

# Use of Phraseology with A Negative Meaning in Oral Speech (On the Example of Expressions in The Khorezm Dialects of The Oghuz Dialect)

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**Abstract:** This article is based on the Koshkopir dialect of the Khorezm region of the Oguz dialect and analyzes their lexical features.

**Keywords:** Dialect, dialect, Oghuz dialect, phraseology, lexicon.

**Introduction:** In world linguistics, the scope of scientific research aimed at studying the common and distinctive aspects of the national-cultural identity of the language, history, lifestyle, national characteristics, customs, and traditions of peoples based on phrases is expanding day by day. In recent research, the study of phrases within the framework of the linguistic picture of the world based on a comparative, contrastive, system-structural, and personality-descriptive paradigm is a priority. Phrasemes are the richest layer of the vocabulary of any language and are distinguished by the fact that they give speech imagery, emotionality, and expressiveness. The system of images contained in them is connected with the formation of the nation's worldview, and they are of great importance because they provide information about the national-cultural characteristics, traditions, and national mentality of this nation.

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Theoretical issues of Uzbek phraseology were first studied by E.D. Polivanov. Later, the research of Sh.Rakhmatullaev, Ya.Pinkhasov, B.Yuldashev,

Abdimurod Mamatov, Abdugafur Mamatov, A.Isaev, A.Rafiev, M.Sodikova, K.Hakimov, Sh.Usmanova, K.Bozorboev, B.Juraeva, Sh.Almamatova, M.Vafoeva, G.Adashulloeva and a number of other linguists were published.

Emotional-expressiveness means expressing feelings, attitudes. Some words in the Uzbek language also express the speaker's attitude, in others the attitude is not felt. In this respect, words are of two types:

1) words without emotional-expressive coloring; 2) emotional-expressive colored words. In colorless words, only concepts and meanings are expressed. The speaker's attitude is imperceptible. Such words are called colorless or neutral words. Colored words also express the speaker's attitude. Depending on the nature of the relationship, colored words are of two types:

- a) Words with positive connotations: chehra, jamol.
- b) words with negative connotations: ugly, appearance, face.

We know that the stylistic coloring in the words reveals to what extent we mean the positive or negative meaning of the expressed thought.

Phraseologisms in local dialects have been used since ancient times and are structurally strong and semantically sharp. Such a stereotyped fixed phrase has been passed down by the people from generation to generation, without removing it from the language. Also, phraseological expressions express the speaker's

either positive or negative assessment of something, phenomenon or object, person, expressive features, and emotional attitude towards them.

Phrases in the colloquial style of the Oghuz dialect, as well as in the literary language, acquire both positive and negative connotations. Such expressive coloring is mainly characteristic of the artistic and colloquial style, but since the dialect itself belongs to the colloquial style, we will also describe expressions with positive and negative coloring in the colloquial style of the Oghuz dialect.

In particular, «**Qiyomatni qopig'o akkalish**» expresses meanings such as to cause extreme panic, to evoke a feeling of intense fear: Kichkina narsadanam qiyomatni qopig'o akkalavarma (In the Koshkupir dialect).

“**Go'zzi kambog'olni otizidin**” The phrase is used in a negative sense when referring to a person whose eyes are wandering around, and in the same dialect language, "gozzi olmo teradi."

“**Go'zzi chonoqinnon chiqodi**”, “**go'zzi po'stinni yirtiqidin**” are also encountered.

“**Itni odini marjon qo'yg'ondin**” There is also a phrase that refers to a person with a bad character, who is not worthy of respect and praise, in an inappropriate positive way.

Azizbeka siz-bizlab, bek dap so'llap yurvadim yoxshiliq yoroshmida akan itni odini marjon qo'yipmon oxir. (From the oral speech of this dialect).

“**Ita soyo barmidi(ita hayri deymidi)**” is applied to a person who benefits no one. Ita soyo barmin girip-chiqovarma (From the oral speech of this dialect)

“**Bitini siqsong, qon chiqmidi**” is equivalent to the words ziqna, qizganchiq in our language. This phrase is in this dialect language “**Bitina qon barmidi**”, **Bitini siqib qonini yolidi**” Similar synonymous variants are also used. All these phrases form a synonymous series with each other. Jumladan: Bi boyloni ko'pisi shunning bo'lodi uzi, bitina qon barmidi (From the oral speech of this dialect).

“**O'yinnan ko'pirni teyi yoxshi**” In a word, it equals the word "vagrant". Oyrin odomlari uzini o'yinnan ko'pirni teyam yoxshi bo'lodi. (From the oral speech of this dialect)

“**Ishtonini kallasina giyadi**” which means quarrelsome. Bi bolongni oposi dm yomon urg'oningni bilsa, ishtonini kallasina giyip ustinga galadi do'g'ri (From the oral speech of this dialect).

“**Siqib suvingni ichadi**” The phrase means to severely test, to torture. However, using it in the sense of torture implies not physical, but spiritual torture. Mn: Bu ustozni darsinnan dm yoxshi o'qimosong, do'g'ri

siqib suvingni ichadi. (Shu sheva og'zaki nutqidan)

“**Cholo eshitib, chotmoni yiqodi**” iborasi yo'q narsaga vahima soladigan odamga nisbatan ishlatilib, o'zbek adabiy tilidagi “Pashshadan fil yasamoq” iborasiga sinonim bo'la oladi. Cholo eshitip chotmonni yiqosanay uka (From the oral speech of this dialect)

“**Uzi posmondo minni osmondo**” phrase in the Uzbek language «Burni osmonga ko'tarilgan» ("Nose to the sky") is synonymous with and expresses the meaning of becoming arrogant, giving in to pride. (Bakposhshog'o qoro, uzi posmondo bo'som minni osmondo uzincha bo'lip)

“**Parvoyi palakda, ishtoni talakda**” is also used synonymously with expressions. It means carefree, careless, and indifferent. These phrases in the Uzbek literary language «Dunyoni suv bossa, to'pig'iga chiqmaydi», «Parvoyi falak» ("If the world is flooded, it won't even reach its ankles," "Parvoyi falak") synonyms such as. Including: Bu kishi hamma voxt shunnin: qo'yloni qumo yuvarip o'tirodi (In the Koshkupir dialect).

Also, “**Yuzi eshakni derisidin qolin**” in some cases “**Yuzi eshakni derisinnanam qoling**” This phrase, used in the form of "don't be ashamed, don't be shy, don't worry." In his Uzbek literary language “**Yuzi chidaydi**”, “**Beti chidaydi**” synonyms such as. For example: Uzi qiz bolo bo'som yuzi eshakni derisinnin qolingakan, gapam ta'sir atmidi (In the Koshkupir dialect).

“**Eshaki tushoqino loyiq**” and expresses the meanings of worthy, deserving. This lexical unit, in the Uzbek literary language «Uzukka ko'z qo'ygandek» but their difference is that the Uzbek literary version of this expression is used in a positive sense, while the dialectal version is used in a negative sense: Hamma voxt biloship yurido'n qiz, Nargizni, Masur olipti. Ay uzi vilo eshaki tushoqino loyiq adi. (In the Koshkupir dialect)

Specific to this dialect “**Pishik eti yegan**” The phrase means cunning, devil. In the Uzbek literary language «Ilonning yog'ini yalagan» The noteworthy aspect of this phrase, which can be a synonym for the phrase, is that it is used only in relation to the population of the Khiva district and city of the Khorezm region: Sanam xivililodin pishik eti yeganmisan yo? (In the Koshkupir dialect).

“**Uchaka chiqorib zanggini olodi**” The phrase means not to be afraid, to dare without fear, and its synonym in the Uzbek literary language is "Tap tortmaslik": Bu diman tozo galin betachopor, uchaka chiqorib zanggini olodo'n xilinnon o'xshidi (In the Koshkupir dialect).

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worthy of respect and praise, in an inappropriate positive way.

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## **CONCLUSION**

In conclusion, the expressive-evaluative coloring of phraseological units does not always have a cause-and-effect relationship with their functional-stylistic characteristics, but this also serves to a certain extent the stylistic characterization of the expression. In the functional-methodological branching of phrases, all the above-mentioned criteria give good results when taken into account objectively.

It would not be a mistake to say that by using phraseological units in our oral speech, we use people's inner emotions without harming the external environment. After all, the criteria of semantics, evaluation, and the effectiveness of the internal form of the phrase play a decisive role in determining the specificity of the phrase to the colloquial style.

After all, each language unit is our wealth. To pass them on to the next generation, it would be advisable for our researchers to continue their scientific research and contribute to Uzbek linguistics.

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