In Azerbaijani, *yazmaq* - *"to write"* is a transitive verb, as in məktubu *yazmaq* - *"to write the letter"*, whereas *yatmaq* - *"to sleep"* does not require a direct object. When voice suffixes are added, the actant structure of the verb may change: forms such as *yazmaq – yazılmaq – yazdırmaq* derive different participant structures from the same lexical root.

In Polish, voice relations are interpreted within the category of strona and, more broadly, within the framework of diathesis. Nagórko (2010) presents this as *"strona i profilowanie treści (diateza)"* (p. 152). This terminological approach is important because what changes is not merely the form of the verb but also which participant in the event is foregrounded in the sentence. Thus, active and passive constructions present the same event from different perspectives. This functional-semantic principle is also characteristic of Azerbaijani. In *"Müəllif məqaləni yazdı"* - *"The author wrote the article"*, the agent is foregrounded, whereas in *"Məqalə yazıldı" – "The article was written"*, the result and the object occupy the central position. Similarly, in Polish, the difference between active and passive structures changes the syntactic status of the participants in the event.

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Comparison of the Categories of Person, Number, and Gender

The category of person is one of the principal grammatical means by which the verb is related to the subject in both languages. Nevertheless, the interaction of the person-number system with other grammatical categories is not identical in Azerbaijani and Polish.

In Azerbaijani, person and number are primarily expressed by morphemes attached to the end of the verb: *mən yazıram - "I am writing"; sən yazırsan - "you are writing"; o yazır – "he/she is writing"; biz yazırıq - 'we are writing"; siz yazırsınız – "you are writing"; onlar yazırlar – "they are writing".*

The final position of the person marker within the verbal form reflects the sequential organisation characteristic of the agglutinative model. Polish verbs also inflect for person and number, yet the system exhibits more complex inflectional properties. Nagórko (2010) presents grammatical person as one of the primary verbal categories (p. 134). Furthermore, in certain past-tense forms, grammatical gender is also reflected in the form of the Polish verb. The fact that the author treats number and gender under the heading *"Liczba i rodzaj – lustrzane kategorie czasownika"* indicates the close relationship between these categories (p. 154).

In Azerbaijani, by contrast, the verb does not change in the past tense according to the grammatical gender of the speaker or subject. The form O getdi 'He/She left' is identical for both male and female subjects. Polish past-tense forms, however, may display formal distinctions related to gender.

Conclusion

A comparative analysis of verbal categories in Azerbaijani and Polish demonstrates that, although both languages share such major semantic domains as the temporal location of an action, the internal boundaries of a process, the relationship between subject and object, the speaker's attitude towards an event and other components of predication, the grammaticalisation of these meanings differs considerably. The agglutinative structure of Azerbaijani enables such categories as tense, mood, voice, person and number to be expressed through morphological markers attached to the verbal stem in a relatively fixed sequence. In Polish, by contrast, inflectional alternations, conjugational patterns, prefixation, personal endings and aspectual opposition jointly contribute to the formation of the verbal paradigm.

Aspect in Polish also directly affects the temporal potential of the verb; this is particularly evident in the fact that morphologically present-tense-like forms of perfective verbs may express future-time reference. In the domain of mood and modality, Azerbaijani displays a broader morphological differentiation of meanings such as command, wish, necessity, condition and obligation, whereas in Polish some of these functions are realised by modal verbs and analytical constructions. Voice and transitivity in both languages are capable of modifying the syntactic position and semantic role of event participants, although the formal mechanisms underlying these changes are not identical. While the categories of person and number display broad functional similarities, the gender-based differentiation of Polish past-tense forms constitutes an important feature distinguishing Polish from Azerbaijani.

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LINGUOCULTURAL EQUIVALENCE OF RITUAL VOCABULARY IN ENGLISH AND KARAKALPAK: FROM LEXICAL CORRESPONDENCE TO CULTURAL MEANING

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ABSTRACT

Ritual vocabulary reflects the cultural life of a community and is closely related to its traditions and practices. Words and expressions used in weddings, funerals, family relations, greetings, and condolences may carry meanings that cannot be fully understood from their dictionary meanings alone. This is essential when ritual vocabulary from two different languages is compared. The article examines the relationship between English and Karakalpak ritual vocabulary. There is a particular focus on the problem of linguocultural equivalence. The material includes examples related mainly to wedding and funeral traditions and considers their meanings in different contexts.

Semantic, functional, contextual, and linguocultural approaches are taken into consideration while comparing the two languages. The comparison shows that English and Karakalpak do not always have direct equivalents for ritual vocabulary. In some cases, the meanings are quite close, while in others, an expression may have a similar function but be connected with a different cultural practice.

Some Karakalpak terms, such as betashar, are closely connected with traditions and cannot be fully translated into English with one equivalent word. Therefore, the comparison of ritual vocabulary requires attention not only to language, but also to customs, social relations, religious beliefs, and the cultural context in which particular expressions are used.

ACCEPTED

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Keywords: *ritual vocabulary, linguocultural equivalence, English, Karakalpak, wedding rituals, funeral rituals, cultural meaning, cultural lacuna.*

CC BY

Introduction

Some words may seem easy to translate until they are considered in their cultural context. This is particularly important with vocabulary related to rituals. A word can have a clear equivalent in another language, but the words may be associated with different traditions, social relationships, or expectations.

Wedding and funeral vocabulary clearly illustrates the issue. Marriage and death are universal experiences, but the ways people celebrate a marriage, welcome or introduce a bride, express sympathy, bury the dead, and remember deceased family members vary from one culture to another. These practices are influenced by local tradition, beliefs, and social norms, and the vocabulary used in such situations reflects this cultural background.

The relationship between language and culture has been widely discussed in linguocultural studies. Language not only describes cultural practices but also carries and preserve knowledge about them (Maslov,

2001; Vorobyev, 1997). In this respect, ritual vocabulary is particularly important because it can reveal information about social relationships, beliefs, customs, and culturally accepted forms of behavior.

Recent research on ritual language shows that the meaning of an expression depends on the situation in which it is used. Kádár (2024) discusses ritual language in relation ot interaction and context. *The Oxford Handbook of Ritual Language* also includes studies that consider ritual speech as part of social and cultural practices (Tavárez, 2024). This is important for cross-linguistic comparison because people in different cultures may have their own ways of expressing the same life events.

The problem can be noticed in the English word *bride* and the Karakalpak word *kelin*. Both words can describe a woman who is getting married, so they may seem to have the same meaning. However, *kelin* has additional cultural associations in Karakalpak society. It can refer to a woman's new position in her husband's family, her relationship with older member of the family, and responsibilities and expectations connected with this position. The English word *bride* does not normally include all of these meanings.

The same issue can be found when comparing *wedding ceremony* with the Karakalpak word *toy*. A *wedding ceremony* in English usually refers to the ceremony at which a marriage takes place. The meaning of *toy* can be wider. In the Karakalpak context, it may include not only the marriage ceremony but also the gathering of relatives and guests, traditional customs, food, speeches, wishes, music, and other parts of the celebration. For this reason, the two expressions can refer to a similar event, but they do not have exactly the same cultural meaning.

The difference can be easier to see in a term like *betashar*. There is no English word that can give the full meaning of this Karakalpak term. *Betashar* is a traditional part of a Karakalpak wedding. During this ceremony the bride is introduced to the members of her new family and to other people present at the wedding. Her new position in the family is also recognized through this ceremony. In addition to the bride, other people take part in the ritual, and certain words and actions are traditionally used. Thus, *betashar*, refers to more than just introducing the bride. It is the name of a particular cultural practice, and this makes direct translation difficult.

The same kind of problem can be found in words and expressions related to funerals. English speakers may say *My deepest condolences, We are sorry for your loss*, or *Rest in peace*. In Karakalpak, expressions such as *Kóńilińizge ortaqpız*, *Alla sabır bersin*, and *Alla raxmet etsin can be used in similar situations. They all express sympathy or address someone who has lost a relative. However, they are not identical in meaning. Some Karakalpak expressions are closely connected with religious beliefs, especially with the belief in Allah and prayers for the deceased. This part of their meaning is not necessarily present in the English expressions.*

For this reason, it is not always enough to compare ritual words only by their dictionary meanings. Two words may be used in a similar situation but still have different meanings for the people who use them. This is one of the main issues that needs to be considered when English and Karakalpak ritual vocabulary are compared.

This article examines different types of equivalence between English and Karakalpak ritual vocabulary. It pays particular attention to cases where a seemingly direct equivalent does not have the same cultural meaning. This article considers four main questions:

1. What types of equivalence can be found between the two languages?
2. Why do apparently equivalent words sometimes have different cultural meanings?
3. How does the ritual situation affect the way these expressions are used?
4. How can Karakalpak culture-specific terms be explained when English does not have a direct equivalent?

Materials and methods

The research is based on a qualitative comparison of selected English and Karakalpak ritual expressions connected mainly with weddings and funerals. The examples were selected because they

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illustrate different relationships between lexical meaning and cultural meaning.

The study follows a qualitative approach and focuses on selected ritual expressions in English and Karakalpak. It does not use a statistical corpus or questionnaire. The material was examined mainly through examples related to wedding and funeral traditions. The purpose was to understand what they mean, how they are used, and what cultural information they carry. The analysis was based on four main approaches.

1) Semantic analysis:

The first stage was to look at the basic meaning of the selected words and expressions. The analysis considered what or whom a particular unit refers to, such as a person, object, action, event or situation. The comparison then looked at meanings go beyond this basic level. For instance, *bride* and *kelin* can both refer to a woman who is getting married. However, *kelin* can be associated with her new place in the husband's family, her relationship with older relatives, and the expectations based placed on her in this position.

2) Functional analysis:

The second stage focused on how the expressions are actually used in ritual situations. This is especially important when dealing with congratulations, greetings, an condolences. For example, *Congratulations!* and *Qutlıqlaymız! are not direct lexical equivalents, but they can serve the same purpose when people congratulate someone ona wedding. The same can be said about My deepest condolences* and *Kóńilińizge ortaqpız. Their wording is different, but both expressions can be used to show sympathy to someone who has experienced a loss.*

3) *Linguocultural analysis:*

The third stage dealt with the cultural meanings of the selected units. Here, attention was given to customs, social role, religious beliefs, symbolic meanings, and forms of behavior connected with the expressions. This part of the analysis is particularly important when a word refers to a practice that is specific to one culture. For example, understanding betashar requires some knowledge of the Karakalpak wedding tradition because the meaning of the word is closely connected with the practice itself.

4) *Contextual analysis:*

The final stage considered how the expressions are used in their particular ritual context. A word may have a general meaning in everyday language but take on a more specific meaning when it is part of a ritual expression. For example, ring can refer to any ring, while wedding ring identifies a ring connected with marriage. In the same way, rest has a general meaning, but in Rest in peace, it forms part of a conversational expression used in situations related to death and remembrance.

Results and Analysis

Some English and Karakalpak ritual expressions refer to similar things and can therefore be considered relatively close equivalents. One example is *wedding ring – neke júzigi*. Both expressions refer to a ring associated with marriage. They can also be related to ideas of marriage, commitment, and the relationship between spouses. In this sense, the two expressions correspond quite closely. However, their cultural associations are not necessarily the same, so they should not automatically be treated as complete equivalents.

A similar case can be found with *bride – kelin*. Both words refer to a woman who is getting married, but the word *kelin* has some additional cultural associations in Karakalpak. It can refer to the woman's new position in her husband's family, her older family members, and the responsibilities that may come with this position. These meanings are not normally included in the English word bride. Thus, the basic reference is similar, while the wider cultural meaning is different.

The comparison between *wedding ceremony* and *toy* shows the difference more clearly. In English, wedding ceremony usually refers to the formal ceremony connected with marriage. The Karakalpak word *toy* can cover a much wider event. Depending on the situation, it may include the preparation or the *wedding*, the participation of relatives and guests, traditional customs, food and hospitality, congratulatory speeches, music and other forms of celebration and family interaction. For this reason, *wedding ceremony*

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and *toy* overlap in meaning, but they cannot always be treated as exact equivalents. In a simple comparison, *wedding ceremony* refers mainly to a particular ceremonial event, whereas *toy* can refer to a wider wedding celebration and the different activities connected with it. This difference is important in translation and comparative research. If *toy* is translated only as wedding ceremony, some of the cultural meaning of the Karakalpak term may be lost.

Similar difficulties can be seen in expressions such as *quda túsiw*, *sırǵa salıw*, and *kelin túsiriw*. These terms are connected with particular practices in the Karakalpak marriage tradition. It is possible to explain them in English using more general expressions, such translations may not include all the cultural information carried by the original terms. In many cases, a short English expression can describe what happens, but it cannot fully explain the tradition behind it.

At the same time, equivalent expressions do not have to be similar in their form. For example, ***Congratulations!*** **and** ***Qutlıqlaymız!*** look quite different linguistically, but when they are used at a wedding they have a similar purpose. Both are used to congratulate people and to express a positive attitude towards the occasion.

The Karakalpak expression *Oń bolsın!* provides another example of a culturally conventional positive wish. Its literal form is different from *Congratulations!* yet its use in appropriate situations can perform a similar supportive and congratulatory function.

These examples show why context is important in comparing ritual expressions. If the comparison is based only on the dictionary meaning of individual words, it is easy to overlook the function that an expression has in real communication. In ritual language, the situation in which a phrase is used can be just as important as its literal meaning.

Funeral vocabulary shows the same relationship between lexical meaning and cultural function. The expressions, ***My deepest condolences – Kóńilińizge ortaqpız***, are not literal translations of each other, but both can be used when expressing sympathy to a bereaved person. The difference becomes more visible in expressions containing religious references: ***Rest in peace – Alla raxmet etsin, We are sorry for your loss – Alla sabır bersin.*** The expressions may occur in similar situations, but their cultural content differs. *Alla raxmet etsin* directly refers to God. *Alla sabır bersin* also expresses a religious understanding of consolation. English expressions such as *We are sorry for your loss* can be used in religious or non-religious contexts and do not necessarily contain the same explicit reference. This means that functional equivalence does not necessarily mean cultural equivalence.

Another point worth considering is the people avoid direct reference to death. English has several expressions for this purpose, including *die*, *pass away*, *lose someone* and *rest in peace. These expressions are not interchangeable in every situation. For example, pass away is often preferred to die when speaking about someone's death because it sounds softer and is generally considered more appropriate in sensitive situations. Thus, the choice between these expressions is influenced not only by their dictionary meanings but also by the social situation and the feelings of the people involved.*

Karakalpak also uses indirect ways of talking about death. One example is dúnyadan ótiw, which is literally refers to leaving this world. Such expressions are often used instead of a direct word for death, especially when speaking about someone who has died. The choice of an indirect expression can be related to the sensitive nature of the topic and to the way people are expected to speak about the dead and their relatives.

This can also be seen in funeral conversations more generally. People usually choose their words carefully when talking to a bereaved family. A direct can expression may sound too harsh in such a situation, while an indirect or more respectful expression can make the conversation less painful. In this sense, funeral vocabulary is not only about the meaning of individual words. The situation, the relationship between the speakers, and cultural expectations all have an influence on how people express themselves.

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Discussion

The examples discussed above suggest that equivalence in ritual vocabulary cannot always be described simply as either present or absent. In many cases, the relationship between two expressions is more gradual. One expression may be close to another in its basic meaning, but differences can become noticeable when we consider how it is used and what it means within a particular culture. For this reason, the comparison in this study moves from lexical form and basic meaning to ritual function, cultural meaning, and finally the context in which the expression is used.

The comparison of *bride* and *kelin* is a good example. At the basic level, both words refer to woman who is getting married. The two words have a shared basic reference, but *kelin* can activate a wider cultural understanding of family and social position. The pair *wedding ceremony – toy* shows a different problem. Here, the main difference concerns the scope of the event represented by the words. The Karakalpak term can cover a larger cultural complex than the English expression. The pair *Congratulations! – Qutlıqlaymız!* demonstrates functional equivalence. The expressions do not have the same structure, but they can perform the same social action in a wedding context.

A ritual expression cannot always be understood correctly when removed from the situation in which it is used. The word *ring*, for example, is not automatically a wedding term. It becomes part of wedding vocabulary when it occurs in a relevant expression such as *wedding ring* or within a wedding context. The same applies to words such as *dress*, *blessing*, *reception*, and *rest*. Context determines whether they have an ordinary meaning or a culturally specific ritual interpretation. This observation is consistent with recent research on ritual language, which emphasizes the relationship between linguistic form, interaction and ritual context (Kádár, 2024; Tavárez, 2024).

Another important point is that comparison should work in both directions. It would be inappropriate to describe Karakalpak words as culturally specific while treating English words as culturally neutral. English also contains vocabulary that reflects particular cultural practices.

For example, *bridesmaid*, *best man*, *wedding vows*, *wedding reception*, and *memorial service* are not simply neutral descriptions. They are connected with particular social practices and cultural expectations. Therefore, both linguistic systems should first be examined within their own cultural contexts. Only after this should the researcher establish similarities and differences between them. This approach is consistent with research on cultural scripts and intercultural communication, where linguistic practices are understood as culturally situated rather than measured against a single universal model (Gladkova & Larina, 2018; Wierzbicka, 2002).

If a language contains a word for a particular ritual practice and another language does not, this tells us something about the way the two communities organize and represent social experience. *Betashar* is a useful example. The absence of a single English word with exactly the same meaning does not mean that English cannot describe the practice. It means that the practice is not lexicalized in English in the same way. The researcher can therefore use an explanatory phrase, retain the original term, or combine both approaches depending on the purpose of the text. This is particularly important in translation. A translator should not always try to force a culturally specific term into a single target-language word. Sometimes explanation is the more accurate solution.

Ritual vocabulary can also preserve traces of cultural history. Traditional practices may change over time, but the words associated with them can remain in the language. For this reason, terms such as *betashar*, *quda túsiw*, *sırǵa salıw*, and *kelin túsiriw* are valuable not only for linguistic research but also for understanding cultural memory. Research on ritual more generally shows that rituals help communities maintain social relationships and transmit culturally meaningful practices (Xygalatas, 2022). Language is an important part of this process because ritual practices are often accompanied by conventional words, formulas, wishes, blessings, and expressions of sympathy.

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Conclusion

The comparison of English and Karakalpak ritual vocabulary shows that linguistic equivalence and cultural equivalence are not always the same thing. Two words may refer to a similar person, object, or event while carrying different cultural associations. Conversely, two expressions that look completely different may perform a similar function in a ritual situation.

The analysis identifies four useful types of correspondence: relatively close equivalence, partial equivalence, functional equivalence, and cultural lacunae.

The examples of *bride – kelin* and *wedding ceremony – toy* demonstrate that cultural meaning may extend beyond the basic dictionary meaning of a word. *Congratulations! – Qutlıqlaymız!* shows that similar ritual functions can be expressed through very different linguistic forms. Funeral expressions such as *My deepest condolences* and *Kóńilińizge ortaqpız* demonstrate a similar relationship between communicative function and cultural form.

The findings suggest that ritual vocabulary should be studied through several connected levels: **meaning, function, context, cultural associations, and social significance.** A comparison that stops at dictionary equivalence risks losing precisely the cultural information that makes ritual vocabulary valuable. For this reason, the study of English and Karakalpak ritual vocabulary should move from a simple question of "What is the equivalent of this word?" to a broader question: **"What cultural meaning and ritual function does this word carry in its own linguistic community?"**

Such an approach can contribute to comparative linguistics, translation studies, intercultural communication, and the documentation of Karakalpak cultural vocabulary. It also demonstrates that culture-specific words are not merely difficult translation items. They are linguistic evidence of how communities understand family, marriage, death, social relationships, and other important parts of human life.

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