



## **FUNCTIONAL-STYLED FEATURES AND SEMANTIC CLASSIFICATION OF THE PHRASEMES “KUTADGU BILIG” ON THE BASIS OF CONNOTATION**

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### **Abstract**

This article provides information on the linguistic features of the work "Kutadgu Bilig" written by Yusuf Khos Hajib in the 11th century. It is known that the work "Kutadgu Bilig" is a work that originated in the ancient Turkic language. This work analyzes the history of the emergence of the linguistic features of the modern Uzbek literary language and the relationship of the ancient Turkish language to the modern Uzbek literary language in a comparative manner. Phraseology mainly arises in a ready-made speech state and reflects the behavior, character and result of communication of a person. This language unit is complex. In this scientific article, a semantic, structural and grammatical analysis of phraseology has been achieved. The author widely used the phraseology in "Kutadgu Bilig" written in the ancient Turkic language. It can be seen that the phraseology in the work demonstrates the author's special skill in expressing the speech, character and behavior of the characters in the work.

**Keywords:** Phrase, component, denotative, synchronous, model, somatic, somatic component.

### **Introduction**

In world linguistics, language units are studied on the basis of a comparative-historical, system-structural, anthropocentric paradigm. Language units, in addition to being a holistic system, differ from each other in terms of communication, emotional impact, and accumulation function. Language units are used in speech in a figurative sense, in addition to their own meaning. In



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science, a figurative sense is often used in relation to the meaning that arises on the basis of connotation.

An analysis of phraseological units in the text of historical and modern works, stable combinations that participate in ensuring the social functions of language, has been carried out. Many scientific studies have been conducted on phraseological units in world linguistics.

The structural-grammatical, semantic properties of phraseology have been studied. It is impossible to determine the linguistic properties of stable compounds during the development of the language in oral speech. However, their phonetic, semantic, grammatical properties are expressed in written sources. In this regard, the study of phraseology in historical written sources is important in determining the semantic, linguistic-cultural, structural-grammatical specificity of this language unit in a particular period.

## **LITERATURE ANALYSIS**

The development of phraseological units as a science arose in connection with the scientific views of V.V. Vinogradov, A.B. Kunun, N.N. Amosova, N.M. Shansky. In the studies of E.F. Arsentyeva, Ch. Timea, I.E. Gorodetskaya, a comparative analysis of phraseological units with a somatic content based on the anthropocentric paradigm was carried out. In Turkic studies, phraseological units were studied from a lexical-semantic perspective. In particular, R.E. Jaysakova analyzed phraseological units of the Kazakh language from a structural-grammatical perspective. In the study of R.Kh. Annayeva, phraseological units in the text of oral and written monuments were analyzed. B.K. Umabayeva characterized the ethnolinguistic features of phraseological units, and K. S. Kalibayeva characterized dialectal phraseological units from a semantic perspective. In Uzbek linguistics, phraseologisms were analyzed in the research of Sh.Rahmatullayev, A.Isayev, A.Mamatov, B.Yuldoshev, K. Bozorboyev, Sh.Almamatova, Sh. Ganiyeva. In the research of I. Kuchkortoyev, E.Umarov, H. Qahhorova, I.Urazova, phraseologisms were studied as a source. In the research of G.Ergasheva, G. Adashulloyeva, A.A. Nasirov, G. Kurbonova, Sh.Rakhimova, M.A. Radjabova, Sh. Musurmankulova, phraseological units in the Uzbek language were studied in a comparative and comparative aspect.



Y.F. Arsenteva's research investigated theoretical issues related to the comparative analysis of phraseological units in English and Russian. Structural-grammatical analysis of phraseology and semantic features of phraseology expressing human character, appearance and mental potential were analyzed. Y.F. Arsenteva's works are mainly devoted to phraseology, phraseography, comparative linguistics and lexicography.

Issues of historical phraseology in Uzbek linguistics also began to be studied much earlier. In the Uzbek language, most phraseology consists of stable compounds with a somatic content. A. Isayev studied the most ancient forms of somatic phraseology, the pan-Turkic layer. He analyzed phraseology from the period of the ancient Turkic language according to their formation, structure and semantic features. A. Isayev analyzed somatic expressions from diachronic and synchronous aspects. He studied the somatic phrases of the Uzbek language by comparing them with the somatisms of the Kyrgyz, Tatar, Turkish, and Turkmen languages.

Sh. Rahmatullayev explains the nature of phraseological units by the fact that they undergo semantic development by transferring the meaning of more than one word as a whole based on a certain image, and called the meaning that arises on the basis of a certain image phraseological meaning. Most Uzbek scientists agree with this opinion

Sh. Almamatova created the theoretical foundations of Uzbek phraseology. Based on the classification of Sh. Rahmatullayev, A. Isayev, A. Mamatov, she carried out a component analysis of phrasemes. G. Ergasheva studied phraseologisms and paremias in English and Uzbek in a comparative aspect and analyzed their gender characteristics. A. Nasirov studied the semantic-stylistic and national-cultural characteristics of proverbial phraseologisms in French, Uzbek, and Russian.

## **RESEARCH METHODOLOGY**

“Kutadgu bilig” was spread and studied in many countries of the world since the 11th century. The fact that the study of the work began in the 11th century is reflected in the fact that a separate section is allocated in the na’t part of the work. The method of observation, linguistic analysis and translation methods were used



in conducting research on the work. In the process of finding phraseological units in the work, the study was conducted based on the transcription and description of the work into the modern Uzbek language by Q. Karimov (1971) and on the basis of observing the photofacsimile of the Vienna copy numbered 6090, which is kept in the manuscript fund of the Abu Rayhan Institute of Oriental Studies, and on the basis of translating some verses.

The research work was carried out through a linguistic analysis of the relation of the phraseological units in the work to the current Uzbek literary language and the scope of their application. During the analysis, specific schemes and models of the structural and semantic aspects of the phraseological units were identified.

## **RESEARCH RESULTS**

The work "Kutadgu Bilig" by Yusuf Hos Hajib, considered a masterpiece of the 11th century, is one of the great didactic and philosophical monuments of Turkic written literature, in which issues of state administration, morality, science, etiquette, human virtue and spiritual perfection are artistically expressed. In modern research, the phrases in the text of "Kutadgu Bilig" are evaluated as units that create figurativeness, expressiveness and cognitively based mobile meaning. Phrases in "Kutadgu bilig" were analyzed semantically into three main groups:

1. Phrases expressing concepts related to a person's thinking, perception, and psyche.
2. Phrases expressing concepts related to a person's character and morality.
3. Phrases related to a person's activity, behavior, and communication behavior. Phrases reflect important aspects of a person's thinking and way of thinking. Therefore, collecting and analyzing actively used phrasemes in each language is important in illuminating the internal laws of the language, illuminating the semantic relationship between lexemes, and analyzing the characteristics of expressing a thing-event, a sign-characteristic, a behavior-state, and an activity-process.

In idioms related to thinking and perception, human cognitive activity is often expressed through figurative means: for example, units such as "to reach the mind", "to reach the eye", "to come to mind", "to sink into thought", "to become



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confused" express the processes of thinking, understanding, comprehension, and reasoning.

Phraseologisms expressing mental states reflect feelings such as joy, anguish, fear, hesitation, excitement, sadness, and mental pressure: phrases such as "heart sinks," "heart aches," "heart burns," and "heart sinks" serve to describe a person's inner world. Such units often actively involve somatic components, such as "heart," "head," and "eye," which indicates that folk ideas about the human psyche and body parts have been transferred to the language.

In the work, the compounds with the component of the heart are particularly active in expressing the state of mind. For example, in the verse "As long as there is no end, the heart is untrustworthy," the heart is interpreted not just as a "heart," but as a center of trust, a point of internal acceptance. Thus, in this work, the heart, along with being a sensory organ, also denotes a person's internal mechanism of evaluation and belief. This shows that the "heart" is a central concept between thought and spirit.

In "Kutadgu Bilig", phrases related to personal thinking, perception, and spirituality appear as an important means of artistic modeling of the inner world of a person. In these units, components such as eye, heart, tongue, soul, eyebrow, and hand move away from denotative meaning and reveal connotative meanings such as vigilance, internal control, inclination, emotional attraction, and spiritual dependence. In this respect, they enhance the didactic-philosophical content of the work and express ancient Turkic ideas about the human psyche.

Personal thinking is directly related to human speech, memory, and emotional states. In order for such connections to be formed in speech, it is important to reflect and express human thought and worldview, as well as objects in existence. In the process of observing the texts of the work "Kutadgu Bilig", it can be seen that personal thinking is used in many places in phrases related to religious beliefs.

It was found in the process of observation that phraseology expressing personal character and moral qualities has a direct, figurative meaning, and consists of phraseological units. In the work "Kutadgu Bilig", personal character and moral qualities are mainly expressed through the components "heart" and "tongue". When observing the verses in the text of the work "Kutadgu Bilig", such units as



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"köjülnü tıy", "tili köjli bir-täg", "köjül bagdım" figuratively express the inner world, moral purity and sincerity of a person and appear as units in the process of phraseology. The following phraseology has expressed concepts related to personal character and morality.

## **CONCLUSION**

Phrasemes cover concepts related to various areas of social life. Accordingly, they were analyzed by dividing them into different semantic groups. In the research, lexical-semantic groups of phrasemes and semantic fields were analyzed.

Phrases in the text "Kutadgu Bilig" are aimed at reflecting various aspects of the worldview and belong to different semantic groups in terms of subject matter. Phrases mainly serve to express concepts and processes related to the character, behavior, thinking, perception, psyche, and communication of individuals. Most of the phrases used in the proverb are related to the human factor. This shows that the main content of "Kutadgu Bilig" is the issue of describing a person in various ways.

The methods of transferring meaning in the phraseology in "Kutadgu bilig" served to express concepts related to the thinking, perception, and psyche of a person. Concepts related to the character and morality of a person mainly reflected a positive assessment. A certain part of the phraseology in "Kutadgu bilig" consists of units related to the activity, behavior, and communication behavior of a person. Phraseology served to effectively express the activity and behavior of a person, ranking them in relation to their spiritual characteristics.

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