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Classification of Lexical Units in the Language of Modern Poetry According to Form and Meaning Relationships

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A B S T R A C T
In this article, lexical units in the language of contemporary poetry are analyzed according to the relationship of form and meaning. Especially, the poetry of the modern enlightener Cholpon was analyzed separately from the point of view of the lexical units of the language.

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In the poetry of modern thinkers who lived and created in the turbulent and dangerous times of the end of the 19th century and the beginning of the 20th century, love, homeland, freedom - in general, all the topics of social life were glorified. Jadidlar devoted his life to creative and social activities. In addition, during the period of their creative activity, the representatives of Jadid paid special attention to the problems of the literary language. The language of the poetry of Cholpon, one of such modern enlighteners, is distinguished from the poetry of other artists by its subtle meaning and the use of each word in its proper place. He connected the development of the people with language. Cholpon paid special attention to the issue of language. At the same time, the proof of this attention can be observed in the language of his poetry.

In the analysis of the form and meaning relations of lexical units in the language of Cholpon's poetry, it is possible to reveal the meaning edge of each lexical unit in his poetry. The lexical-semantic features of the word embody its lexical, grammatical and semantic aspects. Because the words do not only make up the vocabulary of the language, but in general require all connections in the system and structure of the language.

Often, when talking about the meaning of a word, it is considered its connection with the object and concept and how it is expressed in the language. (1.95)

Lexical meaning is interpreted as an ideal phenomenon. Modern linguistics is finding ways to materialize this ideal phenomenon. One such way is to study the lexical meaning by dividing it into semantic parts, which is called the method of parts analysis (semic analysis). A phenomenon distinguished in this way is called sema.

The method of semitic analysis was initially used to combine lexical units into different semantic groups (thematic, lexical-semantic groups). (2.66)

From the point of view of linguistics, a word consists of a unity of pronunciation and meaning. However, taking into account the connection of the word with objects and concepts, it is a perception of something in existence in the human mind, and this perception is carried out with the help of thinking. Therefore, a word can represent a concept, object, event or sign. The lexical meaning of this word is related primarily to the meaning of the root of the word, and any is preserved even when the affix is added.

In the content plan of the language, the main meaning of the word is called the term semema. In the expression plan, it is called a lexeme. The plans of expression and content of the language are considered in a state of interdependence. (3.98)

Based on the above point of view, the formal and spiritual relations of some lexical units in the language of Cholpan poetry were analyzed. Polysemy is the feature of a word having multiple meanings. Language units have one or more meanings. The phenomenon of one meaning is monosemy, such a characteristic language unit is called a monosemantic unit (from Greek monos - "one", sema, semion - "sign", semantikos - "signifier") (4,23).

The phenomenon of polysemy (polis - "many"), which is the complete opposite of the above ideas, requires special attention to the study of language units. The linguist M. Mirtojiyev, who monographically studied the phenomenon of polysemanticity of words, writes the following: "It is known that there are many opportunities for the emergence of polysemantic words in the language, and the fact that the polysemy in the language is extremely developed is never an opportunity for the exchange of ideas. no difficulty. Its development is the result of interrelated understanding of objective existence, their comparative study, and the reflection of progress in language. That is, polysemy is a sign of civilization. In a nation where science, technology, culture, and art have developed, that nation sees the interrelationship of objective existence more, compares them to each other more, and they speak more in language. will find the opposite."

At the same time, the scientist emphasizes the following: "We want to mention the Uzbek language as one of the semantically heavy languages. The reason for this is to look through the dictionaries of the Uzbek language and compare them with other dictionaries. In addition, the fact that genres such as wordplay, askiya and tuyuq in Uzbek fiction are wider than in fiction of other languages also confirms our opinion. (5,136)

It seems that ambiguity is a completely legitimate phenomenon in any language, and its presence helps to expand the expressive possibilities of speech. According to the context of the text, a polysemous word is realized with its specific meaning in a specific speech, that is, its polysemousness does not lead to a misunderstanding of the thought. On the contrary, polysemy can serve as a means of expressiveness, especially in artistic speech.

As a society enters a period of intense development, a specific development may occur in the language. A new layer of words (neologisms) appears in the speech, and they are popularized. It reflects the spirit of the people more and more widely. For example, if we analyze Cholpon's poetry, it is possible to observe a large number of polysemantic words.

In the vocabulary of the Uzbek language, there are fewer words with a single meaning compared to words with multiple meanings, that is, most of the words in our language are words with multiple meanings. This indicates that polysemy is the most extensive phenomenon. For example, earth, eye, face, face, light, leg, head are polysemantic words. The main feature of a polysemantic word is that the strands of meaning of the word are combined into one main meaning (center) and, of course, are within one category. (6.41)

Cholpan effectively used multi-meaning lexical units in his poetry. Its clear proof can be observed in the following verses:

Sharqning qaysi burchagiga qarasang

You saw nothingness, death, oppression, curse

If you want to know the word "throat".

You walked the East from head to toe.

Once upon a time the earth had its own head,

Great, glorious, culture-giving place

It is a time when the sweet soil of the beautiful East

It's been a long time ago... (7,13)

In the above lines, the words "(from head to toe") and "face" are ambiguous words. They represent the following meanings:

1. From head to toe.

2. From beginning to end; done, that's it.

The polysemantic lexeme "face" also has several meanings.

I. 1. The front of the human head, face, aft, p.

2. This or that side of the human face, cheek.

3. The upper side, surface of something; level, surface.

4. This or that side, side, edge of some things.

5. Prestige, attention; face to face

6. Blade of cutting or cutting tools.

7. A part of a plane or surface surrounded by lines, level.

II. 1. The number 100 and the number represented by this number, the amount.

2. Colloquially many, many times. (8,332,465)

The lexeme "face", which is a polysemantic lexeme, is included in the dictionary of classical literature as a word capable of giving the following meanings:

1. Measure, option, event.

2. The name of one of the Uzbek clans.

3. Chehra, bet, aft.

4. Bahadir, wrestler.

5. Count number. (9,182)

Such ambiguous words can be observed not only in Cholpon's poetry, but in general in the poetry of many contemporary figures. This shows that the artists are very lively, sharp, broad-minded, creative artists. Their contribution to the development of the Uzbek language is reflected in their poetry.

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