

SEMANTICS OF KONGILCORE PHRASEMES

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ABSTRACT

The scientific ideas on the structural-semantic core, which are significant in the semantic construction of phraseology, are described in this article. It is shown the role of the semantic core in the construction of phraseologies, as well as the process of semantic activation in the lexeme, which acts as a semantic core. The concepts are derived from a study of the fundamental phraseology.

KEYWORDS: *Phrase, Semema, Sema, Semantic Core, Base Component, Indefinite Component, Grammatical Base Component.*

INTRODUCTION

It is possible to establish the number, degree, and absolute frequency of components of Uzbek phraseology based on Academician V. Vinogradov's opinion that "phraseology is a combination of language elements and a communication unit with a distinctive semantic feature." The laws of their interaction are based on the grammatical structure of the language and the distributive relationships of word-components, because the structure of expressions is based on the grammatical structure of the language and the distributive relationships of word-components.

When it comes to the structure of phrasemes, A. Mamatov points out that some lexemes are involved in the formation of only one phraseological unit (Do not count your chickens before they are hatched, falling watermelons from the armpits), while others, such as somatic, zoonymic, and action lexemes, are focused on the fact that they are involved as a component in the formation of one to one hundred and more phraseologisms, and such words, which are involved as a component.¹ Active lexemes play a key part in the semantic development of phrases, as well as determining their shape. In phraseological study, terminology like "semantic base component" and "semantic non-base component" are utilized.² A structural-semantic core is what we've decided to name a lexeme, which is a semantic basic component in the creation of many phrases. The creation of phraseological units based on a single structural-semantic core, in our opinion, is attributable to the polysemantic character of the semantic base word in them, or the breadth of semantic content in the same lexeme. Due to the activation of distinct semantics in the lexeme chosen as the core, a structural-semantic core phraseology belonging to different semantic groups can be produced throughout the process of assessing the state and situation of the language owner.

When we look at the phraseological fund, we can see that there are tens or hundreds of phrases based on a single structural-semantic core that correspond to several micro-areas. The semantic

core's particular semantic systems and their lexical-semantic valence form a phraseological sequence in some places. The semantic system of expressions, as well as the evolution of figurative meanings, are determined by the spiritual aspects of semantic cores. In phraseology, semantic basis lexemes are not isolated from the meaning of free conjugation, but are linked to it by complicated components. This entails a transformation of the primary meaning systems.

Of course, in the construction of any compound as a phraseology and the acquisition of a unified meaning, the role of the word, which enters into a grammatical relationship with the semantic base component, is equally critical. The lexemes that make up a component lexeme are considered active. Verb phrases were frequently recorded in texts from the second half of the 14th century, which can be linked to the nature of phraseology development and the grammatical peculiarities of Turkic languages. "However, the semantic base of the lexeme is vital in the development of a phrase, as it forms the semantic side of the phrase."³

Phrasemes containing the core of the *heart, eyes, hands, mouth, and feet* are actively found in sources from the second half of the 14th century. This, we assume, is owing to the lexemes' polysemantic nature and the fact that they have always been active. It's also worth noting that the sources' most prevalent and active usage of emotive terms.

Although the word *Koñülis* synonymous with the units of language, heart, and soul, it is actually semantically different from the breadth of the plan of expression. The heart is a unit of the oldest lexical layer in the Turkic language, formed by adding the suffix *-ol* to the verb *kon*. The lexeme means "*the world of human emotions*", this noun in ancient Turkic means "*give in to emotions*". M.Kashgari adds to this lexeme: "Koñül is the heart, the intellect, the mind. *Koñüllik* erthat's the decent thing to do, and it should end there." The author's divan also contains *kongil* lexeme phraseologies. For example, *Izimni ök ärmän, bilikni iygärmän, Koñülni tügärmän, üerdäm üzä türlünür.*(283) The phrase *Koñülni tügärmänin* this verse appears in the 14th form in the form of **kongul boglamoq (to be in love)**.

Folklore plays an important role in the development of the word "*Koñül*" as an image in fiction. The word "*Koñül*", which passed from folklore to written literature, was initially interpreted as an image of pain and sincerity, dreams and desires, trust and hope, but later deepened. The widespread application of mystical ideas to classical literature has led to the expansion of the attitude to the word of the *kongil*, which is one of the main terms of mysticism in the works, which in turn has led to the widespread use of emotional artistic means *kongil* in classical literature, led to the activation of *ko'ngil* core phraseologisms.

The following is an analysis of the core phrases used in the works "Mukhabbatnoma", "Guliston bit-turkiy", "Sukhayl and Guldursun", which were created in the second half of the XIV century. In 46 of the phraseologies encountered in the sources, the lexeme of the *kongil* is involved as a semantic base component, which is about 13% of the total phraseological units. In 41 phrases, the grammatical base component was the verb series, while in 5 phrasemes, the noun was the grammatical base component. Structurally, phrases are mainly two-component, with 21 phrases in the noun + verb, 18 in the noun + noun + verb, and 2 phrases in the noun + noun + noun + verb.

The main part of these units, along with the restoration of the concept of "man" in the image, depicts the situation in the inner world of the person, in the spiritual world in a different way. For

example, in the phraseology of *kongullar ranjur qilmoq*, *konglin ozor qilmoq*, *konglun og'ritmoq*, *konglin yiqmoq* the meaning of "hurting, offending" is reflected.

However, in the phrase *ko'ngullar ranjur qilmoq* the initial stage of "upset" (slightly), in the phrase *ko'nglin ozor qilmoq* is higher (stronger than before), in the phrase *ko'nglun og'ritmoq* the highest stage, and in the phrase *ko'nglin yiqmoq* the most the higher stage is understood, in which the emotion in the text helps to give a clearer, deeper understanding of the image of the protagonist and action in the mind of the reader by conveying the emotion in a dimensional way. However, it is impossible to convey such a spiritual subtlety through words, and phraseological units are an active lexical layer of speech.

A. Mamatov groups the formation of phraseological meaning according to three features: 1) the formation of phraseological meaning on the basis of copying phrases and sentences. This allows free connections and sentences to be copied using different tropes, creating a new phraseological meaning that is not specific to a free compound. 2) to form a phraseological meaning on the basis of the logic of lexemes. (*zararlanmoq- zarar ko'rmoq*(to be hurt), *g'azablanmoq-g'azabi kelmoq*(to be angry)). 3) to form a phraseological meaning on the basis of spontaneity. That is, the emergence of phraseology without internal or external influences. Phrases of this series are formed on the basis of linguistic and non-linguistic factors in order to express a concept figuratively. ⁴In the sources, all *kongil* core phraseologies are formed spontaneously and are not used in the form of a free compound, but only as a phraseology. Phrases of a spontaneous nature with a *kongil* core are partially semantically reconstructed, in which the phraseological meaning is based on the semantic metaphorical meaning of the nonverbal word. Such phraseological units should also be distinguished from similar, diagnostic combinations in lyrical works. For example: in the byte *Bo'loli aysh-u ishrat peshalardin*, *Qutulsun ko'nglumiz andeshalardin*. (M.)

the word *kongil* is animated based on the diagnosis and is freely associated with the verb to be saved. Since the compound is used in its own sense and does not have a phraseological meaning, the conjunction *ko'ngli qutulmoq* cannot be a phrase.

The word *kongil* means *feeling, place, position, and in the figurative sense it means soul, chest, belly, heart, conscience, mood, desire, wish, aspiration, action, inclination, emotion, love, sorrow, consent, conscience, consciousness, thought, memory, dream, confidence, joy, pleasure, courage, bravery, pride, beauty, freedom, liberty* meanings⁵ have led to the formation of emotional phraseologies that combine into several semantic groups.

1. The sources use the core phraseology of the heart, formed on the basis of the activation of desire, which, in addition to the formation of semantic graduonymy, also served to reveal the lexical possibilities of the old Uzbek language. For example: the lowest level of inclination **expressed in the phrase** *ko'ngli bo'lmoq* (*Dushman bilan sulh etarg'a ko'nglung bo'lsa, Ul so'ksa qafodor qil yuzina tahsin. GT*) **and in this case meant a motionless desire. Medium level of inclination (low to high) is expressed by the phrase** *ko'ngli tortmoq* (*Kishining poklarg'a ko'ngli tortar, Husn xudpok domanliqtin ortar. M.*) **and the mood is expressed in a moving way. The phrase, which occurs with and without divisions** *ko'ngli tilamoq/ ko'ngul tilamas* (*Nani ko'nglung tilasa, bor ani qil, Vafosiz dilrabosen, ey beli qil. GT*), **expresses the highest level of desire, and this tendency is reflected throughout the body. All three phrases occur in today's speech without lexical change.**

Phrase *ko'nglunda hikmat o'turmas* (there is no wisdom in his heart) without division (*O'turmas johil er ko'nglunda hikmat, Nechukkim tosh uza ursa temur mix. GT.*) is one of the historical phrases used in the sources to describe a person who is reluctant to learn.

2. From the activation of the semantics of inclination came the phrase *Ko'ngliga otash tashlamoq* (To set fire to the heart) (*G'azoldek silkinib qochti parivash, Suhayl ko'ngliga tashlab katta otash.SG.*), which in memoirs means to win the heart of a lover with its beauty. The phrase *ko'nglin sayd etmoq* "to please the heart" (*To'rtinchisi, xushovoz kerakkim, dovudiy nag'ma bilan uchar qushni, oqar suvni tiyg'ay dag'i ul bu fazilat bilan xaloyiq ko'nglin sayd eta bilgay.*) differs from the above phrase in terms of content, and includes the subtlety of the meaning of inclination, trying to please, as well as subduing. The phrase *ko'ngulga xush kelmoq* (*Har nima kim ko'ngulga xush kelsa, ko'zga ko'rkli ko'runur*) "welcome to the heart" in the sources means to like, to please. The phrase *ko'ngul yob qilmoq, ko'nglin topmoq* "please" in the sources is synonymous, and the phrase *ko'ngul yob qilmoq* (*Yetkanincha kuchung ko'ngul yobqil, Kim xaloyiq senga duo qilg'ay.*) differs from its synonym in that it has a historical connotation today and it means *to win the heart, to win the love, by inclining*. The phrase "to please" *ko'nglin topmoq* (*Kerakli do'st ko'nglin topmoq uchun Otasi bog'ini sotsa ravodur. GT.*) also refers to the semantics of inclining to oneself with actions in accordance with *one's desires*, and is still active in the same sense today.
3. Phraseologisms formed as a result of the activation of the sema of joy and embodying a situation that differs from each other in the subtlety of meaning are also active in the sources. For example, *to express the sense of being happy.* if the phrase *ko'ngulshod bo'lmoq* (*Ey bulbuli gulshani ma'oniy, So'zuing eshitib ko'ngul bo'lur shod.GT.*), *ko'ngul shodmon bo'lmoq* (*Jon qachon bo'lg'ay Gulistondin malul, Chun ko'rujak shodmon bo'lur ko'ngul. GT*) is used, there are phrases like *ko'nglin xush etmoq/Ko'ngul xush etmoq* (*...avvalgi muallimning ko'nglin xush etib, burung'i yerina kechurub tururlar. GT*) "to please". **In the sense of rejoicing** the phrase "entertain" *ko'ngul ochmoq* (*Chiqib chohdin uzoqlarg'a qochaylik, Bu yerda ag'lamay ko'ngil ochaylik.SG.*) is used and is still active in the current phraseological fund. The phrase *Ko'ngulda zarra g'am yo'q* "there is not the slightest sorrow in the heart" means carefree, happy (*Ishratda o'zum, ko'ngulda zarra g'am yo'q*), and instead of adjective, it serves as a noun-predicate. All of the above phrases are characterized by an artistic style and are often used in our fiction as well.
4. A group of phrases that express a change in mood for the negative is formed on the basis of the activation of the sema of sadness, the phrase *Ko'ngullar ranjur qilmoq, Ko'nglin ozor qilmoq, ko'nglin yiqmoq, ko'nglun og'ritmoq*, which means to offend, reflects in the text some degree of enthusiasm that results from an external influence, and these units are still active in our language today. In this sense, the phrase *ko'nglun malul qilmoq* (*Malul qilma yasar orif er kishi ko'nglun, GT.*) is obsolete and no longer relevant. The phrase *ko'ngli kuymoq* (*Kuyar ko'nglum saboning ul ishindin, Nechukkim kuysa xirmanlar yashindin. M.*), *ko'ngli og'rinoq* (*The sultan was saddened and shed tears when he heard this... GT*) "heartburn", which is actively used in the sources to express resentment, is used in the same sense in modern Uzbek. The phrase *Ko'ngilga malol kelturmoq* (*Ul qora dev chehrali qulning Keturur surati ko'ngilga malol. GT.*), *g'azablanmoq* "to boil the blood of the soul," which means "to grieve," which expresses the meaning of resentment, is structurally

reshaped by the lexeme in some dialects is consumed in the form of *malol kelmoq, qoni qaynamoq*. For example: *Do 'stining tashrifi bizga malol keldi (We're tired of his friend's visit)*. This phrase, along with the meanings of *og 'rinmoq, xafa qilmoq, og 'irlik qilmoq* (pain, resentment, and heaviness), also expresses the nuances of *yoqtirmaslik* (dislike), a meaning that is only evident in the context.

The phrase *ko 'ngli tor* "narrow-minded" used instead of adjectives is a polysemantic phrase, and in the sources it is found in both sad, eloquent *xafa, dilgir (Ko 'nglum tor edi, ul sababdankim, boshmoqim yo 'q, yalin oyoq edim. GT.)*, and capricious senses *fe 'li tor, injiq (Ko 'ngli tor bo 'lub chiqti.)*. But over time, the semantics of the phrase changed, and in modern literary language it has acquired the following content: "1) anxious, worry about everything; angry; 2) greedy, stingy"⁶. However, in the dialects, the verb of this phrase is *capricious*. The phrase *Ko 'ngul xasta bo 'lmoq (Necha manglasang, ul karib un bilan Bo 'lur xasta, lo-shak eshitkan ko 'ngul. GT.)*, *ko 'ngli qorarmoq (Qur 'on o 'qusa, eshitganlarning ko 'ngli qorarur edi. GT)* "to be mentally ill" was synonymous in context and served to reveal the psyche of the person suffering from the unpleasant sound in the sources. (We know that views similar to this image are found in Navoi's *Mahub ul-Qulub*, in which a person who is ugly and has an unpleasant voice is like a donkey.) Although the lexemes in this phraseological unit are actively used in speech, they are obsolete. This can be attributed to the negative tones of these phraseological units that affect the personality. Because whether a sound is pleasant or unpleasant is an independent process, phraseological units formed in the early days of language without regard to such features have historically been the result of a change in society's view of the human concept. However, in some layers of dialects, as well as in street speech, there are few phrases that are formed to refer to the physiological shortcomings of man. For example, the phrase *ko 'ngli xasta bo 'lmoq* "to be mentally ill" also occurs in some dialects in the form of *being sick* with a lexical reshaping, and the speaker uses it in his speech when he encounters a situation that does not fit his nature: *Therefore, when I hear an unpleasant sound, I will be sick.*

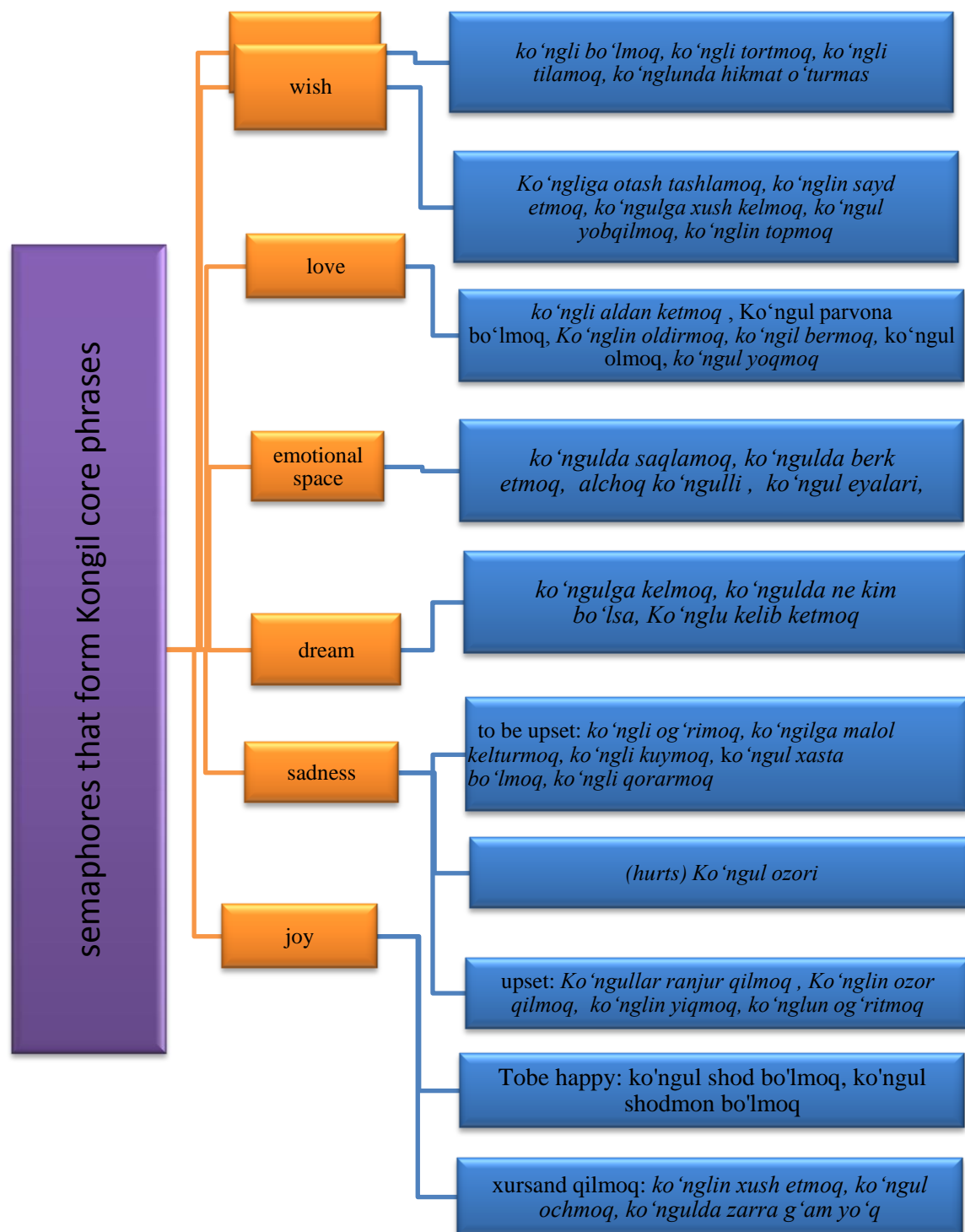
5. In phraseology, the concept of love is mainly associated with the lexeme of the heart. In many cases, the word "kongil" is associated with love in many experiments. In turn, in most of the phrases that represent the semantic group of love in the sources, the word heart has served as a structural-semantic basis, which differs from each other in its semantic plan. For example, in the works, the state of falling in love is called *'ngli aldan ketmoq (Bir kimersaning ko 'ngli aldan ketib dag 'i jon tarkin urub, nazari halokat yerina tushub turar edi. GT)* represented by archaic phrases such as *Ko 'ngul parvona bo 'lmoq (Bo 'yun sundum bu yo 'lda ming balog 'a, Ko 'ngul parvona bo 'ldi ul yulog 'a. M)* and thus the phraseological repetition of the text, as well as the ability to express one emotion at different levels. The phrase *Ko 'nglin oldirmoq (Ko 'nglin anga oldirib, ko 'b turli malomatlarga rozi bo 'lub aytur edi. GT)*, *ko 'ngil bermoq, ko 'ngul bog 'lamoq* has been actively used in sources with the same meaning and is present in the current phraseological layer. In sources, the infinitive form of the verb to love is used with the phrase *ko 'ngul oldirmaslik (Berur bu fitna ko 'z elga ko 'ngulni, Ko 'zung yum to ko 'ngul oldurmag 'aysan.)* "not to be disappointed," while the sema of *mehr bermaslik* "not giving mercy" is represented by phraseological units such as *Ko 'ngulni bog 'lamoslik (Ko 'ngulni bog 'lama bir yerga zinhor, Yana mushkildur andan olmoq, ey yor.)* "not to bind."

There is now an expansion of meaning in the semantics of this phraseological unit, and in ADUL 1) to please. 2) It means to win someone's love, to arouse self-love, to subdue⁷, and *moyil qilmoq* "to incline" in oral speech.

The state of a lover suffering from love is expressed by the phrase *ko'ngul yoqmoq* (*O'fqa bila ul qiyo boqishin ko'runguz, Bu ishva bilan ko'ngul yoqishin ko'runguz. GT*), which means to torment the lover spiritually with pleasure. The phrase has been actively used in all three sources to reflect the contrast between the lover and the lover.

6. As a result of the activation of the imaginary sema in the lexeme of the *kongil*, several phrases are formed, from which the phrase *ko'ngulga kelmoq/ ko'nglima kelmoq* (*Kelib ko'nglima Majnun, Layli yodi /Gelib Guldursun ko'nglina bu so'zlar. SG*) "to come to mind" means to think, both units are active in our speech with small changes, reflecting the meaning of the phrase *ko'ngulda ne kim bo'lsa* (*Har kim jondan al yuvg'an, ne kim ko'ngulda bo'lsa, tilina keturgay*) "what is in the heart" is what one thinks. The archaic phrase *Ko'nglu kelib ketmoq* (*Bir yerda degul kelib ketadur ko'nglung, Xilvatda aning uchun safo topmassan.*) means to be distracted, to be distracted, to be mentally deranged, and this unity is no longer found in speech.
7. If the phrase *ko'ngulda saqlamoq* (*Siringni ko'ngulda saqlag'il bek, Mushfiq senga yo'q jahonda sentek.*) "to keep in mind", formed as a result of the perception of the mind as a space of emotions, still belongs to the active layer, the phrase *ko'ngulda berk etmoq* (*Yo'lungda dinu donish tark etibman, Bu mehringni ko'ngulda berk etibman.*) "to hide in the heart" has become historical, with both units meaning to keep a secret. The phrase *alchoq ko'ngulli* (*Karimunnafs, sohib xulq, buyuk himmatli, alchoq ko'ngulli, ulug'a, kichikka e'zoz va ikrom va ehson qilib, g'aybatlarinda xayrin so'zlar edi. GT*) which is used in place of adjectives, is pure language, expressing sincere meanings, and is now equivalent to the phrase open-hearted. The historical phrase *ko'ngul eyalari* (*Ko'ngul eyalarindan bir kimersa ko'rub ani aytti. GT*) is very active in the text, expressing the content of *compassionate people*.

The following table shows the semantics that are active in the formation of core phraseology:



From the above it can be concluded that:

- One basic component plays an important role in the structural-semantic formation of phraseology, regardless of the number of components of the phrase;
- One or more phraseologies belonging to different semantic groups can be formed on the basis of one structural-semantic core. The main factor is that the word, which comes as a semantic base component, has a polysemantic character or a wide semantic structure;
- the breadth of the semantic lexeme of the *kongil* has led to the formation of many phraseological units in the vernacular. Sources from the second half of the 14th century also used 51 phrases with the core of the *kongil*, most of which were verb phrases. Structurally, two-component phraseologies are active, formed mainly in the noun + verb pattern;
- the phraseological units with the core of the *kongil* belong to different semantic groups and are subordinated to the figurative description of the action in the text. While some phrases are used in the text with only one meaning, some emotional component phrases have multiple meanings, leading to phraseological polysemy;
- In the written sources of the second half of the 14th century, the core expressions of the *kongil* were formed by the activation of various semantics, the most active of them are **a place of desire, inclination, sadness, joy, love, imagination, emotion** semas. At the core of these semantics are formed semantic groups of **desire** microfield, **wish** microfield, **sadness** microfield, **joy** microfield, **love** microfield, **imagination** microfield, **emotion** microfield, some of which are found in modern Uzbek phraseology.

Recommendations:

- Our classical literature is a rich source for Uzbek phraseology, the periodic study of which leads to the emergence of rich knowledge and facts about the formation of phraseology;
- contextual analysis of phraseology in works of art allows to fully study the phenomenon of phraseological gradunomy and to determine its scientific and theoretical aspects;
- The study of phraseology formed on the basis of a single structural-semantic nucleus on the basis of semaphores on the basis of semantics provides a new perspective on the concept of phraseological semantic field in Uzbek linguistics;
- The comparative study of phrases on a synchronous and diachronic basis is the basis for a clear definition of changes in their semantics.

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