

Linguocultural Characteristics of Phrases in the Karakalpak Language

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Abstract: Phraseologisms are a spiritual treasure that further enriches the language and its content. Phraseological units appear in connection with life events and socio-historical events. There are expressions specific to the people of Karakalpak, which express the national identity of this people. There are expressions that our people use in a certain sense. The phraseological fund of the language is a valuable source of information about the culture and mentality of the people.

Keywords: idioms; folk culture and views; national characteristics; mentality; linguistic and cultural aspects.

The spiritual culture, customs, attitudes to the truth of a people with a learned language are reflected in its living language, in its active use of its phraseology. Phraseologies reflect the history of the people, the type of household, the moral integrity of individual people. In the distinctions of phraseologies, expressiveness is reflected, the time of the speaker - a sign of the thing - an unpleasant or unpleasant quality compared to the object. The Karakalpak language has a rich variety of phraseology. The phraseologies, which are derived from the language spoken by the Uzbeks, have a large place in the written literature of our language today. Providing the imagery of the background, the phraseological dialect expresses the aesthetic flavor. The phraseological dialects are useful links with real events, social and historical events. One of the most important tools in the development of the imagery and aesthetics of language is the phraseological discs. As is well known, many phraseological discs are characteristic of oral speech. In the phraseological discs, one can see the subtle application of language to aesthetic goals. The great German linguist Jacob Grimm said that the best proof of the preservation of the rights of the people is not the quality of their clothes, the tools they use, but their language: "If the people have knowledge of their language, they will be able to understand it, if they can understand the short logic of the language, they will be able to understand its long history, and if they can be proud of the history of the language, they will be able to be proud of the history of the people, and if they can be convinced of the value of the language, they will be able to understand the culture of the people". Phraseological vocabulary is a topic that has not yet been fully explored in all languages, so it is worthwhile to pay attention to the opinions of some prominent linguists about the signs of the loss of phrasal vocabulary from the simple vocabulary of phrasal vocabulary.³ Each nation seems to have a distinct ethnicity, and the black people also have a distinct military tradition, and a number of signs have emerged in that region. Words are used to explain the ethnic identity of the black people. This is a way to distinguish the signs from the others. Such words are divided only according to the language.

Analysis and methodology: In the knowledge of the Karakalpak language, B. Yusupova studied the Karakalpak language's vocabulary, K. Pahratdinov and K. Bekniyazov studied the vocabulary of the Karakalpak language's vocabulary, G. Aynazarova studied the corresponding components of the Karakalpak language's vocabulary, G. Bekbergenova studied the Karakalpak language, the Russian language was published in English according to the dialects of the Karakalpak language, G. Bekbergenova studied the dialects of the Karakalpak language according to the dialects of the

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Karakalpak language, G. Bekbergenova studied the dialects of the Karakalpak language according to the dialects of the Karakalpak language according to the scientific data of the Karakalpak-English people.

Analysis and results: Although each people is a distinct form of the nation, the black people also have a distinct make-up, and a number of manifestations have emerged in that context. *Gubi* - is a wooden vessel in a cylindrical form, about one meter long, for the purpose of obtaining oil by turning a solid pixipe into an ointment. [1]QTTS 3. 26-b. The word is derived from the Karakalpak language, where the ceremony of dipping the gubi into oil, and the ceremony of boiling the gubi, are carried out. **Gúbili mayğa batırıw.** Whether he can or not, he's eager, he's hopeful. ... We can drink from our house, - soaked in gubi oil. (N. Dáwqaraev). ... in previous years rich people who soaked gubi oil no trace of people has been found in the five days. (A. Bekimbetov). **Boil like gubi** – talk too much, **Asqatıq bolıw** – “go and do with someone, to be in close connection. **Dáryağa talqan salǵanday bolıw.** To be too little, to be unknowably little. The word “talqan” in this phrase means karakalpaks’ national type of meal. **Taqiya** this national clothe. Headwear is highly valued in our nation. In the demonstrations involving this word, various concepts and situations related to headwear were taken into account. For example: **Put the taqiya on the ground** - “Keep your wits about you, don't rush, be careful”. **Shoot taqiya into the sky** (throw) Be filled with joy, rejoice. Phraseological meanings related to national-cultural characteristics are also formed in events involving national equipment: **Qobız** – a pair of tights are worn, means the oldest musical instrument among the Turkic peoples, which is drawn using a special draw. Seeing this, I twist the poor qobız withered ears. (Jiyen Jıraw) **What I say, what my qobız says** - A person is caught when he is telling someone one thing, and another, not understanding him, says something else. **Naqıra** – These musical instruments were used by the Karakalpak people in ancient times. This term was widely used in ancient times and is widely used in modern times⁴. For example: the horse is called, *Naqıra*, the trumpet is blown. Naqıra “musical instrument covered with leather”. It has a particularly loud sound when played. In the past, weddings did not pass without naqıra. Wedding songs were welcomed as a joy, wedding announcements. Besides, parties were not complete without naqıra. For example: Sazende me Heide, everyone sings like that. («Er Ziywar»). **To play for someone's naqıra** - “do something for someone's directions, do business with speech”. **Tanbur** – belongs to stringed musical instruments. The number of fields can be from three to six. It looks like a dutor, but the handle is longer. The term Tanbur is more common in the language of the epics of the Karakalpak people.

The following phrases were created from the perspective of the people:

Borrow money from anyone – in the sense of having a lot of debt “to owe a dog a bone” phrase use. **Half a spoonful of bad** – It is mainly used during meals. It is said in relation to the case of not eating and drinking until the end, leaving a little. **The food he eats does not spread to his height** – The meaning of this word is to be worried about something, to be afraid, to be worried, to act, to express situations. Has an impressive, sharp meaning. **Take care of your meat** – looking down, can't lift the head off the ground. To face some kind of trouble and be ashamed. **Be like a stick** – Tayaqtay jıńışke bolıp qalıp, arıqlap ketken adamǵa qarata aytiladı. It is said to a person who has become as thin as a stick and lost weight. **Like holding a stick to the blind** – clear, definite. About the obvious. Be clear and visible. **The flesh is yours, the bones are ours** – It is used in the sense that we have left you completely to your will, educate with any means and tools, you will make a man. **Like an unwashed spoon** – it gets involved in everything, does the work that belongs to him. **It made a shirt before** – it is old, experienced, has a lot of knowledge and experience in some matter.

In conclusion. The possibilities of the phraseological discourse are great. The Karakalpak language is a rich, meaningful and fascinating language of our mother tongue. The discourse of my wife has found its proof in the days of our ancestors Kunhoja, Ajinyaz, Berdak. The phrases are interpreted in a rigorous manner, in which the meaning of each word, the accuracy of the word order, the accuracy of the pronunciation are authentic, reflecting the many captive settlement practices of the people, the accuracy of the daily gardens, the accuracy of the baths produced as a result of the captive experience.

⁴ Каракалпак тилинин түсиндирме сөзлиги. III том. – Нөкис: Каракалпакстан, 1988. – Б. 338.



Each nation has its own national traditions, customs, and phrases, which are formed in the context of social events and social history. The dictionaries of the vernacular are typical figurative interpretations of the dictionaries produced by the people in the course of observing the time-periods in life, discussing the unacceptability of the acceptance in society, discussing the actions and circumstances, poisoning the experiences of life. The dictionaries of the vernacular, which explain the national peculiarities of the people of Karakalpak, or the dictionaries of the vernacular, created in the context of the origin of the national traditions of the people of Karakalpak, are combined with the linguistic and cultural patterns of those processes.

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