

# Phraseologisms in the works of Karakalpak classical resin Kunxoja

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**Abstract:** In Karakalpak linguistics, a number of tasks were written to study the linguistic differences of folklore, Karakalpak classical poems, as well as the works of later masters of rhetoric. In particular, due to the linguistic differences of folklore works Sh. Abdinazimov, O. Bekbaulov, A. We can note Abdiev's dissertation.

Linguistic features of the works of Berdak Gargabay uly, a great representative of Karakalpak classical literature, were specially studied by Sh. Abdinazimov. Several works of the scientist on the phonetics of the language of Berdak's works, on the contribution of Berdak to the development of the Karakalpak literary language were published. In 2001 he defended his doctoral dissertation on "The language of Berdak's works." The language of Azhiniyaz's works was specially studied by G. Karlybayeva.

In the study of the history of the Turkic-speaking peoples, including the Karakalpak literary language, the study of the language of the works of masters of art who have left an indelible mark on the cultural life of the Karakalpak people is an important task. After all, the literary language is a form of the vernacular, developed by masters of artistic expression, enriched in the direction of education, the highest fruit of the verbal culture of the people. Masters of rhetoric continue to lead and develop this educational process. Scientists teach the masters in the laboratory how to re-use the language tools of the vernacular in the educational direction.

In Karakalpak linguistics, a number of tasks were written to study the linguistic differences of folklore, Karakalpak classical poems, as well as the works of later masters of rhetoric. In particular, due to the linguistic differences of folklore works Sh. Abdinazimov, O. Bekbaulov, A. We can note Abdiev's dissertation.

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Kunxoja Ibrayim uly (1799-1880) played a significant role in the emergence and formation of Karakalpak written literature and written literary language.

The scientist Babash Ismailov, who was the first to study Kunxoja's works, defended his dissertation and published a book entitled "Kunxoja's Life and Works" in 1961, relied on the theoretical definitions of the term "classical" by the famous Russian literary scholar. evidence of the appropriate place among the classics of Karakalpak literature. Also in this garden Q.Ayimbetov, A.Pirnazarov, G.Kerwenov, Q.Tur dibaev, G.Bekbergenova and others. He has published works, monographs and articles by many scientists.

Kunxoja's works from the point of view of pedagogical science were compared in the articles of J. Levov, a comparative study of folk history, academicians S. Kamalov, M. Tlemuratov.

Academician H.Hamidov is one of the scientists who made a great contribution to the study of the history of the Karakalpak language, and finally the language of Karakalpak classical poetry. In his monograph, Kunxoja gives a philological description of the poet's works. In it, the role of the scribes in the creation of the poet is described in a deep scientific way.

D. Saytov is one of the leading scholars in the field of Karakalpak classical poetry. In 1971 he defended his dissertation on "The language of the Karakalpak classical poets of the XVIII-XIX centuries" and in 1989 he published this work as a booklet.

In 1995, D.S.Nasyrov, O.D.Dospanov, D.Saytov, A.Bekbergenov published a book dedicated to the identification of linguistic differences in the works of classics of Karakalpak literature. It studied the phonetics, lexicon, word formation and morphology of the language of the poems of Jiyyen Jyrao', Kunxoja, Ajiniyaz,

Berdaq, Otesh, Omar and Ayapbergen. In this work, the language of the works of Karakalpak classical poets is considered in comparison with the modern Karakalpak literary language, colloquial language, dialects.

As we can see, the language of poetic figures has not been studied independently in Karakalpak linguistics in the linguistic field. Finally, it is necessary to study the poetic aspects in several aspects from the point of view of linguistics. In the article we will focus on the differences in the use of phraseology in the language of Kunhoja's works.

Karakalpak language, as one of the Turkic languages, is known for its individual lexical differences. Phraseologisms, in particular, have a special place in it.

Phraseologisms are widely used in all styles of language and play an important role both in creating the effectiveness and beauty of the language, and as a means of expression. Phraseologisms, which are recognized as separate units in the vocabulary of the Karakalpak language, are also effectively used in the language of fiction for various stylistic purposes. They ensure that the language of the poem is beautiful and effective. Finally, "Phraseologisms are a ready-made tool in the language of artistic expression, lining up the animation of the language of artistic expression. These are examples of figurative language, imbued with examples of folk wisdom", - correctly explains [1.54].

Phraseologisms have preserved the vivid imagination, wisdom, and excellent examples of word formation that people have developed over the centuries. Phraseological phrasebooks are one of the lexical-semantic tools in the language of Kunxoja's works. Phraseological dictionaries in the Karakalpak language in E.Berdimuratov's work there are four types of semantic unity: phraseological translations, phraseological units, phraseological dictionaries and grammatical words.

The components of the composition are completely embedded in their meanings, and the phraseology of the phraseology, which comes in a different literal sense, is punctuated [3.50]. Phraseological utterances, which are a type of phraseological vocabulary and have a sharp expression, are widely used in the language of poetic works. For example:

<i>Ishkenlerim boldı irin,</i>	I've had big problems,
<i>Jegenlerim boldı jelim (5,40).</i>	I had glue (5.40).
<i>Qabırğamdı qayğı sógip,</i>	I grabbed my grave with a boat,
<i>Qayğı qapladı ne boldım? (5,39).</i>	What happened to the boat? (5.39).
<i>Jol tap, jan shırağım, sinbasın saqtın (5,10).</i>	Find a way, my dear, save your life (5,10).

The above-mentioned series of expressions include such phrases as *ishkeni irin, jegeni jelim bolıw, qabırğasın qayğı sógiw, saqtı sinbaw*. In the Karakalpak language, the phraseological idioms of *ishkeni irin, jegeni jelim bolıw* Phraseologisms mean torment, torture. There are also many synonyms in our language to express the meaning of these phraseologies: to crawl around, to swear, to swear, and so on. The word "torment" means "torment", which is used in the language in the form of idiomatic phrases.

Phraseological utterances are skillfully used in the poems of the poet. For example:

<i>Otip bastan jaslıq shağı,</i>	From the very beginning,
<i>Bul basınan tayıp bağı (5,49).</i>	This is the head of the press (5.49).

The inverted method of idiomatic phraseology is used in the given double series. In the Karakalpak language, this phraseology means "misfortune, loss of the former good." In our language, this phrase is synonymous with the meaning of the phrase: the beginning of the era, the beginning of the era.

Phraseological utterances in the language of poetic works, such as smoky, smoky, are skillfully combined. For example:

<i>Menin ishim boldı tutin,</i>	It's my job to smoke,
<i>Tutin ekenin, kim biler (5,40).</i>	Who knows if you smoke (5.40).
<i>Qızların ishı kúyedi,</i>	The girls' work,
<i>Basların jorta iyedi (5,21).</i>	The bass ate the jorta (5.21).

The phraseology of smoke means "suffering", "sorrow". In addition, the phraseology of the case is used in the form of a mold in the language, which means to be overwhelmed by something. There are also

synonyms in our language, which mean the phraseology of work: to be like a torn animal, to be busy, to be busy, and so on. The poet was able to select many phraseological expressions with such skill as to express his thoughts.

Thus, the phraseological expressions in the language of poetic works are semantically sharp and figurative. Poetic phraseological utterances are often used in figurative, artistic images.

Phraseological associations. Phraseological units are also widely used in Kunxoja's writings. In phraseological units, individual components are close to the whole meaning. Their individual meanings come together to form the whole second meaning of the word sequence. For example:

Boldım sonda jetim gójek,	I was finally an orphan,
Aq betimniń qashtı qanı (5,24),	The blood of my white face (5.24),
Qayǵı-qapada jer boldım(5,39),	I was at the gate (5.39),
Shıbın jańǵa ǵázep etti (5,23),	The roof was infuriated (5.23),
Qaynaǵan ıssıda qumlardı basıp,	Pressing the sands in the boiling heat,
Alañlap kózleri, aqıldan sasıp (5,13).	Eyes wide open, stunned (5,13).

In the above examples, the phraseology of bleeding from the face means a change, a change from a hard blow. In addition, the phraseology of land use was used in the sense of "stayed awake", "color of honor", "died", "disappeared". For example:

I was in the doorway,  
The pressure was on the ceiling (5.39).

In the poem "Umytpaspan" the poet uses the phraseology of the ceiling to express the meanings of "tender", "weak", "azzi", "life", "life":

Shıbın jańǵa ǵázep etti,  
In the end we were told (5.23).

In these verses, the meaning of insanity, idiom, insanity, lack of self-control, ignorance of what to do [4.38]. In our language, there are many synonyms that express the meaning of these phraseologies: insanity, delirium, and so on. The poet used black phraseology in his twin trains to explain the meaning of "unhappiness, smell, disagreement of life." For example:

Thus, when we look at the phraseology in the language of Kunxoja's works, we find countless linguistic riches of the Karakalpak language. This is one of the tools of language units to show the wide possibilities of the language, to express it through phraseology, to use it in its place in the expression of imagery in the language of production.

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