



CHARACTERISTICS OF THE EXPRESSION OF THE CUV LEXEMA FROM THE DENOTATIVE SEMANTICS OF ITS "QUALIFIC KNOWLEDGE" AND CLASSICAL SOURCES

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Annotation:

In this article, a classification of the meanings of the lexeme water given in the "Explanatory Dictionary of the Uzbek Language" according to the cultural code symbol ownership/non-ownership was developed based on the classification of the units with the "water" component of a simple structure and their linguistic-cultural characteristics. Based on the denotative semantics of the lexeme Cuv, its expression in "Kutadgu Bilig" and classical sources was also touched upon.

Keywords: simple lexeme, denotative semantics, cultural code, phrase, self-meaning, figurative meaning, linguocultural.

Аннотация:

В данной статье приведена классификация значений лексемы вода, приведенная в «Аннотированном словаре узбекского языка», по признаку культурного кода принадлежности/непринадлежности составляющих единиц «вода» и их лингвокультурологическим характеристикам. разработан на основе табл. На основе денотативной семантики лексемы Cuv затронуто также ее выражение в «Кутадгу билиг» и классических источниках.

Ключевые слова: простая лексема, денотативная семантика, культурный код, словосочетание, самозначение, переносное значение, лингвокультурологический.

In the course of human activity, he acquires knowledge about existence and assimilates events. Gives names to things and events. Information received in the human mind, national-cultural symbols are embodied in the name. A person uses the possibilities of language units while reflecting existence and the landscape of the world in language. Language units are distinguished by a number of signs, forming a unity with common features in describing the world scene. Information about the world, concepts about existence are expressed in lexemes, phrases, proverbs in a unique way.





The lexeme Cuv is used in the text in the following meanings based on denotative semantics:

water is used as a geographical term: We must answer that there is water with land. Again, if they ask, is there a lot of land or water? We answer that one fourth of the world is land and three parts is water (VM, 67).

It is described in the literary text as one of the four elements: water, fire, earth, air. You united the four contradictory elements into a single composition (human body), which were earth, fire and water and air (SZ,11). See the school of the teacher who teaches meaning, water, air, fire and earth (SZ,68). It is actively observed in classical sources in the form of "anosiri arba". "Anosiri arba" is currently found in the text of historical works. He also described it as "like an element of nature" like fire, air, soil, and water (PQ, 16).

In classical sources, water in its meaning represents the element of life, the source of life, the basis of life. The fact that water containers are named separately in our people shows the place of water in social life: sagraq - a container, cup, for drinking water and other things; Senak is a water container. Golden bowl made of wood.

In "Kutadgu bilig" the word water has its own meaning and figurative meaning, which served for artistic purposes. Ew almak tiläsän ayit qošnäsın, yer almak tiläsän ayitgıl suwın verse water is used in its meaning: "If you want to buy a house, ask your neighbor(s), if you want to buy land, ask his water" (QBN, 4444; 164b15). The content of the verse corresponds to the saying "Don't take the yard, take the neighbor". The word Ayit= means "to ask, to inquire". Yusuf Khos Hajib approached from the point of view of social relations between people and way of life. A house is a place of residence of a person. Human beings naturally interact with neighbors in order to survive. That is why a good neighbor was considered an important sign of the concept of "house in the brochure". Although the concept of "water survey for land acquisition" also refers to human water consumption, water is mainly evaluated as a sign of well-being for the population engaged in agriculture. The development of crops is envisaged only with water.

Water is used figuratively in a number of places, representing various denotations on the basis of metaphor:

Water is a period. "Years, a long time" means: How many waters have flowed.

Water - humidity: There are thousands of forests in the area in question. In every leaf of the trees (in these forests), one can see the letters of desperation and despair written with their veins that draw water from the earth. (SZ, 72).

Water is a symbol of purity and cleanliness: I drank water to be calm, and I drank water for purity (NR, 54).





Water is a symbol of clarity. The clarity of the water is the basis for its acceptance in the place of a mirror: "He who looks, like in the mirror, is in the mirror, Eki bokkai sofu is in the clear water" (NR, 156).

Water is life, the source of life: The duck said: "O blessed one, I can live with water (NR, 54). Water is recorded as a boon that nourishes creatures and keeps them alive: "My bosom is water, fire cannot be controlled by fire, Ul surukni ailagil zoe' gumon" (NR, 82).

The fact that water occupies an important place in human society, and that water is valued as the "source of life" in Uzbek culture was the basis for the improvement of this concept at the level of the cultural code. If "all things are made of water" even so, he who drowns in water will die, he cannot live. (MAT, 20, 243)

Water - May. In classical texts, water has also represented the concept of "may": He (the beautiful) drank grass-like water (may), so his face turned into grass (MAT, 20, 122). For some time now, I have been angry with the people of Rozhz, O Saki, if you want me to get rid of this pain, let me go. It should be called water like grass, not oil, because the one who drinks it will not rest in water or grass (MAT, 19,9).

The concept of "may" is also expressed by the combination of grape juice, and there are places where it is compared to "obi life". He found eternal life from the ephemeral bread, or is this grape juice life? (MAT.19.10).

The concept of "may" is also represented by the combination of bitter water and is considered as a substance that is the basis of a negative state. In the tavern there are scumbags who make a salty noise, they inflame the fire of calamity with bitter water. In the Uzbek language, the exclamatory combination Suvday serob boleng, based on simile, is used. Serob is a Persian-Tajik word meaning "watery". The phenomenon of lexical pleonasm is observed. This exclamation in the composition of the compound serob expressed the meaning "abundant".

As if pouring water (quiet, quiet) - there is no splashing sound, quiet (O'TIL, 3,577). There is no sound-ghost. Option: like sprinkling water. The audience, which was buzzing like a hive of bees, suddenly became silent as if pouring water. O. Yakubov. holy (Sh.R.) Now, while he was walking around the city, which was silent as if pouring water in the terrible darkness, the fact that Khanzoda Beg was walking a few steps ahead, and that the Maulana could protect him along with these soldiers gave him some comfort (YuT, 112).

In short, the pouring of water calms many processes, the lexeme of water has the meaning of "uniformity", "quietness". The comparison of silence and silence to the state of pouring water was formed on the basis of the observation and experience of the language's owner.





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