

PHRASEOLOGICAL MEANING: LINGVOPRAGMATIC APPROACH

A.Mamatov - Doctor of Philology

Annotation

This article is interpreted on the basis of the issues of linguopragmatic formation of the meaning of phraseological units. It expresses such features as the transfer of phrases and sentences, spontaneity, the formation of phraseological meaning on the logical basis of lexemes.

Keywords: phraseological transposition, semantic-pragmatic, cognitive approach, metaphor, metonymy, functional transfer, synecdoche, metaphorical-functional, metaphor-metonymy, metonymy-synecdoche.

The factors of the formation of phraseological meaning in Uzbek linguistics have not been studied in its entirety. Phraseologisms is a unit of language that reflects the spiritual heritage, rich history, national values, cultural and spiritual mentality of people. In this sense, a pragmatic, communicative, linguocognitive approach to phraseology provides an opportunity to study the essence of language and understand it in depth. At the present time, the relationship and commonality of language and culture enhances language culture, and ultimately new interpretations and descriptions of language units based on a semantic-pragmatic, cognitive approach emerge. When we say that "lexical meaning arises from the connection between a particular sound system and reality," phraseological meaning is formed by moving or applying grammatically and semantically formed free connections or sentences to another object based on different properties. Phraseologisms are formed on the basis of the use of free conjunctions in a non-specific sense. In linguistics, this process is called phraseological transposition.

In the process of phraseological transposition, semantic and grammatical changes of free connection may occur in equilibrium. For example, the compound to put one's foot down is used in speech in two senses: 1) "to put one's foot on a hard object" (typical of free bonding), for example: Murad, who put his foot on a large branch of an apricot at the edge of the yard (N.Qobul). For example, this compound is represented as a free link, as the sum of the meanings of the lexemes that make it up. Because in free association, lexemes retain full of specific meanings. 2) "to stubbornly demand the realization of one's opinion" (UTFL). "Mother, the sale of life is a difficult issue," Tulaganov said at last. "The young men are getting to know each other," said the old woman. (N.Yoqubov). These two examples confirm that a phrase with the same form has two different meanings in two texts. From this, the phraseological meaning is "not a simple (arithmetic) sum

of meanings understood from the lexemes in it, but a generalized, superlative meaning, as well as a figurative meaning" based on the free connection or copying of a sentence. can be used both in the form of a free connection with, and in a phraseological sense. Even when phraseological meaning is formed in such compounds, they retain their original form, but the meaning changes. Sh M -----
Sh M1

The formation of phraseological meaning depends on: 1) the formation of phraseological meaning on the basis of copying phrases and sentences; 2) formation of phraseological meaning on the basis of spontaneity; 3) can be grouped according to features such as the formation of phraseological meaning on the logical basis of lexemes.

The meanings of phraseologies in Uzbek language are formed on the basis of metaphor, metonymy, functional transfer, synecdoche, as well as metaphorical-functional, metaphor-metonymy, metonymy-synecdoche mixture.

a) Move through metaphor. Metaphorical transfer is a productive method both in the development of lexical meaning and in the formation and development of phraseological meaning. Ancient authors claim that "metaphor within the tropes is the means by which the most extensive and vivid images are created." A characteristic feature of the metaphor is the creation of a new meaning by copying the names of objects, actions, things - events on the basis of mutual similarity.

In lexicology, metaphor is seen as a means of developing lexical meaning. In phraseology, we look at metaphor as a means of forming new meaning. An entirely new meaningful linguistic unit emerges based on the metaphorical transfer of phrases. Metaphorical transfer can be divided into complete semantic re-formation and partial semantic formation, depending on whether it belongs to the whole compound or to parts of it.

In a complete semantic formation, all the components of the phraseology are copied as a whole. For example, the meanings of such phrases as pulling from the foot, jumping in one stroke, spraying water in the armpit, putting the head on one pillow, putting the horse in another, mouth in the ear, etc. are based on the metaphorical transfer of the compound. In partial semantic formation, the meanings of phraseologies are formed on the basis of the use of some components in a figurative sense. For example, the meaning of the phraseology of distorting the truth is based on the figurative meaning of the verb to distort, the meaning of the phraseology of the head is based on the figurative meaning of the verb to distort, the meaning of the phraseology of distorting the world is based on the figurative

meaning of the verb to distort. In metaphorical transfer, analogy is always the first event, the first stage of metaphorization, the second element of the meanings that occur on the basis of different events, mutual analogy of things. Phraseological meanings also occur as a second element. The mutual logical-semantic features of the phenomena of analogy and metaphor are reflected in the following: 1) in the phenomenon of analogy, element A is subjectively similar to element B. In the metaphor, however, element A is exactly like element B; 2) Element A1, formed on the basis of simulation, creates an idea about the object and performs a nominative function. The object that occurs is called an event. Therefore, the third is the next stage of metaphor. Metaphor is the development of a deeper meaning than analogy. Hence, phraseological meanings emerge in word combinations through the simultaneous identification, comparison, and application of events in a non-specific sense on that basis.

In the relevant literature, metaphor is considered as a stylistic figure. But we think that E.T. is one of the most basic of meaning-forming tools. For example, the phraseologisms "to loosen the reins" or "to pull the reins" can be used both in the form of a free link and in the sense of phraseology. The name of an action specific to one thing is copied to the action of something else. For example, to leave a rope long, to throw a rope over it, would the asaka go?! to hang on a high pole, to fly, to bite a finger, to count with a finger, to kick in the waist, to have a backache, to have a broken back, to have torn the skin of the face, to have torn one or two sides too much learned, to hold the collar, to open the jaw, to listen, to pull the head out, to nod, to shoot, to raise the hand, and b. The name of a character specific to one thing is copied to the character in another. For example, cold face, cold face, black happiness, liver stone, liver blood, heart blood, heart-liver diet, heart blood, hard face, dog verb, black heart, low exercise, tender stone, sharp eyes, living eyes, mouth large and b. As noted, the metaphor is based on analogy. Analogy is the first step to metaphor. The difference between analogy and metaphor is in the nature of the application of their components. In parables, words are used in the literal sense, that is, in their own sense, and in the metaphor in the figurative sense. There is a deeper meaning transformation than metaphor. The metaphor is based on a more subtle analogy.

There are a number of steps in moving a free connection based on a metaphor: 1) the freely used, specially meaningful components in speech become the free link that is constantly used. That is, stagnation occurs, which is the initial stage; 2) on the basis of moving a free link, a meaning that is not specific to that link arises. It takes the form of phraseology as it begins to be used in speech; 3) is based on the metaphorical transfer of free connection, on the basis of which free

connection begins to be used in a non-specific function and sense; 4) The phraseological connection based on metaphorical transfer becomes well known to the representatives of the language and is quickly absorbed and begins to be used in the language as a ready compound.

b) Transfer by metonymy. Metonymic transfer is based on the interdependence of two objects or events. In linguistics, lexical metonymy and its various forms have been extensively studied. They cover the relationship in the direction of systems such as essence-event, author-work, raw material-product, action-result. More recently, "synecdoche has been studied as a manifestation of metonymy." The similarity between these two phenomena poses a number of difficulties in understanding the metonymic phenomenon in phraseology. Metonymy, like synecdoche, is based on two related things — the expression of an event and its parts or symbols. In synecdoche, the attributes of one object are usually transferred to another object on the basis of the relation of the whole and the part. Accordingly, the name of the whole remains the name of the part or the name of the part becomes the name of the whole. Apparently, the real, obvious interaction between the thing and the event also occurs in the synecdoche. For example, the phraseological meaning of the compound head (agreed to marry, engaged. OTFL) is formed on the basis of the interdependence of "action", ie metonymic transfer. However, synecdoche also occurs as part of the whole. In this sense, it is preferable that synecdoche is considered at the phraseological level not as a separate type of transfer, but as a transfer within the framework of metonymy. At the same time, given that the semantic formation of phraseologies also occurs in the case of mixed transfers, there are a number of difficulties in distinguishing them. Such factors necessitate the study of synecdoche in the context of metonymy. Metonymic transfer is formed on the basis of the sum of the sema (archisema) that unites the language unit and the new differential sema that is formed. This is because after the free connections are phraseologized, there is a differentiation between the basic meaning and the newly formed meaning. There is semantic stability in metonymic transfer. There is no strong semantic separation between the base meaning and the derivative meaning. The difference between metonymic transfer and metaphorical transfer is that in metonymic transfer a denotative (nominative) meaning is strongly formed, while in metaphorical transfer there is a direction towards significative (imaginary) meaning, ie abstraction. For example, phraseologies formed on the basis of metonymic translations, such as white ear, white hair, large abdomen (s), aflatun brain, white bone, are characterized by denotative meaning, that is, the expression of figurative meanings about reality, the object.

As we have noted, in metonymic transfer the object, thing-events, taking into account the internal and external interdependence, interdependence, begins to be applied to another object, sign or action. For example, the meaning of phraseological expressions such as “striking the foot with an ax, pulling from the foot” (“OTFL”) is based on a metonymic transfer.

Translation through metonymy is mainly involved in shaping the semantics of somatic phraseologies. In this case, there is a mixture of metonymy-synecdoche type. Because in this case the names of the parts of the human body begin to be used in a sense in relation to the person himself. Hence, the name of the part serves to represent the whole. For example, the somatic lexeme "head" in the phraseology expresses the characteristics of the person, their character, the events associated with it. Here are some examples: to experience in own head, to reach the head –to kill someone . The meaning formed in these phraseologies refers not only to the body part of the person, but also to the events connected with it. The grammatically dependent components of phraseologies are often involved in metaphorical meaning. This can be called a pattern of lexical content, such as the person and his mental ability (or moral traits). Hence, the chief lexeme has given rise to many phraseologies based on its widespread use in the sense of ‘person’.

The same lexical pattern is formed on the basis of the need to express the person and his spiritual qualities (or character). In this case, the lexeme “face”, which is one of the organs of the human body, serves to express the person himself. For example, the lexeme “face” expresses the spiritual qualities of a person, such as putting on the face, light pouring from the face, face facing the ground, face light, face open, face black.

The fact that transfers occur in a mixed state is especially evident in phraseologies. For example, there are both metaphorical and metonymic translations based on the phraseology of light on the face.

In some places there is a metonymic transfer without synecdoche. In this case, a particular activity, action acts as a symbol for another action or activity. The difference between metonymy and metaphor is that metonymy represents a more real phenomenon — the interdependence or relationship of actions. For example, raising a white flag, kicking at the waist, dedicating one's heart.

In some phraseologies metonymy is formed as a symbol mixed with synecdoche. In phraseologies such as fighting for bread, finding bread, eating bread, eating someone else’s bread, making a living with bread, the lexeme of bread, on the one hand, means food and, on the other hand, becomes a symbol of

opportunity for survival. Phraseologisms formed on a metonymic basis also express a person's mental state: splashing mud on his face, shrugging his shoulders, boiling blood. Also, the tongue is an inch, the head is eaten, the head is added, the nose is pushed, the tail is cut, the nose is raised, the jaw is opened, the head works, the face is hard, the legs are light, the legs are extended, the head is added to a pillow, a shirt is made, a child is an inch. Phraseologisms such as talk, neck, neck, thick neck, close eyes, insatiable eyes, slap mouth, empty mouth, tight mouth, hold the skirt, light face, open face are formed in connection with various activities of the person.

Phraseologisms are also formed on the basis of the name of a body part instead of the action and function it performs. For example, hard ears, sharp hands, hands, tongue, sharp pencil, sharpened pencil.

Depending on the person's clothing, demeanor, and other characteristics, a white beard (old man), white hair (whiteness of hair), white turbans (mullahs), shorts (pioneers), a red tie (pioneers), a yellow T-shirt (cycling race) peshkadami, black robes (seed name), rag bands (old women wearing headscarves) were formed.

It seems that when phraseologizing free connections on a metonymic basis, the relationship between its denotative meaning and the meaning peculiar to phraseology is not lost, only on the basis of the connection begins to call another object, thing - the name of the event. Phraseologisms are formed on the basis of rhyme and litota. In terms of meaning transfer, exaggeration and litota are like metaphors. Because they, like metaphors, are based on the transfer of meaning according to the similarity of objects. Accordingly, a number of phraseologies are formed in Uzbek language on the basis of rhetoric and litota. For example, the meaning of the phraseology that has overwhelmed the mind is formed by metaphorical transfer, but at the heart of it is an exaggeration. Phraseologisms, which are based on exaggeration, were created in order to exaggerate an event, based on the expression of something that cannot happen in life — objects, processes. A number of phraseologies have been formed on the basis of this need. Let's look at some examples: kebabs on his stomach, venom on his face, scratching the skin of his face, eating one another's flesh, beating two swans with a knife, swallowing a spoonful of water, running a millstone on his head, his head turned blue, speechless, angry the tip of the nose boils, the yolk boils, digging a well with a needle, making a needle like a camel, if you throw a needle it does not fall to the ground, grabbing the heads of two ships, the appetite is trumpeted, fire comes out of the eyes, eyes go out of the vagina, chest rises like a mountain, Erlangen! a

white dog came into his mouth, a black dog came out of his mouth, he said "puff", he flew to Bukhara, when the water came, he swallowed, when the stone came, he gnawed, his tongue was an inch, his tongue was beaten, he shook the mountain, he hit the mountain, to swallow a camel without salting, to swallow a stalk, to strike the star indiscriminately. his waist was a bow, his waist was a bow, his ribs were counted, his whip was bleeding, his itchy nails were gone, his hair was cut in forty, on the hair, and x.

Litota occurs on the basis of a miniature depiction of an object, event, or character, reducing its size. Although there is a metaphor in the litota, the ability to reduce, diminish, and express the character leads to the formation of a number of phraseologies. For example, a mouth, a twig, a pinch, a baby, a bunch, a mosquito kick ?, a drop from the river, a stick ?, like the tip of a needle, two mouths, a twin, the hair does not pass, until the last drop of blood remains, at the tip of the tongue, at the bottom, from the tip of the dough, as if it had fallen when the wind blew, as if the sheep had not eaten from its mouth. The meanings of phraseologies formed on the basis of rhyme and lithota, although formed on the basis of metaphorical or metonymic, and mixed translations, differ from them in that the sign is expressed by increasing and decreasing the volume.

In the following phraseologies, on the basis of spontaneity, that is, without external and internal influences, the phraseological meaning is formed spontaneously. It is true to say that phraseological meaning is formed spontaneously. Because nothing happens by itself. This series of phraseologies is formed on the basis of linguistic and non-linguistic factors in order to express a concept figuratively. The difference of such phraseologies from the above is that they are not used as free conjunctions. Such compounds are accepted as phraseologisms. To lose one's neck, to fall to the ground, to be in a bad mood, to have a deep shoulder, to throw one's ashes into the sky, to be light, to know that a snake is moving underground, to bend one's seven honor to the ground, to be mad, These include looking at the head, bleeding from the color, bruising, standing on the tip of the tongue, running away from the imagination, tearing from the heart.

Thus, it is expedient to scientifically analyze the features, means and methods of semantic formation of phraseological units on the basis of semantic-pragmatic approach.

References

1. Vasilev L.M. Modern linguistic semantics. M.; VSh, 1990.

2.Yuldoshev B. Formation and development of Uzbek phraseology and phraseography. Samarkand, 2007.

3.Mamatov A. Theoretical bases of formation of phraseology of the Uzbek language, Tashkent. 1997.

4.Ganieva Sh. Structural study of Uzbek phraseology. Tashkent, 2013.