

# Research of Phraseologisms in Uzbek Linguistics

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## ABSTRACT

In this article, the phraseology of the Uzbek language and various research works of Uzbek linguists on phraseology are discussed in detail. Until now, while various aspects of phraseologisms have been studied by Uzbek scientists, it has been noticed that the process of formation of phraseological units in the Uzbek language, their role in the vocabulary, as well as their semantic, grammatical and paradigmatic features have not been sufficiently analyzed.

**Keywords:** linguistics, phraseology, structural-grammatical, functional-pragmatic, semantic, grammatical, paradigmatic, idiomatic word, synonym, idiom, phraseological homonym, phraseological paronym, phraseological paraform, lexical-semantic unit, phrase, expressiveness, somatism, dictionary.

The issue of research on phraseological units was also carried out by other Uzbek linguists, and in such researches, a certain success was achieved in studying the formation of phraseological units, its characteristics, development, phraseological units from the structural-grammatical, semantic-methodical and functional-pragmatic aspects. monographs, brochures, educational manuals, scientific articles, comparison of phraseological units of different district system languages, bilingual and more than one language dictionaries were created.

The researches on phraseology in Uzbek linguistics began in the 50s of the last century. Until now, various aspects of phraseologisms have been studied by Uzbek linguists.

However, the formation process of phraseological units in the Uzbek language, their place in the vocabulary, and their semantic, grammatical and paradigmatic features have not been sufficiently analyzed.

Phraseology and phraseography are included in the list of independent branches of linguistics that have been improved over the last half century. The development of Uzbek phraseology dates back to the 50s of the 20th century. Undoubtedly, the founder and leader of this field is Professor Sh. Rakhmatullaev, who defended his candidate's thesis on Uzbek phraseology for the first time in Moscow in 1952. Later, his monograph entitled "Some Issues of Uzbek Phraseology" was created (1966), on the basis of which the scientist defended his doctoral dissertation in the same year. Sh.Rakhmatullaev further developed his opinion on idiomatic words, and in another part of the work, language units such as, она карнай, одамови, онқўрлик, жонқуяр, жонқуярлик, тилёғлама, тилёғламачилик, узунқулоқ, иккиюзлама, ўзбошимча, ўзбошимчалик, сансалорлик, миш-миш, ҳаспўшламоқ, бичиб-тўқимоқ, ман-манлик were analyzed as idiomatic words that are etymologically equivalent to compound words [1, 93-94].

Sh.Rakhmatullaev's candidate's dissertation initiated the study of the grammatical features of verb phrases in the Uzbek language, the scientist's doctoral dissertation defended in 1966, and his monograph entitled "Some issues of Uzbek phraseology" (1966), which was presented to the public, became the basis for studying Uzbek language phrases as a lexical unit. In this monograph, the following scientific conclusion he drew from the analysis of phraseological synonym is reasonable in all respects: "In order to give a correct and perfect characteristic to each phraseological synonym, it is necessary to take in the nest of synonymy and study it in comparison with other synonyms. In this case, synonyms are examined from different points of view, and both similarities and differences between them are highlighted. The fewer the differences between synonyms, the greater is the possibility the using them interchangeably in speech, and, on the contrary, the less is the possibility. At any rate, there will be a context that allows synonyms to be interchanged. With such an exchange, something is lost, something is acquired. The same "something" gives each of the synonymous expressions the right to live in the language" [10, 131].

Another characteristic aspect of Sh.Rakhmatullaev's monograph is the attempt to distinguish phraseological homonyms from phraseological paronyms and phraseological paraforms. According to the scientist's interpretation, mutual phraseological homonyms and phraseological paronyms, as well as phraseological homoforms and phraseological paraforms are so similar to each other that one of them can

be mistaken for the other. If phrases differ only by some word-component in their content, they can be called phraseological paronyms. For example, кўнгл(и)ни кўтармоқ - кўнгл(и) кўтарилди and кўнгл(и)ни тоғдай кўтармоқ - кўнгл(и) тоғдай кўтарилди. If some phrases have a system of grammatical formation that is not present in the other, then it is possible to talk about phraseological paraforms. For example, жон(и) кирди - жон(и)ни киргизмоқ and жон кирди - жон киргизмоқ.

The researches of Sh.Rakhmatullaev have a special value in the formation and development of Uzbek phraseology. Even in Uzbek linguistics, the scope of phraseology is being understood in a broad and narrow sense. Scholars who comprehend phraseology in a broad sense include proverbs, sayings, aphorisms and other types of fixed combinations into it; and phraseology in the narrow sense is limited to the study of stable conjunctions with figurative meaning, such as тер тўкмоқ, хамирдан қил суғургандай, дунёни сув босса, тўпиғига чиқмаслик.

For example, Sh.U.Rakhmatullaev, understanding the scope of phraseology in a narrow sense, begins to study Uzbek language phrases based on the structural-grammatical classification developed by academician V.V.Vinogradov. This can be seen from the scientist's explanation of the phrase: "The phrase is embodied as a whole semantic and grammatical unit consisting of more than one word belonging to an independent category. The phrase serves to convey a lexical meaning. Accordingly, the phrase is considered a lexical unit and it is placed in line with the word. For example, the phrase "кўнглидан ўтказмоқ" means "to think", "кўнгли жойига тушди" means "to calm down", and "эти суягига ёпишган" means "thin, hard". In these expressions, more than one word loses its independence of meaning and is subordinated to one common meaning center, serving to embody the meaning understood as a whole from the phrase. The meaning understood from the phrase is not a simple (arithmetic) sum of the lexical meanings specific to the words, but is embodied as a super meaning and at the same time as a figurative meaning [3].

According to the work "History of Uzbek Linguistics" [8, 192], linguists B.Yoldoshev, Abdimurod Mamatov and Abdugofur Mamatov contributed greatly to the development of "Uzbek phraseology" during the years of independence.

In his monograph "Formation and Development of Uzbek Phraseology and Phraseography" [4, 4], the linguist scientist B.Yoldoshev, who enriched the science of linguistics theoretically and practically, studied some issues of studying the phraseology of Turkic languages, the history of the research of Uzbek phraseology and phraseography, and explained in detail about our understanding of stable lexical-semantic units which components have a partial or full figurative meaning. B.Yoldoshev thoroughly and perfectly revealed the connotative meanings of phraseology and the possibilities of artistic images.

"The existence of such diverse views on phraseology is explained, firstly, by the complexity of the studied problems, and secondly, by the fact that phraseological issues are being researched from the very beginning in Turkic studies," [14, 62] emphasized M.F.Chernov. "..., the object of phraseology, the essence of the concept of phraseological units in Turkic studies is not yet clearly defined. When defining the concept of phraseological units, Turkic scholars present not one or another sign as a distinguishing feature, but a complex of several signs, the number of such signs ranges from two to eight. Researchers do not deeply justify why they consider this or that sign to be the leading one. As a result, sometimes the object of phraseology becomes very narrow, and sometimes it expands," [4, 23] says B.Yoldoshev.

In the 70s and 80s of the 20th century, Uzbek linguists studied the role of idioms in expressing expressiveness (A.Abdullaev), idioms used in folklore works, including the epic "Alpomish" (Sh.Shoabdurahmonov, B.Orinboev, S.Tursunov, K.Bozorboev), - good results were also achieved in the study of issues such as the semantic-methodological features of evaluation idioms (A.Mamatov), the phraseological norm and types of deviations from it (A.Mamatov), [1, 120] the features of the use of idioms in newspaper language were specially studied, the possibilities of the use of idioms in newspaper headlines were analyzed [11, 98].

Abdimurod Mamatov raised the problem of phraseological norm and showed the relationship between phraseological norm and phraseological variant. Another Uzbek linguist, Abdugafur Mamatov, in his several works, highlighted the problems of phraseological formation and explained the factors of its emergence. The scientist showed that an important distinguishing feature of phraseologisms is meaningful reshaping. A.E.Mamatov emphasized [6, 50] that phraseology should be understood in one sense, not in a broad or narrow sense. Regardless of their classification, i.e., whether they are aphorisms, proverbs, proverbs, fixed speech formulas, if they meet the definition of phraseologism given by us and fulfill its requirements, any fixed units recorded in the dictionaries must be included in the phraseological units.

Abdugafur Mamatov was engaged in researching the issues of phraseological formation, one of the most actual problems for Uzbek phraseology. Regarding this topic, he published such articles as "Issues of phraseological formation in the Uzbek language" (1994), "On the lexical re-formation of phraseology"

(1995), "Scope of the formation of phraseology" (1995), "About the formation of phraseology in the Uzbek language" (1996), "Formation of phraseology based on lexemes issues" (1996), "Phraseograms formed on the basis of the somatism of the "hand" and their expression in dictionaries" (1997), and monographic researches entitled "Phraseologism formation basis" (1995), "Theoretical basis of phraseology formation" (1997) and by 2000, he defended his doctoral thesis on "Issues of the Formation of Uzbek Language Phraseologisms". This contributes to the further expansion of the scientific scope of Uzbek phraseology. It is noted in the work that "phraseologisms are formed not only by the emergence of phraseological neologisms, but also on the basis of semantic, grammatical and functional renewal of existing phraseology in the language. Lexical, semantic, grammatical changes that occur in the formation of phraseology are not only a stylistic need, but also a need of the internal language system" [6, 50].

According to the scientist's point of view, "in Uzbek linguistics, the issues of phraseological formation have not been studied separately and as a whole. However, the laws and stages of the formation of phraseology should be studied as a separate topic. Basically, the branch of linguistics that studies the system of word formation is called word formation. At the phraseological level, we use the term phraseological formation. As we think, phraseologisms are not made, but formed. Before studying the formation features of phraseologisms, it is necessary to determine the legal situation (status) of the dispute of phraseological formation. The discussion of phraseological formation studies the laws of forming phraseologisms in the language using certain methods and tools. According to its goals and objectives, phraseological formation is close to word formation. Phraseological formation studies the internal structure of phraseologisms, their types according to their composition, their logical basis, grammatical and lexical relations between parts, methods and means of formation of phraseology" [5, 31].

Great Turkic scientist A.A.Yoldoshev advanced the understanding of the object of phraseology in a narrow framework, he said about it: "the scope of study of phraseology is more clearly manifested, from it rightfully indivisible lexical units, including proverbs, wise sayings and aphorisms, come out, because they are structural are syntactic units used as a whole" [2, 176]. In order to find out how A.A.Yoldoshev classified the concept of phraseological units, it is necessary to define how the scientist compared phraseological units on the one hand with free combinations, and on the other hand with lexical units, that is, compound words. He emphasized that phraseological units are structurally close to syntactic units only in terms of origin. Logically, it is wrong to understand phraseological units as a concrete word combination, because they differ from the word combination primarily according to the characteristics of a lexical unit - compound words. According to A.A.Yoldoshev, the difference between lexical and phraseological units is not structural, but semantic-functional, more precisely, methodological. As he shows the difference between the semantic structure of phraseological units and compound words, the lexical meaning of a compound word is not expressed through an image, but directly, and in phraseological units, the meaning is expressed through a metaphor (metaphor), but this figurative meaning in phraseological units often relies on the nominative, self-meaning of the components, he believes. Thus, when characterizing the inner essence of phraseological units, the scientist prioritizes their imagery. He stated: "The most important thing is to determine which aspect corresponds to the characteristics (criteria) of the unit being separated in the lexicographic plan, whether it is a compound word or a phraseological unit. Compound words differ little in principle from phraseological units, only in the content of one (the later) figurativeness takes a leading place" [15, 220].

In A.Isaev's scientific research work entitled "Somatic Phraseologisms in Uzbek" is noteworthy for its study of phrases related to the names of human body parts (somatism) in diachronic and synchronic aspects [3]. In the work, an attempt was made to identify the oldest all-Turkish layer of somatic phrases. According to the scientist, there are more than 2,330 all-Turkish phrases in "Old Turkish Dictionary" and "Devonu Lugatit Turk", 249 of which involve lexical somatism. 54 of these somatic phrases have been preserved in modern Turkic languages, including the phraseological system of the Uzbek language. 132 ancient, all-Turkish somatic phrasemes have undergone some structural and semantic changes in modern Turkic languages, 63 somatic phrasemes are not used at all in modern Turkic languages. According to A.Isaev's calculations [3], out of 98 lexical somatisms in the current Uzbek language, only 87 have the possibility to form a phrase. Somatic words such as calf, bosom, Болдир, бўкса, думғаза, жун, ошиқ, сон, умуртқа, қизил ўнғач, қўймиш, тақим, қаншар are not found in phrasal verbs. The level of activity of somatisms in the formation of phrases is as follows: head - 158 phrases; eye - 144 phrases; hand - 92; mouth - 89; heart - 77; leg - 63; ear - 52; tongue - 51; face - 41; face - 32; neck - 31; brain - 29; soul - 28; throat - 11; liver - 10 and so on. In our opinion, the list of somatisms requires further filling.

The semantic and methodological aspects of phraseology of the Uzbek language and their interpretation in dictionaries were studied in three directions: a) the principles of phrasal interpretation in dictionaries were studied scientifically (S.Akobirov, M.Umarkhodjaev, V.Kh.Kadirov, M.Abdurahimov); b) phrasemes

were studied in a diachronic plan (E.Umarov, M.Hakimov, A.Zhoraboev); v) the study of Uzbek language idioms by comparison or comparison with idioms of other languages has accelerated, including Russian (I.Rasulov, T.Mirzaeva, A.Cho'ponov, Ya.Rajabov, R.Jo'rakulov, B.Karshiev, B.Hayitov), Tajik (A.K.Borovkov, Kh.Tursunova, K.Yusupov, E.Qilichev, N.Sharopov, R.Ghaforov, M.Siddikova, A.Zohidov, T.Choriev, G.Adashullaeva), German (M.Umarkhodjaev, M.Azimova, A.M.Bushuy, A.Isaev, A.Yakhshiev, K.Khurboev, S.Anorkulov, G.Umarjonova), English (K.Musaev, K.Nazarov, Sh.Safarov, A.Shokirov, M.Khudoyberganova, T.A.Bushui, G.Ataeva, N.Nasrullaeva, N.Tursunova, S.Saidakbarova, M.Mamatova, O'.Khudoynazarova), French (N.Turniyozov, A.Narzikulov, I.Mirzaev, H.Orzikulov, A.Eshonkulov, M.Holbekov, N.Suvonova, G.Qurbonova) works should be noted separately. But we believe that it is necessary to deepen such work in the future, for example, studying the phraseological system of the Uzbek language not only with the phraseology of other related Turkic languages, but also with the phraseology of foreign languages will help to determine the uniqueness of the phraseological system of the Uzbek language and the ways of development.

The first example of multilingual dictionaries in Uzbek phraseology was created by M.I.Umarkhojaev and K.N.Nazarov – “German-Russian-Uzbek phraseological dictionary” [13, 160]. This work contains short word beginnings, conditional abbreviations and vocabulary parts written in German and Uzbek languages. According to the “Head of Words”, this dictionary includes more than 700 stable word combinations with different structures belonging to all three languages. The authors consider this work to be an educational dictionary: “Each fixed phrase in the German language, given in the educational phraseological dictionary, was first interpreted in that language, and then its corresponding, equivalent translations in Uzbek and Russian languages were given. The meaning of some polysemous phraseologisms is given in several variants in all three languages. The purpose of the educational dictionary is to use the emotional and expressive language richness of students' oral and written speech, and the expression of each phraseology in speech is given in different sentences in German after translation into Russian and Uzbek. The sentences are taken from fiction works and forms of oral speech” [13, 160].

It is obvious that the study of phraseological units was conducted in different aspects. Currently, one of the actual tasks is to compare phraseological units in the system of different languages from a semantic and structural-grammatical point of view, to comprehensively research their expression in the text. In particular, a comparative study of phraseological units in German and Uzbek can be a key factor in determining the internal structures of both languages, creating bilingual phraseological dictionaries, and revealing their linguistic potential.

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