

PROBLEMS OF REPRESENTING TERMINOLOGICAL VOCABULARY IN EXPLANATORY DICTIONARIES

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Abstract

This article investigates the topical issues related to the inclusion of specialized terms in general explanatory dictionaries and their correct lexicographic (lexicography being the science of dictionary compilation) interpretation. It is well known that the terminological system of a language is constantly evolving, gradually shifting from specialized domains into the stratum of the common national language. This places serious responsibilities on explanatory dictionary compilers: determining which terms to include and to what extent they should be defined. The findings of this research will serve as a practical resource for improving the next generation of explanatory dictionaries to be published in the future, as well as for scholarly investigations in the fields of lexicography and terminology.

Keywords

lexicography, explanatory dictionary, term, terminology.

One of the issues related to the inclusion of terms in explanatory dictionaries is the use of special markers (labels) for terms. In Uzbek linguistics, lexical labels began to be used from the 1940s. Subject labels indicate 'the belonging of a word to a specific field of economy, technology, or science' (e.g., med., mil., etc.) [1]. According to T.L. Berkovich, the system of markers serving for the lexicographic description of terminological vocabulary in general dictionaries of various types includes both subject-specific and general labels [2]. Subject-specific labels (e.g., rel., chem., math., phys., mil., law., etc.) are used when the definition of a given term does not contain a word or phrase indicating its belonging to a particular field of science, and they serve to fill in the missing part of the definition and to make it more specific [3]. From this it can be concluded that the inclusion of special labels for terms in an explanatory dictionary enables the user to comprehend, understand, and assimilate the definition of a term in a complete, accurate, and correct manner.

The 2-volume Explanatory Dictionary of the Uzbek Language lists 187 labels, while the 5-volume Explanatory Dictionary of the Uzbek Language lists 210. This is related to the scope of the 5-volume Explanatory Dictionary of the Uzbek Language.

As noted by A. Madvaliyev, if the definition of a term already contains lexical units indicating its belonging to a certain field, such lexical units can replace the corresponding subject label, and there is no need to use a subject label [4]. We shall illustrate these ideas with the following examples:

PHILOSOPHER

[from Gr. philosophos – lover of wisdom] 1. A scholar, specialist engaged in the science of philosophy and problems of worldview. *The famous philosophers of the East. A philosopher is a person in love with truth. Therefore, every truth-seeker is, to some extent, a philosopher. 'Learn little by little and become wise.' Philosophers have wise words. One must accept what cannot be changed.* "Yoshlik" (Youth).

2. *coll.* One who reasons like a sage; wise. – *So you are a philosopher, are you? – Bozor Qudratov leaned down and whispered to Rauf: – Look at what Sattor is saying!* "O'zbekiston qo'riqlari" (Guards of Uzbekistan).

PHILOSOPHIZING

1. Engaging with the science of philosophy.

2. Thinking in the manner of a philosopher, reasoning philosophically. *The husband suddenly took to philosophizing.* S. Ahmad, Selected Works. – "You are a boulder of stone, from you I shall carve a magnificent statue," he had said one day, swept away by his philosophizing – Janna. Mirmukhsin, Hope.

PHILOSOPHER-LIKE

[philosopher + Pers. – like, resembling] *coll.* Resembling a philosopher, having the appearance of a philosopher; in the manner of philosophers. *To reason in a philosopher-like manner. My interlocutor was a venerable old man – cheerful, lively, philosopher-like.* S. Zunnunova.

In our view, in the 2-volume Explanatory Dictionary of the Uzbek Language (1981), the terms *falsafa, falsafiy, faylasuf, faylasufnamo, filosof, filosofik, filosofiya*; in the 5-volume Explanatory Dictionary of the Uzbek Language (2008) the terms *faylasuf, faylasuflik, faylasufnamo, falsafa, falsafiy, falsafiylik*; and in the new edition of the 6-volume Explanatory Dictionary of the Uzbek Language (2023), the terms *falsafa, falsafiy, falsafiylik* are presented without a label because the definitions of these terms contain lexical units indicating their belonging to the field of philosophy.

It is worth noting separately that the initial difference between the 2-volume Explanatory Dictionary of the Uzbek Language and the 5-volume Explanatory Dictionary of the Uzbek Language lies in the labeling of philosophy-related terms

as lexical markers. That is, while the terms belonging to this field were given as *filos.* in the earlier dictionary, they are labeled as *fls.* in the 5-volume Explanatory Dictionary. Each dictionary has its editorial board and scholarly council, which selects terminological abbreviations according to its own stylistic norms. Furthermore, the 2-volume Explanatory Dictionary of the Uzbek Language published in 1981 was based on the scholarly and stylistic principles accepted at that time. In the era when that dictionary was compiled, the term 'filosofiya' was used instead of 'falsafa', and the abbreviation *filos.* was employed as its shortened form. It is quite normal for linguistics and lexicographic styles to change over time. Especially during the 27 years between 1981 and 2008, Uzbek linguistics underwent significant changes. In the 2008 new edition, linguists and lexicographers revised the system of modern abbreviations, resulting in the selection of the abbreviation *fls.* This is related to the compactness of the form *fls.*, the principles of the new edition, and its harmonization with abbreviations used for other sciences.

In cases where it is difficult to assign a term in a dictionary to one specific field, or where a given term may be equally used in several fields and professions, a general label – *spec.* (word belonging to a special field) – was used instead of subject-specific labels. For example, meanings 1, 2, and 3 of the word *tezob* (acid) are related to common usage, while meaning 4 belongs to terminology. Compare:

TEZOB (ACID) [etymological information] 1... 2... 3... 4 *spec.* The general name for substances used for dissolving, cleaning, bleaching, tanning, and similar purposes in various technological processes [5]. During the analysis, we did not encounter any philosophy-related terms labeled with *spec.* in the 2-volume, 5-volume, and 6-volume Explanatory Dictionaries of the Uzbek Language.

In particular, the total number of terms labeled *fls.* in the 5-volume Explanatory Dictionary of the Uzbek Language amounts to 86; the total number of terms labeled *filos.* in the 2-volume Explanatory Dictionary of the Uzbek Language is 56; the total number of terms labeled *fls.* in the 6-volume Explanatory Dictionary of the Uzbek Language is 85. In the Philosophical Encyclopedic Dictionary published in 2010, philosophy-related terms number 466 (including 94 personal names).

The following statistical data on the morphological characteristics of philosophy-related terms in the 2-volume, 5-volume, and 6-volume Explanatory Dictionaries of the Uzbek Language and in the Philosophical Encyclopedic Dictionary are presented below:

Table 1

| No | Parts of Speech | 2-vol. | 5-vol. | 6-vol. | Philosophical Encyclopedic Dictionary |
|----|-----------------|--------|--------|--------|---------------------------------------|
| | | | | | |

| No | Parts of Speech | 2-vol. | 5-vol. | 6-vol. | Philosophical Encyclopedic Dictionary |
|----|-----------------|-----------|-----------|-----------|---------------------------------------|
| 1 | Nouns | 50 | 78 | 77 | 362 |
| | Personal names | - | - | - | 94 |
| 2 | Adjectives | 5 | 6 | 6 | - |
| 3 | Numerals | - | - | - | - |
| 4 | Verbs | - | - | - | |
| | Verbal nouns | 1 | 2 | 2 | 8 |
| | Participles | - | - | - | - |
| | Gerunds | - | - | - | - |
| 5 | Pronouns | - | - | - | 1 |
| 6 | Adverbs | - | - | - | - |
| | Total: | 56 | 86 | 85 | 466 |

The total number of terms included in all three explanatory dictionaries:

The terms present in all three dictionaries are: *abstract, analogy, antithesis, a posteriori, attribute, being (existence), deism, determinism, category, irrational, materialism, quantity, matter, essence, consciousness, object, idealism, time, dualism, pantheism, spirit, causal, causality, quality, sceptic, scepticism, substance, subjective, relative, existence (life), experience, motion, truth, eclectic, empiricism.*

Philosophy-related terms given the *fls.* label in the 2-volume, 5-volume, and 6-volume Explanatory Dictionaries of the Uzbek Language but not reflected in the Philosophical Encyclopedic Dictionary: *antithesis, space, content, era (period), perception, objectivism, pluralism, practice, sophistry, stoic, scholast, scholastic, substrate, chance, conception (notion), fideism, primary, secondary, basis (base), reflection, leap (transition), conservation, utopian, non-being (nothingness).*

These terms are among the basic categories of philosophy and appear in all philosophical scientific literature. For instance, *perception* is not just a single sensation; it is the totality and combination of various sensations. Through perception, we reflect not separate aspects of an object but the object as a whole. For example, the sensations of roundness, green-redness, shininess, pleasant smell, and sweet-sourness together associate in our mind as the image of an apple. The next stage of sensory cognition after perception is *conception*. It differs qualitatively from both sensation and perception. Conception is an intermediate stage between sensory perception and concept. We observed that such terms were not included in the Philosophical Encyclopedic Dictionary. In particular, the authors of each

encyclopedic dictionary, based on their own scholarly conception, may have selected the terms they considered most important or may have deemed certain terms as general or belonging to other sciences, thus not including them. Some terms are widely used in Western philosophy but are not particularly productive in Uzbek philosophy. For example, the term *sophistry* is given in the explanatory dictionary with *fls.* as its primary meaning but belongs to ancient Greek philosophy; *fideism* is also given in the explanatory dictionary with *fls.* as its primary meaning, but may not have been included in the encyclopedic dictionary because it is a religious-philosophical movement. Encyclopedic dictionaries always have a limited scope and cannot accommodate all philosophical terms. The term *utopian* is not exclusively a philosophical concept but also belongs to politics, literature, and other sciences. The main reason these lexemes were not included in the Philosophical Encyclopedic Dictionary is that they have not been sufficiently established as philosophical concepts.

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