

Representation Of The Concept Of “Lying” In Uzbek Phraseology

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Abstract: This article presents a linguoconceptual analysis of idioms, which are the object of linguoculturology, and provides information on the expression of the concept of “lie” in the phraseological worldview. It explains through which notions the concept of lying is reflected in idioms.

Keywords: Linguoculturology, concept, phraseological worldview, idiom, lie, deception.

Introduction: In the final years of the 20th century, new directions in linguistics began to emerge. Unlike comparative linguistics and system-structural linguistics, these new approaches prioritized the human factor. This branch of linguistics is called anthropocentric linguistics, from which several sub-fields have subsequently developed. One such area of anthropocentric linguistics is linguoculturology. Linguoculturology is a science that emerged from the intersection of linguistics and cultural studies, examining the reflection, study, and consolidation of linguistics, cultural studies, and folk culture in language. Linguoculturology is formed as a result of the interaction between two distinct codes - language and culture. For all social sciences, the general object of study is human beings, while the subject is a specific aspect and activity of humans. The object of linguoculturology is to study the interaction and influence of language and culture as a whole. The subject of this science is linguistic units, which analyze the generalized results of human consciousness in the form of stories, myths, legends, proverbs, rituals, religious speeches, phraseological units, and pameias. The phraseological fund of a language is considered the most valuable source of information about the culture and mentality of a people.

In Prof. D. Khudoyberganova’s “Explanatory Dictionary of Modern Linguistic Terms”, the term “phraseological landscape of the world” is defined as follows: “a part of

the linguistic landscape of the world reflected through phraseological units. The phraseological picture of the world is a relatively stable and unique representation, characteristic only of a particular people, clearly and vividly reflecting the psyche, national mentality, and their socio-cultural experience of perceiving the world in an emotional-expressive manner.” [8,65].

The concept is activated in the process of human thinking and perception and is reflected in the content of the processes that arise through understanding the world and the environment. As a result of their research, linguists have developed their own views on the concept. V.A. Maslova considers the concept to be a semantically formed phenomenon characterized by linguocultural features, describing the attributes of a particular ethnic culture. Reflecting the ethnic worldview, she compares it to the main foundation stone that serves to build the “house of being”. Moreover, she emphasized that the concept does not directly stem from the meaning of the word, but rather the meaning of the word arises at the intersection of an individual’s personal experience and the collective experience of the people.

Z.D. Popov and I.A. Sternin, after analyzing numerous definitions of the concept, concluded that the cognitive concept in the human mind is formed as follows:

- 1) a person comprehends the world through sensory perception experiences;
- 2) through objective human activity;

3) through rational thinking based on concepts that emerge in the human mind;

4) through linguistic communication (conveying and explaining the concept to an individual in linguistic form);

5) Conscious understanding of linguistic units. [5,40].

This article aims to explore the expression of the concept of “lie” in phrases. Lying not only destroys mutual trust between people but is also considered one of the dangerous vices for society. This vice is also condemned in our religion and is considered one of the major sins.

The word “lie” has 3 different interpretations in the Uzbek Explanatory Dictionary, which are as follows: 1) contrary to truth, incorrect; not real; 2) not genuine, false, artificial; fake; 3) a statement or thing that does not correspond to reality; a fabrication. [9,210].

In the Etymological Dictionary of the Uzbek Language, the word “yolgʻon” (lie) means “not corresponding to truth” or “untrue”, and this adjective was formed by adding the suffix -n to the verb derived with the suffix -gʻa from the ancient Turkic noun “yal” meaning “deceptive words”. (yal+gʻa =yalgʻa-) +n=yalgʻan. [7,166].

A person who tells lies is called a liar, and this word is synonymous with the lexemes *aldamchi*, *aldoqchi*, *kazzob*, *uydirmachi*, *avroqchi* (all meaning deceiver, liar, fabricator). Therefore, a liar is someone whose words contain fabrication, falsehood, artificiality, or aspects that do not correspond to reality.

Based on the studied materials, the following expressions reflect the concepts of deception and lying: to spin one's head, to blindfold, to lead astray, to make a mountain out of a molehill, to make a camel out of a needle, to fill one's bosom with empty nuts, to put someone else's skullcap on another person, to take something wet and bring it back dry.

In the phrase “to spin one's head”, the head functions as a somatic code. The head is the upper, anterior part of the body above the neck and has the ability to think. We know that when looking down from great heights, a person can experience discomfort and dizziness. Naturally, in a state of dizziness, a person may lose their balance and slip on the path they're walking. The deceptions used by swindlers can also lead people astray, causing them to lose their “balance” in thinking, which can be expressed with the phrase “spun their heads”. And this... “Come on, dumpling *samsa*!” - he knows nothing else, doesn't care about anything else, doesn't think about anything else. He sells *samsa*, dresses elegantly, spins the heads of naive girls with his disgusting boasting – that's what he does (E.A'zam.

“Otoyining tugʻilgan kuni”). There are 3 different interpretations of the phrase “*boshini aylantirmoq*”: to bewilder, to enchant, to seduce, and since the phrase used in this context is inextricably linked with the lexeme “*lof*” (boasting), it expresses the meanings of seduce, mislead, and deceive.

In the phrase “*koʻzini bogʻlamoq*” (to blindfold), the eye serves as a somatic code, meaning to deceive or convince someone of false statements. It is known that tools such as rope, chain, thread, and fabric are used to tie something. When blindfolded, a person cannot see their surroundings or light, remaining in darkness. In the phrase “*koʻzi bogʻlanmoq*” (to be blindfolded), lies are compared to darkness and gloom, indicating that one is deprived of light, that is, of truth. If another “*Führer*” is found to explain things to the German soldier, he either lies himself or fabricates explanations from lies Hitler couldn't tell in person, thus blindfolding the German soldier and promising him easy victories (A. Qahhor. “*Ikkining biri*”).

The phrase “*yoʻldan urmoq*” means to lead astray from the right path. A road is a long, continuous section formed by footprints on the earth's surface, where people move along to reach their destination. A person must travel a certain distance to reach their destination. Someone who is captivated by any distractions or misleading things encountered along the way will certainly lose their way and fail to reach their destination. Through the meaning expressed in the phrase “to lead astray from the right path”, one can understand the elements of deception and lies. It is said that Fayzulla-aka's favorite, O'roq, has seduced the daughter of a high-ranking city official, and now he will either marry her or be imprisoned... (L. Bo'rixon. “*Jaziramadagi odamlar*”). Don't think I'm leading you astray. I'm saying this because I love you (O'. Hoshimov “*Qalbingga quloq sol*”).

In the phrase “to make an elephant out of a fly”, the zoomorphic codes of fly and elephant are involved, with the elephant code representing “lie, deception”. The phrase expresses exaggeration by comparing a small insect to a large animal. This character, who had annoyed everyone, had been imprisoned two or three times, but instead of being deterred, he seemed to gain strength and become even more hardened each time. Even many organizations skilled in making mountains out of molehills couldn't match him (E. A'zam. “*Arbob Qulov Parijga boradi*”).

The phrase “to make a needle into a camel” is synonymous with “to make an elephant out of a fly” and expresses exaggeration and overstatement. Hyperbole and exaggeration mainly arise from boasting and lies. In this phrase, the needle represents an object

code, while the camel is a zoomorphic code. He conveys a needle-thin word to someone as if it were a camel. If he doesn't add a good lie to his words, even he won't believe it (N.Qobul. N.Qobul. "Unutilgan sohillar"). The second sentence in the text (if he doesn't add a lie, he won't believe it himself) further clarifies the meaning of the phrase in the first sentence.

In the phrase "to fill one's bosom with empty walnuts", the walnut serves as a phytomorphic code, symbolizing empty promises and futile efforts. "Hey, Nazirbuvi, is this something that's going to happen, or did we just fill the chairman's pockets with empty walnuts and send him away?" "Oh, To'xtabuvi, why not? We put it up for a meeting, wasn't the meeting worth it?" (A. Qahhor. "Kampirlar sim qoqdi"). Empty walnuts have no kernel, and people find no benefit or blessing from them, meaning they cannot be consumed. This phrase indicates that human empty promises and deceptions that cannot be fulfilled are as fruitless and useless as empty walnuts.

In the phrase "to put someone else's skullcap on another person", the lexeme "skullcap" is used as a clothing code, which means deceiving and fooling others for one's own benefit. Despite Abdulla the gloomy's resistance, saying "oh-h-h, oh-hh", even though someone else's skullcap was put on another person, in three or four days, may your hand be blessed, he paid for the "Zhiguli" (L.Bo'rixon. "Jaziramadagi odamlar").

The phrase "bringing wet and returning dry" is a variant of the idiom "taking to the river and returning without watering", which means to deceive or use trickery, and is used to describe very cunning people. In this context, one can see an elliptical form of the phrase: "You know, brother, I can take a thousand flatterers wet and bring them back dry!" I recognize them immediately. My father could tell a cow's high or low milk yield from its mooing. No, no, believe me! Yesterday, when I was buying a ticket for the bathhouse, the cashier asked, "Don't you need soap?" What does this mean? I, brother, know when a snake moves underground (A. Qahhor. "Ikki yorti bir butun"). This speech belongs to a character named Sulaymonov, and his extreme perceptiveness can be understood from the context. Sulaymonov, understanding the insincere praise of flatterers, realizes their true nature – their sycophancy. A sycophant demeans himself before an official for his own benefit and is ready to do anything to appear favorable. A person who notices this can easily deceive a sycophant and get their business done. The phrase "bringing wet and returning dry", which appears in the context, also alludes to this.

CONCLUSION

In conclusion, the expression of the concept of "lie" in the phraseological picture of the world is reflected in such concepts as to deceive, to convince with false words, to lead astray from the right path, to exaggerate, to make empty promises, to fool for one's own benefit. The zoomorphic linguocultural code of the elephant and camel, and the phytomorphic code of the walnut, which are present in the structure of the phrases, appeared as symbols of exaggeration and deception. The structure of the phrasemes "to make an elephant out of a fly", "to make a needle-like thing camel-sized", and "to bring wet to the river and return dry" is formed on the basis of contradiction and expresses the meanings of exaggeration and deception: fly – elephant, needle – camel, wet – dry.

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