

## LEXICAL COMPATIBILITY OF DESTRUCTIVE VERBS OF THE TURKISH LANGUAGES

Amandurdiyev A.

Karakalpak State University named after Berdakh

### Abstract

This article describes the lexical compatibility, valence possibilities and associative relations in destructive verbs of action in the Turkic languages. The issues of studying destructive verbs of action in the comparative-historical aspect within the framework of the vocabulary of the Turkic languages, in particular, the Uzbek, Karakalpak, Turkmen languages, are covered. At the same time, the lexical compatibility of such destructive verbs of action as *buzmoq* - *buziw* – *bozmak* (destroy), *sindirmoq* – *búldiriw* – *döwmek* (break) within the text (mainly on the example of folk proverbs) is analyzed.

**Keywords:** Destructive verbs of action, associative relation, semantics, lexical-semantic group, valence, combination.

### Introduction

Action verbs in Turkic languages have a very broad, multifaceted semantic scope, and the subtext, which is the result of the intended action in speech, is manifested in various colors. Indeed, a distinctive feature of verbs is that their semantics contains information about all potential participants (persons, animals, objects, events, etc.) involved in the processes associated with the speech situation. The verbal lexeme expresses a judgment about a specific state, process and forms semantic valencies with the participants of this state (performer, subject or object). “The verb includes the thought of who performs the action, as well as to whom or what it is directed” [1].

The key to the associations of lexemes, valence possibilities and control properties in the structure of a sentence is their semantics. Action verbs have a very wide semantic field. To describe and analyze the semantic field in the composition of destructive action verbs in Turkic languages, we analyze action verbs in Uzbek, Karakalpak, Turkmen folk proverbs. Because folk proverbs reflect many years of history, lifestyle, thinking, culture, national-mental features, and most importantly, the syntactic speech model and stable syntactic structure of any people. Indeed, linguists have common views on the influence of Arabic and Persian languages first, and then Russian on the word combinations and sentence structure in the Turkic languages. As a confirmation of our idea, we can use complex verbs with Arabic + Turkic, Persian + Turkic pattern (*rahmat aytmoq* (to say thank you), *vayron bo'lmq* (to be destroyed); *Bayramlar bilan* (Happy holidays!)). Taking into account these features, verbs of action in folk proverbs, which have been consistently used in the folk language for a long time, can be a reliable source for describing the semantic field of literal destruction. In particular, the verbs *buzmoq* – *buziw* – *bozmak* (destroy), *sindirmoq* – *sındırıw* (*búldiriw*) – *döwmek* (break) in folk proverbs, creating the seme *buzish*, create various semantic relations.



One and the same proverb forms different pragmatic meanings in different contexts, in different discourses. Proverbs are usually used in colloquial speech, artistic discourses and serve to express the addressee's pragmatic strategy in a form appropriate to the situation. Indeed, "from the point of view of cognitive linguistics, strategy is a general plan of speech communication, that is, the "processing" and recreation by the speaker of his speech depending on the interlocutor" [2].

In Turkic languages, the original meaning of the verb of action *buzmoq* (Uzbek), *buzıw* (Kalp.), *bozmak* (Turkmen.) is understood as a violation, destruction, loss of order, destruction, putting out of order, rendering unusable, destruction as a result of incorrect, negative impact of the subject on any object, device. It should be noted that the actant of the verb can be an external influence (person, natural disasters: wind, water, flood, etc.). However, in folk proverbs, external influence does not occur specifically with the above-mentioned, and even if the influence carried out by them, or more precisely, by the person, is expressed hiddenly, one can clearly feel that the speech is directed at the person. For example:

In the Uzbek language: *Sel ariqni buzar, Yomon soʻz – dilni* (Literally: A flood breaks the irrigation ditch, A bad word breaks the heart).

In the Karakalpak language: *Tawdı-tastı jel buzar, Adamzattı sóz buzar* (Literally: Wind destroys mountains and rocks, words destroy humanity).

In the Turkmen language: *Adam arasyny dil bozar, dagy-daşy ýel bozar* (Literally: Wind destroys mountains and rocks, words destroy humanity).

In this proverb, which is used in the same format and content in all three Turkic languages, the pragmatic strategy of the speaker emphasizes that "every word you say, you need to think before you speak, because a word spoken incorrectly, a lie, destroys the heart, the heart, the person or their relationship". The meaning of the verb to disrupt speech communication is not directed at a material object, but at disrupting the "heart", "humanity", "relationships between people".

Destructive verbs of action, denoting an action that violates the existing order of some object, usually express the result of the subject's influence on an animate or inanimate object. At the same time, any object can be used as a dependent component without any restrictions, since any object or event becomes an object of real processes.

In Turkic languages, most action verbs belong to the root layer, and they create a common semantic scope from a semantic point of view. In these languages, action verbs cause various stylistic, pragmatic semantic relations according to the following features:

1. According to the dialectal differences between the Turkic languages, that is, since ancient times the Turkic languages developed as three groups of dialects: Oghuz, Kipchak, Karluk. In this regard, differences arose in the meanings expressed by verbs of action: *tartmoq* (Uzbek), *tartıw* (Kalp.), *çekmek* (Turkm.) (pull). This situation can also be observed in destructive verbs of action: *sinmoq-sınıw-döwmek* (destroy).

2. By associative, valence properties. In this case, the meaning of the verb forms various associations connected with the imagination of the Turkic peoples, and, based on this, has a valence with different words.

An analysis of the lexical compatibility of action verbs expressing destructiveness in the context of folk proverbs shows that the semantic range of words capable of forming a combination with a particular destructive verb can cause significant variability. It is known that the main syntactic



function of verbs in the structure of a sentence is to act as a predicate. When action verbs act as a predicate, the performer of the action is usually a noun (person, object, animal, etc.) and is considered the subject of the judgment expressed by the predicate. The relationship of destructive action verbs in relation to nouns forming valency, which are semantic performers, can be shown as follows:

### 1. Personalities:

In the Uzbek language: *Yomon erkak to'y buzar, Yomon xotin – uy* (Literally: A bad man spoils a wedding, a bad wife - a house).

In the Karakalpak language: *Jaqsıdan hákim qoysañ eldi dúzer, Jamannan hákim qoysañ eldi buzar* (Literally: If you appoint a ruler from the good, he will build the people, If you appoint a ruler from the bad, he will destroy the people).

In the Turkmen language: *Adam hem düzer, hem bozar* (Literally: A person can both make and break).

In this case, the performer (person) of destructive verbs of action is manifested in two forms: a) the performer is present in the sentence and is the direct subject (owner) of the destructive or creative action understood in the sentence; b) the performer (owner) is hidden, and in connection with the communicative conditions, a presupposition of verbs of action arises, that is, in connection with the speech conditions, the person performing the action, his spiritual appearance, character traits are revealed to the speaker and listener. As Sh. Safarov noted, "For this, the participants in the dialogue must have some general information about the event, the ongoing or reported incident" [3]. For example:

In the Uzbek language: *Eshik ko'rgan yurt buzar, Beshik ko'rgan yurt tuzar* (Literally: He who sees the door destroys the country, he who sees the cradle rebuilds the country).

In the Karakalpak language: *Duris júrgen dúzep júredi, Buzıq júrgen buzıp júredi* (Literally: Who walks righteously walks righteously, Who walks wickedly walks corruptly).

In the Turkmen language: *Ikındın gezen iki öýi bozar, öz öýi bilen üç bolar* (Literally: He who walks in the evening will destroy two houses, and he himself will have three houses).

In these proverbs, extended phrases with a participle, expressing character traits of a person through a participle, indicating a person and indicating him through certain ideas about a person, create a presuppositional relationship.

### 2. Animals:

In the Uzbek language: *Yomon ot oxur buzar, Yomon it egasini uzar* (Literally: A bad horse breaks the manger, A bad dog bites its owner).

In the Karakalpak language: *Tıshqaq ılaq padanı búldiredi, Dáldalshı kóbeyse, qalanı búldiredi* (Literally: A bad goat destroys the herd, and if there are more brokers, it destroys the city).

In the Turkmen language: *At ýamany ahyryny bozar* (Literally: A bad horse will spoil the feeder). Although the destructive action in such sentences is carried out directly by living creatures in the text, in fact, the semantic process takes place around the person.

3. Emotional sphere (feeling, mood, thoughts, impressions). This means causing harm to a person's mental well-being, inflicting psychological trauma:

In the Uzbek language: *Bir tavakkal buzadi, Ming qayg'uning qal'asini, Bir shirin so'z bitkazar,*



*Ming ko 'ngilning yarasın* (Literally: One risk destroys, The fortress of a thousand sorrows, One sweet word heals, The wound of a thousand hearts).

In the Karakalpak language: *Sınsa kewil shınısı, Qayıp kelmek qalıpke* (Literally: If the porcelain of the heart breaks, it will not return to its former state).

In the Turkmen language: *Hakykat egiler, töhmet döwürler* (Literally: Truth bends, slander breaks.).

4. Natural phenomena (wind, mudflow, water) and speech expressions. The composition of such folk proverbs consists of two components or, from a syntactic point of view, appears in the form of a non-union complex sentence, and the actant of the verb expressing the destructive action in one of these sentences is necessarily a speech unit – “word, sentence, language”:

In the Uzbek language: *Dunyoni yel buzar, Odamni – so‘z* (Literally: Ветер разрушает мир, Слово – человека.).

In the Karakalpak language: *Háptesine bir bazar, onı da jańbır buzar* (Literally: One market a week, and the rain spoils it).

In the Turkmen language: *Çäge – bozar, duz – düzer* (Literally: Sand spoils, salt forms).

5. Word, language, speech:

In the Uzbek language: *Til kichik bo‘lsa ham dunyoni buzar* (Literally: Even if the language is small, it destroys the world).

In the Karakalpak language: *Ayağı jaman tórdı búldiredi, Awızı jaman eldi búldiredi* (Literally: A bad leg destroys places of honor, a bad mouth destroys a nation).

In the Turkmen language: *Dil bar – düzer, dil bar – bozar* (Literally: There is a tongue – it will make, there is a tongue – it will break).

6. Items, household items:

In the Uzbek language: *Yomon arava yo‘l buzar, Yomon xotin – uy* (Literally: A bad cart ruins the road, a bad wife ruins the house).

In the Karakalpak language: *Elli tillalıq arbanı, Eki yarım tengelik kosher buzadı* (Literally: A cart with fifty gold coins breaks the axle of two and a half tenge).

7. Calculation, measurement units:

In the Karakalpak language: *Úydegi esaptı, Bazardağı nırq buzadı* (Literally: Market prices are disrupting household accounts).

In the Turkmen language: *Öýdäki hasaby bazar bozar* (Literally: The market will break the house account).

8. Concepts related to religious ideas:

In the Turkmen language: *Aýda-ýylda bir namaz, ony-da şeytan bozar* (Literally: One prayer a month or a year, and the devil breaks it too).

Thus, in Turkic languages, when destructive verbs of action are addressed to an object, their performer is usually a person or an animal; in other cases, it is a word, speech, emotional sphere and moral categories.



**References:**

- [1]. Кубрякова Е.С. Части речи с когнитивной точки зрения / Е.С. Кубрякова. М.: Институт языкознания РАН, 1997. 331 с.
- [2]. Иссерс О.С. Коммуникативные стратегии и тактики русский речи. – М.: URSS; КомКнига, 2006. – 288 с.
- [3]. Сафаров Ш. Прагмалингвистика. – Тошкент, 2008. – Б.123.

