MODERNIZATION OF PHRASEOLOGICAL UNITS

Abstract: This article emphasizes the modernization of the phraseological units.
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Introduction
The phraseological units (PhU) are characterized by outdated, not using, appearing new ones like words. The archaic ones are less than new ones in PhU. Archaic phraseological units can be found in classical literature. In particular, the PhU found in the work of Navoi are archaic layers:

Е увез чора из суудан сочб,  
Е олиб бошган бар ён қочиб [1.8]  
(Either to make the face dry in the nation,  
Or to flee somewhere.) ‘... уз суйин сочиб’  
(’... to make the face dry’) refers to lose his/her reputation;

Лаҳза-лаҳза чиқтили чектили ўйлида интизор,  
Кўлимдан боғбон, қилиб гулбарги хандонингни жамъ [2.8].
(Often and often I went out missing her,  
The soul even came out of my body but the noisy one did not).  ‘... ёнг озиган гелмоқ’ (’... somebody’s soul comes out of his/her body’) means ‘almost to get died’;

Тўрам бино бўлдингиз қайси калага,  
бино бўлмаган қайси гавҳар донадан,  
бино бўлдими шундай шаҳарди [2.8].
(A shepherd is gift from thou, In which castle were thou born?)

This meaning is also used in other poems:

Сени қаҳриз қайсар бино бўлмаган,  
Хабар бергани, қўзидан, қайдида бўлмаган? [3.8]  
(Do n’t be so stubborn, Inform, oh baby, what do you want?)

Бино бўлдим қайси қалаган қаҳриз қаҳриз  
Сенидай йиғит бино бўлмаган эндан [3.8]  
(From whom were thou born, A man like thou must not be born from a mother.)

The phrase ‘қо‘нгли кабармоқ’ (somebody’s heart is rotted) is synonymous with ‘mental pain’ and this PhU is free from literary and formality:

Ўз элимда менинг кўнглим қабарди  
бино бўлдингиз қайси қалага [3.8].
(My heart has been rotted in my nation,  
I have lost such a great city.)

This phrase is found in all folk epics.

In his work Babur used the folklore phrases effectively. Perhaps this is why ‘Babur’s language is close to the simpler and lively spoken language’[4.172]. Lots of PhU which have not been
changed such as "қулоғига қетмоқ" (‘to reach to his/her ears’; in English it means ‘to be happy’), "бел боғламоқ" (‘to tighten the back’ — ‘to try hard’), “бир жон бир тан бўлмок” (‘to become the same soul and body’ — ‘to totally agree with somebody’), “ бошга бало бўлмоқ” (‘to make an accident on his/her own head’ — ‘to do an accident’) and “ози кора” (‘a black face’ can be seen: Кўнгулга кечтиким (I am in the warm shelter and in comfortable situation whereas a lot of nation are in snow and in they flee, and that entered into the heart.)

The expression “кўнгулга кечтиким” (‘that entered into the heart’) is also widely used even today in the meaning of thinking (‘кўнгилга келмоқ”). A verb component “келмоқ” in the phraseology has been transformed into “келмоқ”. Халойиқ сардори бўлиб келган, ўйлдан озган саркашларнинг кўллари тып тўр ва туфак телиб ҳаётларин тугатдилар [5.367].

(Most of the people who were leaders but went astray died by arrows.) The phrase “ўйлдан озган” (‘went astray’) is used today as “аклдан озган” (‘crazy”). As you can see, the noun component of the phraseology “ўйл” (‘road’) has been changed into the lexeme “акл” (‘wisdom’).

Likewise, the noun component “кўнгул” (‘heart’) is also replaced by the lexeme “умид” (‘hope’). Оҳирда жонларидан кўнгул ушб, гулнинг ўнг ва сузлда ҳужумга ўтдили [5.367]. (Finally, they attacked from the right and the left not taking care of their lives.)

From the examples above, we can see that any component may be replaced by new lexemes in the phases of the language development.

Алқисса, у мағрур ичи қора кофи, барғи каттик кофирларнинг кўнгулларини қўта биркетириб, мусулмонларга қаршилик кўрсатиш қаттиқ, ва улар билан уришиш... [5.362]. (Briefly, he/she is proud, a badly-minded pagan, to unite lightly stone-heart non-believers to be against Muslims and to fight against them...)

Today, the term “барғи каттик” (‘a firm heart’) is used as “барғи тос” (stone-heart).

In ‘Boburnoma’, the phrases, which have structurally completely changed, can be seen. For example, Тил тутар учун Султон Иброҳимович ўдрусукга киши йўйориб, неча кун бу кергина такаккуф бўлди [5.241]. (To get information I sent someone to Sultan Ibrahim’s castle...)

Ҳожа Қалоннинг навкази Ҳайдарқулини тил тутар йўйориб [5.242]. (Haydarkul who is Hkoja Kalon’s soldier was sent to get information)

The phrase “тил тутар учун” (‘to grab the tongue’) is not used today but instead of that the phrase “ғап олиш учун” (‘to get information’) is. This term refers to getting information about a specific case or situation. It is evident that when the components of the phrase are replaced by the staff in the present-day reality, the component is activated as a means of expression that reflects the spirit, in other words, is modernized.

Our observations confirm the modernization of the PhU used in Abdulla Avloniy’s work, particularly his poetry texts:

Дод фарёд эпманни бирга кулоғи кар элинг, / Терс тўнини танъсламас, Ҳижрон, бу аҳторинг галағ [6.75]. (It does not matter if you cry of not, this deaf nation do not reject the stubborn, oh Hijron, this your deed is unnatural.)

Терс тўнини танъсламас which means ‘to stubborn’ is used in the form of “тўнини танъслами”

Виргина мени қора босқон, Ялқов мия суҳозил қолди [6.45]. (There is only me who get black, the lazy mind gets diluted.)

‘Қора босқоқ’ refers ‘to be unsuccessful, to be in a bad situation’

In Togay Murod’s work, other alternatives of modern PhU can be seen. For instance, the phrase “оғзига қушламас” (‘there is calmness for a dog, but not for somebody’ = a dog does not recognise its owner’ = almost unseen, unknown places), “итдан бир суяқ қарз” (‘even a dog does not seek’ = almost unseen, unknown places), “итдан олбаб” (‘in the torture of a dog’ = really woeful torture), “итдан олбаб итта солмок” (‘taking from dog to pass to dog’ = to mentally abuse), “ит ҳеш мизра туриш” (‘to lie like a dog, to stand like a noble bureaurc’ = there is no comfort even lying and standing) which are related with “ит” (‘dog’) are interpreted in the phraseological dictionary of the Uzbek language [8]. Nonetheless there are some phrases used actively both in spoken and literary language like “озига урган қитдай” (“as if mouse beaten dog” = a situation when there is no exit), “итнинг қулоғи қелди, айтайин...” (It is to talk about something) [7.33] comes from “тапнинг ҳонаси қелди” in which following changes are appeared: ҳонали-ўрни-хонаси.

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owner’ = very crowded) is used to describe a very noisy, crowded place. The writer uses that accurately:

-Кун утормадым -дедим. -Капталаар масти-гас. Ит эсасни танымайди... [7.118].
(I said to myself: let’s not sit for a long time. Adults are drunk. A dog does not recognize its owner.)

Or the phrase “огизга урган итдай” (‘as if mouse beaten dog’) is used for a situation when there is no exit like checkmate.

-Ана энди Боймирза Ҳайит, Вали Қамҳокнар экранда ҳазек совет хотин-қизлари образини кўриб, оғизга урган итдай бўлиб қолади! [7.211]. (Thus, watching image of Uzbek Soviet women on TV, Boymirza Hayit and Vali Kayumkhian felt as if mouse beaten dog. The used phrase “огизга урган итдай” is an occasional one.

-Московга ўл-йўлдан чойчака узатиб... Ўзбекистонни калласси шамолда қолтиши? Москвў кўч чўзди-лу-Узбекистон садақа берида [7.249]. (Leaving a tip without reason for Moscow... Uzbekistan’s head is in the wind? Moscow asks for and Uzbekistan gives donation.) The phrase “Калласси шамолда қолтиши” ('head is in the wind') refers to be crazy.

In his historical work, the talented writer Tahir Malik tries to use old-fashioned PhUs to express historical sense:

Ажаз шамоли умидим сомонни ҳам, умр донасини ҳам совуряпти [9.32]. (The wind of death is losing my life’s straw and grain.)

In literary style, the term “умид(и) узилди” (‘somebody’s) hope is cut off’) is used to refer to be lost somebody’s last hope to someone else or something, and there are some alternatives such as “умид узмоқ”, “умидни узмоқ”, “умид юзига тупроқ тортмоқ”, “умид учқунлари ёнди” ёки “умид учқунлари сўнди”: [8]. In the writer’s work, this expression is always used differently.

Умид йўлдан оғзига тупроқ, умидим сўнгги тмайди. Ҳам, умр донани ҳам совурган. [9.34]. (When we use the phrase “умид учқунлари ёнди” it is logical that after extinguishing there is ash. In this case, the author makes an occasional phrase “Калласси шамолда ёнди” ёки “умид учқунлари ёнди”):

Факат...кул йўлдан умидимнинг юзига тупроқ тортмиши менга оғирлик қиляпти... [9.481]. (Only... Burying my long desire in the ground is more intensive than “умид учқунлари ёнди”)

Another example:

У ердагиларга пул беришга кўли каллалмизм қилган эди, энди давловашига тили каллалмизм қилди [9.301]. (He was short of give them money, now his language was short to sue.)

In literary language, the phrase ‘кўли калла’ means ‘be short of’ [8.607]. Basing on its structure, the author makes an occasional phrase “тили калли” (‘somebody’s language is short’). In literary style has the phrase “тили қисис” which means somebody must keep silence [8.437]. Using “тили калла” (‘lack of language’), the author gets colourful expression meaning ‘somebody’s language is short’.

There is the term ‘a serpent bears a serpent, a scorpion does a scorpion’ in the literary language. Below we see that this phrase in a changed form:

-Илоннинг боиласи - илон, душманнинг боиласи душман [9.327].

(A serpent bears a serpent, an enemy does an enemy.)

The writer makes an occasional phrase “душманнинг боласи душман” in the second half.

Phrases “эс оғл”, “эслан чиққан”, “эс паст”, “эҳ-ҳушидан айрилид” (‘to go crazy’) are widely used in the literary language, but Tahir Malik makes the occasional phrase “эснг тескари бўлмоқ” (‘to oppose somebody’s mind’):

-Уйларку, босиб колмаган, бироқ йўлмаган, лекин кунда уч-тўрт мартдан ёр тиғраб турса, эснг тескари бўлмоқ кетаркан [9.366]. (The houses have been destroyed, nobody died, but if
there is earth shake three or four times a day, you will go crazy. ) Ўқувчиларнинг эсларини тескари қилиб юборган, дейишади [9.275]. (It is said that he/she makes students go crazy.)

We think that the phrase “эси тескари бўлмоқ” is a synonym to ”эс(и)ни чиқариб юбормоқ” [8.512]. Because the phrase “эс(и)ни чиқариб юбормоқ” means ‘to be scared, terrified’ which is very close to above mentioned meanings.

### Conclusion

Phraseologies in our language make bright imagination of hero, event of work in readers’ mind. A writer not only uses them as they are, but also makes them younger and opens new meanings by making some changes. Furthermore, he/she himself/herself creates new phraseologies, and contributes developing Uzbek phraseology treasure.

### References: