



EXPRESSION OF MENTAL RELATIONSHIP IN PHRASEOLOGIES

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Article history:	Abstract:
Received: 11 th March 2022 Accepted: 11 th April 2022 Published: 28 th May 2022	The article describes the mental attitude of the Uzbek people. In Uzbek linguistics, the phenomenon of phraseological polysemy is discussed. There is also an attitude to the phraseology of other Turkic peoples.
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Phraseological unity embodies mental characteristics such as the intellectual potential, spiritual resources, historical development, cultural level and national values of a particular nation. Consequently, the integrity of language, speech, and consciousness rises to the forefront in a construction that combines tradition and experience. In a phrase, the lexical unity that occurs in a geographical space becomes a factor that forms the culture of speech. It is the cognitive approach to linguistic relationships that alternates interpretation and expression. Artistic communication is formed on the basis of the development of connotative and denotative meanings, in which the nominative nature of each concept brings genetic belonging to the forefront. The emergence of a semantic structure is adapted to the interests and needs of the individual. The integration of the way of thinking, the scale of the imagination, and the development of the level of taste ensures that direct mental relationships are manifested.

The scope of the word and the creative opportunity in the phrase are complementary, defining and connecting components. In it, the relationship between primary and secondary meaning plays a decisive role. The ready-made construction in the language centralizes the nation's worldview and evaluation criteria. Expression and interpretation are combined in a unit that carries the master of the unified and generalized meaning. It combines emotional-expressive painting, a degree of methodological adaptation and the practice of speaking skills. It is the sense of perception of a member of society that leads to the semantic renewal of the very concept. In the popular phrase of reversing the tunic, the nomination of action is based on free speech. In it, the combination of language, speech and culture creates a national mentality. This phrase, which expresses the interests and needs of the people to which a person belongs, represents the process of anger. The state of mind, the accuracy of life experience, determines the naturalness of the concept. According to Z.G. Uraksin, as a result of semantic connection with the word as a phrase and its component, the concept between them - thematic, synonymous, homonymous, antonymic relations is formed. As a component of the word phrase, the types of expressions enter into an integral relationship with the spiritual groups. In this case, firstly, the phrase manifests itself in the integrity of the task and style, secondly, the phraseological construction undergoes a process of meaning transformation, thirdly, the lexical, grammatical and semantic connection of certain components forms the phrasema, fourthly, the cognitive approach defines mental characteristics. The polysemantic nature of phrases in the Azerbaijani language was studied by G. Bayramov. The scientist points out that polysemous phrases are very close in appearance to phraseological homonyms, the main difference between them is that there is a correlation between the meanings of polysemous phrases, one has the property of requiring the other. For example, in the Azerbaijani language, "to give life" is a PF with four meanings, and these meanings are interrelated: 1) "kill" in the religious sense; 2) "kill" in the true sense; 3) intimidation of a certain person; 4) to comfort a person in distress. Apparently, G. Bayramov made some repetitions in defining the semantic structure of the PF "to give life". To imagine this clearly, it is enough to look at how the semantic structure of the same phrase is defined in Sh. Rahmatullaev's dictionary: to give life I: 1) to live (religious); 2) to give life; to give life II: 1) to die (alive), to exhale for the last time; 2) stop fighting, resistance (OTFL, 95-96). It is clear that the basic semantic center of a phrase consists of interconnected polysemantic concepts. For the purpose of comparison, a review of the "Explanatory Dictionary of Uyghur phraseology" revealed that the dictionary noted three meanings of the phrase "to give life": 1) to die, to die; 2) to prosper, to bring life; 3) to warm, to animate. The phraseological dictionary of the Turkmen language also mentions three meanings of the phrase "to give life": 1) to disappear, to die, to disappear; 2) to be zealous, to enter with zeal; 3) to mobilize, to inspire. It should be noted that each Turkic language has its own expression that defines its national mentality. While studying phraseological synonyms in the Azerbaijani literary language, K.A. Mammadova seeks to identify common and unique features of phraseological synonyms with polysemous phrases. According to the scientist, there may be a polysemantic feature among the phrases that fall into a synonymous series. In particular, the phrase "to open one's eyebrows" is semantically close to

the phrase "to disappoint." At the same time, the phrase 'entertain' enters into a polysemantic relationship with the phrase 'entertained' as an equivalent

.R. Egamberdiev in the study of phrases used in the epic "Manas" also took into account the issue of semantic structure of polysemous phrases. In particular, the phrase "no eyes" in the epic has three meanings: 1) the absence of a person at the right time; 2) a person who does not live, who has died; 3) a rude, rude, inexperienced person. The phrase "to look" is explained by the fact that it has two meanings in the play: 1) to look, to look; 2) to help, benevolence.

While A. Nazarov seriously studies the artistic and functional bases of phraseological expressiveness on the basis of the Kyrgyz language material, he fully proves the fact that the expressiveness of a number of stable constructions also plays an important role in increasing their expressiveness. In particular, in the Kyrgyz language, phraseological constructions such as one foot on the ground, one foot in the sky (in the sky), one looking from the sky (from the sky), four-eyed whole, earthy, eagle-like euphemisms are usually characterized by ambiguity. The "Phraseological Dictionary of the Kyrgyz Language" explains more than 4,000 phrases, including two- and three-meaning polysemantic phrases such as dizziness, inability to pull the nose, dizziness, dizziness, self-harm. Sustainable constructions serve to convey national aspects of national identity.

S. Kenesboev plays an important role in the study of phrases in the Kazakh language..As early as 1944, he defended his doctoral dissertation on "Stable expressions in the Kazakh language." According to the linguist, the scope of phraseology in a broad sense includes all stable compounds (proverbs, sayings, idiomatic compounds, nonidiomatic, stable phraseological groups of words and pairs of words). The common feature that unites them is stability and language availability.

In Uzbek linguistics, the phenomenon of phraseological polysemy is limited to some textbooks and manuals, and only a few examples of this phenomenon. For example, in the textbook "Modern Uzbek literary language" Ya. gives examples of how it can be a vehicle for the formation of polysemous phrases such as blindness and deafness.

In the book "Modern Uzbek literary language" "the phenomenon of polysemy is very widely developed in the lexicon. Many of the words are ambiguous. Not so in phraseology. The main part of the phraseology is unambiguous. However, phraseology with two or more meanings is also found in the phraseology, "he said. . In fact, as in the word, in the semantic structure of phrases, too, two phenomena - meaning and style - differ from each other. This is especially the case where polysemantic phrases are a necessary product in determining semantic content. For example, the phrase "mullah riding a donkey" is characteristic for polysemantics, and in the other semantic structure it is defined in two ways: 1) to a great extent; 2) Extremely obedient and gentle (OTFL, 176). Also, in the semantic structure of the phrasal verb, the negative attitude sema manifests itself as a methodological dye.

E . Kilichev's textbook "Modern Uzbek Literary Language" defines "phrases with two or more meanings as phraseological polysemy" and gives examples of polysemantic phrases "raise your head", "come to your senses", "opened your eyes". The peculiarity, function, and stylistic relation of semantic shifts to stable constructions shape polysemantic phraseology. In the stylistics of the Uzbek language, the phenomenon of ambiguity is also characteristic of phrases. For example, 6 meanings of the phrase "to raise one's head", 4 meanings of the phrase "to set in motion", 3 meanings of the expressions "to tie one's back" and "to speak" are recorded in dictionaries. The ambiguity of phrases is related to their synonymous status. Because the new meaning of this or that phrase makes it possible to identify new semantic connections within the phrases, in which case the diversity of phraseological meanings leads to an expansion of the expression. A special part of Sh. Rakhmatullaev's monograph is devoted to the analysis of the same event. tends to enter. In fact, the phrase is a product of creative interpretation, ready to be used in artistic speech to serve to characterize the stability of the whole situation in the context of the whole situation.

If the lexical meaning of the phrase is more than one, it is studied separately from the main meaning and the artificial (derivative) meaning. Consequently, the Uzbek phrase phrasal verb on the basis of semi-kalka from the Tajik language has two meanings (OTFL, 25-26), the first meaning of which is "to do", and from this meaning (main meaning) to its second meaning (derivative meaning).) "Installation" has developed, which is characterized by the fact that it has a positive methodological color. Or in our language, the "one money" PF is formed on the basis of free bonds that were previously actively used as free compounds, such as one money, three money, nine money. In this case, the word component "money" and the number associated with it, the word "one" meant a specific value (such as "half a penny", "a penny", "three pennies"). Accordingly, the free combination of "one coin" // "one coin was" comes as the basis for the formation of the polysemantic phrase "one coin" with a similar grammatical structure. This construction is ambiguous, with its primary meaning (primary meaning) being 'worthless' and on this basis its second derivative meaning 'useless' has emerged (OTFL, 39).

In general, man sees and understands the world as a whole, and compares them with each other on the basis of the interconnectedness of the material world, in the state of constant motion and the replacement of the old with the new. In fact, in the nature of human beings, the feature of comparison has a special place. Only when the comparison or comparison is formed naturally will the human imagination accept it correctly. In this regard, the phenomenon of polysemy is inextricably linked with the factor of human enlightenment and spirituality, which reflects the spirituality, knowledge, aspirations of the nation. More precisely, the consistency of the human worldview reflects the completeness of the meanings in the phrases, making semantic interpretation a leading factor.

It is clear from this that the shift in meaning of a phrase is a process that reflects both the mazar and the practical branches of language. The theoretical aspect of this phenomenon is the semantic development of language

units, which helps to gain a deeper understanding of the increase in language richness over time. The practical side of the phenomenon of polysemy is manifested in the interpretation of words and phrases in dictionaries, textbooks and manuals, lexicographic interpretation, compiling various dictionaries, further improving the translation process. The level of elaboration of linguistic relations in it allows to regularly replenish the existing phraseological reserve.

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