

THE ORIGIN OF PHRASEOLOGICAL UNITS

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Abstract

In this article is discussed opinions about phraseology, the origin of phraseology, phraseological unities and phraseological fusions. It is also focused on semantic and structure of phraseological units.

Keywords: phraseology, semantic integrity, expressiveness, emotional colouring.

Introduction

In lexicology have different opinions as to how phraseology should be defined, classified, described, and analyzed. The word “phraseology” has very different meanings in this Uzbekistan, Russia, in Great Britain or the United States. In linguistic literature the term is used for the expressions where the meaning of one element is dependent on the other, irrespective of the structure and properties of the unit (V.V.Vinogradov); with other authors it denotes only such set expressions which do not possess expressiveness or emotional colouring (A.I.Smirnitskiy), and also vice versa: only those are imaginative, expressive and emotional (I.V.Arnold). N.N.Amosova calls such expressions fixed context units, i.e., units in which it is impossible to substitute any of the components without changing the meaning not only of the whole, but also of the elements that remain intact. O.S.Ahmanova insists on the semantic integrity of such phrases prevailing over the structural separateness of their elements. A.V.Koonin lays stress on the structural separateness of the elements in a phraseological unit, on the change of meaning in the whole as compared with its elements taken separately and on a certain minimum stability. In English and American linguistics no special branch of study exists, and the term “phraseology” has a stylistic meaning, according to Webster’s dictionary “mode of words and phrases characteristic of some author or some literary work”[7].

As far as semantic motivation is concerned phraseological units are extremely varied from motivated, e.g., black dress, to partially motivated, e.g., to have broad shoulders or to demotivated like tit for tat, red tape (Lexical and grammatical stability of phraseological units is displayed by the fact that no substitution of any elements is possible in the stereotyped set expressions, which differ in many other respects; all the world and his wife, red tape, calf love, heads or tails, first night, to gild the pill, to hope for the best, busy as a bee, fair and square, stuff and non sense, time and again, to and fro)

In a free phrase the semantic correlative ties are fundamentally different. The information is additive and each element has a much greater semantic independence. Each component may be substituted without affecting the meaning of the other: cut bread, cut cheese, eat bread. Information is additive in the sense that the amount of information we had on receiving the first signal, i.e., having heard or read the word cut, is increased, the listener obtains further details and learns what is cut. The reference of cut is unchanged. Every notional word can form



additional syntactic ties with other words outside the expression. In a set expression the information furnished by each element is not additive: actually it does not exist before we get the whole. No substitution for either cut or figure can be made without completely ruining the following: I had an uneasy fear that he might cut a poor figure beside all these clever Russian officers (Shaw). He was not managing to cut much of a figure. (Murdoch).

In some situations phraseological fusions are called idioms under which linguists realize a complete loss of the inner form. To explain the meaning of idioms is a sophisticated etymological problem ("tit to tat" which means "vengeance", but no one can explain the meaning of the aforementioned words).

Phraseological unity is a semantically indivisible phraseological unit the whole meaning of which is motivated by the meanings of its components[8].

In general, phraseological unities are the phrases where the meaning of the whole unity is not the unity of the meanings of its components but is based upon them and may be comprehended from the components. The meaning of the significant word is not too remote from its ordinary meanings. The meaning is formed as the consequence of generalized figurative meaning of a free word-combination. It is the result of figurative metaphoric reconsideration of a word-combination.

To come to one's sense-to make up one's mind;

To come home-to hit the mark;

To fall into a rage-to get furious.

Phraseological unities are characterized by the semantic duality. One can't define for sure the semantic meaning of separately taken phraseological unities isolated from the context, because these word-combinations may be used as free in the direct meaning and as phraseological in the figurative meaning. Phraseological combination (collocation) is a construction or an expression in which every word has absolutely clear independent meaning while one of the components has a bound meaning.

It means that phraseological combinations comprise one component used in its direct meaning while the other is used figuratively.

To make an attempt-to try;

To make haste-to hurry;

To offer an apology-to beg pardon

Thereby a number of linguists who focus on the general view of phraseology and infer to it communicational units (sentences can be pointed out as a good)

Still waters run deep.

Phraseological expressions are proverbs, sayings and aphorisms of prominent politicians, writers, scientists and artists. They are precise sentences in their form, expressing some truth as ascertained by experience of wisdom and familiar to all. They are frequently metaphoric in character and elements of implicit information inclusive which are well understood without being formally present in the discourse. The consideration of the origin of phraseological units contributes to a better understanding of phraseological meaning. According to the origin all phraseological units may be divided into two big groups: native and borrowed[9].

The main sources of native phraseological units are:



1.terminal and professional lexics, e.g., navigation: to cut the painter-to become independent, to lower one's colours -to give in;

2.British literature, e.g., the green-eyed monster-jealousy (W.Shakespeare);

3.British traditions and customs, e.g., baker's dozen-a group of thirteen. In the past British merchants of bread received from bakers 13 loaves of bread instead of 12.The 13th loaf was the merchant's profit.

4.superstitions and legends, e.g., a black sheep-a less successful or more immoral person in a family or in a group. People believed that a black sheep was marked by the devil.

5.historical facts of everyday life, e.g., to carry coals to Newcastle-to take something to a place where there is plenty of it available. Newcastle is a city in Northern England where a lot of coal was produced.

The main sources of borrowed phraseological units are:

1.the Holy Script, e.g., the kiss of Judas-any display of affection whose purpose is to conceal any act of treachery.

2.ancient legends and myths belonging to different religious or cultural traditions, e.g., to cut the Gordian knot-to deal with a difficult problem in a strong, simple and effective way.

3.facts and event of world history, e.g., to meet one's Waterloo -to be faced with, esp. after previous success, a final defeat, a difficulty or an obstacle one cannot overcome (from the defeat of Napoleon at Waterloo in 1815).

4.variants of the English language, e.g., a hole card-a secret advantage that is ready to use when you need it (American).

5.other languages (classical and modern), e.g., let the cat out of the bag-reveal a secret carelessly or by mistake, from German: die Katze aus dem Sack lassen.

With the exception of the logical direction, all the listed areas can be attributed to the study of phraseology, and it should be emphasized that it was in traditional phraseology that the foundations of culturological and linguoculturological directions were laid (especially in comparative phraseology, in diachronic phraseology, in the study of etymology and the internal form of phraseological units), as well as semantic-cognitive (for example, when studying the specifics of the structure and semantics of verbal, substantive, adjective and adverbial phraseological units).

Non-classical phraseology is primarily associated with the study of linguocultural aspects of linguistic pictures of the world, for example, specific Uzbek concepts are identified, expressed through phraseological units. However, the choice of such concepts often seems to be random, insufficiently systematic. From our point of view, there are other aspects of cognitive linguistics as applied to phraseology. Cognitive research, to a certain extent, inherits work on the analysis of linguistic categories, the internal form of a word and phraseological units, on component analysis, semiotics, the study of semantic fields, and psycholinguistics. According to E.S.Kubryakova, the tasks of cognitive science "include the description/study of knowledge representation systems and information processing and processing processes, and-at the same time-the study of the general principles of organizing human cognitive abilities into a single mental mechanism, and the establishment of their relationship and interaction.

This approach is quite applicable to the study of phraseology, for example, to clarify the reasons for a significant restructuring of the part-of-speech system of phraseological units in



comparison with the lexical system, to determine the cognitive foundations of the specificity of the part-of-speech classification of phraseological units in the Uzbek language, to identify their cognitive-discursive potential, as well as to study the role of grammatical categories in formal meaningful organization of phraseological units of various ethnic languages.

As you know, in the Uzbek language, the part of speech composition of phraseological units differs significantly from the corresponding composition of lexical units, in which nouns, adjectives and verbs dominate. Among phraseological units, verbal and adverbial phraseological units dominate, which is a significant restructuring of the system of parts of speech at the phraseological level.

Phraseological units of the ethnic languages can be considered as specific cognitive structures, in each language organized into a certain conceptual sphere, which is essential part of the linguistic picture of the world. In general, the part of speech affiliation and the structural type of phraseological units turn out to be very significant in the cognitive-discursive aspect. Phraseological units are one of the forms of cognitive “packing” of knowledge and means of pragmatic influence, and the type of this “packing” (verbal phraseological units, substantive, adjective, adverbial, their structure) is not indifferent for fine deep semantics.

In our opinion, the sharp opposition of the systematic-structural and cognitive approaches, which is characteristic of the concepts of a number of modern phraseologists, is not constructive. The study of the phraseological conceptual sphere in the aspect of represented concepts, in principle, cannot be divorced from the analysis of the structural types of the presentation of phraseological units.

An important role in the formation of not only the grammatical form, but also the semantics of phraseological units is played by the classifying grammatical categories of different languages. Besides, in the Uzbek language, in relation to verbal phraseological units, such categories are the categories of the type and voice.

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