



## ASSOCIATIVE FIELD OF THE LEXEMA “MUQADDAS” (“HOLY”)

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### Abstract

The article deals with the emergence of associative linguistics and its introduction into Uzbek linguistics. One of the main concepts of an associative linguist is the formation of an associative field, the composition of the associative field of the lexeme “sacred” is analyzed: core, high-frequency, near and far boundary parts.

**Keywords:** associative experience, associative field, stimulus, response reactions, core part, near boundary part, far boundary part.

### Introduction

In world linguistics, in the last years of the 20th century, interest began to grow in the study of language units based on the method of associative analysis. As a result of the research of linguistic units in this direction, interesting knowledge was gained on the question of human psychological imagination and its reflection in the linguistic system. The method of associative analysis played an important role in elucidating aspects of language units related to factors such as human thinking, memory, lexical reserve.

Associative units are a philosophical-psychological phenomenon whose theoretical foundations are reflected in the works of philosophers and linguists. It is noted in the sources that the concept of association (lat. association - to add, to attach) was first introduced into science in 1960 by J. Locke, an English philosopher, pedagogue, representative of empirism and liberalism. The German scientist V. Humboldt was the first to refer to language associations. He noted that mutual understanding occurs through the appearance of compatible, but not exact, thoughts in each person's mind. F. de Saussure also noted the associative relationship between linguistic units. He distinguished between syntagmatic and associative relations between linguistic units. F. de Saussure noted that no matter how language units are expressed, they should all be related to the theory of syntagms and associations. In Western linguistics, views on





associative communication were later developed by G. Kent, A. Rozanov, J. Deese, J. Miller, C. Kofer.

One of the Russian linguists, N.V. Krushevsky, was the first to demonstrate the associative relationship of words based on similarity and affinity. The associative relationship of linguistic units was recognized and developed in the works of A.A. Potebnya, I.A. Beaudoin de Courtenay, M.M. Pokrovsky, Y. Karaulov and others. Since the last quarter of the last century, attention has been paid to the study of national and cultural peculiarities of verbal associations.

According to Y.N. Karaulov, the creation of a multi-volume associative thesaurus of the Russian language laid the foundation for the formation of the theoretical basis of associative linguistics and the creation of an associative verbal network (AVT) and an associative grammar based on it. According to the concept of associative linguistics, language is manifested not only in the form of systematic relations, not only in the form of a large set of texts, but also in the form of an associative verbal network related to a person's linguistic ability.

One of the central concepts of associative linguistics is that of the associative relation. The associative relation is a relation of linguistic units based on human psychological imagination and reflects the mechanism of "remembering each other". This relationship is based on the concept of association.

The problem of associative connection of lexical units in the Uzbek language is treated in a comparative aspect. The Russian scientist A.A. Zalevskaya, in her doctoral thesis, has published her conclusions on the subject, comparatively studying the lexical associations specific to these languages on the example of 111-word correlations (equivalents) in the Russian, Kazakh, Kyrgyz and Uzbek languages.

The associative field is also formed by conducting an associative experiment between a single person or a large number of speakers and combining the results obtained. An individual associative field is formed when an associative experience is conducted in a single person. If the experiment is conducted among a large number of speakers, the associative field will have a collective character. In such an associative field, the knowledge, views and attitudes of the language speakers are reflected in the units related to positive evaluation. In the following, we examine the components of the associative field of the **“muqaddas” (“sacred, holy”)** lexeme on the basis of the materials of the associative experiment conducted on a large number of subjects.

According to the associative experiment conducted, a total of 95 response reactions were obtained to the single **“muqaddas” (“sacred, holy”)** stimulus word with a positive evaluation relationship. The associative field of the **“muqaddas”** lexeme formed on the basis of the experimental materials consists of the following contents





95 total responses, 51 different responses, 9 repeated responses, 42 single responses and 2 unanswered cases.

In the associative space of units with a positive value, a distinction is made between units located in the core and in the peripheral part. The high frequency part of the field, i.e., responses repeated 2 times or more by many speakers, is located.

We can define high frequency units in the core part of the associative field. The core of the associative field of the “**muqaddas**” lexeme contains the following units:

“**Muqaddas**” (“**sacred, holy**”): homeland 14; female 8; parents 7; mother 6; dear 4; family 4; Koran 3; precious 3; bread 3 etc. These units from the core of the associative field represent 55% of the total units. These units differ in the frequency of their use. In the center of the square is the symbol of the “**Vatan**” motherland, which was repeated in 14 of the tests.

High frequency units of the core of the associative field, lexemes woman, parent, mother, were used repeatedly by the examinee from 7-8. It is not for nothing that the words “Vatan” and “mother” have been revived in the memory of the owners of the language, and the motherland is often compared to the mother, and the mother is always honored and valued. such concepts are invaluable in life. Units related to positive evaluation are used appropriately.

In general, all the units in the core of the associative field are directly related to the sacred stimulus word. It can be seen that he has formed an associative bond with it.

42 individual response reactions reflect the attitude of native speakers to the sacred stimulus word. They are as follows: tasvirlab bo‘lmas yaqinliklar, burch, Qur‘on kitob, Muqaddas malim, qadrli biror narsa, “Oila muqaddas”, “Biz muqaddas zamindar yashaymiz”, “Muqaddas qani? chaqir”, “Bu yerlar muqaddas yerlar”, “Vatan ona kabi muqaddasdir”, “Eng ulug‘ narsalarga nisbatan ishlatiladi”, hurmatli, “Muqaddas ona, oila va vatan”, “Ota-onaga va oilaga muqaddasli”, aziz inson, qadrli bo‘lgan buyum, otam va onam, o‘z qoidalarim, qadrli isnon, “Vatan muqaddas”; qadrli, sevimli, yagona narsalar; kitoblar, go‘zal, muqaddas ayol, ishonch, ardoqli, qadrdon, sevgi, do‘stlik, nikoh muqaddas, “Vatan sajdagoh kabi muqaddasdir”, tabarruk, Muqaddas yanga, muqaddas zamin, muqaddas qadamjolar, juda qadrli narsa yoki kishi, ot...( indescribable affinities, duty, Koran, holy teacher, something precious, “family is holy”, “we live in a holy land”, “where is the holy? We live in a holy land, “Where is the holy call?”, “These lands are holy lands”, “The homeland is as holy as the mother”, “Used in relation to the greatest things”, respected, “Holy mother, family and homeland”, “Holy to parents and family”, dear person, precious My possessions, my father and mother, my own rules, my dear Islam, “The homeland is holy”, “The homeland is holy”, “The homeland is holy”; precious, beloved, unique things; books,





beautiful, holy woman, trust, honourable, dear, love, friendship, marriage is holy, “home is as holy as a place of worship”, blessing, holy new, holy ground, holy steps, very valuable thing or person, horse...).

Individual responses are located at the near and far boundaries of the associative field. The following units occupy a place near the boundary of the stimulus word. In the near boundary of the associative field of response reactions to the holy stimulus word the following take place: qadrli biror narsa, “Oila muqaddas”, Qur’on kitob, “Vatan ona kabi muqaddasdir”, “Eng ulug’ narsalarga nisbatan ishlatiladi”, ardoqli, qadrdon, “Vatan sajdagoh kabi muqaddas”, tabarruk, muqaddas zamin, “Bu yerlar muqaddas yerlar”, muqaddas joy, muqaddas qadamjolar, muqaddas ona, oila ava vatan, “O’z tug’ilib o’sgan vatan muqaddasdir va buni asrab-avaylash shartdir”, muqaddas qadri bilan, “Vatan ona kabi muqaddasdir”, aziz inson, qadrli bo’lgan buyum, otam va onam, qadrli inson, vatan muqaddas, qadrli, sevimli, yagona narsalar, muqaddas ayol, ardoqli, qadrdon, juda qadrli narsa yoki kishi (something precious, “the family is holy”, the Koran, “the land is as holy as the mother”, “it is used for the greatest things”, honourable, dear, “the land is as holy as a place of worship”, blessing, holy ground, “these lands are holy lands”, holy place, holy places, holy mother, family and motherland, “The homeland where you were born and grew up is sacred and must be protected”, with sacred value, “Homeland is as sacred as mother”, dear person, precious thing, father and mother, precious person, homeland, sacred, precious, beloved, unique things, holy woman, honourable, dear, very precious thing or person). The word “sacred stimulus” of the adjective group has a positive value and is applied to persons and objects. This word shows the relationship between the subject and the object. A positive assessment of the application of this word to animate and inanimate objects is evident in the answers of the respondents. Motherland, family and mother are important in human life and people usually use the best, positive words to describe them. The lexemes valuable, honourable, dear and blessed, which are close to the edge of the associative field of the response reactions, have a positive connotation and form an associative field synonymous with the stimulus word.

From the far border part of the associative field of the sacred stimulus word, the following occurs: tasvirlab bo’lmas yaqinliklar, burch, Muqaddas malim, “Muqaddas qani? Chaqir”, sevgi, do’slik, “Nikoh muqaddas”, Muqaddas yanga, kabilar. Bu yerdagi quyidagi Muqaddas malim, “Muqaddas qani? Chaqir”, Muqaddas yanga, ot, do’slik, sevgi, ishonch, go’zal, kitoblar, muqaddas Qadri bilan, hurmatli, kabi javob reaksiyalarida stimul so’zning semasiga bog’ bo’lmagan so’z birikmasi, gaplar keltirilgan bo’lib, bunda sinaluvchining javob reaksiyasiyasida hech qanday baho otsenkasi ifodalanmaganini ko’rish mumkin (indescribable intimacies, duty, holy





master, “where is the holy one? Call”, love, friendship, “Marriage is Holy”, Holy New, etc. The following Holy Teacher here, “Where is the Holy One? “Call”, holy new, horse, friendship, love, trust, beautiful, books, holy, dear, respected, etc. lib, where it can be seen that no grade point is represented in the examinee’s response).

Some of the test takers expressed a positive attitude towards objects that are valuable to them: bread, love, friendship, step, ground, marriage.

The associative field consists of words, phrases and sentences. Of the 95 responses, 65 are lexemes, 19 are phrases and 11 are sentences. Some of the phrase units are predicate units. For example: “Family is sacred”, “Motherland is as sacred as mother”, “Motherland is as sacred as a place of worship”. (95+65+19+11+0).

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

- 1) The sacred lexeme is a word sign belonging to the group of singular adjectives with a positive value;
- 2) the sacred lexeme has synonyms in speech such as dear, beloved, beloved, blessed, honoured;
- 3) the sacred lexeme is combined with words that are close in meaning, i.e., words that have a positive value;
- 4) in the Uzbek language there are predicate units with the participation of the sacred lexeme;
- 5) the sacred lexeme is connected with the following words in the way of conjugation, control and agreement, forms compounds and sentences and acts as their basic unit.

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