ORIGINAL ARTICLE

PRAGMATIC AND SEMANTIC ANALYSIS OF TEMPORO-SPATIAL SEMES IN PAREMIOLOGICAL AND PHRASEOLOGICAL UNITS USED IN LITERARY DISCOURSE

Yarqulova Dilnoza Mehriddinova

dilnozaarkulova597@gmail.com

Annotation: In Uzbek linguistics, increasing attention is being paid to the issue of phraseology and the national-cultural characteristics reflected in their structural-semantic composition.

Key words: pragmatics, temporality, spatiality, phraseologisms, somatisms, phraseological units, folk idioms

It is of great importance to generalize the lexical, semantic, pragmatic, stylistic, and cognitive meanings carried by phraseologisms and how they manifest in speech using modern methodological principles. Additionally, identifying the linguo-stylistic and semantic-pragmatic features of phraseological units based on somatisms, as well as their role in discourse, helps to present the rich national-cultural treasures embedded in phraseologisms — rare and unique examples of the language — to the global audience. Scientific studies on the main problems of Uzbek phraseology have been underway for more than sixty years. Until the 1950s, phraseology had not yet formed as an independent field within Uzbek linguistics. During this period, initial information and early theoretical views on set expressions appeared sporadically in works dedicated to grammar, stylistics, or the literary craftsmanship of specific Uzbek poets and writers. These works belong to prominent linguists and literary scholars such as A. Fitrat, G'ozi Olim Yunusov, A. G'ulomov, U. Tursunov, A.K. Borovkov, F. Kamol, H. Zarif, V. Abdullaev, and N. Mallaev. For instance, literary scholars like A. Sa'diy, V. Abdullaev, and N. Mallaev discussed the use of fixed expressions and folk idioms in Alisher Navoi's works — views that remain valuable today.

The first comprehensive studies on Uzbek phraseology emerged in the early 1950s, such as the candidate dissertations by Sh. Rahmatullaev, Y.D. Pinkhasov, A. Shomaqsudov, and M. Husainov [1, p.16; 2, p.19; 3, p.18; 4, p.18]. These works analyzed Uzbek phraseological units based on academic V.V. Vinogradov's structural-semantic classification, dividing them into phraseological unities, fusions, and combinations. They also highlighted that the Uzbek language includes single-word idiomatic expressions. For example, in Sh. Rahmatullaev's candidate dissertation, words such as *so'fi*, *qiyomat*, *oxiratda*, *latta*, *tuzlamoq*, and *qovurmoq* were analyzed as idiomatic words whose figurative meanings had deviated far from their literal ones and had become nearly homonymous.

Expanding on this idea, Rahmatullaev later classified idiomatic words such as *ona karnay*, *odamovi*, *nonko'rlik*, *jonkuyar*, *tilyog'lama*, *uzunquloq*, *ikkiyuzlama*, *o'zboshimcha*, *sansalorlik*, *mish-mish*, *xaspo'shlamoq*, *bichib-to'qimoq*, *manmanlik* as compound-like idiomatic words based on their etymology [6, p.52].

However, one major shortcoming of these early works was their strict adherence to V.V. Vinogradov's framework, with little consideration for the internal nature and structure of Turkic languages, including Uzbek. Additionally, studies by Y. Pinkhasov, A. Shomaqsudov, and M. Husainov blurred the lines between commonly used and author-specific phraseologisms, and sometimes mixed linguistic and literary stylistic approaches. For example, Y. Pinkhasov included expressions like *kulfat dengizi* (sea of sorrow), *baxt bayroqdori* (standard-bearer of

happiness), and *Zarafshon oltini* (gold of Zarafshan) as phraseological units, greatly expanding the scope of what could be considered "figurative." This flaw was later pointed out by scholars such as U. Tursunov [6] and A. Koklyanova [7, p.99–101].

Sh. Rahmatullaev's dissertation marked the beginning of grammatical studies on verb phraseologisms in Uzbek. His doctoral dissertation, later published as the monograph *"Some Issues of Uzbek Phraseology"* (1966), laid the groundwork for studying phraseological units as lexical entities. In this work, phenomena such as polysemy, synonymy, variation, antonymy, and morphological similarity were deeply analyzed based on over 30,000 index cards, opening new avenues for lexical research into phraseology.

Research Methodology

This article uses general philosophical methods such as observation, analysis, synthesis, and description, as well as linguistic methods like comparison, component analysis, and pragmatic analysis.

Analysis and Results

In his monograph, Sh. Rahmatullaev drew this well-supported conclusion after analyzing phraseological synonyms: "To fully and accurately characterize each phraseological synonym, it must be studied within its synonymic nest, compared with others. Similarities and differences should be noted. The fewer differences among synonyms, the more interchangeable they are in speech, and vice versa. Regardless, a context that allows such substitution exists. Such substitution causes some loss and some gain — and exactly these 'things' grant each synonymic expression its right to exist in the language" [8, pp.131–145].

He then turned to the phenomenon of phraseological variation, emphasizing the need to distinguish it from synonymy. As Rahmatullaev aptly put it, "Variation does not turn one phrase into another; the core image and meaning are preserved. The changes brought by variation occur within the framework of the expression's unity, without breaking it. Otherwise, the expression either ceases to exist or becomes a different one." Another important aspect of his work is the effort to distinguish phraseological homonyms from paronyms and paraforms. According to Rahmatullaev, these types can be so similar that they are often confused. If phrases differ only in one word, they may be considered paronyms. If a phrase lacks a grammatical formation system present in its counterpart, they may be classified as paraforms. The works of G. Salomov focused on the translation of phraseological units — a crucial issue in Uzbek linguistics. In his candidate dissertation and subsequent monographs, he used the terms "phraseological expression," "idiom," and "expression" interchangeably, and emphasized their difference from proverbs and sayings. According to Salomov, "A proverb is the product of people's wisdom and centuries of experience. It reflects people's views of life events. A nation's proverb is its property. The sorrow, anger, laughter, and irony of the proverb are the nation's. There is no nation without proverbs, and no language without proverbial expressions". He defines *matal* as a figurative expression that expresses attitude and is easily remembered. An *idiom* is a stable phrase that cannot be interpreted literally based on its individual words. In his work *Foundations of Translation Theory*, Salomov groups proverbs, sayings, and idioms under the broader term "phraseologism," noting that their meaning is revealed through context. Y.D. Pinkhasov, following V.V. Vinogradov, divided Uzbek phraseologisms into three categories (fusion, unity, and combination), but expanded the definition of unity to include metaphors, aphorisms, terminological expressions, clichés, and nicknames [10, pp.55–65]. M. Husainov proposed a fourth category: idiomatic words — metaphorically loaded single words — and included expressions such as proverbs, sayings, riddles, aphorisms, and emotional interjections (e.g., *aylanib ketay*, *sadag'ang bo'lay*, *onang o'rgilsin*) [12, p.10].The theoretical

basis of Uzbek phraseology can also be traced to E.D. Polivanov, who studied Russian and Eastern phraseologies and advocated for a separate field called *phraseology* or *idiomatics*, paralleling how syntax relates to morphology [13, p.61; 14, pp.60–61]. In the independence period, interest in phraseology increased. For example, researcher Q. Hakimov studied fixed expressions that serve as simple sentence patterns (e.g., *boshi ko'kka etdi*, *yuragi orqasiga tortdi*) using component analysis, concluding that their syntactic value remains intact, even though they function as single semantic units in speech [15, p.24].

Other classifications added phraseological expressions as a separate group besides fusion, combination, and unity. These expressions describe characters, events, and provide stylistic richness in artistic language. They may resemble equivalents in other languages but differ in grammatical, semantic, or stylistic features. In recent years, fields like folklore and linguistics refer to proverbs, sayings, and aphorisms as *paremias*, and their study is called *paremiology*, which is closely linked to phraseology. The key difference is that paremiology studies all kinds of expressions, while phraseology focuses specifically on figurative set phrases.

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