ASSOCIATIVE ANALYSIS OF POSITIVE WORDS IN UZBEK LANGUAGE

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Annotation

This article analyzes the associative study of positive words in the Uzbek language on the example of some lexemes, highlighting their specific features. The formation of syntactic connections through associative units, the relationship of associative field units are analyzed.

Keywords: associative units, associative field, antonym, relation, stimulus.

Introduction

In the analysis of the linguistic landscape of the universe, it is important to study the perception of the external world and its reflection in language. The role of associative thinking in the representation of the world in language, the associative connection of language units, their grouping according to this connection, the role of the formation of a sentence or text show the importance of the associative approach.

Anthropocentric approach to the study of linguistic phenomena is the main dominance of modern linguistics. Philological research on the current problem is explained by the fact that the attitude to man is recognized, first of all, by the fact that attention is paid to the dependence of language on the human factor. Indeed, many aspects of language, which is a multifaceted complex phenomenon, and all the elements that interact with it, are known to interact with the social and internal world of man, the mechanisms of his relationship to being.

It is through the units of language that a person is able to express and evaluate his or her relationship to the being around him or her in all its aspects. Linguistic assessment is an anthropocentric category that seeks to reflect and is inseparable from human interests. When it comes to evaluation, it can be said that the human factor comes to the fore.

The grading category has long been studied only from an axiological point of view, but in recent years the issue has come to the attention of linguists and has become an object of great importance in many linguistic studies. Thus, a well-defined anthropocentric branch of linguistics, called the "axiological approach to language",

forms a new field of study of language as a manifestation of the basic system of social value.

Given the importance of the evaluation category, most researchers recommend defining it through the concept of philosophical-logical evaluation. In this sense, V.I. Banaru gives a general definition of assessment as follows: "Assessment is an axiological term that refers to the process of establishing a relationship between the subject of assessment and its subject matter, representing the outcome aspect. After all, not only values that are positive for the subject, but also zero and negative values are related to the subject of evaluation, which proves the general relativity of the concept. [1, 14].

Sometimes a person evaluates certain objects as good or bad, useful or harmful, beautiful or ugly. In other words, it expresses the significance or insignificance of certain objects by giving them a positive or negative assessment. Thus, if the object of assessment (in the broadest sense, the object of this or that assessment), the subject of assessment (the person representing a positive or negative assessment) and the main marker of the assessment (the role of the subject in the process of approval or reprimand) or opinions), the assessment is likely to take place.

With a correct understanding of the concept of philosophical-logical evaluation, it is important to emphasize the cognitive nature of language evaluation. Objects, facts, phenomena of existence, one's place in society, the attitude of others, as well as the worldview of a person, which is important or not important for him evaluates attitudes based on their own perspectives.

Words that directly express the value of personality traits are used to deny or affirm: Smart, intelligent, wise, generous, polite, hardworking, loyal - a positive assessment; nickname, stupid, greedy, rude, stinking, lazy, insecure - a negative assessment.

The scientific and theoretical basis of the relationship between object and subject in the assessment of personality traits, signs and norms, criteria, measurements, problems, its study, classification determines the expression of the meaning of assessment in our language. The realization of the image of the person is expressed through the symbol, and the symbol of the person gives information about him. Units with a positive rating cover a number of units, including the associative area.

Let's take a look at the responses of many linguists who test a word with a positive evaluation semantics on the sacred word stimulus.

It is known that in the associative field, the semantic structure, derivational, methodological features of each positive evaluative unit, which serves as a stimulus word, are revealed.

In the associative field of units with a positive evaluation, the units located in the core

and boundary parts differ. The high-frequency part of the field, that is, the response that is repeated 2 or more times by multiple speakers.

At the core of the associative field of the sacred lexeme are the following units: Holy: Homeland; woman; ota-ona; she; dear; family; The Qur'an; precious; bread tribe. Located at the core of the associative field, these units form the bulk of the overall units. These units vary in frequency of use. In the center of the field is the lexeme Vatan, which is repeated by many of the subjects.

The high-frequency units of the associative field nucleus, the female, parent, and mother lexemes, were repeated by 7-8 subjects. It is not for nothing that the lexicons of the motherland and motherland are revived in the memory of the speakers of the language, and the motherland is often compared to the mother, and the mother is always honored and exalted.

In general, all the units that are at the core of the associative field are directly related to the word sacred stimulus. You can see that he has an associative connection with her.

Individual responses reflect the attitude of language speakers towards the word sacred stimulus. These are: indescribable intimacy, duty, the Qur'an, the Holy Family, "We live in a holy land," "Where is the Holy One?" "These lands are sacred," "The homeland is as sacred as the mother," "It is used for the greatest things," "Dear," "Holy mother, family and homeland," "Holy to parents and family," dear man, dear the thing that was, my father and mother, my own rules, dear man, "Holy Motherland"; precious, beloved, unique things; books, beautiful, holy woman, trust, esteemed, dear, love, friendship, marriage is sacred, "The homeland is as sacred as a shrine", sacred, Holy yanga, holy land, holy shrines, very precious thing or person, horse, etc.

Individual response responses are located at the near and far boundaries of the associative field. The following units are located close to the stimulus.

In the immediate vicinity of the associative field of responses to the word sacred stimulus are: something precious, "the family is sacred," the Qur'an, "the motherland is as holy as the mother," "used for the greatest things," honorable, dear , "The homeland is as sacred as a shrine", a sacred, holy land, "These lands are sacred lands", a holy place, a holy shrine, a holy mother, a family, a homeland, a homeland where one is born and raised is sacred dear motherland or person vs.

 The word sacred stimulus, which belongs to the category of adjectives, has a positive connotation and is applied to persons and objects. This word indicates the subject's relationship to the object. Respondents responded positively to the use of the word in animate and inanimate objects. Homeland, family, motherhood play an important role in human life, and people use the best, most positive words in their descriptions.

The precious, cherished, cherished, sacred lexemes, which are located near the boundary of the associative field of response reactions, have a positive semantics, and the stimulus forms an associative field synonymous with the word. The long frontiers of the associative field of the word sacred stimulus include: indescribable intimacy, duty, "Where is the sacred? Call ", love, friendship," Holy marriage "," Holy new ", etc. The following "Where is the Holy One? Call ", Holy Yanga, horse, friendship, love, trust, beauty, books, with sacred value, respect, etc. 'lib, it can be seen that no evaluation ottenka was expressed in the respondent's response. Some of the respondents, in a subjective approach, expressed a positive attitude towards the objects they value: bread, love, friendship, stepmother, land, marriage.

The associative field consists of words, phrases, and units of speech. Some of the units in the form of sentences are precedent units. For example: "The family is sacred", "The homeland is as sacred as the mother", "The homeland is as sacred as the shrine".

An analysis of the associative field of the word sacred stimulus leads to the following linguistic conclusions:

1) The sacred lexeme represents a sign belonging to the category of adjectives with a positive relation;

2) The sacred lexeme in the speech has such synonyms as dear, precious, cherished, sacred, revered;

3) The sacred lexeme is combined with words that are subjectively close to each other, that is, words that have a positive evaluation semantics;

4) There are precedent units in the Uzbek language with the participation of the sacred lexeme;

5) The sacred lexeme connects with the words that come after it, connects them in a way that precedes them, governs and adapts them, forming compounds and sentences, and acts as their basic unit.

Hence, in the associative field of units with a positive assessment, the units belonging to the field enter into a paradigmatic relationship on the basis of synonyms, antonyms, homonyms, coherence, gender, and hierarchy. The associative field consists of units that are integrated into a system based on grammatical-structural features, derivational and pragmatic features.

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