

## **DISTINCTIVE CHARACTERISTICS OF DIALECTAL PHRASEOLOGISMS AND THEIR PLACE IN LINGUISTIC STUDIES**

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### **Abstract**

This article scientifically substantiates the distinctive features of dialectal phraseologisms and their role in Uzbek linguistics. It explores the close connection between dialectal phraseological units and the people's lifestyle, culture, beliefs, and occupational activities. The phonetic, lexical, and semantic characteristics of these expressions are examined, along with their differences and similarities with those in the literary language.

**Keywords:** Dialect, phraseologism, culture, literary language, semantics, worldview.

### **Introduction**

Language is not only a means of communication, but also a mirror reflecting a people's way of thinking, historical experience, lifestyle, and culture. The phraseological units within a language, in turn, serve as tools that reflect the spirit of society even more deeply in this mirror. Preserved through oral speech for centuries and passed down from generation to generation, idioms embody the ancient worldview and cultural experience of the people. In particular, dialectal phraseological expressions — being closely connected with the environment, occupations, and beliefs of the people — should be considered one of the important directions of study in Uzbek linguistics.

Phraseological units constitute the wise layer of a people's worldview. Through them, the life of the past, moral standards, values, traditions, and even everyday details are reflected. Although phraseological units emerged in ancient times, their scholarly study began to take shape starting from the 18th century. At the same

time, research conducted in the Uzbek language — particularly on dialectal phraseological units — is still not sufficient.

The phraseological units found in dialects are diverse: some share similarities with the literary language, some differ only in meaning, while others do not occur in the literary language at all. This situation, of course, demonstrates the necessity of studying dialectal phraseological units as a separate object of scientific research.

In Uzbek linguistics, studies of dialectal phraseological units have been conducted at various levels. For example, in his scholarly research on Kipchak dialects, Kh. Doniyorov notes the phonetic, grammatical, and semantic stability of phraseological units, as well as their preservation of ancient language elements. [Doniyorov, 1979.152]. Likewise, scholars such as T.Sodiqov, H.Uzoqov, M.Hamidov, Sh.Shomaqsudov, S.Dolimov, and K.Bozorboyev have investigated the lexical and cultural significance of stable combinations in dialects, their d Here is the English translation:

Phraseological units in dialects possess varying degrees of distinctiveness. The following case stands out in this regard:

the lexical composition of a phrase in a dialect may be the same as in the literary language, but its meaning may differ. For example, bavrasi botir bo‘lur in the dialect means “to help, to assist” and is considered a unique phraseological unit that does not occur in the literary language. Egrees of synonymy, and their usage patterns. [Sodiqov, 1968.279].

One of the words within a phraseological unit may not exist in the literary language. For example, kilkilidan urmoq is used in the meaning “to catch a cold, to fall ill.” Kilkil is a dialect-specific word that does not occur in the literary language. The independent meaning of the word kilkil has been forgotten in the modern language. Variants that have undergone strong phonetic change include expressions such as qorong‘uda qarindoshingning dabushi belgisi, in which the word dabush has undergone significant phonetic alteration.

Through these various features, it is possible to determine which region or dialect a phraseological unit belongs to. However, phonetic differences do not always serve as indicators of dialectal characteristics. For example, although the expressions yoqasini ushladi and jogasini ushladi differ phonetically, they convey the same meaning, yet this phonetic variation alone is not sufficient to classify the expression as dialectal.

The relationship between phraseological units and lifestyle.

In the formation of dialectal phraseological units, the occupations of the local population play an important role. For example, in the Kipchak dialects spoken in the southern part of the Qashqadaryo region, expressions related to livestock breeding and weaving are widely used.

Ovzi oqarib qoldi — to have plenty of milk or yogurt;

Ovziga tuz solmoq — to prepare livestock for slaughter;

Qulovi qochmoq — disobedience, not following instructions.

In addition, the beliefs and mythological concepts of the people are also reflected in phraseological units. For example, through the images of the wolf and the dog, one can observe the people's perceptions of strength, loyalty, danger, and courage. Expressions such as a wolf does not look back, a dog does not recognize its owner, and if you speak of the wolf, its ears will appear serve as examples of this.

Dialectal phraseological units embody not only the language but also the people's way of thinking, lifestyle, ancient beliefs, and cultural content. Conducting in-depth scientific research on them is important for identifying the richness and diversity of Uzbek phraseology. Today, the compilation of dictionaries of dialectal phraseological units and their incorporation into the literary language is of great significance.

Analyzing their possibilities and studying their semantic features using modern linguistic methods is also one of the urgent tasks of our linguistics.

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