

Description of Monosemantic and Polysemantic Social Semantic Lexemes

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ABSTRACT

Monosemy and polysemy are phenomena that must be studied both theoretically and practically in language. Their practical aspect refers to the structure of dictionaries such as translation and explanatory dictionaries. Monosemy and polysemy are studied from the perspective of a word's semantic structure. The semantic structure of a word is its aspect related to objective existence. When studying polysemy in a given language, attention is also paid to that people's historical development, sphere of thought, and viewpoints. However, such a branch of linguistic richness, when considered in its entirety, has not been adequately researched. The subject of our research – the issues of monosemy and polysemy in lexemes related to a person's age, gender, and kinship found in explanatory dictionaries of the Uzbek language – also falls within this scope.

Keywords: Monosemy, polysemy, figurative meaning, primary meaning, derived meaning, metaphor.

INTRODUCTION

Language is a social phenomenon that serves people's mutual communication. Therefore, language changes in connection with society, giving rise to new regularities. "Linguistic richness is measured not only by words and expressions but also by the lexical meanings of words. Thus, polysemy – the multiplicity of word meanings – has its place in linguistic richness" [9: 3]. In

particular, this situation is also observed in lexemes related to a person's age, gender, and kinship in explanatory dictionaries of the Uzbek language. In the semantic structure of some lexemes, a general lexical meaning is observed, while in others, meanings related to several concepts are generalized.

LITERATURE REVIEW AND METHODOLOGY

World linguist Charles Ruhl expressed the monosemic principle, stating, "A word has one meaning; even if it is used in different senses, these are all various manifestations of that single meaning" [2: 4]. Uzbek linguist M. Yuldashev said about polysemy: "The phenomenon of polysemy is characteristic of almost all languages. In determining the richness of a language, not only the abundance or scarcity of words but also the abundance or scarcity of meanings of a single word are decisive factors" [7: 23]. Sh. Rahmatullayev proposed the view that "it is correct to calculate lexical richness not based on lexemes but based on each sememe (lexosememe) combined into polysemous lexemes" [5: 68].

In addition, scholars such as M. Mirtojyev, R. Yunusov, F. Jumayeva [8; 11; 6] have conducted research on semantics, monosemy, and polysemy. Continuing these works, studying monosemantic and polysemantic relationships within the scope of social semantic lexemes in explanatory dictionaries of the Uzbek language is a current task.

"Any monosemantic lexeme can become polysemantic, meaning that monosemantic lexemes also have the potential for polysemy. A monosemantic lexeme can always generate new meaning, while polysemantic words can turn into homonyms" [3: 14]. The meaning of lexemes is not a static, unchanging phenomenon; although quite stable, it can change over long years under the influence of certain factors. Such changes are caused by two types of factors:

1. **Extralinguistic (non-linguistic) factors:** socio-economic life, consciousness, development of thought, etc. For example, the lexeme *jigar* initially named one of the human

organs; later it began to convey meanings such as very close, brother, friend. Such semantic development is related to the meaning of the lexeme *jigar* as the center of human heart and feelings; at the same time, the lexeme *jigar* transitioning from its initial meaning as a human organ to a broad meaning expressing social emotions can be a clear example of semantic development.

2. **Linguistic factors:** relationships of language units within the language system. For example, the lexemes *chaqaloq* and *go'dak* can be in a contextual synonymy relationship: *opamchaqalog'inilgo'daginibag'rigabosdi* (My sister hugged her baby/infant), but in psychology, the "infancy period" cannot be called the "newborn period."

The lexical meaning of lexemes changes under the influence of the above factors. In the development of lexical meaning, phenomena of meaning shift, expansion, and narrowing occur.

The richness of languages depends not only on quantity but also on the number of semes a lexeme conveys. Accordingly, words possess monosemantic and polysemantic characteristics.

DISCUSSION AND RESULTS

A large number of lexemes related to a person's age, gender, and kinship in explanatory dictionaries of the Uzbek language are monosemantic lexemes.

It is permissible to say that any lexeme can participate in a given context with only one of its semes. Monosemantic social semantic lexemes possess one sememe and participate in speech with that seme. For example:

AMMA [Arabic – *ammah*] Father's sister (relative to nephews). Big aunt. Little aunt. –Fotima was a classmate of a woman's nephew and often came to her aunt's place. *Shuhrat, Shinelliyillar* [4: 104]. Here, the lexeme *amma* indicates that for the speaker (nephew), she is his father's sister; it is not used in other meanings. Examples of such monosemantic lexemes include *nabira* (grandchild), *xolavachcha* (maternal aunt's child), *chol* (old man), *chevara* (in-law, relative by marriage), *quda* (in-

law, co-parent), *qariya* (old woman), *boja* (maternal aunt), *valida* (paternal aunt's husband), *amaki* (paternal uncle).

Also, some monosemantic lexemes are used in one meaning in Arabic and Persian-Tajik and have been adopted into Uzbek with that same meaning. For example:

VOLIDA [Arabic *validah* – mother] arch. same as *ona* (mother). Our mother was lying sick, and she fainted upon seeing me. A. Qahhor, Qo'shinorchiroqlari. They pressed heavily on both our sides. Your mother sent instructions. Immediately go to the Andijan fortress and gather the beks. P. Qodirov, Yulduzlitunlar [4: 711]. This lexeme has the same "mother" and is understood in exactly this meaning in Arabic and Uzbek. Such monosemantic lexemes can include *validayn* (parents), *ajuz* (old woman), *amaki* (paternal uncle), *amakivachcha* (paternal uncle's child), *birodarzoda* (brother's child), *yesir* (captive), *kanizak* (maidservant), *nabira* (grandchild), *xolavachcha* (maternal aunt's child).

Most social semantic lexemes with a limited scope of use are monosemantic, related to the significance of the concept they express in societal life. Such lexemes also convey a single meaning but are rarely used in modern speech or are specific to a certain region. For example:

BOLDIZ *dial.* Wife's younger sister, sister-in-law. A sister-in-law is sweeter than honey. Proverb – If my sister-in-law recognizes me, my sister-in-law, yor-yor, I am the one driven to her sister-in-law, yor-yor. "Songs." Beside me, no sister-in-law, no boldiz, Not a sip of red wine. Mirtemir, Works. They say many Indian girls are coming, More precisely, the sisters-in-law of the fireplace. T. Sulaymon, Greetings from a Bright Star [4: 526]. This lexeme is synonymous with the lexeme *qaynsingil*, which denotes the sister-in-law relationship. Due to its narrow scope of use and lack of widespread popularity, the lexeme has remained within a limited stratum. Such lexemes can include *bolig'a* (dialect for child), *buvak* (dialect for grandmother), *yezna* (dialect for sister-in-law), *oyba* (dialect for mother-in-law), *ena* (dialect for mother), *opog'oyi* (dialect for older sister).

Furthermore, as words actively used in a certain period become obsolete over time, their semantic development may halt,

resulting in them being limited to the single meaning they historically conveyed, and this is usually found in historical works. For example:

MANKUHA – [Arabic *mankūḥah* – married, wedded (wife)] arch., book. Married wife, lawful wife, lawful spouse [4: 96]. It was used to mean a married spouse. The historicization of the lexeme has also affected its semantic development. Such social semantic lexemes can include *zavj* (husband), *zavja* (wife), *zaifa* (weak, wife), *tag'oyi* (paternal uncle), *tog'oyi* (paternal uncle), *shahvar* (king's spouse).

The phenomenon of monosemy is mainly characteristic of terms, neologisms, or the initial period of newly assimilated lexemes from other languages. Neologisms or newly assimilated lexemes from other languages can, over time and under various influences, become monosemantic lexemes. For example, in the *Explanatory Dictionary of the Uzbek Language*, 2nd vol, the lexeme *buvais* given as monosemantic (“BUVA *dial.* Grandfather [10: 144]), while in the recently created 6-volume explanatory dictionary of the Uzbek language, we can see its meaning has expanded (“BUVA 1 *dial.* Grandfather. Expresses that the person being talked about is old, elderly, and conveys respect, closeness to them. ...” [4: 550]).

Polysemy is based on the existence of meaningful, content-related connections within the semantic composition of a lexeme, distinguishing it from homonyms by this characteristic.

There are criteria for polysemy to determine whether social semantic lexemes are polysemantic or homonymous:

Semantic criterion – If the different meanings of a lexeme are semantically connected, it is considered polysemy. For example, the meanings of the lexeme *yigit* – adult male, brave man – are close to each other. If there is no semantic connection between meanings, homonymy arises (the meanings of *mo'ysafid* as old person and *arak* [alcoholic beverage]).

Syntactic criterion– Different meanings of a lexeme are distinguished by their use in different syntactic situations. For example, the lexeme *birodar* (brother) is used in the meaning of brother among kinship nouns, and in the meaning of friend in expressions denoting social relationships.

Contextual criterion – Context is crucial for determining in which meaning a lexeme is used. For example, whether the lexeme *kelin* appears in the meaning of married girl or son's wife is determined only through context.

The emergence of polysemy is determined by the laws of semantic development. Linguists note that distinguishing homonyms that arise within polysemy from other indicators is extremely difficult. For example,

MO'YSAFID [Persian سفید موی – white-haired] 1 Whose hair and beard have turned white, whose eyebrows have turned white. Mo'ysafidodam (White-haired person). – The offended white-haired heads bowed and left. M. Ismoilii, Farg'onat.o. White hairs began to appear on the head, I began to bear the name Mo'ysafid. G'. G'ulom. On the couch in the hallway, a white-haired person was sitting leaning against the wall as if stunned. E. A'zam, Where is Paradise itself.

Old, old man. The majority were young men between twenty and forty, among them three or four forty-fifty-year-olds, and even one white-haired man approaching sixty was seen. A. Qodiriy, Obidketmon.

Dial. Araq (alcoholic beverage). Ostonaqul drank the first glass “to the health of friend Mirzakarim”. He raised the next glass saying, “this-that white-haired one, I am ready to drink poison for you!” S. Abdullajon, Sanamaysakkizdema [4: 321].

Among these meanings, “old man” and “araq” can be called distant-meaning homonyms. Of the given semes, the first relates to appearance, the second to age, and the third seme comes in the meaning of a beverage. Based on the commonality of the unifying seme “related to age” in the first and second meanings, they can be considered polysemantic.

However, in the third seme, an aspect connecting it to the previous meanings is almost imperceptible. Therefore, we consider the lexeme *arak* in the meaning of “beverage” as a separate homonym independent of the first and second meanings.

But in the explanatory dictionary, this meaning of the lexeme is not treated as a homonym. Clear indicators for distinguishing between the semantic closeness in polysemantic lexemes and the differences between homonyms have not been developed. This is

one of the pressing problems awaiting its solution in Uzbek lexicology.

Analyzing lexemes, it can be observed that all lexemes initially had a monosemantic character. They were used to express specific things and phenomena, and later they were used to express other objects or phenomena, resulting in the subsequent meanings of lexemes arising.

In the emergence of polysemy, the formation of figurative meaning is important. Figurative meanings arise in the process of one meaning shifting to another meaning. For example: *jigar* – one of the internal organs, *jigar* – as close as a relative. Here, the first meaning is used in a literal sense, the latter in a figurative sense, i.e., in the meaning of “offspring.”

Various factors can serve as the basis for the phenomenon of meaning shift. Here, the name of an object or phenomenon acquires the property of denoting another object or phenomenon. “In a figurative meaning, the name of an object, event, or phenomenon is transferred to other similar objects or events-phenomena. As a result, an object, event-phenomenon that did not have its own name in the language receives a new name and becomes a namesake of the previous name. The first is the name-giver, the second is the name-receiver” [1: 861]. Such transfer is based on a relationship between two or more objects. For example, the primary meaning of the lexeme *yigit* is “a male who has reached sexual and physical maturity,” but in the meaning of “brave *yigit*, courageous *yigit*,” it does not express maturity but rather fearlessness, strength, because bravery, courage cannot be depicted without reaching the age of youth. The relationship and connection between youth, bravery, and courage caused the meaning shift.

Lexemes, in turn, are divided into types such as primary and derived meanings, and they are determined according to contextual requirements. Polysemy in language is based on the system of primary and derived meanings. Derived meaning is a meaning formed from the primary meaning.

For example, 1) OTA A man with children (relative to his own children). 2) Used when addressing or showing respect to older people. 3) Used to affectionately address a boy. 4) fig.

About a person who initiated or laid the foundation for some work or action. 5) Fig. About a kind leader, guide. 6) About a person leading the community, nation, or an elder in age or position" [4: 517-518].

The derived meaning of the lexeme *ota* (father) is considered as a leader, kind, and responsible person, where *ota* is not biological but arises through comparison, analogy (via metaphor) as a kind and responsible person like a father.

CONCLUSION

This, the origin of social semantic lexemes is related to their use in specific meanings in various fields. In the process of lexemes transitioning from one field to another, while preserving their related semes, additional semes are also loaded onto them. As a result, they become polysemantic units.

Social semantic lexemes convey meanings ranging from two to ten or more. Among them, the most frequently used are lexemes with three or more meanings. The relationship of social semantic lexemes united by one meaning is of two types:

- a. one has developed from the other;
- b. one has not developed from the other.

In most polysemantic social semantic lexemes, the first type of meaning relationship occurs. Sometimes the meanings of polysemantic social semantic lexemes reflect both relationships.

In lexemes whose meanings have developed one from the other, subsequent meanings are sequentially connected to the first meaning or each is separately connected.

In the polysemy of social semantic lexemes, primary meaning and derived meaning are also distinguished. In the sequential connection of three or more meanings, there is a primary meaning and a relative primary meaning (derived primary meaning); we call the meaning that serves as the basis for the primary meaning (or meanings) the primary meaning. The meaning born from the development of the primary meaning is termed the derived meaning.

In social semantic lexemes with three or more meanings, primary and derived meanings are determined differently. The primary meaning of the lexeme is the primary meaning. Its remaining meanings are derived meanings relative to that meaning. But only if subsequent meanings have developed from the first meaning, the meaning relationship becomes two-tiered (primary meaning – derived meanings).

If meanings are sequentially connected, the meaning located in the middle becomes a derived meaning relative to the preceding meaning and a primary meaning relative to the following meaning. Thus, the meaning itself has developed from another meaning and at the same time has become the basis for the development of a new meaning from itself. Hence, the primary meaning appears to be in an absolute situation and in a relative situation.

The meaning of social semantic lexemes whose meanings have developed one from the other is of two types:

1. If created by the method of transfer, it is called a figurative meaning;
2. If developed gradually, it is evaluated as a gradual (evolutionary) meaning.

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