

## **UNIFIING AND DIFFERENTIAL SYMPTOMS OF LEXEMAS RELATING TO LEXICAL-SEMANTIC CATEGORY "SPIRITUALITY"**

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**Abstract:** This article discusses the definition of the core, center and periphery of lexemes of the lexical category "Spirituality" and their semantic relationship. It is about how the lexical base of this category is formed and enriched.

**Keywords:** lexical category, lexeme, core sema, central sema, peripheral sema (periphery), general sema and special sema.

### **INTRODUCTION.**

The study of the lexical category as a system should be focused on revealing the semantic relationship of lexemes within the category and their characteristics. Different lexical categories in the Uzbek language, their categorical complexity, and the illumination of the internal parts of each lexeme in them will make the content of the analyzed lexical category even more vivid. One of the main features of the lexical category is the flexible nature of semantically connected lexemes. The units of the lexical category united under a certain topic are semantically united and are part of the selected category. This category consists of spiritual groups (at least two, sometimes depending on the nature of the topic, it is expanded further), which are divided into thematic groups (at least two parts, depending on the scope of the topic, more), this group is divided into a spiritual nest (spiritual it is possible to divide it more widely than the group and thematic group), the semantic nest, in turn, expands with lexemes and becomes denser in meaning to the lexical category.

Sememe and sema in their content is an important solution in determining the core and its boundary of any lexical meaning. In particular, according to the structure of words in the Uzbek language, they are divided into simple and artificial words. Simple words are divided into simple root and simple construction. The base of these artificial words and the formative suffix are divided into meaningful parts that provide new information. The semantic structure of the word has the same division according to its lexical-semantic characteristics. Each meaningful part of the word has the meaning of core, center and periphery, according to the meaning of a new spiritual relationship. The features of the lexical category being explained usually have core, center and periphery.

- ANALYSIS OF LITERATURE ON THE SUBJECT. "Kuznesova states that the meaningful options of a polysemous word are organized in a certain way within the intra-word paradigm, that there is a core, a specific core, a specific center of this paradigm, around which there is no basic (boundary) ) emphasizes that all the so-called secondary meanings lie in the organizing, primary and primary meaning" [1]. For example, the lexeme "saint" belonging to the spiritual group "faith" of the lexical category "spirituality" is defined in this way in "OTIL". "Parents. 1. Religion:

guardians, believers, religious people; dear, holy, people close to God, priests. 2.s.t. Karomat, a person who can predict and perform miracles. 3. s.t chart. A person or thing of great understanding. 4.s.t. He has nothing to do with anything, a dervish character, a dervish man [2]". Based on these definitions, first of all, what is the meaning of the word saint and how is it included in the category of "spirituality". Initially, the lexeme contained "Religion: guardians, believers, religious people; with the meaning of "dear, holy, people close to God, priests" is located in the core of the spiritual group "faith" of the lexical category "spirituality". "Karomat, a person who can prophesy and perform miracles" takes place in the center of the spiritual group "faith". The lexeme is related to the lexical category "spirituality" with the meaning "dervishsifat, derveshnamo man", i.e. "humble", "lowly". As described by Kuznesova, the lexeme "great, well-understood person or thing" in the colloquial meaning (inverse meaning) of the lexeme is not the main one around the lexical category, i.e. is called the limit value. It should be said that all meanings are formed on the basis of the unifying, basic and primary meaning.

According to the composition of lexemes of polysemantic and homonymic nature, their paradigm members are semantically, syntactically, grammatically interconnected or completely disconnected from the content side. Let's consider this situation with the example of the lexeme "nausea". This lexeme has a polysemantic character and forms 9 semantic groups. Not all of these meanings belong to the lexical category of "spirituality".

1. To lose color, quality, wear out; grow old.
2. To lose the original characteristics, purity (about variety, breed, etc.).
3. To change the pure (usual) state for the worse.
4. To be unfit for consumption; to spoil (about food and drinks).
5. To lose the ability to think and speak correctly, and in this respect, the situation becomes worse.
6. To deteriorate in terms of behavior and manners, to change for the worse; break down
7. To go beyond the limits of etiquette, to start speaking things beyond the limits of etiquette.
8. To change one's mind, intention, to go back on one's intention or word.
9. To disconnect, to leave [3].

The members of this paradigm are united around the lexical category from a semantic and syntactic point of view. Meanings 5, 6, 7 in the comments are included in the list of units with the general term "ethics" of the lexical-semantic category "spirituality". The remaining meanings take place in the peripheral part of the category when they create meanings associated with the words meaning "person" in the syntagmatic relation. In particular, the meaning of "to change one's mind", "to go back on one's word" in the 8th meaning means "not to keep one's promise" and has a negative meaning related to spirituality. In addition, this case can be used in ordinary meanings depending on the speech situation. The 9th meaning in the lexeme is also in this form.

According to L.A. Kiseleva, the core sema "will have opportunities related to word formation. That is, the basis of word formation, according to the concept of traditional linguistics, acts as a core. Derivative sema is a sema that is added to the core sema and forms a new sema, that is, it is added to the base of word formation and is considered an affix meaning that has the characteristics of artificial word formation[4]." These processes are also observed among the units of the lexical category "spirituality". In particular, the lexeme "motherland" is not directly related to the composition of the lexical semantic category "spirituality". The reason is that the lexeme "homeland" includes "the country, city or village where a person was born and raised; country, land, country where a person was born and raised and considers himself a citizen; motherland, residence, shelter, abode, house, plant, etc. k. larnint means the place of origin". None of these semes are included in the lexical category of "spirituality", but it is a part of the basis for making a lexeme. Therefore, the lexeme "patriotism" is formed as a result of adding the lexeme parvar. This lexeme is added to the base, and it is an affix that has the feature of creating an artificial word related to spirituality. The meaning of the affix parvar includes "educator, caregiver; caressing noun is added to the word group and forms a descriptive adjective with the meanings of education, good attitude, love" [5]: The meanings of loving, nurturing, kindness in the affixoid are characteristic of entering the lexical category of "spirituality".

In the joint researches of H. Nematov and R. Rasulov, nuclear sema is called "atash" sema in Uzbek. In particular, it is defined as "Atash semas are the semas that name things, items, signs,

quantities, etc. in objective existence" [6]. It is true that the views of scientists about the core sema and their different names are visible above, but in the essence of all of them, the main meaning of the lexemes and the semantically unifying and differentiating meanings of the surrounding meanings are understood.

– RESEARCH METHODOLOGY. In clarifying the essence of the core, center or peripheral features of the lexical categories of "spirituality", the main features of their content are considered. The semantic feature of the lexical category "Spirituality" is manifested in the relation of seme and sememe when defining the words related to this category, the meaningful boundary of lexemes related to it is highlighted by contrasting the relationship of the core and the center with the characteristic of the periphery. In particular, the structure of the lexical category reflects the following features specific to the nucleus. First, the process of identifying the core of the lexical category is considered important. At the same time, L.A. Kiseleva also mentions and explains the nuclear scheme. According to his explanation, "Yadro sema is equivalent to the expression of the root meaning of the word[7]". Initially, when identifying the core, the lexical category under study and its semantic groups, features and symbols of lexemes belonging to this group are taken into account.

In this chapter, the core of the lexical category "Spirituality" in our research center is "morality", "moral status", "ethical", "meaning", "spiritual and intellectual", "spiritual purification", "spiritual and meaningful". growing up", "spiritual development" themes.

– ANALYSIS AND RESULTS. The lexemes belonging to this category must also have lexemes related to the semes of this core and take place in this row.

1. The process of integrating the features characteristic of all units of the lexical category and unifying the meanings in their thematic groups. Based on this criterion, we will consider lexemes related to the lexical category "Spirituality" on the example of one of the spiritual groups "Conscience". In the "Annotated Dictionary of the Uzbek Language", the lexeme "conscience" is one of the main signs of humanity, a sense of responsibility for one's own actions, deeds, and behavior before people, the public; religion means honesty. These meanings are integrated with the concepts of "morality", "moral status", "ethical" in the core of the lexical category "spirituality".

3. The process of actualization of the nucleus with the strengthening of archisema and differential sema. "Archiseme term" is a small lexical category that summarizes lexeme semes. In the lexeme of "spirituality" and "conscience" the lexeme of "humanity" is strengthened. As a differential sign of the lexeme "conscience" from the lexeme "spirituality", the themes of "deed", "responsibility", "honesty", and "religion" are strengthened. Therefore, it can be concluded that the themes of "spiritual behavior of people" and "humanity" actualize the core.

4. The process of actualization of the kernel with the amplification of the differential scheme. In the Uzbek language, the term differential sema refers to the semantic component that separates the meaning of lexemes in one paradigm from another. In this case, the actualization of the core with the strengthening of the differential sema occurs when the paradigmatic relation of lexemes in the semantic groups is compared. For example, the lexeme "Patience" of the lexical category "Spirituality" means patience, determination, patience, satisfaction, contentment, patience, fortitude, patience, patience, tolerance, endurance, endurance, endurance, will, determination. It forms a lexical and contextual synonymy such as 'iyat, tolerance, patience, determination, endurance, endurance, patience, endurance, diligence, diligence, tolerance. In the "explanatory dictionary of the Uzbek language" the definition given to the lexeme "patience" means "waiting patiently for a situation or event, contentment, self-restraint" and "suffering, enduring suffering, tolerance" means to do, endure" [8]. The core theme of the lexemes meaning the above 25 lexical and contextual synonyms of the lexeme "Patience" is the theme of "wait patiently", "satisfy", "endure suffering" and unites the synonymous series. However, when the differential sema of each lexeme in the synonymous line increases, the core sema becomes actualized.

As the differential characteristics of the lexeme in this synonymous line expands, the function of the core seme becomes more relevant. In all of these, the kernel combines the sema into one synonymous line. In addition, identifying the differential semantics of these lexemes helps to use

them methodically correctly in the context. For example, through the table above, the lexemes of tolerance, tolerance, and satisfaction are used in different ways, differences in their general meanings, differences in the scope of application (in relation to a person, thing, event), the state after adding a formative suffix. it is possible to determine the change, but in the core theme, the themes of "patience", "endurance", "tolerance" actualize the meaning.

5. Activation of the archisema and actualization of the nucleus with peripheral sema. At first glance, the lexemes "steel", "iron", "stone" seem to have no relation to the category of "spirituality". The literal and figurative meanings of these lexemes and the lexical form builder in their content create the initial peripheral symbols. In particular, the lexeme "steel" in the "Explanatory dictionary of the Uzbek language" is very "hard gray metal", "grey, precipitated solid metal formed by mixing iron with a certain amount of utlerod" [ 9] has its own meaning. However, as we can see, none of the themes in these lexemes are related to the topic of spirituality. However, as a result of adding the meanings of "comparison", "simile" of the lexical form maker (such as steel, stone, iron) to the composition of lexemes, "strong as text", "durable", "enduring" themes are formed and polysemantic with its meaning, "patience" of the lexical category "spirituality" takes place on the periphery of the structure of the spiritual group.

– CONCLUSION AND SUGGESTIONS.

The meaning of the lexemes in the lexical category "spirituality" and their semantic characteristics by determining the meaning of the core, center, peripheral part, and the lexeme directly and indirectly included in the lexical category internal organs are determined by analysis. The lexemes of the lexical category united under certain semantic meanings form the lexical base of the "Spirituality" category. This method of analysis gives an effective result in determining the characteristics of other lexical categories.

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