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ABOUT COMMON WORDS IN UZBEK AND TAJIK LANGUAGES, THEIR SEMANTICS

Abstract: This article discusses the lexical richness of the language, the lexical-semantic features of the word. It is well known that the study of the meaning of a word has a fundamental value for linguistics. The semantic structure of a word in any language is of particular importance as one of the important features that indicate the vocabulary richness of that language. In this regard, the article discusses the scientific views of Uzbek linguists on the semantics of the word, the transition of lexical units from one language to another, the lexical and grammatical meaning of words, common words used in Uzbek and Tajik languages, their meanings, some semantic changes in Uzbek. was also mentioned. The unification of linguistic units on the basis of a certain meaning, the unification of lexical units of a particular language into semantic cells, has developed in Eastern linguistics. Later in the 19th century, the idea of grouping linguistic units into semantic groups or dividing the whole into specific semantic groups flourished in Europe. Accordingly, the unification of linguistic units on the basis of a certain meaning, the division of Persian-Tajik borrowings into more than forty lexical-semantic groups, the study of Persian-Tajik lexemes into lexical-semantic thematic groups are important in determining the semantic development of borrowings.

Key words: Grammatical meaning, semantic aspects, lexical richness of a language, borrowed words, semantic changes, language lexicology, Persian-Tajik dialects, thematic groups.

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Introduction

It is well known that every word in a language has a specific meaning. Words are characterized by lexical and grammatical meanings. If the lexical meaning of a word means that it expresses the concepts of thing, sign, action, then the grammatical meaning means additional meanings that are reflected in this basic meaning. Grammatical meaning is the expression of concepts such as number, person, agreement, tense, inclination in a particular word.

The lexical-semantic features of a word combine its lexical, grammatical and semantic aspects. Because words not only organize the vocabulary of a language in this way, they make all the connections in the language system. When it comes to the meaning of a word, first of all, its relation to the object and concept and how it is expressed in language are considered. That is, the connection between the utterance of a

word and an object or event reveals its meaning. This connection is usually shown in the form of a triangle.

The main part

The lexical richness of a language is referred to as its lexicon, and the semantic aspect of words is referred to as the semantic structure of the language. A.Navoi points to two features of the word: "The word is pearl, its river is the heart". Indeed, the word is hidden in the river of the human heart like a pearl. Navoi connects his activity with speech, emphasizing that the word belongs to the treasury of language as an opportunity. Because the word acts only in the speech process and points to different meanings.

Just as it is preferable to call a word a lexeme as a lexical unit, it has also become customary to call a lexical meaning a semema. These terms are especially useful in the study of word semantics. But it would not

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be correct to recommend the use of these terms alone in the analysis of word semantics. Each of the terms word and lexeme, lexical meaning, and semema can be used.

According to Kochkartayev, this problem is closely connected with such issues as semantic structure of the world, lexicographic interpretation of the word, monosemia, polysemy, and is important not only for semiotics, but also for other linguistic discussions of language (lexicology, lexicography, onomasiology, etymology) [1. 27].

Words in the vocabulary of each language have a specific meaning. In addition to expressing meaning, words also convey the notion of the same thing or symbol. The fact that words have a specific semantic structure serves to give them a sufficient understanding of them. One of the important features of a word in all languages is that it has a certain meaning.

According to Sh. Iskandarova, the lexeme is the meaning expressed under the material shell. Indeed, meaning is not the concept itself. Although the generalized image of things and events occupies a central place in the structure of meaning, but these two phenomena are not equal to each other. The meaning is broader than the concept. At the same time, non-conceptual linguistic units also have a certain meaning [2.21].

Any word that is part of the vocabulary of any language, whether it is borrowing word or a word that belongs to the original vocabulary of the language is important in terms of its meanings. The most important thing is that it is increased to come into our language terms from different language. Learning world languages gets to know their national-cultural habits and borrowing of conception and word related their customs enriches the vocabulary of our language. Borrowed words can be appeared small language. It can be seen that there some borrowed words which are Abhaz-adigey, Turkish, Arabian, Persian as well as Greek, Italian and French. In other language the ways and reasons of word borrowing may be various. For instance, in the fourteenth and fifteenth century as a result of revolutionary changes happened in science, art, and technology in Italy several Italian words passed to European languages: *bank, cabinet, soldat sonet, gazeta* and other words. Several languages of world, including Uzbek, it has some Arabian words mostly they are related to the spreading of Islam. As for the Persian-Tajik words in Uzbek language, they are the consequences of close neighboring connection.

As M. Mirtojiev rightly points out, the study of the meaning of words has a basis for linguistics [3.3]. Because the meaning of a word does not appear without semantics or sound (resonant) sign. These two aspects, which differ in their nature, at the same time constitute the integrity, the inseparability of a particular element.

The meaning of a word is based on the fact that it is perceived exactly the same, similar or close by the speakers of the language, it is formed according to the cognitive potential of the speakers of the language. Perception reflected in the human mind is mainly realized in the process of human interaction, in their language. The word form, on the other hand, is the material representation of the ideal side of the word, due to which the meaning (ideal side) becomes clear to the interlocutor. Hence, the material side of the word not only represents and realizes the ideal (meaning) side, but also serves to make the ideal side communicative, general, understandable. Just as the ideal side cannot exist without the material side, so the material side cannot exist without the ideal side. Not only can a word be updated and given a new look, but it can also reappear on the basis of semantic changes without changing its phonetic appearance (shape) [4.102].

Word acquisition occurs initially in the state of the word and some of its lexical meanings, and the semantic structure is not fully assimilated. This is because in the early period of language, the meaning of assimilation is not yet formed in the context in which it is fully given and expressed. After all, it is perceived through the lexical meaning of things and objects that are accepted in relation to it, depending on the mutual cultural relationship of peoples.

A lexeme that comes from a particular language gradually begins to be used in connection with certain lexical units in the language. Takes certain forms of use in speech. Language owners try to find a suitable equivalent in their mother tongue. Where there is such a linguistic unit, the meaning of assimilation becomes clearer and more concrete. Its place of use in the language is determined and its use becomes actual. Named factors also affect the meaning of a foreign word, the concepts and notions it represents. Indeed, the meaning of a foreign word can be fully, partially or even completely changed depending on the level of development of the vocabulary of the host language [5.85-86].

Common Tajik words in Uzbek and Tajik often have similar meanings in both languages. At the same time, it is observed that the Tajik dialects have undergone some semantic changes in the Uzbek language. For example, in the Tajik language, *gavhar* is: 1) a precious stone; 2) in a figurative sense: a) *lineage, ancestry*; b) *a child*. In modern Uzbek, “precious stone” is used in the figurative sense to mean “*the most precious thing*” [6.111].

“*As soon as a pearl falls into the mud, its value does not decrease. A donkey with a crown will not replace turquoise, and no one will forget its low price*” (T. Malik, Human Property, p. 268).

The unification of linguistic units on the basis of a certain meaning, the unification of lexical units of a particular language into semantic cells, has developed in Eastern linguistics. Later in the 19th century, the

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idea of grouping linguistic units into semantic groups or dividing the whole into specific semantic groups flourished in Europe. Accordingly, this theory is inextricably linked with European linguistics [2.43]. The study of word division into semantic fields was advanced in the 1930s by the German linguist J. Trir [7.8].

According to the sources, the use of words in speech depends on their choice, i.e. the semantic connection with other words and the ability of certain words to semantically connect with other words. The choice of words is considered as their combination of certain lexical-semantic paradigms on the basis of one or another semantic feature (semantics) [8.102].

In scientific sources, Persian-Tajik dialects of the Uzbek literary language are divided into more than forty lexical-semantic groups. In particular, K.Yusupov lexically and semantically groups the Persian-Tajik words that influenced the language of the Uzbek periodical press in the first half of the XX century as follows [9.39-42]:

Words in the category of horses that express a subject or abstract meaning: such as *khok* (soil), *gardan* (neck, zimmer), *mohyona* (monthly), *khokistar* (ash).

2. Words that signify: *obikor* (irrigated), *yaksara* (one way), *shikastadil* (compassionate, actually broken).

3. Words used in the sense of quantity: such as *hazor* (thousand), *ziyoda* (more).

4. Words denoting the relation of action and state: such as *irod qildi* (spoken), *khalos bo'lmoq* (get rid of), *suvara bo'lib* (ride).

5. Words denoting place-time: *gosha* (edge), *sahro* (field), *poygoh* (threshold), *tiramo* (autumn), *aknun* (now).

A.Berdialiyev and R.Khidirov also in addition to the lexical-semantic groups mentioned in A.Khojiev's "Lexicology of the Uzbek language" words expressing abstract events and concepts (*bakho*, *pushaymon*, *mekhr*, *andisha*, *obro*, *armon*, *orzu*, *khunob*, *chor*), they also list the names of sweets and dishes (*shira*, *talkh*, *shor*, *novvot*, *qand*), the names of precious stones and ornaments (*feruza*, *gavhar*, *yoqut*, *tilla*, *zar*) [10.113]. The group of dessert names includes *novvot*, *obakidandon* (a type of dessert made from sugar syrup), *pashmak*, *yakhakijon* (a dessert made by adding molasses to ice cubes), *parvarda* (a dessert made from flour, butter and syrup), and *rusta* (a type of halva).

B.Bafoyev lexically and semantically divides the words used in the works of A.Navoi into different thematic groups. In particular, words belonging to the animal world can be divided into groups such as pet names, wild animal names, and reptile names. For some reason, the lexeme of *gosala*, quoted by B. Bafoyev in the group of animal names, does not appear in annotated dictionary of the Uzbek language. According to the author, "This word is a Persian-Tajik

lexicon, which was adopted by the old Uzbek language. It is actively used in modern Uzbek literary language, as well as in many dialects and dialects of Uzbek language. In modern Uzbek, *gosala* comes in goose-*gosala* forms in the Samarkand-Bukhara dialect of Uzbek" [11.92-93]. Therefore, this word should be included in the explanatory dictionary of the Uzbek language.

The following animal names also be included in the group of livestock: *asp* (horse), *barra* (newborn baby sheep), *carcass* (one- or two-year-old female calf), *govmish* (large horned animal, bull), *kurra* (dialect: donkey, donkey), *juvona* (two- or three-year-old cattle; novvos), *shishak* (one- or two-year-old sheep).

We found it necessary to add the following to the thematic groups mentioned in the sources of Uzbek language lexicology:

1. Names of persons:

a) the names of the names of persons with the meaning of "farming": farmer, *koranda* (farmer working to get a part of the harvest), vegetable seller, rice grower, *rezaparvar* (caretaker of small crops, farmer);

b) the names of the personal names of the "young" and "old": *navjuvon*, *navrasta*, *navrasinda*, *nozanim*; *retiree*, *pir*, *soltob* (older, much older), *kayvoni* (who has seen a lot, is old);

c) names of persons with the meaning of "craftsmanship": *kavushdo'z*, *kandakor*, *koshinkor*, *koshinpaz*;

d) names of persons with the meaning of "construction": *devorzan*, *paxsakash*, *loykash*;

e) the names of horses with the meaning of "food": *kabobpaz*, *kallapaz*, *kallapaz*, *oshkhor*, *palovkhor*, *pazanda*, *tuxumkhor*;

f) the names of the person with the word "drink": *bozagar*, *bozafurush*, *bozakhor*, *mayparast*, *maykhor*, *mast*;

g) names of persons associated with the military concept: *didbon*, *kamonkash*, *lashkar*, *nayzabardor*, *nayzaboz*, *nayzadast*, *tirandoz*, *kahramon*, *chobuksuvor*;

h) the names of the person with a positive trait: *mehribon* (kind), *kamarbasta*, *korafsta* (experienced), *rostgo'y*, *nekbakht* (high luck, happy), *neqadam*, *ozoda*, *oromijon*, *xokisor* (simple, humble), *shakarguftor* (nice to say, sweet), *shovvoz* (able to do any work);

i) the names of the person with a negative character: *avbosh* (bully), *sayak* *davangi* (*besonaqay*, *anqov*, rude), *dardisar*, *kalvak* (foolish, *noshud*) *kisavur*, *lavand* (lazy), *kajrav* (immoral, misbehaving), *kaltabin* (short-sighted, short-sighted);

y) the names of persons with the meaning of "bread" - "non": *nonvoy*, *nonpaz* (baker), *nonkhor*;

k) the names of the person with the meaning of "medicine" - "dori-darmon": *dorigar*, *dorishunos* (pharmacist);

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l) the names of personal names "radio", "television": *sukhandon* (announcer), *shinavanda* (spectator, hearer);

m) the names of persons with the meaning of "cloth": *shoyibof*, *shoyifurush*, *zardoz*, *adrasbof*, *zarbof*, *chitfurush*, *lattafulurush*;

n) the names of the person with the meaning of "sweetness": *shakarpaz* (sugar cook), *pashmakchi*, *holvapaz* (sugar cook, baker), *shiravorpaz* (confectioner), *shirapaz* (confectioner)

o) the names of persons with meaning of "music": *sozanda* (musician), *muganniy*, *khonanda* (singer), *navozanda* (musician);

p) the names of the personal names of the "sport": *kamonkash* (archer), *tirandoz*, *darvozabon* (goalkeeper), *chavandoz* (rider);

r) "commercial", "trade" semantic personal names: *bozorgon*, *bozorbob* (marketer), *furushanda* (seller), *xaridor* (buyer).

2. Plant names:

a) names of plants belonging to the complex flowers: *boyimodaron*, *darmana*, *dastorgul*;

b) names of plants belonging to the tulips: *lola* (tulips), *piyozgul* (onions);

c) the name of the plant belonging to the genus: *rovak*;

d) the name of the plant belonging to the family of roses: *shirchoy* (lily);

e) the name of the plant belonging to the family of saplings: *pashmak*.

3. Flower names: *nilufar* (lily), *binafsha* (purple), *karnaygul* (carnation), *g'uncha* (bud), *suman*, *chinnigul* (carnation).

4. Fruit tree names: *anjir* (fig), *anor* (pomegranate), *behi* (quince), *gilos*, *olcha* (cherry), *nashvoti*, *olvoli*, *olxo'ri*, *g'aynoli* (plum), *shaftoli*

(peach), *nok* (pear), *shakarangur* (sugarcane), *limu* (lemon).

5. Fruitless tree names: *zarang* (maple), *sada*, *sarv* (cypress).

6. Bread names: *non* (bread), *obinon*, *kulcha*, *shirmoy* (bread).

7. Jeverly names: *bargak* (gold or silver jewelry worn on women's foreheads or chests), *bozband* // *bozuband* (bracelet), *zebigardon*, *marjon* (coral), *nigin* (ring), *nozigardon*.

8. The names of grapes: *shakarangur*, *soyaki*, *obaki*, *yakdona* (large grains, sparse grapes), *doroi* (early ripening, one of the grape varieties), *tabriz* (one of the grape varieties and raisins made from this grape), *chillaki*.

9. The names of melons: *shakarpalak*, *shakarak*, *obinovvot*, *jorakhand*, *shakarpora*, *sabzak*; *garma*, *pechak* (handalak species), *hamak* (unripe, raw melon; sapcha). It should be noted that the apricot variety is also understood by the lexeme *obinovvot*. Among the phytonyms belonging to the national selection, *obinovvot* (apricot variety) is also mentioned [12.19].

Also some of the Persian-Tajik dialects that were translated into Uzbek were formally mastered, they were not fully mastered semantically (*zora*, *jo'ya*, *khunuk*, *chaparasta*).

Conclusion

In conclusion, it should be noted that the study of lexemes learned from the Persian-Tajik language lexically and semantically divided into thematic groups is important in determining the semantic development of assimilations. Evidence suggests that a single person-name can itself be grouped into more than 20 thematic groups.

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