

LEXICAL CHARACTERISTICS OF LEXEMAS WITH THE GENERAL SYMPTOMS OF "SPIRITUALITY" AND "SPIRITUALITY"

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Abstract: In this article, the semantic and conceptual structure of the category "Spirituality" is revealed through the mutual semantic connection of noun units with the general term "spirituality". In this article, the semantic and conceptual structure of the synonyms "culture" and "spirituality", "virtue and ability" as well as "endurance", "patience", "endurance", "will", "perseverance" is highlighted.

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

INTRODUCTION.

The conceptual essence of the lexical-semantic category "Spirituality" is a set of all spiritual concepts belonging to this category, a set of semantically related moral concepts. The spiritual content of the lexical-semantic category "Spirituality" in special and explanatory dictionaries is referred to by the term "spirituality general sema", which has a common integral feature, connecting spirituality related to value, spirituality related to religion, and spirituality related to society. However, lexemes related to religion, value, and spirituality have a differential feature. Studying on the basis of this connection helps to reveal the meaning value of noun units with the general term "spirituality". In such a communicative relationship, the approach to semantic group lexemes on the basis of differential and integral semes becomes important. In differential analysis, the interpretation of lexemes of the lexical category by comparing them with each other sheds light on the composition of meaning components. In particular, the definition of the content of the lexical paradigm is general. However, there are specific aspects that distinguish the composition of the paradigm from each other, which differ from each other on the basis of certain themes. This may be caused by the following factors.

1. Indiscriminate use of lexemes close to the lexeme "spirituality". In particular, "spirituality-culture", "virtue" and "ability" as well as "patience" lexemes "endurance", "endurance", "will", "perseverance" are used "mixed" in our language. True, these concepts are not completely separated from each other. They complement each other and stand in relation, in a certain paradigm. Only certain similarities between units make their significant differences.

2. Interpretations of the term "spirituality" are interpreted differently in different fields. In particular, it is observed that allowing different interpretations in religious texts and secular texts creates differences. Of course, it is known that the origin of the term "spirituality" appeared in

religion and related processes, but today these explanations do not give rise to the explanation of religious and secular spirituality.

3. In today's special dictionaries, the use of the definitions of the lexeme "spirituality" in different meanings has led to the appearance of explanations such as spirituality related to "value", spirituality related to "religion", "spirituality of society". In fact, the semantic and conceptual structure of the category "spirituality" is manifested in the interrelationship of noun units with the general term "spirituality". Below, the semantic and conceptual structure of the lexemes "culture" and "spirituality" is explained based on their differential and integral meanings.

Table 1. Similarities and differences of lexemes "culture" and "spirituality".

Semantic structure of the lexeme "Culture"	Semantic composition of the lexeme "spirituality"
In the Uzbek language, lexemes with the general meaning "culture", their characteristics are studied in the direction of Lingvoculturalology and Lingvopoetics.	In the Uzbek language, noun units with the general theme "spirituality" are studied in the direction of linguistics and spiritual studies.
The lexeme "Culture" has the meanings of "urban", "prosperous abode", "center of development", "external beauty", "carelessness".	The lexeme "Spirituality" includes "moral state", "moral properties", "meaning", "mental", "abstract" themes.
Culture and related concepts cover material and spiritual characteristics	Concepts related to spirituality encompass moral views and do not contain the theme of "materiality".
The term "culture" is applied to things, phenomena, nature and related phenomena, natural resources.	The term "spirituality" is used in connection with the character of individuals, spiritual qualities of a person, not in relation to things, events, nature and related phenomena, natural resources.
The term "culture" is used in a broad sense and includes lexemes of manners, religion, humanism, fiction, politics, art.	The term "spirituality" refers to spiritual views and does not include lexemes related to cultural views.

The above characteristics reflect the semantic and conceptual aspects of the lexeme "spirituality" and related terms. It seems that both lexemes have their place of use, and the semantic relationship between them is different.

In the "Annotated Dictionary of the Uzbek Language" one can see general and specific aspects in the synonymous characteristics of lexemes with the general term "spirituality". Below, the semantic composition of the lexemes "virtue" and "ability" belonging to the semantic group of the lexical-semantic category "Spirituality" is defined.

In the "Annotated Dictionary of the Uzbek Language" the lexeme "virtue" means "advantage, positive quality; good work" themes are available. The following meanings of this lexeme are given in the "Annotated Dictionary of the Uzbek Language". 1. A positive trait is a good behavior or characteristic. 2. Advantage, advantage. The internal virtue, great virtue, human virtue, the compounds entered into the following syntagmatic relationship through these meanings have a "positive" meaning, that is, there is no negative meaning of the lexeme of virtue. It is always used in connection with a person's spirituality.

The lexeme "ability" in the "Explanatory dictionary of the Uzbek language" means "tendency, interest; inclination; loyalty, favor; has the meaning of "ability, ability, ability" and is explained as follows. "In contrast to knowledge, skills, qualifications, individual mental and physical characteristics representing the ability of a person to perform certain activities and the subjective conditions of his ability to perform work", "talent", "talent" have the meanings. This lexeme has a "positive" and "negative" character. In the text, it creates such combinations as "ability to speak, ability to think, ability to do something, ability to generate income, ability to endure". It can be seen

from these examples that the lexeme "ability" is used more in relation to material concepts. However, the difference between the two lexemes becomes more apparent when the combination "capable child" is applied to a person. A person can be capable but not spiritual. The composition of the lexeme "virtue" is wide, it has the characteristic of covering some concepts related to the lexeme "ability".

We will compare the differential and integral features of the lexemes "endurance", "endurance", "will", "persistence" belonging to the spiritual group "patience" of the lexical-semantic category "spirituality". The lexemes "endurance", "endurance", "will", "perseverance" enter into a synonymous relationship in the common component. But all have different levels of special meaning. The lexemes "satisfaction", "chidam", "endurance", "endurance" are the basis for increasing and expanding the spiritual value of the spiritual group "patience". Below, we will compare the differential and integral symbols of the synonyms "sabr" and "endurance" at the lexical and syntactic level.

In the "Explanatory Dictionary of the Uzbek Language" the lexeme "patience" is explained with the meanings of "chidam", "endurance", "will", "persistence", "tolerance". Its meanings are explained in two ways. 1. *Patiently waiting for a situation or event, satisfaction; self-restraint* 2. *Means grief, suffering, toleration, endurance.*

In the "Annotated Dictionary of the Uzbek Language" the lexeme "chidam" is referred to as "difficulty", "pain", "pain", "suffering", etc. has the meaning of "ability to tolerate". This lexeme is explained by the following definitions: 1. Toleration, tolerance, patience. 2 Long service life, durability, maturity, thoroughness, durability. Based on the common features of both lexemes, we will consider their semantic differences below.

1. The integral themes of the lexemes "patience" and "endurance" are "endurance", "patience", "endurance", and the differential themes are the "toughness", "thoroughness", "firmness", "long service" themes of the lexeme "endurance". is that it does not exist in the lexeme "sabr". The integral symbols of the lexemes "patience" and "endurance" in the syntagmatic relation are seen in the following combinations. "Durable tree", "durable varieties", "durable iron". These examples cannot be replaced by the lexeme "patience". Because the semantics of the lexeme "endurance", "endurance", "maturity", "thoroughness", "strength" ensure that it forms compounds in connection with animate and inanimate concepts.

2. The lexeme "Patience" is not applied to things. Because the lexeme "patience" means "waiting patiently for a situation or event", "satisfaction"; The terms "restraint", "sorrow", "endure suffering", "tolerate", "tolerate" are used in connection with the spiritual qualities of a person.

3. When both lexemes receive word-forming lexemes, a change in their meaning occurs. The formations "impatient" and "impatient" further clarify the differential features of the word meanings. In the "Annotated Dictionary of the Uzbek Language" the lexeme "unbearable" is defined as having the following polysemantic properties. 1. Pain, pain, difficulty, etc. can't stand, can't tolerate; impatient. An impatient child. 2. Unable to withstand various harsh natural conditions; thin Frost-resistant flower 3. Long-lasting, resistant; empty, lifeless. Unbearable thread. 4. Unable to maintain its properties under different conditions and under different influences. Acid resistant material. In the first sense, the meaning of "inability to endure" is used in two different ways in the context. 1. Mental endurance 2. Physical endurance. The meaning of "impatience" in the second meaning is "physical endurance", "impatience" in the third meaning always has a material meaning, and the general noun "spirituality" belongs to the thematic group of units "material patience". The fourth meaning of "impatient" is used in both spiritual and physical senses, depending on the text.

4. The unifying and different aspects of the lexemes "patience" and "chidam" are also clearly reflected in stable compounds. In particular, the features of these lexemes can be clearly reflected in phraseological units.

In conclusion, it can be said that the differential and integral schemas of the synonymous series and lexemes with similar meanings belonging to the spiritual groups of the lexical category "spirituality" shed light on the semantic and conceptual structure of the lexical category. This is due to the following factors:

First, each lexeme has a place of use and semantic relations. Their use is specified in the text. secondly, the lexical boundary of the "spirituality" category is of key importance in the integral

features of word meanings. Determining the semantic boundary of lexemes is based on whether the category "spirituality" matches or differs from the composition of semantic groups and the sum of the themes of the semantic group.

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