

12-15-2020

## Anthropocentric study of phraseological units with an adjective component

Abdugafur Mamatov

*Jizzakh State Pedagogical Institute, [mamatov@jspi.uz](mailto:mamatov@jspi.uz)*

Follow this and additional works at: <https://uzjournals.edu.uz/tziuj>



Part of the [Education Commons](#)

---

### Recommended Citation

Mamatov, Abdugafur (2020) "Anthropocentric study of phraseological units with an adjective component," *Mental Enlightenment Scientific-Methodological Journal*: Vol. 2020 : Iss. 1 , Article 35.

Available at: <https://uzjournals.edu.uz/tziuj/vol2020/iss1/35>

This Article is brought to you for free and open access by 2030 Uzbekistan Research Online. It has been accepted for inclusion in *Mental Enlightenment Scientific-Methodological Journal* by an authorized editor of 2030 Uzbekistan Research Online. For more information, please contact [sh.erkinov@edu.uz](mailto:sh.erkinov@edu.uz).

# ANTHROPOCENTRIC STUDY OF PHRASEOLOGICAL UNITS WITH AN ADJECTIVE COMPONENT

**Abdugafur Mamatov**

**Doctor of Philosophy, Professor of Jizzakh State Pedagogical Institute  
Uzbekistan**

**e-mail: [mamatov@jspi.uz](mailto:mamatov@jspi.uz)**

**Abstract.** This article analyzes the activity of phraseological formation of adjective (qualitative) lexemes from the point of view of anthropocentrism in terms of language and its phenomena. Anthropocentrism was formed as a direction that aimed to approach language and its phenomena from the perspective of the human factor. The emergence of anthropocentric orientation is associated with a deeper study of man in science, the process of describing linguistic activity in conjunction with the personality factor. Anthropocentric study of language means to show the mentality of a particular people, its national identity.

**Keywords:** linguopragmatics, lingvoculturology, cognitive linguistics, psycholinguistics, neurolinguistics, ethnolinguistics, discursive analysis, anthropocentrism, anthropocentric linguistics.

## **INTRODUCTION.**

The study of the essence of language provides an opportunity to gain a deeper understanding of the spiritual heritage, rich history, national values, cultural and spiritual riches of any nation. The relationship between language and culture, the understanding of national mentality reveals the very essence of language, its communicative function.

In such areas of world linguistics as lingvopragmatics, lingvoculturology, cognitive linguistics, psycholinguistics, neurolinguistics, ethnolinguistics, discursive analysis, the personality factor is the center of research.

Anthropocentric, communicative, linguocognitive approach to language, the relationship of language and culture, the understanding of national mentality, the need for an in-depth scientific study of the essence of language, its communicative function. Cognitive linguistics is the study of the relationship between language and thinking, the integral connection of psychological, biological, neurophysiological aspects of language (speech) formation with social, cultural and linguistic phenomena, and the spiritual heritage, history, national values, cultural and spiritual riches of any nation. creates an opportunity for deeper understanding. Nowadays, the relationship and commonality of language and culture enhances language culture, and ultimately new interpretations and descriptions of language units based on a cognitive approach emerge.

Anthropocentrism was formed as a direction that aimed to approach language and its phenomena from the perspective of the human factor. The emergence of anthropocentric orientation is associated with a deeper study of man in science, the process of describing linguistic activity in conjunction with the personality factor. Anthropocentric study of language means to show the mentality of a particular people, its national identity.

### **THE MAIN PART.**

By studying speech as a system, anthropocentric linguistics emerged that evaluated man as an integral part of this system and studied the characteristics of human use of linguistic potential. The anthropocentric study of a person's activity and his qualities serves to express the culture of language, especially the spirituality of language.

Although in our phraseological resource the noun is distinguished by the abundance of the number of verb phrases, the study of the peculiarities of the adjectives in the phraseological formation is important from a scientific point of view. Phrases in our language, such as black heart, white heart, black heart, wide verb, cold face, pure heart, pure heart, are intertwined with the expression of a person's activity and his qualitative manifestations. Qualitative lexemes involved in phrasal verbs serve as a key component in the semantic and structural formation of

phrasal verbs. Although the issues of the role of words used in the formation of phrases in the formation of phrases have been somewhat studied in our linguistics, they have not been studied extensively. Adjectives are mainly adjectives in phrasal verbs and do not have a modifier. When a phrase is combined with a verb, a preposition (person number) is added. It should be noted that quality is a variable category, which is not characterized by categories of numbers and conjunctions, quality is connected to the word by conjunction without any formative addition due to a direct syntactic function. Quality phrases come as a case in point.

Studies have shown that in the formation of phrases as a semantic base component, mainly the original adjectives are involved. Our investigation revealed that the original adjectives were used in the formation of phrases from lexemes belonging to the following lexical-semantic groups.

Qualitative lexemes representing colors. Despite the use of many adjective lexemes in the Uzbek language, not all of them form phrases. Lexemes representing the following colors are involved in the formation of phrases with a qualitative component:

White lexeme. The white lexeme participates in the phrase by expressing the color and character of the object, and also expresses other occasional meanings. The white lexeme is mainly combined with words belonging to the horse family to form phrases with different meanings. In the phrase of the **oq ko'ngil** the white lexeme participates in the pure, spotless sema and becomes a basic component in the formation of the meanings of a person with good intentions, who does not like evil to others, righteousness, ignorance of evil. It is known that the Uzbek people consider white as a symbol of goodness. On this basis, mainly positive phrases are formed using this lexeme: **oq daryo, oq buloq, oq kabutar, oq oltin, oq dunyo, oq tog', oq yo'l, oq niyat, oq peshona, oq dil, oq shom, oq qo'l, oq ko'ngil, oq fotiha**. It is clear from the examples that qualitative lexemes are often associated with horse lexemes. However, we note that there are also phrasal verbs such as **oq bilak, oq podsho** and their number is small.

The following examples confirm the formation of verb phrases in the phrases involving the white lexeme, including nouns and verbs: it makes sense to show that; **oq bilan qorani ajratmoq**- distinguish what is good and what is bad, **oq yo'l** - means to express good intentions towards the person who is going on a road trip; **oqni oqqa qorani qoraga ajratmoq** - to mean good as good, bad to mean bad, **oqni oq qorani qora demoq** - to tell the truth.

**Oqni qora demoq** - to lie, to contradict the truth, **oq yuziga qora surmoq** - to try to make a name for oneself unjustly, in the phrases that mean black, the black lexeme is a basic component of lies and slander. It should be noted that white lexeme phrases are characterized by a high degree of use in speech. The white lexeme is used to express the positive qualities of a person's character, such as honesty, in order to express positive qualities, a state of joy, contentment, the pure, unblemished intention of the people.

In the presence of a **black** lexeme, mostly negatively meaningful phrases are formed. Because this color is a symbol of "evil." Therefore, with the help of this lexeme formed phrases that express the negative characteristics of the person: **ichi qora, ichi qoralik, ko'ngli qora, ko'ngli qoralik, ko'ngli qoraligi bilan, ko'nglini qora qilmoq, ko'ngli qora bo'ldi, yuragi qora, qora yurak, qorasi o'chdi, qora terga botmoq, qora terga tushmoq, qora kun, qora yuz, qora qish, qora nuqta, qora shamol, qora o'q, qora ich, qora tarix, qora iz, qora kuch, qora chiziq, qora odat, qora qanot, qora ter, qora ro'zg'or, qora sahifa.** The black lexeme does not indicate the color of the object in the phrases, but is used in a figurative sense to express emotionally-expressive and figurative negative qualities of the character, such as hypocrisy, alienation, gossip, cruelty. For example, the inner lexeme is used in conjunction with the word inside in a negative semantics. The following examples prove our point: the black lexeme comes in the sense of writing in the phrases that mean **qoraga olib qo'ymoq** - to mark, to take into account. However, the black lexeme dot is used in the definite sense; **qora tun** - pain, suffering, tragic period in the meaning of the phrase, the black lexeme participates in the semantics of grief, darkness: **qora sahifa** - grief,

the pages representing tragic events participate in the semantics of grief, tragedy in the semantic phrase; **qora libos** - a black lexeme used in mourning sema in a meaningful combination of clothing worn on sad days.

Through the yellow lexeme, the yellow lexeme participates with its trivial semaphore in the phrases of the **sariq chaqa, sariq chaqalik** is insignificant.

Phrases such as **qizil burchak, qizil karvon, qizil choyxona, qizil to'y** were also formed with the red lexeme. In this case, the red lexeme does not represent the color of objects in the composition of phrases, but the meanings of its components are combined in a general, organic way to convey the meaning of concepts.

We note that in the presence of the green lexeme, paraphrases such as **yashil qir, yashil o'tloq, yashil shahar, yashil olam**, occasional phrases such as **yashil ko'ngil** were formed.

2. Qualitative lexemes expressing shape and size. In the Uzbek language, a number of phrases have been formed with the help of lexemes denoting volume. The main ones are:

The lexeme of **keng** participates in the formation of the following phrases as an indefinite article in the composition of the phrase: **ko'ngli keng, fe'li keng, yuragi keng, yuragi keng ekanligi, yuragi daryoday keng, ko'ngli keng** and so on. Apparently, with the help of this lexeme, phrases were formed that express this or that character and traits of people.

The lexeme of **ochiq** participates in phrases as an indefinite lexeme, with the help of which mainly positive phrases are formed. This lexeme connects with the horse lexeme to form noun and adjective phrases: **ko'zi ochiq, ko'zi ochiqligida, ko'zi ochig'ida** (these are qualitative phrases related to people's living activities); **ko'ngli ochiq, ochiq ko'ngil, ochiq ko'ngilli, ochiq chehrali, ochiq yuzli** (these are phrases that express the positive character of people). Verb phrases such as **ochiq qo'lli, yuzi ochiq, qo'li ochiq** are also formed.

Additionally, verb phrases such as **oralari ochiq bo'ldi, orani ochiq qilmoq, ora ochiq bo'lmoq** can also be formed.

With the participation of the lexeme **past** some phrases such as **pastga urmoq, esi past** can be formed.

With the help of lexeme **uzun** phrases expressing negative meaning have been made: **tili uzun, tili uzun bo'lgani, tilini uzun qilmoq, tili uzuzn bo'ldi, qo'li uzun.**

A very small number of phrases using the lexeme **chuqur** have been formed: **yelkasining chuquri ko'rsin, yelkasining chuquri ham ko'rmasin.**

With the lexeme **yuqori** the following phrases have been formed: **yuqori kelmoq, qo'li yuqori bo'ldi, qo'li yuqori keldi.**

Phrases that express meanings such as **qo'li qisqa, qo'li qisqalik qildi, qo'liqisqaligi** have emerged in connection with the short-sightedness of people with **qisqa** lexemes.

Through the **kalta** lexeme, verb phrases such as **qo'li kalta qo'li kalta bo'ldi, qo'lini kalta qilmoq** have been formed.

Phrases such as **katta gap, katta gapirmoq, katta ketmoq, kattadan ketmoq, katta og'iz** which are used in speech with **katta** lexeme, were formed.

In the presence of **og'ir** lexeme, phrases such as **og'ir oyoq, og'ir odam, og'ir tabiat, tabiati og'ir** which express the qualitative appearances of people, have emerged.

The lexeme of **pishiq** is also involved in phrases such as **zuvalasi pishiq, jusasi pishiq, pishiq odam, pishiq bola**, which express the qualitative appearance of people.

With the lexeme of **pok** phrases such as **ko'ngli pok, qalbi pok, yuragi pokiza**, which express the positive character of people, their quality appearance, have emerged.

Only verb phrases are formed with the **puch** lexeme: **puchga chiqarmoq, puchga chiqmoq, etagini puch yong'oqqa to'ldirmoq.**

With the lexeme of **sovuq**, only negatively meaningful phrases such as **afti sovuq, istarasi sovuq** verb phrases are formed.

Phrases with **sodda** such as **sodda dil, sodda dillik, sodda dil ekanligi, sodda ko'ngil, sodda ko'ngil ekanligi** which serve to express the positive characters of people are laid down.

Lexemes of **sof** are used to express positive meanings, **such sof dil, sof dillik, sof ko'ngil, sof yurak sof fikrlovchi** and so on.

In the presence of **toza** lexeme, qualitative phrases such as **ko'ngli toza yuragi toza** which express the positive character of people and are widely used in speech, are formed.

With the **tor** lexeme, adjective phrases such as **fe'li tor, yuragi tor, ko'zi tor** and the verb phrase like **do'ppi tor keldi** appeared.

Verb phrases such as **dilni xira qilmoq, ko'ngilni xira qilmoq, ko'ngli xira bo'ldi, tabiatini xira qilmoq, ta'bini xira qilmoq** adjective phrases such as **ta'bi xira yuragi xira**, noun phrases such as **dili xiralik, ko'ngil xiralik, xira ko'ngil, xira yurak** have been formed.

Lexeme with **xom** has been used in verbs to form verb phrases such as **arpasini xom o'rmoq, chuchvarani xom sanamoq**.

Adjective phrases with a negative lexeme such as **bag'ri qattiq, ko'ngli qattiq, so'zida qattiq turmoq, qattiq qo'l bo'lmoq, qattiq qo'llik qilmoq, qattiq ko'ngil, qattiq qo'l, qattiq qo'llik** are formed.

In the presence of the lexeme of **achchiq achchig'idan tushmoq, achchig'i keldi, achchig'ini keltirmoq, achchiq qilmoq, achchig'i qistadi, achchig'i burnini ustida turadi, achchig'ing kelsa burningni tishla** have appear.

With lexeme of **yengil** verb phrases such as **yengil tabiat, yengil tortmoq, qushdek yengil tortmoq** are formed.

With the lexeme of **issiq** phrases as **istarasi issiq, sitorasi issiq, yulduzi issiq** and verb phrase **ko'ziga issiq ko'rinmoq** are formed.

## **CONCLUSION.**

The conclusion is that qualitative lexemes are not as active in the formation of phrasal verbs as somatic lexemes. Within quality lexemes, lexemes denoting color are somewhat more active.

Adjective lexemes are associated with noun and verb lexemes in phrases. The phrases in which they participate consist of adjective and verb phrases according to their lexical-grammatical nature.

In the presence of qualitative lexemes, phrases are formed that mainly express the character and qualitative appearance of people. In this sense, the study of language and its influence on the phenomena of the human factor, the study of human ability to use linguistic possibilities is a topical issue of modern anthropocentric linguistics.

## **REFERENCES:**

1. Rahmatullaev Sh. Annotated dictionary of the Uzbek language, Tashkent, 1992.
2. Yuldashev B. Issues of Uzbek phraseology and phraseography.- Tashkent, 2013
3. Mamatov A. Phraseology of the Uzbek language (textbook). Tashkent, Navruz Publishing House, 2019.
4. Mamatov A.E, Boltaeva B. Semantic-pragmatic study of phraseological units. Monograph. Tashkent, "Navruz", 2019.
5. Mamatov A. E. "English and Uzbek graduonymic phrasemes in hyponymy". Monograph. The language denotes the men and culture corporatively. LAMBERT Academic Publishing, 2019.
6. Mamatov, A. E.. (1989). Essays on French phraseological stylistics.
7. Mamatov, A. E.. (2000). Problems of formation of phraseology of the Uzbek language. Filol. fanl. doct ..... diss. author./ AE Mamatov. – Tashkent.
8. Mamatov, A. E.. (1999). Problems of formation of Uzbek phraseology: Philol. fan. doktori .. dis.
9. Mamatov, A. E.. (1995). Yuzaimodeystvie tyurkskix yazykov v uzbekistane i voprosy yazykovoy forsh. Chuvash language and altaistics, 89.

10.Mamatov, A. E.. (2012). What is the essence of a cognitive approach to language? Current issues of Uzbek linguistics (materials of the scientific-practical conference dedicated to the 70th anniversary of Prof. A. Nurmonov). – Andijan