

Lexical and Semantic Characteristics of Borrowed Words in Nodira's Poetry

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Abstract. *The objective and primary mirror of language growth and change is its vocabulary, any changes in society, large or small, are reflected, first and foremost, precisely at this lexical level. This article also analyzes research on the lexical and lexicographic features of the dastans of Ergash Jumanbulbul ugli.*

Key words: *vocabulary, changes in language, epic, lexicon, lexicography, public life.*

Independent words, based on their lexical meaning, can be divided into two groups: monosemous (single-meaning) and polysemous (multi-meaning) words. Monosemous words refer to words that carry only one lexical meaning, both within and outside the text. Many monosemous words are borrowed words; however, over time, as they adapt to the language and due to spatial, temporal, and environmental factors, they may evolve into polysemous words.

One key factor in this transformation is the layer of the language into which the word is borrowed. If a borrowed word integrates into the active layer of the lexicon, it begins to be used widely. This frequent use triggers various semantic changes, where the word's new meanings develop without deviating significantly from its primary meaning. As a result, the same word can acquire multiple interconnected meanings, forming different semantic layers while retaining its original form. Such words are referred to as *polysemous lexemes* in linguistics. However, it should be noted that not all borrowed words become polysemous; this largely depends on the degree of integration into the active lexicon. Words that integrate into inactive or less-used layers of the lexicon tend to remain monosemous and may even become obsolete over time due to limited usage.

Evidence for this phenomenon can be found in the literary lexicon of the era in which Nodira lived. Certain borrowed words that were actively used during her time as monosemous lexemes have since fallen into disuse. Examples include words such as *ulus, angusht, g'orat, tahammun, ahbob, sahbo, charoq, ishrat, nashot, soqiy, royigon, durfishon, mahak, arg'anun, afgor, aqiq, abas, afsur, diloro, dulob, dayr, giribon, sarshor, and girih.*

When borrowed lexemes enter a language, they begin to coexist with native lexical units. Over time, due to political, social, and economic changes, both native and borrowed words undergo semantic evolution and may develop multiple meanings. However, it is important to note that polysemous words always originate from monosemous ones. Within texts, polysemous words may carry one meaning, while outside the text, they can suggest another meaning.

The majority of words in our language are polysemous. If each new concept in daily life were to be expressed by a completely new word, the sheer volume of words would become difficult to memorize,

and many would lose their utility over time. Thus, languages tend to expand their expressive range by assigning new meanings to existing words through various combinations. This process naturally applies to borrowed words as well. In Nodira's poetry, special attention is given to polysemous words, which constitute a significant portion of her lexicon. Some notable examples include: *Dahr, imtihon, sayr, chaman, jahon, jafo, dunyo, maqsad, bayon, bazm, bo'ston, kuz, ko'z, ko'ngil, lof, g'ayrat, sabr, yor, hajr, olam, vasl, sado, orzu, zulfa, ahbob, falak, un, xira, navo, mulk, kafiyat, jon, and foyda*.

For example, in the following verse:

Mohi ramazonki, fayzi cho'qdur,

Men hastag'a yorsiz na rohat.

Here, *fayz*, *yor*, and *rohat* are Arabic polysemous borrowings, while *moh* is a Persian polysemous lexeme. Similarly, in:

Topilsa Nodira bir shayxi orifi komil,

Boshim havosin etay nazri ostonai shayx.

The word *shayx* is an Arabic monosemous borrowing, while *havo*, *orif*, *komil*, *bosh*, and *nazr* are Arabic polysemous lexemes. Meanwhile, *ostona* is a Persian polysemous borrowing.

Semantic Shift in Borrowed Words

Polysemous words often experience semantic shifts, which can occur through processes such as:

1. **Similarity (Metaphor)** – where a new meaning arises based on resemblance.
2. **Contiguity (Metonymy)** – where meanings evolve based on association or renaming.
3. **Whole-Part Relationship (Synecdoche)** – where a part represents the whole or vice versa.

For instance, in the verse:

El barcha visol bazmida shod,

To subh chekib surudi ishrat.

Here, the word *bazm* (meaning “banquet”) combines with *visol* (union), leading to a metaphorical semantic shift. Similarly, in *firoq tog'i* (“mountain of separation”), the word *tog'* acquires a metaphorical meaning when paired with *firoq*.

Types of Borrowed Lexemes Based on Semantic Relationships

Borrowed lexemes in Nodira's poetry can be categorized as follows:

- **Synonyms** (words with similar meanings): e.g., *pora* ~ *rishva* (Persian-Persian), *jafokash* ~ *sitamkor* (Persian-Persian), *barobar* ~ *teng* (Persian-Turkic).
- **Homonyms** (words with identical forms but different meanings).
- **Antonyms** (words with opposite meanings).
- **Near-Homophones** (words with similar pronunciations).
- **Variants** (dublet forms).

Examples of synonyms include:

labolab-sarshor, iyd-ayyom-bayram, suroh-qadah-jom, dayr-dunyo-gardun-falak, g'izo-taom-yemish, mayxona-maykada-dayr, ashk-sirishk, ag'yor-aduv-raqib, yor-ahbob-rafiq-habib-hamnishin.

Conclusion

Borrowed polysemous words in Nodira's poetry enrich both the lexicon and stylistic beauty of her work. They play a crucial role in poetic expression, adding depth and vibrancy. Through metaphor,

metonymy, and other semantic processes, borrowed words undergo transformation and contribute significantly to linguistic and literary diversity.

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