The Concept of a Wedding in Uzbek and Its Associative Area

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ABSTRACT

This article analyzes the concept of a wedding in the Uzbek language, its associative field, the interaction of field units, national and cultural characteristics. The formation of syntactic links through associative units, relations of associative field units are highlighted.

Keywords: concept, associative units, associative field, national-cultural units, associative attitude, stimulus word.

Introduction

When analyzing the linguistic landscape of the universe, it is important to study the issue of human perception of the external world and its reflection in language. The role of associative thinking in reflecting the world in language, the associative connection of language units, the grouping of certain groups according to this connection, the role in the formation of a sentence or text show the importance of the associative approach.

The associative approach to language learning, the methods of associative analysis do not allow the study of language materials separately from its owner. On the basis of associative analysis, the perception of reality, cognitive knowledge, linguistic ability, linguistic memory capabilities, stock of lexical units of certain language speakers are studied.

Associative linguistics, which works from the materials of associative experience, basically studies language, its units in its purest form, in other words, analyzes the natural state of language before its use in speech.

In Uzbek linguistics there are works of Sh. Iskandarova, D. Khudoiberganova, D. Lutfullaeva, N. Hoshimova, B. Tadjibayev on the issues of associative linguistics and associative relations. The associative connection of language units, the formation of verbal associations in language was studied in a monographic aspect by D. Lutfullaeva [1], while B. Tadjibayev studied the associative features of national-cultural units of the Uzbek language. [2]

The way language units interact with each other in relation to a person's psychological imagination is called an associative relationship. As the well-known linguist A.Nurmanov noted, "Linguistic units, in addition to the speech process, are united into certain groups in memory on the basis of some common feature. For example, the word education is associated in the mind with a number of words, such as school, book, teacher. It is not difficult to see that such a relation has a completely different character from the syntagmatic relation. The next relationship does not have a length, it is localized in the brain and belongs to a treasure stored in the memory of each person. This is an associative attitude. " [1. 98]

The conceptual 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 twentieth century. This term has been interpreted by Uzbek linguists N.Mahmudov, Sh.Safarov and A.Mamatov.

The concept lives in the human mind and not only refers to the concepts within the range of probabilities, but also reflects the historical, social, scientific experience of mankind. In defining concepts, key words belonging to a particular culture are taken into account.

The concept of wedding is a concept that is associatively embodied in the linguistic resources of the Uzbek language, has existed since ancient times in connection with the nation, is an integral part of the life of the people, is respected by the people, is valued and embodied in the standard of living.

The Uzbek language has lexical, paremiological, syntactic tools that refer to the concept of wedding, which are actively used in the Uzbek communication process. Weddings, ceremonies held to celebrate various good days are among the immortal values.

The term wedding is a Turkish word and was widely used in the form of "toy" or "kurultoy" during the Mongol and Chigatay khans, according to Ibn Battuta, who traveled to Transoxiana in the 14th century, the "wedding" means an annual gathering (congress) attended by Genghis Khan's descendants, emirs and Turkic beys, prominent women and military leaders [5, 14].

In the "Explanatory Dictionary of the Uzbek language" the word wedding is explained as follows: "A wedding is the common name for some ceremonies, often held with banquets and feasts. 1. A set of money, gifts, supplies, etc., given by the groom to the bride in accordance with the agreement between the bridesmaids. 2. Festivities with a party and entertainment dedicated to an event.

The "Etymological Dictionary of the Uzbek Language" states that the wedding lexeme is a ceremony of feasting and entertainment, and that the word, which has the same meaning in the ancient Turkic language, originally meant "satisfy the demand for food". [8, 366]

According to N.Mirzaev's "Explanatory Dictionary of Uzbek Ethnography", a wedding

is a common name for some ceremonies, often with a party, a wedding, a son's wedding, a cradle wedding, as well as celebrations and entertainment. meaning, yard wedding, harvest wedding, etc. [6, 67]

The associative field of the wedding lexeme includes: **wedding** – nikoh to'yi, o'g'il to'yi, xatna, sunnat to'yi, beshik to'yi, aqiqa, fotiha to'yi, muchal to'y, hovli to'yi, mashina to'yi, hosil to'yi, aza, unashtiruv, to'ybola, kelin-kuyov, nikoh, shar'iy nikoh, nikoh uzugi, oq libos, bola, farzand, oila, to'ylik, orzu-havas, muqaddas, urf-odat, milliy urf-odat, o'zbeklar butun umr to'y uchun yig'adi, to'yga xudo beradi, to'y qilmoq, to'y bermoq, to'y boshlamoq, to'y o'tkazmoq, to'y yubormoq, kelinsalom, bazm, to'y egasi, to'yxat, to'y-hasham, o'tirish, to'kin dasturxon, shirinliklar, mazali ovqatlar, to'y marosimlari, to'yona, to'yli, to'yxona, qaynona-qaynota, qarindoshlar, yaqinlar, qo'shnilar, to'y sovg'asi, qalin, jarchi, to'yga aytuvchi, chimildiq, to'y libosi, oq libos, chiroyli bezaklar, to'ybop kiyim, musiqa, ashula, raqs, Yor-yor, to'yboshi, osh bermoq, to'yda mehmon bo'lmoq, to'yma-to'y yurmo; maqtanganning uyiga bor, kerilganning to'yiga bor; to'y bilan muborakbod qilmoq, ko'pga kelgan to'y, to'ydan keyin nog'ora chalmoq, uy-uyiga — taka to'yiga, qo'ralari qo'yli, uylari to'yli, to'yga borsang, to'yib bor, to'y to'nini kiyib bor, to'ydan keyin surnayga na hojat

(wedding, son's wedding, circumcision, cradle wedding, aqeeqah, blessing wedding, muchal wedding, courtyard wedding, car wedding, harvest wedding, mourning, engagement, wedding child, bride and groom, marriage, sharia marriage, wedding ring, white dress, child, family, wedding, dream, sacred, custom, national tradition, Uzbeks gather for a wedding all their lives, god bless the wedding, to make a wedding, to give a wedding, to start a wedding, to hold a wedding, to send a wedding, bride greetings, feast, wedding host, wedding letter, weddings, parties, lavish dinners, sweets, delicacies, wedding ceremonies, to give a wedding, wedding room, mother-in-law, father-in-law, relatives, friends, neighbors, wedding gift, herald, wedding narrator, chimildik, wedding dress, white dress, beautiful ornaments, wedding dress, music,

singing, dancing, yor-yor, toyboshi, soup,to give Pilav, to be a guest at a wedding, to go to a wedding; go to the house of the boastful, go to the wedding of the stretcher; to greet with a wedding, a wedding to many, drumming after the wedding, house-to-house - taka wedding, sheep in their pens, weddings in their homes, if you go to a wedding, you're full, have a wedding gown, no need for a trumpet after the wedding) etc.

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

1) synonymous relationship: feast; wedding,

2) antonymic relation: wedding - mourning;

3) homonymous relation: wedding lexeme - the command-desire of the verb "saturate": eat, wedding.

4) hyponomic attitude: there are also units such as the following, which enter into a gender relationship with the word wedding from the square, wedding, son's wedding, circumcision, circumcision wedding, cradle wedding, aqeeqah, courtyard wedding, car wedding, harvest wedding

Grammatical-structural features of associative field units:

In the associative field of the wedding lexeme, the following types of communication are observed in the relation of motivation + associative unit:

Subordinate communication methods: a) management method. The control method is observed in the inter-syntagmatic relationship of the responses associated with the word wedding motivation. That is: to start a wedding, to hold a wedding, to send a wedding, to tell a wedding, to be a guest at a wedding,

b) method of adaptation: wedding owner, wedding gift, wedding dress.

c) by the method of adhesion: white dress, national tradition full table, delicious food, white dress, beautiful decorations, wedding dress, wedding walk

Structurally, the following structural units are located in the associative area:

associations in the form of simple words: engagement, marriage, wedding, holy, feast, wedding letter, sit, wedding money, wedding, money, herald, music, song, dance etc;

associations in the form of compound words: bride greetings, wedding boy, to make a wedding, to give a wedding, wedding letter, wedding room, wedding head etc;

pairs of word associations: custom, bride and groom, wedding-hasham, mother-in-law etc;

Associations in the form of compounds: white dress, national custom, send wedding, wedding owner, wedding gift, wedding narrator, white dress, beautiful ornaments, wedding dress etc;

associations in the form of speech: Uzbeks gather for a wedding all their lives, god bless the wedding etc;

Associations in the form of fixed units (expressions): a crowded wedding, drumming after the wedding and etc.

Derivational properties of associative field units. The following units based on the wedding lexeme were found in the associative field: wedding, wedding child, to make a wedding, to give a wedding, wedding room.

In the associative field there are specific connotative units, some of which are stable units directly related to the wedding lexeme - proverbs: go to the house of the boastful, go to the wedding of the stretched out; have eaten to satiety, have worn a wedding gown; to the house after the wedding - to the taka wedding; sheep in their pens, houses are full; If you go to a wedding, you don't need a trumpet. All of these units served to represent connotations in a figurative sense.

The following units from the associative field of the wedding lexeme have a special significance due to their national-cultural character: engagement, marriage, son's wedding,circumcision wedding, cradle wedding, aqeeqah, blessing wedding, bride

It is well known that the semantics of semantic units in language are, of course,

revealed through contiguous meanings (close, contradictory, similar meanings). For example, the meaning of the wedding lexeme is clarified based on the meaning of the mourning lexeme. The associative meaning of language unity plays an important role in this process. The associative meaning of a lexeme is realized through the word as a lexical meaning, but the lexical meaning finds its expression in the lexeme, the associative meaning is formed in relation to a certain lexical unit in the linguistic consciousness of language owners. Associative meaning is formed not only on the basis of semantic aspects of a lexeme, grammatical form, intonation feature, word formation structure, methodical, dialectal sign, but also on the basis of extralinguistic factors [1, 17.].

Conclusion

This means that the concept of a wedding is realized in the Uzbek language using several level units. Lexical units differ from others in that they are subjectively different. Articles referring to the concept of homeland are an integral part of the Uzbek people's communication process. Folklore, written literature, is characterized by the active use of the concept of a wedding, which has a national-cultural character in the style of oral discourse.

In the associative field of the wedding lexeme, the units belonging to the field enter into a paradigmatic relationship on the basis of synonyms, antonyms, homonyms, cohesiveness, gender. The associative field consists of derivational units that are integrated into a system based on grammatical-structural features and pragmatic features.

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