

The Emergence Of Homonyms In The Semantic Method.

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Abstract: The article deals with the formation of homonyms semantically. Analysis of homonyms, the role of thinking, linguistic consciousness, perception in the understanding of homonyms. The order of meaning comprehension on the basis of homonyms is analyzed. On the basis of examples, the method of forming homonyms in the semantic method is analyzed.

Keywords: verb-noun homonymy, plural syncretism, tuyuk, tainis, ihom, askiya.

Changes in the semantics of lexemes are studied on the example of such linguistic phenomena as semantic narrowing and semantic expansion. Semantic development indicates the appearance of new semes in the system of lexemes, the disappearance of some semes. The processes associated with the semantics of lexemes have universal features in the Turkic languages. One of the widespread phenomena in the Turkic languages is the method of semantic derivation of homonyms. Figurative words are words that have the same pronunciation and spelling and have different meanings: yoz, o‘t, ol, yon, bor, til, soch, tut, tik, yosh, qo‘y, ko‘k and others. Homonyms are formed as follows: 1. Words from other languages form the same form as words from Uzbek: tort-tort, bog‘-bog‘, rang-rang, atlas-atlas. 2. As a result of the loss of connection between the meanings of polysemantic words: dam (rest), dam (pressure), dam (breath); gap (language unit), gap (assembly). Homonymy of events occurs within one category or within several categories. It retains its homonymy even when adding grammatical forms to homonyms within a category. In the Uzbek language, homonymy within the category is observed between units of its layer, between the words of its layer and the mastered layer: salla I - headdress, fabric, salla II - the name of a wrapped baked; rasta I - counter, rasta II - adult, teenager; banda I - slave, banda II - man, banda III - gang; savag‘ich I - beating device, savag‘ich II - plant; nota I - contract, nota II - musical text. These words, which have the same form and different meanings, are rather a means of expressing modal, stylistic meanings in an artistic style. With the help of homonymous words, poets create the tuyuk genre in a literary style. Tig‘i ishqing yorasidur butmagan, Dardini har kimga aytib butmagan. Hajr sahrosidur ohim o‘tidin, Anda gul yoxud giyohe butmagan (The wound from the knife of love did not heal, He could not tell everyone about his pain. In the soul of the desert from the fire of sadness, Neither flowers nor plants grow in it.). The verb butmoq based on this tainis is a Turkish word meaning "not cured" in the first line. In the second line, butmagan means "incomplete". In the fourth line, butmagan means "undeveloped". There are three different meanings of the word in this tuyuk. At first glance, this is no different from the fact that these are separate lexemes. That is why the genre "tuymoq" is called the word "feel", that is, the meaning built on the basis of homonyms must be "feel". It is important to distinguish homonyms from related concepts. In particular, homonymous words and polysemous words are similar in form. Polysemantic words differ from homonymous words in the following ways: 1. A polysemantic word is a word that has several figurative meanings. A homonym is one word or several words that have the same form. For example, o‘t (fire), o‘t (plant), o‘t (movement), o‘t (human organ). 2. There is a connection between the meanings of many words. There is no similarity between the meanings of the words of homonyms. There is often homonymy between nouns and verbs between the two languages. Most of these homonyms occur semantically. Verbal and noun homonymy means the transition from category to category in the Turkic languages, where a phrase in one category serves as a phrase in another category. This phenomenon is called "categorical syncretism" in the Turkic languages. Categorical syncretism is assessed as a phenomenon that causes homonymy. Called by E.V. Sevortyan "verbal-noun stems", this is a phenomenon in the early stages of the development of the Turkic languages, when a monosyllabic lexical

stem has the same lexical meaning as a noun, which is also used as a verb. In his views, E. V. Sevortyan used the terms “verbal-noun homonymy”, “verbal-noun homoforms”. At the same time, he acknowledged that it would be more correct to call this phenomenon “lexico-morphological syncretism”. 1. In modern Uzbek, such words as yoz, tut, kengash, kurash have the characteristics of a number of syncretisms. Homonymy based on categorical syncretism is observed in the Turkic languages, especially in Uzbek and Turkish. For example, in the Uzbek language to’y I is an action, to’y II is the name of this action, shish I is an action, -movement, shish II is a noun word denoting the result of this process. Words of this type are also found in Turkish. Yemek II - to eat, yemek I - food. Although plural syncretism has been applied to verb-noun homonyms in the Turkic languages, in practice this phenomenon is also observed in other categories. For example, in Uzbek yupqa I (adjective) - yupqa II (noun); yosh I (adjective) - yosh II (noun). Assimilation of figurative meanings of words, understanding of homonymy, knowledge that there is a word that is formally equivalent to a lexeme, but differing in content, also indicates a special ability to think. Homonyms form the basis of the tuyuk, tainis and iikhom genres in Uzbek classical literature. The genre of askiya is based on homonymy. In the field of linguoculturology of modern linguistics, a description of the worldview, it is said about the features of the national character of peoples, concepts associated with mental consciousness, that is, stereotypes. Alisher Navoi also touched upon the topic of stereotypes in Mukhokamat-ul Lugatayn. The poet noted the signs of “wit”, “high intelligence”, “sincerity”, “purity” as a stereotype of the Turkic peoples, “wisdom”, “understanding in the sciences”, “perfection”, “virtue” as a stereotype: “andoq ma’lum bo’lurki, turk ...tez fahmroq va baland idrokroq va xilqati sofroq va pokroq maxluq bo’lubtur va sart turkdin taaqqul va ilmida daqiqroq va kamol va fazl fikratida amiyroq zuhur qilibdur (It is well known that the Turki.. They were quick-witted and highly intelligent, and their creation was pure and transparent, and that the Turkic-Sarts were more accurate in their understanding and knowledge, and more profound in their thinking about perfection and virtue). Bu xalqlarga xos belgilarni turklarning sidqidil, sof, to’g’ri niyatiga, sartlarning ilm, fan va hikmatlariga bog’laydi: He connects the characteristics of the peoples with the sincere, pure, correct intentions of the Turks, with the knowledge, science and wisdom of the Sarts: ... va bu hol turklarning sidq va safo va tuz niyatidin va sartlarning ilm va funun va hikmatidin zohir durur” (and this is evidenced by the sincerity and purity of the Turks and the pure intentions of the Turks and knowledge and wisdom above the wisdom of the Sarts). Alisher Navoi paid special attention to signs of quick wit and high intelligence. In our classical sources, homonyms are considered as a means of developing thinking. The education of thinking was served by graphic homonymy in Arabic writing, that is, an understanding of the combination of consonants formed as a result of the inexpressiveness of vowels, Abjad arithmetic, tainis, the art of ihom, tuyuk, askiya. Knowledge has developed the ability to understand. The semantic formation of homonyms is due to the “high intelligence, ingenuity” of the Turkic peoples, as Alisher Navoi put it. The semantic formation of homonyms is also considered by some sources as a conversion. Conversion is a Latin word meaning “rotation”, “change”. The fact is that the word does not change either phonetically or morphologically, but passes from one group of words to another, thus forming a new word. Conversion is described in different ways in studies: the occurrence of a word in different categories of functions, polyfunctionality, the form of transformation, word formation, lexicalization. Thus, conversion is a broader phenomenon than semantic word formation. The study of homonyms formed on the basis of semantic derivation serves to monitor the semantic processes in the Turkic languages, to analyze changes in semantic content.

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