

**PHRASEOLOGISM IN DIALECT OF TURKISH NATION IN  
KARAKALPAKSTAN**

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**ABSTRACT**

*This article devoted to study comparatively about phraseologies found in the languages of the Turkic peoples living Republic of Karakalpak. We have tried to compare the similarities and differences of phraseology in the dialects of the Turkic peoples in the territory of Karakalpakstan with their variants in the literary language.*

**KEYWORDS:** *Dialectal Phraseologies, Relative Languages, Phraseological Units, Synonymous Series, Dialect Representatives, Phraseological Dictionary, Comparative And Contrasting Aspects.*

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**INTRODUCTION**

In the linguistic theory of the universe, or in the linguistic consciousness of man, there are phraseological units or phraseologisms that, in addition to words, are structurally stable and are reflected in speech. They play an important role in expressing the effectiveness of words in our language. The reason is that some sentences have one meaning, some have several meanings [1,135]. The term “ phraseology “ was originally used in Turkic studies to express different meanings. For example, Mirza Kazimbek, a 19<sup>th</sup>-century Turkic scholar, followed the traditions of the time and used the word “ phrase “ to mean “sentence” in his work, as in other figurative grammars written in Russian. Phraseologisms also emerged in Russian linguistics as an independent branch of linguistics in the 1940s.

Its first formation was based on the works of Russian scientists A.A.Potebniya, I.I.Sreznevskiy, A.Shakhmatov , and it was begin to study as a linguistics unit in the literature Ye. D.Polivanov, S.Abakumov, L.A.Bulakhovskiy. Phraseology is not distinguished as a separate branch of linguistics. Research in the field of phraseology in Uzbek linguistics began in the 50s of the last century. To date, phraseology has been studied from different angles, Sh.Rakhmatullaev, B.Yuldashev, A.Mamatov have compiled several dictionaries on phraseology. Sh.Rakhmatullaev, M.Sodikova, and the phraseological structure of the works of writers Abdulla Qodiri, Abdulla Oripov, Hamid Olimjon, Said Ahmad has been studied. In the 70s, and 80s, SamDU had a center for the coordination of phraseological research and the production of special collections. [2,9-58]. Such research is still ongoing.

## **MATERIALS AND METHODS**

The purpose of their scientific study is to identify such phonetic-syntactic, lexical features. Taking into account these aspects, in this article we can see the comparison of phraseologies used in the Oghuz dialect of the Republic of the Karakalpakstan compared to languages of the Kipchak, Kazakh dialect. In our article we have compared the similarities and differences of phraseological idioms in Karakalpak and Turkmen dialects, as well as their variants in the literary language. The phraseological units of this or that language reflect unseen diversity of human relations. They also have descriptions of many concepts such as happiness, love, surprise, willpower, curiosity, agility, alertness.

This situation is also observed in phraseology, as there is a synonymous series between words. Parents often tell their children to be kind. There are many expressions in our literary language that call for harmony, unity, and solidarity. In particular, we come across the option of “to work together as a pieces of clothing”, “head over heels”, “to be one body and one soul” [3;43]. For example: “The poor man had no one; he was an orphan. We had two strangers on one side” [4:27]. If we look at the form of this phrase in our dialects, we can see in the Kipchaks: “быржагаданбасжыгару” or “бирженненбасшыгару”. Used in the language of Kegeyli district [5;38]. The words “agzi biyr”, “birlesmek”, “jeblesmek” was used in Oghuz dialect in Turkul district. The term “tipog” is used in the language of the population of Kasbi district of Kashkadarya region. The Kazakh version of this phrase is used in the form of “бирженненкол, біржагадап басшыгарды”, “біржагаданбас, бірженненколшыгарды” “биржагаданбасшыгару” [6:76]. We also use the phrase “if he ascends to heaven, from his feet, if he enters the earth, from his ears” in the sense of not letting go, not leaving alone [3,195]. There is also a variant of this phrase, “if you fly in the sky, you pull on your feet, if you enters the earth, you pull on your ear,”.

For example, “I don’t have a wife to put up with”-, said Baqijan, clenching his fists.-If you fly in the sky, you pull on your feet, if you enters the earth, you pull on your ear” [7;195] In the form of “asmana ciksa ayakinan year girsqa quloqinnan tortish”, “itin isi diyvana bilen, senin isi sho bilen” or “asmana ciksa ayaginan, yere grsa quloginan tartu”, in Kazakh forms such as “аспангашыксаайагинан, жергекирсекулагинантартады”, “аспангаушсаайагынантартады, жергекирсежелкесинентартады” [6;32] are used in the language of the Kipchak dialect as “аспангашиксааягынан, жергекирсешашынантартыу” [8;74] or “аспангаушсасыйрагинан, жергекирсеайдаринентартыу”. Just as a person have positive and negative qualities.

There are many among us who try to find fault with the activities of a person who is almost innocent with bad intentions. In literary language, for example, it is appropriate to use the phrase “looking for dirt between the nails” for such people. There are several variants of this phrase in our language. Such as “looking for dirt under the nails”, “looking for dirt through the nails” [13; 233]. For example: Oybek’s “Winds from the Golden Valley”, “If I were a slanderer like you, if I shoveled dirt between my nails, I would whisper.... You must remember these sentences; I hate slanderers [7; 233].

If we look at our style, such types as “looking for a squirrel out of hair”, “making an elephant out of a fly” are used. In the language of the Kipchak dialect, the form “looked for dirt under the nail” is available, while in the Kazakh language, it is found in the form of “look for dirt under the nail” [6; 291]. There are also several synonyms of this phrase in the language of the Oghuz dialect. These include “you can see the blood in your eyes”, or “you can find the beads if you follow the moisture”, “looking for dirt under the nails”. In the Turkmen literary language, it is used in the form of “blood appears when you look at the breadst” [9; 162]. These phraseologies, which have different forms, are very close in meaning. In particular, the love we have inherited from Adam is in everyone’s head.

But there are some such people who are not loved. In our language, they use the phrase “don’t be loved”. In the language of the Oghuz dialect, the phrase is used in the form of “sevmayana su;kanma”, “soymediga suykenma”, in Kazakh: “суымегенге суйкенбе”, in the Kipchak dialect: “суймегенгесуйкенбесуйгенинболарсуукабак”. There is a legend among the people that the Kipchak dialect is named like that. “Many years ago, there was a man called Godalak, he gave a loan to Koshkenbey during.

When he comes home asking for a loan, he falls in love with his daughter, Aysanem. The girl is also loved by a guy named Awez, and the girl is also disappointed in this guy. But the guy is helpless, had no one. Koshkenbay agrees to give his daughter to Gudalak to get out of debt. When Parshagul found out about her husband’s work, she helped the girl to escape from these places, to be with Awez, and to put a pumpkin in her place.”[10; 50];

## **RESULT AND DISCUSSION**

Our ancestors used to make pumpkins in ancient times. that is, water used as a vessel. The water front was originally a plant, and its shape resembled that of a woman, so Parshagul replaced the girl place a water front. After that, the phrase “суймегенгесуйкенбе, суйгенинболарсуукабак” was used among the people. At this point we cite the phrase in the Oghuz dialect-“suyji-suyji iymegin, ajy-ajy gakligi bar”: This phrase is analyzed as “Sweet food has bitter-sour vomit”. In our literary language it corresponds to the form “there is vomiting of food”, in Sheva it is used in the form of “yemaknam kumaki bo”. In the language of the Kipchak dialects, the phrase occurs in the form of “алыудинберыуибар”. Also, if we consider the word “suyji” mentioned above, this word corresponds to the word “sweet” in the literary language. Ellikka’la residents now use the phrase “suyji arik” instead of “sweet apricot” when apricot fruit is now delicious and juicy,. The word “sweet word” can also be applied to people in the form of “suyji soz bol”, “be a sweet wordly person”. While the Oghuz dialect uses the words “his heart is sweet”, “his speech is sweet” the Kipchak dialect uses the “sweet word” form.

## **CONCLUSION**

So, we can often see such dialectal phraseologies used in the language of the population, in everyday life. When we analyze such phrases that are subjectively different, we see that each has its own history of origin, different names in each language, and synonyms that are very close to each other. While some of these are differentiated by sounds, some use completely different phrase. We, the younger generation, have contributed to the development of dialectal lexicon by studying, searching, finding, and studying them.

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