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ABSTRACT: This article describes the Uzbek language as a whole and locality, the relationship of localization, localized units formed by the relationship of interrelated and mutually demanding elements. In world linguistics, the term "communicative field" was also created as part of the concepts related to the field, in which the communicative act, the discussion of the discourse through certain syntagmatic connections, is recognized as a field.

KEYWORDS: structural semantics, linguistic field, formal-semantic, formal-functional, semantic field, localization, localization relationship.

INTRODUCTION

Since the 60s of the last century, attention to semantics has increased in world linguistics. In the early period of structural linguistics, although the followers of L. Bloomfield put forward an anti-mentalist idea by trying to formalize the language, later F. Saussure's idea that any linguistic sign consists of a unit of representation and representation spread widely, and the mentalist approach in the study of linguistic units is a priority. began to do, as a result, the direction of linguistic semantics was born. With the emergence of directions of linguistic semantics such as structural semantics and conceptual semantics, a convenient opportunity was created to study the meaningful structure of linguistic units paradigmatically and on the basis of the field. The main part. As one of the main methods of structural semantics, it is possible to show the method of dividing linguistic units into meaningful

fields. The separation of conceptual semantics from structural semantics was the impetus for field theory. The content field is created through the generality of concepts expressed by linguistic units. Linguistic units united under one general concept are manifested by their belonging to different levels. The relevance of the topic of the dissertation is determined by combining the phonetic, morphemic and lexical units that make up the field of locality (place) into one meaningful field.

Today, it is clear to many that F. Saussure pointed out that one of the important features of a linguistic sign is its seriality. This feature refers to the relationship between a character and a character. The interaction of a certain sign with another sign is a syntagmatic relationship.

LITERATURE ANALYSIS AND METHODS

Professor A. Nurmonov emphasizes that the basis of this relationship is the speech process, and language tools are at its foundation. According to him, "a concrete material sign created (pronounced) in the process of communication is considered a real means of communication, and at the same time it applies to language as a material system of signs." [2] Under the syntagmatic relationship, the mutual relationship of the members of the paradigm of different levels is also taken into account. This relationship is especially evident at the lexical level.

Here, it is necessary to clarify the difference between syntagmatic relation and syntactic relation. Some authors attribute the syntagmatic relation to the syntactic level. In this study, following F. de Saussure, we distinguish between syntactic relation and syntagmatic relation. Syntagmatics refers to all levels of the language, and is the sequential connection of the units of each level in the speech process. [3]

For example, at the phonetic level, the sequential connection of the sounds t, o, and sh is similar to the sequential connection of the morphemes tash and -ga at the morphemic level. The syntactic relation only represents the equal or subordinate connection of syntactic units. But this also follows the general law of syntagmatics. This shows that the syntactic relationship is the manifestation of the general syntagmatic relationship at only one of the different levels of the language.

RESULTS AND DISCUSSION

"The members of a paradigm enter into a syntagmatic relationship with a variant of another paradigm member in the course of speech based on certain rules and regulations of any language and within the meaning of a member of a paradigm. Linguistic units entering a syntagmatic relationship have the characteristic of selection, that is, not linguistic units that are identical in any valuable aspect, but only variants of members of two paradigms that are meaningfully coordinated and provide meaning enter into a syntagmatic relationship." [1]

Infact, a certain syntagmatic relationship must be based on a logical coherence. We must, among other things, connect certain actions to the proportionality of objects or signs that naturally correspond to it. For example, the act of seeing, of course, to any real objects; the act of eating food; the movement associated with wearing is on the head; the action related to reading corresponds to objects intended for reading such as books, newspapers, magazines. In turn, this relationship is also expressed in language: to see the gardens; eat pilaf; to drink tea; to wear a dress; like reading a newspaper. Such proportion also applies to other microfield units entering into a syntagmatic relationship with "local" semantic units in the Uzbek language. For example, names of concepts in Uzbek language such as travel, safar, darbadar; lexemes denoting deep, shallow, fertile, cozy, broad style symbols; The units representing action such as go, build, leave, come, move, sit are logically related to place and space, and can be syntagmatically or associatively connected with the above expressions located in the core of the microfield of locality.

Based on these, we tried to separately analyze lexemes in the Uzbek language that refer to locality, complement their active or facultative valence, and express action. Since these units are located on the periphery of the localization microfield, we divided them into localized nouns, localized adjectives, and localized verbs.

Localized nouns. We noted above that Uzbek language conjugations of departure, place, exit, and some auxiliaries have a local character, and accordingly, they are treated as local conjugations and auxiliaries with the "local" sign. In them, the concept of "space" has a stable character, and on this basis, these agreements take place in the central, core part of the microfield of locality. In the grammar of the Uzbek language, "composition with the help of a conjugation form usually occurs as a result of the words "hardening" in a certain conjugation, and has the opportunity to express a special meaning - a sign. It is noted that the semantic shift that occurs in the word also has a morphological paralysis" [10]. This process is a phenomenon that occurred in connection with the development of the language, and it needs to be recognized at the language level. The process of localization works as a synchronous event related to a specific speech situation.

In some scientific sources, it is recognized that the meaning of agreements and auxiliaries depends on the word that comes with the agreement, the auxiliary and the meaning of the word that controls them, the text and the situation. In this place, it is assumed that the possibility of realization of various semantic signs of the agreement and auxiliaries in the speech process is manifested through the environment in which they stand. In particular, departure, place and exit agreements and some auxiliaries serve to express different meanings by means of surrounding words.

However, it should be noted that the case of head and pointer without a local sign does not express this meaning separately in different contexts. The meanings expressed by the agreement of income in an intermediate state are realized in the same speech. The words in the conjugation of departure, place and exit show the local character. Although the verbs (or their forms) that stand in this place and govern them are considered important, at the same time, the meaning of "space" in the content of these agreements cannot be overlooked. Because "sometimes words with the element "thing" can mean a place with the conjunctions "place", "departure" and "exit".[8]

"The demonstrative of locative valence is used in the sentence, mainly in locative forms. Only in some cases is it used with the conjunctions -ni, -ga, -dan. The locative valence of directional action verbs is mainly manifested in the noun expressing the meaning of level. Local valence of directional action verbs is also manifested in auxiliary forms such as in front of, behind, in the middle of, along, next to".[2] In addition, some auxiliaries that enter into a synonymous relationship with the agreements of departure, place, and exit also serve to bring out different meaning relations such as these agreements in the speech process. In the first chapter of our work, we showed that the helpers united on the basis of the "local" sign are divided into such themes as "direction", "boundary", "means". (See the section "Auxiliaries with a local sign in the Uzbek language").

Based on the above considerations, we will divide the localized nouns in the Uzbek language into some meaningful groups and try to reveal the place of local agreement and "local" auxiliaries in them. In the dissertation, we conditionally analyze the following groups:

- localization of names related to nature;
- localization of the names of body parts;
- localization of inanimate object names.

Localization of nouns related to nature. It is known that the names related to nature are also divided into a number of internal groups. Among them, we want to analyze the names of celestial bodies, lexemes related to the world of plants, water and related names. Including the names of celestial bodies such as sun, moon, star, cloud, horizon; names of plants or their parts in the form of a tree, flower, branch, branch, leaf; When nouns related to water, such as water, wave, and ocean, appear in the head agreement, they are neutral to the locative sign. Their localization is manifested through the forms of departure, place, departure agreement or "local" signifiers such as sari, takom, qadar, nari, beri, ichra, uzra. Compare:

Like grains falling from an astrologer's rosary

The stars are scattered across the sky. (E. Vahidov.)

Or:

I look up to the stars,

Tonight, the blue ocean is full of torches. (E. Vahidov)

The star lexeme given in the first passage is defined as the name of an object, which does not contain a "local" seme. In the next example, it is observed that the expression to the stars is localized by means of the conjugation form.

In some cases, lexemes with a general "space" meaning around, side, side can also localize lexemes that do not have a "local" meaning in the speech process:

You fly around the sun, Earth,

I am a propeller in your tegrang (E.Vahidov).

In the given poetic passage, the conjunctions around the sun, in your circle have the meaning of "space" and reflect the local character:

Under the sky close to the clouds

The doorman is as old as the blink of an eye. (A. Oripov)

As mentioned, localization is more common in the units meaning the names of the plant and its parts.

Compare examples:

The leaves are swaying to the status of poetry,

Flowers are quietly bowing head (Zulfia).

ALSO:

My morning begins at night,

I'll watch them laugh till the end.

From the day behind the mountain

Let the dew fade on the leaves. (Zulfia)

The word "leaves" does not have a local sign in the head case, but it has a local sign along with the "leaves" indicator.

In the cool mornings, in the almond blossom

On the purple lips, spring on earth. (Zulfia)

The localization of the units in the almond flower and the violet lip in the given verses is happening by means of place agreement.

The highest azamat in the middle of the village is a nest like a basket among the light green buds of a maple tree. (S. Ahmad).

The tulips on the hill are beautiful on the blue grass. (A. Kattabekov.)

Among the participants in the sentences, the helpers of uzra join the lexemes of bud and grass, paving the way for the seme "space", as a result, the localization of lexemes is observed.

In some cases, the lexeme *tonka*, used as a part of a plant, can serve the meaning of locality. For example:

The old man was sulking on a big bench.

Such a process also occurs within the framework of the names of concepts related to water. In fact, the lexemes of *water*, *wave*, *ocean*, *mavj*, *dolga* do not have the meaning of "space", "place", their having a local sign, as noted, is related to the speech process:

water is a type of liquid

in the *water* (swim) - unit with "local" meaning

wave - *portana*

on the surface of the *wave* (*balkimok*) - a unit with a "local" meaning

For example, the localization of the *wave* lexeme:

The ship was slowly drifting away from the shore over the blue waves. (A. Kattabekov).

It is also observed that lexemes serve for connotative meaning in poetic texts:

I can't take my eyes off the *water*.

Live excitement in the *waves*. (Zulfia.)

In the given sentence, the word "wave" is realized with the meaning of "portana on the surface of the shaking water", in this place it has a local sign by means of the helper of this unit and the place agreement. The word "water" in the text also shows a local sign through the conjunction of exit. Since such units, meaning names related to celestial bodies, flora, and water, are locality-neutral lexemes, they are located in the boundary part of the locality microfield based on means such as "place". Localization of the names of body parts. We distinguish lexemes meaning the names of body parts as names related to the human or animal world, but such a distinction is related to the speech process.

A. Sobirov notes that one of the important characteristics of words is the creation of separate semantic (conceptual) fields depending on the idea they carry, and as an example he cites the following words that merge into the body semantic field: "hair, forehead, ear, eyebrow, eyelash, nose, cheek, nape of the neck; the words tongue, tooth, gum, lakluk, palate are mouth; the words for intestine, kidney, colon, liver are stomach; the words nail, paw, wrist, elbow, and finger combine to form paradigmatic lines related to the word hand and merge into the semantic field of the body. At the same time, peculiarities are also observed in all the listed words".[5]

Almost all of the indicated lexemes can be localized in relation to the speech situation. In our work, unlike the above groups, we tried to analyze lexemes that can be localized by grouping them as follows:

- localization of the names of human and animal body parts;
- localization of names of body parts specific to humans only;
- localization of the names of body parts of animals and birds.

Although the names of human and animal parts of the body as a lexeme gain commonality in their content, they are realized in the process of speech (in the process of localization) from the point of view of relevance. Common names for them include body, body, head, skull, ear, eye, nose, mouth, tooth, neck, leg. For example, the main lexeme is defined in the "Annotated Dictionary of the Uzbek Language" as follows:

Head - 1. The part of the body above the neck (in humans) or in front (in animals); head[9]

Look at the examples:

Like a rattling basket

The hair is on his head. (E. Vahidov.)

The lamb has a little dark spot on its head (A. Kattabekov).

In the first sentence, we are talking about a human body part, and in the second sentence, we are talking about an animal body part. In both sentences, the localization of the head word, which is neutral to

locality, is observed by means of place agreement.

"Oh, don't you say that, uncle," he said, and took the cap from my head (O'. Hoshimov).

The main lexeme comes as a determiner of the doppi lexeme through the affix in -, and at the same time, the "place" seme of this lexeme is also preserved.

The shoulder lexeme reflects the same situation:

Lighter cotton tunics fell off the shoulders (S. Ahmad.)

Or:

Olahakka jumped and landed on the shoulder of the red govmish (S. Anorboev.)

In the first example, the word shoulder stands out as a body part typical for a person, and in the next example as a part of the body typical for an animal. Their localization is revealed with the help of indicators of exit agreement (from the shoulder) and departure agreement (to the shoulder).

Localization of the names of body parts unique to humans is very common in fiction literature in Uzbek language. Such lexemes include such units as eyebrow, lip, cheek, face, hand, palm.

In this regard, A. Sobirov said, "a whole (holonym) consisting of certain parts (meronyms) can become a meronym (fragment) of another holonym (whole name) depending on a specific need.

For example, hand, foot, head holonyms are composed of the following meronyms:

1. Hand - nail, finger, palm, wrist, elbow, shoulder.
2. Foot - nail, palm, heel, ankle, marrow, knee, calf, thigh.
3. Head - hair, eyebrows, lids, eyelashes, eyes, ears, nose, mouth, forehead, nape, chin.

All three lexemes, in turn, serve as meronyms for body holonyms," he says.[5]

There are a number of works on the features of the use of the names of human body parts in the Uzbek language, among which the works of Z. Mirahmedova and D. Bozorova can be highlighted. In particular, Z. Mirakhmedova groups the terms denoting the external and internal parts of the human body.[5] They include the head, eyes, shoulders, and legs. Since we analyzed them in the first group - among the names of body parts specific to humans and animals, we will first focus on the localization of the names of body parts specific to humans. For example:

Then he entered my bed

Hulkar and Amon's kiss on the cheek (Zulfia).

In the given passage, the localization of the word "face" is observed through the form of the exit agreement with the locality sign. The locality-neutral face lexeme did not have a "local" sense until the addition of the derivational form of -.

The light glinting in her silvery hair,

The unquenchable flame of youth in his eyes. (Zulfia)

The words "sochi" and "eye" also have a local character, and the effect of place agreement is evident in their localization.

There was a serious thought in his eyes, and a meaningful, thin smile on his lips. (Oybek)

The words "in the eyes" and "on the lips" in the speech take place on the periphery of the microfield due to the fact that they have the "local" sign in the speech process.

"Local" auxiliaries also have a special place in poetic texts. For example:

Not even a single breath,

If I am a scar on your cheek (H. Olimjon).

CONCLUSION

In general, any real objects in the Uzbek language that do not belong to the series that we have separated as the object of analysis can also be localized using certain tools. We have selected for analysis only the most commonly used units in practical speech. Based on this, learning the names of concrete concepts in Uzbek will give the expected results.

1. It is necessary to have a certain content compatibility in the structure of the schemes of any linguistic units entering into a syntagmatic relationship. The same proportion applies to "local" cells and other units interacting with them.
2. Symbol names with the symbol "local" also cover the valence of elements belonging to the core of the locality microfield.
3. Uzbek lexemes representing a sign with the meaning of "place" have the meaning of "common space"; "volume" symbol; "distance-measurement" symbol; "temperature" symbol; "shape-appearance" contains symbols and symbols specific to a number of internal groups of symbols.

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