

THE RESEARCH OF PHRASEOLOGY IN KARAKALPAK LINGUISTICS

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Abstract. *This article talks about the study of phraseological units in Karakalpak linguistics. In the Karakalpak language, as well as in any other language, there is a huge number of phraseological units. The article tells about the classification of phraseological units according to their characteristics. The article presents the works of many researchers, as well as examples of phraseological units*

Keywords: *language, phraseology, idiom, somatic idioms, semantics, expressiveness, figurative meaning etc.*

In linguistics, the language of phraseology, which is considered to be a special set of lexical units, attracts the attention of scholars in a relevant way. Whatever language we take, not only individual words are placed in its vocabulary, but also the syllables that express the whole meaning as individual words. This vocabulary has its own characteristics and differences in the way it is used in speech, including the functionality, emergence, and formation compared to other speech units. They are used as a language spice both semantically and emotionally expressive, and appear as a unique lexical-semantic wealth of any national language in a single line. Consequently, M.V. Lomonosov [1:65] thought that there were “idioms” and “phrases” in the vocabulary of the Russian language, which required a different approach, while V.G. Belinsky considering the role and significance of the Russian lexical dictionary wrote: “... over the centuries, idioms created by the people as a special method constitute the image of the people in the language and its incredible pure wealth” [2: 260]. In fact, there is great truth in his views. For example, there are different semantic groups of phraseology in the Karakalpak language: “*ko'zdi aship jumg'ansha*” (do something very quickly), “*iyt o'lgen jerde*” (miles away), “*shumbayina batiw*” (to be offended), “*awiz-murin jalasiw*” (to be in good relations with somebody), “*tu'yenin'u'stinen iyt qabiw*” (be in an awkward position), “*shash bawin ko'teriw*” (to accompany), “*tu'yenin' quyrig'i jerge tiygende*” (never), “*qoy azinan sho'p almaw*” (to be innocent), “*til tiygiziw*” (speak about), “*ju'reginin' tu'gi bar*” (to be brave), “*ju'rek shaydi boliw*” (to be fed up), “*dize bu'giw*” (to sit), “*u'nine suw quyiw*” (keep silent) and etc. They are distinguished by their functional style that is typical to phraseological units with different meanings, function and expressiveness. It is almost impossible to sum up the content of these phraseological units in a different word. In particular, they have their own real forms of identity in appropriate contexts. Moreover, such phraseologies are a narrow category of lexical content that has been formed in the language over the centuries. It stands out as one of the lexical indicators that define the national color of each language. Phraseological units play a vital role in conveying the idea in a completely self-evident way, with the participation of everyday language edges. It is clear that they stand out as a distinct group of national languages with their own unique lexical and semantic features.

The Karakalpak language is very rich in phraseological units which are known as a special group in the vocabulary. Phraseologisms are linguistic units that have a unique appearance in the language of each nation, which is characterized by its imagery and deep meaning. Phraseologisms,

which have been used in the vernacular since ancient times, have a strong expressive color, which gives our language a sense of beauty, originality, content and formulation. Consequently, phraseology has been widely used as one of the lexical-semantic tools we use in illustrated texts, newspapers, and oral speech. Special attention is paid to lexical-semantic, stylistic features of phraseology. Depending on the power of expressiveness of phraseology, authors use it to give different stylistic coloring in their works of fiction. However, we must not forget that any phraseology cannot be equivalent to individual words. They are tools of artistic diversity giving additional value to the whole meaning of individual words.

Although phraseologies consist of two or more meaningful words, they have a single meaning. For example, the phrase " *ko'zdi aship jumg'ansha* " consists of several meaningful words. Each of them has no separate meaning, but give one whole meaning "very quickly, fast", "like lightning ". Consequently, most of the phraseological units of this type of often have synonyms of similar meanings in the vocabulary. However, the meaning of the phraseology cannot be replaced in the second sentence, retaining the same properties. There are many problems in linguistics that prove the completeness of the problem of phraseology. In this regard, the problems of phraseology in Karakalpak linguistics have become the object of some scientific research [3]. We must say that the problem of researching phraseological vocabulary within the in-depth study of the phraseological riches of the Karakalpak language helps to solve semantic aggregation features and other issues about the joint problems of linguistics, the semantic associations of the language, the quality of lexical meanings of words, the grammatical features of words.

Speaking about the conditions of the study and research of phraseological idioms, N. M. Shansky, one of the well-known Russian lexicologists, pointed out that nowadays, basically, the semantic properties of Russian phraseology have been further studied in terms of stylistic use in fiction and journalism and it is important to study phraseology in other aspects. Therefore, the lexical structure, form, meaning of phraseology, morphological properties, expressiveness, stylistic properties of the component structure of phraseology should be reflected in the main object of the research today [4: 5]. The fact that these fair ideas of N. M. Shansky are fully familiar with the phraseology of the Karakalpak language and its research is especially noticeable in modern Karakalpak linguistics.

Vocabulary as an integral and different part of the structure develops in phraseology on the basis of linguistic and extralinguistic evidence in accordance with the rules of a language development, depending on the requirements of literary language. There have been significant developments in the entire vocabulary of the literary language recently, including phraseological idioms, related to the development of public life, the rise of economic, political, spiritual and cultural life of the people. While some phraseological units based on the realities of life having lost the frequency of their usage shifted to obsolete phraseological units, clusters of new phraseological units have emerged in the lexical structure associated with the expansion of the language social use.

For example, phraseological units were widely used as an intensive in certain periods: "*hayaldin' shashi uzın, aqılı kelte*", "*hayal g'ayratlanıp qazan qaynatpas*", "*o'kshesi qanamaw*", "*shumbayına batıw*", "*palapan basına, turımtay tusına*", "*shashbaw ko'teriw*", "*kesesi ag'armaw*" and other similar phraseological units are considered to be rare phraseologisms in the language with the intensity of their use. Due to the development of economics, culture, politics and science, the content of phraseological expressions corresponding to the forms and expressions of literary

language is expanding significantly. In particular, the frequency of their use in written texts and in oral bilingualism is increasing. Thus, the structure of the phraseological units of the Karakalpak language has been developing in the lexical-semantic, functional service over the historical periods related to the requirements of public life.

Professor E. Berdimuratov mentions some peculiarities of Karakalpak phraseology. He distinguishes six main features of phraseology used in the Karakalpak language:

1. Phraseological units of perfect form as a single lexical unit of the language;
2. Phraseological units have a figurative meaning.
3. The individual components that make up a phraseological phrase have a stable place in the formation of words.
4. The phraseological phrase cannot be divided into parts.
5. The individual components that make up a phraseological phrase are grouped together and perform a single grammatical function.
6. Phraseological units cannot be literally translated into another language [6: 244].

Actually, these main features are the most important indicators in recognizing phraseologies as special lexical-semantic groups as in other languages. No matter which of the types of semantics we take, these main features play a key role in distinguishing them from the ordinary words, including the defining of the semantic meaning, the unity of the individual components that make up the phrase, the grammatical connection, the place and its function.

As noted above, when evaluating phraseological units as a special group, it is widely used emphasizing their boundary indicators from the practice of scientific research and discussions. Many of them differ in their idiomality, stability, constant preservation of the component structure, inability of the components of the whole meaning of the phrase to stand out from the lexical meaning, and other aspects of consciousness.

In determining the relation of phraseological units to a particular part of speech, their original form and their use are assumed. In this regard, we can see the following most important groups of phraseological units in the Karakalpak language:

1. Phraseological units of verbs: *bas qatırıw* (to think), *ishi janıw* (to be envious), *ko'zge ilmew* (be arrogant), *u'skini quyılıw* (be sad), *iyenin' ushına sho'p diziw* (note every offense), *bel baylaw* (make up one's mind to do smth), *bawır basıw* (get used to), *qoy awzınan sho'p almaw* (be innocent), *murnın balta shappaw* (nothing affects), *tu'yenin' u'stinen iyt qabıw* (be in an awkward position) etc.

2. Substantive phraseological units: *jerdin' jasalma joldası*, *temir jol*, *miynet haqi*, *miynet ku'ni*, *ko'z qıyığı*, *awız bastırıq*, *awızbirlik* and so on.

3. Adjective phraseological units: *ashıq ju'zli* (good-natured), *quw su'yek* (very thin), *qara bet* (impudent), *ju'regi joq* (cowardly), *tilge bay* (sociable), *ko'kiregi ken'* (generous), *qoli qanlı* (sinful), *etek jen'i ken'* (kind, generous), *on' qoli oyılg'an* (talented), *awızg'a u'rip salg'anday* (beautiful), *g'az moyın*, *jeti-qırlı* (various), and etc.

4. Adverb phraseological units: *ko'z benen qastın' arasında* (quickly), *ha'p zamatta* (very fast), *bir awızdan* (unanimously), *at u'stinen* (suddenly, unexpectedly), *ko'z astınan*, *eki joldın' ortasında*, and etc.

We can see other groups of phraseological units in our language becoming as the twins of the parts of speech in meaning. For example, in the meaning of conjunctions, modals and etc.

Anyway, the groups mentioned above are the main and most common types met in the Karakalpak language.

Some situations attract our attention in the formation of phraseological units. are also of interest. For example, let us consider the differences in the formation of their individual components and their summing into a single phrase. This is well defined by Kazakh lexicologists in a very appropriate way. In the textbook of the Kazakh language for non-specialized and secondary special educational institutions, the authors note that the components of phraseological units are directly related to all aspects of objective life and can not consist of any word, but there are a lot of set phrases used for the organs of the human body, for the animals, and etc. [7: 215]. We see that this phenomenon is very popular in the Karakalpak language. Most of the phraseological units in the Karakalpak language have had a certain significance in human life, formed relatively with phenomena. with the closest relatives. Here, the terms of the relative items and phenomena, as in the Kazakh language, often serve as a basis of phraseological units in the Karakalpak language.

There are some somatic (related to the terms of the human body parts) phraseological units in our language. For example:

1) Hand-related: *qoli qisqa, qoli uzın, qol ushında, qol beriw, qol tiymew (be busy), qol salıw* and etc.

2) Eye-related: *ko'zge ilmew, ko'z salıw, ko'zine sho'p salıw, ko'z jetiw (become sure), ko'z ushında, ko'z bolıw, ko'z taslaw, ko'zin qısıw, ko'zge tu'rtiw* and etc.

3) Related to organ of a tongue: *tili uzın, tilge keliw, til alıw, tilin tartıw, til tuygiziw, til jetkeriw, til biriktiriw, tilin soziw, til menen oraq orıw, tili gu'rmeliw, and so on.*

4) Related to the mouth: *awzin soziw, awızg'a iliniw, awızg'a tu'siw, awız ashıw, awzi pisiw, awız jalasıw, awız bastırıq, awzi bos, awzi qulag'ına jetkenshe, awzınan qara iyt kirip, ala iyt shıg'ıw, awzına qum quyılıw, awzin jabıw, awızg'a alıw, awzınan tu'skendey, awzınan toziw* and so on.

5) Related to the heart: *ju'rek jutınıw, ju'regi dawamaw, ju'regi jarılıw, ju'regi shayılw, ju'rek shaydı bolıw, ju'rek saziw, ju'rek jalg'aw, ju'reginin' tu'gi bar, ju'regi aynıw, ju'regi qabınan shıg'ıw* etc.

6) Related to the feet: *ayaqtı an'lap basıw, ayaqqa basıw, ayag'ı jerge tiymew, ayag'ın qolına alıw, ayaqtan tartıw, ko'rpege qarap ayaq soziw, ayaqtan ayaq qalmaw, ayaq-qolin bawırına alıw* etc.

7) Related to the bones: *su'yek jan'alaw, su'yegi qatıw, su'yek alısıw, su'yekti qorlatpaw* etc.

8) Related to the head: *bası aylanbaw, basın qasıw, basına jetiw, bası bos, bası baylawlı, bası ashıq, bas qoyıw, bas tartıw, basında bar, bası g'ır bolıw, basına suw quyıw* etc.

9) Related to face: *beti qalın', beti joq, betin salıw* etc.

10) Related to the nose: *murnı salbıraw, murnı aspanda, murnın jerge su'ykew* etc.

11) Related to the ears: *qulag'ın kesiw, qulaq salıw, qulaq aspaw, qulag'ın tislew* and etc.

12) Related to the lungs: *o'kpesin osıw, o'kpesin qolına alıw, o'kpesi bar* and etc.

In particular, in order to create lined, figurative, sharp maneuvers in phraseological units, people created idioms which were closely related to camels, sheep, horses, donkeys, and other familiar animals, reflecting some of their characteristics. For example: *iyt o'lgen jer, iyt o'limi, iytten bir su'yek qarız, tu'yeden postın taslag'anday, tu'yenin' u'stinen iyt qabıw, tu'yenin'*

quyriq' i jerge tiygende, qoy awzınan sho'p almaw, qoyday juwas, at u'sti, at salıw, ko'k eshekke teris min'giziw etc.

Since language is directly related to the life of the people and is the product of several historical periods, in many phraseological expressions the life, customs and traditions of the Karakalpak people are very clearly visible. For example, there are phrases such as *dize bu'giw, shash bawın ko'teriw* in our language. In ancient times, when the legal limitations of the people prevailed, it is known that the poor people knelt before the rulers and bowed their heads. The phrase "dize bu'giw" is a testament to that old age. *Shashbawın ko'teriw* appeared at the time when a *hairpin* was used in the life of the population is now a testament to the old customs of the people, with the meaning of "accompanying someone".

There are a lot of phraseological units in the Karakalpak language, and they are encountered in everyday communication in various forms. Phraseological units are always changing, improving in connection with changes in people's lives. Some of these changes are related to outdated concepts, such as the disappearance of phrasal unions, their inactivity, introduction of new phrases into the language and phraseology. Therefore, these problems have been extensively studied in various aspects of Karakalpak linguistics. The first researcher in this field was Professor E. Berdimuratov. In addition, a number of scientific works on Karakalpak linguistics on this topic was written.

In particular, G. Aynazarova, Candidate of philological sciences, wrote "Equal two-component phraseology in the Karakalpak language" (Nukus, 2005), and her monography "Lexical-semantic and stylistic features of equal two-component phraseology in the Karakalpak language" (Nukus, 2015), the dissertation of (PhD) G. Allambergenova on "Stylistic use of phraseology in I. Yusupov's works" (Nukus, 2018), K. Koshanov's "Short Dictionary of Russian-Karakalpak phraseology" (Nukus, 2012), S. Esemuratova's "The equivalents of Karakalpak-Uzbek-Russian-English phraseology and proverbs" (Tashkent, 2011),

"Current issues of Karakalpak phraseology" (Nukus, 2011), K. Pakhratdinov and K. Begniyazov – "Dictionary of phraseology of the Karakalpak language", 2018), A. Pirniyazova's dissertation on (DSc) "Phraseological system of the Karakalpak language and its methodological possibilities", J. Tangirbergenov's dissertation on (PhD) "Linguistic analysis of verb phraseology in the Karakalpak language" (Nukus, 2020), B. Yusupova's "Phraseology of the Karakalpak language and some problems of its research" (Tashkent, 2020) were published.

The phraseology of the language of a literary work, the types and functions of phraseologisms in the literary works, the phraseologisms of the folklore and the features in their usage, the phraseologisms of individual poets and writers in works, the use of phraseologisms of all kinds in the literary text, lexical, grammatical, semantic, stylistic features of phraseologisms have been investigated in a wide round of issues.

In most of them, the unexplored problems of Karakalpak linguistics have been thoroughly analyzed and studied from the scientific point of view. In our opinion, one of the most important issues in linguistics is the special study of phraseological units that express gender meaning. In particular, the relative study of gender idioms with their Karakalpak and English forms is an important topic for both languages. From this point of view, we have focused our scientific work on the semantics of Karakalpak and English phrases and the concept of gender.

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