



CONCERNING THE INTERPRETATION OF HIERARCHIES OR LEXICAL SEMANTIC RELATIONSHIPS IN PLACE NAMES

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Received: November 30 th 2020	Maskan horses are one of the lexical microsystems that have not been specifically studied in Uzbek linguistics. Today in our science semantic research is moving to the next stage, new types of lexical semantic relations are discovered, but their features of occurrence are not revealed in all microsystems of the Uzbek lexical system, as well as the need to differentiate semantics of words and their ambiguity in speech events
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Maskan horses are one of the lexical microsystems that have not been specifically studied in Uzbek linguistics. Today in our science semantic research is moving to the next stage, new types of lexical semantic relations are discovered, but their features of occurrence are not revealed in all microsystems of the Uzbek lexical system, as well as the need to differentiate semantics of words and their ambiguity in speech events. puts perspective research on the agenda. In our study, special attention is paid to this issue, and we talk about the hierarchical relationship, which is one of their aspects.

R.Safarova, the first linguist in Uzbek linguistics, commented on hierarchy in her dissertation on the issue of hyponymy, noting that hyponymy is a manifestation of a hierarchical relationship with paronymy. While special research on paronymy has also been developed, hierarchy has not been a separate research source as their generalization.

Hierarchyonymy (Uzbek hierarchy, hierarchical relationship) is one of the special manifestations of the law of "belongs to ..." and "consists of ...", which has general linguistic value. Linguist R.Safarova substantiated this on the example of the fact that the hyperonym of a horse includes the hyponyms of year, biya, betal, stallion in its semantic value. window, window, wall, ceiling, floor. We agree with the views of the researcher R. Safarova, and along the way we will address the issue of linguistic paronymy in the context of our research topic.

Language is a pure human ability, the most important (primary) means of human social-spiritual, direct and indirect communication (exchange of ideas, communication interference), which forms (encodes) thinking, organizes in a rigid system in memory, allows to transmit and receive information. elements, a social factor, a human psychic ability, and a purely ontological property of language, and the ability to observe each of them separately in any passage of speech is limited in any sane person. This is evident in the question of the reflection and interpretation of the whole and part relations in the linguistic system. For example, as a unit of being, there is a whole and part relationship between house and door, and evaluating it as a linguistic whole and part (paronymic or holomeronymic) relationship, as in this study, means seeing the phenomenon of being as a pure linguistic phenomenon.

After all, no matter how a being is reflected in language, language has its own laws of construction, and its understanding is achieved only as a result of the cognitive removal of non-specific foreign axes from the specific appearance of being as a highly mixed phenomenon.

It is well known that the semantics of house unity as a lexeme of a dwelling horse is also complex, one aspect of which is the "habitat of living with a family of people," which, along with other semas, consists of the whole of the following denotative semantics: designed for living "; dwelling ". Apparently, for this semema, the semaphore "intended to live" is also an integral part, which is part of the whole, having an equal relationship with other members. Hence, if the household unit in this case is a totonym, the mentioned semas are paronyms. This is a certain level of division of the above semema, i.e. a hierarchy. The house lexeme does not consist of a single semema, as given in the Annotated Dictionary of the Uzbek Language. Hence, if the three lexicographical meanings reflected in the dictionary are based on three sememas, the first paronymic step is these sememas. The second paronymic step is the semaphore of each semantics. The third stage is the inner parts of the semas, that is, the parts of meaning that are "specific" and "specific" that make up the "human-specific" semaphore. The fragment of meaning to 'people' is in turn the components 'person', 's' and 'to'. This division continues indefinitely downwards. Today, particles smaller than sema have no specific terminological expression.

As stated, since these relationships are semantic (i.e., not lexical), it does not mean that one lexeme is entirely a hyponym or synonym for another lexeme, and that another lexeme is not a hyperonym for a particular

lexeme as a whole. Just as synonymous units can be synonymous with another lexeme with a particular aspect, a hyponym is also part of another hyperonym with one or a particular semema. The palace lexeme is part of the household hyperonym with the sememe "people's place of residence". It does not enter this nest with its semema, which shows a synonymous relation to the lexeme of the treasure. Hence, if the hyponym hyperonym is considered in its entirety in terms of hierarchy, it undermines logical coherence.

Apparently, an approach to lexical semantic relations in this way, based on the point of view of dialectical whole and part dichotomy, makes it possible to identify some of the incomplete aspects in it.