

BASICS OF GUANGYUNYU IN CHINESE (惯用语)

Ermatova Munajat Elbek qizi

Master's degree from Uzbekistan State University of world languages Tel: (94)0186996

Abstract

In Chinese phraseology, ready phrases form the most significant place, they are called 成语, and, they contain a wide range of everyday and spiritual life of the Chinese ring, as well as a lot of information about Chinese history, culture, ethics and aesthetics. 成语 has shape to our day, come to deliver a bright National Hue (color).

The relationship between Guangyunyu and siexoyu also has a unique form between phraseologisms of the Chinese language. That is, they are formed from two interconnected parts, and the main meaning takes place from the second part. While the first part of siehoyu has the appearance of a riddle, in the second part its answer is given. Another serious difference of guanyunyu from chengyu, aphorism, and siexoyu is that it has the property of expressing two different meanings (basic meaning and metaphor or portable meaning), as well as maintaining its own meaning when metaphorical or portable meaning features do not come in context. It is this condition that is important in the identification of guanunyu.

Keywords: guanyongyu, chengyu, aphorism, linguomadaniyat, tradition, netafora, siexouyu. The emergence of the term Guangyunyu (惯用语) has attracted the attention of modern linguists, going back to the Tang dynasty, only by the 50-60s of the last century. Large-scale scientific research work in this regard began to be carried out in full swing. As a result, 惯用语 became a separate independent part of Chinese lexicology and manifested as an important branch of Chinese phraseology. The dictionary "cikai" ("海海" berilgan defines the term guanyunyu as: "Guanyunyu (惯用语) is a form of phraseologism. Usually, the full meaning is a stationary vocabulary that is used as an expressive unit. In it, the main meaning has a stylistic meaning that arises through metaphor, rather than being expressed from the individual meanings of each word. Serves to decorate oral speech".

Differences of guanyunyu from other phraseological units.

1. The differences between Guànyòng yǔwá chéngyǔ 成语 can be seen in:

a) the phrase the form is somewhat stagnant in relation to guanyunyu. The position of the words in Chengyu is in a stationary state, which cannot be changed as desired, nor can another word be added or reduced to the composition of chengyu. Guanyunyu, on the other hand, have a certain lively and free character.

b) while Chengyu is made up of four hieroglyphs, guanyunyu are made up of three hieroglyphs.

c) The Chengyu are generally widely used in the literary language, while the guanyunyu are primarily used in oral speech. They are more typical of oral speech.

d) The Chengyu in themselves reflect the different traditional culture of China, while the guanyunyu are characterized by reflecting social life.

2. The difference between Guanyunyu and aphorism (谚语) s.

In contrast to aphorisms, guanyunyu are non-verbal, acting as a sentence-piece in a sentence, not being a separate sentence in its own right. Guanyunyu represent some concept in contrast to aphorisms and have a completed metaphorical content.

a) the difference between Guanyunyu and siexoyu (歇后语) .

The relationship between Guanyunyu and siexoyu also has a unique form between phraseologisms of the Chinese language. That is, they are made up of two interconnected parts, and the main meaning takes place from the second part. While the first part of siehoyu has the appearance of a riddle, in the second part its answer is given. For example, 竹篮子打水-zǐ 一场空 Zhúlán dǎ shuǐ - yī chǎng kōng (“g' alvir tashimoq in water-ovoragarchilik vain”), 看到蚊子就拔刀-大惊小怪 Kàndào wénzi jiù bá dāo - dà jīng xiǎo guài (“sword pashshani sug'urmoq-little things a big surprise”) and the like.

Another serious difference of guanyunyu from chengyu, aphorism, and siexoyu is that it has the property of expressing two different meanings (basic meaning and metaphor or portable meaning), as well as maintaining its own meaning when metaphorical or portable meaning features do not come in context. It is this condition that is important in the identification of guanunyu.

Guanyunyu identification cannot be based solely on the number of hieroglyphs involved in it, and it is inappropriate to refer to all vocabulary composed of three hieroglyphs as guanyunyu as well. For example, the primary meaning of 露马脚 Lòumǎjiǎo I is “to see the foot of the horse” , which guanyunyu represents in relation to the exposure of any covert act. Also, the vocabulary of 坐火车 Zuò huǒchē (“to sit on the train”) also consists of three hieroglyphs, but there is no metaphor in this vocabulary. So the way to distinguish guanyunyu from chengyu, aphorism, sexoyu is that it is necessary, first of all, to clarify that guanyunyu is a “word or a combination of words”. The number of hieroglyphs can also be two, three or more. If we cannot determine whether a compound is a GY or an aphorism, then it is worth paying attention to whether this compound has features inherent in the sentence.

If it exceeds three hieroglyphs and is made up of the possessive, the cross-sectional and the complement, then it is necessary to distinguish whether this sentence is aphorism or matal. For example, both the 喝西北 .he xi bei feng(“to blow, to get bitter”) and the 见钱眼开 Jiàn qi án Yǎn kāi (“if he sees money his eye turns red”) are composed of four hieroglyphs. The

<https://conferencea.org>

first, however, is a verb-filler word compound, belonging to 惯用语, and the second is an adverb.

So guanyunyu s should have the following characteristics:

- 1) to have a clear and clear and colorful oral speech;
- 2)structurally relatively stationary;
- 3) the fact that the general meaning of a combination of words is not understood by virtue of the meaning of each word that comes in it, its dual meaning;
- 4) to have a clear stylistic function;
- 5) the expression of a more negative meaning in terms of emotional colorfulness.

Guanyunyu are thematically colorful. Below are some examples:

On the topic of the relationship between teacher and disciple:

百世师Bǎi shì shī,

一一yī zì shī (" also master who taught one letter") < BR >

天地āitiāndì jūn qīn shī (" there are five important people and things in the world: they are: Heaven, Earth, Emperor, parent, and master")

On the topic of the relationship between parent and son-daughter:

骨肉之亲Gǔròu zhī qīn,

老不死的Lǎo bù sǐ de,

七大大大qī dàgū bā dàyí

, 八杆子 .bā gǎnzi dǎ bù Zhe (" attitude of distant kinship"), etc.

On the subject of wealth and absenteeism:

孔方兄cong fang xiong (" money" meaning " four corners hole ogayni"), 财方ccai shenye (" God of wealth") < BR > ,

认钱不认亲Rèn qián bù rèn qīn,

舍命不舍财Shěmìng bù shě Cái,

钻钱眼Zuān qián Yǎn (" money got into his eyes"), etc.

On the topic of the relationship between hojain and hizmatkor:

叭儿狗Bāi ěr gǒu,

看门狗Kān mén gǒu,

狗腿子Gǒutuǐ zi (" dog's foot,laycha,

跟屁虫Gēnpì chóng (" cat-stuck fly, malai"), etc.

Guanyunyu consist of a verb-complement structure according to their grammatical form. It is also observed that there are guanyunyu with forms of possessive-participle, bound-tense,

<https://conferencea.org>

reciprocal conjugation and complementarity (verb - complement, verb-objectivity), predicative, copulative, auxiliary structure. They are tulichas in quantity.

References.

- 1.胡播刘。实用现代汉语语法。-北京，2003年-455页。Hu Boliu. Shi yong xian dai han yu yu fa.-Beijing, 2003.
- 2.汉俄辞典，上海1992年；
- 3.范明健，汉俄新译语汇编，外语教学与研究出版社，1998年。
- 4.汉语成语词典。上海书辞出版社，1992年-275页。 Hanyu cheng yu cidian. 1992.