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PHRASEOLOGIES WITH COMPONENT «KÓZ» (EYE) IN THE KARAKALPAK LANGUAGE

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ABSTRACT

In the given article are proved the meanings of synonymous phraseological units using features with the component «ko'z (eye)» on the basis of the examples taken from literary works. In the literary works were investigated the use of synonymous phraseological units in forming the character, in giving the lingual characteristics to the character, the external portrait of the character, his world of internal life, his behavior, in describing his worldview. Phraseologisms with words related to human body organs have a special place in the work of semantic types of phraseology in the Karakalpak language. Such words serve as a source of phraseology in the structure of phraseology.

KEYWORDS: *Phraseological Units, Synonym, Synonymous Phraseologism, Somatic Phraseologism, Component.*

INTRODUCTION

Phraseologisms with words related to human body organs have a special place in the work of semantic types of phraseology in the Karakalpak language. Such words serve as a source of phraseology in the structure of phraseology. For example, tongue, heart, eyes, mouth, hands, teeth, feet, etc. words are among the key words «[1]. In this regard, E. Berdimuratov said: «We see that most groups of phraseological units in the Karakalpak language originated in the circle of the closest objects and phenomena that have a certain significance in human history.» The words face, head, nose, ears, lungs are found in the composition of phraseological units [2]. Such somatic phraseologies are a phenomenon common to all languages of the world.

Because the names of the parts of the human body are so ambiguous, they create new words, and the fact that there are many phrases can be seen in the phraseology itself, which is formed by a single word «eye».

MAIN PART

The vast majority of phraseologies in the language, the word «kóz» (eye) is associated with a certain form of the verb, which led to the formation of several verb phraseology. «Kóz» component phraseologies are the most numerous two-component, then three-component, the least multi-component phraseology.

1. Two-component phraseology: *kóz ayırmadı* «stared», *kóz alarttı* «hated, disliked», *kóz ashtırmadı* «did not rest», *kóz jumdı* «died; looked indifferent; took a risk», *kóz juwırttı* «saw, looked», *kóz jiberdi* «looked, saw», *kóz boyadı* «deceived, deceived; bewitched», *kózi toymadı* «not satisfied», *kózi ashıldı* «came to his senses, woke up, understood, knew», *kózi jaynadı* «was happy», *kózi jetti* «clearly believed, understood, knew», *kózi qıymadı* «did not want to give», *kózi shaldı* «saw», *kózin joydı* «killed, destroyed», *kózin qadadı* «stared», *kózge ilmedi* «was arrogant», *kózge kórinđi* «was famous», *kózine bastı* «confessed his guilt», *kózdi aladı* «nice amazing, beautiful», *kózden ótkerdi* «examined one by one», *kóziñe qara* «be careful» and so on. Examples: Endi Gúlhásen Nurımnıń anıq kele almaytuđına *kózi jetkennen* keyin, qıspaqlı tar jollardan qansha tayđanasa da jıđılmawđa háreket etti (G.Esemuratova). Bálent irashtıń basnan pástegi páskelték putalıqlardıń ústinen dárya tamanđa *kóz jiberdi* (Sh.Seytov). Orazgúl jeńgey *kózi ilinip* baratırsa da mađan «arı jat, beti jat» dep bir awız sóz aytpaytuđın edi (J.Aymurzaev). Ol meni *kózi qıymay*, ózinen qaldırmay alıp ketip te júrdi (J.Aymurzaev). Ol otırđanlarđa qaray *kóz juwırtıp*, bir qarap aldı (J.Seytnazarov). Durdıyar ústinen moynın ğazday sozıp, aldındađı shanaqtay-shanaqtay at izlerinen *kózin úzbey* kiyatır (Sh.Seytov). Múmkin, bul ádette qalanıń eski qurılıs belgileriniń kóbirek *kózge taslanatuđınlıđınan* shıđar (I.Yusupov). Atası Labaqbay jalđız qızı bar, Xan menen patshanı *kózge ilmegen* («Máspatsha»). Dala tısır etse, urı kelip qalđan sekilli, yamasa baspaq bas jibin úzip oynaqlap shıđıp baratırđan sekilli aqshamı menen *kózi ilinbedi* (T.Qayıpbergenov).

2. Three-component phraseology: *kóz aldına keldi* «imagined; dreamed», *kóz qıyıđın saldı* «looked at; took care of», *kózden ğayıp boldı* «disappeared», *kózdiń jasın tókti* «cried, grieved», *kózi alaquaday boldı* «scared», *kóziniń eti ósken* «arrogant», *kóz-qulaq boldı* «cared for; guarded», *janın kózine kórsetti* «tortured; threatened» and so on. For example: Aramızda neler bolđanın *kóz aldına keltirip* otırman (T.Qayıpbergenov). Quwđınshılar *kózden ğayıp bolđan* soń ğana adamlar birte-birte úylerine tarqastı (K.Sultanov). – Bári bos sóz! Ayırım adamlar basshılıq lawazımđa kóterilse, *kózlerine may pitip* aljasadı, jáne birewler basshılıq lawazımında sál kúshke ushırasa, *kózlerine jas keltirip* aljasadı (T.Qayıpbergenov). Ol sonda ğana bizdi tabadı. Házir *kóziniń eti ósip* júr (T.Qayıpbergenov). Óz buyrıđı boyınsha pitken axidnamađa pikir aytpay, nemquraydı otırđan Ğayıp xannıń *kózleri álle-pálle bolıp* ketti (T.Qayıpbergenov). Tóresh anasınan keyinirek qalsa, joldıń eki boyındađı qarabaraqlardıń arasınan bir nárese táp beretuđında, eki *kózi alaqlap*, bir qolı menen beldemesin kóterip, apasına jetip keldi (N.Dáwqaraev).

3. Multi-component phraseology: *kóziniń astı menen qaradı* «did not like», *kóz jasın kól qıldı* «cried; tormented, grieved», *eki kózi tórt boldı* «waited a long time; missed», *ay dese awızı bar, kún dese kózi bar* «very breathable, pleasant», *eki kózi jep baratır* «stared, fell in love» and so

on. Examples: Meniń *eki kózim tórt bolıp*, mollanıń keliwin kútip otırdım (J.Aymurzaev). Hámmeniń sońında *kóz jası kól bolıp*, qálpe túrgeldi (Á.Shamuratov). Pıshaqtı kórgende onıń júzinde qan qalmaq, bózdey dóndi, *eki kózi uyasınan shıǵıp kete jazlap* dawısınıń barǵanınsha baqırdı (T.Qayıpbergenov).

As can be seen from the examples, we can see that in the Karakalpak language there are many phraseologies used with the word «eye». The words that are part of the above phraseology are used as a single unit. Such idioms are constantly intertwined with each other. They should not be separated from each other, that is, the words in such a fixed sequence should not be replaced by another word, the order of the fixed place should not be changed. For example, the word «*murın*» (nose) should not be used instead of the word «*kóz*» (eye) in the phraseology *qas penen kózdiń arasında*, because in the Karakalpak language the phraseology *qas penen murın arasında* is not used. Also, if we say *kózdi ashıp jumdı* instead of *kózdi ashıp jumǵansha*, the latter permanently destroys the property of being a phrase.

Phraseological phrases in karakalpak language are divided into four groups depending on the meaning of the whole, the ratio of the individual components of their composition to the meaning: phraseological complications, phraseological units, phraseological combination and phraseological words. In the Karakalpak language, phraseology with a «*kóz*» («eye») component is often used in four groups.

Phraseological complications are components of words that have almost lost their lexical meaning. Therefore, their meaning is completely different from the meaning of the words used in their work: *kóz benen qastıń arasında* (suddenly, immediately), *kózge shóp salıw* (insults), *eki kózi tórt bolıw* (long-awaited), *eki kózinen asılıw* (inability to get up due to severe pain), *kózi tas tóbesine shıǵıw*, *kózi uyasınan shıǵıw* (severe fear, shock), etc. Examples:

Suwdıń ór jaǵman anası paqırdıń *eki kózi tórt bolıp*, sınsıp, tıprshılap, hesh jerde turalmay júr (Á. Shamuratov). Bul xabardı esitkende Ámettiń kózi uyasınan shıǵıp kete jazladı (T. Qayıpbergenov). *Kózi tas tóbesine shıqtı*. Hawlıqqn kóz janarı laplap, solǵın janarı qatıwlına qaldı (K. Sultanov).

Aqıllı adam sóz ertpeydi izine,

Shóp salmas yarınıń hárgiz kózine (Berdaq).

In phraseological units, the individual components come close to the whole meaning, their individual meanings are collected, and the underlying form of the word sequence forms the second meaning. In Karakalpak language, the component «*kóz*» («eye») is used more effectively in phraseological units than in phraseological complications: *kóz tigiw* «staring», *kózi jetiw* «close proximity, belief, knowledge», *kóz ilindiriw* «sleeping», *kóz ushına sihiw* «to go to an inaccessible place», *kózdi ashıp- jumǵansha* «quickly, suddenly, instantly», *kóz jumıw* «to die», *bir kózde kóriw* «to see everything equally», *eki kózin almaw* «stare at someone or something for a long time», *istiń kózin biliw* «experienced, capable» and so on. Examples:

Shaǵırayısqan juldızlarǵa uzaq waqt *kóz tikken* qız óz-ózinen gúbirlenedi (T. Qayıpbergenov). «Xosh bol aǵa, Qıdırbay!»-degendey máni ańlatıp, qolın bir bılǵadı da *kóz ushına sihip* ketti (J. Seytnazarov). Ol qansha oylaǵan menen Aytjanǵa pıshaq urǵan adamdı tabıwdıń qıyın ekenine *kózi jetti* (T. Qayıpbergenov). Kóbirek jasaytuǵınıńa kóziń jete me? (X. Seytov). Biraq tın

jarpısına deyin qorqıp otırıp tań aldında *kózi ilinip ketedi* (Q. Ayımbetov). Jolǵa usı gilemge minip ushsań, *kózdi ashıp-jumǵansha alıp* baradı («QQ. x. e»).

Phraseological units such as «kóz tikken, kózi jetti» in the examples are synonymous and do not deviate from the meaning of any of their individual components. For example, the phrase «kóziń jete me?» means something related to the eye (the concept of seeing or knowing). Without completely deviating from the meanings of the words in the phraseological units, its meaning is close to the meaning of the words in the same dictionary or the word before or after.

Individual words in phraseological units are collected and explain a single meaning, which can not be divided into separate parts, and in contrast to phraseological transitions and phraseological units, the meaning here is directly related to the lexical meanings of individual components. For example, the individual meaning of each word in the phrase «*kózi tınw, kózi qamasıw*» is directly related to the whole meaning, but can not be separated from each other. We can see that the component «*kóz*» («eye») is often used in phraseological units: *kózi masaladay janıw, kózi qamasıw* «the eye can not see, the eye is blurred, not seeing», *kózi tınw* «blindness» and etc.

For example:

Men *kóz-qulaq* bolaym,-dep Jámiyla awırılıqtı ózi algısı keledi (K. Sultanov).

Eń kemi mń bolsın *kóz kórgen* tanıs («Berdaq»)

Ol otırǵanlarǵa qaray *kóz juwırtıp* bir qarap aldı (J. Seytnazarov).

Phraseological words. In our language, a unique group of proverbs, which are found in everyday life in a ready form, is close to the groups of phraseological units in terms of their grammatical connection, lexical unity, inseparability. Proverbs also do not require changes, such as replacement of words, abbreviations, inappropriate wording. In proverbs and sayings in our language we see the occurrence of the component *kóz* «eye», their use in the literal sense, in the figurative sense. For example:

Kóz qorqaq, qol batır.

Kóz kózge túsedı,

Mıyrim shápáát júzge túesdi.

Atalar sózi-aqıldın *kózi*.

Ǵarǵa-ǵarǵanıń *kózin* shoqımaydı.

Tilge tis qala,

Kózge qas qala.

Mańlay *kózi* kórmeydi,

Kewil *kózi* kóredi.

Kóz jumbay suw keshiw joq.

Mıynetıń *kózin* tapqan,

Baqıttıń ózin tabadı.

Qas qondiraman dep *kóz* oyip alma.

Kózi shaldırıtın sózi shaldırıs.

Kózi toymağannın ózi toymaydı.

Ayawlı *kózge* shóp tiygish hám. t. b.

CONCLUSION

Therefore, in our language, the semantic types of somatism phraseologies related to the names of human body parts are different. The study of this type of phraseology as a topic is of practical and theoretical importance for the phraseology of modern Karakalpak language.

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