

Symbol and its expression through abstract lexical (based on Uzbek language materials)

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Abstract: *In this article, we aimed to study the phenomenon of symbol and its abstract expression through lexicon based on Uzbek language materials. The article examines the expression of the sign through concrete and abstract lexical. For example, it was determined that the green sign of the Leaf differs from each other in that the sign of laziness of a person. In this place, concrete and abstract symbols are allocated, and the main attention is paid to the words that represent the abstract symbol. Abstract words that symbolize the symbol are divided into two large groups: names that symbolize the abstract symbol in pure form, and names that symbolize the abstract symbol as a substance. Words that denote an abstract symbol in pure form, express such how a particular abstract symbol is, and they are symbolistic of the adjective category. We knit such words in the article as an abstract adjective. And the names that denote the abstract symbol as a substance belong to the noun category, and we studied with the term "symbol" meaning abstract nouns.*

Keywords: *symbol, abstract lexical, abstract symbol, abstract and concrete nouns, semantic structure of abstract nouns, component method of analysis, abstract adjectives, signs of something, substansiya.*

I. INTRODUCTION

In this study, a comparative method was used to analyze the differences and general aspects of abstract and concrete nouns, the component analysis method in the discovery of the semantic structure of abstract nouns, the methods of conceptual analysis in the study of the reflection of National thinking on abstract nouns. In the Uzbek language, the abstract adjectives are quantitatively numerous, and these words are divided into different spiritual groups. We classified the group of abstract adjectives according to what kind of sign of substations they denote: abstract adjectives denoting common signs, abstract adjectives denoting human qualities, common signs for humans and animals.

Abstract nouns with the meaning of the sign come to name the quality of a person, the general sign of something-predicates. And the abstract nouns, which denote the quality of a person, were classified into words that symbolize the symbol, express the ability, express ethical concepts and express aesthetic concepts.

Symbol is a very broad concept. The expression of the sign in the language is different, and in this article the symbol and its linguistic expression, including lexical expression, are analyzed. The expression of the sign through the word series Bunda noun, adjective, adverb, number and verb is subject to scientific analysis.

II. THEORETICAL BACKGROUND

It is known that from the ontological point of view there is something in reality and its sign. Abu Nasr Farabiy explains in his work "on the origin of Sciences" ("Ixso al-ulum"): "there is nothing in the universe except the substance (ore) and the substance (Oraz), and the gracious Creator who creates the substance and the substance." For example, a living being with a mind, a speech, in other words, a substance is a "person", and it has different signs, attributes: intelligent, conscious, intelligent, walks, sleeps, loves, makes friends, in quantitative terms makes up the majority. In general, since the olam exists from things and their different signs, the words that denote the real estate also denote things and signs. At the level of the language comes the name of the thing in the noun and pronoun categories, the sign in the adjective, adverb, verb, suffix categories. "... among the five lexical categories, the leader is the noun category; adjective, number, Fe 'means the signs of the same category lexeme" quot. But since the abstract nouns denote not the thing, but its specific sign in the style of the predicate, they are also included in the series of words denoting the sign: humility, laziness, kindness, friendship.

In the above division, the term "sign" is used for all attributes of the substance, of the thing, they can also be different. Attributes symbolic of a thing is something else-without the influence of events, it exists only in itself, and a certain object outside itself, if not conditioned by time, then this sign is its distinctive feature, quality. For example, "redness" in apples, "foliage" in a leaf, "softness" in cotton, the sign of "laziness" in a person is a symbolic, a sign of a separately obtained apple, leaf, Cotton, a person, this sign is not conditioned by anything else.

By analogy with something else, signs are also formed, as a result of such a mental process, signs such as low, high, Long, Short are formed. For example, it will be known when the length of a thing is compared with something shorter than another or norm. For example, the length of Sirdarya is relative to the river Naryn, and the length is shorter than the Nile River. Hence, the length or shortness of the Glaze is not its constant stable sign. These signs are conditioned by the signs of another predicate.

In the language system, the thing is that the constant stable (green, red, sweet, bitter, intelligent; green, red, smart) and non-constant unstable (low, large, small; low, large, small) signs are words related to the adjective category and the sign is represented by meaningful nouns, denoting the sign as a substantiation.

Signs of a thing, a substance can be conditioned by other objects, time and space. For example, "friendship" is a sign of a person, but this sign is conditioned by another person. If a second object of friendship does not exist, then this sign will not exist. Words that denote such a sign of something are called words that express attitude in linguistics. Related words horse (enmity, trust), adjective (beloved, beloved), adverb (friendly, friendly), verb (quarrel, quarrel) in the word categories threeraydi.

The action or condition of a thing is also a sign of it. In the language, the action is known to be named with words from the category Fe'l. Fels represent an action or situation about the time and the executor of the action. For example, the verb written expresses the writing action performed by one person before the speech process of another person from the speaker and the listener. And the action, which calls the action as a substantive, jumps to a meaningful abstract, is not conditioned by time: research, discussion, discussion.

And the words belonging to the category of adverbs denote the beggars of an action or circumstance. The horse is fast running in the sentence running is a sign of the horse, and fast is a sign of running. Quantity is also a sign of the substance. The quantitative sign can be clear (two, three, four) and indefinite (a little, a lot, a few, a few).

In our thoughts above, the term "sign" for the attributes of something (substance) is used in a broad sense. In linguistics, a narrow, private application of the term "sign" is observed when naming something-specific features of events, the quality of which answers the questions of how, how, how. Adjectives and adverbs related to the word category also name the sign, which is separated from the object. For example, such lexemes as red, black or fast, shorthand are signs that are symbolic of a particular object or action, namely: red cherry, black coal, fast horse movement, shorthand man movement. The fact that these words separately name the symbols from the object carrying this sign can not be grounds for calling them abstract words. The abstraction of the words denoting the sign is determined based on different criteria from the words in the noun category. The abstraction of the words denoting the sign is determined by the fact that they denote ontological or gnoseological signs.

"The world is a very complex, majestic and at the same time routine reality, a human child lives in serenity from the tireless attempts to determine the composition of this complexity with primitive sensory organs and intentional mental intelligence, to perceive the hashes of this need, to develop the existing discipline based on this regularity." It is possible to learn from each other different qualities that denote the signs formed as a result of cognition of the symbolic signs of the universe through the members of the senses, and through the perception of the mind through intelligence. This discrepancy constitutes an opposition of concrete and abstract adjectives.

III. MAIN PART

If the sign expressed in the signifying words is felt through our members of external intuition, then such words are words that denote a concrete sign. For example, the symbol's intuition, which expresses blue, soft, warm, sweet, fragrant lexemes, can influence our members, and we can perceive it by empirical cognition. Concrete adjectives, which are felt by empirical knowledge, can be cited as an example::

1. Adjectives that represent a sign that can be felt by sight: white, red, blue, black, yellow, green, stunted, skinny, fat, ...
2. Adjectives denoting a sign that can be felt by hearing: noisy, calm, sonorous, calm, restless, quiet,...
3. Adjectives that symbolize a sign that can be felt by knowing the smell: fragrant, bitter, mischievous, sweet, ...
4. Adjectives denoting a sign that can be felt by knowing the taste: sweet, salty, tender, bitter, sour, tasty, tasteless,...
5. Adjectives denoting a sign that can be felt through the skin: hot, cold, hard, soft, velvety, Ruddy, smooth, Stormy,...

So, if the word denotes a sign that it is possible to know a certain sight, hearing, taste, smell, shape, then a concrete quality is an abstract quality, if it denotes a sign that can only be observed with the mind. The symbol to which the abstract adjectives are named is not given in direct observation, it can not be felt by five members of the intuition. The sign they represent is a reflection of the sociological concepts that are formed in the process of

complex surgery of the brain. For example, like spiritual, harmonious, humble, serhimmat, unique, antique, social, traditional, analytical, authoritative. Prestigious—can not be seen, no smell, no taste, no voice, can not hold. It is only necessary to understand it.

In the composition of the abstract group of adjectives there are also names with a subordinate evaluation symbol. In concrete adjectives, such as snow-white, round-ball, only the symbolistic descriptive signs of the subject are expressed, the striking snow, while the abstract adjectives in antique child ties reflect the subordinate pretext. In linguistics, the specific signs of the subject are descriptive, objectektiv symbols; the signs acquired through the relationship of the subject are known to be regarded as evaluative or subject belgilar symbols. A particular sign can only have a subset or an object component, or both comps can exist. In concrete adjectives, such as white, red, black, oblong, round, only in abstract adjectives as an objectektiv sign, striking, antiquated, there is only a sub-evaluation sign. The question "educated" consists of an object indicating "education in a particular scientific institution" and a subject such as "positive attitude", "respect" about this object in society. The form and taste of the predicate are the most abstract signs of the object, that is, concrete, spectacular, antique, salty. Concrete or abstract symbols may contain sub-ektiv relationship components along with the objectektiv symbol. In the word "warm" concrete meaning, the objectektiv sign of the subject – a certain temperature is expressed, although there are also such subjectektiv sides of this heat as "sympathy for a person", "compatibility of the norm with the subject". A. Bazarov, in addition to the degree from "simple, harmoniously illuminates the degree of the denotative sign, as well as the degree of the connotative meaning.

Abstract adjectives in the Uzbek language are many and they are divided into different spiritual groups. The abstract group of adjectives can be classified according to what kind of sign of the substrates are named as follows:

- abstract adjectives denoting common signs;
- abstract adjectives denoting the quality of a person;
- common signs for humans and animals.

Common signs can include signs that can be applied to all objects, including animate and inanimate, concrete and abstract essences. For example, such abstract words as real, original, flawless, multifaceted, concrete, complex, simple, defect-free, usable, necessary, irrevocable, false can form this group. After all, they can bypass the sign of all substrates. For example, we can apply the simple word to both paper and flower, and animal, and man, and concept, and to thought. Below it is possible to observe that the simple word of Erkin Vohidov was skillfully used both about man, and to the spirit, and the Ivy grass:

Junun to'la ko'zlarida yonardi har vaqt

Bizga — oddiy bandalarga noayon shuur..

Bu olamning evaziga qodir tabiat

Bergan edi yuragiga olamcha surur (E.Vohidov. Ixlos).

Do'st, qarindosh — urug'larning

Ruhi — oddiy ruh emish.

Lek daholar,

Ulug'larning

Ruhi — oliy ruh emish (E.Vohidov. Oliy ruhlar to'g'risida naql).

Kimga muhabbatning o't firog'ini
So'ylaydur har oqshom botguvchi quyosh?
Kim ul bog'da ungan oddiy pechakni
Shuhrat gultojiga etdi barobar (E.Vohidov).

The imperfect quality can be applied to both living and inanimate objects in one way or another: like a missing photo or a person without defects.

Adjectives denoting a person's sign constitute the majority. This group: intelligent, intelligent, ignorant, esli, intelligent, intelligent, intelligent, wise, considerate, considerate, considerate, kind, considerate, lascivious, lascivious, indifferent, knowledgeable, bracelet, businesswoman, skillful, masterful, active, persistent, incapable, landovur like; asabi, coward, hasty, arrogant, arrogant, shy, angry, white, serzhahl, sad, glad, sad, sad, cheerful, cheerful, cheerful, strong-willed, submissive, kind-hearted; good, bad, spiritually speaking, Spiritually Speaking, Spiritually Speaking, believing, intelligent, educated, generous, ignorant, cruel, Khasis, fair, kind, naive, humble, purebred, arrogant, imperfect, odmi, Gayir, Abdullah, obscene, manman, selfish, dimagdor, erkatoy, lazy, badgum, liar, truthful like; like the feminine, feminine, attractive, delicate (in the sense of a transportable vowel), naming its aesthetic properties; brave, brave, courageous Aries associated with physical status; expressing the peculiarities of the relationship, the faithful, the tongue twister, the disheveled, the lazy, the traitor, the traitor, the faithful, the traitor, the faithful, the beggar, the reverent, the dear, the dear, the hard-hearted, the cruel constitute such qualities.

IV. DISCUSSIONS

Some of the elements of the abstract group of adjectives can also be called the sign of animals along with the quality of a person: cunning, intelligent, indecisive, indecisive, washable, cowardly, fearless, like a faithful.

Hence, in the adjective vocabulary, it is possible to distinguish spiritual groups of concrete and abstract adjectives.

Symbol meaningful abstract nouns. The abstract nouns with the meaning of the sign basically denote the adjective, the sign, the feature of which can not be observed, separated, as a substance. To the words that denote the quality of a person, such words as intelligence, wisdom, correctness, deceit, laziness, cunning, resourcefulness, witchcraft, apathy, futility can be an example. And to nouns denoting a common sign of something-predicates, such lexemes as beauty, muse, clarity, will be an example.

Abstract nouns with the meaning of the sign denote the abstract symbol as a separate essence. For example, the Word Wise is my mind-it means a sign of possession of intelligence. In the text, this sign can not exist without the object that carries it: our children are obliged to be stronger, educated, wise and, of course, happy than we are. In this text, the carriers of the sign "wise" are our children. As the sign "Wise" becomes an abstract horse, it loses its carrier. In the word wisdom, the meaning of "possession of reason" does not exist, in the adjective wise the meaning of "someone": wisdom is virtue, ignorance is trouble. But in the universe there is no such essence as "wisdom" without a fork from the carrier (man). It is an attribute, not a substation. Therefore, although the question of wisdom belongs to the category of horse words, then neither the "predicate" category semasi nor the archiseme will exist. On the contrary, in the semantic structure of these words, the semantics of

the "sign" will be at the level of the archisema. Salima's irreplaceable wisdom was not liked by many. In this sentence, wisdom is a sign that Salima is not something.

We can not perceive the essence that the so-called Noble lexicon is with our members of intuition, we know it only with the mind, and in us it is formed consciousness, knowledge, not imagination. Therefore, such essences are called essences of a gnoseological symbol. There is no goodness in this, it's just that we do not mean the product of our minds. In World linguistics, in a number of scientific works on abstract words, the term "myth" is used for the essences in which abstract words are expressed. And we are generally opposed to the use of the term "myth" for the essences in which abstract words are called. True, the essence in which the abstract words refer to the object does not exist. They do not have such conditions as the possession of a form of object existence, the influence of intuition on members, the possession of a time-space continuum. There is also an intangible existence, which differs from the object (material) type of existence. This existence, known by intangible, ideal, spiritual, spiritual terms, does not have a mythological, that is, a mythical symbol.

Almost all the lexemes that make up the group of nouns of abstract nouns denoting the symbol name the quality of a person: indecent, hacked, infidelity, conscientiousness, wisdom, discernment, pride, correctness, shyness, activity, etc.

The lexical-semantic group, which refers to a person as an abstract essence of a specific symbol, can be classified as follows:

1. Words that symbolize the symbol of a person.
2. Words that represent a person's ability.
3. Words that express ethical concepts.
4. Words that represent aesthetic concepts.

Curiosity, cowardice, hacked, courage, perseverance, tension, landowning, humility, whiteness, simplicity, humility, naivety, cheerfulness, pride, ignorance, ignorance, stupidity, rectitude, shyness, shyness, vulgarity, arrogance, selfishness, arrogance, masculinity, laziness, an example of such lexemes as kindness, misfortune, compassion, berahm, cowardice, harshness, cruelty, deceit, truthfulness, infidelity, seriousness, indifference, ignorance, flattery, flattery are examples.

An example of such lexemes as knowledge, bracelet, business, dexterity, mastery, intelligence, activity, endurance, nobility are lexemes that name the signs of a person's abilities. Lexemes in this group mean that a person is inclined to some kind of activity. For example, the lexeme of intelligence names the ability of extreme sensitivity. We included in this group cognitive, wrist lexemes related to knowledge. Knowledge about the abilities of each educated person, it is possible to apply intelligentsia lexemes about a trained person. In our opinion, thorough, excellent knowledge: erudition, a lot of knowledge: bracelet is an ability that is not found in all people.

In the composition of attributes inherent in man, the words denoting ethical concepts form a separate group, and the elements of this group name the moral signs of Man: Good, Evil, good, evil, evil, ignorance, perfection, justice, honesty, correctness, spirituality, politeness, culture, immorality, obscurity, rudeness, innocence, sinfulness, enmity, cruelty, wickedness, disbelief. Most of the elements of this group form an axiological pair: good and evil, good and evil, ignorance and perfection, injustice and justice, as well as curvature and correctness.

V. RECOMMENDATIONS

The abstraction levels of the elements of this group are very high. Because they are completely separated from the carrier of the sign they are naming, there is no connection with substance. For example, in the lexeme of perfection, the sign "perfect" is called a substitution, with its carrier, there is no association with substance. Even in the semantic field of the quintessence lexeme there is no information about the object of the sign.

In the composition of a group of human attributes there are also signs of aesthetic nature, this group is formed by the following lexemes: beauty, elegance, femininity, elegance (in a portable sense), charm, charm. The degree of abstraction of the elements of this group is lower than in the words denoting ethical concepts. Because, while aesthetic concepts are the product of rational cognition, there are signs that can be perceived through their vision. I turned to the gate. The gate was steeped with decency. The gate was gracefully steeped,

"Who, though, could not be from ourselves," I thought. — If we, the comb throws" (Tog'ay Murod). In this text, femininity is perceived by hearing. The feminine itself is a complex essence, which is not given in direct observation, and its signs can be observed directly by emotional perception. If it is understood by hearing in the above text, the girl is in the subconscious by blowing in the connections as if she was playing with tenderness.

The word beauty is given such a definition in the Explanatory Dictionary:

"GO'ZALLIK1 chiroy, husn. U [Gulnor] bukun shod, bahor uning... go'zalligiga go'zallik qo'shgan. Oybek, Tanlangan asarlar.

2 fls. Tabiat va jamiyatdagi narsa va hodisalarning, inson faoliyatining kishida mehr-muhabbat, quvonch, zavq tuyg'ulari uyg'otuvchi xususiyatlarini ifodalovchi estetik tushuncha" (O'TIL, 1-jild, 631-bet).

Hence, if beauty is synonymous with the beauty of the words with the first meaning, then in the second meaning it is the names of the properties that arouse aesthetic pleasure in people. In terms of the fact that aesthetic pleasure in people is formed differently, beauty is also of different sexes. Concrete things such as, for example, Crimson tulips, clear waters, snow-white snow, green lawns create aesthetic pleasure in people. It will be possible to see such beauties:

Borliq olam ko'zimga ming-ming

Go'zallikka to'lib ko'rindi.

Gullar menga oshiq bulbulning

She'r daftari bo'lib ko'rindi... (E.Vohidov)

But abstract essences can also create aesthetic pleasure. For example, the beauty of the soul, spiritual beauty all is in the sentence. The main thing is that beauty exists in the minds of language owners as a separate essence without a fork from a person, this situation proves that it is an abstract word. For example, in the following poetic excerpt, beauty is not someone's or something's beauty given in observation, in general, the abstract reigns as a substantive:

Yurtdoshim, bog'ingga bir nihol qada,

Bu nihol nomini yaxshilik ata.

Niholing yoniga bir gul ekib qo'y,

U gulning ismini go'zallik deb qo'y (E.Vohidov. Bir Nihol).

We can not add such words as beauty, which represents aesthetic concepts to the range of abstract words. Because they clearly reflect the objective reality.

Hence, not all of the words naming aesthetic concepts can be an abstract word. Abstract the levels of abstraction of words naming aesthetic concepts, which can enter into the range of words, are low.

Some of the elements of the group of nouns of the sign-meaning abstract can also be called the sign of animals along with the attributes of man: cunning, Prudence, apathy, apathy, caress, cowardice, cowardice, fearlessness, loyalty.

In the composition of the sign group of nouns, the common sign nouns, such as authenticity, originality, innocence, nobility, accuracy, complexity, singularity, incompleteness, suitability, necessity, irrevocability, forgery, again naming the sign of living and inanimate objects, also form a separate group. Nouns denoting a common sign can be applied to elements of animate and inanimate nature in one way or another: such as the imperfection of the picture or the imperfection of a person, the simplicity of the project or the simplicity of the girl.

In abstract words denoting the quality of a person, the sign can be expressed in a pure or confused state. An example of such words as wisdom, ingenuity, nobility, modesty, humility, truthfulness can be given to the abstract names that symbolize the symbol in a pure state.

The neuron of a person's symbolistic sign and condition opposition can be seen in meanings, which mean curiosity, activity, innocence lexemes. These lexemes name both the sign of Man and the existing state on the basis of this sign. For example, the lexicon of curiosity not only names the quality of a person but also names the condition formed on the basis of this quality. The symbol in the links, as if the Muslim was interested in everyone, that is, if the symbol is in the primary position, while in the sentence the Muslim again made excessive curiosity, the position will be in the defining position.

When we classify abstract words from the onomasiological-semasiological point of view, we also distinguish words that express such an attitude as signifying. As we have already noted, it is natural that without the influence of other objects of the predicate there is a difference in the semantic properties of the signs "outside itself", the degree of abstraction, conditioned by its existing properties "only in itself" with other objects. These differences make it possible to compare the concepts of "symbol" (in this place the term "symbol" is used in a narrow, private sense) and "attitude". But there are a number of abstract words, in their semantics, the neuron of the opposite sign and attitude is observed. The neurosis of the oppositions of symbol and attitude to man can be seen in meanings, which mean listed news, cruelty, infidelity, stiffness, kindness, flattery, flattery, acrimony lexemes. The fact that we give these names in the composition of the lexical-semantic group denoting the symbol, caused by the fact that in the paradigmatic state the attitude they mean is determined by the symbol, feature inherent in the person. But in syntagmatic reasoning it is possible to observe the high position of the SEMAS of the sign or attitude, proceeding from the situation. For example, Kesak polvon's brutality was known to many as the symbol in the bonds, while in the bonds the relationship sema is being clarified as Asadbek did in the bonds of cruelty.

Among the abstract names, not only two-member but also three-member symbol+status+attitude are observed neutrality of oppositive relations. For example, the lexeme of infidelity denotes the sign of "infidelity", the state of non-fulfillment, the attitude of non-fulfillment of the vow to an object. Aziz's infidelity was known to

everyone in the sentence "symbol", Aziz Karimov made infidelity in the sentence "attitude", while Aziz's infidelity can not be forgiven in the sentence "status".

VI. CONCESSIONS

Adjectives formed as a result of cognition through members of intuition, and adjectives denoting signs formed as a result of mental cognition, differ from each other. This difference reaches to the opposition of concrete and abstract adjectives. Such adjectives are concrete adjectives when the sign is felt through our members of the intuition, which is expressed in the words denoting the sign. And the abstract adjectives are not given in direct observation, aks reflect the sociological signs. Abstract adjectives form different groups of meanings according to what signs are called. The abstract refers to the sign separated from the object of nouns as a separate substantiation. The essence they refer to is not given in direct observation, it is the essence that is perceived by the mind through cognition gnoseological, intangible, having no shape, space and no boundaries.

The sign-meaning abstract noun basically names the separated, non-observable quality, sign, feature. They represent signs associated with the symbol, abilities, ethical and aesthetic concepts of a person.

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