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SOI: [1.1/TAS](https://doi.org/10.15863/TAS) DOI: [10.15863/TAS](https://doi.org/10.15863/TAS)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2021 Issue: 08 Volume: 100

Published: 07.08.2021 <http://T-Science.org>

QR – Issue



QR – Article



Gulnoza Mukhaybinovna Adashulloeva
Samarkand State University
Doctor of Philosophy in Philology (PhD),
Associate Professor

THE STRUCTURE OF TAJIK PHRASEOLOGY

Abstract: The present article analyzes the phraseological structure of Tajik language. Language scholars have been discussing layers of phraseology in language and their enriching fund with some other language factors. Here the author tries to give some analysis of them with examples of Tajik, Uzbek and Russian languages.

Key words: national characteristics, written monuments, phraseologisms, religious teachings (Bible), calcification, assimilation, methods, theories.

Language: English

Citation: Adashulloeva, G. M. (2021). The structure of Tajik phraseology. *ISJ Theoretical & Applied Science*, 08 (100), 68-71.

Soi: <http://s-o-i.org/1.1/TAS-08-100-14> **Doi:**  <https://dx.doi.org/10.15863/TAS.2021.08.100.14>

Scopus ASCC: 1203.

Introduction

As a result of the development and advancement of phraseological units, it is time to conduct a comprehensive and in-depth study of phraseological units. The main aspects here are the history of the development of phraseology; its subject matter is national characteristics. The main source of language wealth is the people.

The Tajik language is the language of the Tajik people, which covers all layers of the life activity of this people. It has a rich history, just like the sister Persian and Darius languages, and this work is confirmed by written monuments of half a thousand years.

Although much work has been done by many of our eminent linguists, the Y. Rubinchik Tireva, it cannot be said that the phraseology of the Tajik language has been fully studied.

The main findings and results

The Tajik language has a great literary heritage. Abul Khasan Shahid Balkhi and others can be mentioned in this regard.

The phraseological fund is constantly enriching. The process of mastering the variety of sources of phraseologisms is one of the main methods of enriching any language phraseology.

Analysis: We have identified the following sources of increase in the phraseological fund:

- 1) professional speech;
- 2) religious teachings (Bible)
- 3) mythological literature and fairy tale plots;
- 4) Ancient Greek and Roman literature;
- 5) basics of writers.

The lexical and phraseological system of the language is divided into its own layer and assimilation layer. In addition to mastering the lexeme in the language, there is also a phenomenon of mastering the phraseology. Accordingly, as in lexemes, phraseologisms are divided into two groups as their own phraseological layer and assimilation phraseological layer.

Their own phraseological sequence includes phraseologisms (*the watermelon fell out of his armpit, his skullcap was half full, it went in and out of his ear*), formed on the basis of the reality in the life of the people and the image that relies on it. Mastered phraseologisms are phrases that are adapted from other languages to the current language: *dry out of the water* (Russian *vyti iz zody suxom* phrase shield), *to blacken someone's heart* (Tajik language *dili kasero siyoh kardan* phrase shield), etc.

The main method of mastering phraseologism for languages is calcification. In the assimilation of phraseology, complete hopping and semi-hopping are also common. For example: *merit na svoy arshin* – to measure with its own gas is the expression of full calque, *igrat role* – to act, *etot nomer ne proydet* – the

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number does not pass, *ba jo ovardan* – to accomplish is the product of half- calque. In addition, in the mastering of phraseology, the methods of simple scribbling and creative scribbling also differ from each other. If the phrase is mastered by a simple method of calcification, then assimilation phraseologism is referred to as phraseologism, if it is entered by a creative method of calcification. For example, *rol bozū kardan*, *zuvolesh pishiq* phrases in the Tajik language are considered the product of simple calque, *nog'oreshba bozū kardan*, *ba domi kase aftidan* phrases are the creative shade of *plyasat pod chyu-nibud dudku* - dance to someone's tune phrases in the Russian language.

Many scientific works on the phraseology of the Persian language, published in the 50-60ies of the XX century, are based on V.V.Vinogradov's scientific views, Gafforov for the first time in his series of articles carried out on the basis of this theory the semantic classification of Tajik phraseological units and showed their differences from free syntactic devices [Gafforov, 1999].

In the monograph about the language and style of R.Jalil, this scientist devoted a separate chapter to the study of phraseologisms in the creativity of the writer. For the first time in the Tajik linguistics R.Gafforov carried out the semantic classification of phraseological units and divided them into three groups.

To the first group, R.Gafforov introduced non-dressing phrases, whose meaning was not understood with the help of separate components, and called them phraseological combinations.

The second group is called metaphorical phraseological phrases. They occur as a result of the portable meaning dressing of the internal components of phraseological units, but the components correspond to the meaning of phraseologism according to their own meanings.

The author does not give a separate name to the third group and acknowledges that they are formed as a result of the fact that only one component of phraseological units forms a transitive meaning [3].

X.Jalilov proposes his classification and divides phraseologies into four groups:

1. Phraseological features of mercury. They are stable compounds, which in themselves form a semantic whole, and their meaning does not come from the mechanical sum of the components: **"laklak dar havo"**, **"rog'-rog'raftan"**.

2. Phraseological mixtures. To this category, the scientist introduces semantic indivisible vocabulary. The meaning of a whole compound comes from the sum of the meanings of the components: **"guli sari sabad"**, **"ob karda xo'rdan"**.

3. Phraseological dependencies. These are the correct phrases for the semantic parts, and their constituent components will have a certain semantic

independence in the unstressed position: **"zo'ri haydarū"**, **"xizmati xirsona"**.

4. Phraseological expressions - semantically separable phraseological compounds. Phraseological units of this type are very rare in Tajik language: **"rohi ohan"**, **"sitorai ro'z"** [3].

With regard to practical solution of the issues of phraseology of the Tajik, it is possible to highlight the lexical works of sufficient qualification of the phraseological unit by the builders and editors of the two-language Tajik-Russian dictionaries. It is worth noting that in Tajikistan the theory of phraseology was at the initial stage within the specified period.

As one of the greatest scientific achievements in the field of Tajik language phraseology of this period, it is possible to indicate two drops Farxangi iborahoi rextai zaboni hozirai tojik (Phraseological dictionary of modern Tajik language). The dictionary came out of publication in 1963 year and was compiled by M.Fazilov. This was the first experiment in the structure of the explanatory dictionary of the phraseological reserve of the modern Tajik language.

In the introductory part of the first volume, the first attempt was made to describe the theoretical framework of the Tajik phraseology. In the dictionary are now collected eight thousand phraseological units of the Tajik language. There are a number of Proverbs here, because the author of this dictionary is a supporter of understanding in a broad sense of the phraseological unit.

Phraseologisms, like any language unit, form the integrity of expression and content. Content the most basic property of phraseologisms from the genitive is that if this is a semantic integrity, then the expression is written grammatically separated from the genitive. The idea shown is confirmed by the Tajik phraseological units: **devori namkash** (damp wall) - a person who absorbs everything **binoi ro'zi** (the basis of daytime nutrition) - a breadwinner, the mainstay of the family, **bo biny zaminro xat nashidan** (scratching the ground with his nose) - to work with frustration.

In the Tajik literary language, the phraseological units representing the signs and adjectives of objects form a separate group, who is in the form of the first adjective + verb ("siyohi kardan", "kūtoh kardan"), the second relative adjective + verb ("puldor shudan", "diltang budan") in the form, the third suffix + noun + verb (ba dil zadan).

The peculiarity of adjective phraseological units in the Tajik language is that they are expressed in a postpositional form. In this form, *izofa* (i) as a grammatical device connects the determiner and the determiner in the compounds: *bargi sabz* // gift – gift, *ruzi sath* // hard day – sad day. Primitive adjectives are more productive than relative adjectives and have a role in the formation of phraseological units: *chashmi alo* // evil eye - a person with bad intentions, *khari kalon* // an adult - an official.

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Phraseological phrases with relative adjectives are rare in the Tajik literary language: *khobi khargushi* // rabbit sleep (immortality), *khayoti abadiy* // eternal life (eternal life). For example, in the abstract noun + adjective pattern: *sukhani shirin* // sweet word (good word), *ruzi sakht* // hard day (bad day); *ismi mushakkkhas* + adjective: “*chashma gusha*” // hungry eye (greedy), “*dasti goroz*” // long hand (able person); *ismi mavfkhum* + relative quality: “*hayoti abadiy*” // eternal life (eternal life); *ismi mushakkkhas* + quality relative: “*dusti chony*” // soul friend (close friend) and etc.

Phraseologisms expressing color and sign are often used in the following form: “*ruyi siyah*” // black face (sinful), “*rohi safed*” // white road (safe road), “*ruzi siyah*” // black day (mourning). It also represents figurative meanings and human emotions: “*muomilai garm*” // warm attitude (good attitude), “*kiliki khunuk*” // cold behavior (bad habit), “*hohishi garm*” // good will (strong desire), “*kini garm*” // strong hostility (hatred).

Qualitative phraseological units: *pystu ustuxon* (ruined - thin), *kali nomusakū* (shy - shy); *malikai khubon* (beautiful), *k̄hro zanad*, *talqon meshavad* (*purzūr*, *tavono-strong*); *az biniash girū qonash mebaroyad* (thin, weak); *zabonash daroz* (chatterer); *nonash butun* (snow leopard); *murg'i posyxta barin davidan* (anxious); *az bom tarasha aftidagi barin*; *ḡy solai ammem* (personal flower), *musichai begunoh* (innocent), *mohi bedog* (innocent-beautiful), *fisfisaki maizkūbak* (mugambir), *kabūtari duboma* (selfish), *laylaki bedum* (handsome-tall).

Groups of phraseological units by word groups: horse phraseological units: *bargi sabz*, *dasti rost*, *kori xayr*, *oynai nilgun*; adjective phraseological units: *pystu ustuxon*, *malikai xubon*, *k̄hro zanad*, *chonash mebaroyad*; phraseological units: *sol – duvozdah moh*, *oxiri oxiron*, *saram dilam*, *yak chahon*, *dar yak chashm p̄shida kushodan*; verb phraseological units: *ob karda x̄rdan*, *dastu po gum kardan* and etc.

Phraseological units according to lexical meaning and methodological features: homonymous phraseological units: *az xud raftan*, *surxu safed*

shudan, *dil dodan*; poly-semantic phraseology: *dili kaseero yoftan*, *dahonashro bastan*; synonymous phraseologies: *tab'i kase kushoda shudan*, *dimog'i kase choq gardidan*, *gul-gul shukuftan*, *toqiro ba osmon partoftan*, *sar ba osmon rasidan*; variant phraseological units: *dilu bedil*, *dilu nodilon*, *dilu nimdil*; antonym phraseological units: *dil dodan – dil mondan*, *dasti daroz – dasti k̄toh*; tautological phraseologies: It is divided into groups such as *xubi xubon*, *zani zanon*, *mardi mard*, *oxiru oxiron* and is used to describe certain meanings in reality.

Conclusion

Over the next half century in the field of linguistics, a number of new monographs, brochures, oral studies, scientific articles, phraseological dictionaries have been created, several candidate dissertations and doctoral dissertations have been defended, significant achievements have been achieved in the field of structural-grammatical, semantic-methodological and functional-pragmatic, comparative-typological study.

In the Tajik linguistics, monographic studies and teaching aids have been created dedicated to the analysis of phraseologisms used in historical and modern works, their role in colloquial speech, and their stylistic features as a grammatical and pictorial tool.

Nevertheless, in the field of phraseology, there are still problems that necessitate in-depth scientific study. One of them is the study of the problem of assimilation phraseologisms. To date, several monographic studies have been created in Tajik linguistics, but in Uzbek linguistics some articles have been created on the issue of phraseologisms of assimilation. But the actual problems, such as the phraseological shade, its relationship with the dictionary shade, the semi-phraseological shade, its own layer in the phraseological system of both languages and the international phraseological layer, should be studied on the basis of new thematic materials.

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