

ANALYSIS OF PHRASES IN ULUGBEK HAMDAM'S NOVEL "BALANCE"

Tukhtasinova Navruzakhon
Student, Kokand State University

Annotation: This article analyzes the phrases in the novel "Balance" from a linguocultural perspective. The most characteristic phraseological units in the work are selected. Their linguocultural features are highlighted based on the text of the work. General conclusions are made about the linguocultural section. Along with the approximate meaning of the phrases in the novel, their meanings that are not reflected in the context are also explained.

Keywords: linguocultural, addressee, addressee, sema, phraseological unit, culture, semantics, linguistic field.

Linguoculturology is a branch of science that studies the relationship between language and culture, and emerged in the 90s of the 20th century. It is noted that the term "linguoculturology" arose in connection with the research conducted by the Moscow phraseological school (Y.S.Stepanov, A.D.Arutyunova, V.V.Vorobyov, V.Shaklein, V.A.Maslova) under the leadership of V.N.Telia. It was recognized as an independent direction.[13;99] Linguoculturology is a general science that arose between the disciplines of cultural studies and linguistics, and is engaged in the study of phenomena such as the interaction and connection of language and culture, the formation of this connection and its reflection outside the language as a whole system. On the one hand, linguoculturology studies the place of humanity in the cultural language factor, and on the other hand, the place of man in the language factor. Linguoculturology is somewhat close to the disciplines of cultural studies and linguistics in terms of its object of study, but it can be said that it is different in terms of its content and essence, approach to the object of study. Its limiting status is that it studies the national-cultural specific rules for organizing speech communication in connection with the manifestation and expression of national culture in language, language mentality, nationality, language spirit, and is engaged in identifying and researching the specific national language features of the culture of the nation reflected in the language. As is known, culture has a broad ethnographic content as a system of concepts, a way of life of a particular people, national character, national mentality. N.S. Trubetskoy wrote: "There cannot be a word without cultural connotations, that is, in analogy, there must be some common parts". Such mutual proximity and connection of language and culture made it possible to study them on a single methodological basis. That is, language and culture.

This direction deals with the role of language in culture, how culture affects language and how culture is expressed through language. Linguoculturology, combining linguistics and cultural studies, studies the mutual formation of language and culture. In modern Uzbek linguistics, the linguoculturological analysis of literary texts has become one of the important scientific directions. Works of art, especially texts created in the novel genre, are valued as an important source of linguoculturological information about the spiritual world, mentality, values, and worldview of the people. Ulugbek Hamdam's novel "Balance" occupies an important place

in modern Uzbek literature. In the work, man, society, values, and culture are artistically expressed in an interconnected manner.

From a linguistic point of view, the novel should be studied. In particular, the linguocultural aspects of the phrases in it can be a significant research work. V.N. Telia emphasizes that the linguocultural study of phraseological units gives an impetus to revealing the issues of national values and traditions of the language. This approach directs the researcher to the study of the interrelationship of phraseological units and culture, and according to V.N. Telia, "the connection between culture and phraseological units is carried out through cultural connotation, which arises as a result of the interpretation of the figurative basis. Interconnection with cultural and national norms and stereotypes". Also, V.N. Telia states that "the main purpose of the linguoculturological analysis of phraseological units is to identify cultural and, as a rule, national connotations that accompany the meaning in the form of figurative associations with norms, stereotypes and other cultural signs and are interconnected through cognitive procedures that give meaning to these connotations." As V.N. Telia notes, phraseological units are "associated with the historical experience of the people, which has become a property of national self-consciousness or simply a memorable sign." [13;96] As a result of the writer's skill, more than 30 phrases are used in the novel. Each of them embodies different concepts in its essence. I will prove my point with examples. This phrase "O'ziga khan, o'ziga bek" [14;9] is formed from the unified combination of several lexemes. The addressee aims to convey qualities such as independence and freedom to the addressees through this phrase. The personal pronoun, the nouns khan, bek, and the possessive and accusative affixes in the phrase serve as a means for the combination of lexemes and the formation of a new meaning of the phrase. Khan is the title of the rulers of the Turkic and Mongolian peoples. Bek is an honorary title given to statesmen, city or regional governors, and their children in some Turkic peoples during the khanates, as well as a person who has received such a title. "O'ziga khan o'ziga bek" is an expression that expresses a free person who can find his own way, thinks independently, does not depend on others. This expression indicates that a person can manage his own affairs, does not need others, and has the ability to lead. Phraseological expressions are expressions that are taken as a whole, not separately from the words that make up their meaning. "O'ziga khan, o'ziga bek" is also such a phraseological expression, expressing someone's independence and ability to govern. Since ancient times, khans and beks in the Eastern peoples had independent governance, the expression was built on the basis of these lexemes. This phrase is used in the work in relation to God. By using it, the author strongly expressed the meaning in relation to words that are synonyms and reflected imagery in them.

"Ko'nglini olmoq" [14;15] This phrase is used in the Uzbek language to show interest, affection, attention, or attraction to a certain person or something. The word kon'gl basically means "the source of a person's feelings and experiences." This word is used as a concept that expresses a person's inner world and feelings. The verb olmoq means to receive, to acquire something. By using this phrase in the work, the addressee wants to paint a picture of an Uzbek woman, that is, he creates an impression in the addressees about the characteristics inherent in the mother of the novel's heroine. The essence of the phrase also reflects the readiness of an Uzbek mother to face all trials for her children and family. This phrase also exists in other

languages, but differs slightly from the Uzbek language in its meaning. As an example, let me give the English version: “win one’s heart”, that is, to win someone’s heart, to gain their attention and love. As experts have noted, “phraseologisms are the most valuable source of information about the culture and mentality of a people”.

The phrase “to be disappointed”[14;29] in the work, used in the form “As if disappointed”, means to lose faith, to lose hope, to be disappointed. This phrase, which is left in the work, is useful in clearly and clearly showing the mental state of the main character of the novel. That is, the states of depression and sadness related to the inner person are described in this way. The phraseology also contains meanings such as “regret for what he did”, “events taking a different turn unexpectedly”. In Uzbek, it is used to describe a person's mental state of despair or exhaustion. This expression describes a person's state of being bored with a task or situation, having exhausted their strength and will, or losing hope. A phraseological unit (phrase, phraseme, phraseological expression) has a stable structure and composition, has a semantic integrity of the combination, is considered a ready-made speech unit and is lexically indivisible. Phraseologisms are essentially the fruit of colloquial and artistic speech. The value of language levels participates in the creation of the linguistic landscape of the world. Nevertheless, it is worth noting that language, especially the richness of vocabulary, that is, the lexical level, plays a special role in the creation and reflection of the linguistic landscape of the world. The stylistic limitations in them appear only after a certain period of time. For example, there are about a hundred phraseologisms that mean the meaning of only one lexeme to die, these are the phrase “to transfer the trust” [14;45], which is also used in the novel. The meaning of the phrase, as we have mentioned, is to die, pass away, close one's eyes, that is, to leave this bright world for a lifetime. This phrase is used to express a person's passing away from life. The word "deposit" is borrowed from the Arabic language and mainly means "to save" or "to hand over". In the lexical sense, a deposit is an object or money given for temporary storage. The word "deposit" also has hidden or secret meanings. This phrase can be analyzed from different perspectives. Therefore, this phrase is inextricably linked with the tradition of inheritance that has been preserved in Eastern peoples for centuries. Before a person dies, he or she leaves everything he or she has acquired during his or her life to his or her children and loved ones, indicating that the "time has come to hand over his or her deposit." Or the time has come for the soul, which is entrusted to the servants, to leave the human body, which means “to hand over the trust”. In the novel, this phrase is also reflected in the part where the elderly hero expresses his thoughts about the distribution of the inheritance before his death. From this, it can be concluded that the age range should also be taken into account when using some expressions. Because expressing an attitude towards a young child in the form of “he handed over the trust” is characterized by a somewhat uncomfortable sentence structure for the speakers.

The expression chosen for the analysis of the sentence is the expression “to let snow fall from his brow”. It is used in the novel in the form “To let snow fall from his brow” [14;66]. The meaning of the expression is sad, gloomy, and gloomy. However, the writer used this expression to reveal in detail the impact of the work and the psychological state of the hero. If we pay attention to the form and content of the phrase, its inextricable connection with the weather is noticeable. The reason is that since ancient times, there has been a tendency to compare a

smiling face to spring, a pale face to autumn, and a sad, gloomy face to winter. The composition of the work uses this phrase in relation to a hero who is despised by his relatives and disrespected by others. If lexemes equivalent to the meaning of the phrase, such as sad or gloomy, were used instead of the phrase, the hero's mental state would not have been fully revealed, and the impact of the work could have been slightly reduced. However, the writer enriched the artistry of the work by using the phrase appropriately. The phrase "snow falling from the brow" has been studied in a number of research studies, and it has been concluded that it is a form of expression of the state reflected in the human face. These conclusions are reasonable, of course, but an even more important aspect is the emotionality of the phrase in the content plan, that is, the intensification of meaning.

In conclusion, Ulugbek Hamdam's novel "Balance" requires linguistic study. In particular, its linguistic features, the diversity of phrases, are proof of our opinion. The linguocultural aspects of phraseology are multifaceted due to the writer's skill.

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