

PHRASEOLOGICAL HOMONYMY IN PHRASES

Guljaxan Allamberganova - Associate Professor at the Karakalpak State University, PhD,
Scientific adviser

Mnajatdinova Elmira - First-year Master's student at Karakalpak State University.

Abstract: Idioms, in our language, have long been formed in the course of self-development and have evolved over a long period. Some idiomatic expressions consist of a few words and are composed based on their external appearance, as well as their meaning, and they also exhibit differences in style. In our language, while the pronunciation and spelling of idioms are similar, the words often differ in meaning. Words with such forms are referred to as lexical homonyms in linguistic studies. Idioms also exhibit homonymy, and in this article, we will explore homonymy in idiomatic expressions. The identification of homonymous idiomatic expressions was carried out in the works of Karakalpak poet I. Yusupov.

Key terms: lexicon, phrase, homonym, term, dictionary structure, literary text, semantics, idiom, compound words, stylistics.

In our language, the pronunciation and spelling of words are often similar in writing and speaking, but they differ in meaning. This leads to the creation of many words that are homonyms in the field of lexical science. In the Karakalpak language, there are specific lexical homonyms in single words, as well as among more than ten words: "at" - a type of animal, "at" - a verb of movement, "at" - to give something to a person, all spelled the same way. However, in idiomatic expressions, it can be observed that there are two distinct meanings within the same structure, especially in the case of homonymous idioms. For example, in the phrase "basına koteriw I" and "basına koteriw II," the word components have the same lexical meaning, but they convey different meanings in idiomatic expressions. In the first one, it implies playing with children, throwing them into the air, and giving them much attention, while in the second one, it suggests showing respect and honor.

Such homonymy among idiomatic expressions is referred to as phraseological homonymy. Idioms, unlike single words, can have several meanings, making homonymy and polysemy challenging to distinguish in idiomatic expressions. The existence of polysemy or homonymy in the formation of homonyms lies in the fact that their current meanings have been conventionally assigned to either the polysemy or homonymy category by lexicographers, often with several variations. Therefore, fully distinguishing homonyms requires thorough examination, and their uniqueness may not be evident in dictionaries until the proper meaning is attributed to the word. [1,13]

The problems of studying homonyms in the Russian language and the issues related to their usage variations have been discussed in the works and articles of L.A. Bulakhovsky, V.V. Vinogradov, P. Abramenko, and V.N. Teliya[2], where they present their valuable insights.

In the field of Turkish linguistics, the concept of homonymy has been discussed extensively in the works of Q. Akanov, O.S. Akhmanova, M. Belbaev, S. Usmanov, Y. Pinkhasov, and Sh. Rakhmatullaev[3]. Regarding homonyms in the Karakalpak language, N.A. Baskakov [4;100-101] provides relevant examples in his research. Furthermore, the prominent professor E. Berdimuratov [5;83-96] has addressed the issue. The author distinguishes homonyms as lexical homonymy in relation to single words and grammatical homonymy between grammatical forms. B. Yusupov, in his research [6], observes that idiomatic expressions exhibit homonymy in the interplay between different word components and their external appearances, as well as in the meaning. Idiomatic

expressions can be homonyms both in terms of their individual word components and their unique meanings, and these homonymy categories can overlap with each other. Idiomatic expressions are particularly challenging in terms of distinguishing polysemy from homonymy, and understanding the nuances between them requires careful scholarly investigation.

In the study of homonymy in the Karakalpak language, M. Qudaibergenov and J. Tengirbergenov, in their own work, distinguish two types of homonymy in the meanings of verbal idiomatic expressions. They emphasize the need to differentiate between these two types of homonymy, highlighting the fact that the term "phraseological homonymy" does not adequately represent the homonymy between idiomatic expressions in the Karakalpak language [7; 85-89].

Homonymy is prevalent in the idiomatic expressions of our language because they carry the peculiarities of the people's traditions, accumulated historical images, and the unique expressions of the language. We can see this in the works of our respected poet, I Yusupov, where he has used homonymous idiomatic expressions. For example, the phrase "koz jumıw" exhibits homonymy in meaning: "koz jumıw I" - weeping, mourning; "koz jumıw II" - taking precautions, being cautious [8;99]. We can observe this duality in the poetic context.

We cannot escape the watchful eyes of this world
They've delved deep into the hearts of our friends
I.Y. (The inscription on the tombstone)
Yet, my patience is unbroken
As I close my eyes, it wanders to the realm of dreams
I.Y. "The dreams of the land"
In search of a gentle ray of light
I didn't reveal my secret; I just closed my eyes.

In these examples, the phrase "koz jumıw" is used with different connotations in the Karakalpak language. In the first example, the phrase "koz jumıw" is interpreted as mourning and weeping, while in the second example, it means taking precautions and being cautious. However, in the third example, the phrase "shayır koz jumıw" appears to carry a broader, more impactful meaning, even though it is not explicitly stated, suggesting the usage of the word "koz jumıw" with an entirely different connotation, which can be understood as an unseen, underlying homonymous usage.

Another example is the phrase "jan beriw." In this phrase, "jan beriw I" signifies giving one's life for the sake of God, which is clearly and positively associated with a profound belief. On the other hand, "jan beriw II" denotes offering one's soul to God, indicating the end of an individual's life, implying mourning and sadness.

The brave horse galloped with a determined stride,
The stormy sea made the ship tremble.
I.Y. ("Poseidon's Wrath")
But for the sake of the world's people,
Ready to give their lives for happiness.
I.Y. ("Such a Homeland is Mine")

In the presented examples, idiomatic expressions exhibit homonymy in meaning. In the first example, "qazalanıw" is used, while in the second example, "jan beriw" is employed in the context of sacrifice for the people's happiness. In our literary language, idiomatic expressions often

THE MULTIDISCIPLINARY JOURNAL OF SCIENCE AND TECHNOLOGY

VOLUME-3, ISSUE-4

undergo transformations in form and meaning due to their flexibility and are thus prone to genuine homonymy.

Many idiomatic expressions in our language have been utilized with flexibility, meaning changes from their original forms. Idiomatic expressions play an important role in the context, especially when used by free word components. For instance, in our literary language, "kozin ashıw," a free word component, exhibits several homonymous meanings in various poetic works. "Kozin ashıw I" suggests embracing or caring, while "kozin ashıw II" conveys the idea of being born into the world. "Kozin ashıw III" signifies opening one's eyes to the world or having one's eyes opened to various experiences. The poet I Yusupov uses this phrase multiple times in his works, demonstrating its versatility.

Having gained knowledge, I open my eyes,

In reverence to my teacher,

I.Y. "Joldas teacher"

I wonder, is it a new village or town?

I open my eyes to a new, youthful life,

I.Y. "Joldas teacher"

Your words touch my heart like music,

Oh, how this melodious tale captivates your gaze,

I.Y. "The faith of an actress"

Tears streaming from opened eyes

Kissing the earth, wetting the shoe sole,

I.Y. "The faith of an actress"

In the provided examples, the phrase "shayir" appears to be polysemous, serving various homonymous meanings in the context, as seen in several poetic works. In this stylistic usage, the idiom enhances its stylistic potential. Additionally, in the brief lines of poetry below, homonymy in meaning is utilized:

In this short five-day life,

No matter what, we are together.

I.Y. ("poet and heart")

If I say "Are we forever guests?"

It's as if I've started a new life for a mere five days.

I.Y. ("The dreams of night")

In the first example, the phrase "bes kunlik" could be interpreted as "worldly" or "life-related." In the second example, the phrase "bes kunlik ayday" is used to describe the girl's quick temper.

Yusupov utilizes free word components with flexibility, often giving rise to new idiomatic expressions. For instance, in the phrase "miyin jew," the free word component "jew" means "many" or "a lot," while "miyin" can imply "saying a lot." I Yusupov employs the "miyin tesiw" form of the phrase. For example:

Wife's test was filled with many questions,

I had difficulty with it today, unlike the old days.

I.Y. ("Joldas teacher")

In such examples, the use of free word components with idiomatic expressions creates a sense of poetry and sophistication in literary works. Sh. Rakhmatullaev, in this context, discusses

the presence of idiomatic homonymy within free word components, emphasizing that these cases should be referred to as idiomatic homonymy, not just homonymy. He uses the term "idiomatic homonymy" to describe the relationship between free word components and idiomatic expressions, highlighting the need to differentiate between them.

These idiomatic homonyms can be frequently encountered in poetic works. For instance, in our language, phrases like "tilge keliw," "jani shigiw," "basina koteriw," "tili shigiw," and others are often used. For example, "tilge keliw" I means "to start speaking, begin a conversation," and "tilge keliw" II means "to reconcile, make peace." "Jani shigiw" I refers to "sobbing, crying," while "jani shigiw" II means "to suddenly feel cold or shiver due to something," or "to be surprised by something." "Basina koteriw" I signifies "to pamper children, indulge them, play with them," and "basina koteriw" II conveys "to treat someone kindly, respectfully, with honor." "Tili shigiw" I represents "starting a conversation," while "tili shigiw" II denotes "initiating an argument or disagreement," expressing opposing views. For example:

Leading them by the hand and softly whispering,

Saying, "I'm home," the children rushed in.

I.Y. ("The Actress's faith")

After this silence, once the words come to your tongue,

I'll tell you something interesting.

I.Y. ("The Actress's faith")

The provided text discusses the existence of homonymic phraseemes in the Karakalpak language and emphasizes that this phenomenon adds depth and richness to poetic expressions, creating unique and vivid imagery. The text mentions that this type of homonymy, as compared to lexical homonyms, is not widespread in the language but is essential in understanding and analyzing the stylistic and expressive aspects of the Karakalpak language. It also highlights the extensive usage of homonymic phraseemes in the poetry of Ibrahim Yusupov and their role in conveying vivid and impactful imagery.

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