
LINGUISTIC-CULTURAL CHARACTERISTICS OF SIMPLE LEXEMES BASED ON "WATER"

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Annotation

In this article, a classification of the meanings of the lexeme water given in the "Explanatory Dictionary of the Uzbek Language" according to the cultural code symbol ownership/non-ownership was developed based on the classification of the units with the "water" component of a simple structure and their linguistic-cultural characteristics. Based on the denotative semantics of the lexeme Cuv, its expression in "Kutadgu Bilig" and classical sources was also touched upon.

Keywords: simple lexeme, denotative semantics, cultural code, phrase, self-meaning, figurative meaning, linguocultural.

In the course of human activity, he acquires knowledge about existence and assimilates events. Gives names to things and events. Information received in the human mind, national-cultural symbols are embodied in the name. A person uses the possibilities of language units while reflecting existence and the landscape of the world in language. Language units are distinguished by a number of signs, forming a unity with common features in describing the world scene. Information about the world, concepts about existence are expressed in lexemes, phrases, proverbs in a unique way.

The lexeme Cuv is used in the text in the following meanings based on denotative semantics:

water is used as a geographical term: We must answer that there is water with land. Again, if they ask, is there a lot of land or water? We answer that one fourth of the world is land and three parts is water (VM, 67)¹.

It is described in the literary text as one of the four elements: water, fire, earth, air. You united the four contradictory elements into a single composition (human body), which were earth, fire and water and air (SZ,11). See the school of the teacher who teaches meaning, water, air, fire and earth (SZ,68). It is actively observed in classical sources in the form of "anosiri arba". "Anosiri arba" is currently found in the text of historical works. He also described it as "like an element of nature" like fire, air, soil, and water (PQ, 16).

In classical sources, water in its meaning represents the element of life, the source of life, the basis of life. The fact that water containers are named separately in our people shows the place of water in social life: sagraq - a container, cup, for drinking water and other things; Senak is a water container. Golden bowl made of wood².

In "Kutadgu bilig" the word water has its own meaning and figurative meaning, which served for artistic purposes. Ew almak tiläsän ayit qoşnäsın, yer almak tiläsän ayitgıl suwın verse water is used in its meaning: "If you want to buy a house, ask your neighbor(s), if you want to buy land, ask his water"

¹ Маҳмуд В. Танланган асарлар. Мунаққид ҳақида сўз. –Б.8. Кейинги мисолларда ВМ тарзида қисқартириб берилди.

² Абдулахатов Н. ва б.Маҳмуд Кошғарийнинг “Девону луғотит турк” асаридаги лексик бирликлар тадқиқи.-Тошкент: Янги аср авлоди, 2013. –Б.69.

(QBN, 4444; 164b15). The content of the verse corresponds to the saying "Don't take the yard, take the neighbor". The word Ayit= means "to ask, to inquire". Yusuf Khos Hajib approached from the point of view of social relations between people and way of life. A house is a place of residence of a person. Human beings naturally interact with neighbors in order to survive. That is why a good neighbor was considered an important sign of the concept of "house in the brochure". Although the concept of "water survey for land acquisition" also refers to human water consumption, water is mainly evaluated as a sign of well-being for the population engaged in agriculture. The development of crops is envisaged only with water. Water is characterized by the word ačig, and in its sense it expresses the taste of things, it shows the meaning of "not satisfying thirst": Ačiy suw teg kör ul bu dunya näñi, nečä içsä kanmaz ölimäz tili - The things of this world are like salty water, look, (No matter how much a person drinks, he does not bleed, his tongue does not get wet (QBN, 3568; 133a14) . The lexeme Ačiy is used as a word with multiple meanings. The meanings of this word are: "bitter, sour, salty; heavy, difficult, arduous". The lexeme Ačiy "salty" was added to the word water and formed the basis for the emergence of the term "unusable".

Yusuf Khos Hajib used the image of water "flowing" to reflect a positive action-state: Aqar suw teg ul bu tilin edgü soz, kayuqa bu aqsa čečäk ündi tüz - A good word that comes out of the tongue is like flowing water, wherever it (water) flows, there is smallpox everywhere. unadi (QBN, 2648; 101a1). In these verses, the words that come out of the tongue are compared to flowing water. The fact that running water causes smallpox and makes the world green has been compared to the fact that good words brighten a person's heart and raise his mood. Here the flowing unit represents the life-giving sign of the word water. Yusuf Khos Hajib was well aware of the positive effect of good words on the human psyche and chose the water standard to highlight its value. The importance of kind and warm treatment as a source of nourishment for the human spirit is expressed in proverbs such as "A good word is food for the soul" and "A good word comes out of a snake's den" in folklore.

The lexeme of water is used in compounds in its own and figurative sense: drink water 1) consume water; 2) to be watered; to put water - to open the way of water for irrigation, to irrigate; water rise - an increase in the amount of water in a river or sea basin.

Wet fruits, vegetables, etc. refers to juice, juice, liquid: pomegranate juice, carrot juice, onion juice, beetroot juice, tomato juice;

Water is used figuratively and becomes a powerful means of conveying the content: The land is covered with snow grass, the trees are white leaves; hateful, ugly butterflies are flowing, bubbling, overflowing on the person's hands, and water, seeing the hardness of nature, binds a stone to his heart (VM,95). In this passage, water has a connotative meaning based on the diagnosis of revitalization.

Water is used figuratively in a number of places, representing various denotations on the basis of metaphor:

Water is a period. "Years, a long time" means: How many waters have flowed.

Water - humidity: There are thousands of forests in the area in question. In every leaf of the trees (in these forests), one can see the letters of desperation and despair written with their veins that draw water from the earth. (SZ,72)³.

³ Алишер Навоий. Ситтаи Зарурия. Дебоча . С.Сайфуллоҳ. –Тошкент, 2008. Нашр саҳифалари (СЗ) тарзида кўрсатилди.

In conclusion, the pouring of water calms many processes, the lexeme of water has the connotations of "a kind of harmony", "calmness". The likening of silence and silence to the state of pouring water was formed on the basis of the observation and experience of the language owner.

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