



PHRASEOLOGICAL UNITS WITH THE PARTICIPATION OF “MOON” AND THEIR MEANINGFUL ANALYSIS

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Abstract

This article analyzes the semantic features of phraseological units in the Uzbek language containing the component “moon”. It examines their figurative meanings, degree of imagery, and stylistic functions in discourse. The study also identifies the place of the lexeme “moon” in the phraseological system and its role in creating expressiveness.

Keywords: Moon, phraseological unit, semantic analysis, figurative meaning, stylistic function, expressiveness.

Introduction

There are still many tasks ahead of us in order to reveal the unique potential of the Uzbek language, to increase its influence and attractiveness on a global scale. First of all, as in highly developed democratic countries, the state language should serve to unite the entire society, all citizens, regardless of their language and nationality, as a single people. “We all understand well that it is necessary to think ahead and act with restraint,” says Mirziyoev [1]. In the language system, phraseological units are one of the highest stages in the semantic development of lexical units. If words and free combinations fulfill the nominative function, phraseologies summarize the cognitive, evaluative and cultural experience of the language. In this respect, phraseology is not only a lexical language, but a systemic phenomenon that reflects the layer of national thinking and conceptual experience.



Since the lexeme “Moon” is semantically very rich in the Uzbek language, its phraseological units are also diverse in terms of number and content. In these units, the main nominative meaning of “moon” (heavenly body) often goes into the background, and its symbolic, evaluative and generalizing themes are activated. As a result, the phraseological meaning is separated from the free meaning and is formed as a new, independent semantic whole.

Research Methodology

The main feature of phraseological units with the participation of “Moon” is that in them the moon is not present as a real astronomical object, but as a symbol, sign or conceptual criterion. For example, in such units as the moon, clear as the moon, and the moon, the word moon loses the meaning of a celestial body and becomes an evaluative component expressing beauty, accuracy or perfection. In this case, the phraseological unit cannot be explained by the sum of its components, because the overall meaning is higher than the components.

For example, the combination “oyday” does not mean “like the moon” in free speech, but expresses the evaluative meaning “very beautiful”, “perfect”. This shows that the phraseological meaning is not composite, but integral in nature.

The meaning that occurs with the lexeme “moon” in phraseological units is often not based on a particular situation, but on a common life experience. For example, in the saying that fifteen days of the moon are bright and fifteen days are dark, the moon becomes not an astronomical object, but a general symbol representing the changeability and periodicity of life. Through this proverb, the succession of success and difficulties in human life and the need for patience are summarized. Similarly, in the proverb “You cannot cover the moon with a skirt”, the moon is used as a symbol of openness and truth. In this unit, the moon is not a real celestial body, but a conceptual symbol representing an inescapable truth. So, the phraseological meaning is separated from individual reality and rises to the level of social and moral generalization.

Units such as “monthly” belong to the group of positively evaluative phraseology. The Moon combination represents external beauty, perfection and ideal state. The moon is conceptualized as the highest standard of human beauty in expressions



such as “moon face”, “oy desa oyday”. In these units, the moon becomes an ideal image that summarizes the themes of light, purity and beauty.

The phrase “the moon is visible to the eye” expresses subjective perception. In this phraseology, the moon is used as a symbol of values and imaginations that are seen by everyone. This unit summarizes people’s different assessment of reality, the priority of personal interests and views.

The phrase “walking on the moon” is based on the concept of the moon as far from reality. This phraseology expresses a state of delusion, carelessness or detachment from the environment. Here, the moon is not a real celestial body, but a symbol of “a space far from real life”.

In the phrase “Moon gets its light from the sun”, the moon is a symbol of independence and reliance on others. Through this unit, it can be summarized that the success of a person often depends on external help. So, phraseologies embody the semantic load that evaluates social relations.

Even if you are the moon in the sky... is a phraseological unit criticizing conceit and arrogance, in which the moon has become a symbol of pride through the sky of height and loneliness. In this case, the moon appears not as a positive symbol, but as a tool of critical evaluation.

1. Semantic analysis of proverbs with the lexeme “Moon”.

Proverbs with the lexeme “Moon” show that the concept of the moon is formed in the folk thought in connection with time, truth, value, ideality, relativity and social relations.

The proverb “Fifteen of the moons is light, fifteen is dark” summarizes the variability of life based on the change of the phases of the moon. The moon here is not a symbol of stability, but of periodicity and change. It is interpreted as a natural state that luck and trials alternate in human life.

In proverbs such as “You cannot cover the moon with a skirt”, “There is a spot on the moon”, the moon is shown as a symbol of truth and ideality, and a moral conclusion is drawn through the denial of this ideality. While the moonlight represents the truth that cannot be hidden, the “spot” on it shows that any perfection is relative.



In the proverb “One side of the moon is visible”, the moon becomes a symbol of the limitation of human knowledge. Here, the moon is not only a celestial body, but a metaphorical unit representing the limit of knowledge.

In the proverb, “The moon reigns in the sky until the sun rises”, the moon is used as a symbol of temporal power and relative superiority. As the moon loses its position with the rising of the sun, it is emphasized that man’s arrogance and self-righteousness are temporary.

In proverbs such as “The moon cannot be combined with the stars” and “Seventy stars cannot be compared to the crescent moon”, the idea that the moon is a central and unique symbol of value, and that many small units cannot replace it, is put forward. Here, the moon indicates the priority of quality and quantity [4; p. 43].

In the proverb “Falls who are in a hurry, go to the moon who is not in a hurry”, the moon is a symbol of success and success, which can only be achieved with patience and caution.

Thus, in the system of proverbs, the moon appears as a basic concept of folk philosophy.

2. Semantic analysis of phraseological units with the lexeme “Moon”.

In phraseological units, the lexeme of the month is separated from the free nominative meaning and acquires an evaluative, psychological and social meaning.

In the phrase “walking on the moon”, the moon is used as a symbol of distance from reality. This unit refers to a person’s dreaminess, indifference, or disconnection from the environment.

In the phraseology “The moon receives its rays from the sun”, the moon becomes a symbol of independence and dependence on others. This unit summarizes the fact that human success is often dependent on external support.

In units such as “The moon has grazed”, “The moon has fortified”, “The moon has grown”, “The moon has woven”, the moon as a sign of nature becomes a symbol predicting the weather and future events in popular thought.

The phrases “The moon is eclipsed”, “The moon is also red” activate the negative semantic edge of the moon symbol. Here, the moon becomes a symbol of shame, shame and discomfort.



In the phrase “Even if you are the moon in the sky...” the moon becomes a means of criticizing arrogance through the theme of height and loneliness.

The expressions “The moon is full” and “The month is full” express biological and social conditions (approaching the time of childbirth) based on the phases of the moon [8; p. 359].

In the expressions “I will bring the moon”, “Climb to the moon”, the moon is a symbol of a difficult, high goal [2; p. 563].

3. Free combinations with the lexeme “Moon”

Although the terms “full moon”, “new moon”, “half-moon” indicates the real astronomical position of the moon’s phases, in artistic speech they often also mean beauty, perfection and change.

In the combination of “moonlit night” and “moonlight”, the moon becomes a symbol of light and clarity. Units such as “the moon was evening”, “the moon rose”, “the moon set” act as a natural criterion for determining time.

4. Terms and scientific units with the lexeme “Moon”.

Terms such as “lunar eclipse”, “blood moon”, “moon phases”, “lunar cycle” form the scientific and theoretical layer of the moon concept. In these units, the moon is interpreted as a scientific object [page 7; 574].

The definitions “Moon - a natural satellite of the Earth” and “Moon - unit of time” combine the nominative and abstract functions of the lexeme moon.

The units analyzed above show that phraseologies involving “moon” have risen above the simple nominative level of the language. They not only name the subject, but also evaluate, generalize, create symbolic meaning and express national thinking. Therefore, phraseology is considered the highest stage of the lexical system: at this stage, the meaning of a word becomes a product of collective experience, not individual.

Phraseological units with the lexeme “Moon” in the Uzbek language form a complex semantic system that combines life experience, moral standards, aesthetic views and cosmic visions. These units show that the polysemic potential of the lexeme of the month has reached its highest peak at the phraseological level.



Result and Discussion

The results of the research showed that phraseological units involving the lexeme “moon” in the Uzbek language have moved away from their initial nominative meaning and mainly represent symbolic, evaluative and generalizing themes. In these units, “moon” appears in various semantic directions, such as beauty and perfection, truth and transparency, changeability, elevation, and subjective evaluation. Especially in proverbs, the concept of “moon” serves as an important linguistic and cultural unit summarizing the life experience and philosophical views of the people.

The analyzes showed that the phraseological meaning is not composite, but integral in nature, that is, the overall meaning is superior to the sum of the components. At the same time, the use of the lexeme “moon” in various positive and negative evaluative contexts confirms that it has wide polysemic possibilities. In general, phraseological units with the participation of “moon” are an important semantic layer reflecting the rich lexical-phraseological system of the Uzbek language and national thinking and conceptual views.

Conclusion

In this article, phraseological units involving the lexeme “moon” in the Uzbek language were systematically and semantically analyzed. The results of the research showed that the “moon” component in the phraseological units moves away from its initial nominative meaning and becomes a unit representing more symbolic, evaluative and generalizing themes. As a result, phraseologies formed on the basis of this lexeme significantly enrich the figurative and expressive possibilities of the language.

During the analysis, it was found that the lexeme “moon” is actively used in various semantic fields - to express such concepts as beauty and perfection, truth and transparency, variability and periodicity, height and unattainability, as well as subjective evaluation and social relations. Especially in proverbs and sayings, the concept of “moon” appears as an important linguistic and cultural unit summarizing people’s life experience, moral views and aesthetic standards.



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