The Lexical and Semantic Field of the Category of "Spirituality"

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Abstract

In this article, the lexical–semantic field and its representation are scientifically researched. The fact that the composition of the semantic field of "spirituality" has not been consistently researched indicates that educational efforts in this direction are unsystematic and ineffective. In order to overcome these problems, there is a need to organize lexemes with the common theme of "spirituality" as one field, to create an ideographic vocabulary that includes the elements of this paradigm.

Keywords: *Lexical and Semantic Field; Composition; Spirituality; Enlightenment; General Concept; Ethics; Paradigm; System; Concept; Ideographic Vocabulary; Lexemes*

Introduction

In today's era of globalization, when every nation pays serious attention to preserving its national identity, the growing interest in the topic of "spirituality" is due to the scientific study of the linguistic nature of the spiritual qualities of a person by determining the semantic structure of this concept and its place in the language system. becomes relevant.

The concept of the field principle of the systematic organization of language phenomena is one of the most important achievements of linguistics in the 20th century. Currently, the term "semantic field" is increasingly being replaced by narrower linguistic terms: lexical field, synonymous line, lexical–semantic field. The lexical and semantic field means a large system–structural unit of the lexical and semantic system of the language that unites not only linguistic elements, but on the basis of a common integral feature.

Currently, interest in the spiritual culture of the nation and its traditions is growing, so it is relevant to describe the individual elements of the linguistic picture of the world. One such part of the lexical–semantic system is the semantic field "spirituality". The field of study is of special interest, as it allows deep penetration into the national culture and national consciousness. The concept of "spirituality" has an infinite number of meanings and can be found in completely different contexts.

The concept of "field" is primarily characteristic of physics, and it has existed for a long time. It is also used in psychology, biology and sociology. Problems about the essence of the concept

of "semantic field" still remain unanswered. At first glance, the semantic field is an extralinguistic phenomenon, psychological or logical, reflected in language. According to another point of view [4, 21], this phenomenon should be carried out on the basis of language and its isolation based on linguistic data. The laws of semantic connection between linguistic phenomena were written in the late 19th and early 20th centuries.

J. Trier was one of the first to raise the issue of field in linguistics. His work is generally considered to have broken down the notions of "lexical" and "conceptual" domains and introduced these terms into linguistic usage. Each of the fields is divided into language elements–words and concepts; at the same time, the components of the speech field fully cover the range of the relevant conceptual field.

In modern linguistics, there are various theoretical concepts and methodological approaches to the study of the field. For the first time, the term "semantic field" was used by G. Ipsen in 1924 in Der Alte Orient unt die Indogermanen, where words with a general meaning were defined. Famous foreign scientists such as J. Trier, W. Humboldt, G. Osthof used the term "system" rather than "field".

Especially R.N. Meyer has expressed important views on this in his scientific works [6, 358–366]. R.N. Meyer defined three types of semantic field such as natural (names of trees, animals, body parts, emotions and others), artificial (names of military ranks, components of mechanisms and others), semi–artificial (terminology of hunters and fishermen, moral concepts and others).

He defines a semantic class as an arrangement of a certain number of expressions with one or more expressions, that is, he calls the differential factor that any expression comes from the point of view of one semantic property.

T.P. Haak, S.M. Konnova, K.A. Kolkunova, T.V. Malevich, T.G. Ogorodnikova in Russian linguistics [2] which conducted research on the role and study of the term "духовность" in linguistics and literature.

There are studies devoted to the category of "spirituality" in Uzbek linguistics. In particular, in scientific works which researched on the topic of "spirituality" such as "The lexical–semantic category of "spirituality" is the system of noun units of the spiritual group of "belief", by the researcher F. Yuldashev, "The development of the spiritual and educational lexicon of the Uzbek language during the years of independence" by G. Tojieva were discussed some issues of the lexical and semantic category.

In linguistics, it is applied to lexical units that are gathered in the same area with a common meaning of lexemes on a certain topic, and are distinguished by their general and specific aspects. One such type of lexical–semantics is the lexical category of "spirituality" in the Uzbek language.

Hyperseme "spirituality" by its nature represents an abstract concept. All the elements of the field represent abstract concepts that cannot be perceived by the five human senses. It is this feature of abstraction that causes the meaning boundaries of the elements of the field to disappear. It is difficult to maintain accuracy and equivalence in the translation of these tools when the boundaries of meaning are unclear and mixed. For this reason, putting the lexemes with the general meaning of "spirituality" into the above graduonymic series serves as a guide for experts in choosing an equivalent tool in their translation.

The examples of Eastern classical literature and their reflection of enlightened views can be classified as follows: scientific and educational works; educational and artistic works; artistic and educational works; educational and promotional works; imitative and educational works [1, 18].

All of the works listed above, except for imitation–enlightenment works, serve to express various units of the semantic field of enlightenment from a certain point of view. In Eastern classical literature, spirituality, including the concepts of the category of enlightenment, are used in a consistent manner. Today, the spiritual maturity of a person is an urgent social issue, so to speak, it is promoted as a state policy. The fact that the constituents of this semantic field are not consistently organized is bound to cause a misunderstanding of the issue at hand. It is known that a number of scientific studies, dictionaries and pamphlets have been created in order to classify the category of spirituality. It should be recognized that these scientific studies are fundamental studies on the formation of the semantic field of spirituality and the interpretation of terms and concepts in it. Nevertheless, the semantic field of spirituality should be arranged consistently, and the concepts in it should be ordered consistently, not chaotically.

Below, we will look at several cases related to the translation of words like "spirituality" directly used in Uzbek artistic texts into Russian. In some translations, we see words that are not present in the original. For example, *Аризабозлар бўлмаса, катталар биз авом элни бозорда сотиб ейди! Аризабозлар бўлмаса, катталар биз авом эл оғзидаги ошни юлиб олади! (Т. Мурод, "От кишнаган оқшом"). (Если не будет жалобщиков, правители смогут купить, как на базаре, совесть своего народа, изо рта у него вырвут еду!). (If there are no complainers, the rulers will take the common people to the market and sell them! If there are no complainers, the leaders will take the food from the mouths of the uneducated common people!).* It is known that it is impossible to create a translated text that is exactly the same as the original. This is because each language has its own structure, system, tonality and tone. Therefore, in some places, in order to fully reflect the original meaning in the translation, and to compare the two texts according to the stylistic, emotive and illustrative level, translators can include elements that are not present in the original text in the translated text. In this case, if the general content of the original text is preserved, the translation cannot be condemned as inadequate or out of proportion to the original. Above, too, the translator tried to make the text in the Russian language methodologically comprehensible for the reading audience, and therefore tried to clarify the meaning by summarizing the sentence and adding a term. In other cases, we witness that the representative of the original "spirituality" theme is generalized through a means that is appropriate to its meaning. *От каши қайтаришини кўрган одам, ё телбанамо бўлади, ё шўрпешона бўлади, ё бахтли, ё доно, ё нуктадон бўлади! (Т. Мурод, "От кишнаган оқшом"). (Человек, увидевший, как конь жует жвачку, становится или безумным, или несчастным. А счастливый или мудрый станет еще счастливее и мудрее). (A person who sees a horse chewing cud will either be insane or be unhappy, or be happy, or be wise, or be intelligent).* The passage contains two words describing the level of human thinking. One of these two lexemes belonging to the meaning group of "enlightenment", the word "wise" is widely used in our language, and its meaning is understandable to everyone. The second term "punctuated" is rarely used in everyday speech, this word is typical for the context of a purely artistic text. The word of *"нуктадон"* is derived from the Arabic language and describes a person's sharp mind. As we can see, in the translated text, these two terms are generalized and translated by the word *"мудрый"*, that is, *"wise"*. Of course, there are many lexemes in the Russian language corresponding to the meaning of the *"нуктадон"*. For example, elements such as *грамотей, начетчик, ученый, светлый ум* can be used in the translation.

However, the translator considered the alternatives available in the Russian language to be disproportionate to the original lexeme in terms of periodicity and frequency of use, so he combined the meaning of this word with another lexeme belonging to the same lexical and semantic field. Even in this case, it cannot be said that the quality of the translation has been damaged, that an important semantic element in the original has been left out. Therefore, it is possible to combine similar lexemes in the translation according to their meaning, this solution does not lead to the loss of stylistic, descriptive and informative peculiarities of the text.

It is known that the field of "spirituality" includes lexemes with a negative meaning. Among them, there are many tools that enter the graduonymic relationship. Below we can see the successful translation of these tools: *Неча йиллардан буён ўзи Туроннинг марди майдон ҳоқони сифатида ўтакетган номардлиги, пасткашлиги, олчоқлиги, сотқинлиги, бахиллиги, ғаламислиги, одам боласининг шаънига мутлақо ярашмайдиган бошқа хурмача қилиқлари учун зиндонга ҳукм қилган ипирисқи–сипирисқи кимсалар!.. Буларни зиндондан ким озод қилди?! (Отаули, "Занжирбанд шер"). (Вот уже, сколько лет он в качестве туранского кагана с мужественной натурой их всех– этих жалких отпрысков посадил в темницу из–за их ничтожества, коварства, продажность, бессовестность, алчность, трусость и тому подобных подлостей, что несовместимо с настоящим человеком! Кто их освободил от зиндана?!). (For many years, he ruled the state as a powerful emperor of Turan, but he was sentenced to prison for his coward, infamy, turpitude, wickedness, treachery, avarice, abettor, and other bad deeds that are completely incompatible with human dignity. Who released them from prison?!).* There are several reasons for recognizing the quoted passage as an example of a successful translation. First of all, all the words with the common theme of "spirituality" highlighted in the original text are also reflected in the translation.

In general, we observe the harmony of the two elements mentioned above in all the world's brightest and widely recognized artistic works. That is, along with aesthetic categories, moral and educational norms are embodied in them–an aesthetically unique work certainly shows mature spiritual qualities. Therefore, it is inevitable that words with the general meaning of "spirituality" are widely used in high–level artistic works, and moral and educational concepts are given special importance in such works. This, in turn, requires the analysis of the translation of these tools, the development of recommendations to eliminate existing shortcomings and errors.

Modern linguistics, which follows the philosophy of natural sciences, which views the world as a whole system, also puts forward the idea that the object of its research is language as a whole system, each element of which is closely connected with another by functional or semantic elements. It is known that on the basis of these ideas, the concept of linguistic representation of the world was formed in linguistics. In linguistics, this term, which is also called the linguistic landscape of the world, means "a logical word derivative consisting of a logical (conceptual) and linguistic model" [5, 122]. The linguistic landscape or image of the world, in turn, cannot be common to everyone. Because differences between languages are not limited to differences between systematic or lexical elements. In turn, differences are reflected in the linguistic representation of the universe. It is already "a national form of perception of the world specific to each language owner, an expression of linguistic ideas about the world. The linguistic landscape of the world cannot be a scientific reflection of the perceived world. Language embodies the collective consciousness and even the unscientific consciousness of the ethnic group. The scenery of the world is always distinguished by its national and cultural features. It is formed under the influence of historical events, geographical conditions and ethno–psychological characteristics of individual peoples. When evaluating the view of the world, it is necessary to understand that it is neither a reflection of the world nor a window opened to the world. It is a being interpreted by man, his way of understanding the world [3,11]. It follows from this that the linguistic image of the world is universal, that is, it consists of categories that are understandable for all nations, peoples and peoples. On the lower level of the universal image is the national linguistic landscape of the world–this image includes concepts that are common and understandable for the people who speak the same language. Such concepts and concepts are unfamiliar to other languages and speakers of that language. The third type of image is a personal linguistic image of the world, which shows how an individual perceives the world. At this point, the question arises–at what stage of the linguistic representation of the world do lexemes with the common theme "spirituality" stand? If this paradigm, which includes the intermediate concepts of "ethics" and "enlightenment" in its composition, forms a universal linguistic representation of the world, this means that the translation of the means of this field will be carried out without any

problems. If these tools form a national linguistic image of the world, their translation becomes complicated.

When describing, classifying and systematizing the category of "spirituality" in the Uzbek language, approaching it as a lexical and semantic category helps to understand it as a system, and to illuminate various connections and relationships between language elements. On the basis of such an analysis, the lexical relationship between units with the general term "spirituality" is also highlighted.

"Spirituality" is a lexical–semantic category with the nature of systematicity, its content is revealed by dividing it into components. Language units with general meaning "spirituality" and national linguistic expressions that are part of it–words, proverbs, sayings, expressions have been enriched as the speech wealth of our people for many years and are actively used in written and oral works. The lexical field of the language is wide, multifunctional, it is manifested in various areas, and the comprehensiveness of the field is reflected at the lexical level. The lexical–semantic category used in the description and study of language units helps to perceive the language as a system, to understand various connections and relationships between lexical elements in the language. The lexical–semantic category "spirituality" differs from other lexical categories by its semantic specificity. The reason is that the lexical–semantic category "spirituality" cannot be repeated for every nation. It is true that it can form a commonality with some aspects, but the uniqueness of the private aspects determines the mentality of the nation.

The lexeme of spirituality in the Uzbek language is a lexeme that entered the explanatory dictionaries later. In particular, the lexeme of spirituality is not included as a vocabulary in the dictionary [7]. Its spiritual integrity was united around the lexical–semantic category of "spirituality" with the introduction of the lexemes "spiritual". The word spirituality is not defined in the dictionary, but its forms with sign–forming morphemes are expressed.

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