

THE ISSUE OF IDENTIFYING HOMONYMY AND POLYSEMY AT
THE PHRASEOLOGICAL LEVEL*Maftuna Nurboyeva**Main doctoral student at Tashkent State University of the Uzbek language and literature*

Abstract

The article discusses the issue of distinguishing phraseological homonymy and polysemy in corpus linguistics and eliminating the semantic ambiguity that may arise in semantic analysis, and clarifying the meaning diversity of polysemous and homonymic phrases. The fact that the semantic diversity of homophrases cannot be completely eliminated by the filter of grammatical forms is justified by examples. The semantics of ambiguous expressions is analyzed based on syntactic framework.

Keywords: Semantic analysis, phraseological polysemy, homonymy, phrase, homophrase, syntactic framework, grammatical filter, linguistic model.

Through the vocabulary base of a particular language, it is possible to understand how wide the possibilities of that language are, how easy or difficult it is to express thoughts in that language. Also, the more lexemes that represent one concept in the dictionary, the richer the language is, and the polysemy and similarity of forms between lexemes means that the scope and potential of a particular word is higher. Phenomena such as synonymy, homonymy, polysemy occur in all language units, in particular, it can be found widely within the framework of idioms. In fact, the formation of polysemy and homonymy relations in the phraseological layer is not as extensive as in lexemes. This can be explained by the fact that phraseological units are often formed as a result of metaphorically using compounds of the same lexical content in a new sense, which somewhat hinders the development of polysemy. Phraseological homonyms can be formed as a result of random matching of components that make up a phraseological unit or as a result of disconnection between the meanings of polysemantic phraseological units.

Phraseological polysemy and homonymy are complex phenomena, because in the process of distinguishing them, phrases that are equal in meaning can distract a person's attention. For example, if we pay attention to the expression "*tilchiqarmoq*", this combination means "to show one's tongue to someone in a mocking sense", and at the phraseological level, it means "to start talking". If you don't pay attention to the semantic expression, this expression can be mistaken for polysemous. It can be understood that in phraseological polysemy, as in polysemy in lexemes, there is no literal and figurative meaning, if the phrase is used in several meanings, all of them are figurative. In polysemic expressions, its meanings are mainly derived from one another. And some expressions do not serve as a basis for each other, each is formed independently, each time it is born on the basis of taking a different image from reality¹. As an example, let's take the phrase "*yo'lbo'lsin*", which is used in the following meanings: "to ask where one is going" and "not being confident in doing something (emphasis)".

The fact that idioms can express more than one lexical meaning, that several idioms are equal in content or form, or create a semantic conflict is another proof that it belongs to the lexical level and is semantically equivalent to a lexeme. This feature distinguishes it from other stable compounds (proverb, aphorism). It was determined that 15-20 percent of phrases are polysemous phrases. For example, "boy

¹Rahmatullaev Sh. 1978. Annotated phraseological dictionary of the Uzbek language. - Tashkent: Teacher.

bermoq" has three dictionary meanings². The general content for these three meanings is "to lose an opportunity, to miss out; to reveal, to express". All three meanings mean that a person, due to carelessness or neglect, has lost some opportunity or achievement, or has revealed something that should be hidden. Accordingly, the subtlety of the meaning of this phrase can be clarified when you ask the question "nimani?" (meaning "what?"). Because the difference between the meanings is understood through the words that answer this question. In this case, the first phrase is an answer to the word "victory (in a competition or debate)", the second form is "opportunity, opportunity", and the third form is the answer to the word "secret". Examples:

1. *Qimordaomadiketib, hovli-joyiniboy berib, qaynotasininguyigako 'chibkeldi. (Said Ahmad. Hukm)*
2. *Ular bilantanishishgaqulaybo 'lganbufursatnio 'zim ham boybergimkeldi. (O.Yoqubov. Ota izidan)*
3. *Uning ham ko 'nglibuzildi, ammo sir boy bermay, meniyupatishgatarishdi..(I.Rahim. Olovkor)*

The difference between the following polysemous expressions is different: bosh ko'tarmoq - although this expression embodies both polysemous and homonymous character, the polysemous meanings are not distinguished by the same extender interrogative:

1. *Qaramoq. 2. Qilibturganishinito 'xtatmoq. 3. Qo 'zg 'almoq, harakatgakelmoq.*
- 1) *Pochchayev, sizningkasbingiznima 'zi? – bosh ko 'taribsavolberdirais. (A.Muxtor. Tug 'ilish)*
- 2) *...Qalindaftardanboshko 'tarmay, nimalarnidirhisoblashgatushdi. (I.Rahim.Chinmuhabbat)*
- 3) *...Qalbimdago 'yoisyon, g 'alayanajdahosibosh ko 'targan-u, mengatinchlikbermaydi. (M.Ismoiliy. Farg 'ona tong otguncha)*

It can be seen that the first and third meanings? or requires these questions: "kim?" and "nima?" (meaning, "who" and "what") and controls the sentence expander(subject) in its function, the second meaning requires the question "nimadan?" (meaning, "from what?") controls the word expander (object). Not all ambiguous phrases can be distinguished based on such an interrogative part or grammatical context, and modeling such phrases in a corpus presents us with some difficulties. In particular, if we pay attention to the expression of **so'zbermaslik**, this expression has the possibility of showing three different polysemic meanings:

1. To speak by oneself without giving others a chance.
2. Disobeying, acting as one wishes.
3. To be able to win an argument.

Let's look at the examples: 1) *Xolmirzahammanio g'zigaqaratibolibdi, hechkingaso 'zbermay gap ma 'qullamoqda. (I.Rahim. Hilola); 2) ..Komiljonko 'kragiga medal taqiboldi-yu, hechkingaso 'zbermayqo 'ydi. (Said Ahmad. Oriyat); 3) Ammo Egamberdi – mashinaningquli. Tez oradahechqaysimexanikkaso 'zbermayqo 'yadi. (Oybek. Oltinvodiydanshabadalar).* It can be understood that this phrase answers to the questions "kimga?" ("to whom?"), "nimaga?" ("to what?"), such expressions can be distinguished neither by the valence of grammatical units nor by the semantic environment.

The solution to the problem can be the creation of a scheme in the corpus system that shows three different semantic possibilities for such phrases and allows the user to choose a harmonious meaning based on the content of the context.

The possibility of polysemic meaning in phrases is not as wide as in lexemes, that is, if we look at dictionaries, a phrase has at most 6 or 7 possible meanings, while in lexemes this indicator can reach 15-20. But idioms are identical with lexemes in terms of the occurrence of ambiguity, the only difference being that all possible meanings in idioms are figurative.

²Rahmatullaev Sh. 1970. Let's see our speech..– Tashkent: Fan

Homonymous expressions are not as important as polysemous expressions, Shavkat Rahmatullayev explains that they are equal to 3% of the total expressions³. The fact that homonymy in phrases is less than the size of lexical homonyms can be explained by the need for phrases to consist of at least two independent components, and this need reduces the possibility of being equal in form.

Homonymy in phrases occurs in two different cases: 1) one component of both phrases is homonymous, and the rest is the same word itself⁴: if we analyze the example of the phrase "*dam bermoq*" the homonymy of the phrase is "to pump air into something" and "allow to get rest". In this case, the difference in both meanings is based on the homonymy of the word "dam"; 2) all the components in both phrases are the same word, in which there are two cases: a) the words in the phrases have different lexical meanings, for example, the phrase "*boshiniyeb*" comes with meanings such as "to destroy, to devastate", and "to yield a lot" as well. In the phrase, both words are polysemantic in nature, and they formed a homonymous phrase by revealing their different meanings in two forms; b) the words in the phrases have the same lexical meaning: there is no homonymous component in the phrase "*oyoqqo ymoq*", both words are used in the same way. In the interpretation of such homonymy, one cannot rely on word-components, one relies on the reality underlying the phrases, the image emerging in this reality.

Sometimes homonymic expressions are homographs, even if they seem to be identical at first glance. As an example, let's pay attention to the phrase "*og'zigaolmaslik*" (I. Not to eat. II. Not to speak at all). Although this phrase has two different semantic possibilities, the way of using them is not completely the same, that is, if the first meaning of this phrase is used only in an undivided form, the second is characterized by the fact that it can also be used in participle form:

1. *O'ziqo ramizdagiquduqningsuviniog'izgaolibbo'lmaydi.* (S.Ayniy. Qullar)

2. a. *Bu nom og'izgaolinganda birovachinishvahayratbilantilinitakillatsa, birovbeixtiyorseskanibketardi.* (A.Muxtor. Opa-singillar).

b. *..BundankeyinYo'lchinominiog'zinggaolma, uqdingmi?* (Oybek.Qutlug'qon)

Phrases with such homographic possibilities are useful in creating a model that can distinguish them in the corpus. Because the presence of grammatical specificity in each of the expressions with the character of similarity or polysemy makes it easier to create a suitable model for them.

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³The same book. Page 51

⁴Rahmatullaev Sh. 1978. Annotated phraseological dictionary of the Uzbek language. - Tashkent: Teacher