

About Borrowing Phraseological Units and their Study in Uzbek Language

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ABSTRACT

This article discusses the phrase logical units of the Uzbek language. It is well known that the study of the meaning of the borrowing phrase logical units has a fundamental value for linguistics. The semantic structure of the phrase logical units in any language is of particular importance as one of the important features that indicate the vocabulary richness of that language. In this regard, the article discusses the scientific views of Uzbek linguists on the semantics of the phrase logical units, the transition of lexical units from one language to another, the lexical and grammatical meaning of words, common words used in Uzbek and Persian languages, their meanings, some semantic changes in Uzbek was also mentioned.

KEYWORDS: phrase logical units, lexical richness of a language, borrowed words, semantic changes, language lexicology, Persian phraseology, internal and external form, syntactic and semantic structure of the sentence.

Introduction

Words in the vocabulary of each language have a specific meaning. In addition to expressing meaning, words also convey the notion of the same thing or symbol [1,102]. The fact that words have a specific semantic structure serves to give them a sufficient understanding of them. One of the important features of a word in all languages is that it has a certain meaning [2,368].

Phraseological units are very ancient in terms of origin. The study of the phraseology department of linguistics and the study of phrase logical units have long been of interest to linguists. According to A. Mamatov, until the XIX century, phrases were studied in lexicography, in which only their meanings and etymology were described [3,7].

The main part

World linguists have conducted a number of scientific studies in the field of phraseology. Although the study of phrase logical units has been of interest to linguists since the XIX century, the step towards the study of theoretical and practical issues of phraseology was taken in the 40s of the XX century by the Russian academician V.V. Vinogradov [4,7].

Several linguists have contributed to the study and research of Persian phraseology. Including Yu.A.Rubinichik, L.S. Peysikov, H.Majidov, F.I.Zulfigarova, V.S.Rastorgueva, R.Farhodi, V.A.Frolova, Yu.Yu.Avaliani, G.S.Gventsadze and others devoted their scientific researches to the study of phraseology in the Persian language.

As Yu.A. Rubinchik noted, among the problems that cause serious controversy and disagreement among Iranian scholars can be included general phrase logical issues: they are problems that concern not only the specific features of phraseology, but also the general theory [5,9].

There are many methods and techniques for studying phrase logical units. In particular, the structural-typological method, variational method, context logical method, complex method and other similar methods are very important in the study of phrase logical units.

According to Russian Iranian scholars, the Russian language also has stable phrases, through which the meaning of thought in speech is understood. Phrase logical units are not semantically divided. Their components are not interchangeable or supplemented in other words [6,114].

Uzbek linguists have also conducted a number of research works in this area, and this process is still ongoing. Sh. Rakhmatullayev's doctoral dissertation on "Some issues of Uzbek phraseology" and his monograph (1966) on this basis revealed the phenomena of ambiguity, semantics, variation, antonymy, formation in phraseology on the basis of the analysis of more than thirty thousand cards.

In general, as Sh. Rakhmatullayev rightly noted, "due to variation, one phrase does not turn into another, the unity of image, the unity of meaning of one phrase is preserved. Changes that occur as a result of variation do not erode the inherent integrity of expressions, but occur to the extent that this integrity allows. Otherwise, either the phrase will disappear or another phrase will be created [7,8]. Professor Sh. Rakhmatullayev's research has been of special value in the formation and development of Uzbek phraseology. Accordingly, Sh. Rakhmatullayev is rightly recognized as the founder of Uzbek phraseology.

Uzbek lexical layer was enriched with new words Persian phrases, even suffix. Initially, this kind of words was abstract for the language, but after some period the majority of them adopted [8, 266].

After independence, a lot of research has been conducted in the field of phraseology in Uzbek linguistics. In Uzbek linguistics, the emphasis is on the study of phraseology in grammatical, semantic and methodological terms. One of the urgent problems of modern linguistics is a complex, conceptual-cognitive and linguoculturological analysis of phrase logical units, a comprehensive study of the linguocultural nature of phrase logical units, the definition of national-cultural features of phrase logical units.

According to S.N. Muratov, phrase logical compounds differ from free word combinations by the following features: a) semantic integrity; b) imagery; c) portable meaning [9,115].

Phraseological units are multifaceted, encompassing a variety of semantic and syntactic phenomena. According to A. Mamatov, our speech is divided not only into words, but also into phrases, sentences. Every word in the phraseological units, such as *asbo'ynigaormoq*, (*putting on the neck*), *yergaormoq* (*hitting to the ground*), *og'izochmaslik* (*not opening the mouth*), *to'ninitieskarikiymoq* (*putting the cloak upside down*), *qo'liniyuvibqo'ltig'igaormoq* (*washing the hands and hitting the armpits*), expresses one of their lexical meanings. The meaning of word combinations is interpreted on the basis of the lexical meanings of the words in the composition, each of which is perceived as a free compound. Used as a free conjunction in the phrase *kosaniyergauribchilparchinqildi* (*knocking the bowl to the ground*),

it means the lexical meaning of the words in the composition, which means *the action of hitting the bowl to the ground* from the mutually compatible semantic and syntactic combination of the words "ground" and "beat"[10,8]. In linguistics, such compounds are called free word combinations. The meanings of free word combinations stem from the generalization of the meanings of the constituent components.

Like lexical units, phrase logical compounds also have an internal and external form that represents semantic content in a particular grammatical system. Phraseology is a fixed construction with a portable meaning. For example, *kuchaymoq (to increase)* (lexeme) - *avjoldmoq (torise)* (phrasema), *qiynalmoq (to suffer)* (lexeme) – *aziyatchekmoq (to suffer)* (phrasema). As H. Jamolkhonov noted, a phrase is a lexical unit, like a lexeme, but differs from a lexeme in a number of features in its plans of expression and content [11,216].

In Uzbek linguistics, compound words and phraseologies are still indistinguishable from each other. For example, U.Tursunov and J.Mukhtarov in the textbook "Modern Uzbek language" also interpreted such verbs *asquloqsolmoq (listen)*, *nazartshla (look)*, *ko'ngilqo'y (feel)* as compound verbs [12,138].

The use of phraseology in Persian is also very wide. This article discusses the phraseology associated with the lexeme "water" آب and its Uzbek alternatives. Phraseologisms that are usually found in another language have their own alternative in a particular language. But it is difficult to find an alternative to some of them. The reason is that their alternative is not in the form of phraseology, but in the form of simple speech. Thus, the phraseology associated with the lexeme "water" آب "ob" can be studied in two groups:

1. Compounds in the form of alternative phraseology in the Uzbek language.
2. Conjunctions in the Uzbek language.

Examoles of compounds that occur in the form of alternative phraseology in the Uzbek language are:

a) *khodro be obuotashzadan* - خود را به آب و آتشزدن *to strike oneself with water and fire* (бросаться из огня да в полымя; рисковать). In the Uzbek language, this phraseology is an alternative to the phrase in the form of "*beating oneself up*".

A) *obazdastashnamochekad* - آب از دستش نمی چکد (он очень скуп; у него снег среди зимы не выпросишь). This phraseology is an alternative to the Uzbek phrase in the form of "greedy".

B) *ob dar juye u ravon ast* - آب در جوی او روان است *water flows from its stream* (он живёт припеваючи; ему везёт). There are alternatives to this phraseology in the Uzbek language, such as "lucky", "in love".

C) *obash dar kart-e oser ast* - آبش در کرت آخر است *its water is at the end of the land (hectare)* (он одной ногой стоит в могиле). The Uzbek phrase "one foot on the ground, one foot in the grave" can be an alternative to this phrase logical unit.

D) *ob dar cheshm (dide) nadoshtan* - آب در چشم نداشتن *there is no water (tears) in his eyes* (быть бесстыжим, наглым). In the Uzbek language, there are alternatives to this phraseological unit: "*severe anger*".

The above examples show that the lexeme "water" was not used to express the lexeme

phraseology "water" in Persian in Uzbek. On the contrary, the Uzbek language uses other components that correspond to the syntactic and semantic structure of the sentence.

The following Persian phraseologies can be cited in the Uzbek language:

- a) *obdar dahonash khoshk shod* - در دهانت خشک شد *dried up in the mouth of water* (он страшно удивился; он страшно испугался). In Uzbek, this phraseology can be described as "terrified".
- b) *ob be ru-ye otash-e kasi (chizi) zadan (rixtan)* - آب بروی آتشکسی (چیزی) زدن (ریختن) (успокаивать кого-что либо, утихомиривать кого-что либо).
- c) *ob be ru-ye otash-e kasi (chizi) zadan (rixtan)* - آب بروی آتشکسی (چیزی) زدن (ریختن) (успокаивать кого-что либо, утихомиривать кого-что либо). It can be translated into Uzbek as "to calm someone down".
- d) *objo-ye kasi kardan* - آب زیر جای کسی کردن *to sprinkle water on someone's place* (причинять кому-либо неприятности). Since there is no alternative to this compound in Uzbek, it can be expressed as "harming someone".

It should be noted that the correct translation of any type of phrase logical expressions from one language to another is not an easy task, because the meaning of these expressions does not come from the current existing meaning of the components that make them up. The object of phraseology is the factor that determines whether it should be translated correctly.

In Persian some sentences formed with the lexeme "ob" - آب "water" can be used both in their own sense and in a figurative sense:

obrogeloludkardan- آبر گل آلود کردن *to muddy the water*: in the sense of "to muddy the water", in the figurative sense "to bring out the pachava of the work".

In Persian phraseology, the lexeme "water" can come in the form of an isophilic compound and serve a definite function in speech. For example:

ob-ekhushazgoluyashpoyinnaraft آب خوش از گلویش پایین نرفت *sweet water did not pass through his throat* (он никогда не был счастлив, у него никогда не были радости). The suffix "ob-ekhush" (pleasant water, fresh water) in the sentence is formed from the connection between the definite (pleasant) and the definite (ob), and -e is an indicator of the excess that connects them. In the Uzbek language, this phraseology can be expressed by the phrase "did not pass through the throat".

One of the peculiarities of the phraseology of the Iranian languages, which arises from the strict order of the words in the sentence, is that the compound verbs come in a distant state called the "frame construction" [13,7]. In the distant case of compound verbs, the noun part of the verb comes at the beginning of the sentence and the auxiliary part of the verb comes at the end of the sentence. The following are examples of such situations:

ob be osyob-e kasirixtan - آب به آسیاب کسی ریختن *water on someone's mill* (косвенно помогать или содействовать своим поведением, действиями кому-либо (букв.лить воду на мельницу кого-либо) "to help someone".

ob be surox-e murcherixtan - آب به سوراخ مورچه ریختن *to pour water into the ant's nest*. In Uzbek, it means "disturbing someone's peace".

In both sentences, the compound verb to pour water is used in the distant form, and the noun part of the verb is given at the beginning of the phrase آب ریختن (to pour water) and at the end of the phrase ریختن (to pour).

In the Uzbek language, too, there are many lexeme phraseologies "water". These include "pouring water on someone's head" (disturbing someone's peace; causing trouble, calamity), "pouring water" (quiet, calm), "pouring it into water" (wasting it, giving it almost for free), "running out of water" (to survive in any phase) and so on [14,216].

From the phrase logical units quoted, "pouring water on someone's head" can be synonymous with the Persian word *obzir-e jo-ye kasikardan*- آب زیر جای کسی کردن *to pour water on someone's place* (причинять кому-либо неприятности).

"There was a sudden burst of laughter in the classroom, which has been as silent as water since the painting" (O. Hoshimov, World Affairs, p. 179).

If necessary, he throws himself from the roof, comes out of the water dry" (O. Mukhtor. Game (story)).

Where do you get that much money and why are you flooding your country?" (Uzbek folk tale, Flying carpet).

According to Y.A. Rubinchik's interpretation, there are three views on the nature of phrase logical units. Proponents of the first view include in the structure of phrase logical units stable units in which the meanings of the components are completely redefined (переосмысленный). Proponents of the second view include in phrase logical expressions not only stable units in which the meanings of the components are re-invented, but also phrase logical units in which one of the components retains its lexical meaning.

Proponents of the third view also include non-idiomatic phrase logical units, where all components are literally stored. The study of stable units in a two-volume Persian-Russian dictionary helps to understand phrase logical units in a broad sense. Generally, there are no any languages which do not lexicons from other language [8, 369].

Conclusion

In conclusion, it should be noted that the research work in a number of areas of linguistics in the Uzbek language is noteworthy. There is also a great deal of scientific work being done to discover and study new aspects of phraseology. Our goal is to study not only the lexical units of the Uzbek language, but also the phraseology, borrowed from other language to Uzbek. Because while measures are being taken in our country to further improve the system of learning foreign languages, the study of phraseology from other languages also helps to enrich the vocabulary of the Uzbek language. The national-cultural component of the semantics of phrase logical units reflects the world of material, social and spiritual culture of the people speaking this language through symbolic words, traditional figurative comparisons and proverbs. The property of stability is determined by the degree of semantic in decomposability of the phrase me. The level of stability, therefore, depends on the degree of semantic fusion of the component words. This property of the phrase me differs from the homonymous free combination of words.

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