CONCERNING THE INTERPRETATION OF THE CONCEPT OF PHRASEOLOGICAL UNITS

Abdugafur Mamatov
Jizzakh State Pedagogical Institute, mamatov@jspi.uz

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

Part of the Education Commons, English Language and Literature Commons, and the Language Interpretation and Translation Commons

Recommended Citation
Available at: https://uzjournals.edu.uz/tziuj/vol2021/iss4/3

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.
CONCERNING THE INTERPRETATION OF THE CONCEPT OF
PHRASEOLOGICAL UNITS

Abdugafur Mamatov
Doctor of Philosophy, Professor
Jizzakh State Pedagogical Institute
E-mail address: mamatov@jspi.uz

Abstract: This article is about the interpretation of the concept of phraseological units. Phraseological units are a communicative tool, it is a social phenomenon as a language tool, it exists in the relationship of language and thinking, language and culture, language and national mentality, and also performs a communicative function that reveals their essence in speech. Phraseological units, along with naming (nominative) an event or reality, have in their essence a content that reflects the material, mental, spiritual side of the person, the life experience of the people.

Key words: phraseological units, linguistics, phrase, communicative tool, linguistic unit, linguocognitive approach, national mentality, lexical meaning.

INTRODUCTION

The concept of the phraseological unit is studied in linguistics under such terms as phraseology, phrase, phraseological turnover, phrase, phraseographma, recognized as a lexical unit.

The conceptual essence of phraseological units is a linguistic unit with lexical, semantic, grammatical, and functional essence, formed based on linguistic and non-linguistic factors, by the laws of language. In the scientific, educational literature, phraseological units or phraseologies are interpreted and analyzed in various alternatives such as phrase, phrase, idiom, parema, phraseological turnover. He is accustomed to studying them in parallel in scientific works and articles on phraseology. At all times, these terms do not differ brightly from each
other, or no attention is paid to distinguishing them. In our view, the term phraseological unit is widely used as a term to describe all the phenomena that make up a phrase. At this point, we have tried to explain some of their different features.

Phraseology is a branch of linguistics that studies phraseology specific to a particular language, meaning Greek - phrases - phrase + logos - knowledge, concept. The whole set of phraseologies in a language is also understood under the term phraseology. Hence, phraseology is the name of a science and science that studies all phraseological units scientifically. Phraseologism is recognized as a lexical unit that expresses the same meaning in terms of content and essence, equivalent to a phrase or sentence in terms of alternative structure in science, semantically whole, generalized meaning, ready to be introduced into speech.

The lexical specificity and distinctive features of phraseological units are manifested in the following:

**MATERIALS AND METHODS**

Phraseological units are a communicative tool, it is a social phenomenon as a language tool, it exists in the relationship of language and thinking, language and culture, language and national mentality, and also performs a communicative function that reveals their essence in speech. Phraseological units, along with naming (nominative) an event or reality, have in their essence a content that reflects the material, mental, spiritual side of the person, the life experience of the people.

Phraseological units are linguistic units in terms of content and form, which constitute the lexical richness of the language. They are grammatically formed, nominative, denotative, signifiable, connotative meanings of a linguistic phenomenon. Their scope of meaning and stylistic qualities serve for emotionality, expressiveness, imagery, style in speech.
Phraseological units are scientifically studied based on lexical, semantic, grammatical, functional-stylistic, semantic-pragmatic, anthropopragmatic, communicative, linguocognitive approaches.

While the lexicon expresses the name (nominative) of a thing-event, fact, event, process, phraseological units express the emotion, feeling, mental state, qualities of a person, along with naming things-events, realities.

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

**Idiom - Ibora.** The phrase is an Arabic word that has the same lexical meaning as a word, a phrase. An explanatory dictionary of the Uzbek language defines a concept or idea as a fixed combination of words (a phrase or a sentence equivalent to a sentence). Also, a fixed phrase, which is not formed directly in the process of speech, exists as a whole in the language and thus is a phrase or sentence equal to the sentence that is included in the speech. Phraseological expressions are given such expressions as the figurative meaning of figurative expressions, figurative type and phrase is a word. In Uzbek linguistics, the terms phraseology and idiom are indistinguishable. For example, in the explanatory dictionary of linguistic terms, firstly, the phrase is interpreted as a phraseological unit, and secondly, it is a specific methodological, dialectal, and so on. feature word, phrase, etc. Common name: Children's phrase. Definitions such as figurative expression are given.

Sh. Rahmatullaev uses phraseological units and phrases in the same way. In Uzbek linguistics, a phrase is used in parallel with the term phraseology, and a phrase is a separate unit of language, which includes fully connected or partially semantically reconstructed, figurative, stable phrases. Paremiology studies the wise sayings of various characters, such as proverbs, parables, aphorisms, which are studied in the structure of phraseology, and phraseology as a part of it - studies only stable combinations of portable meanings.
The object of study of phraseology in Uzbek linguistics, in a broad and narrow sense, are those who understand phraseological expressions, proverbs, and sayings, and scientifically explain their peculiarities and differences. In this sense, the phraseological phrase differs. The system of expressions includes wise sayings such as proverbs, parables, aphorisms, based on observations and experimental conclusions, which emerge as a concise and simple, concise and meaningful logical generalization, embodying the mental state and aesthetic feelings of the people. Phraseological units are studied in a phraseological debate. Wise phrases are studied in a paremiology debate.

**Phraseological meaning.** Phraseological meaning is a free combination of words, which is not a simple sum of meanings specific to the lexemes in the content but is a superlative meaning of the lexemes in it. Differentiation is acknowledged and phraseology is assumed to be a semantic phenomenon. In this sense, a thorough knowledge of phraseological meaning allows us to correctly understand the essence of phraseology.

Phraseological units are equivalent to a phrase or sentence, semantically complete, generalized, figurative, and figurative, ready to be reversed in a language such as a word not created in the speech process. it does not stick out of its mouth, it does not fit in its ears, it does not fit in its heart, its skull is half-full, its vinegar does not carry water, it does not build a building, it does not crack, it does not open its mouth. A word is both a phraseological unit and a lexical unit, making up the lexical richness of a language. Phraseological units differ from free word combinations in their exact meanings, so they are also recognized as a semantic phenomenon.

Each word in the phraseological units, such as to put on the neck, to hit the ground, not to open the mouth, to put the cloak upside down, to wash the hands, to slap the armpits, expresses one of its lexical meanings. The meaning of word combinations is interpreted based on the lexical meanings of the words in the composition, each of which is perceived as a free compound. Used as free
conjunction in the phrase "knocking the bowl to the ground," it is derived from the lexical meaning of the words in the composition, which express the "action associated with hitting the bowl to the ground" from the mutually compatible semantic and syntactic combination of the words er and make. Each word in the compound, such as to hit the ball to the ground, to hit the ball to the ground, participates as an independent lexical unit.

In yesterday's meeting, he was hit hard, but based on the transformation of the meaning of the free phrase, a phraseological meaning, such as "excessive discrimination", which is not specific to the word components, is formed. Wear the tunic upside down; the phraseological units of washing one's hand and slapping one's armpit form their phraseological meaning based on the semantic transformation of a free phrase. Loss of the end of kalava, finding the end of kalava . Free phrases are also phraseologized based on semantic transformation of free connection (phraseologization). The basis of such phraseological units is free word combinations, which are perceived both in the sense of a free phrase and in the sense of a phraseological unit.

Compounds such as head-pulling, foot-holding, and lung-armpit are not the basis of free connections, they are not perceived as free connections, and inhuman activities it is practically impossible to perform actions such as lifting the head, holding the foot, and armpit the lungs. In this case, the use of a phrase in a non-specific way, based on semantic transformation, forms a meaning specific to the phraseological unit. That is, the calf of the aunt, whose meaning is not explained based on the specific meanings of the lexemes in its composition, is manifested in such combinations as taking the foot in its hand, armpit in the lungs, and taking the head out. Such phraseological units have a specific meaning that contradicts the meaning of the lexemes in the structure. A white dog enters his mouth and a black dog comes out; the meaning in the phraseological units of the lung armpit is not explained based on the meanings specific to the lexemes contained in these connections, the meanings specific to the phraseological unit are formed due to
semantic transformation. Their meanings do not consist of the total sum of the meanings of the words in the composition. Such phraseological units are characterized by semantic integrity, i.e., the lexical meaning belonging to the whole compound. Semantic (migration) transformation and imagery are the distinguishing features of free expression and phraseological units and the factor that connects them.

The most combination is only in the form of a free bond, from the mutually compatible spiritual combination of the most and lexemes that make them up while maintaining lexical meanings and acquiring meaning that represents the action associated with shimmering the garment. This creates a meaning that can be interpreted based on the specific meanings of the lexemes. In the process of phraseology, the meaning of free connection is transformed, the meaning of serious work, which is not specific to the lexemes in it, is formed. The free expression and the phraseology formed on this basis are interconnected figuratively. Putting the cloak upside down, washing the hands, and slapping the armpits are the basis of the phraseology of free connections. But, as has been pointed out, the connection between free connection and phrasing is also defined by the image in compounds such as lifting the head out, holding the foot in the hand, and armpit the lungs. Specific meanings do not directly explain the general meaning, more than one word as a whole undergoes semantic development through transformation, based on a specific image. The superlative meaning that arises based on a particular image is phraseological.

It should be noted that phraseological units are interpreted into types such as phraseological compound, phraseological confusion, phraseological whole, according to the characteristics of the components in the meaning of phraseology, which can be explained and unexplained by their specific meanings. However, there are different views on such types. In Uzbek linguistics, based on the relationship between the holistic meaning of phraseologies and the meanings expressed by the lexemes in them, they are divided into such types as
phraseological integrity, phraseological compound, phraseological confusion. Such a lexical-semantic classification was developed by the Russian linguist VV Vinogradov and applied to several languages. In particular, Uzbek linguistics did not escape such a classification. Of course, while acknowledging the theoretical and practical significance of this classification, we believe that some controversial points need to be addressed.

RESULTS AND DISCUSSIONS

Russian linguist VV Vinogradov identifies three types of phraseology:

1. Phraseological confusion (phraseological union) or idiom - refers to the units in which a particular image is embodied, participating as an equivalent of lexemes, and "спустя рукава", "вот так клюква", "как бы не так" examples given.

2. Phraseological integrity (phraseological unity) - understands the units in which a particular image is embodied, expressing a holistic meaning, arising from the combination of meanings of lexical components, and cites examples such as "мелко плавать", "первый блин", "плыть против течения".

3. Phraseological compound (phraseological combination) - emphasizes that a component has a portable meaning, and this component acquires a phraseological meaning only in a certain environment. Such phraseologies include "страх берет", "тоска берет", "смех берет".

While acknowledging the scientific significance of VV Vinogradov's opinion, his views were also criticized by linguists. In particular, NN Amosova notes that "the stability of the complex of all kinds of axioms, which do not require any definition, no definition, does not explain the specifics of the Russian material. The author goes on to say that "the stability of the verbal complex in the form of an axiom that does not require either definition or clarification, cannot be explained by the specifics of Russian material". Hence, the scientist admits that it is almost impossible to distinguish between phraseological confusion and phraseological integrity.
According to VV Vinogradov, phraseological integrity includes technical and scientific terms, winged words and phrases, puns, proverbs, and sayings. If this is done, it becomes clear that the scope of the phraseology will be further expanded. It is expedient to take into account that there are many types of semantically unreformed and non-portable meanings in them.

In Uzbek linguistics, phraseology is also classified based on VV Vinogradov's ideas. For example, in works devoted to the study of phraseology, these lexical units are divided into three groups, while in other works they are divided into two groups. These classifications are based on the nature of the relationship between the meaning understood from the phrase as a whole and the meanings represented by the lexemes in it. In particular, a phraseological compound is defined as "a fixed phrase consisting of the main or artificial meanings of the words (components) in its composition" and is given as examples such as "raise your hand", "shoot", "catch the ball", "open your appetite". The phraseological association includes fixed expressions derived from the meanings of the words in the composition, in addition to the original, real meanings, which are used in a fully figurative sense. and the semantic relations of the words in the composition, both concerning each other and to the general meaning, have been described as forgotten expressions, such as "confession of destiny," "the time has come," "the time has come," "the pair has adjusted," and "the pixie has quilted." are given."

If based on the given definitions, the phraseological object expands. Russian linguists rely on various symbols about the phraseological object. In particular, AI Smirnitsky argues that the most important feature of the phraseological feature is "word alternative." While NN Amosova acknowledges that it has a "stable context", SG Gavrin considers "functional-semantic integrity" as the main criterion. A.V. Kunin, on the other hand, understands phraseology in a “broad” sense and introduces into its object all the stable compounds of “complex meaning”. A.V. Kunin introduces a two-component form to the lower limit of
phraseology, and compounds with a compound sentence to the upper limit. Accordingly, compound phraseological idioms can only be proverbs. In this sense, proverbs are also included in the object of phraseology. We believe that the main reasons for such differences are, in our view, that the semantic classification of phraseologies is not deeply grounded.

In one of his later works, the linguist A.Khojiev denies both lexical-semantic classifications of phraseologies and teaches that their grouping is not acceptable. It is clear from the above classifications that phraseological integrity is a phrase that is interpreted based on the specific meanings of the lexemes in the context, which is embodied as a general denominator of these lexical meanings. This lexical-semantic group includes such phrases as "the most squeaky", "open mouth", "kick the foot", "bite the tongue", "watermelon fell from the armpit".

Phraseologically mixed meanings are links that are not interpreted based on the specific meanings of the lexemes in the structure, which do not take into account the lexical meanings specific to these lexemes. My aunt’s calf is a phraseological unit such as taking her leg in her hand and putting her coat upside down, her lungs in her arms, her head out.

The meaning of phraseological integrity (combination) stems from the general meaning of the lexical meanings of the units within it, and they are connections that are an alternative to a particular lexeme present in the language. Most such associations will have options that apply in their sense.

Some linguists say that a sentence is a formal unit that expresses any complete idea, which must have a definite article, and phrases that do not have rhythmomelodic features, while phrases are said to be RhythmOne units that express a complete idea. The term phrase is used in relation to phrases, mainly fixed expressions, to express their closeness to phrases. There are aspects of a sentence that differ from a phrase, which are not always consistent with the phrase.

Also, nominative-expressive phraseological units such as licking the fat of a snake, figuratively and emotionally expressing the event and reality, aunt's calf,
heart-blood, scientific-technical, medical, mechanical, military, sports, etc. stable, figurative phraseological units that denote reality. Nominative-terminological phraseological units such as efficiency, aircraft, atomic bomb, jet aircraft are distinguished

Phraseological units related to dialect-dialect, dialectal phraseological units, folk language phraseology (ethnophrasema) created by the people, invented, recognized as a folk art, helps to understand and comprehend the essence of phraseological units.

Parema, paremia. (Greek raroimia - parable, symbolic story). It contains fixed expressions, proverbs, and sayings that move verbally from generation to generation in a particular language, appearing as a concise and simple, concise and meaningful, logical generalization. "Be a wheat straw until the barley is a grain!", "A gray patch on the satin shade," "Someone fixes it, someone breaks it," "Fear the goat the market sees!" "Panic is the enemy's companion", "time is luck", "golden apple, get applause"! etc. are considered paremas.

Paremas are widely studied in literature as a product of folklore, passed down from generation to generation. Paremas are also objects of study in linguistics, as they are composed of phrases or sentences and express a particular idea. Paremas have their peculiarities in terms of content, structure, tone-intonation, and other grammatical features. Proverb, proverb, parable, parable, proverb, wisdom, rebuke, proverb, wise saying, folk phrase, folk word, word of the ancients, word of the wise, word of the wise, word of the good, word of the ancients, word of the nation, avomunnos , about twenty terms such as the word of wisdom are used. In fiction and non-fiction, in the media, these terms are almost indistinguishable. In the linguistic literature, idiomatic expressions, idiomatic expressions, aphorisms, figurative constants, phraseological combinations, phrases are used. (See: Berdiyrov H., Rasulov R. Paremiological dictionary of the Uzbek language. - Tashkent, Teacher, 1984).
Paremas were created in very ancient times and they reflect the dreams, aspirations, lifestyles, and thoughts of the people. That is why they are popular among the people, passed down from generation to generation, and live for centuries. In this sense, parems occur as a product of a certain period, life, and come out of consumption at a certain period. Parems are polished over some time, are grammatically formed, have a stable form and meaning, and are used as a ready-made linguistic unit. The quality of the parema language unit is subject to the laws of language. Paremas consist of an association of words. They express a certain idea. This means that parems exist in language, not in speech. Parems are a universal phenomenon as a product of logical thinking, but also occur with the way of life, historical development, worldview of each nation. In this sense, paremas have a national character in terms of expression and content.

Paremiology. (Greek raroimia + logos- knowledge, concept) The field of science that studies paremas. A system of paremas available in a particular language. Paremiology is the study of a system of wise sayings in a language, such as proverbs, parables, and aphorisms. Paremiology studies all expressions of a different character in language, their origin, historical development, and meanings.

CONCLUSION
Thus, the meaning of phraseological units is a combination of words that do not depend on the meaning of the lexemes they contain but represent a whole new meaning.

Phraseological units are word combinations that are fixed compounds based on an image. Phraseological units exist in a ready-made language like a word, not formed in the process of speech. Phraseological units are linguistic units and represent concepts like words. Phraseological units as a lexical unit have a nominative (adjective) property as an alternative to words and phrases.

REFERENCES:


