



SEMANTIC STRUCTURE, CHARACTERISTICS OF EXPRESSIONS IN THE EXPLANATORY DICTIONARIES OF THE UZBEKI LANGUAGE

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Abstract

The article gives a brief description of the semantic structure and features of Uzbek language phrases. Also, the opinions of our scientists on this topic were touched upon and the reaction to them was expressed. At the end of the article, scientifically based conclusions are given regarding the ideas put forward

Keywords: phraseological unity, phraseological combination, phraseological combination, semantic types of expressions.

O‘ZBEK TILINING IZOHLI LUG‘ATLARIDAGI IBORALARNING SEMANTIK TUZILISHI, XUSUSIYATLARI

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Annotatsiya

Maqolada o‘zbek tili iboralarining semantik tuzilishi, xususiyatlariga qisqacha tavsif berilgan. Shuningdek, ushbu mavzuga doir olimlarimizning fikrlariga ham to‘xtalib o‘tilgan hamda ularga munosabat bildirilgan. Maqola so‘nggida ilgari surilgan fikrlarga oid ilmiy asoslangan xulosalar berilgan.

Kalitso‘zlar: frazeologik butunlik, frazeologik chatishma, frazeologik qo‘shilma, iboralarning ma‘naviy turlari.

INTRODUCTION

It is known that language has both form and meaning. In a language, form refers to its sound system, and this is called the expression plan of the language. Only the form itself cannot be a language unit. A certain meaning must be attached to the form in order for it to be a linguistic unit. This meaning is called the content plan of the language unit. Attaching a meaning to a form is attached not at the stage of speech, but at the stage of language, that is, it is ready before speech. The signs characteristic





of the mentioned linguistic units are also present in phrases, because phrases have both form and meaning, and they are ready for speech. A number of our scientists have conducted research on the meaning and characteristics of expressions and expressed their views on this. For example, Sh. Rakhmatullayev in his textbook "Current Uzbek Literary Language" noted the following opinion about phraseological meaning: "The lexical meaning of a phrase that is related to reality (meaning, expressing something) is called phraseological meaning" [1: 432]. The scientist's work "Let's see our speech" contains similar thoughts. B. Yoldoshev in the book "Fundamentals of Phraseological Methodology" writes about the methodological meaning of phrases: "Phrases, unlike words, arise not only to express and name specific events in reality, but at the same time to express a modal attitude towards it" [2: 7]. The main part of the expressions in the language is semantically aimed at a person, to explain his behaviour: they evaluate the physical, psychological, moral-ethical, intellectual characteristics of a person, characterize a person's social status, profession, age, life experience, and kinship ties [3: 43]. Also, many expressions expressing events and incidents have an evaluative tone. Therefore, a connotative element is often involved in the semantic structure of expressions [2: 7].

In general, the meaning structure of a phrase is more complicated than the meaning structure of a word, because there is a big disconnection and inconsistency between the meaning relations of the phrase and its component structure. In addition to the above scholars, scientific research is being conducted on expressions and their semantic structure and properties.

METHODOLOGY

Phrases are a large unit of language. They are made up of at least two independent words. So, the expression plan of phrases is words. Usually, the meaning of a lexeme is the sum of the meanings specific to the language units that make it up, that is, the meaning of the whole is understood based on the meaning of the parts. But the meaning of phrases is not equal to the simple sum of the meanings specific to the words that make it up. In phrases, more than one word as a whole creates a metaphorical meaning based on a certain image, and it is called a phraseological meaning [4: 4]. Phraseological (idiomatic) meaning does not derive directly from the meaning of the words in the phrase. That's why there is a kind of disconnection between the expression plan and the content plan in the expressions. Therefore, the connection between them discovers the conditionality. In this case, the words are used figuratively to express a certain image without being connected to each other in a meaningful way and express a whole concept. As a result, words undergo semantic





development through transposition. For example, the phrases "put on your shirt upside down" ["to'nini teskari kiyib olmoq"] or "to be stubborn" ["qaysarlik qilmoq"], but this meaning does not come from the meaning of the words in the phrase. For example, in the sentence "The boy got lost in the dark and wore his tunic upside down" the words "toun", "inverted", and "to put on" [to'n, teskari, kiyib olmoq] are used as a free combination of words, and they are connected to each other while maintaining independence of meaning, and this there was no consolidation of meaning. *The young man put on his tunic upside down after this sentence [Yigit bu gapdan keyin to'nini teskari kiyib olibdi]*, and in the sentence, the words ton, upside down, put on [to'n, teskari, kiyib] were not freely connected, but participated as a phrase, each of these words is not a separate meaning, but rather It is used figuratively and means a single meaning. Here we are talking about the figurative meaning of the words involved. Such a meaning is based on an image: to put on (to put on) - to cover and cover the body or any part of the body with clothes; ton - a long national garment made of cotton, worn over clothes; The word "opposite" means "contrary" or "contrary". Based on this, two or more words in a phrase, losing their lexical meaning independence, are subordinated to one common meaning centre, and serve to embody the meaning understood from the phrase as a whole.

As in the lexeme, two phenomena are distinguished in terms of the content of the phrase:

- 1) Lexical meaning (phraseological meaning);
- 2) Evaluation scheme [1: 32].

The lexical content of the phrase attributed to reality is called phraseological meaning. For example, the phrase "exalt" means "extremely praise": Come on, what teaching has made you so high yet? [Qani, seni hali ko'kka ko'targan ta'limot qaysi?] (Oybek) The relation of the content aspect of the expression to reality is called the evaluation scheme [1: 434]. Most of the lexemes have a neutral meaning, and in phrases, the meaning is a permanent part of the meaning. For example, the phrase "to honor" means "to honor at a high level" and indicates a positive attitude: I know that Komila will raise them to her head, she will prepare additional conditions for the future [Bilaman, Komila ularni o'z boshiga ko'taradi, keragidan ortiqcha sharoit hozirlaydi] (Oybek). The expression "small talk" means "one who talks about unnecessary things" and expresses a negative attitude: I hate gossipers and small talk [O'zim chaqimchilarni, mayda gaplarni yomon ko'raman] (I. Rakhim).





DISCUSSION AND RESULTS

There are different opinions about the types of meaning of expressions based on the relationship between the lexical meaning understood from the phrases as a whole and the lexical meanings of the words contained in it. In particular, Sh. Rakhmatullayev divides the expressions into two aspects: 1) phraseological wholeness; 2) phraseological confusion [1: 432] divided into types such as Y. Pinkhasov divided expressions into three types from the semantic point of view: 1) phraseological confusion; 2) phraseological association; 3) phraseological compound [5: 55]. A. Abduazizov in the textbook "Introduction to the theory of linguistics" defines expressions as 1) phraseological conjunction; 2) phraseological integrity; 3) divided into such types as phraseological compound [6: 79].

It is known from the mentioned points that in Uzbek linguistics, there are different views on the semantic classification of expressions. The semantic structure of phrases differs from other language units by their diversity and complexity. Even if two or more words are involved in the composition of phrases, they are united under a single meaning. Although phrases are often alternatives to words in terms of meaning, phraseological meaning and lexical meaning are never equal to each other. Professor A. Hajiyev made a reasonable opinion about this: "Phraseologisms, compared to their synonyms, first of all express the meaning with a strong degree, and secondly, they have a shade of imagery" [7: 180]. So, the semantic structure of phrases consists of phraseological meaning and additional shades, and these additional meanings play the main role in distinguishing phrases from other linguistic units.

When separating expressions into types, as noted, the relationship between the lexical meaning understood from them as a whole and the lexical meanings of the words in it is considered important. Below we will consider the relationship between the dictionary meaning of phrases and the dictionary meanings of the words contained in it.

1. The meaning of the phrase is explained on the basis of the meanings specific to the words contained in it. Grammatically connected and used figuratively, they are united under a common meaning: the words in such expressions as the hair on top of the head stands on end (to be angry), the mother's milk is in the mouth (young, inexperienced) used in a collective figurative sense, combined under one meaning, and this meaning is explained through the words in the phrase. For example, the phrase meaning "to be angry" is based on the imperceptible movement of the hairs on the body when a person is angry, or the phrase meaning "young", "inexperienced" can also be explained through the words contained in it: Mahmadona, shumsan. Mother's milk is in your mouth, and you say that I will teach you in spite of the whiteness of my



beard" ["Mahmadona, shumsan-da. Ona suting og'zingda-yu, soqolimning oqiga qaramay aql o'rgataman deysan"] (O.).

2. The meaning of the phrase is not explained on the basis of the meanings specific to the words contained in it. The dictionary meaning of such expressions does not take into account the meanings specific to the words contained in it. For example, putting both hands in one's nose (dry, without getting anything in return), pressing the iron in a hurry (at the same time, doing something at the right time), and pulling one's leg (being stubborn). Even the meaning inherent in such expressions may contradict the meaning of the words contained in it [1: 433]. For example, the meaning of the phrase "taking one's foot in one's hand" (to cover a distance at a fast pace) contradicts the meaning of the words contained in it: it is absolutely impossible to move quickly after taking one's foot in one's hand.

3. Also, in some sources, there are opinions that the meaning of an expression can be formed as a result of the use of some words in its composition in a figurative sense, and others in their own sense. For example, in such phrases as to stand on his word, to eat his mind, his eyes fell on his eyes, his mouth was in his ears, the words word, mind, eye, mouth have their meaning, to stand, to eat, to fall, in the ear words are used in a figurative sense. But it is relative whether the words used in these expressions have their own meaning or figurative meaning, because these words are united under one meaning to express a whole meaning, that is, the word used here in its meaning does not mean exactly its dictionary meaning. For example, in the phrase "to eat your mind" at first glance, it seems that the word "mind" has its meaning, but here you can hear the exact meaning only through its meanings such as "thinking" and "brain". This phrase is used in the sense of the brain not working, losing the ability to think. So, here there is some connection between the words in the phrase and the meaning of the phrase. Therefore, this view is in accordance with the 1st rule above, that is, the phraseological meaning is interpreted on the basis of the meanings specific to the words in its composition.

CONCLUSION

Based on the above, it is appropriate to study the expressions semantically into two types according to the relationship between the meaning of the expressions in the Uzbek language and the dictionary meaning of the words contained in it:

Phraseological integrity - the lexical meaning of a phrase is based on the lexical meaning of the words in its composition. For example, sarcastic speech, touching tongue, opening mouth, lying down.





Phraseological confusion - the meaning of an expression is not based on the dictionary meaning of the words in it. For example, you need to straighten your legs, take your legs in your hands, and hold your lungs in your arms.

In conclusion, it should be said that the semantic characteristics of expressions are complex, and issues such as dividing them into spiritual-thematic groups and categories have not yet been fully resolved. However, the development of Uzbek phraseology in the next period continues under the influence of socio-economic and spiritual development of the XXI century, in connection with the formation and development of scientific linguistics, the needs of the time, and the issues of language policy (language policy).

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