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TRADITIONAL PHRASEOLOGISMS IN UZBEK LANGUAGE

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ABOUT ARTICLE

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Abstract: These article to phraseologisms in the Uzbek language, in which the components of clothing are antonyms to each other, we cited as an example the phrase "There is a belt at the waist", "Human walk without an appetite". Because these phraseologisms give a bold and low-key content: when an Uzbek person wants to know if he is reliable, appointed, Dionysius, "Does he have a belt on his back?", he says.

INTRODUCTION

The presence of a belt at the waist gives the content of a person who can lean, believe, join. This phrase ("Do you have a belt on your waist?") the person is also used with the aim of touching the Hamisi, touching the opponent's jaw and grudges in the grave" you are a guy himself": [Khanzadeh to the unaware:] – do you have a belt around your waist? What shame are you, the man God struck?[8] (Hamza. Rich ili servant.) The presence of a belt on the waist is a guarantee of youth, courage, appointment, proof, decency. Belt-1.A piece of fabric with or without flowers in the form of a square scarf, tied at the waist, with sewn edges; oblique, oblique. [Green.V.220] as proof that this component has a national character, let us give an explanation of the phrase waist tie: there is one ancient custom of the peoples of Central Asia, including the Uzbeks, that if one of the family members, close relatives, dies, they tie their waist with a belt. This is a sign of mourning, a badge of condolences.

THE MAIN OF THE RESULTS

A man with a waist is in mourning, and his heart, his tongue, not inclined to anything else, is busy only with this grief of mourning. With this phrase, our people want to say that if you see such a beli bond, try to open up to The Associated disappointment, comfort him, share his grief, putting together the usual humor for him.

Clothes are a symbol of nationality. The Uzbek ring has long looked at every dress as a sign of mentality. The color of the dress, the structure, The Shape of the seam, the seasonality, the choice for everyday or festive occasions, the ornaments, ribbons or patterns that were installed on it all provided information about the owner of the dress.

Below we give examples of phraseologisms that have their own history: the phrase "I am a pig when I stand, a pillow when I lie down" is said from a mother tongue who only has a daughter. This mother, who has no children other than her daughter, is very leaning towards her daughter, which instead of saying that this is both my son and daughter, says "My pig when standing, my pillow when lying down." The robe in this phrase is a hint of a son, a pillow is a hint of a girl.

Usually a negative content of the phrase is used, which puts on a bunch of words in relation to those who speak, speak, speak, and exaggerate. The image of "Putting on a robe" is to revive the sentence, turn it into a person, and even put on a robe: Obbo you-O... Although you will wear a horn to a colt sentence... (N.Safarov.Fiery tracks) [fire.I.482]. When phraseologism is used in a positive sense, such a statement in the works of matchmaking, representation, ambassadors is chosen and sent to him by people who "Wear a robe".

According to the custom of our ring, at the national ceremony "Call of mother law", moter law and several of its close relatives, as well as at weddings and parties, in the mahfays, wife-friend and, in general, distinguished guests, wear a robe (sometimes with a skullcap, belt) as a souvenir. When the time comes, those who wear it wear a robe to those who wear it. His fee is in this, and the fee does not remain in it. Our wise people, focusing on such a tradition of hospitality, say: "The wearing gang is old-fashioned, the wearing one is old-fashioned. "In this phrase, the word "Timeless" is used not in the correct sense "Does not become obsolete", but in the figurative sense "Will not be forgotten", that is, "Your robe, the good you have done, the honor that this person does not forget, keeps his heart, and responds with good when his heart comes [7]".

Angry and angry, the man immediately appears to be wearing his pig upside down, which is a target of anger, that is, he threatens the enemy's heart with this reverse gang, using the phrase "he put on his pig upside down". Not all angry people care about the opposite of their pig. This inverted circle is a metaphor, which means that the anger of a person inside kicks to the surface. The phrase is actively used in the meaning of "to stubbornly, to go to the side of stubbornness": when you make a pig, the pig wears the opposite – there is no Caesar from it.(S.Anorboev. Aksoy)

The phrase "Human walk, who has no appetite", has no trouble at home, despite his family and children, leaving them to their own state, they use it in an ironic manner only for those who seek their own pleasure, think about their livelihood and walk along the street, Tea House, town and town.

In the traditional clothing of Uzbeks and traditions carried out in connection with them, we witness that pre-Islamic religious-religious views, including such religious views as fetishism, animism, Magia, totemism, were subsequently preserved in harmony with Islamic traditions. In those times when social inequality and rightlessness prevailed in the past, the hard workers who created material wealth directly could not enjoy the fruits of their labor, which was reflected in the phrases: "The bowler does not lie on the belt, the blacksmith to the web" (gang-belt weaving); "The Potter drinks water from the chimney". They kept linseed oil in it and transported water. But they would not drink water from the chimney itself. The phrase says, "The Potter is forced to drink water from the chimney itself, not begging for the dishes he makes."

When they sew a robe from a cloth and other fabric, they put cotton on its collar, or cotton it too thin in relation to another place, and sew it finely and fold it over and over again, but they tighten the collar. Even if the robe is worn and the cabbage is torn off, the collar remains intact. Some in the past were previously rich-he left the property, then he could, and the poor people were still called "Rich father", "Rich grandmother", "Rich grandmother", "Richly", previously a career owner, for example, head thousand, Centurion, Pentecost, judge, amin and sh.k. was-he, and then some people who fell from

his career were still called by the same name. Even if the collar remained, the phrase was used to refer to this case, or if such people still did not throw away their ambition, their former wealth either fell short with their deed and boasted, they were used in an ironic manner when they were mocked by the bird. It is known that earlier the socio-economic situation of the working people was flawlessly difficult. The people vividly expressed in the means of various examples this difficult situation, poverty, absent-mindedness, poverty and the hunger-nudity that occurs as a result of this: a shirt made of chalk will be cheap and blind. Those who wanted to say, "when salinity is poor enough to somehow get used to wearing a new gray shirt, she will walk happily for a few days without herself," and used the phrase "three old boars have entered the dream of the sleeveless."

The component "poor" in the phrase "reconcile with a jacket, must – with a jacket" is a short national dress with a sleeve worn over a jacket. It was mainly worn by old women. Figuratively pronouncing this phrase: "everything (both clothes and household appliances... they use it in the sense that reconciliation, pleasing to the eye, is only possible if it comes with something that suits them, comes in handy, complements each other, helps each other. (S.Ahmad. Dear fields. [Green.II.346])

The lexeme "foot" has also been used in some expressions as a national component. Foot is a shoe made of leather and usually worn with Macy. The phrase "straighten the kavushi" gives the meaning to drive away. I'll correct the cavushi I'm his here today! Saboteur! (A.Autonomous. Sisters) [OTIL.II.146]. A. who introduced our national novelism to the world the phrase "kavushim is not left on the street" to express how not to go anywhere, to look at some place. Qadiri also uses the definition of Uzbek Ayim in his past days in order to introduce it to the reader more fully: "Uzbek mum did not go to uncha-a while to the gang "my foot is not left on the street" [O'DIL].II.476][7].

CONCLUSION

In the conclude, representatives of the masses of the people in a progressive worldview understood that believing in the concepts of faith, various mystery and painting-RUS are useless. Those who, having made unrighteous acts, laughed at Fortune-tellers, interpreters, azayimkhons, kinnachers, who lived with tekism and deceitfulness, invented anecdotes, satirical songs, proverbs and phrases about it. The phrase "kinnachi's kavushi is diapers before him" is one of those, with which it is said that if "someone calls" put kinna", kinnachi, accustomed to teasing, taking money (or something else) and "runs with his foot in his hand" in the hope of something. Figuratively, it is applied to runners from elburut, hoping to collect something.

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