



Ambiguity as a means of providing imagery

Davidov Yunus

Termiz State University

Teacher of the Uzbek language and literature department

Phone: +998919081828

E-mail: davidov_yunus@tersu.uz

Annotation: This article explains the difference between the phenomenon of polysemy and figurative meaning, and the difference between polysemy and the expansion and contraction of meaning. It is analyzed that ambiguity is a means of providing imagery in works of art.

Keywords: polysemy, figurative meaning, primary meaning, derivative meaning, expansion of meaning, narrowing of meaning, imagery development of the main meaning is called a derivative meaning

Introduction

In polysemous words, the main and derived (portable) meanings are distinguished. The meaning that is the basis for the emergence of another lexical meaning is called the main meaning. The lexical meaning that arose with the development of the main meaning is called a derivative meaning.(6). When the meaning of a word changes, the figurative meaning may not be far from the original meaning, or, on the contrary, it may be far away from it. For example, bo‘rilar tog‘ga qarab qochdi (the wolves run away towards the mountains), and Asrorqul o‘shandan beri qishloqma-qishloq qochib yurarkan(Asrarqul has been running from village to village since then). In places like A. Qahhor, Asrar Baba, even though they express meanings that are very close to each other,however, there is slight deviation from the original meaning in some phrases like “yerning nami qochibdi”(arid land), or suvi qochgan non (stale bread). The composition of the main meaning is simpler and more general compared to the derived meaning(7). For example, the main meaning of the lexeme "bosmoq"(step on) is as follows : “ustiga oyoq qo‘ymoq” (betray), “qorni bosmoq” (to step on). But the following derived meaning of the lexeme “bosmoq”(step on) has a more complex structure compared to the main meaning: "qoplamoq”(to cover) “o‘rab olmoq” (surround), “qamramoq”(encompass), “egallamoq”(to take up). “Ter bosmoq(to sweat), “tuman bosmoq”(to get foggy). " The possibility of forming a combination of the main meaning is wider compared to the derived meaning. For example, the lexeme of the “eye” can create many connections in the main meaning: “ko‘k ko‘z” (blue eye), “qora ko‘z”(black eye), “ko‘z qorachig‘I”(pupil of the eye), “ko‘z gavhari” (pearl of the eye),”ko‘zi og‘rimoq” (to have an ache in an eye). The lexeme of the “eye” can form a large number of connections with noun lexemes, which are the names of living organisms: “qo‘yning ko‘zi”(the eye of a sheep), “bolaning ko‘zi”(the eye of a child)(7). “Qo‘y1”(Sheep-I) “qo‘y2”(sheep-II), “echki1” (goat-I), “echki2”(goat-II), “kuchuk1”(puppy-I), “kuchuk2”(puppy-II) hyperonyms and hyponyms sheep-II, goat-II, puppy-II hyponyms are



connected by expressing mutual sex-species relations, different meanings of the word assuming the existence of a semantic connection between their meanings, such words, that is, connected by hyponymic and hyperonymic meaning, can be evaluated as a type of polysemous words. According to the methods of formation of figurative meaning, the connection between the meanings of such words can be included in synecdoche, that is, the meanings formed on the basis of communication(3).

It should be noted here that the phenomenon of ambiguity and the formation of figurative meaning are not exactly the same thing. That is, a word can have a figurative meaning, but if a new meaning has not been formed, it is not considered a polysemous word. Because a new lexical meaning must be created for polysemousness to occur. For example, the word "kumush"(silver) in the compound "kumush uzuk"(silver ring) has a figurative meaning, but it has the same lexical meaning as the word "kumush"(silver) in the compound "kumush qish(silver winter). While the word "ochmoq"(open) in the combinations "darvozani ochdi"(opened the gate) and "ro'zasini ochdi"(breaking the fast) has the general meaning of allowing to enter, "ochmoq"(breaking) in the second combination means to eat or drink, and as a result, ambiguity occurs. Or "bekinmachoq o'ynamoq" (playing hide and seek) (1), "shaxmat o'ynamoq"(playing chess) (2), "davrada o'ynamoq" (dancing on stage) (3),"sahnada rol o'ynamoq"(acting on stage) (4). In these combinations,"o'ynamoq" play(1) is to engage in an activity for the purpose of entertainment, "o'ynamoq"(dancing)(3) is to move the body and limbs to the music, "o'ynamoq"(acting)(4) is to act in movies and theaters. So, the verb"o'ynamoq" (to play, to dance, to act) expresses several lexical meanings depending on the main meaning, creating ambiguity. It should be noted that the phenomenon of ambiguity and the multifaceted meaning of the league tools are not the same thing. About this, A. V. Fyodorov notes that semantic versatility is a characteristic of artistic speech and sharply distinguishes artistic speech from other types of speech. B. Umurkulov emphasizes that the semantic versatility of lexical tools is an important aspect of an artistic text, especially a prose text, and explains its essence as follows: "in this case, the word can affect the reader by expressing not only one meaning, but several meanings"(4). No matter how many meanings of polysemous words, they are used in a text (sentence) in only one sense. In case of semantic versatility of lexical tools, some words in the sentence are used in more than one sense and expand the functional possibility of the text. Such units are mostly used in askiyas, anecdotes, and similar types of folklore in general.

The phenomena of polysemy and expansion and contraction of meaning are different from each other. M. Mirtojyev explains these two phenomena as follows: Polysemy is the formation of more than one lexical meaning. Meaning extension is only an internal change of meaning. That is, they are different language phenomena. In the expansion of the meaning, the scope of the concept it means expands, and no new lexical meaning is formed in it. The expanded lexical meaning gives the same expression as it did before, only the amount or size of the referent that that lexical meaning means increases(2). In the Semasiology book, M. Hakimova states that the result of the change of lexical meaning is twofold, i.e. 1) the increase in the number of meanings in the semantic structure of a lexeme leads to polysemy, and then homonymy 2) A lexeme records a change in the size of its meaning, in which the size of the meaning expands or narrows without creating a new meaning(7). it is clear from the above arguments that the phenomena of ambiguity and expansion and narrowing of meaning are different from each other. So, in polysemy, one meaning grows out



of another meaning that depends on it. For example, "gul o'sib chiqdi" (a flower grew), "ma'no o'sib chiqdi" (meaning appeared). In expansion and contraction of meaning, the signified meaning expands (increases) or narrows (decreases) without creating a new meaning. For example, if in the past the word "qishloq" (village) meant "a place where you live in winter", but now it means a place where people live, but not a city.

As B. Umurkulov noted, "Figurative expressions do not arise by themselves. Such expressions are created as a result of great work and sharp thinking of the creator. Sometimes it is observed that a series of figurative expressions are used to express one idea, which can be considered more characteristic of poetic speech. In fact, ambiguous words in artistic works also serve to provide imagery and impressiveness. In N. Akhmedova's article, "...objects are always moving, from this point of view, one image can be applied to several objects in thought, in such combinations as "insonning tishi" (a human tooth) "arraning tishi" (a saw tooth), "taroqning tishi" (a brush tooth). A human tooth is the main image in thought, and the crushing, grinding characteristic of the tooth object, points out that features such as fragmentation, placement in the same sequence are the reasons for the use of this image in relation to other objects (saw, comb). He notes that the form of thinking formed through such uniqueness of images is called figurative thinking.(1) " So, derived meanings of polysemous words also serve to provide imagery. Sh. Rahmatullayev notes that the derived meaning of the word can lose its figurativeness after a certain time, and emphasizes that the derived meaning of the words "quloq" (ear) and "burun" (nose) in the combinations "qozonning qulog'I" (a handle of a pot) and "choynakning burni" (a spout of a kettle) have lost the figurativeness of their expressions(6). M. Mirtojiyev: "The meaning of a word is formed according to all phenomena of metaphor, metonymy, synecdoche, co-operation, dependence. This refers to all the lexical meanings of the word formed according to the development of meaning. As long as the derivative meaning is created in a certain word, in many cases the goal is to ensure the figurativeness of the expression But not all the time, a derivative meaning is created with the aim of ensuring the figurativeness of the expression,"(2) he emphasizes. " ko'rib gul yuzingni bog'da bandadur. (Muqimiy) "Dasturxonga boqqan do'st emas".(Maqol) "Bir boshga bir o'lim".(Maqol) The scientist uses the word flower in these sentences as a metaphor; the word table according to metonymy; The main word notes that a derivative meaning is formed according to synecdoche, but it does not have a pragmatic meaning, it is not figuratively expressed, and also when a derivative meaning is formed according to duty and dependence, figurativeness is not observed. In our opinion, since such derivative meanings are often used in speech, the speaker or listener becomes accustomed to it in their thinking and speech, and takes it for granted. But still imagery remains in their "vein". Such expressions served to provide expressiveness and imagery. From the point of view of artistic-aesthetic value, linguopoetic weight, migrations are one of the means of showing the skill of the writer.

LIST OF REFERENCES:

1. Ахмедова Н. "Образли тафаккурнинг лингвистик талқини".
<http://www.gospodarkainnowacje.pl/> © 2022 LWAB. 119-бет
2. Миртожиев М. Ўзбек тили семасиологияси. –Тошкент: "Мумтоз сўз", 2010.



3. Сафарова Р. Лексик-семантик муносабатнинг турлари. .–Тошкент: “Ўқитувчи”, 1996. 46-бет
4. Умуркулов Б. Бадиий наср жозибаси.–Т. “Muharrir nashriyoti”, 2021. 49-бет
5. Умуркулов Б. Поэтик нутқ лексикаси. – Тошкент: Фан, 1990. 56-бет
6. Турсунов У. Мухторов Ж. Раҳматуллаев Ш. Ҳозирги ўзбек адабий тили. 129-бет
7. Ҳақимова М. Семасиология. – Тошкент. 2008.
8. Rahmatullayev Sh. Hozirgi o‘zbek adabiy tili. –Toshkent: 2006, 59-bet
9. Davidov Y. The uniqueness of speech styles in terms of the use of speech tools //Academic International Conference on Multi-Disciplinary Studies and Education. – 2023. – Т. 1. – №. 4. – С. 46-49.
10. Davidov Y. J. et al. Badiiy nutqning o‘ziga xos xususiyatlari //Science and Education. – 2023. – Т. 4. – №. 6. – С. 947-952.
11. Davidov Y. O‘ZBEK TILINING KIRILL VA LOTIN YOZUVI IMLO QOIDALARINING QIYOSI //Eurasian Journal of Academic Research. – 2022. – Т. 2. – №. 13. – С. 836-839.
12. Davidov Y. J. The Phenomenon of Polysemy and Different Aspects of Conversion //European Journal of Life Safety and Stability (2660-9630). – 2021. – Т. 12. – С. 245-247.
13. Yunus Jummaevich Davidov KO‘P MA‘NOLILIK HODISASINING YUZAGA KELISH YO‘LLARI // SAI. 2022. №B2. URL: <https://cyberleninka.ru/article/n/ko-p-ma-nolilik-hodisasining-yuzaga-kelish-yo-llari> (дата обращения: 24.02.2023).