

Description of Single and Multi-Valued Semantic Words “Discrimination”

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Annotation. *Even due to the fact that the bulk of commonly used words are polysemous, the study of polysemy, rather than monosemy as a linguistic phenomenon, acquires greater theoretical and practical significance. In particular, the study of polysemantic aspects of discriminatory semantic words lays the foundation for a more accurate manifestation of their lexical properties. Because when a token is implemented in speech, the question of what meanings it means is very relevant.*

Key words: *universality, monosemy, ambiguity, discrimination, lexical, speech, lexeme, ambiguity.*

Introduction

Since the formation of the Uzbek language to the present day, the vocabulary of the language has been developing day by day. While some words have fallen out of use, some new words have entered the language over time. “Vocabulary is characterized by the presence of relatively new words and obsolete words, as well as the presence of relatively new words and obsolete words that have already been learned and are currently in use” [1:4]. The features mentioned in the words apply to all words in the language, including words with semantic “discrimination”. In other words, obsolescence, withdrawal from circulation or the emergence of new concepts is also observed in the semantic words “discrimination”. “Discrimination” refers to the negative attitude of people towards a certain group or a specific person based on race, gender, religion, age, character. “Discrimination” can manifest itself in various spheres of public life, including work, education, healthcare, and other aspects of social life. In fact, insulting and humiliating someone else are actions that are alien to the national culture, mentality and religious values of the Uzbek nation. Because of this, Uzbek texts often refer to nomads in conflict situations. This indicates a large number of ambiguous words among the semantic words “discrimination”. Some of the semantic monosemantic and polysemantic words “discrimination” are found in the dictionary “*haqr., dag‘l., jarg., kams., nafr., qarg‘., salb.*” is indicated by marks indicating a stylistic sign. For example, the figurative meanings of the word “*akildoq*” are figurative meanings of “*ko‘chma dag‘l.*” litter. О том, что это слово употребляется в переносном смысле, также можно узнать из аннотации главного значения: “*Bo‘lar-bo‘lmasga, unar-unmasga akillayveradigan, hadeb vovullayveradigan (it haqida)*” [2:70]. It should be noted that most of the semantic monosemantic words “discrimination” were included in the dictionary by means of the above-mentioned tags. For example, “*va‘daboz*” is a monosemantic word “*salb.*” in the dictionary. given by a litter:

“**VA‘DABOZ** *salb.* Quruq va‘dalar beraveradigan. “*Xo‘p-xo‘p*” degan ibora va‘dabozning qiyofasini berkitish uchun bir parda ekan. Gazetadan” [3:686].

Analysis of the literature on the topic (Literature review). Of course, explanatory dictionaries

also include words in which the same "discrimination" is present, but none of the above tags are used. For example, when the word "*burdsiz*" is applied to a person, the meaning of discrimination

comes to the surface. But none of the markings fixing the stylistic feature were used in the explanation of this word.

Words with unambiguous “discriminatory” semantics, presented in explanatory dictionaries, refer to vulgarisms, words with negative connotations. It should be noted that unambiguity covers a smaller part of the vocabulary. Because most words in the language have multiple meanings. This phenomenon is closely related to the conciseness of the language. Moreover, the desire to convey a lot of thoughts with a small number of words is a concept characteristic of human psychology. For this reason, it is appropriate to cite the following considerations about unambiguity and its manifestation in language units: “Monosemy is when words have only one meaning both in and out of the text. Scientific and technical terms, professional words, and words denoting certain individual concepts are examples of monosemy” [4:79]. As already mentioned, the semantic monosemantic words “discrimination” clearly have a negative connotation. In live speech, such words should not be uttered in a calm, normative tone. For example, we can observe such a situation in words such as *ablah*, *ahmoq*, *oqpadar*, *betamiz*, *dayus*, *galvars*, *ezma*, *fohisha*, *hayosiz*, *iffatsiz*, *kazzob*, *yuzsiz*, *bezbet*, *badbashara*. In particular, the word *badbashara* is “*ko‘rinishi yoqimsiz*; *xunuk*, *ko‘rimsiz*” [3:686], so there is no doubt that using this word in relation to a person will be regarded as a humiliation of his dignity, as a blow to his reputation.

As a rule, monosemantic words are observed in limited linguistic units, such as terms and professional words. It is also noted that “the newly created lexeme (as well as the newly mastered lexeme) becomes ambiguous in the initial period of use, appearing as the name of reality, and then undergoing various changes in its substantive aspect, as a result of a certain part of such changes, the unambiguous lexeme becomes a polysemous lexeme, revealing a new lexical meaning” [5:55]. It is clear that even newly emerging lexemes acquire a monosemantic character at a certain time, and over time some of them become multi-valued words. In addition, most words with a narrow connectedness property will also be unambiguous. Because such words form combinations only with words of the same semantic orientation. For example, words such as *oqpadar*, *dayus*, *galvars*, *iffatsiz*, *bezbet*, *ezma* mentioned above form a combination only with words denoting a person, such as *bola*, *odam*, *ayol*, *chol*, *yigit*, *cho‘pon*. Because of this, we can say that the monosemantic “discrimination” of the listed lexemes is semantic words. Consequently, words with unambiguous “discriminatory” semantics will contain negative ink, and the presence of this ink does not depend on whether the word is used in a particular compound or sentence. Because there will be only one meaning in a monosemantic word – the primary meaning, and it will bring this meaning to the surface in any compound or sentence. Since both unambiguous and polysemous words are distinguished as semantic words of “discrimination”, this means that the semantics of “discrimination” can be both in the initial and in the derived meaning of the word. In unambiguous words, of course, the seed “humiliation” will be present in the basic meaning of the word.

Research Methodology. Ambiguous words form the main part of our vocabulary. Assigning a new name to each newly introduced concept leads to the fact that the number of words in our language becomes too large, which ultimately makes it difficult to study it. “The word consists of external – material and internal – content sides. Thanks to this, the word can be verified by its content in lexicology, phonetics, and expression in morphology” [6:51]. When analyzing the listed sections of the word and its lexical meaning together, it can be concluded that the migration of the word's meaning is due to the ease of communication. It is important to remember that “transferring the meaning of a word” usually means a lexical meaning. In general, transferring the meaning of a word creates certain convenience for native speakers.:

- 1) prevents accumulation of words in the language;
- 2) allows you to use their alternative instead of words that should not be used in a particular situation.;
- 3) Increases speech responsiveness.

This list can be continued again. After all, although language as an open system undergoes certain changes, sometimes the words present in the language are used to denote new concepts.

“Changes in nature and society, emerging new things and phenomena require that the language has its own expression, its own term. Accordingly, the vocabulary of the language will grow and develop” [7:108], and at the same time existing words will be loaded with a new meaning. “Words can have one or more meanings. The phenomenon of unambiguity is called monosemy, and the phenomenon of ambiguity is called ambiguity. Both phenomena are typical for the semantic structure of a word” [7:105]. Even due to the fact that the majority of commonly used words have multiple meanings, the study of ambiguity rather than monosemy as a linguistic phenomenon acquires greater theoretical and practical significance. In particular, the study of polysemantic aspects of discriminatory semantic words lays the foundation for a more accurate manifestation of their lexical properties. Because when a lexeme is implemented in speech, the question of what meanings it means is very relevant. The following aspects can be noted as the main reasons for the shift in the meaning of the word. As noted above, the semantic words “discrimination” are mostly ambiguous. This can be explained by the fact that direct insult and humiliation of personal dignity are concepts that contradict Uzbek mentality and morality. Ambiguity is the presence of more than one dictionary meaning in the units of a language, while only one of the meanings is its main one, and the rest are derived (figurative) meanings. In this regard, it would be appropriate to cite the following points: “Ambiguity is a multifaceted and complex phenomenon. The development of the dictionary meaning of almost every word requires a specific, individual approach and interpretation. The meaning of ambiguity is known only in the text. No matter how many meanings polysemous words have, the meanings of these words are interrelated, which means that there is some semantic connection between the meanings” [8:868]. Shifting the meaning of a word is, of course, not a chaotic, haphazard phenomenon. Each semantic migration has a certain pattern, and there are several reasons for this. Due to this, such types of semantic word migration as metaphor, metonymy, Synecdoche, duty, and irony are distinguished. In our study, we also tried to analyze polysemous words with semantic “discrimination” in explanatory dictionaries based on the types of migration of meanings.

The meaning of the most common migration type is undoubtedly a metaphor. This type of semantic migration is based on similarity. In other words, in a metaphor, the transfer of meaning occurs between concepts that represent two words, externally or based on the similarity between their characteristics. Metaphor is considered a rather complex phenomenon of semantic migration and is currently attracting the attention of both linguists and literary critics. “Linguists approach this semantic migration from the point of view of revealing the characteristic features of sememes and Semes in polysemous words, analyzing phenomena that form a figurative meaning, while literary critics consider images in polysemous words as factors generating various means (analogies, adjectives, metaphors, stories). The goal in both directions is the same, and if there is one, then the study of the ambiguity of the word and the methodological possibilities in it” [9:433]. These characteristics are also noticeable in the semantic words “discrimination”. For example, words such as *buzuq*, *boshsiz*, *bo‘rdoqi*, *bo‘ri*, *ilon*, *eshak*, *najas*, *nahang*, *negr*, *atala*, *shkaf*, *qo‘y*, *axlat*, *achimoq*, *barzangi*, *buqa*, *buqalamun*, *gavir*, *gado*, *gadobachcha*, *gadoy*, *gadoyvachcha*, *gazanda*, *go‘dak*, *go‘ngqarg‘a* have a metaphorical migration of meanings. Some of the listed words are based on external similarity, while others are based on similarity of features. In particular, the explanatory dictionary for the word “*bo‘rdoqi*” contains the following article:

“BO‘RDOQI 1 Go‘sht uchun boqib semirtirilgan mol. Bo‘rdoqi qo‘y. Bo‘rdoqiga boqmoq. – Bo‘rdoqini so‘yishga qassobni chaqiraymi? Hamza, Tanlangan asarlar.

2 ko‘chma Bekor yotib yoki birovning hisobiga yashab semirgan odam haqida. Ha, o‘sha... bir umr mehnatkashning suvini siqib ichgan bo‘rdoqi Matqovulning o‘zi. A.Muxtor, Opa-singillar. Bo‘rdoqiday lorsillab ketyapsan kundan kunga, ozishing kerak. J.Abdullaxonov, Xonadon” [2:695].

Although there is also a similarity in the above example (inactivity, living at someone else's expense), there is reason to believe that the main similarity is based on appearance, that is, on “being overweight”. In other words, the external similarity was the main reason for the metaphorical meaning. However, it should be noted that among the polysemous words with the semantics of “discrimination” there are also those in which the metaphorical meaning arises on the basis of similarity of features. For example, the metaphorical meaning of the word “*nahang*” has shifted as “extremely voracious, devouring”, and in this the similarity of features occupies a key place.

However, in literary studies, metaphor is evaluated as the art of history. This poetic art is a kind of migration of the meanings of words based on the similarities between things and phenomena. In this respect, history is close to the art of initiation" [10]. Therefore, in live speech, an analogy can be formed by the following means: "-day, -dek, kabi, singari, yanglig'". But these comparisons cannot be metaphors. Because there is no phenomenon of transferring the meaning of the word. Due to this, the words "eshakdek" and "eshak" are undoubtedly evaluated differently in controversial situations. It is clear that words with polysemous "discriminatory" semantics, based on the transfer of meaning based on similarity, make up a significant part of explanatory dictionaries.

The metaphorical meaning of migration in words with the semantics of "discrimination" may in some places be characterized by gender considerations. If an animal is being compared in this case, we can see this in the requirement for matching its gender. For example, words like buqa, ho'kiz, hangi, qobon are used to humiliate and insult males, while words like megajin, g'unajin, sigir are used to refer to females. There is also every reason to believe that the meaning of such words is based on the "gender similarity" of migration, in our opinion. An analysis of the gender-specific semantic words "discrimination" shows that they are also found in other types of migrants. Words such as erkakshoda, ertalab, maston, oyimcha, oyposhsha, ibosiz, yalmog'iz, zantaloq, cho'ri, fohisha; boboy, dabba, hezalak, xotincha, xotinchalish takasoqol, qashqir, chiyabo'ri, xotinboz, besoqolboz, hezimkash constitute gender discrimination, and they have most migration types. values.

The transfer of meaning based on naming a part through a whole, parts through a whole, is also often found in polysemous words with semantic "discrimination". At the same time, the emphasis is on the problematic, non-normative part of the human body, naming a person with this part is especially common in texts (live speech) in Uzbek. We can see such a situation when words like bitko'z, bujur, bukri, burushiq-tirishiq, badbashara, sepkil, ajin, tirtiq, cho'loq, badburush, baroqqosh, baxil, bashara, bezbet, bez, bodomqovoq are used directly in relation to a person. For example, the initial and figurative meanings of the word "bitko'z" are presented in explanatory dictionaries as follows:

"BITKO'Z 1 Qisiq, cho'ziq ko'z. Bozorqo'm deganlari oromkursisida o'tiraverganidan bo'yi pasayib, qorni qappayib qolgan bitko'z, tepakal kishi ekan. A.Yo'ldosh, Bozor.

2 Shunday ko'zli odam. [Alomat:] Ho', bitko'z, qani, chiq bu yerdan. "Yoshlik". Bir kun ichida talay ma'lumotlar to'plangan bu bitko'z o'zining aniq javoblari bilan hokimni qoniqtirdi. M.Osim, O'tror" [2:495].

Analysis and results. Synecdoche actually means "to understand together", and this is evident in examples like the ones above. Even in the above example, the person who owns this eye is named based on the sign "eye brevity". It should be noted that Synecdoche arises not only in relation to parts of the human body, but also in relation to "clothing and its parts; an object, an object and a weapon, as well as parts of the animal's body, its entire body part, a tree and its fruit" [11:963]. But the listed relations in the semantic group of the words "discrimination" are practically not traced.

Metonymy is the transfer of meaning from one word to another based on kinship, connection, and this way of transferring meaning is often observed among words with semantic "discrimination". For example, the metonymic meaning is shifted when words such as bodi, bitbildiq, badbo'y, badgo'y, bangi, beburd, bevafo, bezori, beibo, bezurriyot, beiqbol, bekas, bekafan, bema'ni, benamoz, benomus, beodob, beor, besavod, besubut, befarzand, befarosat, befarq, befahm, bechora, bee'tiqod, beyuz, beg'am, behayo, bitliqi, aroqxo'r, bodaxo'r, buzuq, buzg'unchi, burdsiz, vatanfurush, va'daboz, va'dasiz, vahshiy, vijdonsiz, gapdon, garang, ginachi, gung, gungalak, gunohkor, go'l, dabba, davangi apply to a specific person. In general, the meaning of the word and the structure of the changes taking place in it are complex and diverse. One of the most important means determining the development of the meaning of a word is metonymy. Metonymy is the transfer of the name of one thing to another based on the interaction of things and phenomena in space and time. "Metonymy takes an active part in the changes of meaning that occur in all words with independent meanings: noun, adjective, number, pronoun, adverb and verb, therefore it is important to fully reveal its linguistic and stylistic character" [12:1883]. In fact, in everyday life, sharing two things (concepts) shows that there is a connection between them. As a result, the pronunciation of one of them also provides information about the other. It is clear that the metonymic relation in many cases contributes

to the process of reduction of particular conjunctive compounds. In this regard, researcher J.Ibragimov can give the following considerations: “the forms of particular binders manifest themselves at relatively lower stages. In substantial linguistics, it is said that forms have the property of generality. However, in particular binders, complete generality cannot be expressed. For example, the fact that the word “qag‘illamoq” in the uzbek language mainly forms an association with the word “qarg‘a” can also be explained by the fact that when meeting one of them, a hint of the other appears in the minds of native speakers of this language” [13:159]. From this we can conclude that on the basis of metonymy, an idea is formed about another word, the meaning of which is conveyed through the word to which it refers.

The occurrence of figurative meanings of a word also directly depends on which words form conjunctions in its speech process. In this regard, the use of all Seven words in the speech process without a deep understanding can cause disrespect for the interlocutor, or rather, “deliberate humiliation of the honor and dignity of the individual” [14:24]. We can also see this in the migration of metonymic meaning. For example, the word “bitbildiq” means an imitation of the chirping of a quail. But the appearance of this word as a nickname is a transfer of metonymic meaning. This is also evidenced by the illustrative example given to clarify the interpretation of the word: “U [Mullamamat] bu kavushni Musa bitbildiq allaqayoqqa safarga ketadigan kuni domlaga tortiq qilib ketganligini aniq bila edi. N.Maqsudiy, Laylatulqadr” [2:493]. Metonymy is also referred to in linguistics as “a figurative expression, a phrase; the exchange of one word with another, similar in content” [8:614] as a means of preserving the word in the process of speech. It should be noted that the displacement of the metonymic meaning occurs when most of the words denoting a sign with a negative coloring are used instead of nouns denoting a person. Of course, speech savings are also achieved in such places due to the riding incident. For example, the word “vijodonsiz” is necessarily attached to words denoting a person. Because concepts such as “vijdon, imon, insof” are considered concepts unique to humans. For this reason, speech economy was achieved by migrating the metonymic meaning even if the word “vijdonsiz odam” could be used instead of the combination “vijdonsiz”.

Shift of meaning based on duty is considered one of the main ways a sememe arises. “The emergence of a sememe based on a task, as well as in a metaphor, is based on analogy. However, when a metaphor is based on an external similarity, a new meaning arises based on the similarity of the task performed in the task” [15:111]. Among words with the semantics of “discrimination”, there is also a shift in meaning based on affiliation. For example, in words such as “internet (mahallaning g‘iybatchi ayollari), quloq (gap yetkazuvchi xufiy a), bobillamoq, vovullamoq, hangramoq (shaxs nutqiga nisbatan)” words whose meaning is shifted by duty, at the same time have the meaning of humiliation, humiliation of the dignity of the individual. Such meanings of words in the examples given are not always given in dictionaries. Given that in controversial situations, experts rely on explanatory dictionaries to determine whether discrimination or insults exist, they should be supplemented with similar information. For example, for the figurative meaning of the word “vovullamoq” the following article is included in explanatory dictionaries: “Akillamoq, o‘shqirmoq, qopmoq. [Eshon:] – Senga kim qo‘yibdi bunday gaplarni! – deb vovullab berdi. P.Tursun, O‘qituvchi” [3:714]. From the above example, it can be seen that explanatory dictionaries also include the meanings of words that migrated according to the task. Nevertheless, the identification of words with “discriminatory” semantics in explanatory dictionaries, the figurative meanings of which are not given, and the improvement of dictionary entries prepared for them is one of the urgent issues of practical importance.

Conclusions and suggestions (conclusions/recommendations). Irony is also the meaning of the most common type of migration. Presentation through figurative words (usually with a positive meaning) It expresses irony as a methodical means. “Sarcasm is approval or approval, denial, sarcastic laughter. In sarcasm, a word or expression acquires a content in speech that is opposite to its original meaning, even refuting it” [8:603]. It is clear that sarcasm can be used to insult, humiliate, using words that do not have a negative connotation. Sarcasm is also considered a phenomenon closely related to enantiosemy. Because enantiosemy is related to the semantic development of a word. This is manifested as the ability of a word to form opposite, antonymic meanings in its lexeme

composition. It should be noted that the aspects of habituality and occlusion of enantiosemic meanings determine whether they are linguistic or speech phenomena. We can also see this in the fact that the word “marosim” encompasses both the meaning of mourning and wedding. The fact that semantic migration based on irony is closely related to extralinguistic means indicates the complexity of their coverage. Moreover, although explanatory dictionaries give proper and figurative meanings of a word, it cannot cover an infinite number of speech phenomena. Therefore, we consider it appropriate that cases of discrimination and insults mediated by sarcasm should be analyzed using enantiosemic dictionaries and checked using such tools.

An analysis of the monosemantic and polysemantic semantic words “discrimination” shows that most of these words in the Uzbek language have multiple meanings. The emergence of the term “discrimination” in the connotative meaning of words is due to the fact that humiliation, insulting a direct interlocutor is not a normative state in the mentality of the Uzbek people. After all, any language develops together with its native speaker in harmony with the mental, social, spiritual and cultural aspects of its owner. It is indisputable that the national identity of native speakers plays a major role in this. The derived (figurative) meaning, which is a product of the semantic development of the word, manifests itself as a result of various changes taking place in the life of the nation. While most words with monosemantic “discriminatory” semantics are represented in explanatory dictionaries by special marks indicating a stylistic feature, a significant part of words with figurative semantics of “discrimination” do not have such a mark. In general, lexical analysis of the semantic words “discrimination” and verification of their semantic progress can serve as a solution to problems related to the choice and use of words, and act as a valuable resource for areas such as forensic and linguistic expertise, machine translation.

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