

## PHRASEOLOGICAL FORMATION AND LEXICALIZATION PHENOMENON

Abdugafur Mamatov<sup>1</sup>

<sup>1</sup>Doctor of Philology, Professor, Jizzakh State Pedagogical Institute, Uzbekistan.

Received: 19.04.2020

Revised: 21.05.2020

Accepted: 16.06.2020

### Abstract

This article analyzes the formation features of phraseological units and phraseological issues, stating that phraseological units as lexical units, their place in the language system, a linguistic unit formed on the basis of linguistic and non-linguistic factors, have lexical, semantic, grammatical and functional significance.

**Keywords:** Cognitive-semantic Lingvoculturology, Modality, Emotional-expressiveness, Phraseo-Semantic Field, Anthropopragmatics, Pragmatics, Connotation, Nominative, Denotative, Signifiable, Functional-stylistic, Semantic-pragmatic, Anthropopagmatic, Communicative.

© 2020 by Advance Scientific Research. This is an open-access article under the CC BY license (<http://creativecommons.org/licenses/by/4.0/>)  
DOI: <http://dx.doi.org/10.31838/jcr.07.13.170>

### INTRODUCTION

Phraseological units are linguistic units in terms of content and form, constitute the lexical richness of the language and are a communicative tool with linguistic and sociolinguistic features. Phraseological units exist in the relationship of language and thinking, language and culture, language and national mentality, and are a social phenomenon as a means of language. They are a linguistic unit formed on the basis of linguistic and non-linguistic factors and having lexical, semantic, grammatical and functional significance.

Phraseological units are not only nominative, but also have a content that reflects the material, mental, spiritual side of the individual, the life experience of the people.

They are grammatically formed, a linguistic phenomenon manifested on the basis of nominative, denotative, signifiable, connotative meanings. Their scope of meaning and stylistic qualities serves for emotionality, expressiveness, imagery, methodology in speech.

Phraseological units are studied scientifically on the basis of lexical, semantic, grammatical, functional-stylistic, semantic-pragmatic, anthropopragmatic, communicative, lingvocognitive approaches.

Phraseological units are linguistic phenomena formed on the basis of the need for figurative, emotional-expressive expression of a person's mental state, emotions, inner experiences, attitudes to events.

It is important to describe phraseological units in modern research areas such as anthropocentric, semantic-pragmatic, linguocultural-cognitive, lingvopsychological, cognitive-semantic and lingvoculturological.

### THE MAIN PART

Phraseological units turn unit to the linguistic complexity of the content as a sense of integrity, stability, and the stability of the components of the structure, grammar, word formation of alternative transformation, semantic (semantic) characteristics, such as their distinguishes them from other language units.

Phraseological units common in the language, broad, figurative, sharp, comprehensive expression of thought, the head is in pain, the pain is incurable, the sheep's mouth does not bite, my aunt's calf, Plato's brain, looking for dirt between the nails, vinegar does not pick up water, looking for hair, , are figurative, portable meanings of language, consisting of two or more words, such as the tongue is bitter, the hand is curved, the tongue is cracked, and

represent a single meaning. Phraseological units represent a holistic meaning despite having a complex structure.

Phraseologisms are fixed compounds that are semantically equivalent to a word, structurally and semantically equivalent to a compound and a sentence, ready to be introduced into speech, based on the portable meaning of one of its components or a general compound.

Phraseologisms are larger units than a word and have a complex structure consisting of two or more components. In phraseological dictionaries, the body enters the mouth and joy comes out; a white dog entered his mouth and a black dog came out; black to sew, unable to find a way to calm down; the presence of two-component to seven-component phraseological units, such as touching to the touch and throwing a cut to the untouched, is noted. The components of phraseological units are only external words. In fact, in the structure of phraseological units, their lexical meanings diminish or disappear altogether, their spelling distinction is preserved.

The component structure of phraseological units is characterized by stability. Абжағини чиқармоқ (noun-verb), асабига тегмоқ (noun-verb), васвасага тушмоқ (noun-verb), дўқ урмоқ (noun-verb), жиғига тегмоқ (noun-verb), жағини эзмоқ (noun-verb), жонига тегмоқ (noun-verb), таажжубга солмоқ (noun-verb), тит-питини чиқармоқ (noun-verb), ғазабга келмоқ (noun-verb) каби бирикмага тенг қурилишли ҳамда авзойи бузилди (noun-verb), аччиғи келди (noun-verb), аччиғи қистади (noun-verb), жазаваси тутди (noun-verb), жаҳли чиқди (noun-verb), жиғибийрони чиқди (noun-verb), жони чиқди (noun-verb), ийиғи чиқди (noun-verb), кайфи бузилди (noun-verb), кўнгли айниди (noun-verb), ғазоби қайнади (noun-verb) component structures of phraseological units of equal construction is stable.

Each of the phraseological units has a stable grammatical index, and their paradigmatic forms (variations, conjunctions, and other grammatical indicators) maintain a syntactic connection between the components involved in the phraseological unit. The phraseologism 'Дил(и) сиёҳ бўлди' is equivalent to a sentence in terms of its internal syntactic structure because it is in a cut-off relationship with the possessive. 'Дил(и)ни сиёҳ қилмоқ', on the other hand, is syntactically equivalent to a compound because it has a complementary relationship with the instrumental filler.

Phraseological units, like the lexicon of language, are considered as an alternative unit to words in terms of nominative and

communicative, means of exchange of ideas and lexical and stylistic possibilities of language, speech activity, emotional-expressive functions.

Significant differences between words and phraseology are reflected in their semantics, where words have a nominative meaning, while phraseologies have a figurative-nominative meaning. The word mainly describes events, objects, while phraseologies describe more. Of course, words also have the potential to be figurative, but in phraseology these characters are strong and expressive.

Phraseologisms express meaning more strongly than words. The phraseologism 'Илоннинг ёғини ялаган' expresses the meaning strongly and figuratively in relation to the word 'муғомбир', and phraseologies such as 'кўзларининг пахтаси чиқди', 'кўзлари қинидан чиқаёзди', 'кўзига қон тўлмоқ'.

Phraseological units are used in speech for the purpose of certain stylistic productivity, to reflect a very negative emotional-expressive attitude, to serve a figurative assessment of a negative character.

In the scientific literature, phraseological units are interpreted as lexical units that are readily introduced into speech.

Ferdinand de Saussure points out that there are such ready-made compounds in language, that they derive from the meaning and syntactic properties of their mutual character..., that such compounds are ready-made, traditionally used. Also, the idea that phraseological units are understood as a whole from a compound or a sentence leads to the view that it is a semantic unit (language unit) rather than a syntactic unit (speech unit) in which case it will be perceived and accepted. Hence, the introduction of phraseological units ready for speech provides a basis for recognizing them as a linguistic unit.

At this point, it is appropriate to think about phraseologization. We recognize the process of phraseologization as the process by which a free phrase or syntactic unit of speech becomes a stable figurative compound. In the discussion of phraseology, a separate formal unit of language, the structure of which is equivalent to a free link or sentence, the components of which are fully or partially semantically transformed (reshaped), figuratively stable phrases are studied.

In linguistics, it is recognized as a differentiated feature of a phraseological unit that distinguishes it from other word combinations, such as formality, stability of the content, applied to the whole, ready-made existence, imagery, semantic transformation.

Hence, the signs of particular grammatical stability, stable content, applied to the whole, ready-made, figurative, semantic reformation are peculiar to phraseological units, and they differ from free and stable compounds. It should be noted that figurativeness and semantic transformation are the leading signs.

Are Phraseological Units a Language Phenomenon or a Speech Phenomenon? Given the fact that phraseological units exist in the language, are ready to be introduced into speech, we need to recognize them as a linguistic phenomenon, given that the form is a lexical unit that expresses a figurative meaning, equal to a phrase or sentence.

In fact, phraseological units are a lexical unit consisting of a unit of words, consisting of a combination of two or more words, denoting the name, sign, movement of an event, such as words. They do not occur in the speech process, no matter what the pattern compound or predicate compound, but exist as a ready-made lexical unit in the language. It is at this point that phraseological units collide with the phenomenon of lexicalization, requiring the definition of the relationship of phraseological units with the phenomenon of lexicalization. If phraseological units are a linguistic phenomenon, how do they

relate to the lexicalization phenomenon? Accordingly, the issue of recognizing phraseological units as a linguistic phenomenon requires certain clarity and rationale. The fact that a lexeme is a linguistic phenomenon as a lexical unit is recognized in system linguistics. "The most important feature of a lexeme is that it is 'ready,' not artificial." The question of why phraseological units consisting of word associations are not speech units is cross-referenced. At this point, we need to study and understand the process of their figurative aggregation. They will have undergone a process of syntactic relation, interdependence, until they become stagnant in the language and express a certain meaning, becoming the common property of the owners of the language. They exist as a free compound and are then phraseologized, forming interpretable and unexplained meanings based on the lexemes in their meaning. In this process, phraseological units live in speech as individual-author phraseologies. This process takes place in speech.

Sh.Rahmatullaev states that the semantic nature of phraseological units undergoes semantic development by copying more than one word on the basis of a certain image as a whole. The meaning that arises on the basis of a particular image is called phraseological meaning. Thus it became clear that phraseological units are interpretable and unexplained units based on the meaning of the words they contain. They are transformed into certain semantic, lexical, lexical-semantic, semantic-syntactic.

Phraseological units such as 'Бўйнига қўймоқ, ерга урмоқ, йўл бермоқ' are interpreted on the basis of the specific meanings of the lexemes they contain, and they are also perceived in the form of a free link. Free association and figurativeness in the phraseological unit formed on this basis is the motivational (logical) basis, the criterion that maintains the connection between them. The phraseological units 'Оғиз очмаслик, тўнни тескари киймоқ, қўлини ювиб, қўлтиғига урмоқ' form a phraseological meaning based on the semantic transformation of the free link. The phraseological units 'Калаванинг учини йўқотмоқ, калаванинг учини топмоқ' are also phraseologized on the basis of the semantic transformation of the free link.

Compounds like 'бошини олиб чиқиб кетмоқ, оёғини қўлига олиб, ўпқасини қўлтиқламоқ' are not based on free connections, they are not perceived as free connections, it is practically impossible to perform actions like 'бошини олиб чиқиб кетиш, оёғини қўлига олиш, ўпқасини қўлтиқлаш' in human activity. In this case, the use of a phrase in a non-specific way, on the basis of semantic transformation, forms a meaning specific to the phraseological unit.

That is, links that are not interpreted on the basis of the lexeme-specific meanings in the context, that do not take into account the lexeme-specific lexical meanings, appear in compounds such as 'амманнинг бузоғи, оёғини қўлига олиб, ўпқасини қўлтиқламоқ, бошини олиб чиқиб кетмоқ'. The meaning inherent in such phraseological units represents a meaning contrary to the meaning of the lexemes in the structure. The meaning in the phraseological units 'Оғзига оқ ит кириб, қора ит чиқади; ўпқасини қўлтиқламоқ' is not explained on the basis of the meanings specific to the lexemes in these links, the meanings specific to the phraseological unit are formed due to semantic transformation. The factor that connects them with free connections is semantic transformation and imagery. Hence, the differential criterion that distinguishes phraseological units from free association is semantic transformation and imagery.

First of all, it should be noted that in the process of phraseologization, the meaning of free connection changes. The compound 'Енг шимармоқ' is derived from the mutually compatible spiritual combination of the 'ен'г and 'шимармоқ' lexemes that make them up only in the form of a free binding, retaining their lexical meanings and acquiring a meaning that

represents the action associated with squeezing the hem of a garment. This creates a meaning that can be interpreted on the basis of lexeme-specific meanings. In the process of phraseologization, the meaning of the free link is completely changed, and the meaning of 'астойдил ишга киришмоқ', which is not specific to the lexemes in it, is formed. Phraseologisms are therefore divided into types such as interpretable and unexplained on the basis of lexeme-specific meanings.

Therefore, what language factors are the basis for the formation of phraseological meaning. First of all, it should be noted that the free connection and the phraseology formed on this basis are figuratively connected. Image is a motivational (logical) basis and a criterion that maintains the connection between them. The image of the free conjunction 'Енг шимармоқ' appears in the formed phraseology. The free conjunction 'Оғиз очмаслик' is also, as noted, a phraseological integrity that is interpreted on the basis of the specific meanings of the lexemes it contains. Of course, we cannot deny that the semantics of this or that component are taken into account. Because each component in one way or another affects the meaning of the phraseology. But the semantic effect of the components in phraseological integrity or confusion is different.

The phraseologisms 'Тўнини тескари киймоқ, қўлини ювиб, қўлтиғига урмоқ' are also not a phraseological confusion, but a phraseological integrity. Because the basis of these phraseologies are free connections. However, as noted, even in compounds such as 'бошини олиб чиқиб кетмоқ, оёғини қўлига олиб, ўпкасини қўлтиқламоқ', the image defines the connection between the free link and the phrase. In this sense, it is practically impossible to distinguish between groups of phraseologies such as phraseological integrity and confusion. If phraseologies are grouped according to this classification, all proverbs, proverbs, aphorisms, wise sayings, scientific and technical compound terms should be included in this group. This ultimately expands the phraseological object.

Phraseological confusion, on the other hand, includes connections that are not interpreted on the basis of the specific meanings of the lexemes in their meaning, which do not take into account the lexical meanings specific to these lexemes. This group includes 'амманнинг бузоғи, оёғини қўлига олиб, тўнини тескари киймоқ, ўпкасини қўлтиқламоқ, бошини олиб чиқиб кетмоқ' and so on. It is true that the specific meaning of such phraseologies represents a meaning contrary to the meaning of the lexemes in the structure. In our opinion, such a feature does not allow them to be completely differentiated from each other. For example, 'енг шимармоқ' is considered a phraseological integrity and 'ўпкасини қўлтиқламоқ' is considered a phraseological confusion. The conjunction 'Енг шимармоқ' is also interpreted on the basis of the meanings specific to the lexemes it contains. The conjunction 'ўпкасини қўлтиқламоқ' is also not interpreted on the basis of the meanings specific to the lexemes it contains. Both are phraseologisms that have emerged due to portable meaning. The factor that connects them with free connections is figurativeness. In the meaning of both phraseologies, meanings emerge that are separated from the free connection. But in them the images which are the basis of reality in free connection are kept, that is, the action, the idea of reality is understood.

Hence, the main criterion that distinguishes phraseology from free connection is semantic transformation and imagery. In phraseology, this or that action, the reflection of the event, the image must be embodied.

Phraseologization is not only a linguistic phenomenon, but also a product of the development of the human mind and should be considered as a linguistic-philosophical phenomenon. It is also present in philosophical observation in the process of phraseologization.

The recognition of a lexeme as a linguistic unit and as a linguistic phenomenon has left no one in traditional linguistics in doubt. H. Nematov and R. Rasulov state that the main feature of a lexeme is its "readiness", that is, it is not artificial. Indeed, lexemes denote and express things, signs, quantities, actions, states, and features in reality, and are distinguished by their readiness for all members of society.

It should be noted that the phraseological units have undergone a process of interconnection, syntactic relations, until they become stagnant in the language and become intelligible to the owners of the language that represents a particular meaning. This process takes place in speech. The process of stabilization and willing participation in speech as a unit of language is the second stage in the formation of phraseological units. Hence, phraseological units functioned to participate in the speech process even before they became a linguistic phenomenon.

So far, there is no consensus among linguists in determining the scope of phraseological units. Most linguists include in the scope of phraseology all stable compounds - proverbs, sayings, idiomatic compounds, non-idiomatic combinations of words, stable phraseological groups and pairs of words, and believe that the common feature that unites them is stability and readiness in language. Such an approach makes it possible to consider all lexical units that have a portable meaning as a whole as phraseological units and expands the phraseological object.

In Uzbek linguistics, two semantic types of phrases, such as phraseological integrity and phraseological confusion, are distinguished on the basis of the relationship between the meaning understood from the phrase as a whole and the meanings of the lexemes in it.

A phrase that is not interpreted on the basis of the specific meanings of the lexemes in its structure, which do not take into account the lexical meanings specific to these lexemes, is called a phraseological confusion.

Linguists such as AN Kononov, EI Ubryatova, NA Baskakov, considering that phraseological units are functionally close to words, recognize them as lexical word combinations or lexical units (lexical associations). E.V. Sevortyan considers phraseological units as lexematic compounds or closed compounds with lexical meaning. Researchers' recognition of lexical phrases makes it necessary to determine the relationship of phraseological units to lexemes.

Phraseological units are interpreted as lexical units in most definitions. Since lexical units are dates, they must also have lexical meaning. In the scientific literature, fixed word combinations include different types of compound words, lexematic phrases, grammaticalized phrases, phraseological combinations. Some scientific works classify idioms of lexical-phraseological type, ie phraseological units with specific lexical meaning, as well as idioms of pure phraseological type, all phraseological units without specific lexical meaning. However, observations suggest that phraseological units may not have a specific lexical meaning. But the idea that these meanings are expressed explicitly in one place and more abstractly in another is close to the truth.

Polish linguist K.M.Gyulumyants "One of the reasons for the transition of free compounds to stable compounds is the process of lexicalization. In lexemes in the field of phraseology, we say that the semantic meanings of the individual components of a compound gradually become imperceptible, and that the phrases have a common meaning that overlaps the meanings of the compound parts.

As we recognize, the meaning of phraseological integrity derives from the general meaning of the lexical meanings of the units within it, and they are an alternative to a particular lexeme that exists in the language.

In the explanatory phraseological dictionary of the Uzbek language 'авра-астарини ағдармоқ' - to reveal all the nuances, 'аммамнинг бузоғи' - awkward, dim-witted, 'анқонинг уруғи' - hard to find, rare, 'аравани олиб қочмоқ' - to boast, 'арпасини хом ўрмоқ' - to do evil, 'белга тепмоқ' - unwillingly, to interrupt unexpectedly, 'бел боғламоқ' - to get ready, to jump, to start earnestly, 'бели оғримоқ/бели оғримайди' - not to hurt, 'бел ушламоқ' - to try hard, 'бел оғритмоқ' - to suffer, 'бир ёстиққа бош қўймоқ' - to have a family life, 'бир ўқ билан икки қуённи урмоқ' - exactly one to work for two things at a time, 'боши айланмоқ' - to be useless, to lose balance, 'бошдан оёқ' - to be full, whole, 'бош оғриқ' - to be anxious, to be in a state of idiom have a so'zagina not equal to their real meanings based on the combination of the two words appear. At this point, phraseological units intersect with the phenomenon of lexicalization.

The meaning of phraseological confusions is not interpreted on the basis of the lexemes it contains, i.e., its meaning does not derive from the meaning of the words it contains. In the Uzbek dictionary, 'дунёни сув босса тўпиғига чиқмаслик' - an overly indifferent, overly indifferent, 'ерга кириб кетмоқ' - to be harsh, to be ugly, 'ер тагида илон қимирласа, билмоқ' - extremely intelligent, sensitive, 'ёстиғини қуритмоқ' - to kill with his whole family, 'жонини ҳовучламоқ' - to worry anxiously about a catastrophe, 'зардаси қайнамоқ' - to be angry, 'икки оёғини бир этикка тиқмоқ' - a very difficult situation to fall into, 'икки қўлини оғзига тиқмоқ' - to scream and strive to accomplish more than necessary, 'ичини ит тирнамоқ' - secretly disturbed, anxious, 'ичи қора' - evil-minded, unwilling to do good to others, 'кулини қўкка совурмоқ' - to completely absorb, to destroy, 'қўзининг пахтаси чиқмоқ/қўзи қинидан чиқмоқ/қўзи косасидан чиқмоқ' - wrath reflected in the eyes, 'оёғини қўлига олмоқ' - to run, to run away, 'тўнни тескари қиймоқ' - to be stubborn, 'ўпқасини қўлтиқламоқ' - to hurry are considered as logical mistakes to misinterpret such phraseological confusions. None of this can be done in real life. But the need to exaggerate the action somewhat and to express it in an exaggerated way requires that language units be combined in this way. No matter how illogical it may be to understand them in the correct sense, there is a common similarity and similarity that binds actions together.

#### CONCLUSION

Thus, the meaning understood from phraseological units is not merely a sum of the lexical meanings peculiar to the words they contain, but manifests itself as a superlative meaning, and at the same time as a figurative meaning. This is also observed in the lexicalization process. Even in the process of lexicalization, the lexemes in the compound lose their independence.

In the process of phraseology and lexicalization, not one word, but a compound and two or more lexemes are involved in its composition. Due to the phenomena of phraseology and lexicalization, new derivative meanings emerge. They can also be lexical units that are considered alternatives to completely new or existing lexemes and also perform a function in speech.

The formation of phraseological units is also a speech process, which is called phraseologization, and it should be noted that this process has much in common with the phenomenon of lexicalization.

#### REFERENCES

1. Shanskiy N.M. Lexicology sovremennogo russkogo yazyka. - M.: Prosveshchenie, 1964.
2. Mamatov A. Phraseology of the Uzbek language (textbook). Tashkent, Navruz Publishing House, 2019.
3. Mamatov A. Linguocultural features of Uzbek and English onomastics (methodical manual) Foreign language and literature (by languages). 2019.
4. Mamatov A., Boltaeva B. Semantic-pragmatic study of phraseological units. Monograph. Tashkent, "Navruz", 2019.

5. Mamatov A. English and Uzbek graduonyumic phrasemes in hyponymy". Monograph. The language denotes the men and culture corporatively. LAMBERT Academic Publishing, 2019.