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# Formation And Reproduction Of Abstract Vocabulary In Language

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## Abstract

The lexical composition is the most dynamic, sensitive tier of the language, which reflects all the changes in the life of native speakers, in particular, the development of mental potential way of thinking. Based on the data of the history of the language, it can be argued that in the initial stages of the development of the language, the lexical composition mainly consisted of concrete words, later enriched by abstract ones. With the advent of a person's skills of isolated cognition of signs and relationships, separately from their carriers, the most elementary abstract words began to appear in the language. The continuous development of human thinking ensures that the content of the language dictionary is constantly enriched with abstract words.

**Keywords:** abstract words, Uzbek language, dictionary content, abstraction, thinking, anthropocentrism, nomination.

## 1. INTRODUCTION

One of the most important functions of a language is naming. Whatever the name of the word, the named entity is the name, whether it be a thing, a sign, an action, or a quantity. "A word is the most important nominative unit of language, because it names things in existence, abstract concepts that can be imagined as objects, action-state, color, taste, volume-quantity, quality: *tree* (subject name), *mind* (the name of an abstract concept), *to work* (action name), *white* (color), *sweet* (name of taste), *big* (size name), *five* (quantity name) etc".

In the nomination of abstract words, the reality they call also differs in its originality. Abstract words refer to a particular thing that exists in material reality, a particular sign, feature, relation of an event as a separate object of thought from the carrier. For example, the sun exists as a material, it can be seen and felt. Or there is a stone in materiality and we can feel it with the help of our senses.

But in reality there is no materiality called humanity. It is a sign, a virtue, of a certain materiality (man), that it can never exist apart from its object (man). Hence, the essence of what we call abstract words does not exist independently in the objective world. They name a specific sign or relation of objectively existing objects and events that are distinguished only in thinking. The essences formed in thinking are intangible, they are formless and insensitive to our senses, they are perceived by the mind and felt by the heart[1].

In international scientific terminology, this world is called the ideal world, and if we refer to the high philosophical and scientific heritage of our people, this world is called the spirit, the spirituality.

## 2. THE MAIN FINDINGS AND RESULTS

Abstract words are expressed in relation to the so-called essences as 'non-real',

‘imaginary’, ‘tissue’. To clarify this relationship, it is necessary to focus on the knowledge of reality and existence. We and all the worlds outside of us are all beings. That is, the physical, spiritual, and mental worlds within us, as well as the worlds outside of us that have existed since time immemorial, were created by human beings and cannot be known by human beings. Existence is the part of being that is manifested in the present moment, and the part of it that affects the human mind, that is, what we can know, is reality. Man can know only a certain part of the being around the sensory organs and consciousness. Availability is material and ideal in nature. Material existence is also called in terms such as material reality, objective reality and affects our sense organs and is perceived through emotional cognition. *Thought, consciousness, ideas, thoughts, feelings, fantasies, dreams* also exist as elements of the material world. Only they are of an ideal character and do not have a specific shape, materiality. They cannot be seen, touched, heard, smelled, or tasted. The dreams, goals, hopes that govern our lives, the love that motivates us to live, the love that regulates our emotions, the shyness and, most importantly, the consciousness that defines human existence, the thinking - these are all dreams, not truths. Only the existence of these truths is conditioned by man, by the human mind and the language that realizes it. The essence of abstract names does not exist outside of man, his mind and language. Indeed, on the basis of the possibilities of human thought, it was possible to distinguish the signs of the material world from the object, and the result was manifested in the example of abstract names in language. The Uzbek dictionary also contains a lot of abstract words. The location of these words in the dictionary is different from that of specific words.

Vocabulary is the most ever-changing, most sensitive area of language, which reflects all the changes in the lives

of language speakers, including the development of mental capacity, the development of thinking. The content of the dictionary is constantly enriched at the expense of abstract words, along with the names of newly studied realities, discovered artifacts. Based on the history of language, it can be said that in the early stages of language development, the vocabulary was mainly composed of concrete words, and later enriched with abstract words.

The Russian philosopher D. Gorsky, who was engaged in the process of abstraction, said: “The history of language testifies to the constant development of human activity of abstraction and generalization. The features preserved in the language of peoples with a relatively low stage of social development show that their abstraction and generalization activities differ from those of modern humans[2.151].”

These views of M. Gorsky are supported by many linguists. For example, O. Potanina, who studied the linguistic realization of abstract concepts in the Khanty dialects, noted that in the Eskimo language there are very few abstract words, but there are about forty words to name different types of ice and snow *aput* “snow lying on the ground”, *qana* “falling snow”, *piqsirpoq* “snow during a hurricane”, *qimuqsuq* “snow pile”[3. 73].

O. Pylaeva notes that in the absence of a word denoting the general concept of “season” in the Evenki tribe, several words are used for its specific appearance. *Xugdarpi* “good hunting season”, *xogdarpi* “non-thick snow season”, *irkin* “deer skin and horn throwing season”, *xunmilasani* “mosquito season”, *xalgalashani* “the first autumn snow season”[4. 15].

According to the British researcher E. Air, in the language of the Australian aborigines there are no species names such as tree, fish, bird. They only have separate names for each species of tree, fish, bird[2.

153]. Levi Brule writes of the Maori tribe of New Zealand: “They have several names that refer to certain species of male and female trees. They call the appearance of trees at different times associated with changes in leaf size during growth. They also have the special names of the flowers of the tree, the special names of the unopened leaves and fruits [2. 152].”

From the analysis of languages above, it is clear that in the early stages of language development, words mainly represented narrow-volume concrete concepts. Their dictionary contained few abstract words.

However, it should be noted that the abundance of words in a language that describe the specific appearances of a particular species cannot be a major factor in determining the low level of abstraction of the speakers of that language. This situation is also determined by the lifestyle of the people. For example, Eskimos live in a constantly cold environment, and it is natural that there are many snow-related nominations on their language. For example, there are dozens of words in the Uzbek language describing the type of cattle, which indicates that the Uzbek people have a unique way of life, rather than a low level of abstraction.

Returning to Air's research, he said, “Tasmanians did not have isolated, abstract concepts.” They did not have the ability to distinguish concepts such as hard, calm, hot, cold, long, short, round. They used the terms “like a rock” to express a solid concept, “long-legged” for a long concept, and “like the moon” for a round concept[2. 153].

As humanity has the ability to think separately from the bearer of characters and relationships, the most elementary abstract words in language have begun to emerge. These are mainly words formed by distinguishing important features of everyday life events and objects in constant need : *cold, hot, hard, long, short* etc. In such simple abstractions, the distinctive sign is perceived by our senses,

and the signs of cold, heat, and hardness are perceived through the skin, and the signs of length and brevity are perceived through the eye. In the relatively later stages of development, as a result of the interpretation of the signs and relations of the subject as a separate essence, only thought-provoking signs were distinguished and abstract words with a high degree of abstraction began to form: *like life, life, death, speed, price, measure, happiness, joy, anger, love, affection.*

The transition of human thought to the stage of abstraction can also be seen in the transition from pictographic writing to ideographic writing. Although the message about a specific thing-event was conveyed simply in pictographic writing, it was difficult to use this writing to convey abstract concepts. Therefore, this type of writing was able to fully meet the demand of man. Thus ideographic inscriptions began to form, in which the pictograms began to express ideas, not a specific thing.

In our current hectic and advanced modern life, many abstract words and meanings are emerging as neologisms and losing their color novelty and becoming common vocabulary: *globalization, mobility, agility.* During the years of independence, abstract words in our language have acquired new meanings, the development of meaning of words such as *spirituality, ideology, entrepreneurship, tolerance, awareness, sensitivity, initiative, entrepreneurship, perfection, enthusiasm* has undergone quantitative and qualitative changes.

From this it can be said that as the language develops, the number of abstract words increases. In the most advanced languages, the number of abstract words is greater than in less developed languages. Or the abundance of abstract words in a particular language shows that the people who speak that language have a deep potential, a high spirituality.

In the Uzbek people, the relationship between father and daughter is

very sacred. Fathers do not speak harshly to their daughters, and daughters do not look straight at their father. The attitude of girls towards their father is reflected in the word “hayo”(shame), and the father’s protection of his daughter is reflected in the concepts underlying the word “*oriyat*”(modesty). Or the conceptual burden of the word “*sabr*” (patience) is so weighty that it contains not only “*chidam*” (endurance) but also constituents such as gratitude, faith in goodness and faith. The concept of “*Halollik*” (honesty) includes both religious ethnic and educational concepts. It also has the educational burden of not betraying anyone’s rights, of living by working. The national features of the concept of “*Tarbiya*”(education) are unique, which differs from the attitude of our people to this concept. Among them is the fact that raising children is a sacred duty, with seven neighbors raising one child.

So, the main reason why the content of the language dictionary is enriched with abstract words is the human factor, the anthropocentric factor.

Anthropocentrism is one of the main categories of modern linguistics, which highlights the importance of the human factor in language. Indeed, language is man-made and serves man.

Thoughts about the importance of the human factor in language first appear in W. von Humboldt’s linguo-philosophical conception. The scholar wrote that language is “the world between the phenomena of the external world and the inner world of man [5. 304].” As a result of the popularity of structural analysis of language in the first half of the twentieth century, the above ideas of W. Humboldt were not confirmed in scientific works. But by the end of the twentieth century, linguistic units and phenomena that had been studied in detail in the traditional and systemic paradigm began to be studied with the human factor as the owner of the language.

It is no secret that the linguistic landscape of the world has changed dramatically along with modern society. This is due to the rapid development of the human mind. As language tries to reflect the external and internal world of humanity as it is, as a result of the continuous increase of human experience, skills and knowledge, the linguistic landscape of the world is also changing radically. It reflects all the news about man's understanding, assimilation and change of the world and himself. In the study of the universe, newly discovered realities, products created as a result of various human activities, new nominations appear on the basis of the improvement of our mental and spiritual world.

Over the past 20 years, the lexical structure of the Uzbek language, along with all other languages, has been enriched with qualitatively specific neologisms, and our speech has been enriched with new occasionalisms. A certain part of neologisms, on the other hand, falls at the expense of abstract words. Today, with the rapid development of the human mind, our thoughts and knowledge about the universe and man are also becoming more complex. In language, on the other hand, lexical units expressing our complex knowledge and concepts, including abstract neologisms, are emerging. This complexity of neologism is also reflected in the semantic structure of words, which once again proves the perfection of the conceptual, mental, cognitive structures reflected in the word.

If we look at the complex semantics of abstract words such as *mobility*, *tolerance*, struggle for meaning, *creativity*, which in the early years of independence were considered a *neologism*, and now the language has a strong place in the vocabulary, we can see a combination of proposition, hidden prediction. For example, the lexeme of “*kurashchanlik*” (struggle) has a complex semantics: “*kurashchanlik*” (Struggle) - the pursuit of noble, creative and humane

ideas without giving up political goals” [6. 81].

The semantic burden of the lexeme “*Yaratuvchanlik*” (Creativity) is heavier than the semantic burden of the phrase: “The activity of people to create the necessary material goods and services for their needs, based on their strength and knowledge, skills and experience, scientific and technical innovations” [6. 87]. The formation of such complex semantic abstract words stems from the need to express large data using small linguistic units in a rapidly evolving, tumultuous time.

Even today, along with the innovations in our society, our language is filled with new abstract words. Or the semantics of existing abstract words are evolving both qualitatively and quantitatively. Today, for example, the word “*innovasiya*” (innovation) has taken on the meaning of “a new idea that leads to development”. Or the word “*tashabbus*” (initiative) is also enriched with new meanings.

The influx of information about worlds that are different from the world we observe directly into our daily lives also fills our vocabulary with abstract words [7 63]. In the era of technological development, images and information are constantly retrieved from anywhere in the world via the Internet, the latest achievements of cosmonautics, mastery of the universe have become a mystery to the general public, video products such as virtual cinema, 3D, 4D, 5D have entered our lives. Units of measurement such as 3J, 4J, 5J have emerged that provide internet speed. Assimilating this information and understanding distant or imaginary worlds requires more abstract observation from man. As a result of abstract observation, abstract words are formed. *Abstract words such as virtual, virtuoso, teleportation, microworld, macroworld* are among them.

Human civilization is characterized not only by scientific and technological

progress, but also by such categories as spiritual perfection, moral maturity, spiritual purity, and as a result of people's aspirations for spiritual perfection, abstract words and abstract meanings were created to name these categories: *spirituality, ideology, value, tradition, humanity, tolerance, stability, fanaticism ...*

### 3. Conclusion

This means that the vocabulary of any language contains abstract words, and the vocabulary is constantly enriched with such words. The lexicon of the early period of language development consisted mainly of concrete words, and there are speculations that it was gradually filled at the expense of abstract words as well. These hypotheses are supported by the fact that the processes of abstraction of mankind occurred a little later than emotional cognition. As language develops, the number of abstract words increases. In the most advanced languages, the number of abstract words is greater than in less developed languages. Or the abundance of abstract words in a particular language shows that the people who speak that language have a deep potential, a high spirituality. The main factor in the enrichment of the vocabulary at the expense of abstract words is the human factor, and the rapid development of humanity today is creating new abstract words.

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