

SEMANTIC AND LEXICOGRAPHIC STUDY OF PHRASEOLOGISMS IN THE OGHIZ-KIPCHOK DIALECTS AND UZBEK LANGUAGES OF NORTHERN AFGHANISTAN

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Abstract

This article explains that phraseological units as one of the most important means of creating imagery and emotional-expressiveness are the product of a multifaceted analysis covering cultural, historical, semantic and sociolinguistic aspects among the peoples of Northern Afghanistan, Turkmen and Uzbeks.

Keywords: Phraseologism, phraseological unity, national-cultural outlook, national color, linguistic-cultural units, national spirit.

Introduction

It should be noted that the means of reflecting the national-cultural worldview, national character, lifestyle and values of each people is its language. We consider language as a social phenomenon. The value, development, and enrichment of a language in society is determined by the lexicon of word masters and the skill of using words. In his work, the creator demonstrates his artistic skill by attaching a derivative meaning (transitive meaning) to the lexical meanings of words, as well as by figuratively depicting linguistic and cultural units such as figurative means, expressions, and metaphors. In this regard, it can be said that “language is not only connected with culture, but also grows out of culture”¹ and the culture, spirituality, traditions and customs, psyche, and views of peoples are embodied in linguistic and cultural units, in particular phraseological units.

Although phraseologies are widely studied in modern linguistics at all lexical, semantic, and grammatical levels of the language, the semantic structure, development of meaning, ways of formation, lexicographic, linguocultural, and cognitive interpretation of phraseologies are still awaiting their researchers. There are several works on the semantic, grammatical, and methodological study of phraseologisms in Uzbek linguistics. In particular, his studies, such as

¹ Usmonova Sh. Lingvokulturologiya. – Toshkent, 2019. – B. 20.



"On the main semantic types of phraseological units in the Uzbek language" (1956), "Work on phraseological units in syntactic analysis" (1956), "On the assimilated phraseological units in the modern Uzbek language" (1957), "On the changes in the grammatical construction of phraseological units in the modern Uzbek language" (1963), "Adaptation in verb phraseological units" (1964), "Some issues of Uzbek phraseology", "Our speech is beautiful" (1970), are the basis for Shavkat Rahmatullayev to be rightfully recognized in our country as the "founder of the Uzbek phraseological school". However, in the study of phraseologies, issues such as the approach based on the national culture, national color, and lifestyle of fraternal peoples, in particular, Northern Afghanistan, Turkmen, and Uzbek, and their linguocultural and cognitive interpretations are among the current problems of linguistics and are gaining relevance. We base our opinion on the analysis of the following examples:

In Uzbek linguistic culture, phraseological units represent verbally marked dynamic semantics (action) and nonverbally marked dynamic semantics (state)². For example, "Shunda, sho'rchiliklar oqsoqoli o'rnidan turdi, *so'zni qalin-qalin qilib aytdi*: — Birodarlar, biz bosh toboqni qizg'anayotganimiz yo'q... Xo'jasoatliklar o'tgan hafta Sho'rchidagi davrada bizning *yag'rinimizni yerga tekkizib keldi!*.. Shu bois, biz *belimizni besh joyidan boylab keldik!*"³ Yoki: "...Abray polvon Tilovberdi polvon *ko'zlaridan ko'z olmadi. Ko'z ayirmadi*. Tilovberdi polvon oyog'i yerga tekkunicha, zarb bilan *qoqib yubordi*. — Xap-a-a-a! — deya ayqirdi. Hayqiriq nihoyasiga yetmayoq, Tilovberdi polvon *ikki yag'rini bilan gupillab tushdi!*"⁴

The above two excerpts from the story "The Stars Burn Forever" use the metaphor of making words bold. In addition, the metaphorical phrases: units such as "to knock down," and "to fall with two hands" serve to express verbally marked dynamic semantics (action), while phrases such as "to touch the hands to the ground," and "to bend the waist in five places," "to look away from the eyes," and "to look away from the eyes" serve to express nonverbally marked dynamic semantics (state).

According to Sh. Rahmatullayev, "phraseologies mainly express signs and actions. Therefore, they grammatically belong to the group of words denoting signs or actions"⁵ and are distinguished by the fact that they reflect the values, beliefs and traditions of different peoples. Through the following examples, we will get acquainted with the phraseological expressions used in the Oghuz-Kipchak dialect⁶ of Northern Afghanistan:

1. **Esim qursin** – Biror nima esidan chiqarilganda kishining hasrat-nadomatini ifodalash uchun ishlatiladi.
2. **Esini yig'moq** – Aql-hushi joyida bo'lmay yanglishmoq ma'nosiga teng.
3. **Eshagi loydan o'tmoq** – Ishi bajarilmoq, maqsadi hosil bo'lmoq ma'nolarida ishlatiladi.

² Look: Xolnazarov U. Nasriy nutqda metaforalarning lingvokognitiv, lingvomadaniy xususiyatlari (Tog'ay Murod qissalari misolida). Filologiya fanlari bo'yicha falsafa doktori (PhD) ilmiy darajasini olish uchun taqdim etilgan diss. – Termiz, 2023.

³ Тоғай Мурод. Танланган асарлар. 1-жилд. Қиссалар. – Тошкент: Шарқ НМАК, 2008. – Б. 53.

⁴ That source, -Б. 56

⁵ Rahmatullaev Sh. O'zbek tilida fe'l frazemalarning bog'lashuvi. - Toshkent: Universitet, 1992. – B. 12-32.

⁶ Muhammad Halim Yorqin. O'zbek tili frazeologik so'zligi.-Tehron: Xuroson entishorot mu'assasasi nashr, 2013-y. – B. 31-43.



4. **Ishi devol (devor) minmoq** – Ishi yurmay, olg'a ketmay qolmoq, ishining bajarilishini kutib qolish maqsadida qo'llaniladi.

5. **Ishti (ishni) puxta pishirmoq** – Ishti (ishni) puxta qilmoq, yaxshilab bajarmoq uchun ishlatiladi.

6. **Ikki dunyo bir qadam** – masofalar juda yaqin degan ma'noga nisbatan ishlatiladi.

7. **Bulbuli o'qimoq (بلبلی اوقیماق)** – Sho'xlik va beg'amlikdan ko'p gapirmoq, xursandchilikdan ortiqcha gapirmoq ma'nosida ishlatiladi.

8. **Beob qilmoq (بیاب قیلما)** – Obro'yini to'kmoq, uyaltirmoq, sharmanda qilmoq ma'nolariga nisbatan ishlatiladi.

9. **Bir ayog'i gorda** – Juda qarri va keksaygan odam, yoshi ketgan boboga nisbatan ishlatiladi.

10. **Jangi zargarlik (جنگ زرگریک)** – Soxta janjal ko'tarish, yolg'ondan gapni kattalashtirishga nisbatan ishlatiladi.

11. **Bir uydan bir devona (بیراویدن بیردیوانه)** – Biror ish yoki faoliyatda bir oiladan bir odam, yoki to'y marosimlarga aytilgan bir uydan bir kishi degani.

12. **Peshonasi tursh (پیشانه سی ترش)** – Xafa va achchig'i kelgan, badxo'y, jahli chiqib turgan shaxsga nisbatan ishlatiladi.

13. **Kosani tagiga nim kosa (کاسه نی تگیگه نیم کاسه)** – Aptidan bir narsa deb, aslida boshqa yashirin rejani ko'zlagan, gap tagida gap borligiga nisbatan qo'llaniladi.

14. **Ko'pi qimor bo'lmoq (کوپی قماربولماق)** – Biror ish yo faoliyatda hadidan oshmoq ma'nosini ifodalash uchun qo'llaniladi.

15. **Gusha ixtiyor qilmoq** – Jamoatdan o'zni uzmoq; tarki dunyo qilmoq⁷.

The term "phraseologism" is used for stable expressions with a portable meaning, which do not have a syntactic connection between the parts of phraseological units, but which previously existed in the language as a syntactic unit or sentence, and which are used with the meaning of the parts in them partially or completely transferred, and which are lexico-semantically equivalent to a lexical unit. Units that are used as ready-made material in advance, that is, phraseologisms, cannot be excluded or omitted. Because it is a general name for connections that are used in a portable sense as a whole and are not divided. Among them, phraseologies⁸, which are widely used in everyday life, are distinguished:

1. **Iki tarbuz bir ilda tutturmiyur** – Ikki ish bir vaqtga bajarilmasligi, ikki narsani birdan qo'lga kirita olmaslikka ishora.

2. **Iki kelli bir qazanda g'aynamiyur** – Ikki shaxsning fikri bir xil bo'lmasligi uchun ishlatiladi.

3. **Bashina baxt g'ushi g'undi** – Omadi keldi, baxti ochildi, ya'ni ishi o'ngidan keldi degan ma'nolarga to'g'ri keladi.

4. **Ene suydindan halal** – Ona suti kabi halol, bag'ishlamoq, biror narsani topshirmoq kabi ma'nolarda ishlatiladi.

5. **Ag'zi g'ulag'inda** – Juda xursand, kulib turgan shaxsga nisbatan ishlatiladi.

6. **Ag'zi mumlanan** – Gapirmay jim turgan shaxsga nisbatan ishlatiladi.

⁷ Muhammad Halim Yorqin. O'zbek tili frazeologik so'zligi.-Tehron: Xuroson entishorot muassasasi nashr, 2013-y. – B. 111-391.

⁸ Abdul Hakim Muhammadi. Interviewed by a resident of the Hairyton district of Balkh province.



7. **Ag'zi bo'sh** – Yumshoq odam, birovning gapiga javob bera olmaydigan, haqini ayrib ololmaydigan shaxsga nisbatan aytiladi.
8. **Tumshig'i sari** – Kichik, hali kattalarning gapini anglayolmaydigan yoshlarga nisbatan ishlatiladi.
9. **Gepi chag'alatmaq** – Gapni ko'paytirish, kichik gapni katta qilishga nisbatan ishlatiladigan ibora.
10. **Go'z ag'riyani bo'lib tapilmaq** – kutilmagan holda, vaziyatda topilmoq.

In conclusion, the phraseological units used in the life of the Uzbek, Afghan and Turkmen peoples are closely related to the spiritual culture, traditions, profession, place of residence and composition, aspirations, and attitude to reality of each people considered to be the owner of the language. After all, as F.I. Buslayeva noted, “phraseologies and idioms in various situations are a kind of small world, they are short wise expressions containing true thoughts inherited from ancestors to generations. They are the soul of any national language, expressing the spirit of the nation through unique images”⁹.

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