

## Phraseology, Created on the Basis of Number Five in Uzbek and Karakalpak Languages

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**ABSTRACT:** This article discusses the formation of phraseological units in Uzbek and Karakalpak languages on the basis of numbers, in particular, the factors of their formation using number five, lexical-semantic, functional and spiritual features.

**Key words:** Turkic languages, Uzbek languages, Karakalpak languages, phraseology, component, number, five, meaning, speech sensitivity, image, spiritual deference.

In the discipline of linguistics, our country has seen significant developments during the period of independence. New studies have been established and are being created in all areas of linguistics. There are numerous scientific papers and monographs in the topic of phraseology in particular. The study of languages in comparison is important in the formation and development of linguistics.

The language of poetry and prose is still studied to this day in Uzbek linguistics. Various studies of the works of many writers and poets, as well as the language of fiction, have been conducted.

However, no matter how many mutually translated works from related Turkic languages, little attention has been paid to their linguistic study. The study of the peculiarities of translation from closely related languages, in particular, the study of the expression and semantics of phraseological units in translation, is one of the most important issues in practice.

Today, the growing authority of Uzbek and Karakalpak languages as the state language, the expansion of their functional and methodological possibilities, and the translation of works created in these languages from one to the other require a comparative study of phrases in both languages. This shows how important it is for today's Turkology.

From this point of view, we will focus on the numerical component phraseology in Uzbek and Karakalpak languages, in particular on the basis of number five and their lexico-semantic and functional features in both languages.

Karakalpak language uses the phraseology «like five hands» (**bes sawsaktay**). There is also like five finger version (**bes barmaktay**) [1, 59].

Phraseology means "equal, perfect, all alike, clear, certain. The word hand (**sawsak**) in phraseology refers to a noun phrase meaning "part of a finger, hand, or foot. [2, 187]

Let's look at the use of this phraseology. For example, we see that the five-finger phraseology is used in the same sense as above: «However, today, at a time when the whole world is clear to everyone like five finger, it is impossible to talk about such skyscrapers and high peaks without thinking... («Al, házir pútkil álem hár kimge **bes barmagínday** ayan bolíp qalğan dáwirde onday shoqqílar hám páslikler jóninde oylanbay ángime qílív...») (T.Kayipbergenov).

In Uzbek language Karakalpak phraseology **bes sawsaktay** or **bes barmaktay** there are possible alternatives like five-finger, five-hand. Phraseologism in Explanatory dictionary of Uzbek language "to know like five fingers" [3, 82], interpreted as "to know very well". Professor Sh. Rakhmatullayev's "Phraseological Dictionary of Uzbek language" explains that this phraseology means "detailed, even small things" [4, 34]. For example, "Yes, our kolkhoz, I know the land like my five fingers." (S.Abdukakhor. Mirtolib dad (Mirtolib ota)).

It should be noted that the main variant of the phraseology is a five-finger phrase. The rest is its variants. This is because the words like finger and hand have been replaced, and a lexical variant phraseology has been formed, both of which are used to express the same meaning.

In Uzbek translation of "Karakalpaknama" by T. Kayipbergenov expresses this **bes barmaktay** phraseology like five fingers. To illustrate: "Today, at a time when the whole world is clear to human like five finger, it's hard to think of such skyscrapers and high peaks... (T.Kayipbergenov).

The above examples show that like five fingers phraseology of Uzbek language was used in the form of five-fingered, but the semantics of the phraseology has not changed.

Thus, these word combinations in Uzbek and Karakalpak can be considered common to both languages.

In Karakalpak language one can find several phraseologies formed by the number five. Here are some of them. For example, the phraseology of five times more serious phraseology is used in the sense that the state of affairs is very serious, worsening, more severe than before. For example: That night in the rich man's dream, the deceased seemed more ruined than before. (Sol aqsham baydín túsine marhum burínǵıdan *bes beter ábeshiy bolıp yendi*) (Sh.Seytov).

Phraseological expressions such as very clear, common (*bes yeneden belgili bolıw*), five days (*bes kúnlik bolıw*), are also actively used in artistic and oral discourse. The following example shows that the *bes yeneden belgili bolıw* phrase in Karakalpak means "very clear, understandable, known. For example: This situation is very well known to Sidic (Bul nársa Sídikkaa *bes yeneden belli*) (Sh.Seytov).

In Karakalpak language, another five-day (*bes kúnlik bolıw*) phraseology is formed using the number five. For example: He was a young man, he told himself, he wouldn't do that if he was "five days" («Er azamat ǵoy!» -dedi ishinen, «-bes kúnlik» bolsa búytpes yedi (K.Sultanov)). It is clear from the context of the text that this phraseology is used to mean "temporary, provisional".

Uzbek language also has phraseology, which is an integral part of the five-character phraseology, which is an important unit in providing aesthetic, emotionally expressive, effective speech expression. *Phraseology based on the number five is like five fingers, and its variants are like five fingers; like five hands, like five paws phraseology; five-day world at a time; put five hands in one's mouth; one can introduce the phraseology of putting five paws in one's mouth.* It is also noticed that the number five is combined with the number six and serves as the basis for the formation of phraseology: as if five or six shirts more are torn.

*The phraseology of the five-day world in Uzbek is interpreted as "short life".* Let's look at the next example: if you are also very wealthy, take a phaeton and enjoy the five-day world. (Oybek). *Let's play in a five-day world.* (Erali va Sherali).

Also, *put five hands in one's mouths* and its variants *put five paws in one's mouth phraseology* "one can not restrain one's desire and take everything for themselves; glutton", and *the phraseologism that tore five or six shirts more* "is a little older; experienced" *does not require comment.*

In Uzbek language the phraseology "go five" in colloquial speech 1) "to get five points in a card game"; 2) "to admit, admire" the person who does a word or action appropriately [5, 245]. For example: I went five for your work.

In Uzbek the phraseology Five fingers are not equal which means "not all are the same, not everyone can live equally" [5, 245]. For example, "Five fingers are not equal," said Khakimboyvachcha, - *one becomes a scholar, one becomes a laborer, one becomes a porter.* (Oybek. Selected works).

In colloquial speech, the phrases "work is five" mean "work is very good, work is in place, work is in full swing". The meaning of this phraseology is also reflected in the following article: The work of solid person - five (Proverbs).

In general, the role of phraseology in the comparative study of languages is special. Because phraseology is one of the basic units of effective figurative description of speech.

In Uzbek and Karakalpak languages, numbers play an active role in the formation of phraseology, along with various other instruments. The participation of numbers in the formation of phraseology plays an essential role in the way of life, national and cultural values, and mental characteristics of both nations. From the above mentioned comments, we can see that the phraseologies that appear under the number five have their own characteristics in both Uzbek and Karakalpak languages. In these phraseologies one feels that the common features are stronger than the individual ones.

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