

**NATIONAL-CULTURAL SPECIFICITY OF BEVERAGE
PHRASEOLOGICAL UNITS IN ENGLISH AND KARAKALPAK
LANGUAGE**

Adimova Nilufar Kamiljanovna

Introduction

Phraseological units constitute an essential component of linguistic and cultural systems, as they preserve the historical experience, collective worldview, and social values of a particular speech community. In contemporary linguocultural studies, phraseology is regarded not merely as a set of fixed expressions, but also as a reflection of national mentality, cultural stereotypes, and communicative traditions. Among various thematic groups of phraseological units, beverage-related expressions occupy a significant place due to their close connection with everyday life, hospitality practices, ritual behavior, and ethical evaluation.

In both English and Karakalpak cultures, beverages are associated with domestic activities, social interaction, ceremonies of hospitality, and moral attitudes toward labor, communication, and behavior. Consequently, phraseological units containing the names of drinks function as linguocultural markers that reveal culturally specific perceptions of dignity, interpersonal relations, self-control, and morality. The study of such phraseological units allows researchers to identify similarities and differences in the conceptualization of everyday experience within different linguistic communities.

Non-alcoholic beverages constitute the most productive layer of beverage-related phraseology in both languages. In English phraseology, lexical components such as *tea*, *coffee*, *milk*, and *water* occur most frequently, whereas in Karakalpak phraseology the dominant components are *tea*, *water*, *milk*, and *ayran*. Despite the apparent lexical similarity, the semantic and cultural associations connected with these beverages differ considerably. In English culture, tea and coffee are primarily linked with individual habits, personal preferences, and social etiquette. By contrast, in the Karakalpak linguistic worldview, tea functions as a collective cultural symbol representing hospitality, respect, sincerity, and social responsibility.

According to N.F. Alefirenko [2], phraseological meaning emerges on the basis of real socio-practical experience; therefore, phraseological units containing beverage components reflect the communicative culture and system of values characteristic of a society. From this perspective, beverage-related phraseology can be interpreted as a linguistic representation of social interaction, ritual practices, and emotional evaluation.

In English phraseology, components such as *tea*, *water*, and *wine* are actively employed to express everyday situations and evaluative attitudes. For instance, the idiom “*not my cup of tea*” conveys subjective preference and individual evaluation, while “*storm in a teacup*” expresses exaggeration and irony. These expressions illustrate the prevalence of individualism and verbal irony within English culture.

In the Karakalpak language, phraseological units involving *tea* and *water* are predominantly associated with hospitality, social closeness, and sincerity. Expressions such as “*shay-pay qaynatw*” symbolize collective cultural practices and ritual behavior. As noted by V.A. Maslova [3], such phraseological units contribute to the linguistic representation of cultural stereotypes and national patterns of thinking.

A significant distinction between the two phraseological systems can also be observed in expressions related to alcoholic beverages. English phraseology contains numerous units involving *wine*, *beer*, and other alcoholic drinks, often characterized by ambivalent semantic evaluation ranging from pleasure and relaxation to superiority and social prestige. In contrast, phraseological units containing the component “*araq*” in the Karakalpak language are relatively limited and generally express negative moral or ethical connotations.

Particular attention should be paid to the symbolic role of *water* in both linguistic systems.

In English phraseology, water primarily functions as a symbol of everyday domestic culture associated with drinking, cooking, washing, and household practices. Through metaphorical extension, water-related phraseological units are also used to conceptualize abstract domains such as emotions, time, knowledge, and social relations. Traditionally, linguists have regarded water symbolism as a carrier of culturally universal meanings connected with necessity, openness, and stability. Nevertheless, comparative analysis demonstrates that even universal symbols acquire culturally specific interpretations within different linguistic traditions.

The phraseological unit “*suwr qaytw*” (literally, “water returned”) in the Karakalpak language is used metaphorically to denote the sharpness or loss of sharpness of iron or steel tools, meaning their ineffectiveness. From a linguocultural perspective, the description is based on traditional metal processing, where proper irrigation provides strength and sharpness, while improper processing leads to a loss of metal quality. In English, there is no fixed phraseological unit with a water component expressing this meaning. However, it has several functional and semantic equivalents: *to lose its edge* meaning to be less sharp, less effective, or less powerful. *Go blunt / become blunt* means to be dull, to lose its sharpness.

The comparison of English and Karakalpak phraseology further reveals asymmetry in metaphorical modeling. In Karakalpak phraseology, water imagery is systematically employed to express the loss of smoothness, peace, emotional balance, softness, or strength. Equivalent meanings in English are more frequently conveyed through expressions associated with mechanical processes, sharpness, or efficiency, such as “*to lose its edge*”, “*go blunt*”, or “*become blunt.*” This difference reflects distinct cultural models of craftsmanship and perception, where the Karakalpak language conceptualizes water as a formative and transformative force, while English emphasizes functionality and mechanical effectiveness.

Therefore, the comparative study of beverage-related phraseological units in English and Karakalpak provides valuable insight into the interrelationship between language, culture, cognition, and social practice. Such analysis contributes to a deeper understanding of national linguistic worldviews and the culturally specific mechanisms underlying phraseological meaning.

Conclusion

In conclusion, the comparative analysis of beverage-related phraseological units in the English and Karakalpak languages demonstrates that phraseology serves as an important means of preserving and transmitting cultural values, social norms, and collective historical experience. Phraseological units containing the names of beverages reflect not only everyday communicative practices, but also the cultural mentality and worldview characteristic of each linguistic community.

References:

1. Barthes R. *Toward a psychosociology of contemporary food consumption // Food and Culture: A Reader.* – Routledge, 2013.
2. Alefirenko, N. F. (2005). *Frazeologiya i kognitivnaya semantika.* Belgorod: BelGU.
3. Maslova, V. A. (2001). *Lingvokulturologiya.* Moscow: Akademiya
4. *Oxford Dictionary of English Idioms.* – Oxford, 2010
5. *Cambridge Dictionary of Idioms.* – Cambridge, 1998
6. Eshbaev J. *Qaraqalpaq tiliniñ frazeologiyalıq sózligi.* – Nukus, 1985.
7. Paxratdinov Q., Bekniyazov Q. *Frazeologizmler sózligi.* – Nukus, 2018.