



Some Problems of Phraseology of Turkic Languages (On the Example of Eye Phraseosomatism)

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Abstract

This article provides information on the history of Turkic phraseology and research on the topic. Somatic expressions, which are a large part of the phraseological sources common to Turkic languages, as well as the semantic structure created by the "eye" component of phraseology in Turkic languages and their interlinguistic relations.

Keywords: *Lexics; Phraseology; Phraseosomatism; Grammar; Synchronously; Diachron; Phrases; Homonym; Synonym; Antonym; Component; Semantics; Image*

Introduction

Although the term "phraseology" is derived from the Greek word "phrasis" (phrasis - expression, speech package), in Turkic studies the term was originally used to mean different meanings. For example, 19th-century Turkic scholar Mirza Kozimbek, on the assumption of the traditions of that time used the word "phrase" in the meaning of a sentence or speech in his work as in other figurative grammars written in Russian [1]. When he says "phraseological compound," he means larger linguistic units than words. He gives information about verbs in Turkic languages and language units such as *g'am yemoq, vujudga kelmoq, g'ussa yemoq* interpreted as "compound verbs" ("составные глаголы").

Phraseological research in Turkic linguistics has been widely studied since the 1950s. Monolingual and bilingual dictionaries reflecting the richness of the language have been published. The publication of lexicographic works greatly contributes to the collection of phraseological sources in the Turkic languages and their scientific systematization. In recent years, significant progress has been made in the intensive study of phrases in the Turkic languages. During this period, doctoral dissertations, several monographs, candidate dissertations and scientific articles were created: S.N. Muratov's monograph "Stable word combinations in Turkic languages" (1961), Sh.U. Rakhmatullayev's "Some issues of Uzbek phraseology" (1966), "Fundamentals of phraseology of the Azerbaijani language" by GA Bayramov (1970), "Idioms" by G.Kh. Akhunzyanov (research based on the materials of the Tatar language, 1974), "Phraseology of the Bashkir language" by Z.G. Uraksin (1975), "Phraseology of modern

Chuvash language" by MF Chernov (1988), N.Sh. Shammayeva "Comparative study of phraseological units in English and Turkmen" (1994).

It is known that the study of the phraseology of the Turkic-speaking peoples is one of the most important issues today however, the phraseological theory of Uzbek, Kazakh, Azerbaijani, Tatar, Bashkir, and Chuvash languages was systematized, and more or less scientific and candidate dissertations were defended in some Turkic languages (Uyghur, Khakas, Turkish, Karakalpak, Turkmen, etc.).

It should be noted that due to the lack of a systematic study of all-Turkic phraseology in terms of theory and lexicography, the phraseology of Turkic languages is currently characterized by a lack of comparative (historical-comparative) works in both synchronous and diachronic aspects.

If we look at the works created in recent years, we see that the study of the phraseological fund of the Turkic-speaking peoples is analyzed in relation to the history, ethnography, culture, customs and traditions of the Turkic peoples.

Linguistics considers phraseology as a part of lexicology along with etymology, semiotics, lexicography. Phraseologisms include regular expressions and proverbs. Of course, this is not without controversy.

Monographs on Turkic phraseology have been published for some languages, PhD and doctoral dissertations have been defended, and phraseological dictionaries have been created [2].

The mystery of phraseological verbs is one of the most complex. They have primary and secondary semantic forms. In addition, no matter how many phrases they contain, the content is the same: I. to close one's eyes (verb phrase); the first meaning is just to close the eyes. In our time, the phrase is formed in the second and third senses: II. to close one's eyes - to die, to die, III. to close one's eyes - to ignore.

I. *qo'li ochiq* – open hand (pronoun phrase); the first meaning - is that you cannot hold anything by closing your fingers, and then it has a another meaning: II. *qo'li ochiq* – open-handed, generous.

Many regular expressions have the same meaning. These correspond to the last, more advanced stage of language. For example, the phrase "yuragiga g'ulg'ula tushgan" means to be annoyed. Only on basis of the word «Yurak» can be made many phrases such as: *yuragi betlamadi*, *yuragi bo'shadi*, *yuragiga vahima solmoq*, *yuragidan urmoq*, *yuragiga qo'l solmoq*, *yuragi dov bermadi*, *yuragi yorilganday bo'ldi*, *yuragi yorildi*, *yuragi yorilib ketay dedi*, *yuragini hovuchlab*, *yuragi pokiza*, *yuragiga sig'maslik*, *yuragiga tugmoq*, *yuragini qon qilmoq*, *yuragi tars yorulgiday*, *yuragi chiqib ketti*, *yurakni ezmoq*.

It should be noted that somatic phraseologies are also often used, and they can form a number of homonymous, synonymous, antonymous phraseologies.

According to some studies, a number of sentences can be considered as regular expressions (but they must have the same meaning).

Qimirlagan qir oshar (Uzbek)

Қыбырлаған қыр асар (Kazakh)

Қимирлиған қир ашар (Uyghur)

Гырмылдан гыр ашар (Turkmen)

In some cases, regular expressions have become an integral part of proverbs.

Main Body

Most of the phraseological sources common to Turkic languages are somatic expressions.

In this article, we will focus on the semantic structure of Turkish phraseology created using the "eye" component and their interlinguistic relationship. In modern Turkic phraseology, the peculiarities of "eye" phraseosomatism are linguistically defined. Therefore, the comparative-historical study of phraseology in Turkic languages is one of the important issues of Turkic studies. As a result of the practice of linguistic analysis of "eye" phraseology in Turkic languages, their structural-semantic description was developed in the semantic and thematic areas.

In general, in Uzbek and other Turkic languages *ko'z*, in Kazakh *kөз*, in Tatar *күз*, in Bashkir *күз*, in Turkish *göz*, in Chuvash language *күç* lexemes-somatisms are ambiguous and very effective in the formation of phraseology.

In this regard, we considered them to be divided into several semantic groups that are common to Uzbek, Kazakh, Tatar, Chuvash, Bashkir and Turkish.

Based on sources from these languages phraseosomatisms with *ko'z*, *kөз*, *күз*, *күз*, *göz*, *күç* component can be divided into about 10 phrasal-semantic groups depending on human attention and vision, human condition, memory, ability to perceive, distinguish and assimilate environmental phenomena, visual perception of space as well as a person's emotional state, movement speed of facial expressions in relation to human character and beliefs [3]. For example:

1. Phraseosomatisms about human attention and relationships: **ko'zinga ko'rinma** – in Kazakh *көзіме көрінбе*, in Tatar *күземә күренмә, күземә күренәсе булма*, in Bashkir *күземә күрәһе булма, күзгә күренмә*, in Turkish *göze görünmemek, bir daha göze görünmemek*, in Chuvash *күçәма күрәннә ан*, etc.;
2. Phraseosomatisms representing the human condition: **ko'zi yumildi** – in Kazakh *көзі жұмылу*, in Tatar *күзләре мәңгегә йомылу*, in Bashkir *күз йомоу*, in Turkish *göz yummak, gözleri karanmak, gözü dünyayı görmemek*, in Chuvash *күча (күçсене) хуп, күçсәсем сүнчәс [хупәнчәс]* etc.;
3. Phraseosomatisms denoting the ability to remember: **ko'zi ochilish** – in Kazakh *көзі ашылу*, in Tatar *күзне ачып йөрү*, in Bashkir *күззе асып йөрөү*, in Turkish *göz görermek, (kendi) gözünü açmak, gözleri karanmak, gözünü dört açmak*, in Chuvash *күч уçәлать (уçәлчә)* etc.;
4. Phraseosomatisms that describe the ability to perceive, differentiate, and assimilate environmental phenomena: **ola ko'z bilan qarash** – in Kazakh *ала көзбен қарау*, in Tatar *күзлерне әйлендерү*, in Bashkir *күззән әйлендереп қарау*, in Turkish *gözü ağardı, gözlerine çevirmek*, in Chuvash *күч шурри кәтарп, шурә күсна пәх* v.h.;
5. Phraseosomatisms characterizing visual perception: **ko'zi oldida bo'lish** – in Kazakh *көз алдында болу*, in Tatar *күз алдында*, in Bashkir *күз араһында, күзгә күренеп*, in Turkish *göz önünde, göz göre göre, chuvash tilida күч умәнче* etc.;
6. Phraseosomatisms that describe a person's emotional and mental state: **ko'zini o'ynatmoq** – in Kazakh *көзі ойнау*, in Tatar *күзләре ут булу, күзе уйнау, күзендә ат тоягы эзләре күренә*, in Bashkir *ике күзе ут кәүек*, in Turkish *gözleri berraklaşmak, gözleri (sevinçten ıslıl ıslıl) parlıyordu*, in Chuvash *күчәсем [пичә-күчәсем] çişеçсә* v.h.;
7. Phraseosomatisms representing facial expressions: **ko'zida o't oynaydi** – in Kazakh *көзінде от ойнайды*, in Tatar *күз уйнату, күзенән ут уйнату (чәчу)*, in Bashkir *күз уйнату*, in Turkish *gözkaş oynatmak*, in Chuvash *күча вылят* etc.;
8. Harakat tezligini bildiruvchi frazeosomatizmlar: **ko'zni ochib yumguncha** – in Kazakh *көзді ашып-жұмғанша*, in Tatar *күз ачып йомғанчы*, in Bashkir *күз асып йомғансы*, in Turkish *gözle kaş arastında*, in Chuvash *күч хупса иличчен* etc.;
9. Phraseosomatisms related to human behavior: **ochko'z** – in Kazakh *ашкөз*, in Tatar *ач күз*, in Bashkir *ас күз, ком күз*, in Turkish *aç gözli*, in Chuvash *выçә [нүхрен] күч* etc.;

10. Phraseosomatisms related to religious beliefs: **ko'z tegadi** – in Kazakh *көз тию*, in Tatar *күз тию*, *күз тидерү*, in Bashkir *күз меүзереү*, in Turkish *nazar değmek, bakış nazara gelmek*, in Chuvash *күç үкрё* v.h.

Indeed, the eye is a symbol of the organ and the soul. This is evidenced by the fact that in almost every language there are phraseological units with a somatic component "eye". In particular, examples from Uzbek, Kazakh, Tatar, Bashkir, Chuvash, and Turkish show that such phraseosomatisms are meaningful and effective. The values on which they are based are often the same. Therefore, the compared languages have common features of the phraseosomatisms that come with this component [4]. For example:

Most phraseosomatisms are almost identical in terms of lexical structure and imagery: **ko'zi ochildi** (understood) – in Kazakh *көзі ашылды*, in Tatar *күз ачылу*, in Bashkir *күз асылу*, in Turkish *gözü açılı*, in Chuvash *күч хёс* v.k.

From a structural point of view::

- a) phraseological expressions.
- b) phraseological sentences.

The similarity of the phraseosomatisms **ko'z, көз, күз, күз, göz, күч** in these languages is a manifestation of a certain associative-figurative thinking of the Turkic peoples, the similarity in grammatical structure can be explained by the fact that the phraseological units are a variant of a Proto-Turkic archive.

Conclusion

A comparative study has shown that phraseosomatisms in Uzbek, Kazakh, Tatar, Bashkir, Turkish, and Chuvash have certain semantic differences [5]:

- a) There are differences in meaning, i.e. in terms of visual application: *ko'zga ko'rinmoq, ko'zga tashlanmoq, ko'zdan kechirmoq, ko'z yormoq, ko'z olaytirmoq* etc.;
- b) Although the meaning is the same, the somatic component is different: *ko'zi moshdek ochildi, ko'z oldiga kelmoq, ko'z ko'zga tushdi, ko'zlari kosasidan chiqib keta yozdi, ko'z oldidan o'tkazmoq* etc.;
- c) There are synonymous expressions used to define and explain one of the idioms: *ikki ko'zi to'rt bo'lish, ko'z ostiga olmoq, ko'z ochib yumguncha, ko'z yummoq, ko'z ongida* etc.

In conclusion, based on the above-analyzed linguistic data from the Uzbek, Kazakh, Tatar, Bashkir, Turkish, Chuvash languages, it is clear that the lexical and grammatical structure of phraseosomatisms with the "eye" component is the same. The lingvopragmatic features of the compared languages determine the national characteristics of the phraseological units. It also provides information on the cultural life and social image of the population, which is reflected in linguistic and extralinguistic factors. All this will undoubtedly contribute to the current development of general linguistics in the careful study of phraseosomatisms in Turkic languages.

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