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Linguistic Studies of “Water” Component Language Units

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Abstract:

Water as a natural phenomenon has been included in research since ancient science. Its first researchers were also ancient Greco-Roman philosophers. In particular, theoretical views have been established that the universe and man are composed of four elements: water, air, earth, and fire. This article discusses the study of the lexeme of water in Uzbek and world linguistics, the lingo culturological features of linguistic units with a "water" component in the Uzbek language.

Keywords: Linguistic unit, lexeme, component, anthropocentric, psycholinguistics, cognitive-semantic linguistics, lingo culturology.

Introduction.

In world science, the interest in water and its natural properties has been going on since ancient civilizations. In various fields of science, various theories have been developed about its composition, state of aggregation, and the system of circulation in nature. Water basins were also the basis of cultural civilization and played a fundamental role in the formation of villages, settlements and large cities. Because water is the primary need of man and the source of life, thousands of fixed units, images, myths, and legends have emerged in the linguistic reserve of language that forms a connection with it. In psycholinguistics, cognitive-semantic linguistics, and lingo culturology, which is a branch of anthropocentric linguistics, there is a growing interest in water and its linguistic, culturological, psychic, and cognitive semantics.

The role and degree of the valence of water and its linguistic resources in world linguistics, the usual and occasional meanings of semantics in words, codes and symbols referring to national-cultural processes and socio-religious life in words, and interethnic commonalities in word semantics are confirmed by linguistic research. In this regard, the national linguistic landscape, folklore and written literature, phraseology, and paremiologically fund samples serve as a source of research, and attention is paid to the creation and interpretation of its anthropocentric areas, including lingo culturology.

When talking about the path of large-scale social reforms in Uzbekistan and the creation of the foundations of national development, we are talking, first of all, about the Uzbek man, who has his national values and worldview. In the Uzbek national mentality and moral rules of society, it is important to show the linguistic, lingo cultural, cognitive-semantic features and general linguistic aspects of the word water, which is

associated with the concepts of purity, purity, purity. Determining the lingo culturological features of water-based linguistic units is a specific example of the language policy of the country in fulfilling such important and priority tasks as "improving the Uzbek language education, educating young people in the spirit of national and universal traditions, values, pride and enrichment of the rich spiritual heritage of our great ancestors." does This, in turn, implies looking at the semantics of the word water and the stable compounds in which it participates as a separate object of study, increasing the scope and quality of research aimed at revealing the essence of their lingo culturological and universal commonality.

PF-5106 of the President of the Republic of Uzbekistan dated June 5, 2017 "On increasing the effectiveness of state youth policy and support the activities of the Youth Union of Uzbekistan" Decree PQ-5040 of March 26, 2021 "On measures to radically improve the system of spiritual and educational work" and other normative legal acts related to this activity.

Literature review

Water as a natural phenomenon has been included in research since ancient science. Its first researchers were also ancient Greco-Roman philosophers. In particular, theoretical views have been established that the universe and man are composed of four elements: water, air, earth, and fire. A new stage in linguistics, semantic-cognitive, lingo culturological study of the water lexeme is associated with the prospects of anthropocentric linguistics and its branches in the XIX century.

The study of the subject in Russian linguistics dates back to the end of the 19th century and the first quarter of the 20th century. Comparative-linguistic-cultural study of the word M.I. Zakirov, N.V. Grishina, T.I. Badmaeva, O.V. Starostina, T.V. Mirzaeva, M.Aychichek, E.E. Shmelyova, M. A. Sedova, I.G. Vrajnova, D.D.Khairullina researched the theoretical views on the lingo cultural features of the lexeme "water", and its role in the national linguistic landscape. Etymological, explanatory, and literary works in the field have been studied in dictionaries. Today, an associative dictionary of the Russian language has been created, which contains more than ninety associations of the word water.

In Uzbek linguistics, the lexeme "water" and its main and derivative semantics are reflected in the articles "Explanatory dictionary of the Uzbek language", "Encyclopedic dictionary of the Uzbek language", and "Etymological dictionary of the Uzbek language". Researcher H. Jabborov in his monograph "Lexical and spiritual features of the water lexeme in the Uzbek language" spoke about more than thirty features of the lexeme, its place and semantics in proverbs, sayings, and phrases. In the Uzbek language, there are well-founded sources that the word "water" is the main and derivative semantics, forming a separate semantic series in agriculture. However, the lingo culturological properties of the lexeme have not been studied in a monographic plan as a separate object of study.

Analysis and results

The vocabulary of the Uzbek language is constantly enriched with new words, which leads to the development of the language, enriching it with new words. Along with the things and events that have entered the active life of people in social life, the terms related to them are also absorbed into the language of the people and take a wide place in the daily speech of the people. At the same time, such changes related to water in agriculture have created a lot of talk in the field. Our observations show that the lexeme of water in the Turkic (Uzbek) language, as it is inextricably linked with the material, spiritual, socio-political, farming and way of life of the peoples belonging to these languages, formed compound words expressing water and related concepts. If the opposite happens, then with the disappearance of things and events, the words that express them will also disappear, becoming a historical words.

The word water in the Uzbek language, like other water lexemes in Turkic languages, is widely used in folk art. In making the idea concise and concise, fluent and understandable, and meaningful and juicy, the word water is interconnected with other words, absorbed into them and comes in the form of various proverbs and wise sayings, phraseological units, riddles and songs. The proliferation of such proverbs and sayings in the vernacular with the participation of such a water lexeme, created in connection with the life of the people, is due to man's unbounded respect and attitude to water, as well as its source of life. Even in the form of irony, jokes, and exaggerations related to water, our people have created wise sayings, sayings, and riddles: A person who does not contaminate the surface with water, who comes out dry when he falls into the water, and so on.

Hence, the use of proverbs and wise sayings, phraseological units, idioms and metaphors, the word water in riddles, and the interpretation of their semantic properties, the study is of great importance for language and other sciences.

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