

Semantic Features of Phraseology in The Karakalpak Language

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Abstract: The article analyzes the semantic features of phraseological units expressing feelings in the Karakalpak language. The semantic structure, emotional-expressive possibilities, and functional functions of phraseological units expressing joy, sorrow, fear, excitement, and other emotional states are highlighted. As a result of the research, the specific semantic groups of emotional phraseologisms and their place in the language system are determined.

Keywords: Phraseologism, feeling, semantics, emotional-expressive, feeling, meaning, phraseological unit.

Introduction: Language is one of the most important tools for reflecting the national consciousness, culture, and spiritual world of a people. Phraseological units, which constitute the vocabulary of the language, embody the life experience, worldview, and emotional experiences of the people, formed over centuries. Phraseologisms not only enhance the imagery and expressiveness of speech but also serve as an important linguistic tool for expressing a person's inner spiritual state, inner experiences, and feelings. The semantic structure of phraseological units is often characterized by traits such as figurative meaning, imagery, and emotional expressiveness.

In the Karakalpak language, there are many phraseological units expressing various feelings and experiences, such as joy, sorrow, fear, excitement, surprise, and suffering. Such phrases are important linguistic units that reflect the spiritual world, national thought, and cultural values of the people. In phraseological units expressing emotions, somatic components, metaphorical descriptions, and national-cultural symbols are actively involved, further expanding their semantic possibilities. The semantic integrity and figurative nature of phraseologisms are recognized as the main features that distinguish them

from other linguistic units.

LITERATURE ANALYSIS

In Karakalpak linguistics, the issues of phraseology have been comprehensively studied by a number of scholars. In particular, J. Eshboev's work "Brief Phraseological Dictionary of the Karakalpak Language" (1985) [1] is an important source for systematizing and practically studying Karakalpak phraseology. This dictionary provides the meanings, usage characteristics, and concepts of phraseological units, serving as a theoretical and practical basis for future research. In the work "Phraseologisms in the Karakalpak Language" (2012) [2], created by Q. Paxratdinov and Q. Bekniyazov, the formation, classification, and semantic features of phraseologisms are extensively covered. Scholars have demonstrated the inextricable link between phraseological units and the thought and culture of the people. The authors' later published "Dictionary of Phraseologisms in the Karakalpak Language" (2018) [3] is valuable as an important lexicographical source encompassing the phraseological wealth of the Karakalpak language.

B. Yusupova's work "Phraseology of the Karakalpak Language" (2014) [6] examines the theoretical

foundations of Karakalpak phraseology and the structural-semantic and functional features of phraseological units. The author paid special attention to the semantic integrity, imagery, and expressiveness of phraseological units. G. Aynazarova's research "Lexico-Semantic and Stylistic Features of Equivalent Two-Component Phraseologisms in the Karakalpak Language" (2015) [5] analyzes the lexical-semantic and stylistic features of two-component phraseologisms. The research results are of great importance in determining the semantic development and stylistic possibilities of phraseological units. A. Pirniyazova, in her article "Semantic Features of Karakalpak Phraseologisms" [4], investigated the semantic nature, semantic shift, and emotional-expressive features of phraseological units. The author has identified the semantic groups of phraseologisms and their functions in speech. The analyzed scientific sources indicate that the issues of phraseology in the Karakalpak language, in particular, the structural, semantic, and stylistic aspects of phraseological units, have been sufficiently studied. However, the semantic properties of phraseologisms expressing the meaning of feeling have not been sufficiently studied as an object of special research. Therefore, in this article, it is important to analyze the semantic nature of phraseologisms expressing the meaning of feeling and their specific characteristics.

RESULTS

During the research, phraseologisms expressing the meaning of feeling were semantically divided into several groups. Analysis has shown that such phraseological units serve to figuratively express a person's inner experiences, mental state, and emotional relationships. Most of them express emotional states such as joy, sadness, fear, anxiety, and worry.

The first group includes phraseologisms expressing joy and satisfaction. For example, *bası kókke jetiw*, *júregi haplıgıp ketti* expresses a person's state of intense joy. In these units, the emotional state is expressed through metaphorical means, enhancing emotional impact.

The second group consists of phraseologisms expressing grief and suffering. Including *júregi eziliw*, *kewline qara bult júriw* Such idioms describe a person's

spiritual decline and hardship. In the semantic center of these units, negative emotional evaluation prevails.

Phraseologisms expressing fear and anxiety belong to the third group. For example, *júregi awzına keliw*, *esi shıgıp ketiw* such words express fear and anxiety caused by an unexpected situation. In these phraseological units, somatic components, especially the lexeme "heart," are actively involved.

The fourth group consists of phraseologisms expressing excitement and anxiety. As an example *tınıshın joǵaltıw*, *kewli ornın tappaw* can be cited. Such phraseologisms reflect a person's emotional instability and inner experiences.

Analysis results show that somatic components (heart, soul, head, eye) are actively used in most phraseological units expressing emotions. This demonstrates that a person's sensory experiences are represented based on concepts related to body parts. Furthermore, metaphor and metonymy play a significant role in the semantic structure of phraseological units.

Thus, phraseologisms expressing emotions are important units that demonstrate the emotional and expressive potential of the Karakalpak language, reflecting the national thought, worldview, and cultural values of the people.

Research results have shown that phraseologisms expressing the meaning of feeling occupy a special place in the emotional-expressive layer of the Karakalpak language. Most of the analyzed phraseological units serve to figuratively express a person's inner experiences and emotional state. This confirms that phraseological units perform not only nominative but also evaluative and expressive functions.

It has been determined that somatic components, especially the lexemes "heart" and "soul," are actively used within phraseological units expressing feelings. This demonstrates that expressing a person's emotional experiences through concepts related to body parts is a characteristic feature of the Karakalpak people's national consciousness. Such units allow for the precise and effective conveyance of the intensity and degree of a sensory state.

The obtained results are consistent with the views of J. Eshbaev, Q. Paxratdinov, Q. Bekniyazov, B. Yusupova,

and A. Pirniyazova on the semantic nature of phraseological units. In their research, the semantic integrity, imagery, and emotional-expressive characteristics of phraseological units are recognized as key features. This research has made it possible to further concretize these theoretical views using the example of phraseologisms expressing the meaning of feeling. Furthermore, analyses have shown that metaphorical meanings are predominant in the semantic structure of emotional phraseologisms. As a result, psychological states that are difficult to express with simple lexical means are expressed more effectively and figuratively through phraseological units. This, in turn, increases the importance of phraseological units in artistic expression.

In general, phraseologisms expressing feelings are important linguistic units reflecting the worldview, culture, and spiritual world of the Karakalpak people, and the study of their semantic features serves to enrich scientific research in the fields of phraseology and semantics.

CONCLUSION

The research results have shown that phraseologisms expressing feelings occupy an important place in the phraseological richness of the Karakalpak language. They serve to figuratively and effectively express a person's joy, sorrow, fear, excitement, anxiety, and other emotional experiences. In the process of analysis, phraseologisms expressing the meaning of feeling were semantically divided into several groups, and it was determined that each of them reflects a certain emotional state. Most of these idioms involve somatic components like heart, soul, eye, and head, serving to express human emotional experiences figuratively.

It has been observed that metaphorical and metonymic meanings play an important role in the semantic structure of phraseological units. This demonstrates that phraseological units perform not only a nominative but also an emotional-expressive function. Phraseologisms expressing feelings have been formed in close connection with the national consciousness, life experience, and cultural values of the people.

Thus, phraseologisms expressing the meaning of feeling are important linguistic units that enrich the semantic and stylistic possibilities of the Karakalpak language. Their study contributes to the further

development of research in the fields of phraseology, semantics, and linguoculturology.

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