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# SEMANTIC DERIVATION OF NAME UNITS EXPRESSING THE CONCEPT OF SPIRITUALITY

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**Abstract:** In this article, semantic derivation is a high level of word spiritual development, in which scientific opinions are expressed about the emergence of new common and terminological units, i.e. homonyms, and semantic derivation serves to enrich the language with new units.

**Keywords:** spirituality, word, noun units, homonyms, semantic derivation, terminology, word formation.

## INTRODUCTION

The highest stage of semantic development of atomic units is semantic derivation. Semantic derivation is distinguished by the fact that without the means of derivation in the sense of word formation, it grows from the basic meaning and to it the formation of noun units of a homonymous character. For example, MV Kosova states that "semantic derivation is a process of complete disintegration of a categorical-lexical sema and the formation of new lexical units belonging to a completely different lexical-semantic group and new semantic relations around them."

## MATERIALS AND METHODS

A number of units marked with pometas, indicating the homonymy given in the explanatory dictionaries of the Uzbek language, are such derivational expressions that have changed their semantic essence on substantial bases. Such meaningful expressions can be divided into two according to the specialization of meaning:

- 1) expressions of general meaning (not spiritually specialized);
- 2) terminologically meaningful expressions (semantically specialized).

General, non-specific expressions are formed mainly from the base meaning in a metaphorical way, the semantic "links" between the base and derivative meanings are broken, the word with a new meaning belongs to separate paradigmatic lines, in other words, synonymous, graduonymic, paronymic and main relations differs qualitatively from unity in the basic sense. Take, for example, the Uzbek word *novcha*. Their glossary is as follows:

NOVCHA (Uzbek) I Tall, long, tall. *Novcha yigit* (Uzbek). He is a tall man. *Teshaboy* was not far from the eyes of the people in the face of the governor's slender figure. M. Ismaili, "Fergana until dawn." A silver piece of the moon floats at the end of the tray. S. Ahmad, "Dear Fields."

NOVCHA (Uzbek) II tar. Karol, servant. Before they could leave the village, the relatives of the rich man came carrying a hoe and began to destroy the roofs of the houses they had bought. P. Tursun, "Teacher." No matter how hard I worked, I worked hard everywhere. Sh. Toshmatov, "Bird of Freedom".

The second linguistic unit was formed on the basis of the specialization of the meaning of the first lexeme. In fact, it does not require special proof and evidence that tall, energetic, well-guarded people are involved in the guard or service. So it can be said that the guards and servants were mostly novices, but not all novices were guards. From this, the word *novcha* in the first sense is characterized by the breadth of coverage of its semantic value from the word *novcha* in the second sense. The growth of narrow meaning from broad meaning is one of the hallmarks of semantic specialization.

An example of such a metaphorical basis is the phenomenon of derivation of derivative meaning in the lexeme of status, which belongs to the system of adjectives in the Uzbek language, which represents the concepts of national ideas. We can distinguish the following meanings of the status lexeme:

MAQOM (Uzbek) I [place, place; sequence of sounds, melody (melody) structure]

1 Musical melody, melody path, order, shape and genre in Muslim Eastern music.

2 Each part of a six-part Uzbek classical music work called Shashmaqom. Navo status.

5 portable s. t. Behavior, method; way

MAQOM (Uzbek) II [a - situation, position; place, place; degree, career] kt. 1

Place, place.

2 Career, position. Achieving high status.

3 rights. Legal status of elected persons, citizens, government agencies, organizations, institutions, international organizations, formalized by a normative document.

In doing so, of course, it is necessary to distinguish between primary and secondary meanings from primary and secondary meanings. In some lexemes, genetically the primary meaning can be transformed into a derivative meaning in terms of usage. In the above lexemes, too, the STATUS II given in the dictionary is genetically the main lexeme and emerged as a portable meaning and later became a separate lexeme. With the separation and specialization of the level of application of the lexeme (STATUS I), which is its derivative, the amount of consumption increased and became the main lexeme. That is why it was given earlier in ADUL. After all, ADUL sorts meanings not in terms of genetics but in terms of usage.

OBIDA I (Uzbek) [a.] 1 esk. kt. She is a pious, pious woman who does not neglect prayer.

2 Monument (female name).

OBIDA II (Uzbek) kt. 1 Monument mounted on the tomb. In this village of Ukraine, a monument was erected on the symbolic tomb to immortalize the memory of our compatriots. From the newspaper.

2 Archaeological monument, a material monument from the distant past.

Here, too, work has been done on the basis of this principle, and in the order of the meanings, the omonim, which has a greater degree of application, has come to the fore. Thus we see that the main and basic meaning correspond in this place.

DUNYO I (Uzbek) [a. - world] 1 The whole being; the universe, the universe.

(In the ADUL, 11 meanings of the lexeme are distinguished, with not all the meanings of this lexeme being quoted and limited to quoting the basic and general meaning of the lexeme).

DUNYO II (Uzbek) [a. - world] Wealth, state. I knew the need of the world in the market, the need of the Hereafter in the grave. Proverbs.

Obida is interpreted objectively lexicographically as homonymous lexemes. There is an imperceptible semantic “thread” between lexemes, which is not sufficient for the polysemantic meaning of meanings. But it can be a shining example of semantic derivation. In the second case (lexeme DUNYO II) there is a spiritual specialization, which is formed on the basis of the semantic "materiality" of the meaning of "material world, matter", which is the general lexical meaning of the first lexeme.

## **RESULTS AND DISCUSSION**

Lexemes that have undergone a derivational process reflect in themselves, as mentioned in previous chapters, the dialectical relationship of ‘old’ and ‘new’. Lexemes in themselves customize and modify aspects of the previous meaning in a new semantic essence. For example, in an organized lexeme, action / state (procedurality) predominates, while in an organized lexeme, action / state transforms its substantive essence into a character-property essence. Examples: Organized speech in Uzbek is different from traditional organized speech. An organized sentence differs from a simple sentence by having more than one possessive in the sentence, and from a compound sentence by having a singular participle.

With the development of Uzbek substantial linguistics, the word cohesiveness gained terminological significance. Prior to that, it was used in

traditional Uzbek linguistics with the specific meaning of the verb to unite.

Examples:

UYUSHMOQ I (Uzbek). To unite to move towards a goal. Since his arrival, Jalal Khan, who has been trying to gather amateurs and open a club, has shown the first artistic services of the club, which is still very organized and not united. R. Faizi, "Spring has come to the desert".

2 ling. In a sentence, the parts come into equal contact and are subordinated to one dominant part, coming as the dominant part. The words come in the same grammatical form, are connected to a piece, and are co-ordinated. They are called cohesive parts of speech.

The word organized, on the other hand, is the product of the semantic derivation of a grammatically formed word, such as the conjugation verb, and is characterized by its terminological essence.

As a result of the semantic derivation of units that have acquired a terminological essence, various semantic shifts can occur. While some sign words have a subjective character, in others a character or subjective property can become a relational feature. Here are some examples:

OG`MACHI I (Uzbek) A man without a will, without a will, hesitant; hypocrite

2 politics. Deviating from the main road, deviating, deviating. Right-handers. Left-handed.

This derivative product is connected with the main meaning on the basis of the general, integral semaphore of "character weakness". The polyfunctionality between words describing another person and person names is also reflected in this case. In the second specialized sense, which has an ideological essence, the lexeme has acquired the property of "subjectivity". Both meanings ("sign" and "object") serve as a distinguishing factor.

TEKISLIK (Uzbek) 1 Possession of a flat surface (surface). The plane of the earth. The plane of the board.

2. Flat ground, flat area, not high-low.

3 phys., Geom. Flat surface. Projection plane.

4 geogr. Large elevations, no mountains, relatively flat ground level; a large flat area at the bottom of the oceans.

5 politics. Equality in all respects, equality. Economic plane.

The third of the three specialized meanings of the lexeme (meaning 5) is related to the system of noun units that represent the concepts of the national idea. In this sense, the adjectives that represent the concepts of the National Idea belong to the category of "economy". In the following lexeme, the derivative meaning is "politics" from the system of common semantic units:

TUNTARISH (Uzbek) 1 Overturn f l. har. n. Overturn the boiler.  
Overturning the boat.

2 politics. Forcible change, overthrow, capture of the state, power. Political coup.

The units that underlie the observed derivation event represent the meaning of the action / state. When a unit is terminated, its substantive essence of general "procedural" consisting of action / state takes on the property of "subjectivity" or the semantic shift of "procedural → subjectivity" takes place.

In the process of semantic derivation, the substantive essence of 'sign' can also become the essence of 'subject'. For example, in the above-mentioned words and terms, the semantic shift of "action → sign" initially occurred, while in the second stage of derivation there was a semantic substantial shift of "sign → object".

The substantive sign of 'action' can 'shift' to the 'relation' property in the process of semantic derivation. We can be sure of this by observing the semantic structure of the transitive verb. Example: When an action / state understood from a verb passes to an object, such a verb is called a transitive verb: to read (a book), to sweep (a house), to pour (water). In this case, the meaning of the verb to pass has a derivational shift, which has acquired a terminological significance specific to linguistics. Now it serves to express the relation of the action of the verb to the

object. But it is also noteworthy that it grammatically and semantically retains its substantive essence of 'procedural'. Because in it the grammatical features of the verb, that is, the adjectives of relation, relation, change, remain in full force. The existence of the concept of 'relation' in the terminological sense of the verb to pass is also based on the fact that the transitive term derived from it has the properties of sign and relation as a whole.

In the process of derivation, terminological lexemes also change their systemic relationships. "In the process of derivational semantic changes, the word, the scope of which is not limited, changes its synonymous relations and the system of derivatives, that is, enters into new structural relations; in the process of semantic derivation, changes in the spiritual structure of lexemes lead to a change in the categorical lexical semantics and the formation of a new lexical meaning, that is, the emergence of the homonymous word.

### **CONCLUSION**

So, it can be said that semantic derivation is a high level of word spiritual development, which is one of the internal productive factors of enrichment of language with new units, internal possibilities of language enrichment, formation of homonyms in language.

Semantic derivation is a high level of word spiritual development in which new general and terminological units, i.e. homonyms, are formed.

Semantic derivation serves to enrich the language with new units, ensuring the emergence of homonyms as an internal possibility of language enrichment.

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