

SEMANTIC STRUCTURE OF THE CONCEPT "SPACE" IN ENGLISH AND KARAKALPAK**Palimbetova Dilbar Tursinbaevna**

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Summary: The article analyzes the concept of "space" is one of the two main concepts that shape a person's world of view and occupies a central place in language and culture. Along with the environment, it also reflects the abstract, social, and cognitive aspects of human life. This concept is structured differently in different languages, linking it to universal cognitive mechanisms and specific cultural and historical factors.

Key words: Space, concept, semantics, structure, linguoculture, physical space, abstract space, personal space, metaphorical space, socio-cultural space, temporal space, technological space.

Humans develop their understanding of space through close interaction with physical objects. This view emphasizes the secondary nature of spatial concepts stemming from the material reality of the surrounding universe. This view implies that spatial concepts arising under the influence of the surrounding environment are secondary. This, in turn, demonstrates the importance of objects in the formation of human consciousness and provides a universal prism for the formation of human consciousness and worldview.

The concept of "space" is one of the two main concepts that shape a person's worldview and occupies a central place in language and culture. Along with the environment, it also reflects the abstract, social, and cognitive aspects of human life. This concept is structured differently in different languages and is linked to universal cognitive mechanisms and specific cultural and historical factors.

When studying the semantic structures of the concept of "space" in English and Karakalpak languages, it is necessary to determine their central and boundary properties based on prototype theory. For example, in English, the concept of "space" has general, physical, and abstract meanings, and its prototypical center refers to physical space. Similarly, in the Karakalpak language, the central semantic field of the concept of "mákan" is closely related to the concepts of territory or place, but this concept can simultaneously have separate characteristics according to cultural values and traditions.

Cognitive linguistic approaches play a crucial role in analyzing semantic structures on a comparative-conceptual basis. In particular, for the implementation of semantic-structural analysis of the concept of "space" in the English and Karakalpak languages, it is effective to focus on the prototype theory proposed by E. Rosch. According to E. Rosch's research (1975), concepts in human consciousness are formed based on prototypes, and semantic categories do not have clear boundaries, although they are structured according to various prototypical patterns. This theory creates more opportunities for analyzing concepts such as "space," which are abstract and complex concepts. According to the cognitive prototype theory proposed by Eleanor Rosch, the semantic structures of concepts are distinguished by their internal and external attributes [6:192]. These attributes play a crucial role in the cognitive-cultural formation of the concept. Based on this, the semantic comparative analysis of the concept of "space" in English and Karakalpak languages is important in identifying prototypical elements in both languages and their cultural-interpretive differences, revealing the national-cultural features of the concept. Thus, through E. Rosch's theory, the semantic expression of the concept of "space" in language and culture can be analyzed comprehensively.

In the English language, the concept of "space" is formed through several basic lexemes, each of which contributes to the formation of the semantic structure: space (abstract space, cosmos), place (concrete place), area (area, land) and room (space inside a building). In the Karakalpak language, the concept of "mákan" is expressed through a number of lexemes that reflect both universal and culturally specific aspects: space, place, land, field. The given lexemes form the basis of the concept being studied, their meanings correspond to each other and change depending on the context. This, as described in Roche's prototype theory, forms the nucleus and the boundary (periphery) [6:193]. The core of a concept encompasses two main aspects: physical space and abstract space. Physical space: This is a universal and prototypical concept associated with reality or concreteness that can be measured or understood. The lexeme space denotes open, often infinite space, for example: "The park has a lot of open space" (There are many open spaces in the park) or "Outer space is infinite" (The cosmos is infinite). The lexeme "place" often has a functional or emotional meaning and designates a specific place, for example: "This is my favorite place." The lexeme "area" designates a geographically or functionally limited area: "The residential area is quiet." In Karakalpak linguoculture, this concept is more closely related to the open landscape. This may be related to a nomadic lifestyle. The lexeme "place" refers to a specific location with functional and social meaning. For example, "This is my place." The lexeme "maydan" (field) denotes an open field and is often used for social purposes: The competition was held in an open field. The lexeme "yer" refers to a specific area: This is a fertile land. The meanings of the aforementioned lexemes correspond to the universal cognitive categories of space described by L. Talmy [7:565]. In particular, the theory of conceptual structuring systems developed by L. Talmy holds a special place in this regard. As Talmy (2000) points out, concepts in human consciousness are constructed through various conceptual schemes and systems. These conceptual schemes serve as a necessary tool for determining spatial and temporal relationships and help to identify differences and similarities between languages. According to L. Talmy's theory, conceptual systems consist of two main components: figures and bases. The figures are conceptually dynamic and variable, while the bases serve to represent static and stable characteristics. This system is particularly effective in studying spatial relationships and the semantic expression of the concept of "space." L. Talmy identified essential aspects within spatial systems, such as direction, location, and motion. When analyzing the concept of "space" in English and Karakalpak languages, it is possible to identify and compare conceptual structuring systems using L. Talmy's theory. For example, in English, spatial relationships are verbalized clearly and explicitly and are often expressed through prepositions. In the Karakalpak language, spatial relationships are expressed through grammatical constructions and postpositions. These differences reflect the internal cognitive structure and cultural characteristics of languages. Thus, the theory of conceptual structuring systems developed by L. Talmy provides the necessary scientific basis for a deeper understanding and analysis of the semantic structures of the concept of "space" in English and Karakalpak. The concept of "space" is often formed on a metaphorical basis and serves as a tool for understanding other abstract concepts through a person's spatial imagination. For example, in English, "space" is metaphorically widely used to denote concepts such as time, opportunity, or freedom (for example, the concept of time is expressed through the metaphor "time is space"). Similarly, in the Karakalpak language, the concept of "makon" is often used metaphorically to express the concepts of space, self, or communication. According to G. Lakoff and M. Johnson, the process of metaphorical structuring depends on a person's cultural and linguistic experience. In this regard, in the metaphorical expression of the concept of "space" in the English and Karakalpak languages, national-cultural peculiarities can differ significantly. While the metaphors "up-down" and "front-back" are widespread in English, other metaphors based on cultural values and traditions can also be observed in Karakalpak. Thus, G. Lakoff and M. Johnson's theory of metaphorical conceptualization serves as a necessary stylistic tool for studying the semantic structure of the "space" concept in English and Karakalpak languages, allowing us to determine

how this concept is formed based on cultural and linguistic experience. Abstract space: this meaning is associated with intangible, non-material categories, such as mental or conceptual space. For example, the lexeme "space" in the phrase "mental space" denotes the necessary space for thinking or reasoning: "I need some mental space to process this." In the Karakalpak language, abstract meanings of the concept lexemes being studied are also encountered. The word "place" can express a role or status: He/She is afraid of his/her place. He/She/It found a place in my heart. This aspect of the core, as noted by Lakoff and Johnson, reflects a person's cognitive ability to construct abstract ideas through spatial metaphors.

The semantic properties of the kernel include such attributes as "localization," "size" (large/small space), "limitedness" (open/closed), "functionality" (place for action), and "orphanhood" (cannot be used). These properties are universal and form the basis of the concept of space in English. The boundaries of the concept in English encompass contextual, metaphorical, and cultural meanings that broaden the core. Boundary meanings are often formed through metaphorical transfer when space is used to describe non-physical phenomena [4:162]. The main peripheral aspects include: Personal space: The lexeme space, within the phrase personal space, denotes an invisible space around a person, conveying convenience and privacy: "Please respect my personal space" (Please respect my personal space). This meaning is a reflection of English linguoculture based on individualism, where personal boundaries are highly valued [3:217]. E.T. Hall's theory of "hidden dimensions" (1966) plays a crucial role in the comparative-conceptual analysis of semantic structures. In E.T. Hall's research, the concept of "space" is viewed as a culturally defined area, and the necessity of spatial distance in human relationships is emphasized. He emphasized that each culture has its own "spatial language," which regulates the distance between people and determines the process of communication.

According to E.T. Hall, the concept of "space" in human behavior and communication is divided into four main distant zones: close, private, social, and public. These zones are defined culturally and socially through human interaction, reflecting cultural values. In analyzing the semantic structure of the concept of "space" in English and Karakalpak, according to E.T. Hall's theory, one can compare the expression of spatial distance in language and culture.

For example, English communication usually has clear boundaries of personal and social zones, where people tend to strictly define their spatial boundaries. In the Karakalpak language and culture, spatial boundaries in interpersonal relationships can be less flexible and adaptable compared to English. These differences are reflected in the semantic expression of communicative behavior in both cultures.

Thus, E.T. Hall's theory of "hidden dimensions" serves as a necessary scientific basis for a deeper and more complete analysis of the semantic structure of the concept "space" in the English and Karakalpak languages. In the Karakalpak language, the word combination itself may sound strange to speakers of this language. This may be due to the fact that a society based on collectivism is a well-established culture. We have not encountered these two words used together in Karakalpak sources.

Metaphorical space: phrases like space of opportunities or space for growth use space to express potential or freedom of action: "This job offers a lot of space for creativity" (This job offers a lot of space for creativity). Here, space is metaphorically perceived as a box where opportunities are realized. Metaphorical meaning in the Karakalpak language: It has taken a place in my heart. The lexeme "place" is often used to denote social role or belonging: "She found her place in the team" (She found her place in the group). In the Karakalpak language, the same lexeme, specifically the lexeme "place," is used in a similar sense: He found his place in society. This meaning reflects the emotional and social significance of space and corresponds to Fillmore's frame semantics. Lera Baroditsky (2000) thoroughly studied the expression of the concept of time through spatial metaphors in her research. It shows that the metaphorical expression of the concept of time is one of the main cognitive processes in human thinking. During analytical analyses, the author has established that language and cultural factors can

directly influence the metaphorical expression of time and space concepts.

In his research, he analyzed two main directions of the concept of time related to metaphors in space: horizontal and vertical directions. In English, horizontal directions (for example, the direction of forward-backward movement) usually occupy a dominant position. Through such metaphors, it has become customary in English to reflect time in consciousness as a two-part concept, such as the future and the past tense. According to research findings, the use of spatial metaphors plays a significant role in shaping people's understanding of time and connecting it with other abstract concepts.

Temporal space: In some contexts, space intersects with the concept of time, as in the phrase "a space of time," for example: "We completed it in a short space of time." In the Karakalpak language, the simultaneous use of lexemes denoting the concept under study was not encountered. This reflects the cognitive connection of space and time in the English language [1:28]. Based on the results of the analytical analysis, it is determined that there may be differences in the metaphorical expression of the concepts of time and space in the Karakalpak language. In the Karakalpak language and culture, it is assumed that metaphors related to spatial directions can be expressed in other external forms when perceiving time. Thus, L. Barodicky's research serves as a necessary and useful source for analyzing the semantic structure of the concept of "space" within two different languages and cultures.

Technological space: Today, the concept of space is associated with space and technology: "space exploration" (all research) or "cyberspace" (cyberspace). These meanings reflect the cultural context of English and Karakalpak-speaking countries, where scientific progress and innovation play a vital role. In particular, Ch.J. Fillmore's theory of frame semantics is applied as one of the main methods. For example, frame semantics helps to understand how each concept is formed through a system of knowledge related to the situation. As Ch.J. Fillmore (1982) points out, concepts are organized in human consciousness in the form of frames, and each frame contains a system of knowledge about a specific situation or reality. This system of knowledge provides the concept of reality and the semantic elements necessary for its expression. According to frame theory, the concept of "space" is understood and expressed through various semantic frames. According to Ch.J. Fillmore (1982), a frame is a system of knowledge organized within a specific context of human experience. Each frame consists of a specific role, participants, and attributes. Within each frame, there are central and boundary elements that encompass various aspects of reality. Central elements represent primary information, while boundary elements provide additional, contextual information. For example, in the "travel" frame, if the acting subject (passenger) and the purpose of movement (destination) are highlighted as the central element, a vehicle, the duration of the trip, or weather conditions can be included as the boundary element. In the analysis of the semantic structure of the concept of "space" in English and Karakalpak languages, using the frame semantics of Ch.J. Fillmore, it is possible to compare the knowledge related to the concept and to deeply study and determine their cultural properties. For example, in the English language, the concept of "room" means only physical space and is usually reflected in consciousness as a limited closed space, while in the Karakalpak language, the concept of "center" can mean not only a physical space, but also a system of social and cultural relations associated with it. This allows us to determine the composition and cultural orientation of frames around the concept of "space" in both languages. In English, spatial concepts are expressed through precise and complete frames, where elements related to physical and abstract spaces are clearly distinguished. In the Karakalpak language, spatial concepts can be organized through various frames, where the influence of cultural characteristics and national values is noticeable. At the same time, in the English language, elements of frames are more clearly and distinctly expressed through lexical units, while in the Karakalpak language, they can be conveyed through contextual images, polysemous phrases, or cultural symbolic expressions.

Thus, Ch.J. Fillmore's frame semantic theory allows for a deeper and more precise understanding of the semantic structure of the "space" concept in English and Karakalpak. This

theory serves as an effective methodological basis for analyzing semantic differences and similarities between two languages [2:117]. According to frame analysis, the concept of "space" in English has the following structural components: physical space as the central element (e.g., "open space," "empty room"), and the concepts of freedom, opportunity, and development as peripheral elements (e.g., "give someone space"). In English, the "space" frame is often widely used in the fields of technological, scientific, and individual freedom

In the Karakalpak language, the concept of "makon" (place) is more traditional and associated with social values at the center of society. While the central element refers to a physical place (e.g., "field," "field"), the peripheral elements are defined as culturally and socially significant concepts, such as hospitality, gatherings (a place for gatherings), and a place related to traditions. In the Karakalpak language, "mákan" is understood not only as space, but also as a context of interconnections and shared experiences in society.

The differences in the semantic structure of the concept of "space" in English and Karakalpak linguocultures are related to the cultural context. The English language was urbanized, formed in an individual society, and the field was often viewed as a resource for personal purposes. The Karakalpak language, under the influence of nomadic culture, developed in a society where vast steppes existed.

In general, the concept of "field" in the English and Karakalpak languages is united by a universal core, but at the border there are differences. While English emphasizes individualism, the Karakalpak language was formed under the influence of collectivism. Furthermore, metaphorical and temporal properties are also encountered.

Rezyume: Maqolada "makon" tushunchasi inson dunyoqarashini shakllantiruvchi asosiy ikki tushunchadan biri bo'lib, til va madaniyatda markaziy o'rinni egallashi tahlil qilingan. U atrof-muhit bilan bir qatorda inson hayotining mavhum, ijtimoiy va kognitiv jihatlarini ham aks ettiradi. Bu tushuncha turli tillarda universal kognitiv mexanizmlar va o'ziga xos madaniy-tarixiy omillar bilan bog'liq holda turlicha tuzilganligi ochip berilgan.

Резюме: В статье анализируется понятие "пространство" как одно из двух основных понятий, формирующих мировоззрение человека и занимающее центральное место в языке и культуре. Наряду с окружающей средой, она также отражает абстрактные, социальные и познавательные аспекты человеческой жизни. Это понятие по-разному структурировано в разных языках, что связывает его с универсальными когнитивными механизмами и специфическими культурно-историческими факторами.

Tayanch iboralar: Makon, tushuncha, semantika, struktura, lingvomadaniyat, fizik makon, mavhum makon, shaxsiy makon, metaforik makon, ijtimoiy-madaniy makon, temporal makon, texnologik makon.

Ключевые слова: Пространство, концепт, семантика, структура, лингвокультура, физическое пространство, абстрактное пространство, личное пространство, метафорическое пространство, социально-культурное пространство, временное пространство, технологическое пространство.

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