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SEMANTIC ANALYSES OF LEXEMES EXPRESSING HUMAN PSYCHE

SHIRIN ALPANOVA

Abstract. The article discusses semantic analysis of lexeme representing the human spiritual world. Psychological and social features reflected in words are analyzed.

Keywords. lexeme, sema, psyche, mind, semantic field, abstraction, pronoun, methodology, evaluation, speech, communication, thinking, understanding, perception.

I. Introduction.

A word is a minimal unit of verbal communication. The perceptual, nominative and signifiable functions of the word are formed on the basis of the phonetic aspect of the word and the expression of the concept. The words reflect physical, anatomical, psycho-psychological, logical, social, historical, geographical features. A. Sobirov points out another important feature of words which form separate semantic fields depending on what idea they carry. He presents the semantic field of lexemes representing the spiritual world of human as follows: mind, intuition, perception, understanding, imagination, contemplation, memory, pleasant sensations, unpleasant sensations, will, temperament, morality, ability, will, speech microfield. [1.103] I. Khojaliev explains as a communicative field the accumulation of elements of different systems in a certain speech context which are connected with expressing a certain content, meaning and task. [2.83]. Hence, the word has a very large material basis as a means of reflecting reality. The linguistic materialization of the concept is the product of a collaboration between the mind and the language system. [3.21] Text consists of elements such as sentences, phrases, and words as a complex unit of speech. The hermeneutic concept of the text is mainly related to the philological and philosophical understanding of the concept of "text" formed in the twentieth century. [4.11] Lexical meaning is defined as an ideal phenomenon. A lexis is a unit which consists of a stable relationship of lexical and grammatical meanings with a particular combination of sounds and sounds units and

the content that occurs in the human mind by linking a particular set of sounds to a specific objective reality is called lexical meaning. [5.57] Language owners express their mental states on this material basis. A. Sobirov emphasizes that the two interconnected poles which serve as material for language: the thing in the material world and the event or the experiences, feelings in the spiritual world of human never end and are constantly repeated. In addition to providing information about existence, words also express the psychological states in the communication process down to the most subtle aspects. It is well known that it is possible to materialize an ideal event by the method of semantic analysis of lexical meaning. In linguistics, the parts of meaning that make up a semema are called sema. Each semema contains such semas. But their place, significance, position in the structure of a particular semema is different. Naming (Atash) semas refer to an object, attribute, quantity, etc., and determines the relationship of semantics with the concepts in our minds. Expression (ifoda) semas represent additional meanings (stylistic color, personal attitude, scope). Function semas refer to what functions a lexeme can appear in speech. In speech conditions, the partial exclusion of naming semas and the strengthening of expression semas occur due to the expansion of the semantic function semas, including the simple neighborhood relations of the lexeme. The semantics of naming, expression, and function are interrelated and inversely proportional. [6.63]

Along with the lexical units of a language, their lexical meanings are also

imprinted in a person's linguistic memory. This situation leads to the emergence of various associations related to the semantics of lexical units. In addition to the meanings of words, a person keeps in mind information about the features they perceive from the objective world through their sensory organs. For this reason, a certain word creates certain associations in the memory of the person who hears it. [7.83] The association of language units according to their formal or logical-semantic sign is called association. [The idea of an object and the idea of a word cannot be obtained in isolation from each other. Their proportion is subject to the laws of association. The thing how are grouped in real being, they appear in our minds in the form of such groups

In addition to lexical meaning, methodological assessment is also taken into account on the basis of the lexeme. "It is correct to speak about the original methodological assessment not in terms of the lexeme as a whole, but in terms of a specific lexical meaning. In fact, methodological evaluation can vary according to the lexical meanings of a lexeme. Therefore, the lexical meanings of a lexeme are specific to different forms of speech. [8.68] It is right to observe such subtleties of meaning in the text.

Бутун ёшлигини эрининг илмий иши учун сарфлаган жафокаш аёл – Анваранинг олим бўлгану, одам бўлмаган фан доктори Нодирхон ҳақидаги сўзлари сўз танлашнинг руҳият билан уйғунлигини яққол кўрсатади. (The words of Anvara, a suffering woman who spent all her youth on her husband's scientific work, about Nodirkhan, a scientist and a non-human scientist, clearly show that the choice of words is in harmony with the spirit). In this example, it is clearly showed that the choice of words is about Nodiraxon in harmony with the spirit.

“**Ўртоғимнинг** олдига кетяпман. Банкет қияпмиз!” [9.99]("I am going to my friend," he said. We are having a banquet! ")

“**Нодирхон акам** докторлик диссертациясини ёқлаптилар”. .”("My brother Nodirkhan is defending his doctoral dissertation.")

“Мен бу ерда бир тийин ўзимга сарф қилмай, топган пулимни юбориб турсам, ҳатто тақинчоқларимни сотиб, қийналмасинлар, десам, ўқишни ташлаб, ишласам!... **У киши** у ёқда уйланиб олган эканлар! Нима қиламан энди, ота? Одамларнинг юзига қандай қарайман?!” ("If I don't spend a penny here, I'll send the money I earn, I'll even sell my jewelry, and I'll tell them not to bother, I'll drop out of school and work! ... He was married there!" What do I do now, Dad? How do I look at people's faces ?! ")

“Керак эмас, энди **уни** кўргани кўзим йўқ.("I don't need to see him anymore," he said.)

Мен **унга** ишонувдим. Менинг ҳеч кимим йўқлигини етим ўсганимни биларди. Ота, шундаям қаҳри қаттиқ одамлар бўладими, а?”(I believed him. The orphan knew I grew up with no one. Dad, will there still be angry people? ")

Pay attention to growing in a positive and negative sequence in the gradual sequence of the lexical research related to the changes in Anvara's psyche.

Ҳақиқатдан ҳам, Анваранинг бу ёруғ оламда Нодирхондан бошқа суянгани, ишонгани йўқ эди. Етимликнинг орқасидан кўрган камситишлар билан тўла болалигининг армони – дўстга, ўртоққа зорлик, қизиқишлари, орзулари билан бўлишиш истаги ўлароқ Анваранинг онгига ўрнашган **Ўртоғим** деган сўзнинг қадри баланд эди. Анвара бу сўзга турмуш ўртоғи сифатида ўзбек аёллари тушунчасидаги “қонуний муносабатда бирга яшайдиган эркак” маъносидан кенгрок, оғиррок, нозикрок туйғулар юқини юклагандики, бу “ўртоқ”нинг номардлиги аёлнинг қалбини чил-чил қилди ва шу билан бирга

“**Ўртоғим**” сўзининг муқаддаслиги ҳам ўз-ўзидан йўқ бўлди. Оддий, рангсиз, ҳиссиз **У киши, У, Уни, Унга** каби мавҳум сўзлар билан алмашди. (In fact, Anvara had no one to rely on or believe in in this bright world except Nodirkhan. The value of the word My Friend, which had taken root in Anvara's mind as a childhood dream full of the discrimination she saw behind the orphanage - a desire to share her friend's friend's violence, interests, dreams - was high. Anvara, as a spouse, is burdened with a wider, heavier, more delicate burden of feelings than the meaning of "a man living together in a legal relationship" in the Uzbek women's notion. disappeared by itself. Simple, colorless, insensitive He was replaced by abstract words like Man, He, Him, Him.)

Анвара Москвага бориб, Нодирхоннинг банкетини югуриб-елиб ўтқизгандан сўнг билсаки, эри аллақачон бошқа аёл билан яшар ва уларнинг ўғли ҳам бор экан. Энди ёруғ кунларга етдим деган аёл бир зумда ҳаммасидан мосуво бўлди. Осмон узок, ер қаттиқ, зим-зиё бўшлиқда муаллақ қолди. (After Anvara went to Moscow and ran around Nodirkhan's banquet, we found out that her husband was already living with another woman and that they had a son. Now the woman who said she had reached the bright days was instantly deprived of everything. The sky was long, the earth was hard, and it hung in a dark space.)

Note that the words "My friend, my brother Nodirkhan" no longer used Anvara's words. For years, the words are always used by Anvara's speech, from her heart, instantly lost their meaning and became unspeakable words. In speech activity there is always a need to connect the linguistic form with reality and to express a personal attitude to it. The very functions are executed by the deictic means. The meaning of deictic expressions changes depending on the communicative purpose of the speaker. The analysis of the same speech situation, it is not in vain that He, the person, like him, uses 3rd person pronouns. Because the process of abstraction with pronouns is very strongly expressed.

“Керак эмас, энди **уни** кўргани кўзим йўқ”.("No, I don't want to see him anymore.")

“*Мен **унга** ишонувдим. Менинг ҳеч кимим йўқлигини етим ўсганимни биларди. Ота, шундаям қаҳри қаттиқ одамлар бўладими, а?*” (“I trusted him. The orphan knew I grew up with no one. Dad, will there still be angry people? ”)

M. Kashgari said that one of the forms of address in the speech - the pronouns "you" (sen) and "you" (siz) is assigned a specific function. "Sen" Turks say this word to minors, servants and people who are lower in rank, career and age than the speaker. They say "siz" to people who are more respected than them and on the other hand, they use "sen" for adults and "siz" for children. As long as communication takes place between people, it is undoubtedly related to their language, dialect, customs and traditions. This is clearly seen in the phonopoetic analysis. [10.118]

N.Yu.Shvedova described the pronouns as a “closed system” stating the content field of pronouns. The degree of abstraction of this system is superior to that of other classes. The group of pronouns is a means of abstracting meaning. [11.8] This feature is especially evident in the 3rd person pronouns that take the names of inactive participants observing in the communication process. Анваранинг юраги ҳаётининг мазмуни даражасига кўтарган Нодирхонни унута оладими, йўқми, лекин ақли шу йўл томон илк қадамни ташлади ва Анварани ҳам ишонтирди. Чунки **У** - шунга муносиб, чунки, **У** - ҳеч ким. Whether or not Anvara's heart could forget Nodirkhan, who had raised her to the level of the meaning of life, but her mind took the first step in that direction and convinced Anvara as well. Because He deserves it, because He is nobody.

(Whether or not Anvara's heart could forget Nodirkhan, who had raised her to the level of the meaning of life, but her mind took the first step in that direction and convinced

Anvara as well. Because He deserves it, because He is nobody)

The mind creates a generalized model device by simply reproducing reality through characters, but also by distinguishing features and characters that are important to the subject in it. Анваранинг руҳиятидаги ўзгаришлар натижасида унинг нутқидаги “Ўртоғим, Нодирхон акам” сўзларидаги юқорида кузатган ижобий фазилатлар билан боғлиқ маънолар тумандек тарқаб кетди. Энди бу сўзлар реал воқелик билан уйғун келмайди. Анвара ақлли аёл эди, бу ҳақиқатни тан олди. Унга хиёнат қилган сўзларни ҳам кечира олмади. Ўзига бегона одам учун ўзидай совуқ, лоқайд, умумий номлар беихтиёр тилига келди: **У киши, У, Уни, Унга.**

(As a result of the changes in Anvara's psyche, the meanings of the above-mentioned positive qualities in the words "My friend, my brother Nodirkhan" in her speech became scattered. Now these words do not correspond to the real reality. Anvara was a smart woman, she admitted the fact. He could not even forgive the words that betrayed him. For a stranger to himself, cold, indifferent, common names came involuntarily: He, He, Him, Him.)

A. Sobirov emphasizes the importance of using field theory in expressing such cases. Field theory allows language owners to fully understand the basic fund of lexical units used in a particular field applying the most necessary of them in the process of communication (when the need arises), to ensure that lexical units are semantically connected to each other. DN Shmelyov focuses on two important factors related to the use of the word in speech.

1. Words are semantically connected with each other within a certain framework. This allows the speaker to make a choice one of them.

2. Words can make syntagmatic connection with other words. [12.129]

It can be concluded from the above analysis that the mind not only reflects the reality through the linguistic sign, but also it distinguishes and evaluates the features which are important for the subject. The value of price is visible selecting words. The semantic and functional stylistic features of pronouns are activated in expressing the human psyche. Particularly, the stylistic features of personal pronouns are manifested in depending on the additional semantic stylistic semas.

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