

PHRASEOLOGICAL UNITS AND THEIR GRAMMATICAL STRUCTURE

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This article analyzes phraseological units in the Uzbek language and their grammatical structure. The study examines phraseological expressions in the forms of word combinations and sentences, highlighting their morphological and syntactic characteristics. Furthermore, the role of phraseological units in the language, particularly in enhancing imagery and expressiveness, is discussed. The article demonstrates that phraseological units are grammatically stable constructions that function similarly to lexical units in speech.

Keywords: phraseological unit, fixed expression, grammatical structure, word combination, sentence form, morphology, syntax, lexeme, synonymy, homonymy.

Introduction

Language is the spiritual wealth of a nation and the most important means of expressing its worldview and culture. Phraseological units formed within a language represent the artistic expression of a people's national identity and life experience. They enrich a language by adding new meanings, imagery, and expressiveness. Although phraseological units may appear in the form of word combinations or sentences, they convey a figurative and unified meaning.

A phraseological unit is a stable expression formed by the fixed combination of two or more words whose components cannot be freely substituted and whose meaning differs from the literal meanings of its constituent words. For example, expressions such as *ko'ngli tog'dek* ("as happy as a mountain"), *og'zi qulog'ida* ("extremely happy"), and *yelkasidan tog'ag'darilgandek* ("as if a mountain has been lifted from one's shoulders") are phraseological units.

Phraseological units are called fixed expressions because none of their components can be replaced by another word, they answer a single grammatical question, and they function as a single sentence constituent. Grammatically, they may occur in the form of word combinations or sentences. Although grammatical relations such as agreement, government, and coordination are preserved in their structure, they function semantically as a single unit.

Phraseological Units in the Form of Word Combinations

This type of phraseological unit consists of a head word and one or more dependent words. Examples include:

- *ko'ngli to'lmoq* – to be satisfied;
- *yuragi orqaga tortmoq* – to be afraid;
- *bosh qotirmoq* – to think deeply;
- *xamirdan qil sug'urganday* – very easily;
- *oyog'ini qo'liga olmoq* – to hurry;
- *tomdan tarasha tushganday* – suddenly.

These expressions may be structurally formed as verb + noun or noun + adjective combinations.

Phraseological Units in the Form of Sentences

These phraseological units express a complete thought, but the words within them are not used in their literal meanings. Examples include:

- *Ko'rpangga qarab oyoq uzat* ("Cut your coat according to your cloth");
- *Baliq boshidan sasiydi* ("A fish rots from the head");
- *Tosh bilan urganni gul bilan ur* ("Return good for evil");
- *Aravani quruq olib qochdi*;
- *Pashshadan fil yasadi* ("Made an elephant out of a fly");



- *Tirnoq ichidan kir qidirma* (“Do not look for faults”).

Such phraseological units may grammatically appear as simple or compound sentences.

Functions of Phraseological Units in Speech

Phraseological expressions perform several important functions in communication:

- They make speech more expressive and vivid;
- They reflect the cultural richness of a language and reveal the unique worldview of its speakers;
- They enrich stylistic usage and enhance the communicative value of discourse.

The components of phraseological units generally cannot be altered. For example, in the expression *ko'ngli tog'dek ko'tarildi*, the element *tog'dek* (“like a mountain”) cannot be replaced by another word without destroying the phraseological meaning. Therefore, phraseological units are considered morphologically stable.

Synonymy and Homonymy in Phraseological Units

Like lexical items, some phraseological units exhibit synonymic relationships. For example:

- *boshi osmonga yetdi*;
- *og'zi qulog'ida*;
- *ko'ngli tog'dek ko'tarildi*.

All these expressions convey the meaning of “to be very happy.”

Similarly, the following phraseological units are synonymous:

- *ko'ngli buzilmoq*;
- *yuragi ezilmoq*;
- *ko'ngli sinmoq*;
- *ko'ngli cho'kmoq*;
- *ko'ngli og'rismoq*.

These expressions share the meanings of “to be upset” or “to feel hurt.”

Phraseological units may also display homonymic features, where the same expression conveys different meanings depending on context:

1. *Bolalar uyni boshiga ko'tardi* – “The children made a great noise.”
2. *U onasini boshiga ko'taradi* – “He highly respects his mother.”
3. *Haqiqatni eshitib, uning ko'zi ochildi* – “He realized the truth.”
4. *Muolajalardan so'ng ko'zi ochildi* – “His condition improved.”
5. *U dunyodan ko'z yumdi* – “He passed away.”
6. *Uning barcha ayblariga ko'z yumdi* – “He overlooked all of his faults.”

Syntactic Functions of Phraseological Units

When phraseological units occur in sentence structures, they function as a single syntactic component.

Example 1:

O'g'lining qaytayotganini eshitgan onaning boshi osmonga yetdi.

The phraseological unit *boshi osmonga yetdi* functions as the predicate and answers the question “What happened?”

Example 2:

Yangilikni hammadan avval mahalladagilarga yetkazish uchun oyog'ini qo'liga olib yugurdi.

The phraseological expression *oyog'ini qo'liga olib yugurdi* functions as an adverbial modifier and answers the question “In what manner?”

Example 3:

Bobo qovog'idan qor yog'ayotgan nabirasini xursand qilish payini izlar edi.

The phraseological unit *qovog'idan qor yog'ayotgan* functions as an attribute and answers the question “What kind?”

Phraseological Units in Literary Works



Phraseological units that have developed over centuries are widely used in spoken language, literature, and journalism as powerful expressive devices. Writers not only employ existing phraseological units effectively but also adapt them to suit the artistic spirit of their works, thereby creating new expressions.

Writers such as Abdulla Qahhor, Oybek, Gʻafur Gʻulom, and Said Ahmad have made significant contributions to the enrichment of Uzbek phraseology.

The linguistic and cultural characteristics of several phraseological units from Said Ahmad's satirical comedy *The Revolt of the Brides* (*Kelinlar qoʻzgʻaloni*) include:

1. **Til topishib ketarsizlar** – “to get along well”; structure: noun + converb + verb.
2. **Qolipingizga solib olasiz** – “to adapt or make someone conform”; structure: noun + auxiliary verb construction.
3. **Jilovini tutqazib qoʻymaydi** – “not to submit or yield”; structure: noun + auxiliary verb construction.
4. **Pildirpis qilib oʻtadi** – “to pass quietly”; structure: adverb + verb.
5. **Bir gapni ikki qilgan emas** – “to obey without objection”; structure: numeral + noun + numeral + verb.
6. **Ogʻzinga talqon solganmisan?** – “Why are you silent?”; structure: noun + noun + verb.
7. **Tuz qoʻshilmagan gap** – “an unusual or unheard-of statement”; structure: noun + participle + noun.
8. **Teshib chiqmaydi** – “it causes no harm”; structure: main verb + auxiliary verb.
9. **Oʻzingdan oʻtganini oʻzing bilasan** – “only you understand your suffering”; structure: noun + participle + noun + verb.

Conclusion

In conclusion, the phraseological layer of every language reflects the customs, traditions, lifestyle, and worldview of the people who speak it. Figurative, meaningful, expressive, and colorful phraseological units constitute the beauty of speech and the richness of language. Today, one of the important tasks of linguistics is the study of semantic relations within phraseological units, including gradation, hyponymy, and other semantic phenomena.

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