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SEMANTICS OF THE UZBEK NATIONAL TEXTILE NAMES

The article explores the diversity and peculiarities of the semantics of the Uzbek language by the example of tissues.

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The idea of Ferdinand de Saussure –every linguistic sign is consist of expressing and to be expression signs” is direct linguists attention to studying of content’s linguistic units. The idea is disseminated and it was reason for steadfasting to mental approaching in the linguistic units study.

Nowadays, the linguistic units are studying two way, they are onomasiological and semasiological. Peculiarity of onomasiological plan is direct pay attention to expressing the micro and macro worlds in objective world in the language. Every languages’ peculiarities are open the expressing chance in this way. It is help in order to study linguistic units to dividing way.

So, appeared the semantic field in the basis of kontseptual disintegration from consist of structure semantics.

Lexical system is difference from other extralinguistical factors, which related so compactly each other. It is reflect any changes, which take place in the world. Currently, the globalization is intensify in the world civilization process and climax the intrasciences, intraculture.

This of course is reflected in the language. But this language carries a ethnic characteristics, national and cultural originality of nations too. These originalities distinguish the languages of each other and show the unique properties that not found in other languages. The study of these properties helps to reveal the identity of languages. As far as the landscape of the Earth varies so as the nations populating it. Each language has its own characteristics. Under the concept of national character, we understand the particular nature of those people which passed from generation to generation for many centuries. Religion, habitat and social life style affect the national character, and thus define it. This is especially reflected in the national fabric and national dressings. For many years there have been written dozens of dissertations and monographs in the aspect of structural - systemic linguistics devoted to zoonymical, phythonymical and occupational vocabulary of Uzbek language. There also appeared several studies on semantic relations in Uzbek language [3, 5, 6, 7]. Making conclusions we can say that the classification things and events of the human world, dividing them into types and classes, dividing them

into groups of semantic definition firstly depends on the system of relations between them. Thematic group brings together a vocabulary indicating the essence of the subject.

The division of these groups is determined by the linguistic and nonlinguistic criteria; therefore, usually the compositions of these groups may not have the same semantic features. The division of the thematic groups primarily concerned with the problem of the study: groups may be wider or smaller, some of the words may be involved in the micro-groups according to the criteria of division. Choosing the criteria depends on personal initiations of the researcher. The problem of the semantic field identifier is very controversial. There are two main slopes of the division of the fields in the vocabulary: the first, logical, based on the conceptualization of the field, the second, language, based on the language. Dividing semantic and thematic group has properties in the study of semantic relations. The difference between the thematic and semantic groups is that, in semantic groups tokens are united according to the similar sema, tokens in thematic groups are merged by general concept. Sema equated with meaning and the concept equated with consequence. Semantic groups inherent in the phenomenon of synonymy, in thematic groups at the forefront is logical connection. From this viewpoint the thematic groups are much wider and have higher degree of logical communication than semantic in groups [4]. Thematic group of national fabric of designing terms includes a lot of concepts. These groups include not only the names of tissues (*amrishim* [1. p. 4], *satin*, *banoras*, *atlas*, *cheat*, *buz*, *alacha*, *alvona*) but also people working with these tissues (*buzchi*, *gulabardor* [2. p. 23] *adrasbof*, *kudungar*, *chitfurush*, *shoyifurush*), types of weave (*zich tuqish*, *aralash tuqish*), tools to weaving activity (*anzhom*, *asbob*, *buz dastgoh*, *kudung* [2. p. 44] *urchuq*, *galtak*) and even the process of tissue (*iroqi* [2. p. 36] *sakkiz tepci*, *turt tepci*). A lot of words in a group of the national fabric. This group can be divided into 3 subgroups:

1) fabric made of silk (*adras*, *abrishim*, *alvona*, *satin*, *barqut*, *bachmann*, *duhoba*, *beqasam*, *dokafarang*, *zhuzhuncha*, *zarbof*, *kimhob*, *kundal*, *polbarhat*, *shoyi*, *shohi*, *harir*, *hafrang bakhmal cab*),

2) fabrics made of yarn (*atlas*, *buz*, *cheat*, *dock*, *surp*, *homsurp cab*) and h) fabrics made of wool (*alacha*, *movut*, *olacha*, *tivit*, *shoal cab*).

According to the national history those three fabrics are considered to be the most popular fabrics of The Uzbek. It is known that the climatic conditions of Uzbekistan require wearing air-permeable and sunning protecting fabrics in summer and heat-retaining fabrics maid of wool in winter. And therefore manufacture different kinds of fabrics are well developed in Uzbekistan since ancient times. *Amrish*, *satin*, *alvona* name that has long existed but names like *adras*, *banoras* appeared later.

In turn, these two groups can be divided into several groups semantic. For example, the fabric used for making clothes and mattresses. Fabrics designed for

sewing clothes are of three types: 1) satin 2) adras 3) banoras. A name Atlas grouped as follows:

1. Staff group. This group includes the names of the artisans involved in the production of atlas: *tuquvchi*, *adrasbof* (*adras tuquvchi usta*) *buyoqchi* (*rang beruvchi*) *arqovlovchi*, *kalavachi*, *kasana* (*yollangan hunarmand*).

2. Temporal group. This group includes the name of the tissue associated with times of the day: *namozshom atlas*.

3. Colored group. This group includes the names of tissues associated with the color: *qizil atlas*, *kuk atlas*, *qora atlas*, *sariq atlas*.

4. Figural group. This group includes the name of those tissues that are associated with pattern of the fabrics: *shahmat atlas*, *yahudy atlas*.

5. General group. This group includes the name of the other tissues that do not belong to any of the above groups: *hon atlas*, *sakkiz tepki atlas*.

If we look at the names national fabrics that is the names of atlas from the point of structural similarity, they can be divided into two groups:

1. Simple tokens
2. Complex tokens

Simple tokens are divided into two: a) the simple root (*ipak*, *arqov*, *rang*, *naqsh*, *hum*) and b) simple derivatives (*arqovlovchi*, *tuquvchi*, *buyoqchi* (L + *чи*) *purkagich*, *naqshlagich* (L + *гич*)).

Simple derivatives are based on this forming can be explained to the following: TM+GM (TM-lexical morpheme, GM-grammatical morpheme).

According to the structure the complex tokens are divided into two groups:

1. Compound tokens
2. Composite tokens

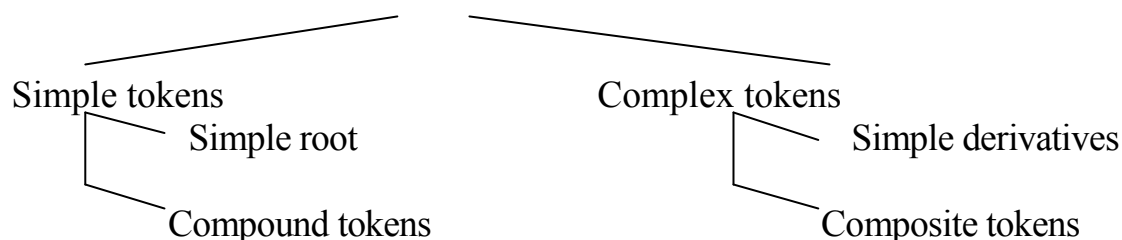
Compound tokens have the form of TM + TM (TM - token morpheme): *nomozshom*, *bargikaram*;

Composite tokens have the following forms:

1. Noun + verb: *rang berish*, *ishlov berish*, *ohar berish* (*oharlash*)
2. Adjective + noun: *sariq atlas*, *qizil atlas*, *qora atlas*.

The analysis shows that the simple tokens often present the names of fabrics or the parts of fabrics, and composite tokens often represent a variety of tissues.

Types of tokens from a structural point of view in related to similarity



So, the correct analysis of the national craft terminology helps to understand the national colour, mentality and semantic vocabulary properties of these terms. And it proves that the language disposes a special place in the Uzbek society.

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