

## **USAGE OF PHRASEOLOGISM WITH VERB MEANING IN FOLK LEGENDS OF KARAKALPAK**

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**Abstract:** Legends have a special place among the folklore works with their rich idea-theme. Karakalpak folklore legends have become the research object of a number of folklore scientists, and now its study from linguistic point of view is one of the actual issues of today. The meaning features of the verb phraseologisms in the Karakalpak language are very complicated. The stable phrases consisted of verbs which is the part of speech are mainly used in folkloric works, including in the language of legends, in various meanings and services. Therefore, in this article, we learned about the usage features of the verb phraseologisms in Karakalpak folk legends.

**Key words:** legend, myth, folklore, lexica, vocabulary, artistic text, semantics, verb phraseologisms.

Karakalpak folklore works are important because they have a long history and show the wide possibilities of our language. Legends have a special place among the folklore works with their rich idea -theme. The legends presented in volumes 77-87 of the Karakalpak folklore collection have become the research object of a number of folklore scientists, and its study from the linguistic point of view is one of the actual issues of today. Therefore, in this article, we have tried to show the usage features of the verb phraseologisms in Karakalpak folk legends. Until this period, a number of scientific works were developed on the phraseologisms used in Karakalpak folkloric works. Among them, Sh. Abdinazimov's candidate thesis [1; 129-134], E. Berdimuratov and G. Ainazarova's article on the use of phraseologisms used in the language of the epic "Kirk kiz" [2; 48-52] provide extensive information. We can see that stable phrases consisting of verbs are used in various meanings in folkloric works, especially in the language of legends.

The semantic features of the verb phraseologisms in the Karakalpak language are very complicated. They depict actions of human and alive subjects in width, a certain direction of movement, the result of action, the situation, people's relationships, opinion-feelings, thoughts, speech, mental states and inner feelings shorter and more compact with figurative, emotional-expressive paints [3]. We have divided and learned the verb phraseologisms used in the language of legends into the following groups according to their meaning (semantic) types:

1. Phraseologisms that mean action. Phraseologisms in this group should give the meaning of the movement in width. Phraseologisms in this group occupy a certain place in the representation of those actions in a figurative way, rather than the natural movement. For example: Imam iyshanniń ákesi Qayıpnazar biy Túrkestannan kóship kelip Miskin átirapına *qonis basqan eken*. (Imam Iyshan's father Kayipnazar Biy moved from Turkestan and settled around the Miskin village). (Legend "Imam iyshanniń tuwılıwı"). Bir kúni ol házirettiń *qolin alıwğa* kelgende, sál súrnigip ketip jıgılıptı. (One day, when he came to have Hazrat's handshake, he tripped and fell). (The legend of "Berdaqtıń suwpı bolıwı"). - Qaydan keldiń, qay jaqqa *jol aldıń?* - deydi biyeler. Toyğa barar edim mına qoylar *ayağıma tusaw bolıp tur*, taslap ketiwge tağı bolmaydı, – deydi. (Where did you come from, where are you going? - said the leaders. "I would go to a wedding, and these sheep are obstructing me, and I can't leave them," he said). (Legend "Jiyen jıraw hám Amanbay batır").

In the first of these given examples, the word "*qonis basıw*" (settlement) is synonymous with the words "move from one place to another" and "location", and the phraseologism *qolin alıw* in the second example is a synonym for "greeting" and "meeting". And in the third example, the phraseologism *jol alıw* for the words "go away", "set off a trip" and *ayağıma tusaw bolıw* is used instead of the words "to disturb" and "to obstruct" and explained the meaning of expressiveness.

2. Phraseologisms that mean feeling (hearing, listening, seeing). It can be seen from the following examples that the phraseologisms belonging to this group are often used in the language of legends. Bunı *qulağı shalğan* Muwsa namıslanıp “qalay da sóz úyrenbesem bolmas? degen qararğa keledi... Hearing this, Musa vexatiously made a decision “why I can’t learn word?... (the legend of "Muwsa hám Aqımbet"). Biyelerdiń bir máseleni sheshe almay júrgenin abaylağan Aqsar olar kúnde jıynalatuğın “Másláháttóbe” dep atalatuğın biyik dóńge kelip, aqsaqallardıń gápine *qulaq saladı*. (Noticing that the leaders were unable to solve a problem, Aksar came to the high hill called "Maslahattobe", where they gather every day, and listened to the leaders). (The legend of "Altı jasar Asqar"). *Awzın bağıp* tıñlap otırıń, eger usı kitaptan biz sózdi qalıdırıp ya gálet aytsa mağan xabar beriń, – dep buyıradı. ("Observing his mouth listen, if you miss a word or say something wrong from this book, let me know," he orders.) (Legend of "Aqımbat hám Xiywa xanı"). Qabıldıń qálpeligi sonshellı, xanniń qolındağı qustıń juwırğan ańğa *kózi túsip* ushar bolsa, áweli Qabıldıń qolına bir qonıp alıp ushadı eken. (Kabil's behavior is so good that if the bird on khan's hand sees the running animal and flies, he will first land on Kabil's hand and fly away.) (The legend of "Ağataybiy").

In the given examples, the phraseologism of *qulağı shalıw* is to hear, and the phraseologisms of *qulaq salıw* and *awzın bağıw* explain the meaning of paying attention and listening. And in the last example, the phraseologism *kózi túsiw* is synonymous with the words "see" and "look". As can be seen from the examples, the phraseologisms used in the legends indicate that before how many centuries they were made in the vocabulary of the modern Karakalpak literary language.

3. Phraseologisms that mean a mental state. The phraselogsims belonging to this group describe the psychological states of people, such as happiness, sadness, surprise. For example: Adamlar qula dúzde qosıq aytıp otırğan adamğa *hayran qalıp*: – Sen kimseń? – dep soraydı. (People are amazed at the person who is singing in the width and ask: - Who are you? - they asked.) (Legend " Jiyen jıraw hám Amanba batır”). Xiywa húkimdarı Mádemin xan óziniń patshalıq sán-saltanatın maqtaw hám *kewil kóteriw* ushın óz qol astındağı ellerdiń ataqlı baqsı, jıraw, shayır hám sázendeleri Xiywağa jıynaydı. (The rulers of Khiva, Mademin Khan gathers the famous bakhshi, zhiraus, poets and musicians of the countries under his control to praise and promote his royal splendor.) (Legend of "Aqımbat hám Xiywa xanı”). Sapar jıraw dástan jırlağanda, ásirese tún jarpınan keyin *tolıp-tasıp* aytadı eken. (When Sapar zhirau sings the epic, he sings with inspiration, especially after nightfall.

(The legend of “Sapar jiraw”). Jańabay jas waqıtınan gúreske aralasıp, kúshi menen jurttı *tań qaldırıptı*. (Zhanabay was involved in wrestling from a young age and surprised the people with his strength.) (The legend of “Jańabay palwan”). Sonda el shetindegi elespesiz ılashıqta turatuǵın jarlı kisiniń on altı jasar óspirim perzenti patshanıń *kewline unaptı*. (Then the king liked the sixteen-year-old child of a poor man who lived in a barrack on the outskirts of the country.) (Legend of “Táwekel erdiń isi”). Ózi bir ğazın qashırtıp, *kúyip-pisip* turǵan Qulımbet: – Ğazımdı úrkiteseń, ğarrı, bilmeymen, keyin qayt, – dep onıń menen sóylespegen. (Kulimbet, who was angry because his duck ran away, said: " you scare my goose, I don't know, go back," and didn't talk with him.) (The legend of "Ayımbet"). Ol Dáwlet pushıq shıǵar, oǵan toyǵa ayılmay qalıptı, *daw shıǵarayın* dep kiyatırǵan. (Maybe he is Daulet pushik, he wasn't invited to the wedding, he is coming to make quarrel.) (Legend “Dáwlet pushıq toyda”).

In the above examples, the phraseologism of *hayran qalıw* is a synonym for the words surprise, excitement, and fear, the phraseologism of *kewil kóteriw* is synonymous with the words joy, excitement, the phraseologism of *tolıp-tasıw* is synonymous with the words be happy, excitement, and the phraseologism of *kewline unaw* is a synonym for the words love, want. These phraseologisms used to express mental states that express positive feelings, while phraseologisms of *kúyip-pisiw*, which are synonyms of angry and furious, as well as *daw shıǵarıw* which is synonyms of quarrel and arguments, used to express a negative mental state.

4. Phraseologisms that represent the state (condition). Phraseologisms belonging to this group are used not for spatial movement or mental state in the width, but for expressing words related to changing the state of a thing to give an emotional-expressive sense. For example: instead of the word "uyqılaw (sleep)" it's "kózi iliniw (fall asleep)", instead of the word "óliw (die)" it's "dúnyadan ótiw, qaytıw bolıw (pass away, die), instead of the word "semiriw (getting fat)" it's "etke shıǵıw (thicken)" etc. In the language of legends, we can meet the phraseologisms that are included to this group: Áwez degen balası *jası tolıp* jigit bolıp qız izlep júre eken. (his son called Auez is a young man and looking for a girl.) (The legend of “Oraz atalıq”). Úsh kún ótkennen keyin iyshangá qaraqshı *dúnyadan ótti* degen xabar kelipti. (Three days later, Ishan received news that the robber had passed away.) (“Qıran qaraqshı”). Xalıq qalanı mártlershe qorǵap, *kúsh biriktirip* turadı. (The people defend the city bravely and join forces.) (The legend of “Gúldirsın”).

In these given examples, the meaning of *jası tolıw* (come of age) is to grow, *dúnyadan ótiw* (to pass away) is to die, *kúsh biriktiriw* (to join forces) is to unite, to be gathered. Phraseologisms in this group have a greater place in revealing images than those given by separate verbs.

In short, we are witness to the fact that Karakalpak language has subtle possibilities due to learning the language of the folkloric works which are considered the highest peak of the art of speech of our people, especially the legends and the phraseologisms used in them. The above-mentioned semantic groups of verb phraseologisms confirm this opinion. Also, we will collect valuable information for the history of the Karakalpak linguistics, we will instill in the minds of young people the love for our native language and our oral literature, and we will achieve in forming the ability to use the limitless possibilities of our native language.

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