

COMPARATIVE ANALYSIS OF THE FUNCTIONING OF DERIVATIVE VOCABULARY IN KARAKALPAK AND RUSSIAN PROVERBS**Ernazar Bazarbaevich Sheribaev**

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Abstract: This article provides a comparative analysis of the functioning of derivative vocabulary in Karakalpak and Russian proverbs and sayings. The structural and semantic features of derivational patterns in the two languages are examined, identifying common and nationally specific features. Particular attention is paid to the role of derivative words in shaping the imagery, evaluativeness, and cultural meanings of proverbs. The analysis revealed that despite typological differences (the inflectional nature of Russian and the agglutinative nature of Karakalpak), derivative vocabulary in both languages performs similar cognitive and axiological functions.

Keywords: derivative vocabulary, derivation, proverbs, Karakalpak language, Russian language, comparative analysis

Introduction

Proverbs and sayings occupy a special place in the linguistic system because they condense a people's collective experience, their worldview, their system of moral guidelines, and their social attitudes. Being concise in form and stable in structure, proverbs possess high semantic density. Each word in their composition carries significant semantic load, and therefore the choice of linguistic means is not random. In this regard, derivative vocabulary, capable of conveying complex abstract concepts through compact derivational models, is of particular interest.

Derivative words allow us to generalize specific life experiences and translate them into universal moral judgments. It is through derivation that proverbs form categories such as labor, wisdom, youth, unity, knowledge, and society. Derived nouns and adjectives act not only as means of nomination but also as tools for conceptualizing reality, anchoring culturally significant ideas in language. In Russian, the word-formation system is distinguished by a variety of affixal patterns, primarily suffixal ones. The suffixes -ost', -nik, -tel', and -enie actively participate in the formation of abstract concepts and designations of person-action. This gives proverbs a generalized and philosophical character. For example, the opposition "learning versus ignorance" elevates the particular process of learning to the level of a universal cultural principle.

The Karakalpak language, which belongs to the agglutinative type, implements derivational processes differently. Here, derivative forms are formed by sequentially attaching affixes to the word stem, which ensures structural transparency and regularity of the pattern. The affixes -lıq/-lik, -shı/-shi, and -law/-lew form abstract nouns, designations of person and processes of action. In proverbial texts, such forms serve a generalizing function and impart a conceptual character to the utterance. Thus, the word birlik in the proverb "Birlik bar jerde tirilik bar" expresses not a specific action, but an abstract social principle reflecting the value of collectivism.

Despite typological differences, derivative vocabulary in both languages performs similar functions. It provides a transition from a specific situation to a generalized meaning, enhances the evaluative value of the utterance, and contributes to the formation of a linguistic worldview. A comparison of Russian and Karakalpak proverbs reveals both the universal cognitive mechanisms of derivation and the nationally specific features of its structural implementation. Using derivative vocabulary in proverbial material offers the opportunity to gain

a deeper understanding of the processes of conceptualization of popular experience and the ways in which cultural values are reflected in language.

Structural features of derivative vocabulary in Russian and Karakalpak proverbs

The structural organization of proverbs is directly linked to the functioning of derivative vocabulary. Paroemias strive for brevity of expression while maximizing semantic richness, which is why derivative words become one of the primary means of linguistic economy. Through derivation, a single word can convey complex semantic relationships, including action, quality, evaluation, and social characteristics.

In Russian proverbs, suffixal word formation is the most productive method of forming derivative vocabulary. Suffixes allow for the transformation of specific actions and attributes into abstract concepts, lending a generalized character to the utterance. Derived nouns with the suffixes -ost', -nik, -tel', and -enie are regularly found in the language's paroemic fund.

Thus, in the proverb "Learning is light, but ignorance is darkness," derivational forms create a philosophical opposition between knowledge and ignorance. The suffixal model elevates the concrete process of learning into the category of cultural value. Similarly, in proverbs like "No pain, no gain," the concept of labor functions as a general moral category rather than a separate action.

The Russian language is also characterized by morphological variability in derivative forms: changes in the word stem, alternation of sounds, and the interaction of several word-formation devices. This makes the derivational system flexible and allows for the creation of a wide range of shades of meaning.

A different picture is observed in Karakalpak proverbs, where derivative vocabulary is formed within the framework of an agglutinative model. The primary mechanism is the sequential addition of affixes to the unchangeable word stem. This structure ensures transparency in the word-formation process and facilitates the perception of the meaning of the derived word.

The most productive affixes are -lıq/-lik, -shı/-shi, and -law/-lew, expressing abstractness, belonging to an action, and processuality. For example, in the proverb "Birlik bar jerde tirilik bar," the derived nouns birlik and tirilik form generalized social categories. The affix -lik allows one to express an abstract state that extends beyond a specific situation.

The proverb "Oqıǵan ozar, oqımaǵan tozar" demonstrates the use of derived forms to contrast knowledge and ignorance, which is functionally comparable to Russian proverbs on the importance of education. Despite the differences in word-formation mechanisms, the semantic result is similar—the formation of a universal moral conclusion. Structural differences between the Russian and Karakalpak derivational systems manifest themselves primarily at the formal level. Russian uses a variety of suffix patterns and morphological changes, while Karakalpak relies on regular affixation. However, in both cases, derivative vocabulary serves the same function: it provides a transition from concrete experience to abstract meaning, characteristic of paroemic thinking.

Semantic and functional features of derivative vocabulary

Derived vocabulary in Russian and Karakalpak proverbs performs not merely a structural role, but also a deeply significant semantic and functional one. Within paroemic discourse, derivational mechanisms contribute to the condensation of complex meanings into concise and memorable forms. Through affixation and other word-formation processes, languages are able to generate lexemes that encapsulate abstract notions, social identities, evaluative judgments, and dynamic processes. As a result, proverbs transcend their surface simplicity and acquire a

generalized, conceptual, and often didactic character, allowing them to function as carriers of collective cultural knowledge and worldview.

In both Russian and Karakalpak linguistic traditions, derivational patterns play a crucial role in shaping the semantic architecture of proverbs. They enable the transformation of concrete lexical bases into more abstract or generalized categories, thereby facilitating the expression of universal truths and moral principles. For instance, the formation of abstract nouns allows speakers to refer not to isolated events, but to enduring qualities and states, such as wisdom, unity, or knowledge. This abstraction is essential for the gnomic nature of proverbs, as it allows them to be applicable across diverse contexts and situations.

Furthermore, derived vocabulary is instrumental in the designation of social roles and agents. By forming nouns that denote individuals based on their actions or functions, both languages encode socially significant roles within proverbial expressions. These lexical units not only identify participants in an action but also carry implicit evaluative connotations, reflecting societal norms and expectations. In this regard, proverbs serve as a linguistic mirror of social structure, where the individual is interpreted through their activity, behavior, and contribution to the community.

Another important semantic function of derivation in proverbs is the expression of processes and actions as conceptual entities. Through nominalization and other derivational techniques, actions are reinterpreted as phenomena that can be analyzed, evaluated, and generalized. This allows proverbs to move beyond the description of specific actions and instead focus on broader patterns of behavior and their consequences. Such linguistic encoding enhances the explanatory and interpretative potential of proverbs, making them powerful tools of cognition and communication.

The analysis of the collected material demonstrates that, in both Russian and Karakalpak, derived words most frequently fall into three core semantic groups: abstract concepts, designations of the agent (the person performing the action), and names of processes. However, it is also possible to identify additional groups, such as evaluative characteristics (both positive and negative), which further enrich the semantic spectrum of proverbial language. The prevalence of these groups highlights the tendency of both languages to conceptualize reality through generalized categories and to encode cultural values within stable linguistic forms.

In conclusion, derivational vocabulary in proverbs functions as a key mechanism for semantic expansion and conceptualization. It not only structures the linguistic form of proverbs but also shapes their cognitive and cultural content. Through the use of derived lexemes, proverbs in Russian and Karakalpak achieve a high degree of abstraction, universality, and expressiveness, ensuring their continued relevance and effectiveness as instruments of cultural transmission and collective wisdom.

Table 1

Semantic types of derivative vocabulary in Russian and Karakalpak proverbs

Semantic Group	Russian Language	Karakalpak Language	Function in Proverb
Abstract concepts	wisdom, youth, learning	jaslıq, baylıq, birlik	Generalization of life experience

Person activity by	teacher, worker	oqıwshı, jumısshı	Social characterization
Process of action	upbringing, movement	baqlaw, tárbiyelew	Conceptualization of action as a phenomenon
Quality / presence of a feature	honesty	bilimli	Positive evaluation
Absence of a feature	idler	dossız	Negative evaluation

As the table shows, despite the differences in word-formation mechanisms, the functional distribution of derivative vocabulary in both languages is largely the same. Derived nouns with abstract meanings allow for the formation of universal moral categories. For example, wisdom or birlik in proverbs appear not as a specific quality, but as a cultural ideal.

Derived forms denoting a person by action perform the function of social typification. They create a generalized image of the subject: teacher, worker, oqıwshı, jumısshı. Such words allow for the personification of a moral norm, associating it with a typical representative of society.

Procedural forms (education, baqlaw, tárbiyelew) transform a concrete action into a phenomenon, which enhances the philosophical nature of the utterance. This demonstrates the ability of derivation to transform an action into an abstract concept.

The evaluative function of derivative vocabulary is particularly important. In Russian, expressiveness is achieved through suffixes that impart a connotation of approval or censure to words, whereas in Karakalpak, evaluativeness is realized through affixes denoting the presence and absence of a feature (-lı/-li, -sız/-siz). Thus, derivation becomes a means of expressing the axiological position of the people.

Overall, it can be noted that derivative vocabulary in Russian and Karakalpak proverbs performs similar cognitive and cultural functions. It provides generalization, enhances evaluativeness, and contributes to the formation of a linguistic worldview. Formal differences in word-formation systems do not impede the functional unity of their semantic orientation.

Comparative analysis and generalization of results

The structural and semantic analysis conducted allows us to conclude that derivative vocabulary in Russian and Karakalpak proverbs functions as a universal tool for conceptualizing folk experience. Despite the differences in the typological characteristics of the languages, derivational processes in both cases are aimed at forming abstract concepts, expressing social assessments, and reinforcing cultural values.

The main difference manifests itself at the formal level. Russian exhibits a variety of word-formation patterns, including suffixal and prefix-suffixal formations, as well as morphological changes in the word stem. This ensures a high degree of variability in derivative forms and allows for the conveyance of subtle semantic nuances.

The Karakalpak language, in contrast, is characterized by the regularity and structural transparency of its agglutinative system. Derived words are formed by the sequential addition of affixes to the stem, making their semantic structure more predictable. However, this formal

simplicity does not diminish their functional significance: abstract forms with the affix -liq/-lik or designations of person with the affix -shi/-shi actively participate in the expression of key cultural concepts.

A comparison revealed that in both languages, the most frequent derivative words are those related to the concepts of labor, knowledge, society, and moral qualities. This demonstrates the similarity of the cognitive mechanisms underlying proverbial thinking. Derivative vocabulary allows for the transformation of a specific action or quality into a general category, a characteristic feature of proverbs as a genre.

Furthermore, derivational means enhance the axiological focus of the utterance. Through derivative forms, positive and negative evaluations are formed, and norms of behavior and social guidelines are reinforced. Thus, derivative vocabulary becomes an important element of the linguistic worldview, reflecting national characteristics of worldview.

Conclusions

The study established that derivative vocabulary plays a significant role in the structure of Russian and Karakalpak proverbs, providing them with semantic density and a generalizing character. Derivational models perform nominative, evaluative, and conceptualizing functions, contributing to the formation of stable cultural representations.

Despite the differences in the morphological structure of the languages, the functional role of derivative vocabulary in the proverbial system remains similar. In both cases, it serves as a means of transition from specific life experiences to universal moral conclusions.

These results confirm that a comparative study of derivative vocabulary in proverbs opens up prospects for further research in the fields of cultural linguistics, cognitive linguistics, and intercultural communication.

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