

SCIENCE
PROBLEMS.UZ

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Actual problems of social and humanitarian sciences
Актуальные проблемы социальных и гуманитарных наук

**Ijtimoiy-gumanitar
fanlarning dolzarb
muammolari**

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2026

SCIENCEPROBLEMS.UZ

**IJTIMOIIY-GUMANITAR FANLARNING
DOLZARB MUAMMOLARI**

№ 3 (6) – 2026

**АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО-
ГУМАНИТАРНЫХ НАУК**

ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

TOSHKENT-2026

BOSH MUHARRIR:

Isanova Feruza Tulqinovna

TAHRIR HAY'ATI:

07.00.00- TARIX FANLARI:

Yuldashev Anvar Ergashevich – tarix fanlari doktori, siyosiy fanlar nomzodi, professor;

Mavlanov Uktam Maxmasabirovich – tarix fanlari doktori, professor;

Xazratkulov Abror – tarix fanlari doktori, dotsent;

Tursunov Ravshan Normuratovich – tarix fanlari doktori;

Xolikulov Axmadjon Boymahmatovich – tarix fanlari doktori;

Gabrielyan Sofya Ivanovna – tarix fanlari doktori, dotsent;

Saidov Sarvar Atabullo o'g'li – katta ilmiy xodim, Imom Termiziy xalqaro ilmiy-tadqiqot markazi, ilmiy tadqiqotlar bo'limi.

08.00.00- IQTISODIYOT FANLARI:

Karlibayeva Raya Xojabayevna – iqtisodiyot fanlari doktori, professor;

Nasirxodjayeva Dilafruz Sabitxanovna – iqtisodiyot fanlari doktori, professor;

Ostonokulov Azamat Abdukarimovich – iqtisodiyot fanlari doktori, professor;

Arabov Nurali Uralovich – iqtisodiyot fanlari doktori, professor;

Xudoyqulov Sadirdin Karimovich – iqtisodiyot fanlari doktori, dotsent;

Azizov Sherzod O'ktamovich – iqtisodiyot fanlari doktori, dotsent;

Xojayev Azizxon Saidaloxonovich – iqtisodiyot fanlari doktori, dotsent;

Xolov Aktam Xatamovich – iqtisodiyot fanlari bo'yicha falsafa doktori (PhD), dotsent;

Shadiyeva Dildora Xamidovna – iqtisodiyot fanlari bo'yicha falsafa doktori (PhD), dotsent v.b.;

Shakarov Qulmat Ashirovich – iqtisodiyot fanlari nomzodi, dotsent.;

Jabborova Charos Aminovna - iqtisodiyot fanlari bo'yicha falsafa doktori (PhD).

09.00.00- FALSAFA FANLARI:

Hakimov Nazar Hakimovich – falsafa fanlari doktori, professor;

Yaxshilikov Jo'raboy – falsafa fanlari doktori, professor;

G'aybullayev Otabek Muhammadiyevich – falsafa fanlari doktori, professor;

Saidova Kamola Uskanbayevna – falsafa fanlari doktori;

Hoshimxonov Mo'min – falsafa fanlari doktori, dotsent;

O'roqova Oysuluv Jamoliddinovna – falsafa fanlari doktori, dotsent;

Nosirxodjayeva Gulnora Abdulkaxxarovna – falsafa fanlari nomzodi, dotsent;

Turdiyev Bexruz Sobirovich – falsafa fanlari doktori (DSc), Professor.

10.00.00- FILOLOGIYA FANLARI:

Axmedov Oybek Saporbayevich – filologiya fanlari doktori, professor;

Ko'chimov Shuxrat Norqizilovich – filologiya fanlari doktori, dotsent;

Hasanov Shavkat Ahadovich – filologiya fanlari doktori, professor;

Baxronova Dilrabo Keldiyorovna – filologiya fanlari doktori, professor;

Mirsanov G'aybullo Qulmurodovich – filologiya fanlari doktori, professor;

Salaxutdinova Musharraf Isamutdinovna – filologiya fanlari nomzodi, dotsent;

Kuchkarov Raxman Urmanovich – filologiya fanlari nomzodi, dotsent v/b;

Yunusov Mansur Abdullayevich – filologiya fanlari nomzodi;

Saidov Ulugbek Aripovich – filologiya fanlari nomzodi, dotsent;

Qodirova Muqaddas Tog'ayevna - filologiya fanlari nomzodi, dotsent.

12.00.00- YURIDIK FANLAR:

Axmedshayeva Mavlyuda Axatovna – yuridik fanlar doktori, professor;

Muxitdinova Firyuza Abdurashidovna – yuridik fanlar doktori, professor;

Esanova Zamira Normurotovna – yuridik fanlar doktori, professor, O'zbekiston Respublikasida xizmat ko'rsatgan yurist;

Hamroqulov Bahodir Mamasharifovich – yuridik fanlar doktori, professor v.b.,;

Zulfiqorov Sherzod Xurramovich – yuridik fanlar doktori, professor;

Xayitov Xushvaqt Saparbayevich – yuridik fanlar doktori, professor;

Asadov Shavkat G'aybullayevich – yuridik fanlar doktori, dotsent;

Ergashev Ikrom Abdurasulovich – yuridik fanlari doktori, professor;

Utemuratov Maxmut Ajimuratovich – yuridik fanlar nomzodi, professor;

Saydullayev Shaxzod Alixanovich – yuridik fanlar nomzodi, professor;

Hakimov Komil Baxtiyarovich – yuridik fanlar doktori, dotsent;

Yusupov Sardorbek Baxodirovich – yuridik fanlar doktori, professor;

Amirov Zafar Aktamovich – yuridik fanlar doktori (PhD);

Jo'rayev Sherzod Yuldashevich – yuridik fanlar nomzodi, dotsent;

Babadjanov Atabek Davronbekovich – yuridik fanlar nomzodi, professor;

Normatov Bekzod Akrom o'g'li — yuridik fanlar bo'yicha falsafa doktori;

Rahmatov Elyor Jumaboyevich — yuridik fanlar nomzodi;

13.00.00- PEDAGOGIKA FANLARI:

Xashimova Dildarxon Urinboyevna – pedagogika fanlari doktori, professor;

Ibragimova Gulnora Xavazmatovna – pedagogika fanlari doktori, professor;

Zakirova Feruza Maxmudovna – pedagogika fanlari doktori;

Kayumova Nasiba Ashurovna – pedagogika fanlari doktori, professor;

Taylanova Shoxida Zayniyevna – pedagogika fanlari

doktori, dotsent;

Jumaniyozova Muhayyo Tojiyevna – pedagogika fanlari doktori, dotsent;

Ibraximov Sanjar Urunbayevich – pedagogika fanlari doktori;

Javliyeva Shaxnoza Baxodirovna – pedagogika fanlari bo'yicha falsafa doktori (PhD);

Bobomurotova Latofat Elmurodovna — pedagogika fanlari bo'yicha falsafa doktori (PhD).

19.00.00- PSIXOLOGIYA FANLARI:

Karimova Vasila Mamanosirovna – psixologiya fanlari doktori, professor, Nizomiy nomidagi Toshkent davlat pedagogika universiteti;

Hayitov Oybek Eshboyevich – Jismoniy tarbiya va sport bo'yicha mutaxassislarni qayta tayyorlash va malakasini oshirish instituti, psixologiya fanlari doktori, professor

Umarova Navbahor Shokirovna– psixologiya fanlari doktori, dotsent, Nizomiy nomidagi Toshkent davlat pedagogika universiteti, Amaliy psixologiyasi kafedrasini mudiri;

Atabayeva Nargis Batirovna – psixologiya fanlari doktori, dotsent;

Shamshetova Anjim Karamaddinovna – psixologiya fanlari doktori, dotsent;

Qodirov Obid Safarovich – psixologiya fanlari doktori (PhD).

22.00.00- SOTSILOGIYA FANLARI:

Latipova Nodira Muxtarjanovna – sotsiologiya fanlari doktori, professor, O'zbekiston milliy universiteti kafedra mudiri;

Seitov Azamat Po'latovich – sotsiologiya fanlari doktori, professor, O'zbekiston milliy universiteti;

Sodiqova Shohida Marxaboyevna – sotsiologiya fanlari doktori, professor, O'zbekiston xalqaro islom akademiyasi.

23.00.00- SIYOSIY FANLAR

Nazarov Nasriddin Ataqulovich –siyosiy fanlar doktori, falsafa fanlari doktori, professor, Toshkent arxitektura qurilish instituti;

Bo'tayev Usmonjon Xayrullayevich –siyosiy fanlar doktori, dotsent, O'zbekiston milliy universiteti kafedra mudiri.

OAK Ro'yxati

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SYNONYMIC AND PRAGMATIC VERBALISATION OF CHILD/BALA IN ENGLISH AND KARAKALPAK LEXICOGRAPHY

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Abstract. This article examines the verbalisation of the concept CHILD / BALA in English and Karakalpak using contrastive lexicographic and cognitive-semantic analysis. Data from English explanatory dictionaries and Qaraqalpaq tiliniń túsindirme sózligi reveal a differentiated English lexical system and a BALA-centred Karakalpak structure, highlighting universal semantic features, cultural specificity, and linguocultural conceptualisation patterns of childhood representation in both languages.

Keywords: cognitive linguistics, contrastive lexicography, semantic structure, synonymy, evaluative meaning, linguoculture.

INGLIZ VA QORAQALPOQ LEKSIKOGRAFIYASIDA CHILD/BALA KONSEPTINING SINONIMIK VA PRAGMATIK VERBALLASHTIRILISHI

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Annotatsiya. Mazkur maqolada CHILD / BALA konseptining ingliz va qoraqalpoq tillaridagi verbalizatsiyasi kontrastiv leksikografik va kognitiv-semantik tahlil asosida o'rganiladi. Tadqiqot ingliz izohli lug'atlari va Qaraqalpaq tiliniń túsindirme sózligi materiallariga tayangan. Natijalar ingliz tilida differensiallashgan leksik tizim, qoraqalpoq tilida esa BALA markazli konseptual tuzilmani ko'rsatib, universal hamda tilga xos semantik va lingvokulturologik xususiyatlarni aniqlaydi, va madaniy bilimlarni aks ettiradi.

Kalit so'zlar: kognitiv lingvistika, kontrastiv leksikografiya, semantik tuzilma, sinonimiya, baholovchi ma'no, lingvokultura.

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Introduction. The concept CHILD occupies a central position in human cognition and linguistic categorisation, as it reflects fundamental biological, social, and cultural dimensions of human existence. Within the framework of cognitive linguistics, concepts are understood as culturally structured mental representations that are verbalised through lexical units and organised into semantic networks reflecting human experience and cultural knowledge [7, 6;

4, 157]. Lexical systems do not merely label objective reality but encode culturally specific conceptualisations shaped by social values, cognitive models, and communicative practices [14, 14-15; 5, 222-225].

The linguistic representation of the concept CHILD, therefore, extends beyond the basic nominative lexeme and includes a complex network of synonyms, derivational forms, stylistic variants, and evaluative expressions. Such lexical differentiation reflects the internal structure of conceptual categories and reveals how languages organise knowledge about human development, social roles, and emotional evaluation [2, 154; 10, 83-87]. English, in particular, demonstrates a highly elaborated lexical system that distinguishes between developmental stages, social status, emotional evaluation, and pragmatic usage.

In contrast, languages may differ significantly in how they structure and verbalize conceptual domains, reflecting distinct cultural models and cognitive priorities (15, 15-18; 13, 32). Turkic languages, including Karakalpak, represent an especially valuable area of investigation due to their rich lexical traditions and culturally embedded conceptual systems, which remain underrepresented in international cognitive linguistic research.

The present study examines the lexical and semantic structure of the concept CHILD / BALA through contrastive lexicographic analysis of English and Karakalpak, with particular attention to synonymic networks, evaluative meanings, stylistic variation, and culturally specific conceptual extensions.

Methodology. This study adopts a qualitative contrastive lexicographic and cognitive-semantic methodology to analyse the verbalisation and conceptual structure of the concept CHILD / BALA in English and Karakalpak. Lexicographic analysis is recognised as a reliable method for reconstructing conceptual structures, as dictionaries systematically codify culturally validated semantic knowledge and lexical categorization [8, 2-5].

The data were collected from authoritative English lexicographic and thesaurus sources, including the Cambridge Dictionary Thesaurus and major explanatory dictionaries, as well as the *Qaraqalpaq tiliniń túsindirme sózligi*, which represents the primary normative lexicographic source for the Karakalpak language. The analysis focuses on lexical units that verbalise the concept CHILD / BALA and examines their semantic scope, stylistic register, evaluative meaning, and pragmatic function.

The methodological framework integrates principles from cognitive linguistics, contrastive semantics, and linguoculturology, which view lexical meaning as reflecting culturally structured conceptual knowledge rather than purely referential categorization [3, 67-70]. Special attention is given to synonymic networks, expressive lexical items, metaphorical extensions, and culturally specific address forms, as these elements reveal the internal conceptual organisation and evaluative structure of the conceptual domain.

This approach enables the identification of both universal semantic features associated with human development and culturally specific patterns of conceptualisation reflected in lexical structure.

Results and Discussion. The analysis demonstrates that the concept CHILD in English is verbalised through an extensive and highly differentiated lexical network reflecting age-related, social, emotional, and evaluative dimensions of childhood. This lexical differentiation corresponds to the general tendency of English toward fine-grained semantic categorisation

and lexical specialisation, which reflects the cognitive organisation of conceptual categories and their cultural significance [2, 158].

In addition to the neutral nominative lexeme *child*, English employs a wide range of lexical units, including age-specific terms (*baby, infant, toddler, teenager*), formal and legal designations (*juvenile, minor*), informal variants (*kid, tot, little one*), and expressive evaluative terms (*brat, urchin, cherub, munchkin*, etc.). These lexical units encode nuanced distinctions related to developmental stage, emotional evaluation, and pragmatic context, reflecting the structured nature of conceptual categorisation.

In contrast, the Karakalpak language demonstrates a conceptual system in which the lexeme BALA serves as a central nominative unit within a dense synonymic network reflecting genealogical continuity, social identity, emotional evaluation, and culturally specific pragmatic functions. Such differences illustrate how languages may vary in the degree of lexical differentiation and conceptual abstraction, reflecting culturally specific cognitive models and linguistic traditions [15, 18].

The following analysis examines the synonymic and evaluative lexical field associated with the concept CHILD / BALA in English and Karakalpak, highlighting similarities and divergences in conceptual structure and linguocultural representation.

The distinctive function of the concept "child" in English is reflected through other synonyms and acquires additional stylistic semantic nuances. The concept of "child" in English can be expressed through the following synonyms: child (bala), boy (ul bala), girl (qız bala), son (ul perzent), daughter (qız perzent), descendent (áwlad, urpaq, zuryad, tuqım-teberik, tuqımı, zadı,tegi, haslı, násili, tuyaq (ul bala)), baby, infant, toddler, tot (náreste, bóbek, bópe, gódek, sağıyra, ayda), youngster, juvenile (jas, náwshe, jetkinshek), teenager (óspirim), minor (bala), kid, kiddie, kiddy, little one (kishkene bala) and words used in relation to children's behavior or character: imp, monkey, scallywag, tyke, tinker, brat, perisher, varmint, urchin, ankle-biter, nipper, squirt, tiddler, cherub, moppet, munchkin, mite, poppet, sprog.

In the process of analyzing the word "child" in the Cambridge dictionary thesaurus, the following valuable information related to the aforementioned words can be studied:

A “**child**” is someone who has not yet reached adulthood. When referring to one person, the word “**child**” sounds more formal than “**boy**” or “**girl**”. The phrase “**boys and girls**” is often preferred to “**children**”, especially when addressing young people directly.

When I was young, summer holidays felt endless.

There is a new boy in my class.

The girl is called Sally.

Please calm down, boys and girls.

The word “**kid**” is an informal alternative to “**child**”. Very young children may also be called “**kiddie**” or “**kiddy**”, although these forms are less frequently used.

I’m going to collect the kids from school.

I noticed her pushing a stroller with a small kiddie inside.

The kiddy appeared to be alone, without an adult nearby.

Small children can also be described as “**little ones**” or “**tots**”, both of which are informal expressions.

The little ones are probably hungry by now.

Several tots were playing near the sea.

An **“infant”** refers to a baby or extremely young child. This term is common in formal speech and written contexts.

Infants under the age of two must sit on an adult’s lap during travel.

Many parents think infants must always be kept warm, though this is usually unnecessary.

It is important to note here that, unlike the Karakalpak language, English uses various words related to children's ages. For example, the word "baby" generally refers to infants who have not yet started walking or talking and is also used to denote animal offspring. Additionally, it is used as an affectionate term to address loved ones. The word "infant" has two different age-related meanings: 1. A newborn or baby; 2. A school-age child between 4 and 8 years old.

A **“toddler”** is a child who has recently begun walking but is still too young to attend school.

She has both an infant and a toddler.

In the Karakalpak language, words such as **“náreste,” “bóbek,” “bópe,” “gódek,” “saǵiyra,”** and **“ayda”** are used for all young children who have just begun to speak and walk, regardless of their age or very little babies.

However, the word **“teenager”** in English and the words **“óspirim”** and **“náwshe”** in Karakalpak are used for children aged 10-15.

An older child may be called a **“youngster”**.

It can be challenging to interest these youngsters in activities that do not involve screens.

A more formal term for an older child is **“juvenile”**, which is often used in legal or official language. This word can also describe a young animal.

A centralized system is needed to record data on missing juveniles.

The lighter coloring on its wings showed that the eagle was still a juvenile.

In the Karakalpak language, the words **“jas,” “bala,”** and **“jetkinshek”** are used, and although the word **“náwshe”** can be a synonym for **“jas”** the word **“náwshe”** is only used in literary works.

A **“minor”** is someone who has not yet reached the legal age of adulthood. This term is mainly used in legal situations.

In some circumstances, minors are allowed to agree to medical treatment.

There are many informal or playful words used to describe children.

Words such as **“imp”** and **“monkey”** are affectionate names for a mischievous child. In British English, terms like **“scallywag,” “tinker”** (old-fashioned), and **“tyke”** (also spelled **“tike”**) are also used.

That little imp thought he could outsmart me.

You naughty monkey!

How is that scallywag of a son of yours?

What are those little tinkers doing now?

He’s a cheeky little tyke.

She has two lovely little tikes.

In the Karakalpak language, for children of this type, terms like **“fantamas,” “Masha”** (widely used in colloquial speech due to the characteristics of films and cartoon characters), **“shaytan”** (devil), **“maymıl”** (monkey), and **“patrat”** (from the Russian language), **“xuligan”** are commonly used.

The word **“brat”** expresses disapproval and is used for badly behaved children.

That child is a spoiled **brat**.

To describe a child who is spoiled and undisciplined in colloquial speech, Karakalpak people express their anger using words like "**Iyttiń balası**" or "**juwernemek**", "**xaywan**", "**osamas**". In the 4th volume of the Explanatory Dictionary of the Karakalpak Language Qaraqalpaq tiliniń túsindirime sózligi, the words "**harami**" and "**haramzada**" are defined as meanings "buzıq, sum, zalım" (depraved, deceitful, oppressive) and the examples are provided, such as "Biziń bul zamandı haramı biylep, zaman hár túrlerge dóndi yaranlar" (Our time is ruled by harami cruels, the era has turned into all sorts of things, my friends) from one of the works of the poet Kunkhoja, "Fashistleri haramzada qasiyetleri" "The haramzada violent qualities of the German fascists" from the works of A. Shamuratov [11, Tom IV, 467]. Although the second meaning of this word as "child born out of wedlock" or "illegitimate child" is not included in explanatory dictionaries for these words, they are used among Muslims, including the Karakalpaks.

"**Perisher**" is an old-fashioned British term for an irritating child. "**Varmint**" is another informal word used in both British and American English for an annoying child.

That story would frighten the little perishers for years.

Keep those varmints away from me!

In the Karakalpak language, the word "xuligan" which came into use from the Russian language, is used in spoken language in exactly this sense.

The word "**urchin**" refers to a child who looks dirty or poorly dressed. It is an old term, sometimes used humorously.

Those street urchins seem older than they really are.

In the Karakalpak language, especially in the northern regions, the word "labaq" is widely used in this sense. This word gained popularity through the character named Lábaq in Qipshaqbay Matmuratov's work "Omirbek and Tazsha," specifically in his play. Since then, it has been used among the public to describe children who resemble this character's personality.

Informal expressions emphasizing a child's small size include "ankle-biter", "nipper", "squirt", and in British English, "tiddler" while in Karakalpak "Murteshe", "shóje", "mayda shúydeler, shójeler", "palapan" "qozıshaq" or "mushımday"

The park was crowded with ankle-biters.

He has a little nipper who follows him everywhere.

He's just a tiny squirt.

Her two tiddlers have just begun school.

A kind, lovable, or pitiable child may be informally called a "cherub", "moppet", "munchkin" (US English), or in British English, a "mite" or "poppet".

She looks like a little cherub.

She's a sweet moppet.

She's an adorable munchkin.

What a lovely little mite!

Time for bed, poppet!

Finally, "**sprog**" is British slang used to refer to a baby or child.

She's expecting another sprog.

While endearing words like "a cherub" and "a moppet" are used for endearing and loving children, American English uses "a munchkin" and British English uses "a mite" and "a poppet."

In Karakalpak, endearing words like "shóje," "palapan," "aynanay," "Aquday," "Ay qizim," "Ay balam," and "quyashim" are much more common than in English. For example:

Aynanayın aydası

Ay júzimniń aynası

Alla Bergen ay qızım

Aylanıp kestin anası

Ay qızım ózimniń

Aymaq qızım ózimnin'

Qant qızım ózimniń

Qaymaq qızım ózimniń

Jáni, jáni-jáni

Aq ordamniń sáni

Aqudayım ózimniń

Aq buwdaydıń nani!

As it can be seen, in Karakalpak culture, children are often addressed using names of pleasant, delightful, endearing, and positive things, drawing comparisons to these favorable attributes. Additionally, the English word "sunshine" has been adopted by mothers to affectionately address their children. This term gained popularity due to a widely known English lullaby, and interestingly, some Karakalpak mothers have even begun singing this English song in place of the traditional Karakalpak folk lullaby "häyyiw."

Conclusion. The contrastive lexicographic and semantic analysis of the synonymic, stylistic, and evaluative lexical field associated with the concept CHILD / BALA in English and Karakalpak demonstrates that both languages possess extensive and culturally structured systems for verbalising childhood, while differing significantly in their strategies of lexical differentiation, semantic organisation, and cultural conceptualisation. The findings confirm that the concept CHILD / BALA constitutes a complex multidimensional linguocultural category encompassing biological, developmental, genealogical, social, emotional, and evaluative components.

English exhibits a highly differentiated and hierarchically organised lexical system, characterised by precise age-specific categorisation through lexemes such as *baby*, *infant*, *toddler*, *youngster*, *teenager*, and *minor*, each encoding clearly defined developmental or legal stages. In addition, English demonstrates extensive stylistic and register variation, including formal (*juvenile*, *minor*), neutral (*child*, *boy*, *girl*), informal (*kid*, *kiddie*, *tot*), and slang or expressive forms (*urchin*, *squirt*, *brat*, *varmint*, *sprog*). This lexical diversity reflects a cognitive model that prioritises chronological precision, social classification, and functional differentiation. Furthermore, English displays a broad evaluative spectrum, including both positive affective terms (*cherub*, *munchkin*, *moppet*, *poppet*) and negative evaluative lexemes (*brat*, *scallywag*, *tyke*, *perisher*), indicating a well-developed evaluative semantic subsystem integrated into the conceptual field of CHILD.

The Karakalpak linguistic system, while equally rich in lexical representation, demonstrates a different organisational principle centred around the core lexeme *bala*, which functions as a highly productive semantic nucleus encompassing a wide range of meanings and conceptual extensions. Age-related lexical differentiation exists through lexemes such as *náreste*, *bóbek*, *bópe*, *gódek*, *jetkinshek*, and *óspirim*, but these units often cover broader

developmental ranges compared to their English counterparts. Unlike English, where lexical differentiation frequently reflects institutional, legal, or biological classification, Karakalpak lexicalisation more strongly emphasises genealogical continuity, social belonging, and emotional evaluation.

A particularly distinctive feature of Karakalpak linguaculture is the extensive use of emotionally expressive, affectionate, and metaphorical address forms such as *ay balam*, *aynanay*, *palapan*, *shóje*, *quyashim*, and *aqudayim*, which conceptualise children through positive symbolic associations with beauty, purity, and emotional value. This demonstrates that the concept BALA is deeply embedded in emotional, familial, and cultural relationships. Negative evaluative lexemes (*xuligan*, *juwernemek*, *maymil*, *osamas*) similarly reflect culturally specific mechanisms of social evaluation and behavioural categorisation. Compared to English, these evaluative expressions often carry stronger emotional and pragmatic intensity, reflecting the central social and cultural significance of children within Karakalpak society.

Additionally, the analysis reveals typological differences in lexical structure and semantic organisation. English demonstrates greater lexical specialisation and semantic segmentation, allowing precise differentiation of developmental stages, legal status, and behavioural characteristics. Karakalpak, by contrast, exhibits greater semantic integration around the core lexeme *bala*, with meaning differentiation often achieved through contextual usage, metaphorical extension, and derivational or compound formations rather than through extensive lexical segmentation.

Overall, the findings confirm that while both English and Karakalpak share universal conceptual foundations rooted in biological development, kinship relations, and social experience, they differ substantially in the linguistic encoding and cultural framing of childhood. English conceptualisation reflects a more analytically differentiated and institutionally structured model, whereas Karakalpak conceptualisation emphasises emotional closeness, lineage continuity, and culturally embedded evaluative meanings. These results demonstrate that lexicographic and lexical evidence provides valuable insight into culturally specific conceptual systems and confirms the importance of contrastive lexicographic analysis for reconstructing linguocultural concepts. The study contributes to cognitive linguistics, linguoculturology, and contrastive lexicography by providing new empirical evidence on the verbalisation of the concept CHILD / BALA and by highlighting the role of language in reflecting and shaping culturally grounded conceptual knowledge.

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