



## CONCEPTUAL ANALYSIS OF ASSOCIATIVE UNITS IN THE UZBEKI LANGUAGE

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Article history:	Abstract:
<b>Received:</b> 1 <sup>st</sup> January 2023 <b>Accepted:</b> 1 <sup>st</sup> February 2023 <b>Published:</b> 6 <sup>th</sup> March 2023	In the Uzbek language, the concept of the homeland is distinguished by its national-cultural character, its active use, and its realization through lexical, paremiological, and syntactic expressive units. The concept of the homeland is the basis of religious, educational, spiritual, socio-political concepts.
<b>Keywords:</b> anthropocentric linguistics, cognitive linguistics, concept, association, lexical units.	

Cognitive linguistics is a science that studies language as a cultural phenomenon, based on human knowledge and experience. The language system, which is the source of acquiring and storing knowledge, its practical application and transmission, and finally the means of its formation, is the object of cognitive analysis.

Seeing the world can also be considered as having knowledge about the world. It is based on individuality and sociality in the process of cognition. The language system fulfills the requirements of the cognitive process. It is observed that the conceptual views of the world are different in different social groups and in different age groups. In addition, despite the fact that people speak different languages, they can have similar concepts of seeing the world. On the other hand, people speaking the same language may have different levels of concepts. So, the concept of seeing the world is manifested in the connection of universal, national and individual characteristics.

The concept problem is one of the central problems of the anthropocentric paradigm. The term concept began to appear in linguistic research in the first half of the 20th century. This term was explained by scientists such as Uzbek linguists N. Mahmudov, Sh. Safarov and A. Mamatov [1, 3-16].

The concept lives in the human mind and not only refers to concepts within the scope of probabilities, but also shows the historical, social, and scientific experience of mankind. When defining concepts, basic words belonging to a certain culture are taken into account.

It is known that a concept is an abstract concept. It cannot be observed directly. This phenomenon related to human cognitive activity can be determined through its linguistic correlates [2, 70].

The concept of the homeland is associatively embodied in the linguistic reserve of the language owners, expressing the above meanings, it has existed since ancient times in connection with the nation, it is respected not only by thinkers and creators, but also by

the people, it is honored at the level of value, it is embedded in the standard of living. is a concept.

The lexeme "Watan" is defined in the "Annotated Dictionary of the Uzbek Language" as follows: Watan [Arabic - place of birth, country] 1 Country, city or village where a person was born and raised ; country, country; 2 The country where a person was born and raised and considers himself a citizen; motherland; 3 Residence, shelter, abode, house; 4 Plant etc. k. means the place of origin; to make a homeland - to settle as a place of residence.

The Uzbek language has lexical, paremiological, and syntactic tools that refer to the concept of homeland, and they are actively used in the process of Uzbek communication. Feelings of homeland, patriotism, serving the homeland, protecting it are considered immortal values for the Uzbek nation. They glorify the motherland and compare it to the mother, the motherland is one, the unity of the motherland is always promoted.

Lexical units that directly refer to the concept of the homeland in the memory of the language owners can be grouped as follows:

- 1) words with the same meaning: people, country, land, country, property, etc.
- 2) words with symbolic meaning: cheerful, mother, forever, free, prosperous, hur, broad, bright, independent, eternal, etc.
- 3) similar lexemes with the meaning of place: house, threshold, family, neighborhood, city, residence, shelter, abode, etc.
- 4) famous lexemes with the meaning of place: Uzbekistan, Tashkent, Khorezm, Khanka, Navroz neighborhood.
- 5) personal units: father, mother, brother, sister, grandfather, grandmother, guardians of the homeland, defenders of the homeland.
- 6) socially related words: citizen, population, nation, president, border, border, territory, travel, region, district, etc.
- 7) units with an abstract meaning: loyalty, loyalty, duty, childhood, patriotism, sense of country,



spirit of ancestors, monuments of spiritual heritage, values, national unity, characteristics of mentality.

8) lexemes denoting action and state: to protect, to be born, to protect, to glorify, to appreciate, to love, to fight, to make one's country, to betray, to sell, etc.

9) figurative units: golden soil, golden cradle, mother's milk, motherland, white milk, place where gold blooms on its soil, place where umbilical cord blood was spilled,

10) words related to the formation of words: patriot, patriot, patriot, patriot, patriot, patriot, patriotism, patriotism, patriotism, bewatan, patriotism, patriotism, etc.

11) lexemes related from the point of view of historicity: exile, vatangoh (place of birth, residence, address), vatansozoz (dwelling, house), vatansoz kallimak (to build a house, to build a place, to make a place), etc.

12) words with a negative meaning: traitor, treachery, espionage, betrayal, betrayal, cosmopolitan (from Greek cosmopolites - a citizen of the world) a person who has lost a sense of patriotism).

13) units related to the religious concept: Muslim, faith, Islam, obligation, prayer.

14) concepts related to the period: the Great Patriotic War, the period of independence, the Day of Defenders of the Fatherland.

These lexical units include el, yurt, olka, diayr, mother, abode where umbilical cord blood was spilled, father, mother, brother, brother, sister, sister, grandfather, grandmother, house, threshold, family, neighborhood house, threshold, family, neighborhood, etc., are located in the core of the homeland concept field, and the remaining units are the members of the field located after the core.

Syntactic units referring to the concept of the homeland: any lexical unit associated with the concept of the homeland, such as the place where umbilical blood was spilled, the soil is golden, the sky is blue, the future is great, the past is great, the people are hardworking, the people are children. can embody the concept of the homeland in the memory of its owners.

The relationship between the lexeme of the homeland and the creations created by it also creates associative links in human thinking [3,85]. For example, patriot, patriot, patriot, patriot, patriot, patriot, patriot, patriot, etc. Therefore, the above formations also directly refer to the concept of homeland, and cognitive knowledge, which is the basis of word formation, serves as a basis. The relationship between the lexeme and the formations based on it creates paradigmatic associations.

From the point of view of history, the concept of homeland is also referred to by units such as vatangoh (place of birth, residence, address),

vatansozoz (dwelling, home), vatansoz kilmaq (to build a house, to build a dwelling, to make a place), but since these units are now obsolete words, they cannot be considered as active units referring to the concept of homeland in our linguistic reserve.

It is known that as one of the main categories of reality in human thinking, the concept of homeland ranks among other mental essences such as affection, love, trust, happiness, value, conscience, destiny, freedom. In proverbs, a person's attitude to the society, lifestyle, mental state, positive or negative qualities of his feelings, ethical-aesthetic and philosophical views are embodied on the basis of social laws and life tests.

To love the country, which refers to the concept of homeland in Uzbek, is from faith. Your motherland is your golden cradle. If your motherland is safe, your color will not be straw. My home is my deathbed. The nightingale loves the grass, the man loves the motherland. There are many proverbs like foreign soil - crazy soil.

In Uzbek fiction, there are many classic and modern poetic works that reflect the concept of homeland and refer to it. In the poems of famous poets such as Zahiriddin Babur and Furqat, reference to the concept of the Motherland prevailed. Furqat's longing for his homeland by describing his suffering in foreign countries is expressed through the following stanzas: Gâmingda cries until the dawn of the night.

Or you can see that the concept of the homeland is expressed in the following lines of Babur: My soul is sad because I don't have Tole, I did everything, it was a mistake. I left my land and went to India. Oh Lord, it's a shame, what a shame it was.

So, the concept of homeland is realized in the Uzbek language using several level units. Lexical units differ from others in that they are thematically diverse. Proverbs referring to the concept of the homeland are an integral part of the communication process of the Uzbek people. It is characterized by the active use of the concept of the homeland, which has a national-cultural character, in folklore, written literature, and spoken language.

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