

The Use of The Lexical Variant of Phraseological Units in The Language of Karakalpak Heroic Epics

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Abstract: The scientific article is devoted to identifying the usage features of variant phraseological units, including lexical variants, in the language of Karakalpak heroic epics. The variant phraseological units found in the epics have been analyzed and their meanings have been revealed.

Keywords: Phraseologism, semantics, variant, dominant, synonym.

Introduction: The study of phraseological variants is of great scientific importance. Because, compared to other types of language units, there are many variants in phraseological word combinations. The variability of sentences, as a lexico-grammatical phenomenon, arises from the peculiarities of the natural growth of language. Variability in the act of communication of people with each other is often encountered in phraseological units as a product of spoken language.

The change of some components in the structure of phraseological units creates variability, and variant phraseological units appear. The semantics of variant phraseologisms are close to each other.

In linguistics, the issue of phraseological variation has been deeply studied in the works of Y.Y.Avaliani, L.I.Royzenzo, A.V.Kunin. The issue of phraseological variation in the Karakalpak language is specifically addressed in articles in the dictionary of J. Eshboev, in the monograph of S.T. Naurizboeva, and in the works of G. Aynazarova and B. Yusupova.

Phraseologist scholars pay attention to the general changes in the use of phraseological units in this matter.

I.Kenesbaev, a scholar studying phraseology in Kazakh linguistics, indicates two variants of the lexical variant and the phonetic variant. Further, G.Smagulova comprehensively studied the variability of phraseological units. In his work, he comprehensively studied the lexical variant, phonetic variant,

morphological variant, and lexical-grammatical variants of phraseologisms and demonstrated them with examples.

In the dictionary of S.T. Nauruzbaeva: "The change in the components of the lexico-grammatical composition of phraseological units, while preserving the inner image and meaning, is called variability."

In Karakalpak linguistics, the study of the issue of phraseological variation from a scientific and theoretical point of view is of great importance. Despite the fact that phraseological units in the Karakalpak language have been collected and studied on a scientific basis, the problem of variation in the Karakalpak language has not been studied as a separate scientific object to this day.

The following types of phraseological variants are found in the Karakalpak language:

- Lexical

- Phonetic

Morphological

Lexical-grammatical

Among the variants of phraseologisms, the most common are lexical variants.

For other types, this lexical variant serves as the basis. The meaning "formal changes occur in the lexical variants of phraseologisms" is preserved in its original meaning. However, depending on the semantic coloring of the changed components, their emotional-

expressive effectiveness for stylistic purposes can be different.

For example:

kewli toldı – kewli pittı: his soul was satisfied – his soul was at ease

kewli jay – kewli toq: he felt calm – he felt content

These are mainly lexical variants, and in phraseologisms the place of components is replaced by another word. Such phraseological variation is also often encountered in the dastans of the Karakalpak people. For example:

arağa ottı taslaw – arağa ottı salıw

to throw fire into the oil – to put fire into the oil

These expressions are figurative and typically mean "to make a situation worse", similar to the English idiom "to add fuel to the fire."

If Nuraddin had listened, it was not something to be heard. Only he knew at that moment that Kenjembay had threw fire into the oil. (Edige 92-page)

Kenjembay came and put fire into the oil," said Nuraddin, standing right there. (Edige 92-bet)

In the examples given above, the component "taslaw" (to throw) in the phraseological unit «arağa ottı taslaw» (to throw fire between them) is replaced with the word "salıw" (to put), resulting in the variant «arağa ottı salıw». All of these phraseological expressions carry the meaning of "causing conflict, stirring up trouble, setting one person against another, etc." and serve as examples of lexical variants within phraseological units.

In phraseological units, variability is formed in the process of speech and shows the richness of our language. In examples of oral literature, it is often used to avoid repetition when expressing thoughts. For example:

1. "As I gazed upon her, I grasped her essence."

I was surprised by the swaddling clothes on her. (Edige 143-page)

"The khan looked attentively around himself." (Edige 166-page)

2. "Speak clearly, my child, about your true nature." (Qoblandi 30-page)

"O Khan, now declare it to us." (Qoblandi 33-page)

3. "Let me tell you an interesting tale,

If you lend your ear, my lord khan." (Edige 147-page)

"Open your heart to my words,

Offer your ear and truly listen." (Edige 161-page)

In all the examples given above, the core components of the phraseological variants remain unchanged, while other components undergo alterations: názer etip –

názer etip, bayan áyle – bayan et, qulaq qoyıw – qulaq salıw. In these cases, lexical variants do not replace the words within the phraseological units.

Another type of lexical variant occurs when one word in the phraseological word sequence is omitted or a word is added. For example:

1. "In a dream so beautiful, I found my way,

Yet even after breaking the world, it slipped away."

(Qiriq qiz 48- page)

"Forty days have passed since I rode my steed,

I shattered it, yet nowhere could I find its trace." (Qiriq qiz 48-page)

2. In the open field,

Black blood is spilled. (Qiriq qiz 42- page)

The Khojas rode, each steed galloping alone,

Tasting bitter blood, enduring their own. (Qoblandi 70-page)

In this case, the addition of the words "tas" (stone) and "qara" (black) to the phraseological expressions "talqan etiw" (shattered) – "tas-talqan etiw" (breaking) and "qan jutiw" (Tasting bitter blood) – "qara qanlar juttiw" (Black blood is spilled) serves to further clarify the meaning of the phraseological units. The components of such phraseological variants cannot be substituted with arbitrary words; they are constructed based on specific linguistic principles, forming a distinct type of lexical variant.

The presence of lexical variants of phraseological units indicates their differences from other linguistic units. Components in phrases or sentences that mainly have a clear meaning cannot be replaced by any word according to the laws of language, except for synonyms that have a close meaning.

The difference between variation and phraseological synonymy is the heterogeneity of one phraseological unit. According to scientists, the phraseologism undergoes some changes in its structure while preserving its lexico-grammatical meaning. They are diverse: lexical variants, phonetic variants, syntactic variants, morphological variants, and extended and shortened variants of phraseology. G.S. Goleva also includes quantitative, orthographic, and mixed variants of these types.

In general, the phraseological units contained in the dastan are studied on the basis of the concept that they are an inexhaustible source of our linguistic wealth, passed down from the mouths of our zhyraus, preserved in the memory of the country, becoming its spiritual wealth.

It is advisable to keep in mind the use of phraseological

units formed by the speaker with their synonyms and variants, without violating the traditional norm, in order to convey the idea that the poet wants to express in writers with artistic words.

CONCLUSION

In conclusion, variant phraseologisms are a ready-made means of artistic representation in the language, enlivening the lexicon of the language of the dastan.

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