



PHRASEO-SEMANTIC FIELD OF THE ETYMON “JOY” IN UZBEK LANGUAGE

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Shakhnoza Kudrat Kizi Jumakulova

1st Stage Doctoral Student (Phd), Termez State University, Uzbekistan

ABSTRACT

This article deals with the etymons of the lexemes “joy” and these etymons are studied in the phraseo-semantic field. Uzbek lexemes “joy” are selected in order to study the etymological history of words. Phraseological units with etymologically analyzed words are also systematically described.

KEYWORDS

Etymology, etymon, phraseology, field, semantic field, phraseo-semantic field.

INTRODUCTION

It is important that words retain their significance and are used by people from the time they first appeared. They are used in the composition of phrases that add color to the content of words, which requires studying its content. This situation encourages the study of current problems of linguistics and requires a systematic study, going deeper into the fields of etymology and phraseology.

In linguistics, phraseological units can be systematically studied using the phraseo-semantic field. The concept of phraseo-semantic field is closely related to field approach. According to G.S.Mullagayanova, lexicographic sources define it as “a set of linguistic (mainly lexical) units united by a common content (sometimes also by a common formal indicators) and reflecting the conceptual, subject or functional similarity of the designated phenomena” [12, 103].



A.A.Ufimseva explains that J.Trier means that the semantic or conceptual field means the conceptual content of the language, L.Weisgerber considers the semantic or conceptual field to be a part of the conceptual content of the language, W.Porzig considers the semantic or conceptual field to be the main connections of meanings [13, 20].

S.Y.Chernobay and T.A.Fukova say that phraseo-semantic field is a set of phraseological units, united by a common meaning and reflecting the conceptual similarity of the designated phenomena and within it, subfields and microfields are distinguished [14, 326].

There are many views of scientists about phraseological unit. According to Sh.Rakhmatullayev, this language unit consists of at least two lexemes [3, 6] two and more lexemes are semantically-syntactically connected, generalization occurs when a figurative meaning is discovered [2, 420]. In this research, etymology helps to find the origin of words used in phraseological units.

According to M.V.Ilin, as for the initial time of the appearance of the word, linguists called its material trace an etymon [11, 13]. M.T.Irskulov emphasized that etymology is a science that studies the history of the origin of words and this word is formed from the Greek “etymologia” that is “etymon” – “truth” and “logos” – “word” [1, 101].

THE MAIN FINDINGS AND RESULTS

In Uzbek, there are lexemes “xursand”, “zavq”, “kulgi”, “hazil” that express happiness. The etymons of these lexemes will be studied and explained below.

One of the words that means “joy” is “zavq”, according to Sh.Rakhmatullayev’s “O‘zbek tilining etimologik lug‘ati” (Etymological dictionary of the Uzbek language), “this Arabic word has the form “zavq(un)”; the consonant “zal” was adopted into the Uzbek language by replacing it with the consonant “z”: “zavq – zavq”; originally derived from the verb “zāqa”, which means “tasted”, “tried” and means “a mood that brings joy to a person” [6, 136].

In Uzbek, the lexeme “xursand” is considered to mean “happiness” and its origin is related to the Tajik language. According to Sh.Rakhmatullayev, “this Tajik adjective means “shod”, “mamnun”. In the colloquial Uzbek language, the “d” sound at the end of this adjective is not pronounced. In Uzbek, the abstract noun “xursandchilik” is derived from this adjective” [7, 245].

The lexeme “kulgi” is one of the lexical units in the Uzbek language that expresses high spirits. The history of the lexeme “kulgi” originates from the ancient Turkic language and its etymon means “joy” that is stated in Sh.Rakhmatullayev’s “O‘zbek tilining etimologik lug‘ati” (Etymological dictionary of the Uzbek language). According to the information in this dictionary, “kulgi” is derived from the verb “kül-” which means “make



sounds expressing happiness, joy” and the suffix “-gü” in the old Turkish language; in the Uzbek language, the sign of softness of the vowels “ü” has disappeared, the vowel “u” in the second open syllable has been replaced by the vowel “i”: kül- + gü = külgü > kulgu > kulgi [5, 215-216].

The lexeme “hazil” is a lexical unit combined with the concept of “joy” in terms of content, and the etymon of this word goes back to the Arabic language. According to Sh.Rakhmatullayev’s research, “this Arabic word originally has the form “hazl(un)”; in the Tajik language, it is used in the forms of “hazl” and “hazil” (it is emphasized that the form of “hazil” belongs to the colloquial language); Uzbek was borrowed from Tajik in the form of a “hazil” (to ensure ease of pronunciation, the vowel “i” was added between the consonants “zl”); “hazala” is derived from the meaning “to make a joke as a joke” and means “a word said or an action done with a joke as a joke” [6, 562].

Phraseological units in which the etymon “joy” is used are the following: “xursandlig(i) ich(i)ga sig‘maydi”; “zavqini keltirmoq”; “kulgilikka olmoq”; “hazilakam emas”; “hazil (gap) emas”.

These phraseological units have the etymon “joy”, from this point of view, they can be considered as a phraseo-semantic field due to their generality. This phraseo-semantic field is analyzed by dividing it into microfields containing the following phraseological units: xursand – xursandlig(i) ich(i)ga sig‘maydi; zavq – zavqini keltirmoq; kulgi – kulgilikka olmoq; hazil – hazilakam emas, hazil (gap) emas.

The phraseological unit “xursandlig(i) ich(i)ga sig‘maydi” means “to have a lot of joy” [4, 248]. The phraseological unit “zavqini keltirmoq” means “to improve one’s mood, to raise one’s spirit” [8, 123].

The phraseological unit “kulgilikka olmoq” means “to turn a serious matter into a joke” [9, 425].

The phraseological units “hazilakam emas; hazil (gap) emas” mean “it’s not easy, it’s very difficult”. It can be noticed that the meaning of these phraseological units is related to the meaning of the words used in them. The words “hazilakam” or “hazil” in the first part have many meanings and they express the meaning of “not difficult to do, easy” [10, 478-479].

Thus, this phraseo-semantic field was divided into 4 microfields, phraseological units related to them were determined. In these phraseological units, the etymons “joy” such as “xursand”, “zavq”, “kulgi”, “hazil” are used, and they are separated according to their significance. The meaning of the etymon “joy” is preserved in the following “xursandlig(i) ich(i)ga sig‘maydi”; “zavqini keltirmoq”; “kulgilikka olmoq” phraseological units but the meaning of the etymon “joy” is not expressed in the “hazilakam emas”; “hazil (gap) emas” phraseological units.

CONCLUSION

The history and meaning of the etymons “joy” as well as the phraseo-semantic field containing



these etymons were studied during this research. Based on the results of the analysis, it can be said that the meaning of phraseological units has an influence on the figurative meaning of the phraseological units. As a result of studying the etymology of some etymons, it was proved that their meaning has no influence on the figurative meaning of some phraseological units. Therefore, while studying the etymons of lexemes on the example of phraseological units, determining their influence and lack of influence is important in clarifying the systematic classification in the phraseo-semantic field.

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