ONOMASIOLOGICAL RESEARCHES AND GENERONYMS

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Abstract: In the current article described the using onomasiological researches, generonyms in the vocabulary consistence of the Uzbek language, syntagmatic attitude, gene, genetics, generation, etymology of words, generonyms related to the living being, seme of “yarašish”, archiseme of “yo’q bo’lish”, paradigmatic row with the archiseme of “tug’ilmoq” and “o’lmoq” and features of generonyms, creation skills, field lexical units, information about the mutual grading, birth yarašish), necronym (o’lim), paradigmatic row, mutual conflict, naming semes, additional meaning semes, task semes, generonyms which have “yarašish” seme with “jonli” seme human, animal, bird, units which describes the names of insects toward “o’simlik” seme units.

Keywords: onomasiology, generonyms, generative linguistics, generation, “яралиш” semitic lexical units.

Introduction

In the series of onomasiological researches, interest to study of lexis’s relation toward the system of objective world is increased. Nowadays, semantic research problem of generonyms which is part of lexical macrosystem of Uzbek language also one of the essential problems.

Study of syntagmatic attitudes and pragmatic features plays a big role in research generonyms as a definite system which are included in the vocabulary of Uzbek language and opening of the basis of mutual contradiction of vocabulary units which are included to the group.
Professor M. Khakimov notes the followings about the linguistic pragmatics: “There are specific tasks in the using of units of speech and language from phonetic level to syntactic level in the speech of every person who use the language.

In some elements of expression related to the colloquial speech, stylistic signs and certain means serve to give information about the author's inner spiritual world or the appearance of a sociological position. All of these are integrative aspect linguistic pragmatics” [16].

Generonyms which created determined meaning group in Uzbek linguistics wasn’t individually, monographically studied. Only in some research, opinions related to the describing of gender conception are spotlighted [5].

Particularly, the philosophy doctor dissertation of F. Musaev oriented to show the lexical and semantic signs of history of describing the term gender in the language, detecting the study methods of the describing the conception biological gender in Uzbek language, lexical and semantic signs of the sentence where the biological gender meaning is described [5].

Professor S. Mukhamedova’s doctoral dissertation focuses in detail on the semantic and valent signs of action verbs in the Uzbek language. In the second chapter of this dissertation, the verbs such as to‘qimoq, yasamoq, tiklamoq, rostlamoq, qurmoq, solmoq are showed as the semitic action verbs "объектны яратиш " [6].

Article dedicated to the generonyms research which are related to the living creatures.

As professor Sh. Safarov talking about generative semantics in his composition “Semantics”, on the basis of the syntactic analysis which offers a scientist (N. Khomskiy – I. Kh) stays the purpose and idea of the separation into the several simple (“core”) words every complex structured word. As a result, supposed that the grammatical part which related to the syntax consists of two parts. If the first part, which named generative and creator, consist of the core, systems of rules which creates or forms the basic structures, the task of rules
assembled in the second part, which is called transformations grammar, is formation of the unlimited amount of different structured (simple or complex) sentences from the “o’zak” sentences in the small amount [12]. Analyzing his own ideas, the scientist N. Chomsky points that the main idea of generative linguistics is that the possibility of creativity skills theoretically exists naturally in the language [12].

**The Main Findings and Results**

It’s known that in the “Explanatory dictionary of Uzbek language”, the explanation of the words gen, genetik, genetika, their meaning of commonly tug‘ilish, paydo bo‘lish, kelib chiqish, irsiyat are given by the sign of the relativity to the living creatures [14].

In zoology, the term generasiya is said the period of insect development until they hatch from the egg and begin to lay eggs [14].

In the sources, the meaning of the birth by the being continuance of the generation, pointed that the term generasiya describes such meanings as the nasl, avlod, bo‘g‘in; tug‘ilish; yuzaga kelish, paydo bo‘lish, yuzaga keltirish.

As professor Sh.Rakhmatullaev taljing about the etymology the the word urchi, he says that this word was created by adding to the the verb ур, which means “ko‘p nasl ber”, “hosila ber”, affix чы which means “takror” [10].

Every birth (yaratish) has specific evaluation, growing and maturation levels and ends with the last necronym (death). Death process, to wit the end of the creation and continuance is named necronym.

So, the words which are united on the basis of the semes “yaratish”, “dunyoga kelish”, “davomiylik”— generonyms creates the separate paradigmatic row. Phraseological units like tug‘ilmoq, yaratmoq, qo‘zilamoq, ummoq, bo‘shanmoq, lexical units such as dunyoga kelmoq, yuzaga kelmoq, emerging, paydo bo‘lmoq, vujudga kelmoq, form a paradigmatic line on the basis of the word "yaratish". Lexical units such as o‘lmoq, o‘chmoq, o‘tmoq, uzilmoq, qurimoq, qulamoq, phraseological units such as qazo qilmoq, nobud bo‘lmoq, halok bo‘lmoq, uzlatga ketmoq, oyoq uzatmoq, ko‘z yummoq, ado bo‘lmoq, chin
dunyoga ketmoq, olamdan o’tmoq combine into one area of a paradigmatic series on the basis of "tugash" (extinction) seme.

Units united in one area are mutually contradictory on the basis of archisemes "yaratish "and " yo‘q bo‘lish". Accordingly, we intend to analyze in the study the semitic units "yaratish" and the necronyms that are in constant conflict with them in an inalienable relationship.

Coming to the world on the basis of the semitic " yaratish ", the words in which there are signs of creation, unite into a certain paradigm: like tug‘moq, bolalamoq, qo‘zilamoq, qulunlamoq, tuxum qilmoq. At present, these lexemas differ in their specific symptoms. Because "...linguistic units that are in the relationship of similarity (paradigmatic) will have a certain associative seme, but will also have a mutually distinguishing seme. Those differentiating semes will be the basis for the mutual contradictions of the members of the nests"[8].

If one combines the combined lexemes on the basis of the term"yaratish"with a common meaning such as "dunyoga kelish","yaratish”, then the private meaning inherent in each of them is different. However, one of the members of the paradigm in a particular paradigmatic series unites the members of the paradigm according to the expression of a common meaning in itself. For example:

_I was born on June 10, 1920 in the Samarkand Gate neighborhood of Tashkent (S.Ahmed, What I lost and found)._

As is known, improvise, improvise lexical units are distinguished by mutually differential semes, along with the common semes "yaratish", "ko‘payish", "boshlanish", "vujudga kelish". The semes of "behalovatlik", "kutish", "sabrsizlik" in the composition of the түғмоқ lexeme are not observed in the түғилмоқ lexeme.

_Mastura, who went together, began to sit under the acacia tree in the yard and wait for the wife who gave birth (Sh.Kholmirzaev, Spring passed). In the composition participated in this sentence the wife who will give birth, “behalovatlik”, "kutish", "sabrsizlik" semes are manifested in the түғмоқ lexeme_.

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Semitic lexemes "yaralish" are also used in speech in the sense of coming to the world, appearing in addition to the meaning of creation:

He knew that it was between the rings, so that it was possible to escape, or that a measure of getting rid of the bow of arrows could be sought, was also not written off (T.Malik, The Shaytanat).

It is known to us that the semes in the composition of semema according to the feature of meaning are three different:

1. Atash semes (denotative semes).
2. Describing, additiona meaning semes (connotative semes).
3. Task semes (functional semes) [7].

The denotative semes "tug'ilish","dunyoga kelish " of the archaic lexeme “yaralish” are united into one slot on the basis of the denotative meaning.

When we say sem of expression, semes are understood, which mean different additional meanings (stylistic coloring, personal attitude, scope of application) [7].

Archisemic lexemes “yaralish" will have a degree of conflict, mainly according to the scope of application and the expression of a personal relationship: tug‘moq – bolalamoq – go‘zilamoq – qulunlamoq – tuxum qilmoq. The total seme of these lexemes is considered to be " ko‘payish ”.

Islam was the author of articles on various topics of nature, standing on the slope of a bush of an arch, about the rabbit's childhood, about the eagle's caustic hunt, or about the behavior of the foothills, so he wrote on different topics (Sh.Kholmirzaev, the man who flew into the pit).

Sometimes it is possible to observe that in place of these lexemes, lexeme кўпаймо is also used. For example:

When I like it ... my troops have increased considerably due to their wealth (T.Malik, The Shaytanat).

It should be noted that generonyms with seme "yaralish" in the Uzbek language are used actively in relation to semitic units "o‘simlik", along with units representing the names of man, animal, bird, insect realated to seme "jonli": such
as nish urmoq, ko‘karmoq, bo‘rtmoq, tugmoq (meva). For example, through a combination of nish урмоқ:

Ко’катлар nish urgan, yomg‘ir arnalardan oqar, yerga singib ketar edi. (Sh.Kholmirzaev, Mysterious policeman).

In the context of the meanings of the generonymy of nish urgan, which is used in this sentence, manifested by SEMeS " yaralish ", " o‘simlik","boshlanish ".

Through ko‘karmoq lexeme:


There are " yaralish", "o‘simlik", "boshlanish" semes and "yashnamoq" semes in the composition of the кўкармоқ lexeme.

Through the gullamoq lexeme:

Marg‘ubalarning eshigi oldidagi jiyya hali gullagani yo‘qmi (S.Ahmed, What I lost and found).

Through the kurtak chiqarmoq combination:

Bahor osmoni tiniq. Tollar kurtak chiqargan (Sh.Kholmirzaev, Spring).

The following meanings of the бўртмоқ lexeme are given in the"Explanatory Dictionary of the Uzbek language:

Amal olmoq, ko‘kara boshlamoq, unmoq.

Ko‘tarilib chiqmoq, turtib chiqib turmoq.

Qizarib shishingiramqoq, andak shishmoq [14].

It turns out that the initial meaning of the bo‘rtmoq lexeme is also in connection with the paradigm under analysis, in which there are semes " yaralish ", " boshlanish ", " ko‘karish ", " turtib chiqish ", and the subsequent meanings show the polysemic feature, formed on the basis of the lexeme, seme " turtib chiqish ".

These lexemes are located in the neural position on the paradigmatic line. The task is determined by the fact that according to semitic, the lexemes with the archisemes “yaralish” come in different positions in the sentence. “yaralish” archisemes is a paradigmatic line of lexemes according to the generality of meaning.
M. Khakimov points out that about the distinctive features of linguistic pragmatics from semantics "if the compositions in the composition of the expression are not connected with the sub-ektiv attitude of the speaker, then this phraseology is an object of semantics, the phraseology reflecting the subjective attitude of the speaker is considered an object of linguistic pragmatics" [16].

O'lim, vafot, qazo, combined on the basis of the seme “faoliyatining tugashi”, differs from the private meaning that is inherent in each of them, if the seme “yo‘q bo‘lish” combines under one common meaning, the lexemes will be distinguished. However, one of the members of the paradigm in a particular paradigmatic series unites the members of the paradigm according to the expression of a common meaning in itself. The common meaning inherent in these lexemes is the "faoliyatining tugashi". On the basis of this meaning, these lexemes form a paradigmatic line, forming a commonality. But they differ according to the signs of the mutual series. In the paradigmatic series, such words as vafot, qazo, nobud, qurbon, halok represent a different meaning when used together with the incomplete verb or auxiliary verb: vafot, qazo, nobud, qurbon, halok lexemes have the property of applying in a special way.

Qazo qilmoq is used in simple colloquial speech, mainly in relation to people of older age and at the time of their death, reporting it to others. Nobud bo‘lmoq is used in simple colloquial speech, mainly in relation to infants. bo‘lmoq, halok bo‘lmoqjang, kurash and similar events. Declination is used in simple speech, has a negative coloring.

The lexemes of the paradigmatic line with the archiseme " tug‘ilmoq" and "o‘lmoq” contradict each other as follows:

<table>
<thead>
<tr>
<th></th>
<th>yaralish</th>
<th>jonli</th>
<th>davomli</th>
<th>Yo‘q bo‘lish to‘xtash</th>
<th>faoliyati to‘xtash</th>
<th>jonsiz</th>
</tr>
</thead>
<tbody>
<tr>
<td>tug‘ilish</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>–</td>
<td>–</td>
<td>–</td>
</tr>
<tr>
<td>o‘lim</td>
<td>–</td>
<td>–</td>
<td>–</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
</tbody>
</table>
In general, if the semes, characteristic of one paradigmatic row, summarize the lexemes, then the same semes differ from the lexemes of the second paradigmatic. bo‘lmoq, halok bo‘lmoq jang, kurashw. If the semitic lexemes of "Tug'ilish" have the meanings of creation, live, ongoing, then in the paradigmatic line with the Semitic of “o‘lim” such semes cannot exist. They are generalized by ending, extinction, ending, inanimate semes.

These lexemes are located in the neural position on the paradigmatic line. The task is determined by the fact that according to semitic, the lexemes with the archaic "yaralish" come in different positions in the sentence. Archiseme "yaralish" is a paradigmatic line of lexemes according to the generality of meaning.

When the semitic units "яралиш" are united under the common sign of life, they also enter into a relationship of mutual grading. There are monographic work of O.Bozorov, J.Djumabaeva, Sh.Orifjonova, L.Khudoyberdieva, G. Rakhmonov which are related to the level of linguistic units in the Uzbek linguistics [1; 4; 9; 15; 11].

A.Bazarov notes that in his research on the ranking of linguistic units in the Uzbek language [2], including with an increase in the pace of movement, a graduonymic attitude is established. The scientist noted that a certain number of units: "the similarity (synonymity) between the first degree and the subsequent consistent members, as the chap goes to the right, decreases, the difference (antonym) increases gradually, and after all a sharp contrast (strong antonym) occurs" [2].

Professor A.Sobirov notes: "Things and events in material existence will be in continuous behavior. They muttasily change their form-wind under the influence of external and internal forces. As a result, different forms of something appear in one area on the basis of the laws of the scientist. It is precisely this that ensures that things first stand in the real being, and then in the language in a gradual (degree) position relative to each other" [13].
The scientist said: "Lexical gradation (graduonymy) in semantic fields takes place in several manifestations. In other words, it serves as the main tool in the organization of the core, mold of the field hierarchy" [13].

Generonyms are also in a relationship of mutual degrees. In particular, lexemes that are logically interrelated with generonyms can also form a series of interrelated degrees: such as chaqaloq, go’dak, bola, o’smir, o’spirin, yigit, erkak, chol.

Great word jeweler E.Vokhidov in the collection "Words grace writes: “Tosh maydalab chaqa degan inson uchun hamma mayda narsalar chaqa bo‘ldi. Pul maydalab: chaqa dedi. Mayda bolasini bola-chaqo chaqa dedi. Eng maydasi chaqaloq bo‘ldi” [3]. The relationship of degrees between these lexemes acquires a special inseparable link in the poetic text:

Bir yorug‘ lahzada tug‘ilar odam.
Hazil-hazil bilan o‘tar Bolalik,
Hazil-hazil bilan o‘tar Yoshlik ham,
Hazil-hazil bilan kelar Keksalik (B.Iso, With humor)

In conclusion, the generation expresses the meaning of being born as a continuity. Having the end of any beginning is the supreme law of dialectics. Semitic lexemes "yaralish" and "o’lim" merge under the term generation.

The semali paradigm " yaralish " in the Uzbek language also belongs to such lexical units as doya, akusherka, akusher-ginekolog, akusherlik, doyalik (profession). These units are used almost equally in our speech.

Among the Semitic words "яралиш" the lexeme of childbirth combines with other members of the paradigm with the fact that such a meaning has a commonality. Although generonyms are united on the basis of an archisema, they are contradicted by certain semes as well as their application and methodological originality in speech.

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