

LEXICAL-SEMANTIC CHARACTERISTICS OF HOMONYMNIC PHRASES WITH THE COMPONENT “KO‘NGIL”

Khasanova Madina Aliqul qizi

3rd year student of Samarkand State University named after Sharaf Rashidov

Azamatova Sevinch Shukhrat qizi

2nd year student of Samarkand State University named after Sharaf Rashidov

Abstract: This article provides an in-depth analysis of the semantic and stylistic features of homonyms found in phraseological units in the Uzbek language, in particular, phrases with the “ko‘ngil” component. It is emphasized that in linguistics, the phenomenon of homonymy is actively manifested not only at the word level, but also at the level of phrases, and it is shown that they acquire different meanings depending on the context. Phraseological homonyms that arise on the basis of the multi-meaning of the word “ko‘ngil” are studied on the example of explanatory dictionaries and literary texts, and the semantic differences of phrases, the basis of the image, and their role as stylistic wealth are highlighted.

Keywords: phraseological homonymy, phrases with a mood component, homonym phrasemes.

Introduction

In linguistics, the phenomenon of homonymy is one of the important semantic categories that express the similarity of linguistic units in form, but their difference in content. Homonyms are a means of expressing the lexical richness of the language, which, despite being written or pronounced the same, mean different meanings. This phenomenon occurs not only within individual words, but also in the system of phraseological units. Phraseological units are stable language units that reflect the historical experience, national thinking, culture and worldview of the people, and the study of their semantic properties is one of the urgent issues of modern linguistics.

In the field of phraseology, the phenomenon of homonymy is of particular importance. Although homonym expressions are similar in form, they are distinguished by the fact that they express different meanings in different speech situations. The meaning of such expressions is often determined by the context. Therefore, the study of homonym phraseological units is important for a deeper understanding of the semantic system of the language, for shedding light on the development of the meaning of expressions, and for determining their functional capabilities in speech. Homonym phrases, in addition to creating ambiguity of meaning in speech, also serve as an effective tool for creating imagery, irony, humor, and wordplay in the artistic style.

This article analyzes the linguistic nature of homonym phraseological units in the Uzbek language, the factors of their emergence, semantic features, and functional-stylistic capabilities in speech. It also sheds light on the relationship of homonym phrases with

polysemy, polysemy, and other semantic phenomena, and explains their place in the language system on a scientific basis. As a result, an attempt is made to identify the specific features of homonym phraseological units and describe them systematically.

Methodology

According to Sh. Rakhmatullayev, homonym expressions are divided into two groups based on their lexical composition [Rakhmatullayev Sh. Phraseological dictionary of the Uzbek language. – Tashkent, 1978. – P. 8-9.]. We will consider these groups on the example of expressions with the “ko’ngil” component.

1. One component in each of the expressions is a homonym, and the other component is the same word. The word “ko’ngil” is considered a homonym: KO’NGIL (mainly 3rd gen. – ko’ngil) 1 The source of a person’s feelings and experiences; ko’ngil, soul, mind. 2 Verb, character, behavior [O’TIL, 457]. So, this group is quite common in expressions with the “ko’ngil” component. For example, *to give ko’ngil; to give ko’ngil; the ko’ngil has gone away; the ko’ngil has not gone; the ko’ngil is tired; the ko’ngil is sick; the ko’ngil is whole; the ko’ngil is crooked; the ko’ngil is melted; the ko’ngil is not lifted; the ko’ngil is burned; the ko’ngil is delicate; the ko’ngil is distraught; the ko’ngil is lost; the ko’ngil is black; the ko’ngil is felt; the ko’ngil is sad; the ko’ngil is angry; the ko’ngil is angry*, etc. In these expressions, the first component is a homonym of "ko’ngil", and the second component is a formless lexeme.

2. All components in both phrases are the same words. There are two cases in this;

a) The words in the phrases participate with different lexical meanings. For example, the verb components in the phrases ko’ngliga kelmoq I and ko’ngliga kelmoq II participate with the same lexical meaning, and the noun components participate with different meanings. (ko’ngliga 1 – ko’ngil, soul; ko’ngliga II - behavior)

b) The words in the phrases participate with the same lexical meaning. In explaining such homonymy, one cannot rely on word components, but on the reality underlying the phrases, on the image taken from this reality. This type is more difficult to find in the structure of phrases with the “ko’ngliga” component.

The number of homonyms with the “ko’ngil” component in the O’TFL is 9. First, let’s talk about phrases that are very similar in meaning: The O’TFL gives two explanations for the phrase “ko’ngil” and they are very close in meaning, sometimes they are not distinguished: 1. To be absent-minded because the body does not accept it (from food). 2. To feel nauseous because it does not like something (from something other than “food”) [O’TFL, 279]. Even if they did not warn him, he felt nauseous when he thought about vodka (Dead bodies do not speak). In the above sentence, vodka is indicated as the thing that causes nausea, and its combination with the verb to think corresponds to the explanation of feeling nauseous because it does not like something (from food). He felt nauseous, his stomach was churning, and the heavy drinking he had done the night before was making him regret his birth a thousand times over (Unknown). This sentence also conveys the meaning of being absent-minded in terms of content.

The expression "*ko'ngli bor*", which is actively used in literary language and dialects and is used in a wide range of feelings of love and affection, and in a narrow range of general goodwill and inclination, is given in the dictionary as follows: *ko'ngli(i) bor* - 1 inclined, benevolent. 2 inclined to love [O'TFL, 280]. Benevolent - After all, is a husband who, without saying "You too were fond of it", lives as he pleases with others on the street, does not approach his wife at home, and, on top of that, does not use her, and as if that were not enough, leaves a servant of a young age for his young and beautiful wife, even a man? (Muvozanat, 119). Benevolent - You were a young man, you were a young man, I say, you were the first to have a fondness (Yulduzlar mangu yonadi).

The phraseological unit "*Ko'ngli(i) to'ldi*" also has a homonymous feature. However, this situation may not be noticeable at first glance, because the semantic proximity is strong. In the O'TFL it is explained as follows: 1 to be satisfied. 2 to be satisfied, to calm down [284]. Let's analyze the examples: *After sealing the envelope, Kongli was not satisfied, so he wrote on a piece of paper: "I'm still young," and folded it and stuck it in the edge of the envelope (Anor, 20); Thus, after three or four days in the prestigious cities of Europe, having watched the spectacle, everyone was satisfied and said that they would return home, Manzura made another wish (Muvozanat, 157).* The fact that in the initial sentence it is equivalent to the meaning of not being satisfied can also be understood from the meaning of the sentence that follows the phrase. The addition of -ma, which serves to provide the negative meaning in the sentence, also shows that the meaning of this expression is not related to being satisfied. In the second sentence, the meaning of being satisfied is clearly understood from both intonation and lexical aspects.

1 To think for oneself. 2 To accept a statement or action made in a certain context with pain. 3 The expression "*Ko'ngli(i)ga kelmoq*" [O'TFL, 291], which is active in the meanings of wanting, is used in colloquial and artistic styles. *Then Karim Ota, one of the elders of the neighborhood, made an even more ugly assumption than what is on the minds of some people now: - Goodbye, may he be happy in the end, - he said, - our bride looks like a young girl... (Anor, 110). - I didn't put a black mark on her face, any mother would feel the same way... (Anor, 20); Because he knew his Light, he deeply believed that he could make every dream he had come true (Qutlug' qon).*

To touch (one's) *ko'ngil* 1 (food) to dislike, to make the body not accept: 2 (other than "food") a feeling of dislike arose [O'TFL, 293]: *Water should be consumed little by little, regularly, in an amount that is not to the ko'ngil's content (Kun.uz website). From this statement it becomes clear that it can be applied not only to food, but also to water and other foods. Opening the drawer of the bedside table, he leafed through the book "Children's Diseases", various tables touched his heart and he closed the book (The woman was wounded without a trace).*

However, in addition to the expressions in this list, there are also phrases that have a homonym nature, which are not recorded in the explanatory dictionary: to cheer up - to rejoice [O'TFL, 277]. There is also a form of telling his troubles, other than this explanation.

We see this idea confirmed in an example: *Okay, let it be worse, but it won't please anyone.* (*Doors Open 2009*).

The analysis shows that homonyms are one of the important semantic units of the phraseological system of the Uzbek language. Although they are similar in form, they are distinguished by expressing different meanings depending on the context. Homonyms serve to increase the expressiveness and imagery of speech and are widely used as a stylistic tool in artistic and journalistic texts. Correct understanding and interpretation of their meaning requires a deep analysis of the speech situation and the content of the text. Therefore, the study of homonyms is of great importance in illuminating the semantic and functional aspects of phraseology.

Conclusion

In conclusion, homonyms are one of the unique and complex layers of the phraseological system of the Uzbek language. Despite their formal similarity, they are distinguished by the fact that they express different semantic content. The meaning of homonym phraseological units is determined mainly by the speech situation and context, which further expands their communicative capabilities.

The results of the study showed that homonyms play an important role in enriching the expressive capabilities of the language, increasing the expressiveness and imagery of speech. They are actively used in fiction, journalism, and oral speech as a means of creating irony, humor, word play, and stylistic expressiveness. Also, the study of homonyms allows for a deeper understanding of the semantic nature of phraseological units, distinguishing them from polysemy and other semantic phenomena.

Thus, homonyms not only demonstrate the lexical and phraseological richness of the language, but also have special significance as important linguistic units reflecting the national thinking, culture and worldview of the people. In the future, the study of homonym phraseological units in the Uzbek language based on a wider range of materials will make a worthy contribution to the development of the fields of phraseology and semasiology.

LIST OF LITERATURE

1. Phraseological dictionary of the Uzbek language. – Tashkent: Gafur Ghulom Publishing House, 2022. – 636 p.
2. Qahhor A. Anor. – Tashkent: Gafur Ghulom Publishing House, 2012. – 200 p.
3. Uzschoolcorpara.uz electronic website.
4. Rahmatullaev Sh. Phraseological dictionary of the Uzbek language. – Tashkent: Uqituvchi, 1978. – 407 p.
5. Hamdam U. Balance. – Tashkent: Sharq, 2007. – 266 p.