

Cognitive Analysis of Morphological Phenomena in The Uzbek Language (In Associative-Verbal Aspect)

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Abstract: In the article was analyzed the problem of associative-verbal expression in the example of the concept of lingua-grammatical properties of morphological phenomena "Adam".

Keywords: morphological phenomenon, lingua-grammatical property, conception, verbal Association, human concept, individual nouns, cognitive analysis, anthropocentric paradigm.

INTRODUCTION

From the experience of World cognitive linguistics, it is known that the process of associatively, its nature, its action-inducers are manifested in different languages in their own way.

Sh.Safarov believes that "the most important task for cognitive linguistics is to determine the structures, actions, rules that ensure the reflection of the conjugation in the language (more precisely, in speech), which is a unit of thought." [8,27] Such structures that provide linguistic realization of the concept are studied in lingua-cognitology under such names as frame, script, scenario, composition, situation model, image, scheme, symbol, form (*freym, skript, senariy, propozitsiya, vaziyat modeli, obraz, schema, ramz, shakl*) [5,16]. In these units, the form, more precisely the grammatical form, plays an important role in the formation of mental processes and performs a concomitant function.

The role of grammatical units in the language realization of events in the external world and in

it is special. Grammatical means are also important in the associative realization of the concert "Adam" in the Uzbek language.

It is known that the concept from the word meaning, although it has a more meaningful structure, it is not so fully realized in grammatical means. However, in the associative event of the concert "Adam", some grammatical instruments will take a position as lexical units.

In cognitive linguistics, there is also the concept of grammatical conception. Its description is R.Langaker, J.Taylor, N.Baldirev, A.Sadikov's scientific works.[3.147] R.Langaker and J.Taylor noted that linguistic expression of encyclopedic knowledge occurs through a cognitive-grammatical field (cognitive-grammar domain), while N.Boldirev gives the conclusion that there is also a role of grammatical forms in the expression of the conjugate through the context.

In units of the grammatical system, the expression of the conjugate occurs on morphological and syntactic levels. It is understood that the associative-verbal expression of the concerto, more precisely the concerto "man", or its substance at these levels, has a specific nature. Initially, at the morphological level, we will analyze the possibilities of the associative pronouns of the concert "Adam", and the noun and noun verbs, some exclamation and imitation words, as well as the possibilities of grammatical forms that form the meaning of the individual.

At the morphological level, the person horses and name perpetrators occupy an important place in

the associative connecting units with the concept of "man". In the current Uzbek linguistics, the colloquial forms of the molds [Verb+ -(U)acting the action vchi = Verb], [noun+-chi = acting the action that the horse represents], [noun+verb+ -ar = acting the action that the horse represents (in a broad sense) are understood. [7,3]

In the dissertation work of R.Saloev it is noted that the concept of the noun perpetrator with the nouns of the person stands in one grammatical aspect. In our opinion, these things differ from each other. It is known that individual nouns are units that denote a person and denote his particular character-characteristics [10,74]

Since everything in the object is multifaceted, multitudes, individual nouns are also divided into internal groups according to what aspect characterizes the person. In the inner groups of individual nouns there are also root words (*ota*, *qassob*, *askar* (father, avenger, soldier)), subordinate words (*uchuvchi*, *etikdo'z*, *suvchi* (pilot, shoemaker, sucker)). Tub and legislative entity can not form a paradigm of horses. The root words are a unit of language, they will exist in our minds without integrity. And the derivative words are formed on the basis of special molds, a unit of speech of a divisible character. Therefore, their meanings are determined in the text (context). By the way, *oqlovchi* – advokat, kasb oti; *oqlovchi* – devor oqlovchi (oklovchi-advocate, profession type; oklovchi-wall whitewash, performing a certain work-action or it takes the words of the telltale and the callant.

The slanderer is a person's name has a special, specialized meaning as a separate lexical unit of the Uzbek language and has a special place in the dictionary. And the noun of the diminutive person is not specialized, not privatized, does not have a certain lexical meaning, its meaning comes from

the surface of the word-building mold and is pronounced in speech. The literal Yasamal is present in the noun of the accusative person, and not in the noun of the accusative. Because the noun of this person is based on the following language pattern: [Verb+ -(he)acting action, which means vchi = Verb]. This mold is essentially a word-building, that is, the lexical meaning on the left side of the mold (case-action, case), and the lexical meaning on the right side of the mold the name of the person differs from each other. And the change in the lexical meaning based on the addition will be related to the word-building system.

In this process, there is no difference in the associative connection of personal nouns and name perpetrators with the concept of "Adam". Although nouns of a person are words that are not formed on the basis of a certain pattern, are not legislative, denoting a person by any sign or feature, and nouns are speech formations in which a certain form is formed, approaching the formation of a form in essence, but all the meanings and functions of the word-building basis, the syntactic ability Compare: *odam-chaqimchi* (man-slanderer), *odam-chaquvchi* (man-biter).

The first scientific work, whose name was created in Uzbek linguistics about the perpetrators, dates back to the 80 - ies of the XX century it was announced to the scientific community by prof. H.Nematov. In this article, the problem of the transfer of the name to the person horses of the perpetrators is revealed[4,6-12].

In scientific literature, there is a sharp contradiction in the mutual meaningful relationship of language and speech units. This contradiction is due to the fact that the language units will have a clear and holistic meaning, which

is inextricably linked with a certain form. And the meanings of speech formations are divisible, indefinite, they are always clarified in a certain text (speech conditions). One of the important social tasks of the language is the implementation of naming, naming (nominative). To fulfill this task, the language seeks to have units with a holistic form and holistic content. Therefore, separative speech formations in form and content, in fact, the name perpetrators, also perform the task of attribution, harkat to the transition to holistic Language units. As the narrowing of meaning in the name founs occur, the meanings of which are extremely broad and ambiguous. It can be seen that the name is hardened by a certain meaning in the foil, the name specializes in one of the meanings of a number of foils.

In the Uzbek language, some morphological phenomena, including exclamation and imitation words, are also related to the concept of "Adam". In particular, the concept of "man" is restored in the linguistic memory of the language owners in an associative way through the grammatic meaning of such exclamatory words as *hoy, allo, ey, uf, qoyil, ofarin, balli, tasanno, qult-qult, qah-qah, shivir-shivir, g'o'ng'ir-g'o'ng'ir* (hey, hello, o, oh, wow, well done, great, nice, kult-kult, kah-kah, shivir-shivir, whispering mimic words. In other words, these morphological units form an associative connection with the concept of "man" in human memory.

It can be said that all exclamation words associated with the emotional state of a person directly recall the connotation "man". Therefore, when we hear the exclamation of hello exclamation or oh emotion, directly before the eyes of a person of a certain position we are saddened. There are also command-exclamation vowels that look at such a person as *hey, oh, o,*

although the exclamation word is directed, the person is immediately out of sight, and is associated with the concept of "man" in an associative way. This situation shows the memory recovery of the concert "man" in an associative way through all kinds of exclamatory words, which express the emotion of a person or command-directed at him. We will focus on the following example:

– Hoy, hey, what are you saying, insane? – That was asking. (G'.Gulom. "Shum boy").

In this sentence, the fact that the word hey exclamation is used in the expression of an appeal directly to a person served to the associative transfer of the concerto "Adam" through it. In other words, the word "*hoy (hey)*" exclamation question enters into an associative connection with the concept of "man".

Similarly, the imitation words formed in connection with the sound of a person, his external State (image) also enter into an associative connection with the concept of "man". For example:

I hear a whisper from the porch. In the Whisper is my horse though me (T.Murad. "Fields from my father").

The hissing imitation, used in this example, is associated with the concept of "man" in an associative way. In the memory of the language owners who heard this word, the subconscious person lexeme is restored. This position shows the associative connection of the word "*shivir-shivir*" with the lexeme of man.

In this place it is necessary to say that the imitation, formed in relation to the sound or condition of a person, can only be directly associated with the concept of "man". For example, in speech, the "*lov-lov*" imitation Su is

used both in relation to a person and in relation to an atlas or any other fabric. This imitation enters into an associative connection with the concept of "man" when the word is applied to a person. "My faces will light up..."(T.Murad. The *lov-lov* imitation, used in the sentence "the fields left from my father"), restores the "man" Concerto in memory because it is used in relation to the human face. But the imitation used in the sentence "Atlas shirt *lov-lov* will burn" does not observe this feature in the word.

At the morphological level, it is possible to observe an associative connection of some grammatical forms with the concept of "man", too. But this requires a separate study.

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