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THE FEATURES OF THE USE OF PHRASEOLOGIES RELATED TO THE NORTHERN DIALECT OF THE KARAKALPAK LANGUAGE

Abstract: *In this article, we have analyzed the use of phraseological units in the northern dialect of the Karakalpak language from a linguistic point of view. We analyzed their relation to parts of speech, their use under the influence of other languages, lexical and phonetic variants, synonymous dialectisms by semantics, their use and structure in a variable sense, as well as we tried to show the inherent features of the literary language and spoken language of vernacular of the northern dialect by these examples. We have divided the phraseological units used in the northern dialect of the Karakalpak language into noun, adjective, verb and adverb phraseologisms, depending on their relation to the parts of speech. We also analyzed their use under the influence of other languages (Uzbek), phonetic and lexical variants, the use of words as alternatives and synonyms, two-component, three-component, equal two-component phraseologisms according to its structure, the appearance of phraseologisms in the form of sentences.*

Key words: *phraseologism, dialect, component, synonym, phonetic variant, lexical, structure.*

Language: *English*

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Introduction

Language is a complex phenomenon. Language lives in society and constantly develops. Therefore, it requires a comprehensive study. One of the most important issues is the study of dialects of the Karakalpak language, the collection of lexical units in the vernacular, which we have never heard before, their scientific circulation, and their use in our literary language where necessary. Words used in the dialects of the Karakalpak language, in turn, are synonymous and variants of words in the literary language. It is impossible to develop a literary language without studying the spoken language of the people. Because the variety of lexemes used in it enriches our literary language, serves as a main source of it.

Dialectical words have great phonetic, lexical-semantic and grammatical differences.

The Karakalpak language is one of the most studied languages in the Turkic language system today. The Karakalpak language has its own branches.

The branches of phonetics, vocabulary, word formation and grammar were studied in a certain level. One of them is the branch of dialectology of the Karakalpak language. The dialectology of the Karakalpak language is one of the largest. Its two dialects (northern and southern) have not yet been fully studied in detail from a scientific point of view. In the 60s of the last century, a certain amount of complex scientific research work was carried out in this area. During this period, the Karakalpak branch of the Academy of Sciences of the Republic of Uzbekistan had a special sector on the history of language and dialectology. This sector has launched several expeditions to collect material from all regions of the country. O.D. Dospanov, T. Begjanov, O. Bekbawlov, D. Saytov, H. Hamidov, A. Niyazov were as part of this expedition. The work of the expedition was carried out by D.S. Nasyrov. Based on the results of the study, D.S. Nasyrov studied and defended his dissertation on the spoken language of the Karakalpak

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people, O. Dospanov studied and defended his dissertation on Southern dialect of the Karakalpak language in the linguogeographical orientation, T. Begzhanov studied and defended his dissertation on the Vocabulary of Moinak speech of Karakalpak language, O. Bekbaulov defended his dissertation on the phonetic features of the Southern dialect of the Karakalpak language.

And after independence, B. Kurbanbayeva defended her Candidate's dissertation on the word formation and morphological differences in the Southern dialect of the Karakalpak language, S. Shynnazarova defended her Candidate's dissertation on the peculiarities of the spoken language of the Karakalpaks who live in the Kanlykol district, A. Prekeeva on the speech of the Karakalpaks of Kenimekh of Navoi region, M. Kaipnazarova defended her Candidate's dissertation on professional vocabulary of the northern dialect of the Karakalpak language. The linguist who studied the northern dialect of the Karakalpak language, scientist M. Kaipnazarova in her work: collecting the language resources in dialects and speech, words that are not found in the literary language, studying their possibilities to enrich the Karakalpak national literary language is one of the most important issues in Karakalpak dialectology today. It is because she said that the study of any dialect and speech provides valuable information for the study of the history, past and culture of the people. [1-3] And B. Kurbanbayeva wrote in her work: "Language serves for the society. Therefore, it is impossible to understand the history of the development of the language without knowing the history of society, history of the people who speak in this language. [2-6]

Dialect words are not a unit of the vernacular, but a dialect of dialects that are regional manifestations of the vernacular, writes the Uzbek linguist Sh. Rahmatullaev. [3-89]

And in the language there are units that have a compound structure consisting of a sequence of at least two or more lexical units, but are equal with one word in meaning, and are clearly distinguished from free word formations and words (compound words). The fact that they express conceptual, variable, portable meanings and have a figurative nature is a sign of the combination of the combined properties of phraseologies. Phraseologism means other meanings than the components. Thus, units which consist of a fixed sequence of two or more words, and have a different meaning than the meaning of their components, and are distinguished by a stable composition and structure are called phraseologies in the language. [4-10]

In determining the relationship of phraseological units to parts of speech, their initial form and their use in that form are taken into account. The c usually mean something. The following noun phraseologies are used in the northern dialect of the Karakalpak

language: góne koz (Kegeyli), boz bala, birewdin qabırǵası (Kegeyli), soyılma jer (Khalkabad), súrme sóz (Takhtakópir), iyti joq awıl, muz awız (Kanlykol), urı tamaq (Kanlykol), jigít muz, jalǵan turmıs (Kanlykol). For example: 1. Urı tamaq emes. Hesh qanday urlap jemeydi. (He's not thief throat. He does not steal). 2. Muz ustın qızıl suw qaplasa, jigít muzda elgezerdey tesiledi. (When the ice is covered with red water, even the thick ice is pierced) (K.S. Akdarya, p. 139).

In the above-mentioned examples the phraseological units are used in the following sense: góne kóz means people who have seen a lot, lived for a long time, boz bala means an unmarried child, birewdin qabırǵası means branch, soyılma jer means a wet place, súrme sóz - an old word, iyti joq awıl - a graveyard, muz awız - a silent man, urı tamaq - a person who hides something, and eats it, jigít muz - a thick ice, jalǵan turmıs - don't have a baby, be a childless. gibirtha thief.

Adjective phraseologies, on the other hand, refer to various features of a thing. For example, awızı berik (Kanlykol, Kegeyli), bir qabırǵa aǵayın (Takhtakopir), bir baw jantaǵı bar (Takhtakopir), tabı bar (Nukis district), bir betkey (Takhtakopir), bası baylı, tozǵan adam (Kegeyli), qaragıyırw adam (Kazakh darya), erkekke talas, janı azar, shanslıwına soqqı tiygendey, tım-tırtım, tınısı tarılǵanday.

For example: Ha, yaqshı bolıptı – dedi attın dizginin qaǵıp, ozi erkekke talas kelin eken (Ok, it was good, he said, tapping the reins of the horse, the bride is like a man) (K.S. Akdarya, p. 80). – Usı ábisereńligiń bolsa, Jumabay joq saǵan. Ne qılǵan janı azar balasań óziń! Min shanaǵa! (If you have this unease, you don't have Zhumabay. What a person who does not want to be pity you are! Get on the sleigh!) (K.S. Akdarya, p. 123). – Bunnan soń xat uzilip, tım-tırtım xabar bolmadı (After that, the letter was interrupted and there was no message) (K.S. Akdarya, p. 19).

The phraseologisms given in the examples awızı berik means a man with fasting, bir qabırǵa aǵayın – relative who doesn't take a girl, bir baw jantaǵı bar – upset man, tabı bar - ill man, bir betkey – with one side, bası baylı - a married woman, tozǵan adam - old man, qaragıyırw adam - a dark-skinned man, erkekke talas – woman like a man, janı azar - a man who does not feel sorry for his soul, the phraseologism iyt janlı in the spoken language is synonymous with him, shanslıwına soqqı tiygendey – influence, tım – tırtım – silent, tınısı tarılǵanday - shortness of breath, difficult breathing.

The adverb phraseologies mean quality, quantity, place, time, cause, etc.: tumaw tiygen waqıt (Nukus district), pıshıq ashtı etip ash (Karaozek), tórt ayaqlap (Kanlykol). For example: Men saǵan tiyemen dep turıp alǵan tórt ayaqlap. (I insisted to marry to you).

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The phraseologism *tumaw tiygen waqit*, which is used in the northern dialect, means the time that is, the time when it is cold in the fall, *pishiq ashti etip ash* – to open a little, *tórt ayaqlap* – insist. The phraseologism *tórt ayaqlap* is synonymous with the phraseologism *taban tirep* in the spoken language.

Verb-meaning phraseologies signify action. In the dialect, verb phraseologies are used productively: *bir dizeden ótiw* (Moinak), *batil bolıw* (to be brave) (Moinak), *batil bolıp ketken* (Moinak), *sawsap ketti* (Khojeli), *sádir salıp jılaw* (Karaozek), *qaraqurım bolıp ketiw* (Kanlykol), *shappa qoyıw* (Shymbay), *zińıt bop ketti* (Khojeli), *mújine bermey otır* (Bozatau), *qusıp ketti* (Nukis district), *qol aldı, ğawlap ketti*, *shabadanın qushaqlap keldi* (Kegeyli), *shaylanıp atpız* (Takhtakopir), *suwap ketti* (Kanlykol), *shaylanıp tur, mush bolıp qalıw* (Takhtakopir).

For example: *Sıyırımı suwap ketti*. (My cow has no milk). *Urısıwǵa shaylanıp tur* (She's ready to fight). *Kóp waqtan berli balıq jemegendiki me, keshegi balıqqa mush bop qaldıq* (We haven't eaten fish for a long time, so we overate yesterday's fish).

Above-mentioned phraseologisms *bir dizeden otıw* means a long time, *batil bolıw* – not to be, *batil bolıp ketken* – to become flat, *sawsap ketiw* – to hurt knee, *sádir salıp jılaw* – to cry loudly, *qaraqurım bolıp ketiw* – hard boiling soup, *shappa qoyıw* – to put immediately, *zińıt bop ketiw* – destroyed, lost substance, *mújine bermey otır* – to touch, *qusıp ketiw* – 1) salinization of the earth; 2) blackening of the milk tea, *qol aldı* – to take a blessing, *ğawlap ketti* – to become fat, *shabadanın qushaqlap keldi* – tabernacle of the bride, *shaylanıp atpız* – *awqatlanıw*, *suwap ketti* – cow has no milk, *shaylanıp tur* – to argue, *mush bop qalıw* – overeating.

Also in the literary works, the author uses dialects in relation to the events described in order to reflect the life of the region, the peculiarities of the spoken language of the people. [5-25]

For example: *Ekewi de ayaq suwıtıw ushın qumını ústine otıra ketti* (Both sat on the sand to cool their feet) (K.S. Akdarya, p. 143). *Bul sóz Qaliylaǵa kútá pesh túse qaldı* (This word was liked to Kalila) (K.S. Akdarya, p. 123).

Also, in the northern dialect, under the influence of the Uzbek language, the phraseologies “*tuwarıp taslaw, qáte qılıw* (to be born”, “to be mistaken”) (Kegeyli), “*shuǵa bas kemiydi*” (Kanlykol), and “*ǵarrılıq ǵáshtin súriw-ǵarrılıq ǵárjisin súriw*” (Shomanai) are used. For example: 1. *Ne tuwarıp kettiń be?* (Did you finish?) 2. *Hesh shıdamaydı es zat. Usılarǵa hesh nárese shıdamaydı. Tamaqqa da, kiyimge de esh shaq kemiydi* (Nothing can be tolerated. Nothing can stand them. Neither food nor clothing can be saved). 3. *Ǵarrılıq ǵárjisin súrip aturmız* (We are having aging period).

The phraseologisms in the examples *tuwarıp taslaw* – finish, *qáte bolıw* – death, *shuǵa bas kemiydi* –

wear and tear as a result of saving shoes and other items, *ǵarrılıq ǵárjisin súriw* – to have aging period.

In the southern dialect of the Karakalpak language, the dialectism *buwazaq boldı* is used in connection with the opening of the syllable, the syllabic growth of the crop. B. Yuldashev writes in his dissertation that there are elements of discrimination to some extent in phraseological expressions of dialectical (regional) character. [6-96]

At the same time, there is a phonetic variation in the use of phraseological units. For example, *suwqanıw súymeydi* (Kanlykol) – *suqanıw súymeydi* (don't like), *bir shımtım* (Karaozek) – *bir shımsım* (a little), *erkekke taylas* – *erkekke talas* (woman like a man).

Phraseological phrases that are used in the lexical variant in the northern dialect are very common: *bir shıbınday janım* – (Karaozek) – *shıbın janım kózime kórindi* (to be very tired), *bir kesa shay burınlaw tuwıldım sennen* – *sennen bir kóylek burın tozdırdım* (older than you), *qap taplasqanday* (Kegeyli) – *qap qollasqanday* (a person as a wife/husband), *bel quda* (Muynak) – *aqlay quda bolıw* (engage unborn children), *saralap qaytıw* (Nukus) – *saralap keliw* (Konyrat, Shymbay) (to go toilet), *kózin aqıyıtıw* (Bozatau) – *kózin alartıw, kózin aqshıyıtıw* (to dislike), *tabanı qabarıw* – *tabanı tozıw* (to be tired of walking), *iyańa qara* (Konyrat) – *inińe qara* (stretch your legs towards the bed), *dibıs ayttı* (Kanlikol) – *xabar ayttı* (to tell news about wedding), *sergelden qıldı* – *sergizdan qıldı, sergizdan etti* (to suffer), *tis jew-pánt jew, bir tis jew* (to be lied, deplore), *baxtına kesir bolıw-baxtına qara bolıw* (to be against somebody's happiness), *buzbulaq salıw-bılaǵay salıw* (to argue with peaceful family), *jırın jırtısıw-jırın jırlaw* (to be one's side, to tell one's word), *jırta qarıs ashılǵan mańnay* – *mańnayı jeti qarıs ashılıw* (to be very happy), *júregi qabızına sıymay-júregi qanasına sıymaw* (to be very rejoiced), *degish qaqqasın* (Moinak) – *dáryanıń degishi qaramasın* (may bad event not be), *ossannan qaldım* (Shomanai) – *wastannan qaldım* (Takhtakopir), *wassannan qaldım* (Moinak, Kegeyli) – *tastastan qaldım, shúyt-shúyt qalıw* (Shymbay), *qumǵa súwret salıw* (Kanlykol) – *uyqılatıp ketiw* (to be lied), *emeshen qurıp* – *emezegi qurıw* – *emeshesi qurıw* (to be have no energy), *dós boyına jatqarıw-dus tómenine jatqarıw* (to lie down) (Khojeli), *saqalım sapsıyıp* (Kanlikol) – *saqalım aǵarıp* (to be old), *bir tala mal* (Konyrat) – *bir pada mal* (a bunch of cows), *iynin basıw-tamırın basıw* (to calm down), *betiń súrteme-betiń kúyik pe* (a man who is shy to go somewhere), *jiptiktey qılıw* (Takhtakopir)-*jibtiktey bolıw* (to bring up), *tıńım qurıp ketti* (Bozatau)-*dińkem qurıp ketti* (to be very exhausted), *tóbesine muz quyılǵanday bolıw-tóbesine suw quyılǵanday bolıw* (to be very upset), *tor etinen ayırılıw* – *sor etinen ayırılıw* (to have nothing), *mańlayı qattı-mańlayı qara* (to be unhappy).

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For example: Jamal bir-eki jigittiń qaza tapqanın, óziniń házir aman ekenin jazıptı. Ólimdi esitip Qádirdiń tóbesine muz quyılǵanday boldı. (Jamal wrote that one or two young men died and that he is now alive. When he heard of death, Qadir was very upset) (K.S. Akdarya, p. 11). Gúder úzsem ózimde jas nashardıń baxtına kesir bolmay, ruxsat berermen dep jur edim (I thought that if I lost my temper, I would not be against the young woman's happiness, but would give permission) (K.S. Akdarya, p. 25).

In B. Yusupova's work, the phraseology "bir kóylek burın tozdırǵan" is explained as follows: an old, knowledgeable and experienced person [4-16]. B. Yusupova classifies the phraseology of júregi qanasına sıymaw into phraseological units. [4-22] In colloquial speech, there are variants "oqtay boldı, oqtay qıldı" of the phraseology "jibtiktey boldı (to bring up)". And the phraseology of "sor etinen ayırılıw" in the spoken language of the people is used in the sense that there is nothing left.

Dialectical phraseologies are synonymous. M. Kalenderov in his work: The Karakalpak language, like the languages of other related peoples, is one of the languages rich in synonyms. This can be proved by the large number of synonymous lines in the language. [7-3] In the southern dialect of the Karakalpak language the phraseological unit oramal salıp qoyıptı/patiyalanıp qoyıptı (Tortkul, Elliikkala) is used as synonym with "sırǵa salıp qoyıw (to be engaged)" in the spoken language of the people, before the phraseologism "qulaǵın tislep qoyıw" is used in the meaning of this phraseologism.

In B. Yuldashev and D. Yuldasheva's textbook, phraseological units are mostly used in spoken language and in the literary works. Phraseological phrases can be homonyms, synonyms, antonyms and paronyms. [8-76]

Dialectical phraseologies are often used in a figurative sense: atawızın salıw (Shomanai) means to make noise, háwkessin qasıw – to help with somebody's need (Shomanai), talap suwıp qaldı (the end of the work), sózdiń qaytıwı (the proper time of word) (Kegeyli), óli shıray eniw – (to slowness of the gas) (Kanlykol), ish tastaw – (winter isn't cold, or the death of the calf inside the cow) (Shymbay), qazan kótereme (is this fits in the pot), gáptiń utırı (the end of the sentence). For example: Atawızın saldı úyge qaytaman dep. (He makes a noise to return home). Qashan qarasa sol inisiniń háwkessin qasıw júrgeni (Whenever you see, he helped with the need of his younger brother).

In the Karakalpak language, the phraseology of óli shıray eniw is used in several senses. 1) is said in connection with a person; 2) in the direct meaning a person to death; 3) the face of the person run off. In Kegeyli speech of the northern dialect gáptiń utırı means the ending, end, but in the Moynak, Chimbai speeches utırı means the time. For example: keshtiń

utırı (evening time), Nawrızdıń utırı (Navruz time). In B. Tychiboev, K. Kashkirli's works: It is said that the meanings of polysemantic phrases can be distinguished depending on the grammatical nature of the context, in addition to their individual meaning. [9-109]

In terms of the structure the phraseological phrases can be in the form of word combination, simple sentences and compound sentences, and two-component, three-component, equal two-component.

The two-component phraseologies: baqqıǵa jiberiw (to send to the sanatoria or to have a relax), aqlap ketiw (partial grain of the rice) (Kanlykol), qurǵulaq bolıw (to crave) (Moinak), moy bermew (to refuse) (Khojeli), shappa qoyıw (to put immediately) (Chimbai), toq keliw (to be pregnant) (Chimbai), taban jalatıw (to open water to ditch) (Karaozek), salpawsıp ketiw (to be lazy) (Takhtakopir), tezge salıw (to put into order), shaǵılǵan ekenbiz (to be old), dónbey ket (not to change) (Nukis district), kókley erjetiw (to grow up early) (Shymbay), ótlew boldı (die from appendicitis) (Nukus district), tal shaynaw (to change told sentence) (Khalkabad), jorgasın kóriw (to see tea residue) (Bozatau).

For example: Jas jigıt shaǵımda maqtanǵanıw emes, ushan qayıqtı súyreytuǵın qarıwım bar edi. Shaǵılǵan ekenbiz. (When I was young man, it's not my proud, had a power to drag the fast boat. We got older) (K.S. Akdarya, p. 82). Direktor mektep balaların kóp jumsay bermeń. Ábzeli oqısın! Kóp moyın artpañ!-dedi. (Don't use the school boys too much! May they study! Do not refuse!-said the director)" (K.S. Akdarya, p. 78).

The three-component phraseologies: irge tası qaldı (fundament left) (Moinak), bókterip taslap jıynaw (to clean the house quickly) (Kanlykol), keń qoltıqqa keliw (to come comfortable) (Takhtakopir), iyshanıw shıǵa bermesin (don't be clever) (Chimbai), qumishım shıǵıp qaldı (a word told when tired) (Nukus), balıq kóz bolıw (raw fea maus) (Karaozek), tisime sızlıq eteyin, ayaqlay almay qalıw (have no time to plant crop) (Moinak), mush bop qalıw (overeat), toylıq alıp barıw (a gift for wedding) (Kanlykol).

For example: Egin egip atır edi ayaqlay almay qaldı. (He could not finish sowing the seed). Kóp waqtan berli jemegendiki me, keshegi balıqqa mush bop qaldıq. (Because of We haven't eaten the fish for a long time, we overate yesterday's fish).

The word girev in the Takhtakopir dialect of the Karakalpak language is used in the sense of this phraseological phrase "toylıq alıp barıw". D. C. Nasyrov, T. Begzhanov's scientific article states that girev (a pledge) is a gift for wedding that is taken to a person's home. [10-59]

The equal two-component phraseologies: qanı qarısıp, eti erisken means lived for a long time, muzǵa jazıw jazıp, kúnge qoyıp ketiw (to lie) (Nukis district). For example: Ulı menen qızı atanıń jaǵasınan alıp,

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qarsı sóylewge iybe etse de, jastan qanı qarısıp, eti erisken qosagı Sarıgúlden tiyisli paygázısın aldı (Although the son and daughter argued with the grandfather and refused to speak against him, received proper prophecy from Sarygul, wife lived with for a long time) (K.S. Akdarya, p. 23). Muzga jazıw jazıp, kunge qoyıp kettiń go, onı qashshan. (you have already lied).

There is also the phenomenon of saving in spoken language. In this case, the components of phraseologies are abbreviated. Abbreviated words save time when speaking and writing. For example, alağoyğa beriw (Khojeli, Nukis district, Kanlykol, Shomanai, Takhtakopir) is to give for permanent using. This phraseologism is written in the form of ala qoyiwg'a beriw in accordance with the spelling rules of the Karakalpak language.

In the northern dialect of the Karakalpak language, phraseological units are used with great differences compared to the literary language. The meaning of phraseological units is sharp, figurative and emotionally-expressive. Therefore, in the spoken language, phraseological units are used effectively. We see that the phraseological units come in the form of noun phraseologisms, adjective phraseologies, verb phraseologies, adverb phraseologies, phonetic, lexical variants, synonym, in portable meaning, also, two-

component, three-component, equal two-component and in the form of sentence depending on their structure.

Conclusion.

In this article, we have studied the phraseological units used in the back dialect of the Karakalpak language, in comparison with the modern Karakalpak literary language, other dialects and speeches of the Karakalpak language, and came to the following conclusion.

The study of dialects of the Karakalpak language [12] is very interesting and important. The use of words in the dialect has its own peculiarities. The words used in the northern dialect are simple and very clear to the local population. Because of this they are created by the people and are actively used in everyday life. Such lexical units in the dialect are used with phonetic, lexical-semantic, grammatical differences. One of them is the phraseological units used in the dialect. The northern dialect is very rich in phraseologies. The dialectic phraseologisms used in it can be studied in detail in terms of semantic coherence, structure, historical origin, stylistic usage, activity and passivity of using, depending on the relation to the parts of speech.

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	GIF (Australia) = 0.564	ESJI (KZ) = 9.035	IBI (India) = 4.260
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