

Polysemantic Somatic Phrases in Uzbek and their Stylistic Colors

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Abstract: The phenomenon of polysemy present in linguistics is inherent in both speech and expression, but the degree of distribution of this phenomenon in vocabulary and phraseology is not the same. The article provides information on the phenomenon of ambiguity, in particular, on the expression of this phenomenon among somatic phraseological units in the Uzbek language. Somatic phraseology, that is, words related to the name of parts of the human body, describes the phenomenon of ambiguity. In world and Uzbek linguistics, there are some comments on the work carried out in this direction. Numerous phraseological expressions of the somatic component in the Uzbek language were used to explain the causes of this phenomenon, as well as the methodological branch. The article analyzes ambiguous phrases with the components “ko’z”, “qo’l”, “og’iz” in the Uzbek language. The results of the analysis are confirmed by examples from fiction. The homonymy of somatic phrases allowed them to be studied by analogy, relying on the material of linguistic dictionaries of the Uzbek language, which, in turn, helped to better understand the semantic and grammatical nature of phraseological meanings. The study of polysemantic meanings in each of them on the basis of distributed analysis methods has proved that the secondary meaning, separated from the leading meaning, has the right to exist in the language as an independent lexical unit.

Keywords: Somatism, somatic phraseology, phraseological meanings, methodology, methodological colorfulness.

It is known that the phenomenon of polysemy (ambiguity) is inherent in both a word and a phrase, but the degree of distribution of this phenomenon in the lexicon and phraseology is not the same. Prof. Sh. Rahmatullaev estimates that “only 20% of Uzbek words are polysemantic, compared to the 998 phrases interpreted in the” *kisqacha* phraseological Dictionary of the Uzbek language” (1964). 156 have a “Multi-Sense” feature [1, 8].

Most Uzbek words have two or more meanings. For example, the Wood notes that “head” has 15 meanings [8, 1, 136-137], “eye” has 5 meanings [8, 1, 410-411], “to raise” has 16 meanings [8, 1, 422-423], “voice” has 6 meanings [8, 1, 518], “to throw” has 11 meanings [8, 1, 549-550], “to open” has 12 meanings [8, 1, 553-554], “white” has 9 meanings [8, 1, 557], “mouth” has 8 meanings [Wood, 1, 561-562], “face” has 8 meanings [8, 2, 463-464], “pass” has 31 meanings [8, 2, 521-523], “wing” has 9 meanings [8, 2, 550-551]. Researcher B. Jo’raev had identified 23 meanings of the word “head” alone, of which 4 meanings are not recorded in the past, and 4 of the 12 meanings of “mouth” are not recorded. Thus, in this work, examples of the meaning of the word “face”, which is not reflected in the wood, 3 meanings and one *mano Edge*, 2 meanings of the word “language” are given [2].

“When called phraseological polysemy, the phrase itself means more than one phraseological meaning” [1,13] is understood. In phraseology, the main part of phrases is one-meaning,

monosemantic in nature. About a fifth of the phrases in our language have two or more meanings.

For example, in Uzbek, most of the existing eye-component phrases have a multidimensional character. For example, the expression to make an eye Sh.Rahmatullaev's dictionary, interpreted as a ambiguous phrase, states that it has three meanings [7, 149]: 1. Stare and look. – So, why not find such people and start work from these? Jacob went and sat on the spot Saidi, out of the window opposite him, looking into the distance, thinking that a long time later he wanted to say something, the door opened and his sentence remained in his mouth. (Abdullah Qahhor, Sarab

2. Look forward. Saidiy opened his eyes big, sewed into a large Cobblestone with a gilded frame opposite him: a mirror looked into his eyes, for some reason, incredibly beautiful, something that many people dreamed of, looked at. (Abdullah Qahhor, Sarab).

3. Look with anger. Marguba kissed Muattar, crying that he wrote that letter without knowing it, without understanding, that Javlan was a good child, even if they were two; then Anwar said that he was a good child, such a courtyard place behind his child, a car, a squint walking down the street for so much money at the cash desk, and his daguly mother spoke

The expression to look also has a ambiguous character, expressing the following two meanings: 1.Shoot. - Hey speak slowly! - the old woman (Oybek, Navoi); with Arslonqul, Sultanmurod's breath fell into him and took his eyes (Oybek, Navoi).

2.The intention is to submit (take) to one's own good.

- Do you see? Yashshamagur, was there no concern for you other than measuring the back of my arrival? Have, do your work, but do not look at it (A.Satellite, the roads we passed); - He, die, without a man. Do you come and see what the wife has found?..(A.Satellite, the roads we passed).

In colloquial style, the phrase to drown his eye is often used as a synonym for the first expressed meaning of this phrase. In their works, writers use the phrase to drown their eyes for various methodological purposes. For example, A.Yolandsev uses this phrase in the sense of reading and looking: sixteen seventeen-year-old ticket holders looked at himself with their eyes drown (A.Satellite, the roads we passed).

It is known that *eye somatism* also forms various metaphoric meanings: *Eagle Eye*, *Hawk Eye*, *Falcon Eye*, *sheep eye*, etc. The occurrence of such meanings takes into account the subtleties of meaning associated with the gaze lexeme. Abdullah Qahhor in his novel " Sarob "likens his eye to a "cow-stare":

- *Aytdim-ku, jon qizim, ko'zingni lo'q qilma. Sigirga o'xshab qarama!– dedi domla, so'ng Saidiyga murojaat qildi: – Men undan gap so'rayman, u menga ko'zini lo'q qiladi.*

In the same place, a special emphasis is placed on the word cow, as well as on the enema of the eye. There is a sense edge that is stylistically associated with disrespect for a person in a cow's gaze, which is further emphasized by a dependent verb form, like a sense edge. The general intonation of the work, the development of the story does not allow replacing the word cow with another synonymous word at the same place. Cow look was able to show its entire lexical and aesthetic essence with the finished skill of the writer in this place.

Sh.Rahmatullaev's Dictionary states that the phrase "when the eye goes to sleep" expresses the meaning of starting to sleep, and that it forms a variant counterpart to the phrase "when the eye goes away" [7]. This dictionary also gives the phrase to go to the pinnacle, which is interpreted as a ambiguous phrase. Its first meaning is to start sleeping, while its second meaning is to immerse yourself in a dream: *Qariya pinakka ketdi: oq sochli boshini qo'llari bilan siqib, ko'zlarini yumib, uzoq o'ygatoldi. (Oybek, Nur qidirib)*

In our literary language there is a phrase of a polysemantic nature "the eye opened like a fly". Sh.In Rahmatullaev's dictionary, the phrase is interpreted as unambiguous in the way of

"punishing and vigilant" [7, 139]. And the word shows two meanings of this phrase: 1) he was alert, he came to himself; 2) he was very happy to hang out and make a day [8, 1, 473]. Observations show that this phrase is actively confused in the style of artistic speech as a three-maned. For example, in a single novel, "The Queen", the phrase is used twice. Originally used in the novel after a few phrases in Qambarali's speech on Tantiboyvachcha, the phrase was subjected to highlighting the negative attitude semas in the phrase "the eye opened like a fly": «-*Xo'jayinning karmoni o'pirilganga o'xshaydi. Tolei yo'q-da. Shu bu yil yutqizishdan boshi chiqmay qoldi. Nukul «boy beradi». Davlat zo'r, unchalik bilinmaydi, ammo pirovardi yomon bo'ladi. Ana shunda ko'zi moshdek ochiladi»* (Oybek. *Qutlug' qon*).

In the story "Childhood", the phrase "ko'zi moshdek ochildi" expresses the meaning of the recovery of the sick leg, the recovery of the child. Now it should be noted separately that in this phrase there is a meaning of a positive attitude, and not a negative attitude: «- *Bo'ldi-bo'ldi, qutulding, chirog'im. Endi sog'san - deydi boshimni silab ayol. - Bechora bolani shuncha qiynabsizlar, mana, ko'zi moshdek ochildi, - deydi ayol kulib, otamga qarab»* (Oybek, *Bolalik*).

Polisemantic phrases are stylistically holistic in nature, since in a polysemantic phrase there is often no correct, nominative meaning, all its meanings are often united into a holistic inner image. For example, the phrase "to be captured" has the following double meaning: (a) to be held in public; (B) to be imprisoned, to be arrested, to be captured. Both of these meanings round around the inner image of "captivity" [8, 2, 635]. Just like the phrase "plug two lakes into your nose" also means a) dry without anything, b) "dry, benasiba", these meanings combine into a holistic inner image - "dry-to-dry" surroundings [8, 1, 152]. It is known that polisemantic (ambiguous) phrases can mean two, three and more meanings. For example, the phrase to beat means two: 1. Touch. 2. To start doing something.

To'lqin hozirgina dasturxonga qo'yilgan vam hali qo'l urib ulgurilmagan palovni Gulruh va onasiga qarab uloqtirdi (Zarafshon, 2006); Ana shunda, Botir firqa yurak yutib...bir ishga qo'l urdi (T.Murod, Bu dunyoda o'lib bo'lmaydi).

Although most of the polisemantic phrases are ambiguous, but there are also no phrases that mean three, four and five. For example, the dictionaries of the phrase "take hold" explain four meanings: 1) transfer to discretion: 2. Attack and capture from the cock (official). 3. Arrest. 4. To be submissive.

From examples it can be seen that phrases serve as the basis for one, and their meanings grew from one to the other.

Sometimes one meaning of a polysemantic phrase has very little expressiveness, functional homogeneity, while the next meaning may have a high expressive coloring, a biblical character. For example, the phrase "mouthpiece" has two meanings, from which the initial meaning - to say that there is an intention to make a kaylik or groom-with which this phrase is widely confused in colloquial style: «*Jo'ra. Xotin zoti erga tegsa senchalik erga tegadi-da. Baxti bor xotin tegadi, oshnam. Endi kimga og'iz solsang, g'iring demay tsgishi aniq»* (S. Ahmad. *Kuyov*); «*...bazzoz uning o'ziga emas, o'n yettiga kirib borayotgan sohibjamol qiziga og'iz solgan ekan»* (A.Qahhor. *Qo'shchinor chiroqlari*).

The phrase "mouth opening" of a polysemantic nature has a methodically neutral character with the meaning "start talking": «- *Kelinimni so'ramadim. O'zing og'iz ochmaganingga so'ramadim, bolam»* (S. Ahmad. *Jimjitlik*); «*Fazilatxon bilan qarshi quda bo'layotganlari to'g'risida Otaqo'zi tog'asi u yoqda tursin, hali ayaga ham og'iz ochishga yuragi betlamagan»*; «*Bu to'g'rida birovga og'iz ochma, savdo ishiday nozik ish jahonda yo'q»* (O. Yoqubov, *Diyonat*). This phrase is considered a religious colloquial phrase, with the meaning of "eating something while fasting". There is also the meaning of the phrase "to open the mouth" to send isators, to ask for the girl's hand. With this meaning, he stands close to the first initial meaning of the phrase "mouthpiece". But the phrase "to open a mouth" can be used in Sh. Only one meaning is recorded in the rahmatullaev dictionary.

The phrase "burn your heart" is a pun on Sh.Rahmatullaev's dictionary interprets the monosemantic phraseology and shows that it expresses a strong sense of thirst: «*Qani, Muhiddin aka, yuragingiz ham kuygandir, qovunga marhamat*», – *dedi Muhiddin (R.Fayziy. Cho 'lga bahor keldi)*. In our opinion, this phrase has a polysemantic character, and its second meaning is pity: *Bilgani uchun ham ichidan zil ketar, shunday bir it o'ziniki bo'lmaganidan yuragi kuygani kuygan edi (N.Norqobilov. Oqbo 'yin)*. And the phrase two-component verb to scratch the heart means to disturb spiritually while hidden. The O'tfl shows that there are variants of this phrase to scratch dil(I), to stimulate the heart. O.While Mukhtar used the option of timidizing the heart of this phrase, Oybek used the option of wishing his heart close to oral speech: *Bir bo'lakhasi yuragini timdalayotgan ulkan alamni yelkasidan uloqtiray deb yugurib-yelib yurgan odamlar izi (O.Muxtor)*.

It is through them that the experience gained by our people over the years, their vision of the universe that surrounds us and how they perceive the universe is reflected. Correct understanding of the semantic and grammatical nature of somatic phrases in Uzbek, revealing their new meanings in phraseological dictionaries, built on a deep study of their quantity, characteristics, on the basis of materials created in the next century and years of independence, is among the important tasks facing Uzbek phraseology, lexicography and phraseography. The somatic phrasemes used in Uzbek are part of the order of the oldest layers of our language. With somatic components, many phrases have been formed in our language that vividly reflect the functions of human body organs. Such human body organ names reflect a phenomenon of ambiguity between phrasemes composed of somatic phrases. We reflected on this in the article.

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