



Phraseological Meaning And Its Lexical-Semantic Features

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ABSTRACT

The wind of independence has had a strong impact on the development of linguistics in our country, among other things. During the years of independence, the study of theoretical issues of Uzbek phraseology has received increasing attention.

KEYWORDS

Phraseology, phraseography, synonymy, Sh.Rahmatullaev

INTRODUCTION

In particular, the researcher K.Hakimov studied the phraseology of simple speech on the basis of the method of component analysis, such as the soul entered, the head turned blue, the heart pulled back, the head went to the sky, the heart pounded, the mouth opened, the heart burst. In his view, "the occurrence of

phraseologies is only a phenomenon of meaning." [1; 35]

The syntactic relationship between its parts remains the same, unchanged. In this case, simple phraseological idioms, although semantically unified, retain the value of syntactically simple speech. It is taken as a part

of speech, and other parts are adapted to it and applied to one part of it.

THE MAIN RESULTS AND FINDINGS

According to Prof. Sh.Rahmatullaev covers a variety of syntactic, semantic phenomena. Although the possibility of communication is considered to be a feature of a language unit, this feature is manifested in the interconnection of language units, materialized. The essence of the linguistic connection is revealed only through the lexical-grammatical framework. This takes into account the syntactic unit (syntactic connection), the grammatical form of the parts (morphological connection), the naming of these parts (grammatical-semantic connection). At the stage called semantic connection (semantic selection), thinking is based on ideographic semantics of interconnected lexical meanings. "[2; 125]

During the years of independence, our country has hosted two national scientific conferences on the problems of phraseology and phraseography. In addition to Uzbek phraseology, these scientific conferences focused on the study of German, Slavic, and Iranian phraseology [3, 431].

As a linguistic unit, phrases, as well as lexemes, have the function of naming and conveying a certain meaning. Only some types of phraseological units do not have a naming function. Ideographic semaphores are also distinguished by semantic analysis of the structure of phraseological meaning. For example, the phrase **cast down** belongs to the lexical-semantic group of adjectives denoting mood. The lexical meaning of this group of adjectives includes ideographic semantics such

as 'mood', 'positive and negative emotion', and 'strong weakness of emotion'. Based on these semantics, the meaning of the above phrase is considered to be in a slightly worse mood.

There are two types of phrasal verbs based on the relationship between the lexical meaning of the phrase as a whole and the lexical meanings of the lexemes in it:

- 1) Phraseological integrity,
- 2) Phraseological confusion.

The phrase, which is interpreted on the basis of the specific meanings of the lexemes in the context, and which is embodied as a common denominator of these lexical meanings, is called phraseological integrity: **to play a drum before a wedding, big scars**; Examples: Noticing the guest's redness, the old rich man turned his face away in anger at his wife's **big scars** and ugliness (Oybek).

Prof. H. Jamolkhanov considers phrases as a fixed structure with a portable meaning. According to the scholar, a phrasema is a lexical unit like a lexeme, but differs in a number of features in its plan of expression and content. [4; 346] is the union of several phrases around a single phraseological meaning. For example:

- 1) Play tricks with is "cunning",
- 2) Behind ones back is "cunning". Again:
 - 1) Heaven and earth - "A big difference",
 - 2) A horse and a camel - "A big difference".

As in lexical synonymy, there are synonymous lines in phraseological synonymy: in the first example, the phrases that cover the pixie and lick the snake's fat are one synonymous line

with the meaning of "cunning"; in the second example, the phrases heaven and earth and horse and camel form a synonymous line, meaning "a great difference." In phraseological synonyms, the stylistic color is usually bulging. In fact, phraseological units (phrases) are created for the same purpose - to express a positive or negative attitude to this reality, to give a sharp assessment of it when naming a reality, so they are an important methodological tool to ensure that speech is effective, figurative. Examples:

1. Botir was angry, and Boston felt it (S.N.).
2. Our next exhortation boiled his blood. (S. An.)

The phenomenon of phraseological synonymy is more common in the context of each language's own phrasal verbs: from hair to tail. - From thread to needle; Joy is beyond comprehension, "Over the moon." Since the acquisition of a phrase from another language is very passive, it is very rare for a phrase to be included in the scope of phraseological synonymy. The phenomenon of phraseological synonymy should be distinguished from phraseological variation: in phraseological synonymy, several phrases combine around a single meaning, thus forming a single synonymous line; phraseological variation refers to the internal expressions of a single phrase, such appearances do not form a synonymous series. For example:

- 1) Close your eyes;
- 2) Performance of servitude;
- 3) To give one's life.

These three phrases have the same meaning - "to die", so they are combined into one synonymous series. The conjunctions of the

hand and the finger are not two phrases: they are just two forms of the same phrase. There is a synecdoche transfer of meaning (whole and part relation) between the words "hand" and "finger" in this phrase, in which case the word "hand" is replaced. Which gave rise to the use of the word 'finger', but in place of one phrasal did not appear a completely different phrase, so they are considered to be the internal appearances - variations of one phrase. So the variations are based on one image. More examples: Eyelash extensions. Not blinking (two variants of a phrase, because the words "eyelashes" and "blink" have the same image).

CONCLUSION

In short, the specificity of phraseological meaning determines the nature of the spiritual relationship between phrases. The lexical, semantic, relationship of phrases with lexemes is different from the relationship between phrases. In this case, in contrast to the lexical meaning in the phraseological sense, along with the nomination, the constant presence of connotation, the possession of the image, etc. are important. Phraseologisms are linguistic and cultural units that carry cultural information about the world, objective being, and society. That is why phraseological units are a "treasure trove of wisdom" that preserves the mentality and culture of the people, which is passed down from generation to generation.

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