



INTEGRATION OF DIFFERENT TYPES OF VOCABULARY INFORMATION IN THE SEMANTIC EXTENSION OF POLYFUNCTIONAL WORDS (IN THE EXAMPLE OF COMMON/RELATED NOUN, NAME AND MEANING TRANSFER PROBLEMS)

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Abstract – There are words in the Uzbek language that can perform different tasks in different contexts, have multiple meanings, homonyms, or terminological meaning. It is clear that all their meanings are not reflected in the explanatory dictionary, because terminological, encyclopedic, or explanation of names is not part of the task of an explanatory dictionary. Therefore, an annotated dictionary is not enough to collect all such explanations of a certain lexical unit. For this purpose, it is required to integrate the information in different types of dictionaries, where such units are involved.

Key words: homonyms, terminological meaning, dictionary, explanatory dictionary, lexeme, toponym, anthroponym.

I. Introduction

618 lexemes were selected and a database was formed as a result of the analysis of words that are in the annotated dictionary and have different interpretations in other dictionaries, as well as words that are not included in the annotated dictionary. 5-volume explanatory dictionary of the Uzbek language, 2-volume annotated dictionary of the Uzbek language (for the explanation of the lexeme's own/transitive meanings), Annotated dictionary of Uzbek similes (for the explanation of the meaning of the lexeme based on the simile), the National Encyclopedia of Uzbekistan (for the explanation of the lexeme as a toponym or anthroponym), the dictionary of the meaning of Uzbek names (anthroponym of the lexeme sources such as the dictionary of toponyms of the Uzbek language (for the explanation of the lexeme as a toponym), the dictionary of poetonyms of the Uzbek language were covered. We analyze such units below.

II. Main part

Analysis of synonyms in different dictionaries. There are related nouns listed in the explanatory dictionary of the Uzbek language, which are listed as the main word of a separate dictionary article, and which are also found as the main word in other dictionaries. For example, the word "afsona - legend" is explained in different forms and meanings in the dictionary of Explanatory Dictionary of the Uzbek language, National encyclopedia of Uzbekistan and similes. Here are the comments:

Afsona – folklor janri. Avloddan avlodga, og‘izdan og‘izga o‘tib kelgan uydirma, to‘qimadan iborat, ba‘zan diniy mazmundagi hikoya, rivoyat va shu kabilar; afsona bo‘lmoq – el-xalqqa gap-so‘z bo‘lmoq, elga doston bo‘lmoq; (ko‘chma) – asossiz gap, yolg‘on-yashiq, uydirma; aql bovar qilmaydigan, aqlga sig‘maydigan narsa, ish. (O‘TIL, 5 jildli, 1 jild, 118)

[Legend is a genre of folklore. Stories, narrations, etc., made up of fabric, sometimes with religious content, passed down from generation to generation, from mouth to mouth; to be a



legend - to be the talk of the people, to be a legend; (mobile) - baseless statement, falsehood, fabrication; incredible, incredible thing, work. (Explanatory Dictionary of the Uzbek language, 5 volumes, Volume I, 118)]

Afsona (*xuddi afsonaday, afsona kabi, afsona singari*) – sirli-sinoatli, ishonib bo'lmaydigan, tasavvur qilish qiyin bo'lgan. M: Qizning xuddi afsonaday qissasi hayit kuni ertalab jami malikalar Shohizindaga borib, Qusam ibn Abbos mozorini ziyorat etganlarida ham ...bag'oyat mutaassir bo'lgan malika xayolidan chiqmadi. (N.Mahmudov, D.Xudoyberganova. O'zbek tili o'xshatishlarining izohli lug'ati. – Toshkent, "Ma'naviyat" nashriyoti – 2013, 32-bet)

[A legend (like a legend, as a legend, look like a legend) - mysterious, unbelievable, difficult to imagine. M: The story of the girl, like a legend, did not leave the princess's mind, who was very impressed, even when all the princesses went to Shahizinda on the morning of Eid and visited the tomb of Qusam ibn Abbas. (N. Mahmudov, D. Khudoyberganova. Explanatory dictionary of similes of the Uzbek language. - Tashkent, "Manaviyat" publishing house - 2013, p. 32)]

Afsona – xalq og'zaki ijodi janri. U xayolot, uydirma va to'qimadan iborat bo'lsa-da, so'zlovchi va tinglovchi tomonidan haqiqatdek tasavvur etiladi, hatto bo'lib o'tgan davri, makon ham ko'rsatiladi. Afsonalar og'izdan og'izga, eldan elga o'tib kelgan, ifoda usuli bayon tarzida. (O'zbekiston milliy ensiklopediyasi. 1-jild. – 521-bet)

[Legend is a genre of folklore. Although it consists of fantasy, fiction and fabric, it is imagined as reality by the speaker and the listener, and even the past time and place are shown. Legends have been passed down from mouth to mouth, from hand to hand, and the method of expression is narrative. (National encyclopedia of Uzbekistan. Volume 1. - page 521)]

This word is interpreted as a universal word (lexeme) in Explanatory Dictionary of the Uzbek language, but it is given as a term in National encyclopedia of Uzbekistan. Although the explanations are almost the same, there is a difference in the definitions. It is more clearly explained as a term in National encyclopedia of Uzbekistan. In the dictionary, similes are defined as adjectives. Based on this, it is appropriate to summarize these definitions into one semantic extension. But the definitions should be given separately, because the user of the corpus needs to add additional tags to it in order to know in which field this unit is used. In this case, the composition of the semantic extension consists of 3 parts, and it is suggested to form it as shown in the diagram above.

In this case, it is recommended to follow the following sequence when explaining the meanings:

- 1) Explanatory Dictionary of the Uzbek language;
- 2) National encyclopedia of Uzbekistan;
- 3) Dictionary of similes.

The interpretations of the word *Ajdar* - dragon are different:

Ajdar – afsonaviy katta ilon; kaltakesakning daraxtlarda yashovchi, uchishga moslashgan, Janubiy Osiyoda tarqalgan turi; qonxo'r, yovuz odam haqida. (O'TIL, 5 jildli, I jild, 44)

[A dragon is a legendary big snake; a type of lizard living in trees, adapted to flight, distributed in South Asia; about a bloodthirsty, evil person. (Explanatory Dictionary of the Uzbek language, 5 volumes, Volume I, 44)]



Ajdar – afsonaviy maxluq. Turli xalqlar og‘zaki ijodida qanotli, og‘zidan o‘t purkaydigan ikki va undan ortiq boshli afsonaviy ilon obrazi; ba‘zan haddan tashqari katta ilonlar ajdarga qiyos etiladi. (O‘zbekiston milliy ensiklopediyasi. 1-jild. – 140-bet).

[A dragon is a mythical creature. In the oral works of different peoples, the image of a mythical snake with wings and fire from its mouth, with two or more heads; sometimes extremely large snakes are compared to dragons. (National encyclopedia of Uzbekistan. Volume 1. - page 140).]

Ajdar/ / ajdarho (misli ajdarho, ajdarhoday, ajdar kabi, ajdar singari) – zo‘r, benihoya kuchli, pahlavon; qo‘rqinchli ovoz chiqarmoq, dahshat soluvchi harakatlar qilmoq; yamlamoq, yutmoq, komiga tortmoq, vahshat bilan yemoq, mahv etmoq, yo‘q qilmoq. M: Bizning Samarqanddagi dushmanlarimiz yeti boshli ajdarhoday zo‘r edi. (N.Mahmudov, D.Xudoyberganova. O‘zbek tili o‘xshatishlarining izohli lug‘ati. – Toshkent, “Ma’naviyat” nashriyoti – 2013, 22-bet)

[Ajdar/ / ajdarho (like a dragon, as a dragon, look like a dragon) - great, fearlessly strong, warrior; make scary noises, make scary actions; to devour, to devour, to devour, to devour, to destroy, to destroy. M: Our enemies in Samarkand were as strong as a seven-headed dragon. (N. Mahmudov, D. Khudoyberganova. Explanatory dictionary of Uzbek language similes. - Tashkent, "Ma'naviyat" publishing house - 2013, p. 22)]

If you pay attention to the comments, it is described as a "mythical big snake" in Explanatory Dictionary of the Uzbek language, while it is described as a "mythical creature" in National encyclopedia of Uzbekistan. The definition in National encyclopedia of Uzbekistan is relatively detailed. In the dictionary of similes, it has comments such as "has the quality of a dragon", "acts like a dragon". Therefore, it is appropriate to form a semantic extension of this unit consisting of 3 parts.

It is recommended to follow the following sequence:

1. Explanatory Dictionary of the Uzbek language;
2. National encyclopedia of Uzbekistan;
3. Dictionary of similes.

We will also analyze other examples with different interpretations in dictionaries. The word *alaf* is interpreted differently in Explanatory Dictionary of the Uzbek language and National encyclopedia of Uzbekistan: the annotations show that this unit is a homonym. However, Explanatory Dictionary of the Uzbek language and the dictionary of homonyms do not indicate that it is a homonym. Therefore, it is appropriate to clarify this in the semantic extension. Here are their comments:

Alaf – umuman, o‘t, ko‘kat. Sassiqlik alaf – Burgan, supurgi o‘t. (ko‘chma) – umuman yoqimsiz, yaramas shaxs yoki narsaga nisbatan. (O‘TIL, 5 jildli, 1 jild, 67)

[Alaf - in general, grass, green. Stinky grass - Burgan, broom grass. (transitive) - in relation to a generally unpleasant, naughty person or thing. (Explanatory Dictionary of the Uzbek language, 5 volumes, Volume I, 67)]

Alaf+puli – Buxoro, Xiva va Qo‘qon xonliklarida bedazor, o‘tloq, bog‘ va uzumzor egalaridan davlat hisobiga olingan soliq. (O‘zbekiston milliy ensiklopediyasi. 1-jild. – 188-bet)



[Alaf+puli is a tax collected at the expense of the state from the owners of fields, meadows, orchards and vineyards in Bukhara, Khiva and Kokan khanates. (National encyclopedia of Uzbekistan. Volume 1. - page 188)]

Alaf (*alafdek, alaf kabi, alaf singari*) – *o'rib tashlamoq, yulib olmoq. Keraksiz narsadek uzib, tamoman yo'q qilmoq. Salbiy munosabat ifodalanadi. M: Ikkinchi oylardan boshlab Xushro'y kundoshini bo'g'ib urish odatini chiqaradir va o'rim-o'rim kundosh sochini alafdek yulib olishdan ham tortinmaydir. (N.Mahmudov, D.Xudoyberganova. O'zbek tili o'xshatishlarining izohli lug'ati. – Toshkent, "Ma'naviyat" nashriyoti – 2013, 25-bet)*

[Alaf (like alaf, as alaf, look like alaf) - to cut, pluck. Cut off as unnecessary and destroy completely. A negative attitude is expressed. M: From the second month, Khushroy gets into the habit of strangling his mother and does not hesitate to pull out his mother's hair like grass. (N. Mahmudov, D. Khudoyberganova. Explanatory dictionary of Uzbek similes. - Tashkent, "Ma'naviyat" publishing house - 2013, p. 25)]

In Explanatory Dictionary of the Uzbek language, this word is interpreted as *o'simlik*, while in National encyclopedia of Uzbekistan, it is interpreted as a tax charged to the state account - *davlat hisobiga olinadigan soliq*, in the dictionary of similes, it is interpreted as an action expressing a negative attitude - *salbiy munosabatni ifodalovchi harakat*. It can be seen from the comments that the composition of the semantic extension of this unit is quite complex, and it is desirable to explain the terms in an orderly manner.

It was observed that some of the related nouns given as common words in Explanatory Dictionary of the Uzbek language are given as toponyms and terms in several dictionaries. For example, the word *baliqchi* occurs as a personal noun (a related noun denoting a profession), a type of bird (a related noun), and a toponym.

Baliqchi – *suvdagi baliq bilan tirikchilik qiluvchi qush. Cho'ldoqsimonlar oilasiga mansub qush. (O'zbek tilining izohli lug'ati. 1-jild. – 76-bet).*

[A fisherman is a bird that makes a living from fish in the water. It is a bird belonging to the family of choldoksims. (Annotated dictionary of the Uzbek language. Volume 1. - page 76).]

Baliqchi – *baliq tutish (ovlash) bilan shug'ullanadigan shaxs; suvdagi baliqlar bilan tirikchilik qiluvchi, cho'lduqsimonlar turkumiga mansub qushlar oilasi. (O'TIL, 5 jildli, I jild, 149)*

[Fisherman - a person engaged in catching (hunting) fish; a family of birds belonging to the family of terns, living on fish in the water. (Annotated dictionary of the Uzbek language, 5 volumes, Volume I, 149)]

Baliqchi – *Andijon viloyati Baliqchi tumanining shimoli-g'arbiy qismida, Qoradaryo sohilida joylashgan qishloq nomi; "Baliqchi" birlashmasi – tajriba namunaviy baliqchilik birlashmasi. Toshkent viloyati Quyi Chirchiq tumanida joylashgan, 1961-yilda tshkil etilgan; Baliqchi tumani – Andijon viloyatidagi tuman nomi, viloyatning shimoli-g'arbiy qismida 1926-yilda tashkil etilgan; Baliqchi qo'ltig'i – Orol dengizining janubidagi 1979-yilgacha bo'lgan qo'ltiq*



nomi, uning janubida Baliqchi suv havzasi bunyod etilgan. (O'zbekiston milliy ensiklopediyasi. 1-jild. – 601-bet).

[Baliqchi is the name of a village located in the northwestern part of Baliqchi district of Andijan region, on the coast of Kara Darya; "Balikchi" association is an experimental model fishing association. Established in 1961, located in Kuyi Chirchik district of Tashkent region; Baliqchi district is the name of a district in Andijan region, established in 1926 in the northwestern part of the region; Balıkchi gulf is the name of the gulf in the south of the Aral Sea until 1979, in the south of which the Balıkchi water basin was created. (National encyclopedia of Uzbekistan. Vol. 1. – p. 601).]

Baliqchilar – *Xorazm viloyati Hazorasp tumanidagi qishloq nomi. (S.Qoraev. O'zbekiston viloyatlari toponimlari, Toshkent, "O'zME" Davlat ilmiy nashriyoti, 2005. – 32-bet)*

[Baliqchilar is the name of a village in Hazorasp district of Khorezm region. (S.Koraev. Toponyms of regions of Uzbekistan, Tashkent, "National encyclopedia of Uzbekistan" State Scientific Publishing House, 2005. - p. 32)]

III. Conclusion

It can be seen from the sequence of comments that the word fisherman is used in 4 cases: in 2 cases it is a relative, in 2 cases it is a noun. In the case of a relative noun, it belongs to different semantic groups: object noun and personal noun. When it is a proper noun, it represents the name of a village in the form of BALIQChI, and the name of another village in the form of BALIQChILAR, that is, it represents different toponymic units. Naturally, in this case, the semantic extension of this unit consists of 4 parts, and it is appropriate to distinguish it with different colors in the user interface.

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