Semantic Field and Sema in Uzbek (In the Example of "Ma'naviyat")

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Abstract: The concept "ma'naviyat" is a broad term to be used for many categories of social life and personal development of mankind. As a semantic field it has been a research for many researchers. This article analyzes sema and sememas of this concept and deals with the semantic meanings of its categories.

Keywords: semantic field, lexical- semantic meaning, category, concept, sema, semema.

INTRODUCTION.

In each national language, lexemes are gathered and clustered in one place based on certain rules. In the course of the unique historical development of the language, these lexical-semantic groups are constantly changing in terms of quality and quantity.

The study of language as a field helps to understand the dialectical relationship between the world, consciousness and language on a scientific basis. Field theory is also important in creating ideographic dictionaries. Determining the principles of creating such dictionaries is one of the most urgent issues of Uzbek linguistics.

The theory of the field allows language owners to fully understand the main collection of lexical combinations used in a certain field, to use the most necessary of them in the process of communication. It ensures that lexical compounds are meaningfully connected with each other. After all, the most important sign of a language is its communicativeness, its ability to fully and without objection express the process of communication between people. And field theory helps in this in every way.

Semas are divided into two types according to their place in the word structure and their relationship to existence: denotative and connotative semas.

Denonative meaning is a part of the sememe that directly expresses the denotation.

LITERATURE REVIEW.

The study of word semantic fields in linguistics began in the 80s of the last century. It was only by extracting words to a certain semantic field and then approaching it in other directions of semasiology. This includes D. Bozorova's personal nouns, I. Abdurakhmanov's adjectives, R. Yunusov's possessive nouns, T.T. It is possible to show Musayev's candidate theses on the verbs denoting sense, I. Kochkortoyev's doctoral theses on the verbs. But all of them are mainly logical-semantic analyses.

The study of word semantic fields on a linguistic-semantic basis began to be in Uzbek linguistics on a large scale. Archisemas, it is possible to refer to the dissertations of S. Muhamedova, dedicated to the meaningful analysis of the lexeme field, to the semantics of action verbs. In the first chapter of his doctoral work, R. Rasulov analyzed the semantic field of state verbs and S. Muhamedova of action verbs. In his candidate thesis, H. Tojimetov showed the generalization of the words related to the category of quality around four archisemes. Sh.M.Iskandarova analyzed nouns in the personal

microfield in her doctoral dissertations. In each of these works, generalization of semas into one archiseme, grouping under different integral semas and differential semas have been researched consistently.

If we continue the discussion about the semantic field with the interpretation of concepts such as sema, semema, the terms semema and lexical meaning mean the same concept.

ANALYSIS.

Professor E. Begmatov, thinking about systematicity in the lexicon, cites the following as the scientific classification and visualization of the lexical wealth of the language as a specific system in linguistics:

1. The method of dividing words into word groups, that is, the system of word groups.

2. The method of classification according to the models of word formation, that is, the methods of word formation.

3. The method of dividing words into functional-stylistic groups, that is, stylistic-differential groups of words.

4. The method of dividing words into certain subject groups, that is, subject groups of words, etc.

Spirituality is a complex concept, although its components are divided into three, the number of units in each group may be different in different languages. For this reason, if spirituality is embodied in the consciousness of some nation as a more intellectual concept, for another nation, this concept is an emotional category, and for speakers of language, it means moral norms. One of these three categories prevails in the minds of speakers of different languages, as a result, the concept of spirituality is understood in the minds of speakers of languages precisely through those dominant characteristic units. In a given language, it is possible to determine which character of spirituality is dominant in two ways.

Characteristic category of the concept of "spirituality" is units with the meaning of "possession of moral character". Examples of this category include units such as ethics, tolerance, behavior, generosity, modesty, reticence. Ethical terms determine the place of spirituality in society due to its social nature.

Based on the above analysis, we divided the category "spirituality" into three large groups - units representing phenomena of consciousness, emotions and morality. Units belonging to the category of consciousness reflect the understanding of the concept of spirituality in human thinking, while emotional units reveal the religious character of this concept.

DISCUSSION

The concept of "spirituality" in the English language covers a number of concepts that serve to express the same meaning or are components of the same complex meaning. The following concepts can be included in this series:

Table 4.

English	Uzbek	English	Uzbek	English	Uzbek
enlightenment	маърифат	ethics	ахлоқ	tolerance	бағрикенглик, тоқат
inspiration	илҳомланиш	conscience	виждон	integrity	ростгўйлик
development	тараққиёт	responsibility	масъулият	belief	ишонч
Self development	шахсий такомиллашув	intelligence	ақл, фаросат	honesty	ҳалоллик
enthusiasm	ташаббускорлик	fairness	адолат	benevolence	оқ кўнгиллик
respect	хурмат	sense	онг	dignity	номус
humanity	инсонийлик	skillfulness	қобиллик	friendship	дўстлик
courtesy	хушмуомалалик	intellect	тафаккур	assistance	ёрдам

patriotism	ватанпарварлик	knowledge	билим	behavior	хулқ-атвор
generosity	сахийлик	motivation	илҳом	decency	орият
wisdom	донишмандлик	shamefacedness	уялиш	shame	уят
discernment	англаш	modesty	камтарлик	reticence	камсуқумлик

Since the concepts in the above table (Table 4) represent an abstract reality, it is natural that there are differences in their interpretation, or on the contrary, complementary definitions. After all, although such concepts combine to create a perfect human portrait, each of them has separate categories, and can be evaluated as a scripted and framed concept. However, all of them are an integral, necessary part of a large-scale reality, like "spirituality".

When dividing these words into categories, it is necessary to take into account that both its base and suffix serve to express a certain type of meaning of the "spirituality" category. In addition, taking into account the strong inflectional features of the English language, it will be useful to analyze the expression units of both layers from a derivational point of view. For example,

friend – friendly, unfriendly, friendship

(дўст – дўстона, дўстлик, дўстларча)

spirit – spiritual, spiritually, spirituality, inspire

(руҳ – руҳий, руҳиятга оид, руҳият/маънавият, руҳлантирмоқ)

unit – unite –united – unique

(бирлик – бирлашмоқ\бирлаштирмоқ, бирлашган, ягона\бетакрор)

help – helping, helpful

(ёрдам\ёрдам бермоқ, фойдали, унумли)

faith – faithful, faithfully

(ишонч – ишончли, ишонч билан)

CONCLUSION.

In conclusion, structurally, it is necessary to divide the units of this layer into another large group - phrases formed using the means of expression "spirituality". For example, spiritual value, emotional maturity, an ideological conflict, a firm belief, a deep faith. In general, the English lexicon has an inflectional character, and at the same time, it also has a high degree of agglomeration. For this reason, the interconnection of lexical units is more clearly felt in text and oral speech. In English, expressions related to the category of "spirituality" are not observed in dictionaries or in spoken/written communication.

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