



The Problem of Multi-Meaning In Arabic Versions of Uzbek Folk Epic

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Annotation: *This article examines the significance of the phenomenon of polysemy in epics, considered the main genre of folk art, in the semantic construction of the text, in particular, such issues as the figurative meaning of a number of verb words.*

Key words: *folklore, polysemy, figurative meaning, semantic construction, polysemy, noun phrase.*

Introduction

In the "Rustam Khan" epic, which is considered to be a great example of Uzbek folk art, more than forty lexemes from the Arabic language belonging to the noun group have shown their polysemous properties. The time lexeme adopted from the Arabic language is time, duration of time; on; meanings such as season, as well as "happening events, centuries, years, hours, minutes, etc. of things. k. It is recognized in linguistics that it expresses the meaning of "an objective event with such a measurement sign" (O'TIL, 1, 448). This lexeme is currently used in five meanings (O'TIL, 1, 448), but it is recognized in authoritative dictionaries (DTS, 632) that it was used in ancient Turkic language only in one meaning. In the language of Alisher Navoi's works, it was found to be used in six senses (ANATIL, I, 367), and in the lexicon of his historical works, it was used in three senses. In the text of the epic, it can be observed that this lexeme has the following meanings:

1) "Elevated mood state; in the sense of "to forgive or rejoice in a good mood" ; Picking a few of them in time, // Playing and laughing. (419);

2) "A portion of time set aside for something, work; in the meaning of "period": Oftoboy said in his heart: "My family is excited, it's time to come, I don't know, because of this, it's going to get worse, and the stranger will become a graveyard - die, and his dogs will wander?" (429); When we were girls, we used to go bald. (424);

3) "Hour, day, month, year, etc. the period of time specified for a purpose or used for a purpose in continuous consistent exchange; in the meaning of "opportunity": At this time the day has come to noon, // Walking in the forest, the sun



looked, (432) How many times have you been suffering, // Here you have spent the day in a lot of sadness (416);

4) In the sense of "upbeat state, cheerfulness, happiness": Have a nice day, // Go on, my dear, I am satisfied with you. (431) The king issued a message: "Let the people leave the blue, enjoy the time, do their work, run the market, start trading!" (418);

5) In the sense of "at the same time, now, at this very moment": At this time, Rustam climbed the mountain and kept coming down, (422); Even when these things happen, the poor will not go away from us. (408);

6) In the sense of "a certain, specific part, point, interval of an objectively passing period, a person's life": You are old, you are standing at the gate, // How long have you served the king, // Fool, you have practiced the word a lot (404); At that time, there was such a picture: a person called the poor man's grandfather was put in charge of the poor man. (407);

7) In the sense of "right now, at the same time": Who knows if he kills such a son when he has a son. (426); Even when Oftoboyday gave her child, I can't help but talk to you for a while. (408);

8) In the sense of "at a time when I didn't think, didn't think of it, didn't know": Even when these things happen, the poor will not go away from us. (408); Even when these things happen, the poor will not go away from us. as in (408).

In the "Old Turkish Dictionary" and in the modern Uzbek literary language, the lexeme of loyalty means "loyalty to a neighbor, a friend, close people; to keep one's covenant holy; It has been determined that it expresses the meaning of standing firm in one's word, promise" (DTS, 632; O'TIL, 1, 445). In the lexicon of Alisher Navoi's historical works, it is recognized that this lexeme is used in three senses. In the epic text, this lexeme is used in the following meanings:

1) In the sense of "close, loyal pet (greyhounds)": Two greyhounds were, ena, faithful, // It would be the same if the enemy came. (423); Loyal ones, know my word now, // Don't stay far away, come closer, // Animals, lead the way now. (427);

2) In the sense of "not trusting a person or a certain person": What can I do if I don't know such a boy. (426);

3) In the sense of "abandoning countless wealth, crown-throne ownership": From such a royal state that has no loyalty // I will take my head from it, of course. As in (352).

"Thought, thought; the idea; The memory lexeme, which expresses the meanings of "imagination, mind" and has actually been adopted from the Arabic



language, has not been used in the text of the epic. It has been determined in science that this term means "an impression kept in the mind about someone or something" (O'TIL, 4, 416). However, it can be observed that various variants of this lexeme, such as es (mind), farosat, hayal, oy, typical of the Kipchak dialect, are used:

1) in the meaning of "remembering, recalling, or their opposite": After approaching Shotut, Hurayim remembered the sufferings he saw, the torture and labors he saw from the executioner, and continued to say these words: (442); My lamb was not on my head, // He did not remember me, (385); Uncle said: - I haven't asked yet, I don't remember that this road leaves here. (413);

2) in the sense of "without intelligence, without insight": even if he is a king. What does he do in Sultankhan? Would a sane person believe the letter that this old lady carried? (384); It is impossible to take back the speech of the madman. (384); Think for yourself, do you have any sense? (414);

3) in the meaning of "intelligent, insightful, thoughtful": Rustam was intelligent, he understood the meaning of every sentence by reading books, he was eloquent, thoughtful, and had a lot of intelligence. (391); Rustam thought: "I said it without knowing the last word, so it's me." (426);

4) in the sense of "coming to a conclusion or opinion": I thought hard all day and night. // I cheated the greyhounds; (424); He did not remember us as poor people. (407); You thought the world would end,

Doomsday, torment your sweet soul, like (423).

The meaning lexeme adopted from the Arabic language to our language represents "meaning, content" (O'TIL, 2, 565), and we can see that these meanings are also used in the language of the epic: Rustam was intelligent, he understood the meaning of every sentence by reading books, he was knowledgeable, thoughtful, and had a lot of intelligence. (391); After listening to his mother-in-law's words and understanding their meaning, he was overwhelmed by what his father had done, and was disappointed with his father. As in (391).

However, the form of its negation (non-divisibility) is absurd and the content of its meaningless lexemes represents the absolute opposite of the above concept. In the epic, we can see that the nonsensical lexeme is used through the Kipchak dialect and the epic synonym "betayin": We are still betayniz; we will be human; // We will finally see the age of the world. (391); If there was a poor man who had wandered from one country to another and was not given a piece of land by the tsars, if he knew, he would go himself, if he did not know, he would collect the money saying that the elder of the poor is the poor grandfather, this is our man. as in (407).



In our language "beginning; The Arabic lexeme "first" is used quite actively in the text of the epic. Their meanings are as follows:

1) "At the beginning of a certain action; in the beginning" in the meaning: Tell me your enthusiasm first, Rustamjon, // You can't make a wish from a pawn (374);

2) "First of all, first; at first" in the meaning: At first, who put these words to me, the grandfather says a couple of words, saying that I won't pass them by giving a correct answer: (404);

3) In the task of Ravish: "in the past, until now; in the sense of "before": what the minister is saying is something he has never seen before, something that was never said before; at that time your son would have been fourteen. (381);

4) In the auxiliary function: "to express that an event, event or action was before another or the time in question": Think first, don't lie on this mountain, // You are alone, my child, don't be arrogant (392).

It should be noted that the lexeme of the ravish group, which expresses the meaning of time, is used in five senses in the current Uzbek literary language (O'TIL, 1, 29-30), in three senses in Navoi's works (ANATIL, I, 27) and also in the lexicon of the poet's historical works. In the epic that we have studied, it is known that this istilah is used in four senses.

The primary meaning of the Arabic lexeme near, which means "true knowledge, firm belief" (O'TIL, 5, 129), is "not large for an intermediate distance, not far" (O'TIL, 5, 129). It has been established that the Turkish word "near" was used in the old Turkic language (DTS, 237). It is acknowledged that this word is used in two senses in Navoi's works (ANATIL, I, 574), and that it appears in three senses in the lexicon of the poet's historical works. We observed that in the text of the saga we studied, the lexeme "near" expresses the following meanings:

1) In the sense of "the distance is not so big, it is not far": Qistaydi tobichokhdi, // Yaqin kyrlar yarakdi. // The horse riding under (376); Month after month, day after day, Hurayim's month was getting closer. (352);

2) In the sense of "the time interval from the moment of the speech was not very long": One day the nanny said: - My child, you are hunting and walking a lot in the mountains. The giant said: - Let the child build! You can't get close to his politics. (426); Hurayim said these words, // Bek Rustam approached under Dor. (387);

3) In the sense of "when a certain event or event is about to happen, before the arrival of a certain time": Your time to die is coming, executioners,

Now you are dead, make your shelter! (386); Rustam went in search. // Rustam was looking at the day, // It was almost dusk (396);



4) In the sense of "Approximately, almost..." Then Sultan Khan said: - How much time has passed since we left Aktash, maybe fourteen years (365); It makes me die, // The juice of death is near (384);

5) In the sense of "not far from here, in this vicinity": Rustam also approached this time. (387); Let me ask him who came close to my side, holding the bridle of his horse, the country where he grew up. As in (377).

In the modern Uzbek literary language, the lexeme *devar*, which represents the main term "the part that supports the roof of a building, house or is raised vertically", has four meanings (O'TIL, 1, 588), and it has been determined that it is used in two meanings ("border", "wall, roof") in the lexicon of Navoi's historical works. . In the studied epic, this lexeme is used only in one place: "a specific pit, barrier that surrounds a land (in particular, a fortress), a territory." (393); The city of Borsa Bujul is like this: its walls are painted in black, and everyone wears blue clothes; they don't care about each other, they don't count more or less. (402); like

"The place occupied, the size is extremely large; It was found that the great lexeme expressing such meanings as "very big, huge, great" (O'TIL, 4, 280) is used in the text of the epic in the following meanings:

1) In the sense of "a population with a large weight, size, and number": You moved and increased from Olatog, // You bowed to the Nechovs knowingly. (353);

2) "High in value, strength, potential; in the meaning of "great": He did not say it quietly, but hid it from a few. as in (368).

Conclusion: The issue of ambiguity in the words used in the sense of action and situation in the language of folk epics, in words expressing things and events, and also in words expressing signs and characteristics is one of the most urgent issues that should be deeply studied in our linguistics. As a result of such an event, the words will increase their luster, enrich the content of the text and help the reader's love for the epic.

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