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## RELATIONSHIP OF SYNONYM PHRASES WITH POPULAR CULTURE

Submission Date: Sep 15, 2024, Accepted Date: Sep 20, 2024,

Published Date: Sep 25, 2024

Crossref doi: <https://doi.org/10.37547/ajps/Volume04Issue09-08>

Haytbayev Oybek

Assistant teacher, Nukus State Pedagogical Institute named after Ajiniyaz, Uzbekistan

### ABSTRACT

In the article, some events in the life of the Uzbek and Karakalpak people, their professions, living conditions, and ethnic characteristics of the language units are proved on the basis of theoretical and practical examples.

### KEYWORDS

Linguaculturology, phraseology, phraseme, phraseological unit, extralinguistic factor.

### INTRODUCTION

Each nation has its own characteristics throughout its life and lifestyle. The regions where they lived, the professions they engaged in, and the way of life differed from each other. On this basis, the unique cultures created by the people will also be different. Linguistics studies how the units characteristic of the national culture are reflected in the language.

### METHODOLOGY

Language units related to the worldview, thinking, thoughts, lifestyle, customs, national values of the Uzbek and Karakalpak people, as well as their profession, living conditions, and ethnic characteristics are presented in the article based on examples.

### RESULTS

Prof. A.E. Mamatov states: "The center of attention of linguistic and cultural studies is the person who owns the language and culture, his knowledge appropriate

to the conditions, moral norms that show the person as a representative of this culture. The anthropocentric features of linguistics correspond to the general traditions of humanitarian studies and, in particular, linguistics, which return to the human factor in language and the owner of the language, who is a central figure in the communicative process.

The research object of linguistic and cultural studies is the national culture determined by the cultural heritage of the entire nation and its moral and ethnic values. The owner of the language combines the elements of world, national, local, social and specialized culture [1].

A number of successful attempts have been made to explain the culturally significant property and nature of existence in the form of language signs from the point of view of linguistics oriented to linguoculturalology. In this sense, I.V. Karasik attaches special importance to studies on linguistics and country studies, in which he refers first of all to the famous work of Ye.M. Vereshagin and V.G. Kostomarov ("Язык культуры", - М., 1973). While studying the language as an organic part of human existence in the social and natural environment, linguists rely on the thesis that elucidating the language from the linguocultural point of view is the comparative study of this language with the mother tongue or another foreign language. Therefore, as a unit of research objectively relevant only to a specific ethnocultural community (names of

clothing, devices, food, customs, etc.), lacunae - that is, "minus-facts" of reality that do not have any meaning. it turns out that they require an adequate understanding of the lexical system of one language compared to that of another, and, of course, additional information about a specific national culture.

Development of linguistic and cultural direction, according to V.T. Klovov, it is based on the desire to understand the phenomenon of culture as a specific form of existence of man and society [2]. At the same time, the author emphasizes that the facts, which have acquired a philosophical character until now, should be considered scientifically. The scientific approach is clearly reflected in the understanding of culture as a semiotic system, which, on the one hand, contains a certain part of information useful for society, and on the other hand, it appears as a means of finding and satisfying the need for this information [3].

Russian linguist V. N. Telia in his fundamental work on phraseology emphasized that phrasemes are the language unit that most vividly expresses the linguistic and cultural nature of a certain ethnic group and said: "The phraseological layer of the language is a mirror that reflects the image of the linguistic and cultural community"[4]. V.A. Maslova, who created special studies in the field of linguistic culture, also evaluated phraseology as important linguistic and cultural units. He said that the archetypal, mythological and axiological views of humanity are reflected in the

expressions. The study of such units is very important in determining the characteristics of the people's mentality. At this point, we consider it permissible to quote the following valuable opinions of the scientist about phraseological units: 1) there are "traces" of national culture that must be identified in most of the phraseological units; 2) cultural information is stored in the internal form of phraseological units, which is a figurative representation of one or another phenomenon of the objective world, and gives phraseology national-cultural coloring; 3) it is very important to reveal the national-cultural connotation in determining the national-cultural identity[5].

Since the phraseological system of any language in the world is always changing, developing and enriching, the interest in studying phraseology in world linguistics always leads to the discovery of new aspects of it. In particular, despite the fact that phraseologisms are comprehensively analyzed semantically, structurally-grammatically and methodologically-pragmatically, and there are enough related works, there are still problems waiting for their solution in the comparative study of their cross-linguistic national-cultural features.

Phraseologisms are a phenomenon that shows the national character of each nation. In them, thoughts based on experiences accumulated during the life of the nation are reflected in a figurative way. It should be noted that the national-cultural characteristics of phraseology are determined based on their

extralinguistic factors. Extralinguistic factors mean social, economic, cultural conditions, as well as aspects that stimulate the formation and development of phraseological units and show their national character.

Studying the history of the origin of phraseological units allows for a deeper understanding of the worldview, thinking, thoughts, lifestyle, traditions, and national values of the Uzbek and Karakalpak peoples. This situation requires a perfect knowledge of the etymology of the units that make up the phraseological layer of the Uzbek and Karakalpak languages, expanding the scope of research in this regard and creating an etymological dictionary of phraseology. As B. Yoldoshev noted about this, studying the history of the origin of expressions helps to research the generalizing power of folk thinking and ways of enriching the language lexicon during the speech process. Therefore, in the future, it is necessary to strengthen research on the etymology of idioms and create an etymological dictionary of idioms in our language [6].

Domestic animals, including dogs, have a certain place in the lives of Karakalpaks. The proverbs and phraseology that appeared with the participation of this zoonim can be a proof of this. The linguist G. Kurbaniyazov writes: "It is known from the research that the word "dog" is not only in Uzbek or Turkish languages, but also in Slavic, European, Chinese languages, as well as in their national culture it plays a

crucial role. In the dictionary compiled by Q. Pakhratdinov and Q. Bekniyazov, 51 phrases with the "dog" component are explained [7]. In the explanatory dictionary compiled by J. Eshbaev in 1985, 6 phrases with the "dog" component were explained [8]

According to the Kazakh linguist Aybarsha Islam, there are about 60 phrases in the Kazakh language with the "dog" component. He also notes that in other Turkic languages, including 58 in the explanatory dictionary of the Kyrgyz language and 47 in the dictionary of the Turkish language, there are idioms with the "dog" component. [9] It is known that in several Turkic languages, the phrase with this component is the majority. They mainly have a negative meaning. It is worth noting that there are phrases expressing a positive meaning in the Karakalpak language". [10]

White and black have the property of symbolically expressing meaning not only in Turkic languages, but also in European languages. White represents good, while black represents evil. In the semantics of the phrase "oq it og'ziga kirib, qora it chiqmoq" in the Uzbek language, there are semes of "to say various insulting words." White dog was used in relation to good words, and black dog to bad words. Ismathoji boshida Xayri opani, keyin o'sha yerdagilarni qattiq urishdi. Hammasining kapalagi uchib, bo'zrayishib qoldilar. "Yo'qollaring, hammangning basharang qursin!" – deb og'zidan oq it kirib, qora it chiqdi (Oydin. "Yamoqchi ko'chdi") [O'TFL, 210]. In this sense, the

phrase "og'zidan bodi kirib, shodi chiqadi" is considered synonymous.

The semantic content includes the semantics of "beadab so'zlar bilan so'kinmoq" ("to swear with obscene words"): U – serjahl odam. Sal narsaga ranjiydi, og'zidan bodi kirib, shodi chiqadi (Oybek. "Quyosh qoraymas"). Ota uning kayfi borligini va hozir uning og'zidan bodi kirib, shodi chiqishini bildi-yu, yuzini teskari o'girib, o'tib ketdi (S.Ahmad. "Kuyov") [O'TFL, 211]. In this sense, the following phrase is also synonymous: O'ziga kelganini go'zidan qaytarmay "daf'atan tiliga kelgan so'z-gapni aytishdan o'zini tiymay." Variant: og'ziga kelganini. (whatever comes to mind.)

Onasi qizining ra'yini qaytarmadi. Eriga aytdi. Madaminxo'ja ham qarshilik qilmaydigan bo'ldi. Ammo u Maston kampirga og'iz ochdi-yu, baloga qoldi. Kampir sochlarini yulib dod soldi, og'ziga kelganini bo'g'zidan qaytarmay o'g'lini yomon haqorat qildi (M.Ismoilij. "Farg'ona tong otguncha"). Hovli yuzida atlas ko'ylagining yengini tirsagigacha shimargan Oyshaxon paydo bo'ldi. U jahldan ko'karib ketgan, vajohatidan xuddi birov bilan yoqalashmoqchiga o'xshar edi. U oshxonada Mastonbibini ko'rgach, ko'prik u yoqda qolib, ariqdan hatlab o'tdi. "Bekorchi xo'ja bo'lib, sizdan osh-non so'radimmi, tumonat ichida og'zingizga kelganini vaysabsiz?" (S.Ahmad. "Mastonbibi"). [O'TFL, 211]. The meanings and usage of the phrase "Awızınan aq iyt kirip, qara iyt shıwıw" in

the Karakalpak language are practically the same as in the Uzbek language. Examples: Sonı qulağıra altın sırğa etip tağıp al degenimdi bilemen, ábden sharbayalanıp aspanğa shapshıdı, awızınan aq iyt kirip, qara iyt shıqtı (G. Esemuratova). Sársen: Mag'an sóylegenshe qatınırdı tıy! Awızınan aq iyt kirip, qara iyt shıgıp atır (M. Nızanov). The semantic structure of the phrase contains the semantics of “salbiy yoki ijobiy ma’nodagi har xil gaplarni gapirmoq, og‘zidan haqoratli gaplar chiqmoq” (“speaking various sentences in a negative or positive sense, uttering offensive sentences.”) It forms a synonymous relationship with the phrases “Awızına kelgenin ayttı, awızına kúshi jetpedi” in the Karakalpak language.

Karakalpak linguist A. Pirniyazova expressed the following opinion: "Because the Karakalpak people lived near the mouth of the Amu Darya into the Aral Sea, they mainly engaged in fishing, agriculture, and animal husbandry." People interacted with each other through language with good wishes and intentions. Based on their professions, which were the source of their livelihood, they wished each other good wishes each time. Phrases related to these professions have formed in the language. Anyone who wanted the etiquette "Jilimırnı maylansın" said to the fisherman with a wish: "May you have lots of fish!" The meaning of this phrase is related to the fact that a lot of fish fall into "Jilim." Qırmanın qızılansın idiom was used by the peasants in the autumn. Its meaning is expressed in the

sense that you will harvest abundantly. The phraseological unit "Tórt túlın say bolsın" is used to refer to a person engaged in livestock farming.

Among other peoples engaged in animal husbandry, including the Kazakh people, four full cows, as in the Karakalpak language, mean camels, cattle, horses, and sheep and goats.

Phraseologisms are a mirror of national life, and therefore the national cultural foundations preserved in them reflect the mentality of the people.

Phraseologisms reflect the national characteristic in spiritual differences and summarize a culturally and psychologically complex way of thinking. Their national-cultural meaning is expressed by an element in the phraseological unit that reflects the unique figurative way of thinking of the people. In the Uzbek language, there are phrases such as áwmeti keldi, áwmeti júrdi, áwmeti kulip baqtı, which are synonyms for the phrase "omadi kelmoq." The phrase in the Uzbek language is explained as follows: Omadi keldi kimning qulaylik paydo bo'lib, ishi yaxshi rivoj topa boshladi. Option: Luck has come. Synonym: whose luck has come. Antonym: who's luck has gone; who's luck escaped

“Bir omadim keldi-da, – derdi u nihoyatda quvonib. Sizga tushgan savollar menga tushganda, kunimni ko‘rar edim. (P.Qodirov. “Uch ildiz”). U hamma vaqt Saidiysga: “Omad kelganda pul topish va uni ushlab



kerak. Mol-dunyo orttirish zarur”– deb nasihat qilgani-qilgan. (A.Qahhor. “Sarob”) [O’TFL, 194].

Successful, whoever had a convenience, his business began to develop well. Synonym: luck (i) came to whom. Antonym: who's luck has gone; who's luck escaped

Shaftoli pishganda uni ham pullab, kampirga bo’z, Gulra’noga ro’mol, omadi yurishib, shaftolining bozori kelsa, bir kiyim atlas olib berib, yolg’iz qizini baxtiyor qiladi. (O.Yoqubov. “Ota izidan”) [O’TFL, 194].

In the Karakalpak language, the phrases eshegi jorjaladi, iyti otladi are also interpreted as "isleri, talabi kelisti, áwmeti keldi" in the "Dictionary of Phraseological Units of the Karakalpak Language" [QTFS, 62, 83]. Nesiymesine, bunnan sawatlıraq molla-iyshanlardıń bári xatlanıp, bunıń eshegi jorgalap tur. (M.Nizanov). As mentioned above, the Karakalpak people have been engaged in animal husbandry for a long time and continue to do so today. In villages, there are sheep and goats in almost every room.

However, most of them keep goats. Each family lives in its own way, in many places it lives in herds, and in turn feeds herds. In these cases, the donkey often acts as a helper. The phrase "eshegi jorg’alaw" also arose in connection with these living conditions. It is also known to all Turkic peoples that dogs are also assistants to shepherds. Because almost all Turkic peoples were engaged in animal husbandry in the past.

The phrase "iyti otladı" in the Karakalpak language arose in this way. The dog doesn't eat herbs. But there is a notion that even a lucky person's dog eats grass, or that a person whose dog eats grass will be lucky, his work will move forward, his material well-being will increase.

In the Karakalpak language, there is a phrase "Túyeden postın taslag’anday." It is explained in the "Phraseological Dictionary of the Karakalpak Language" as follows: ersi, orınsız, jónsız, turpayı túrde [QTFS, 150]. It primarily expresses the meaning of "speech." It is used to express that the person speaking speaks roughly at an unexpected moment, instead of explaining in a casual way. For example: - Turmıs qurdıń ba? – dedi bir waqta Shazada túyeden postın taslag’anday etip (M.Nizanov). – Diywanaman!– dedi ol sálem joq, álem joq, túyeden postın taslag’anday dúrs ettirip (M.Nizanov). In the examples, the word "po’stin" refers to the national costume worn by the Karakalpak people. When they engaged in animal husbandry, they processed sheepskins and sewed sheepskins to protect themselves from the cold in winter. This idiom arose as a result of the unexpected comparison of the rough pronunciation of a sentence to a camel, that is, a sheepskin thrown from above. In our second example, the phrase "du’rs ettirip" is also synonymous with it. As a result of the pursuit of brevity in speech, its abbreviated form is also used:

Telefondi Oksana alsa bir ámellep dáliller! Al atasina dus kelse “túyeden postin taslaydi”(M.Nizanov).

In the Uzbek language, the equivalent of this phrase is the phrase "tomdan tarasha tushganday."

Tomdan tarasha tushganday means suddenly, unexpectedly, and roughly.

Option: tomdan tarasha tushganday qilib

O‘zining shu yerdaligini bildirsinmi?. Yo‘q-e. Tomdan tarasha tushganday-a? (S.Anorboyev “Oqsoy”). Har qanday bo‘lsa ham gapni tomdan tarasha tushgandek emas, yotig‘i bilan boshlab, o‘zini oppoq qilib ko‘rsatishga mo‘ljallab qo‘ydi. (R.Fayziy. “Qaynana”). Qiziq, tuppatazuzuk yigit, u yo‘q- bu yo‘q, tomdan tarasha tushganday qilib birdan sovchi yuborgani qanaqasi? (O.Yoqubov. “Bahor kunlarning birida”) [O‘TFL, 265].

It should also be linked to the life and way of life of the Uzbek people. It is known that the Uzbek people mainly lived a sedentary life for many centuries, and urban planning appeared in them many years ago. The story that lies in the prototype of the phrase should be that the Uzbek people cut wood to heat houses in winter, cut them into strips and spread them on the roof. It is possible that this phrase was formed when an inappropriate, unexpected sentence was felt like a piece of wood falling from a roof.

In general, language units, including phrases, related to certain events in the life of each nation, their profession, living conditions, and ethnic characteristics, are also the subject of linguoculturology. Several specific aspects of science are highlighted by scientists. Studying the history of the origin of phraseological units allows for a deeper understanding of the worldview, thinking, thoughts, way of life, customs, and national values of the Uzbek and Karakalpak peoples.

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## CONCLUSION

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