

## **THE PLACE OF PHRASES IN NORMUROD NORKOBILOV'S STORY "Changalzor Dog"**

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**Abstract:** This article provides information on the use of phrasemes in a work of art, what meaning they have in the work, as well as how phrasemes are given in an explanatory dictionary.

**Keywords:** Phraseme, "Changalzor Dog", synonymy, homonymy, antonymy.

### **INTRODUCTION:**

A phraseme is a general name for a stable (stable) connection consisting of two or more words, semantically interconnected, equivalent to a sentence, used in a portable sense as a whole and indivisible.

"Phrasal Dictionary of the Uzbek Language" (1992) compiled by Sh. Rahmatulloyev. Sh. Rahmatullayev's dictionary contains more than 3,000 explanations of phraseological units. In the process of editing this dictionary, texts expressing the ideology of the era and outdated lexical units were removed.

In addition, 397 archaic expressions, the "Explanatory Dictionary of the Uzbek Language" (2006–2008), the "Materials from Uzbek Phraseology" (H. Berdiyev, R. Rasulov, B. Yo'ldoshev; 1976–1983) manual, and 1,801 explanations of phraseological units collected on the basis of dialects were included in this dictionary.

Using the example of Normurod Norqobilov's story "The Dog of the Jungle," we will consider the importance of phraseological units, the series of synonyms, homonyms, and antonyms.

The desire to speak out is strong, and the bushes are also mixed in.

The expression "to rush" is found in the dictionary of Uzbek phraseologisms in the meaning of "to boil over". In this sentence, the expression "to rush" also means "to boil over". In one of such attempts, he fell into a pit and suffered a serious injury. The expression "to eat one's own food" comes from the Uzbek phraseology dictionary in the meaning of "to punish one's own food", and in this sentence it also expresses the meaning of "to punish one's own food". In this sentence, this expression means "to punish one's own food". Its variant is "to eat one's own food" (who?, from whom?), and its synonym is "to eat one's own manners" (who?).

Seeing the blacksmith, he did not break his leg.

The expression "not to break his leg" comes from the Uzbek phraseology dictionary in the meaning of "to deliberately ignore a word or action addressed to one", "to act as if one did not notice anything". In this sentence, the expression "not to break his leg" comes from the meaning of "to deliberately ignore a word or action addressed to one". This expression is also a variant of the expression "pinak buzmay".

When she was confused about how to satisfy her child's new desires and wishes, this issue was resolved by itself.

The expression "to be confused" in the dictionary of Uzbek phraseologisms means 1. "to be unable to come to a clear idea even after thinking for a long time" 2. "to be confused while thinking". In this sentence, this expression means "not being able to come to a clear idea". Also, the expression "to be confused while thinking" is a variant of the expressions "to be confused",

“to be confused”, “to be confused”, “to be confused”, “to be confused”, “to be confused”, and forms a synonym series with the expressions “to be confused”, “to be confused”, “to be confused”.

When she was thrown, she gave birth without any noise or noise.

In the dictionary of Uzbek phraseology, the expression “to mount a horse” has the meanings I.1. to make a horse run fast” 2. “to charge on horseback”, “to mount a horse” II “to name”, “to name”. In this sentence, this expression means “to suppress, to throw”. It is synonymous with the expression “to mount a horse” (who?).

After hitting the nest of the lump, he put his mouth on the harmless turtle.

The expression “to put his mouth on” in the dictionary of Uzbek phraseology has the meanings 1. “to say that he has the intention to make a bride or groom”, 2. “to try to acquire illegally”. In this sentence, the expression “to put his mouth on” has the meanings “to try to eat”, “to eat”.

After tasting the soft and delicious meat of the mouse, his appetite was wheezing, and he kept running towards the visible, rustling object, not noticing that he had come out into the vast steppe.

In the Uzbek phraseology dictionary, the expression “appetite is wheezing” means 1. “very strong desire to eat and drink” 2. “very strong desire to have something”. In this sentence, the expression “appetite is wheezing” means “very strong desire to eat and drink”.

The next day, his mother did not show her black hair.

The expression “not showing her black hair” means “not to be seen by anyone at all” in the Uzbek phraseology dictionary, and in this sentence it means “not visible to the eye”.

He had a big guard under his eye.

The expression “to take into account” in the dictionary of Uzbek phraseologisms expresses the concept of “to aim to take an object or thing as one’s own”. In this sentence, this expression means “to aim”.

However, all his efforts were in vain.

The expression “to go to waste” in this sentence means “to waste”, “to spend in vain” in the dictionary of Uzbek phraseologisms. In this sentence, the expression “to go to waste” also means “to be useless”. The variants of this expression are “to go to waste”, “to throw away useless” (what?), and the synonyms are “to fly to the wind”, “to fly to the air” (what?).

As a result, there was no trace of the piles of wood that were lying around in the field.

The expression “Asar qolmadi” in the dictionary of Uzbek phraseologisms means “completely”, “to disappear without a trace”. In this sentence, the expression “asar qolmadi” means “to disappear completely”.

As the owner of the property, his blood boiled and he left in that direction.

In the dictionary of Uzbek phraseologisms, the expression “qoni qolmadi” means “to become angry”, “to become angry”. Also, in this sentence, the expression “qoni qolmadi” means “to become angry”.

The blood of his wild ancestors bubbled in his body so much that he almost lost his mind from anger and rage.

In the dictionary of Uzbek phraseology, the expression “esi og’di” means 1. “to go crazy”, “to go crazy”. Its synonym is “to go crazy”, “to lose one’s mind” (who?) 2. It means “to go crazy”, and its variant is “to lose one’s mind” (what?, whose?) 3. It means “to become a hypnotist”, and its

synonym is “to lose one’s mind” (whose?, why?). In this sentence, the expression “esi og’di” means “to go crazy”, “to go crazy”.

Anyway, this “creature” did not even think of running away.

The expression “to bring to mind” in the dictionary of Uzbek phraseologisms means 1. “to think”, “to perceive”, “to understand” 2. “to restore in memory”. In this sentence, this expression expresses the meaning of “to bring to mind”.

There is no point in moving forward, its pitch-black color is quickly noticeable.

In the dictionary of Uzbek phraseologisms, the expression “to stand out” expresses the meanings of 1. “to be clearly visible”, 2. “to be clearly distinguished, to be noticeable”. In this sentence, the expression “to stand out” means “to be clearly visible”.

Then, having gathered his senses a little, he went to lie down in the shelter of low bushes.

The expression “to collect one’s mind” is found in the dictionary of Uzbek phraseologisms in the following meanings: 1. “to get rid of distraction”, and its variants are “to collect one’s mind”, “to collect one’s mind”, “to collect one’s mind”. 2. “to act thoughtfully”, and its variants are “to collect one’s mind”, “to collect one’s mind”. In this sentence, the expression “to collect one’s mind” means “to get rid of distraction”.

The opponent, the devil himself, was ready to attack, not losing sight of his every move.

In the dictionary of Uzbek phraseology, the expression “to lose sight of” expresses the meanings of 1. “to distract from the object of attention due to weakening of attention”, 2. “to lose sight of”. In this sentence, this expression means “to lose sight of”.

Together, they would have given the meaning of “to give away the adabini”.

The expression “to give the adabini” in the dictionary of Uzbek phraseology means “to punish according to what he did”. In this sentence, the expression “to give the adabini” expresses the meaning of “to punish according to what he did”. It is also synonymous with the expression “to give the punishment” (who?, whose?).

He threw the corner of his eye next to him.

In the dictionary of Uzbek phraseologisms, the expression “to look out of the corner of your eye” means “to look quickly and imperceptibly,” and “to look out of the corner of your eye” (who?, to whom?) is its variant. In this sentence, the expression “to look out of the corner of your eye” also means “to look out of the corner of your eye”.

At that moment, he was lying in wait and threw dust down Karavoy's throat from the toykus.

The expression “to throw dust” in the dictionary of Uzbek phraseologisms means 1. “to throw with care”, 2. “to strive to make one's own in an illegal way”. In this sentence, this expression expresses the meaning of “to throw with care”. A variant of the given expression is the expression “to throw dust” (who?, for what?).

He had prepared thoroughly for this attack, and so far he had not given the taste of many dogs with this method.

The expression “to give alms” in the dictionary of Uzbek phraseologisms expresses the concepts of 1. “to punish fairly”, 2. “to destroy”, “to kill many”, 3. “to defeat”, “to swallow in a row”, 4. “to make one groan”. In this sentence, this expression means “to defeat”.

He did not want to catch the dog that was about to howl, and he wanted to dissuade his uncle from this path.

In the dictionary of Uzbek phraseologisms, the expression “did not want to” means “to be unable to be subdued due to complacency”, and this is exactly the meaning expressed in this passage.

Synonyms are “did not care” (whose?, who?, what?), “did not care” (whose?, who?, what?), and variants are “did not care” (whose?, whom?), “did not care” (whom?, what to do?).

He kept licking his nose and staring at the cat.

The expression “to stare” in the dictionary of Uzbek phraseologisms expresses the meaning of “to stare”. In this passage, the expression “to stare” also means “to stare”.

Let's consider the reflection of phraseological units in the hero's speech in a work of fiction.

-That's right, - said the boy. -You're out of your mind. So, you're coming to your senses. Come on.

The phrase “to enter the mind” reflected in the hero's speech is included in the dictionary of Uzbek phraseologisms as follows: 1. Expressing the meaning of “to come to your senses”, its variants are “esi kirdi”, “aql kirdi”, and its synonyms are “aqlini tanimoq”, “aqli kirdi qolmoq”. 2. Expressing the meaning of “to understand”, “to understand”, its variants are “esi kirdi”, “es kirdi”. The phrase “to enter the mind” reflected in this passage means “to come to your senses”.

-You are a beast that does not like kindness! If you do this, I will not show you my blackness again. You will die hungry.

The phrase “not to show your blackness” in the Uzbek phraseology dictionary means “not to be seen by anyone”. In this sentence, the phrase “not to show your blackness” also has this meaning.

-Just... don't hit.

-Why, if it doesn't come into play, there is no mercy.

-It's even worse.

The phrase “to enter into conversation” in the Uzbek phraseology dictionary means “to do what is said”. In this passage, this phrase means “to listen”.

-He reached the rooster's head, Orifboy, - he said in a mocking tone. - It was a cock with a big face.

The phrase "to reach the head" in the above sentence, reflected in the hero's speech, expresses the meaning of "to destroy", "to destroy" in the dictionary of Uzbek phraseologisms. In this passage, this phrase has been expressing the meaning of "to destroy".

The customer does not care how many kilos he is carrying. And you do not eat the sorrow of eating.

The phrase "to eat sorrow" in this passage expresses the concepts of 1. "to grieve", 2. "to care", 3. "to think in advance and prepare". In this passage, this phrase means "not to grieve".

Tolmas, thinking that he would do what he said, hears a new word.

The expression “gap eshitmoq” reflected in this passage means “reprimand”, “to be forced to listen to scolding words” in the dictionary of Uzbek phraseologisms. In this sentence, this expression means “to be forced to listen to scolding words”.

-A dog without an owner becomes a widow. If it harms someone, it does not mean that it was loyal.

The expression “ziyon yetkazmoq” reflected in the hero's speech means “to turn out to be harmful”, and its variant is “zarar yetkazmoq”, and its synonyms are the expressions “futur yetmoq”, “futur yetkazmoq”, “halal yetdi”, “halal yetkazmoq”, “zarari tegdi”, “zarar kirlamoq”. In this sentence, this expression also expresses the meaning of “to cause harm”.

-I'm saying that you refused to help catch the dog.

In the dictionary of Uzbek phraseology, the expression "to refuse" means "to refuse to carry out", "to object". The expression "to refuse" reflected in this passage means "to object".



-I want to protect my nephew's soul in the yard like the apple of my eye.

The expression "to protect like the apple of my eye" reflected in the above hero's speech expresses the meaning of "to show extreme care and concern" in the dictionary of Uzbek phraseologisms. The expression "to protect like the apple of my eye" reflected in this passage means "to be extremely careful".

If someone gets caught, I say, let's not get into trouble with the ghosts, my dear.

The expression "to get into trouble" reflected in this sentence means "to be responsible, to be punished" in the dictionary of Uzbek phraseologisms. In this passage, this expression means "to be punished".

In conclusion, phraseology is actually a single whole word, even if it is formed from several words. In them, attractiveness and expressiveness express a stronger meaning than the meaning expressed by simple words. Phraseology, along with meanings such as emotional-expressiveness, expressiveness, and emotion, also expresses the customs of the people and the feelings of people. Phraseological units differ in their emotionality and modernity. They often have polysemy. As in all words, phraseological units also have synonymy and antonymy. Phraseology arose and was formed among the people in various conditions. For example, it was formed based on the lifestyle of the people, based on their nationality, dreams and hopes. This leads to the enrichment of the vocabulary of the Uzbek language. Orators also use idioms to make their speech attractive and effective.

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