The Peculiarities of Defining Culturally Specific Uzbek Names in Associative Dictionaries

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This article deals with the discretion of associative features of names of culturally specific units in the Uzbek language. Also, this article highlights the issue of their classification. The method of studying the associated experience of native Uzbek speakers (L1 users) with the names of cultural units revealed the peculiarities of the emergence of the names of cultural units in the Uzbek language, as well as their nominative expression in associative dictionaries. The names of cultural units in the Uzbek language are different according to different topics. They can be classified as names of national rituals, customs, and traditions, national food, national haberdashery names, names of national cloth, national musical instruments, national songs, national dances, national holidays, national architecture, architect devices (or material), national games, national jewelry, make-up units, local organizations names, etc. The range of the usage of these names is different in a literary language. In this article, a special attention is given to survey how such names are presented in the associative dictionaries. The results of the analysis of materials on associative experiences related to such names show that not only linguistic factors, but extra-linguistic sources also can cause the associations. Specifically, the human factor is studied in the cognition of the names of culture units by Uzbek language native speakers. The issue of the comparison and contrast of other dictionaries with the Uzbek associative dictionary was compiled for the first time.

Keywords: culturally specific vocabulary, associative dictionary, archaic words, Uzbek language.

Introduction

In the last century, various dictionaries were created in the Uzbek national lexicography according to their scope, purpose, and function. Today, there are numerous types of dictionaries created in the Uzbek lexicography, covering various fields of the vocabulary. However, one of the urgent tasks of modern Uzbek lexicography remains the associative dictionary of the Uzbek language.

The first associative dictionary in world linguistics was developed in 1910 by American scientists H. G. Kent and A. J. Rozanov based on English vocabulary. This dictionary contains the results of the associative experiment conducted with 1000 respondents about 100 stimulus words of the highest frequency [1, pp. 317–390]. In the linguistic interpretation, a *stimulus* term is a word, a text that prompts the recovery and recall of other

language units that are similar to it in the memory of the speakers of the language. In the sources, this term is found in the form of *stimulus word, stimulus text*. As an alternative to the word *stimulus*, the terms *interest, impulse, stick, motivation, encouragement, reason, goad, push* are used in Russian linguistics.

After that, "Norms of Word Association", presenting the associative norms in English, French and German was published by the American scientists L. Postman and J. Keppel [2]. Later, "The English Associative Thesaurus" was created by psychologists of Edinburgh University of the USA under the leadership of J. Kish [3].

The first Russian associative dictionary was published in 1977 under the editorship of A. A. Leontyev. 200 responses were noted in it. The materials of the associative thesaurus of the Russian language were published in 6 books from 1994–1998 and in 2 volumes in 2002. More associative dictionaries of the Russian language in comparison with other languages were created as well [4–7].

Currently, there are associative dictionaries of German, French, Spanish, Ukrainian, Bulgarian, Belarusian, Latvian, Khakasian, Kazakh, Kyrgyz, Turkish, Yakut, and other languages [4–15].

It is gratifying that the first associative dictionary of 100 culturally specific units of the Uzbek language has been recently created [16]. This dictionary was compiled based on the associative experience method introduced by its authors, which differs from other approaches. The cultural units were chosen there as the stimulus word instead of neutral and high-frequency units.

Methodology

The associative dictionaries are the type of dictionaries giving information about lexical units with associative relations in a specific language, their nests formed in human memory, lexical-semantic, linguocultural, sociolinguistic, genderological, pragmalinguistic features of associative units. Also, the associations given in the dictionary reflect the ideas, knowledge, outlook, mentality, attitude to reality, life experiences, thoughts, and concerns of the language owners about the outside world. Therefore, such dictionaries serve as an important source of knowledge and information not only for linguists but also for the general public.

Associative dictionaries are created based on the materials of free-associative experiments conducted among a large number of respondents. The following problems are often encountered in connection with conducting experiments and organizing the obtained results:

1. The limited conditions for conducting associative experiments (such as place and limited time) cause some associations to be inadequate or unclear.

2. Because written associative experiments are conducted among a large number of respondents, there is a problem with involving them in the experiment at the same time depending on their free time.

3. In the process of a written associative experiment, it can be observed that some actions (such as being distracted by various things, or talking) of the respondents may disturb each other. This causes them to be distracted in writing associations.

4. The oral associative experiment is based on an individual questionnaire, so it takes a lot of time to conduct.

5. The control of the associative experiment process by the experimenter affects the respondents. This also can prevent the experience from happening in the natural environment.

6. It has been determined that the mental state of the respondents, their anxiety, and their problems affect the results of the experiment. Even in such a situation, a superficial, fragmentary statement of associations is observed.

7. Conducting an experiment that is not interesting for some respondents can hurt the results of the experiment. This situation also leads to a superficial description of associations.

Of course, although the mentioned problems make some difficulties in creating a dictionary because associative dictionaries are created based on thousands of associations obtained from a large number of respondents, they do not pose a serious threat to the quality of the dictionary and the level of reliability of the information.

Associative dictionaries also provide knowledge about historical events that happened in the social life of people of a certain period. For example, in the materials of the associative experiment conducted among the Uzbek speakers, the associations of *bloodshed, death, famine, suffering, orphanage*, and *sorrow* given for the lexeme of *war* recalls the terrible days of history that happened in a certain period. Based on the mentioned aspects, associative dictionaries can be said to be a source of knowledge for people in a wide range of fields.

Associative dictionaries are especially important for the science of linguistics as a dictionary provides comprehensive knowledge about the linguistic features of lexical units and their associations actively used in this language. Based on these features, Yu. N. Karaulov defines this type of dictionary, which demonstrate the capabilities of a certain language, as "a dictionary-grammar, or a dictionary-textbook (chrestomathy)" [17, p. 5–8].

Knowledge collected in associative dictionaries can be studied by dividing it into the following types: 1) linguistic knowledge, 2) extralinguistic knowledge.

Linguistic knowledge. In associative dictionaries, it is possible to conclude the linguistic features of lexical units by studying the relationship between *stimulus word — association.* Some linguists find it necessary to study only the linguistic features of associations. G. A. Martinovich emphasizes that it is necessary to study associations from a linguistic, psycholinguistic, and psychological point of view. He studies the associations of the lexeme *береза* from the linguistic point of view, dividing them into the following types based on their formal-grammatical characteristics: 1) response reactions in the form of a sentence; 2) response reactions in the form of a predicate; 3) response reactions in the form of word combinations; 4) response reactions in the word-form structure [18].

In our opinion, studying the associations only from formal-grammatical aspects does not allow us to draw detailed conclusions about their linguistic features. In this case, the lexical-semantic, derivational, acoustic, stylistic and other features of associations remain unrevealed. Based on the conducted associative experiments, we found it necessary to study the following linguistic features specific to the lexical units in the associative relationship realized through the relationship of *stimulus word — association:*

1) the associative field of the lexical unit: its composition and statistical analysis;

2) lexical-semantic features of the units of associative field: a) associative units realizing the lexical meaning of the stimulus word; b) associative units realizing the semantic components of the stimulus word; c) associative units realizing the figurative

meanings of the stimulus word; d) associative units forming the lexical-semantic paradigms of the stimulus word (synonymous, antonymic, homonymic, patronymic, graduonomic, hyperonymic, paronymic, nested series); paradigmatic relation of associative units;

3) grammatical features of the units of the associative field: a) associations that create morphological forms of the stimulus word; b) morphological structure of associative units; c) syntactic structure of associative units;

4) intonation-acoustic features of the units of associative field: a) phonetic lines of the stimulus word; b) intonation-acoustic signs of associative units;

5) derivational features of the units of the associative field: a) associations formed based on the stimulus word; b) derivational structure of associative units;

6) stylistic features of the units of associative field: a) stylistic variants of the stimulus word; b) stylistic sign of associative units;

7) pragmatic features of the units of associative field: a) connotative feature of associative units; b) expression of the evaluative relationship of associative units; c) deictic feature of associative units;

8) gender sign of the units of the associative field;

9) national-cultural sign of the units of the associative field;

10) social sign of the units of the associative field.

Extralinguistic knowledge. Associative dictionaries include various extralinguistic knowledge related to human and social life. Yu. N. Karaulov classifies the extralinguistic information collected in the associative dictionary of the Russian language as follows:

1) names (names of people, surnames (anthroponyms), place names (toponyms), names of astronomical objects, names of nations (ethnonyms), names of institutions, organizations, trademarks of material products);

2) posts, slogans, and advertisements;

3) knowledge related to important aspects of public life, politics, economy, and culture;

4) scientific information;

5) materials related to art and culture;

6) metaphorical understanding of reality;

7) phraseologism as a unity of the world view;

8) imagery and expressiveness in response reactions;

9) gestures and facial expressions, intonation;

10) expressions raised to the level of basic rules (rules of living, sentences, views, opinions);

11) frames reflecting national-cultural typical situations [17, pp. 195–199].

In associative dictionaries, the extralinguistic knowledge determined by the relationship of *the stimulus word — association* can be summarized into the following types by fields:

1) knowledge of cognitology (native speakers' knowledge of reality);

2) psychological knowledge (personal characteristics of language owners: age, mentality, outlook, attitude to reality, etc.);

3) knowledge of the national and cultural sphere;

4) religious knowledge;

5) knowledge of the socio-political sphere;

6) knowledge of economics;

7) knowledge of the history of society;
8) knowledge of art;
9) sports knowledge;
10) medical knowledge;
11) knowledge of the field of education;
12) technical knowledge.

It turns out that associative dictionaries are a new type of comprehensive dictionaries. Dictionaries of this type represent valuable database for various disciplines related to the study of human factor in linguistics.

It is known that today, when serious attention is paid to the problem of language learning in connection with the human factor, the importance of associative dictionaries is extremely great. Associative dictionaries differ significantly from other types of dictionaries as a specific type of dictionary created based on associative experimental materials conducted in large groups of subjects. Dictionaries of this type are comprehensive dictionaries and provide a valuable database for a number of disciplines dealing with human phenomena.

Associative dictionaries are thesaurus dictionaries that provide valuable information for research in psycholinguistics, linguocultural studies, sociolinguistics, pragmalinguistics, genderology, ethnolinguistics. In this respect, such dictionaries can be evaluated as a dictionary-encyclopedia that provides interesting information not only for linguists, but also for the public.

There are associative dictionaries created in this type in world linguistics. In particular, M. Kh. Manlikova created an associative dictionary of Russian ethnocultural units in 1989. For the stimulus words this dictionary includes ethnographic names (*армяк, алтын, горница, крыльцо*), Russian historicisms (*барин, городничий, государь*), international historicisms (*граф, гувернер, лакей*), domestic regional units, localisms (*вист, акын, сакля, улан*), religious lexicon (*демон, икона, церковь, поп*), connotative words, folklorists (*девица, молодец, тридевятый*), etiquettes (*благородие, милость, сударь*), addressing units denoting diminutive-respect (*батюшка, матушка, братец, голубушка*), onomastic lexicon — anthroponyms (*Палашка, Савельич*) were selected [19, pp. 16–17].

Results

For the "Associative dictionary of the Uzbek language (national-cultural units)" the following national-cultural units were selected as stimulus words.

1. Names denoting national ceremonies and customs: a) names related to the wedding ceremonies: *beshik toʼy* (a celebration held when an infant is placed in the cradle for the first time), *nikoh toʼy* (marriage ceremony), *sunnat toʼy* (circumcision feast), *fotiha toʼy* (betrothal celebration), *muchal toʼy* (celebration of the year of one's birth according to reckoning according to a 12-year animal cycle (mouse, cow, tiger, rabbit, fish, snake, horse, sheep, monkey, dog, chicken)), *qizoshi* (a banquet given at the bride's house one day before the wedding), *maslahatoshi* (dinner or banquet held to discuss an issue of a wedding), *beshikkertti* (betrothal of infants while still in the cradle), *charlar* (ceremonies following a wedding in which the newlyweds are invited to the homes of the their in-laws), *uykoʼrar* (ceremony where the bride-to-be's family meets the groom's family), *qizkoʼrar* (ceremony in which matchmakers see the potential bride), *savzitoʼgʼrar* (a ceremony of cutting carrot for

making pilaf the day before the wedding), *yuzko'rdi* (ceremony of meeting the bride the day after the wedding), *kelinsalom* (ceremony in which the new bride greets the husband's relatives the morning of the day after the wedding); b) names related to religious ceremonies: *qurbonlik* (sacrifice), *chilla* (rite involving 40 days of prayer and seclusion (keeping chilla)), *kinna* (the evil eye), *otin (otinoyi)* (woman who reads mystic poetry at gatherings), *o'limlik* (money or goods set aside to cover the costs of funeral rites), *tumor* (amulet), *ko'zmunchoq* (evil-eye bead); c) names related to customs and traditions: *suyunchi* (present to a bringer of good news), *toyona* (present given to those holding a wedding), *toyxat* (invitation to a wedding or other celebration), *qorxat* (letter given on the first day of snow asking the receiver to give a banquet (though if the person delivering the letter is caught, he must give the banquet)), *chimildiq* (bed curtain (screening nuptial chamber)), *sovchi* (matchmaker), *kuyuvnavkar* (groom's friends), *bakhshi* (a singer of epic poems), etc.

2. Names of national dishes: *atala* (a porridge-like food made from flour and grease), *ayron* (drink made from churning yogurt with water), *suzma (dish)* (a kind of cheese made from strained yogurt), *goja* (a kind of hot cereal, usually made from sorghum or wheat), *holva* (sweet dish made from flour, sugar, and oil), *oqliq (milk-yogurt)* (milk and milk products; starter (for yogurt)), *palov* (pilaf), *qatlama* (layered fried bread), *tolqon* (a meal made from crushed dried cereals or bread), *kok somsa* (a pie made from greens), *kulchatoy* (a type of noodle dish cooked with meat), *qurtava (qurtoba)* (a kind of soup made from crumbling dried curds (qurut or suzma) into boiling water), *sumalak* (delicacy prepared by boiling wheat sprouts and flour until reduced to an apple butter-like consistency and color), etc.

3. Names denoting national household items: a) names of household items: *angishvona* (thimble), *chakich* (punch for putting holes in flatbread), *rapida* (a kind of mit worn to place bread in a hot tandoor), *supra* (a leather mat used for making dough upon), *o'g'ir* (wooden mortar for pounding grain), *urchuq* (spindle), *boyar* (reed mat), *poyandoz* (carpet spread out for entrance of royalty), *olacha* (striped thread or woolen material), *ko'rpacha* (quilt used for sitting on or for bedding), *so'zana* (a type of decorative wall hanging), *lola pillow, ertandir* (ground oven), *oven, khontakhta* (a low dinner table), *tandir* (tandoor, oven for baking bread); b) name of children's bedding items: *beshik* (cradle), etc.

4. Names of national clothes and fabrics: a) names of clothes: *chakmon* (men's long woolen cloak), *chopon* (long quilted Central Asian coat), *nimcha* (jacket), *yaktak* (shirt), *doppi* (skullcap), *romol* (shawl), *mahsi* (sole and heel less leather boots worn with overshoes), *choriq* (crude footwear made of rawhide), *jiyak* (embroidered band used as a border on clothing, especially the hem of women's drawers), *belbog'* (sash); b) name of fabrics: *atlas* (brightly-colored satin material), *beqasam* (striped material used for making chopons), *dukhoba* (velvet), *kashta* (embroidery fabric).

5. Names of national musical instruments: *childirma* (a large tambourine-like drum), *dutor* (a two-stringed musical instrument), *tanbur* (a 3- or 4-stringed instrument played with a pick), *karnay-surnay* (a gigantic trumpet and a loud, nasal, clarion-like instrument).

6. Names denoting national melody and songs: a) names denoting melody: *tanovar* (a classical Uzbek folk dance tune); b) names denoting songs: *alla* (a lulaby), *o'lan* (a song gung at a wedding or other celebration), *yor-yor* (an ethnic song sung when giving away a bride in which each line ends in "yor-yor"), *lapar* (a song sung in turns by young men in women at weddings and other get-togethers).

7. Names denoting national dances: *lazgi* (a lively melody from Khorazm; a dance danced to this tune).

8. Names of national holidays: *Navruz, Hayit* (feast day (of Ramadan/Sacrifice)), *sayil* (merrymaking festivities).

9. Names denoting national architectural structures and objects: *ayvon* (room or veranda open on at least one side), *bolokhona* (a room built over the entrance to a house), *bo'sag'a* (threshold), *guvala* (ball of dried mud used as building material), *loysuvoq* (mud plaster), *pakhsa* (packed mud or clay wall), *so'ri* (trellis, arbor; a four-legged platform).

10. Names of national games: a) names of sports games: *uloq (a game played on horsebackin which players struggle for possession of a headless goat or calf carcass);* b) names of children's games: *beshtosh (a game played with stones).*

11. Names of national jewelry and make-up items: a) names of jewelry: *bilaguzuk* (bracelet); b) names of make-up items: *osma* (eyebrow paint), *henna* (hair paint).

12. Names denoting local organizations, or institutions: *mahalla* (neighborhood).

Naturally, the range of use of these stimulus words in the literary language, which are selected for the dictionary, the level of their frequency is different. The range of use of some national-cultural units in speech is extremely wide, they are speech-active units. They are such words as *alla* (lullaby), *atlas* (satin), *beshik* (cradle), *ro'mol* (shawl), *fotiha to'yi* (betrothal celebration). However, we have selected the units that denote certain rituals, and customs, which are becoming out of tradition today as stimulus words, as well as the material and cultural objects that are rarely used in modern daily life, considering their national and cultural identity, reminding the pages of our history, and the past life of our people. For example, *beshikkertti* (betrothal of infants while still in the cradle), *o'g'ir* (wooden mortar for pounding grain), *pakhsa* (packed mud or clay wall), *sinch* (boards or laths placed at angles to reinforce the frame of a wall, which is then filled in with bricks and mud), *yaktak* (shirt) are among them.

It is characteristic that a significant difference was observed not only in the range of use of the stimulus words and the level of their activeness but also in the number of response reactions given to them. A lot of response reactions were obtained to the stimulus words denoting national-cultural things, rituals, events, etc., which are often found in everyday life and the native speakers have direct or indirect contact with. For example, all the Uzbek language speakers come across the units *alla, beshik*, and *nikoh to'y* (marriage ceremony) several times during their lives. Almost 90 percent of native speakers face them directly in everyday life. Therefore, many similar response reactions were given to these stimulus words by the respondents. However, a small number of response reactions were obtained concerning the stimulus words, which denote things that are rarely used in everyday life referring to old customs and rituals that are out of tradition, and even in many cases, no responses were obtained.

It is important that the main part of the response reactions given to the stimulus words was in collective character. This situation indicated that the level of understanding and perception of the national-cultural units, national intelligence, and imagination of the Uzbek language speakers almost correspond to each other. Among the collective response reactions, many dialectical units are evaluated as collective associations because they are repeated over and over again by the native speakers.

Based on free associative experience, specific individual responses, especially, the response reactions in the form of sentences and phrases were also obtained. They showed

that there are some differences in the perception and imagination of the national-cultural units of the language owners, even in their use in speech. For example, a large number of *baby, mother* response reactions given to the lexeme *cradle* acquired a collective character, but *allergy, tandoor* response reactions given to these lexemes were evaluated as individual associative units expressed by a specific person. Also, non-repeated response reactions in the form of a sentence, a word combination, expressed by a stimulus word, are units of an individual character, which showed that some language owners found it necessary to express their views on a stimulus word more widely in the form of a sentence or a word combination.

Another important aspect related to the respondents is that the views that are evaluated by them as negative or positive are also clearly reflected in the vocabulary. For example, it was found that the stimulus word *beshikkertti* (betrothal of infants while still in the cradle) evokes a negative image in the national consciousness of some native speakers as a ritual bringing unhappiness, a sign of old age, while in the memory of some language speakers, it creates positive images such as friendship and strengthening of family ties. Similarly, response reactions such as *aza* (mourning), *azadorlik* (state of being in mourning), *mourning clothing* worn in mourning to the stimulus word *"chopon"* (long quilted Central Asian coat) evoked negative images in the memory of some language owners; and responses such as *to'y* (wedding), *nikoh to'yi* (marriage ceremony), *sunnat to'yi* (circumcision wedding), *kuyovchopon* (groom's chopon), *kuyovnavkar* (groomsmen), and *tavallud kun* (birthday) showed that the speakers remembered positive events and happy days.

In expressing the associative field of each stimulus word in the dictionary the traditional order in existing associative dictionaries is observed. The collected responses are sorted according to the frequency of repetition and arranged sequentially in the associative space based on decreasing amounts. The amount of repetitions of the response reactions are recorded in Arabic numbers for each one. Only for single response reactions, the number 1 is generally followed by the last associative unit (e. g., **CHOPON:** clothing **68**; coat **42**; grandfather **12**; father **9**; winter **8**; hot **7**; funeral **6**; men **5**; shepherd **5**; mourning **4**; sash **4**; thick **4**; cold **4**; beqasam **3**; farmer **3**; groom **3**; cotton **3**; circumcision wedding **3**; wedding boy **3**; horse **3**; velvet **2**; beqasam to'n **2**; great grandfather **2**; shepherd **2**; doppi(skullcap) **2**; men's clothes **2**; our grandfathers, child, my childhood, childhood… **1**).

In the arrangement of response reactions of the same amount in the associative field, the alphabetical order was used. In the dictionary, response reactions in the form of sentences are given in italics within quotation marks to distinguish them from other language units.

Today, in the world of linguistics, associative dictionaries are created in most cases based on the results of the free-associative experiment method, which has become a tradition. According to this method, the respondents are asked to write fast on a questionnaire only the first response that is restored in their memory after hearing (or reading) the presented stimulus word. However, in world experience, it is observed that associative norms are created through the type of associative experience. According to this method, the respondents are asked to express any response in any amount to a stimulus word during a certain time (usually 1–3 minutes). In our opinion, when the respondents are required to write only the first and only one response to the stimulus word, their ability to perceive the essence of the language unit and their memory opportunities will not be deeply opened. Such cases have also been observed in the experiments where although the respondents

were asked to write only the first response reaction to a stimulus word, they sometimes noted several associations. This situation shows the broadness of the limits of human imagination, not only adjacent phenomena, even the units that live in pairs or groups in our linguistic mind are separated from each other and cannot be restored in our memory alone. For example, the word *family* brings to mind not only the father himself but also the mother and children standing next to him. Therefore, the word "*family*" can recall the lexemes *father, mother*, and *child* in our memory at the same time.

The significance of the type of associative experiment is that it is observed that because no limit is set for the respondents in writing their response reactions, not only the collective character of each stimulus word but also specific individual associative lines of them are described. According to the results of the experiment, the respondents manage to write 5–6 response reactions in 1 minute, and about 10 in 3 minutes.

Some linguists argue that the final response reactions obtained in an associative experiment have a weak associative connection with the stimulus word or even no connection with the stimulus word. In our opinion, in this case, only the semantic connection of response reactions with the stimulus word is meant. But response reactions are not always formed based on the semantic connection between words. It should be considered that not only linguistic factors but also extralinguistic factors play an important role in the formation of response reactions. Of course, in this case, it is inappropriate to talk about the semantic connection between the stimulus word and the response reaction, but it cannot be denied that they are logically associated with each other. For example, the response reaction *my grandfather* gave by respondent Sh. Mamadaliev (philologist, 44 years old) to the stimulus word "*belbog*" (sash) was formed by an extralinguistic factor. That is, when the respondent hears the stimulus word *sash*, he imagines the situation of his grandfather wearing *a sash*. This situation led to the occurrence of the response reaction of *my grandfather* through the stimulus word *sash*. Thus, even in such cases, the response reactions are not logically separated from the stimulus word.

The results of the associative experiment conducted among the Uzbek language speakers showed that there is no strong break in the associative relationship, especially because the series of response reactions to national-cultural units are closely connected. For example, let's see the response reactions given by the respondent M. Rakhmatov (philologist, 53 years old) to the stimulus word *atala* (a porridge-like food made from flour and grease): *food prepared from milk and flour, type of food, a woman who gave birth, thick porridge, the process of preparing atala, my mother, woman preparing atala, a container for atala, road, bus, maternity hospital.*

It is worth noting that respondent wrote 11 response reactions to the stimulus word *atala* within 3 minutes. In this case, it may be possible to show the units *road,* and *bus* as response reactions that are not semantically connected with the stimulus word. But it is noticeable that these response reactions are also formed directly in connection with the stimulus word *atala* for the respondent. In the respondent's imagination, the image of a mother cooking *atala* (porridge) for a woman who has given birth, putting it in a bowl, and taking a bus to the maternity hospital is embodied. This situation indicates that extralinguistic factors play an important role in the formation of response reactions to the stimulus word. Thus, in the formation of response reactions, the factor of the respondent, how he/she perceives the stimulus word, and the individual image restored in his/her imagination in connection with the stimulus word is very important.

In world linguistics, it is observed that associative standards are created based on the method of associative experiments. In particular, this experimental method was used to create the associative norm of the Dutch language "Word associations: Norms for 1424 Dutch words in a continuous task". It notes the results of an associative experiment conducted on 10,292 students of the University of Leuven, Belgium. They were asked to write 3 first response reactions to 1424 stimulus words in the dictionary (1266 nouns, 77 verbs, 80 adjectives, and 1 numeral).

In the compilation of the "Associative dictionary of the Uzbek language (national-cultural units)" an associative experiment was used unconventionally to deeply study the ideas and views of the language speakers on the national-cultural units. In the experiment, the respondents were asked to write not only 3 response reactions but 1 or any amount of units that came to their minds within 1 minute. The associative experience was organized based on a written questionnaire in a collective manner.

It can be concluded that the "Associative dictionary of the Uzbek language (national-cultural units)" is the first linguistic dictionary based on an associative approach to language research.

Conclusion

In Uzbek linguistics, it is necessary to create associative dictionaries of not only national-cultural units but also of words actively used in everyday life. Based on such dictionaries the lexical units which are the results of the linguistic mind and thinking, psychological imagination of the Uzbek language speakers, internal and external factors that cause to recall them in the human memory, linguistic, sociolinguistic, psycholinguistic, linguocultural, genderological characteristics of associative units should be studied in detail in the Uzbek language. For this, of course, based on the method of associative experiment, which is carried out on a mass basis, it is necessary to determine the lexical units that are associatively connected in the Uzbek language, combine them into semantic fields, to analyze them based on both quality (linguistic) and quantitative signs (linguostatistical), and on this basis, it is necessary to create a multi-volumed "Associative dictionary of the Uzbek language". The creation of this type of dictionary will undoubtedly encourage the deeper roots of the ideas of associative linguistics, which have already formed as an independent scientific paradigm in foreign linguistics but are just entering Uzbek linguistics.

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Особенности определения культурно-специфических узбекских имен в ассоциативных словарях

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В данной статье рассматриваются ассоциативные признаки названий культурно-специфических единиц в узбекском языке и освещается вопрос их классификации.

Методом изучения ассоциированного опыта у носителей узбекского языка (пользователей L1) с названиями культурных единиц были выявлены особенности возникновения названий культурных единиц в узбекском языке, а также их номинативное выражение в ассоциативных словарях. Названия культурных единиц в узбекском языке различаются по темам. К ним можно отнести названия национальных обрядов, обычаев и традиций, названия национальных блюд, национальные галантерейные названия, названия национальной одежды, национальных музыкальных инструментов, национальных песен, национальных танцев, национальных праздников, национальной архитектуры, архитектурных устройств (или материалов), национальных игр, национальных украшений, гримерных единиц, местных организаций и т. д. Диапазоны употребления этих названий различны в литературном узбекском языке. В данной статье особое внимание уделено рассмотрению того, как такие имена представлены в ассоциативных словарях. Результаты анализа материалов по ассоциативным переживаниям, связанным с такими лексемами, показывают, что вызывать ассоциации могут не только языковые факторы, но и экстралингвистические источники. В частности, изучается человеческий фактор в познании названий единиц культуры носителями узбекского языка. Вопрос сравнения и противопоставления других словарей с узбекским ассоциативным словарем рассматривается впервые.

Ключевые слова: культурно-специфическая лексика, ассоциативные словари, архаичные слова, узбекский язык.

К о н т а к т н а я   и н ф о р м а ц и я :

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