



Associative Field in the Uzbek Language and Its Specific Features

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Abstract

This article analyzes the description of the associative field in the Uzbek language, scientific views on it, units of the field; the ratio between the central and peripheral units of the field; lexical, semantic and syntactic features of the field. On the basis of associative experience, the formation of syntactic compounds through associative units is analyzed.

Keywords: *Associative Field; Associative Units; Associative Experience; Associative Attitude; Stimulus Word*

Introduction

In the analysis of the linguistic landscape of the world, it is important to study the issue of a person's perception of the external world and its reflection in language. The role of associative thinking in the reflection of the world in language, the associative connection of language units, their integration into certain groups according to this connection, their role in creating a sentence or text shows that the importance of the associative approach is high.

Associative approach to language learning, methods of associative analysis do not allow learning language materials separately from its owner. On the basis of associative analysis, the perception of reality, cognitive knowledge, linguistic ability, linguistic memory, and reserve of lexical units of the speakers of a certain language are studied. Associative analysis relies on data from associative experience determined on the basis of a specific stimulus word.

As a result of associative experience, the associative field of the stimulus word is formed, which reflects the associative connection of language units. The associative field is “structurally a lexicographical feature, a certain reality reflected in the human mind, a verbal expression of the image of its companions, an image of it, a set of language units in an associatively connected semantic and grammatical relationship” [1].

The associative field has a variable nature, and as the life experience of a person increases in connection with his psyche, worldview, interests, and knowledge of the world, his reactions to the stimulus may be different.

Russian linguist Y.N. Karaulov defines the associative field as the sum of not only the verbal memory and knowledge of a person, but also the semantic and grammatical relations in the language, as well as the images in the mind, motives, and the evaluation of representatives of this or that culture [5.6].

The associative field is also formed on the basis of conducting associative experiments on a single person or a large number of speakers and summarizing the obtained results. An individual associative field is formed on the basis of materials of associative experience carried out by a single person. But the associative field, which is formed by conducting associative experiments in a large number of testers, has a collective character [7.46].

The units of the associative field express the ideas, knowledge, life views, experience, and interests of the speakers of the language related to the motivation word. It fulfills the function of a whole that reveals the essence of the word impulse, and can reveal the spiritual changes that have occurred in language units over time.

It is known that in the associative field, the semantic structure, derivational, and stylistic features of each unit that served as a stimulus word are revealed. In this article, we will consider the analysis of the associative field and its units on the example of the field defined on the basis of the Navroz stimulus word.

Navroz is an ancient national holiday of our people, and this day is the time when day and night are equal. In the Uzbek language, there are lexical, paremiological, and syntactic tools referring to the word Navroz, which are actively used in the process of Uzbek communication.

In the “Explanatory Dictionary of the Uzbek Language” the word Navroz is explained as follows: “Navroz is Persian - new day, the first day of the new year according to Shamsiya year, corresponds to the 21st of March [8].

In the “Etymological dictionary of the Uzbek language” the lexeme Navroz is formed from the noun “roz” meaning “day” with the adjective “nav” meaning “new” in Tajik, the 21st day of the new year begins” It is mentioned that it is a word meaning “March Day” [6].

In N. Mirzayev’s “Annotated Dictionary of Uzbek Language Ethnography” it is mentioned that Navroz is the beginning of the new year according to the lunar calendar, and that it falls on March 21-22 [4.57].

The concept of homeland is a unit that is embodied associatively in the linguistic reserve of the speakers of the language, expressing the above meanings, which has existed since ancient times in connection with the nation, is respected by the people, is honored at the level of value, and is embedded in the standard of living.

The associative field of *Navroz* lexeme includes: *one of the national holidays of the Uzbek people, celebrated on March 21. beds, blue somsa, mountain tulips, holiday, happiness, sumalak, halim, girls, atlas, the awakening of nature, address, clothes, jamalak, doppi, sayils, greens, equinox, tulips, mountain’s, revival, rejoicing, fun, satin dress, trumpet, blossoming trees, pleasant air, gatekeepers, clowns, my fellow students, various events at the university, Mehrjan, our first president Islam Karimov, our national costumes, national dishes, celebrated on March 21 every year in spring due to the equinox of day and night, spring season, sunny days, neighborhood, lapar, music song, artists, nobility, kindness, preparation, costumes, hot, game, tug-of-war, dance, dancers, dancer, porter, happy Navruz every day, haircut and others.*

The high-frequency units of the associative field of *Navroz* lexeme are the following, which are located in the core part of the field: *one of the national holidays of the Uzbek people, celebrated on March*

21. *beds, blue somsa, mountain tulips, holiday, joy, sumalak, halim, girls, atlas, adras, clothes, jamalak, caps, capricorn, momos, sayils, greens, tulips, mountains, awakening, celebration, joy, fun, satin dress, sumac, blue bags, trumpet, blossoming trees, nice weather, porter, clowns, my fellow students, various events at the university, etc.*

The following reactions take place from the edge of the associative field: *our first president Islam Karimov, our national costumes, national dishes, every year in the spring equinox is celebrated on March 21, spring season, sunny days, neighborhood, lapar, music, artists, preparation, costumes, hot, game, tug of war, dance, dancers, dancer etc.*

From the associative field there are word, word combination and response reactions in the form of a sentence.

In the associative field, the Navroz lexeme enters into a paradigmatic relationship with the following units:

- 1) Synonymous relationship: *new day, March 21, renewal holiday*;
- 2) Paronymic relationship: *units such as sumalak, kurash, kopkari, ulok, kokatlar, kok somsa*, which enter into a part-whole relationship with the word Navroz, are also included.;
- 3) Hyponymic relationship: the word Navroz enters into a type-gender relationship with the word holiday in the square.

Grammatical-structural signs of associative field units:

In the associative field of *Navroz* lexeme, the following types of connections are observed in the relation of *stimulus word + associative unit*:

- a) Subordinate communication methods: a) control method is observed in the mutual syntagmatic relationship of response reactions associated with the Navroz stimulus word, i.e.: *tug of war, preparations for the holiday*;
- b) Adaptation method: *spring holiday, awakening of nature*;
- c) By appointment: *holiday of renewal, blue somsa, tulip bouquet, satin dress, blossoming trees, pleasant weather, sunny days*.

Structurally, the associative field includes the following structural units:

Simple word associations: *sumalak, halim, girls, atlas, adras, clothes, jamalak, hats, momos, sayils, fight, greens, tulips, mountains, awakening, joyous, sumalak, kopkari, capricorn* ;

Associations in the form of compound words: *equinox, nobility* ;

Associations in the form of a pair of words: *trumpets, music, entertainment, kindness* ;

Associations in compound form: *celebration of renewal, satin dress, blossoming trees, sunny days*;

sentence associations: *It is celebrated on March 21, it is celebrated on March 21 every year in connection with the equinox day and night, every day will be Navroz.*

From the associative field there are specific connotative units, some of which are stable units directly related to the Navroz lexeme - proverbs: *There will be no winter after Navroz, and no summer after Mizan; May every day be Navroz.*

Units such as wrestling, bridge, goat, rope pulling, hair combing, which are included in the associative field of Novroz lexeme, are of special significance due to their national and cultural characteristics.

The associative meaning of a lexeme is realized through a word, like the lexical meaning, but if the lexical meaning is expressed in a lexeme, the associative meaning is formed in the linguistic mind of the language speakers in connection with a specific lexical unit. The associative meaning of the lexeme is formed not only on the basis of linguistic factors such as the semantic aspect, grammatical form, intonation feature, word formation structure, stylistic, dialectal sign, but also on the basis of extralinguistic factors [1.25].

So, the associative space of the Navroz motivation word is created using several level units. Lexical units differ from others in that they are thematically diverse. Syntactic units and proverbs taken from the field are an integral part of the communication process of the Uzbek people. It is characterized by the active use of such units of national-cultural character in folklore, written literature, oral speech style.

In the associative field defined on the basis of the Navroz impulse word, the units belonging to the field enter into a paradigmatic relationship on the basis of synonymy, nesting, type-genus. The associative field is made up of units that combine into a system based on grammatical-structural signs and pragmatic features.

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