


Association of National and Cultural Units in Uzbek Language			Linguistics Keywords: association, associative dictionary, lingual consciousness, associative experience, associative area, associate, alla lexeme, national-cultural unite, national value.
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Abstract			
<p>In this article the associations of the <i>alla</i> lexeme with the national-cultural seme in Uzbek language were studied on the basis of associative experiment and analyzed linguistic. The understanding of the Turkic language about the <i>alla</i> lexeme, the linguistic memory, the reserve and the knowledge of the lexical units were clarified. This testifies on the existence of an associative-conceptual principle in lexical system of the Uzbek language. The observed standardization in the lexical association of native speakers of the Uzbek language has much in common with the processes of lexical association in other languages. This proves the existence of associative universals among speakers of different languages and about the similar structure of the world reflected in the presentation of speakers of these languages. In the associative lexical system of the Uzbek language, a special place is occupied by specific reactions that reflect different realities Uzbek life. This national specificity of association distinguishes one nation from another and is like a symbol of the national culture. There had been compiled the first ever dictionary of the Uzbek language associative norms. Typically Uzbek standards are normally reflecting national picture of the world existing in the consciousness of Uzbek language speakers and demonstrate the national spirit of the language and the people.</p>			

Since the last years of the XX century, interest in studying the linguistic units through the method of associative analysis has increased in the world linguistics. Linguistic associations received interesting knowledge on the subject of human psychological imagery and its reflections on the language system. The method of associative analysis has played an important role in studying the aspects of language units such as human thought, memory, and lexical reserve. The use of the method of associative analysis in the study of the problem of expressing the national-cultural identity of each nation, has shown its effectiveness.

It is well known that in the creation of the text an association of words in the language plays an important role. In other words, the text is logically-semantically composed by the association of words with one another. In particular, national-cultural marker linguistic units are also associated with similar marker linguistic units in the context of the text and serve to create a national spirit in the text. This demonstrated the need to study their associative relationships in determining the practical application of language units. In this article, we focus on the linguistic features of the lexeme *alla* of national-cultural markers on the basis of the associative experimental materials on the Uzbek language units.

The association's experience was based on the Alisher Navoi Tashkent State University of Uzbek Language and Literature and Navoi State Pedagogical Institute (100 students). As a result, 856 associations of lexeme *alla* were obtained. Based on the results of experiments, the associative area of lexeme *alla* was as follows: **ALLA-856+202+153+0** (860-total associations, 477 – different associations, 361 – single associations, no disagreements).

The associative area of the lexeme Alla: beshik (cradle) (42), ona (mother)(37), chaqaloq (baby) (22), bola(child) (19), qo'shiq (song) (18), mehr (kind) (12), uyqu (a sleep)(11), bolalik (childhood)(10), ona mehri (kind of mother) (10), ohang (tone) (10), kuy (melody) (9), farzand (child) (9), uy (home) (8), ayol (woman) (7), beshik tebratish(a move the cradle)(7), orom olish (a rest) (7), sehrli kuy (fairy melody) (7), tun (night) (7), Vatan(homeland)(6), go'dak (baby) (6), baxt(happiness)(5), orom(a rest)(5), yoqimli (a likeness) (4), mayin kuy (fine melody) (4), ona allasi (mother's song) (4), ona qo'shig'i (mother's song) (4), onalar qo'shig'i (mothers' song) (4), onam(my mother)(4), uxlash(a sleep)(4), chaqaloq yig'isi(baby's cry)(4), shirin uyqu (sweet sleep) (4), quvonch (happiness) (4), bedor tun(sleepless night)(3), bedorlik (sleepless) (3), beshikning g'ichirlashi (the clamor of the cradle) (3), buvi (grandma) (3), ilk qo'shiq(first song)(3), kelin (bride) (3), kelinchak (bride) (3), mehmonlar (host) (3), mehribon ona (kind mother) (3), oila (family) (3), onalik baxti(mother's happiness) (3), sehrli qo'shiq (fairy song) (3), sokinlik (silence) (3), tinchlik (peace) (3), ukam (brother) (3), uxlatish (to make sleep) (3), yaxshi tilaklar (good wishes) (3), "Alla aytay, jonim bolam, quloq solgin alla" (I sing to you, my dear, son, listen me) (2), "Beshikdan to qabrgacha ilm o'rgan" (Get the education from cradle to grave)(2), alla (song) (2), alla aytish (to sing alla) (2), ashula(song)(2), ayajonimning uyqusiz tunlari (sleepless night of my mother) (2), baxtli oila (happiness family) (2), baxtli hayot (happiness life) (2), beg'uborlik (purenness) (2), birinchi qo'shiq (first song) (2), bola yig'isi (child cry) (2), bola uyqusi(child sleep) (2), bolalar(children)(2), bolaligim (my childhood)(2), bolani tinchlantiruvchi qo'shiq (a child's calming song) (2), bolani uxlatish (to sleep the child) (2), bolaning orom olishi (rest of child) (2), go'dak yig'isi (baby cry) (2), dam olish (have a rest) (2), dilni rohatlantiruvchi kuy(amazing melody)(2), yoqimli ovoz (pleasant sound) (2),yosh bola (child) (2), yoshlik davrim (childhood period) (2), jiyalarim (nephews) (2), iltijo(pray)(2), yig'i (a cry) (2), yig'layotgan chaqaloq (crying baby) (2), kichiklik (a littleness) (2), ko'zmunchoq (jewel) (2), ko'rpacha (quilt) (2), matonat (power) (2), mehr-muhabbat (kindness) (2), mehr-oqibat (kindnes) (2), milliy qo'shiq (national song) (2), milliylik (nationality) (2), momom (my grandma) (2), muhabbat (love) (2), ona orzusi (mother's dream) (2), ona baxti (mother's happiness) (2), onalarning orzu-umidlari (mothers' dreams) (2), onam aytgan qo'shiq (a song, which sang my mother) (2), onamning allasi (my mother's alla) (2), onaning ushalgan orzusi (mother's dream come true) (2), orzular (dreams) (2), orzu-umidlar (dreams) (2), osoyishtalik (silence) (2), sabr (patience) (2), sehr (magic) (2), sokin uyqu (silence sleep) (2), sut(milk)(2), tush (dream) (2), urfodat (tradition) (2), farzandga bo'lgan muhabbat (a love to child) (2), xalq og'zaki ijodi (folklore) (2), chaqaloqning uxlashi (a sleep of child) (2), shirin orom (sweet silence) (2), shukrona (thanks) (2), eng ajoyib kuy (amazing melody) (2), O'.Hoshimovning "Dunyoning ishlari" qissasi ("World's problems" story by U.Hoshimov) (2), o'zbek ayoli (uzbek woman) (2), o'yinchoqlar (toys) (2), qishloq (village)(2), qorong'i uy(dark home)(2), qo'g'irchoq (doll) (2), qo'lbog' (hand tie) (2), his-tuyg'u (emotion) (2), "Alla aytish bu – baxt" (to sing Alla is Happiness), "Alla orqali chaqaloq onasini taniydi" (the baby can see his mother by Alla), "Alla" so'zining tub ma'nosi "aldamoq" ma'nosini anglatadi" (The mean of word Alla is lie), "Allada ona Ollohdan farzandiga baxt-iqbol so'raydi" (Mother ask happiness from God for his child), "Allani xirgoyi qilishni yoqtiraman" (I like to sing Alla), "Beshikka solish" marosimi (the cradle ceremony), "Bola

tinchlanadi” (the baby silenced), “Bolajon” telekanali (TV channel Bolajon), “Bolaning tarbiyasiga katta ta’siri bor” (It is good influence to the child), “G’am-tashvishlar unutiladi” (the sadness will forgive), “Inson bolasi tug‘ilibdiki, u alla eshitib katta bo‘ladi” (A human being is born that he has heard Alla), “Kuyga solib aytiladi” (to sing with melody), “Malenkiye yolochki” (little New Year tree), “Men bu so‘zni eshitganimda ko‘z oldimga onam va bolaligim keladi” (When I hear this word, I want to see my mother and baby), “Mehr chasmasi unda aks etadi” (The stream of love is reflected in it), “Ona desam, tog‘lar egar bosh, Ona desam, sayrar bulbullar, Ona desam, ochilar gullar” (I call her, mountains are saddled, I call her, nightingale, I call her, blossoming flowers), “Soliha qizalog‘iga alla aytdi” (she sang Alla to the Saliha’s ear), “U onalar tomonidan farzandiga aytiladi” (It is sing for child by mothers), “O‘zbek xonadonida alla bilan tong otadi” (It is dawn with Alla in the Uzbek house), “Har bir ayolning baxti – beshik” (The happiness of every woman is cradle), Abdulla Oripovning “Ona” she’ri (Abdulla Aripov's poet "Ona"), ayol allasi (woman’s alla), alla ohangi (tone of alla), alla sehri (alla’s fairy), alla aytuvchining orzu-umidlari (Alla singer’s dream), alla eshitish (to hear the alla), alla-yo alla, armon (unfulfilled or unsatisfied desire), bayu-bayushka (bayu-bayushka), beg‘ubor bolalik (purenness childhood), bedor o‘tgan lahzalar (the time of passed unsleepless), beshik tebratayotgan qizaloq (the daughter, who is moving the cradle), beshik tebratayotgan ona (the mother, who is moving the cradle), beshik tebratib alla aytayotgan ayol (the singing mother, who is moving the cradle), beshikda miriqib uxlayotgan chaqaloq (sleeping child in cradle), beshikda uxlayotgan go‘dak (the sleeping baby in cradle), beshikdagi bola (baby in cradle), beshikdagi chaqaloq (baby in cradle), beshikdan qo‘lini chiqarib olgan ukam (my brother, who is drawn his hand from the cradle), beshikkataqiladiganko‘zmunchoq (jewel for cradle), beshiknitebratganchaqo‘shiqaytayotganona (the singing mother, moving the cradle), birso‘zningtakror-takroraytilishi (repeat the word), biruyayollar (women in house), birinchitinglagankuyim (my first listen melody), bolanutqinishakllantiruvchiashula (the song, which is form the child speech), bolabaxtivakamolniko‘rishniorzuqilish (to see the happiness of child), bolakulgusi (child laugh), bolaqalbi (child soul), bolaqalbida Vatanga, yaqinlariganisbatanmuhabbatuyg‘otadiganqo‘shiq (in the heart of a child, a song that affords a love to the Motherland and loved ones), bolagaorombag‘ishlaydiganjozibadorqo‘shiq (an enthusiastic song that inspires a child), bolalarningto‘poloni, (children crowded), bolanibeshikkaikborbelash (to tie the baby to the cradle), bolanibeshikkasolish (to tie the baby to the cradle), bolaniovtishuchunohanggasolibaytiladiganshe’r (a poetry that sounds like a tune for a child), bolaniovtuvchikuy (the child needs music), bolanitinchlantirishjarayoni (calming process the baby), bolaniuxlatadiganqo‘shiq (a song that sleeps child), bolanicho‘miltirish (a wash the baby), bolanierkalatish (child malaise), bolaningoromolishi (a rest of baby), bolaningbirinchieshitadiganqo‘shig‘i (the first hearing song of baby), bolaningkattabo‘lishi (growing the baby), bolaningkelajagi (child future), bolaningonanihisqilishi (feeling the baby of his mother), bolaningonasigamehri (child kindness for mother), buvijon (grandma), buvim (my grandma), bo‘lajakonalarorzusi (future mother dream), butunvujudibilanaytiladiganqo‘shiq (song, which sign with all body), Vatanmadhi (Homeland Mourning), Vatanhissi (feeling the homeland), Vatangamuhabbat (love to homeland), Vatangamuhabbatniso‘zlarorqaliaksettirish (Reflecting by

words the love to homeland), volidamdankelibturadiganonalikhidi (The smell of motherhood comes from my volley), go‘dakeshitadiganilkqo‘shiq (the first song that a baby can hear), go‘zallik (beauty), gul (flower), daraxtdaosilganbeshik (the hanging cradle to the tree), dilgayaqiniyro (play closer to the heart), do‘mboqqinaukam (my dear brother), do‘mboqqinachaqaloq (fa baby), dunyodagiengajoyibkuy (very amazing melody in World), yozoqshomi (summer evening), yoqimlionlar (likeness times), yoqimlikuy (lovely melody), yoqimliqo‘shiq (lovely song), yoqimlimusiq (lovely music), yoqimliovozvakuy (lovely sound and melody), yoqimliso‘zlar (lovely words), yostiq (pillow), yoshbolaningqo‘shiqta‘siridauyqugaketishi (sleeping the baby on impact the song), yoshkelinchak (young bride), yoshligim (my childhood), yoshliktuyg‘usi (youth emotion), yoshlik (childhood), yoshlikdagibeg‘ubordamlar (pureness times in childhood), jarangdor (soundness), jimlik (silence), jiyanim (my nephew), iymon (believe), insonqalbinimahliyoqiladiganyoqimlikuy (a lovely gourmand to charm the heart of a man), insonshuurigasingibketganajibkuy (the mystery of the human mind), inson (human), insongata‘siro‘tkazuvchikuch (a power impact on human), insonningbirinchieshitgankuyi (first listening song of human), itningharzamon dabitir-birhurishi (the dog is a howling at any time), ichimliklar (a drinks), yo‘rgaklanganchaqaloq (wounded baby), kamolot (maturity), kelajakdanumid (dream to future), kelinoyim (my bride), kelinchakningbezatilganxonasi (decorated room of bride), kechasi (night), kechqurun (evening), kichkinachaqaloq (baby), kuyov (bridegroom), ko‘zlariumuqchaqaloq (a baby, closed eye), kuygasolinganshe‘r (melodied poetry), kuylanadiganyoqimliqo‘shiq (singing lovely song), kulibturaganbeg‘uborbola (smiling pureness child), ko‘ngildagig‘amlarniunuttiruvchihang (forgiven melody in soul sadness), ko‘ngillarnibog‘labturuuvchiip (tied thread the souls), lavozim (position), mazzaqilibuxlash (sleep), mazza (good), mayinovoz (kind sound), mayinohanggaegabo‘lganajoyibkuy (the amazing melody, which has kind tone), mayinshabboda (kindly breeze), maqsad (aim), mato (fabric), ma‘naviyat (spirituality), mentalitet (mentalitet), mehr-muhabbat (kindness), mehrtortig‘i (sympathy), mehribon (kind), mehribonlik (kindness), mehr-muruvvat (kindness), millatallasi (nation alla), millatimizan‘anasi (national tradition), milliyilgimiz (nationality), miriqibuxlash (sleep), momo (grandma), momo-yubuvijonlar (grandmas), mudramoq (sleep), musiqasboblarisizaytiladiganqo‘shiq (singing songs without musical instruments), musiq (music), mushtiparona (mother), mo‘jiza (wonder), nabirasigaallaaytayotganbuvi (singing grandma for his grandson), navo (music), nafosat (beauty), nido (call), niyat (intention), nola (call), non (bread), ovoz (sound), OzodbekNazarbekovning “Onamallasi” qo‘shig‘i (the song “Mother’s alla” by Ozodbek Nazarbekov), oyyog‘dusochgantun (night), oyijonim (my mother), oyim (my mother), oy-yulduzlar (moon and stars), oqko‘ylak (white shirt), oqarsuv (flowing water), oqko‘ngilonalar (moody mothers), oqko‘ngillik (moody), onavabolao‘rtasidagimuloqot (communication among the mother and child), onatuyg‘ulari (mother emotion), onahidi (mother smell), onabag‘ri (mother hug), onavabolasuhbati (conversation of mother and child), onajiro (mother play), onaqalbidanchiqadigannola (pulling out call of the mother's heart), onamehriniqu‘msash (missing mother), onanafasi (mother breath), onatilagi (mother wish), onabola (mother and child), ona-bolanibog‘lovchirishta (the thread between the mother and the child), ona-Vatan (homeland), onajonim (my mother), onalar (mothers), onalarningtundagibedorkunlari

(maternity wake-up days), onamningbag'ri (my mother's hug), onamningmungliovozi (my mother's sadness sound), onamningqo'shig'i (my mother's song), onamningmehr bilan alla aytishi (singing alla with kind of my mother), onamningmehri (my mother's kindness), onamningorzu-umidlari (my mother's dreams), onaningbolagamehr bilan kuylagan qo'shig'i (mother's singing song with kind for child), onaningdard-hasratlari (mother's sadness), onaningbolagabo'lgan mehri (mother's kindness for child), onaningbolagabo'lgan mehri ni ifoda etuvchiso'zlar (words, expressing the kindness of mother for child), onaningbolagamehr bilan boqishi (mother's looking for child with kindness), onaningbolasi gamehr inamoyon qilishi (showing the affection of the mother to the child), onaningistak-niyatlari (mother's wish), onaningqalbiqu'ri (mother's hug), onaningsabr-matoni axtarilgan qo'shiq (a song with a mother's patience), onaningfarzandiga mehri (mother's kindness for child), onaningfarzandiga aytgan so'zlari (mother's words for child), opa-singil (sisters), oppoqyopqichlite branayotgan beshik (the cradle that moves with white velvet), orzu (dream), orzularning qo'shiq dagi aksi (Dreams reflection in song), orzu-xayol (dream), orzu-havas (desire), ota (father), otayotgantong (dawning), ota-ona (parents), ohanrabo (possesses a strong attractive force), paqir (bucket), pechkadayonayotgan o'tin (burning wood in a stove), pichoq (knife), poyoniyo'qdala (no shoes field), pul (currency), rusmillati allasi (alla of Russian nation), ruhlantiruvchikuy (inspirational melody), sabrli bo'lib kutish (waiting with patience), Saida opaning o'g'li – Temur (Timur is son of Saida), samimiy tilaklarmajmui (good wishes complex), samimiy (sincere), sarpo (present), sehrlangan hayot aksi (Reflection of fairy life), sehrlionhang (fairy melody), sehrlitush (fairy dream), sehrlil (fairy), singlim (my sister), singlim ga alla aytayotgan ayam (my mother, to singing alla for my sister), sirli (secret), soatningchiqillashi (watch's sound), sovun (soap), sog'inch (a miss), sokin vajim jixona (silence room), Solihaqizalog'im (My daughter Salihah), sochi uzunayol (a woman with long hair), suv (water), so'z sehri (word magic), sumak (sumak), tandir (tandir), tarbiya (upbringing), tarbiyalovchivisita (upbringing feature), tarbiyalovchi qo'shiq (upbringing song), taxta (wood), tashvish-uyiqinchiliklarni unutish (forgive the sadness), tebranayotgan beshik (moving cradle), temp (temp), tilak (wish), tilnifarqlamasohang (melody, no differ the language), tinolish (silence), tinch Vatandagi qo'shiq (song in the peace homeland), tinchuy (peace house), tinchlantiruvchi (silence), tog'bag'ri (around mountain), tog' (mountain), tog'ora (basin), tuvak (canvas), tug'ilibo'sgan joy (homeland), tug'ilibo'sgan maskan (homeland), tundayonib turgan shamshu'las (the lit at night candle light), tundayonib turgan sham (the lit at night candle), tunlar (nights), tunchiroqning xiranurlari (faded rays of candle), tur litilarda jaranglash (different languages ring tones), turmush (life), uzoq kutilgan baxt (happiness), uzunsoch (long hair), uyim (my house), uyquvaqti (sleeping time), uyqulikun (sleeping day), uyqusizlik (unsleepness), umid (hope), urfodatlar (traditions), uxlabqolish (to be a sleep), uxlatuvchi ashula (sleeping song), farzandkamoli (child perfection), farzandga atalgan qo'shiq (song for child), farzandim yig'isi (my child's cry), farzandim (my child), farzandlarkamoli (children perfection), fidoiylik (devotion), xazinmusiq (treasure music), xolamning o'g'li (my aunt's son), Xudoga qilingannola (pray for God), chaqaloqovozi (baby sound), chaqaloqqatilak (wish to baby), chaqaloqlarga aytiladigan qo'shiq (singing song for baby), chaqaloqlarni uxlatish uchun aytiladigan qo'shiq (singing song for sleeping the baby), chaqaloqlarning shirinovozi (sweet sounds of babies), chaqaloqlik paytim (baby's time),

chaqaloqlikdaeshitiladiganqo‘shiq (listening song in baby’s time), haqaloqningbeshikdaoromolishi (a resting baby in cradle), chaqaloqningyoqimlihidi (baby’s smell), chaqaloqningsevganqo‘shig‘i (a lovely song of baby), charchaganayol (tired woman), charchoqlik (childhood), chinyurakdanaytiladigansehrlikuy (a genuine magic melody), chiroylibezatilganbeshik (a decorated cradle), chiroyliso‘zlaringshe‘rgaaylanishi (poetry of beautiful words), cho‘mich (soup ladle), shamshu‘lasi (candle ray), shirinovoz (sweet sound), shirinvabeg‘amuyqu (sweet sleep), shirinso‘z (sweet word), shirinxotiralar (sweet memory), shiringinachaqaloq (sweet baby), shirinliklar (sweets), shifobaxsh (healing), shifokor (a doctor), shoir (poet), ezguniyatlar (good wishes), ezgulik (goodness), engbirinchiqo‘shiq (first song), engqadimiyqo‘shiq (very ancient song), engmuqaddasotqo‘shig‘i (the song of the most holy human), engmuqaddasso‘z (holy word), engsamimiyqo‘shiq (most sincere song), entikibvasog‘inibeslanadigandamlar (chills and misses), erkalovchimayinovoz (pampering gentle voice), erkam (pamper), yuraklarnio‘rtovchiqo‘shiq (amazing song), yuraknijumbushgakeltiradigannavo (amazing melody), yurttinchlighi (peace of homeland), yangam (daughter in law), yaxshiniyat (good widow), yaxshilikka yetaklovchiun (sound, which leads to better), o‘g‘lim (my son), o‘zbekmillatiningqo‘shig‘i (song of Uzbek nation), o‘zbekxalqfolklori (Uzbek folklore), O‘zbekiston (Uzbekistan), o‘zbekonaqo‘shiq (Uzbek song), o‘zimto‘qiganalla (my created alla), qabriston (cemetery), qadrdonlik (friends), qaynoqmehrnafasiufuribturadiganohang (a melody, breezing of boiling love), qaynoqmehrnafasi (boiling love breath), qaynonamo‘giti (my mother-in-law’s trip), qaynonam (my mother-in-law), qalb (soul), qalbdanaytiluvchiqo‘shiq (singing song from heart), qalblargaajibbirhisberuvchi (to give the heart a sensation), qishkechalari (winter nights), qobuz (qobuz), qorong‘iosmon (dark sky), quvonchgayo‘g‘rilganqo‘shiq (song with happiness), qo‘g‘irchoqko‘targanqizaloq (a daughter with doll), qo‘zichoq (lamb), qum (sand), g‘am-alam (sorrow), g‘am-tashvishlarniunutish (forgive the sadness), hayo-ibo (shy), hayotqo‘shig‘i (life song), hayotgaqo‘yilgantamaltoshi (put cornerstone to life), hayotgamuhabbat (love to life), hayotdanmamnunlik (satisfaction with life), hayotningdavomiylighi (duration of life), hayotningilkuyi (first melody of life), harbirodamningbolalighi (childhood of every human), harakat (act).

Below we analyze the linguistic features of associative area units:

I. Semantic characteristic of associative area units. The semantic nature of associations is explicitly revealed in connection with the word *alla* stimulus and in the semantic relationship between the area units. This is evident in the following cases:

a) the associative units have the meaning of the word *alla* stimulus. The *alla* lexemma is described in the "Explanatory Dictionary of the Uzbek Language"

ALLAI 1 Singing in a solo way to sleep in a baby. *to tell Alla. Ko‘nglimgabitmasfarog‘atberdionamallasi, Bo‘ronliyillarjasoratberdionamallasi. Yo. Mirzo. Keyin [To‘xtaxon] birdanallaaytaboshladi: - Bo‘ylaringgabo‘ytumorbo‘lay, bolam, alla,*

Ko'zlaringgako'ztumorbo'lay, bolam, alla. S. Zunnunova, Gulxan. 2 Singing song by women who brought the cradle to the cradle ceremony.

ALLA II: *Be alla* dialect. Being slippery, getting up and down, falling over the hips and falling. *Qoqilibketib, allabo'ldi. to do alla*1) to do wheel, dump.U[*Elmurod*] *kiyimlariniqoqarekan, yigitlaratrofinio'rashib, shovqin, kulgibilanhazilqilishdi: – Bay-bay, zo'rekansiz-a! Polvonniallaqilibqo'ydingiz-a!* P.Tursun, O'qituvchi;2) foolish, lying.– *O'zimizamallaqilibqo'lgatushiruvdik, –dediSolisovuq.* M. Ismoilii, Farg'onat. o.;3) *to sleep.* (2006: 71)

It is shown, in the dictionary the lexeme *alla* is presented as an integral unit. But do not say that all the lexemes of the verbs are the same as all the noun lexemes.

The phrase "singing in a solo way to sleep" is based on the following associations mentioned in the lexeme *alla*: *a song that sleeps child, a song that sleeps in a child, a song to sleep for babies;*

b) associative units reveal seme components of lexeme *alla*

The semantic explanation given to lexeme *alla* means that it has a baby, a sleeping, semantic composition of the song.

The baby's semic component of main mean of baby is made up of the 6-repeated *baby* association: the sleeping seme is performed with the *uxlatish, uxlash, uxlabqolish, bolaniuxlatish* associations: the main meaning of the *song* is played through *song, music* associations. The *song* association is reputed to 18, and the singular association is reputed to two inmates.

It is characteristic that the following associations, which perform *songs*, have been used to clarify:*ilkqo'shiq, sehrliqo'shiq, birinchiqo'shiq, engbirinchiqo'shiq, engqadimiyqo'shiq, yoqimliqo'shiq, musiqaasoblarisizaytiladiganqo'shiq, chaqaloqlargaaytiladiganqo'shiq, chaqaloqlikdaeshitiladiganqo'shiq, qalbdanaytiluvchiqo'shiq, uxlatuvchiashula;*

c) associative units stimulate the portable meaning of the lexeme *alla*

The portable meaning of the lexeme *alla* "The song brought by the women who brought the cradle to the cradle ceremony" was realized by the singing association, which was announced at the cradle ceremony;

d) associative units paradigmatically interact with lexeme *alla*. There are no synonymic, antonymic, homonymic, paronymic plugs in the *alla*. However, lexeme *alla* were identified as paronymic and associations. The following pairs have a paronymic attitude: *alla*–melody, *alla*–tune, *alla*– music, *alla*–melody, *alla*– sound.

The lexeme *alla* can include the following associations: *alla* – the cradle, the mother, the baby, the child, the sleep, the baby, the bride, the cry, and so on.

The semantic relationship between the associative field units is observed in the following cases: **a) associations become synonymous with:** *navo – kuy, go‘dakyig‘isi– chaqaloqyig‘isi, damolish – oromolish, momom–buvim, beshikdagibola – beshikdagichaqaloq, yoqimlikuy–yoqimlimusiqa, tug‘ilibo‘sganjoy–tug‘ilibo‘sganmaskan*(melody – tune, baby cry – baby cry, resting – resting, grandma – grandma, cradle – baby in the cradle, pleasant melody – cute music, place of birth – homeland); **b) associations combine the covert ties:** the part names of cradles – *qo‘lbog‘, yostiqlik, ko‘rpacha, qobuz, sumak, tuvak*; shaxsnomlari – *ona, bola, farzand, chaqaloq, go‘dak, kelin, buvim, jiyanim, kelinoyim, yangam, oyim, kuyov, momo, singlim, qaynonam, shifokor, shoir* (a horseshoe, a pillow, a hut, a bucket, a sumac, a tooth; family name, mother, child, child, baby, baby, bride, grandmother, nephew, bride, son, mother, groom, mom, sister, mother, doctor, poet and others); **c) Associations form a graduonomic line:** *chaqaloq – go‘dak – bola, kelinchak – kelin*(babies – babies – child, brides – brides).

II. Grammatical and structural signs of associative area units:

a) associative units have the following morphological forms:

The existence noted in the associative area the noun(*beshik, ona, chaqaloq, bola, qo‘shiq, mehr, uyqu, bolalik, ohang, kuy, farzand, uy, ayol, tun, mentalitet, go‘dak, baxt, orom, onam, bedorlik, buvi, kelin, niyat, navo*); morphologic forms of the verb (*belash, ovutish, mudramoq, erkalatish, uxlash, tinolish, tebratish, tinchlantiruvchi*); morphological forms of adjective (*mehribon, shifobaxsh, sehri, sirli, jarangdor, samimiy, o‘yingaroq*); some morphologic forms of adverb (*kechasi, kechqurun*). In the associative area, the word stimulus *alla* has only morphologic form of the word. The syntactic units included the following morphological forms of stimulus: *onaallasi, onamningallasi, “Alladaona Oллоhdan farzandigabaxtiqbolso‘raydi”, “Allanihirgoyiqilishni yoqtiraman”, “O‘zbekxonadonida allabilantogotadi”, alla(ning) sehri, alla(ni) eshitish*;

b) grammatical relationships of the associative area units are stimulated in a syntagmatical manner

This attitude is expressed in relation with lexeme **alla** following associations: *alla – sehrlilikuy, yoqimli, mayinkuy, onalarqo‘shig‘i, ilkqo‘shiq, sehrlilo‘shiq, dilnirohatlantiruvchikuy, milliyyo‘shiq, onaorzusi, onamaytganqo‘shiq, onaningushaliganorzusi, engajoyibkuy, beshikto‘yidaaytiladiganqo‘shiq, bolanutqinishakllantiruvchiashula, bolagaorombag‘ishlaydiganjozibadorqo‘shiq, insonqalbinimahliyoqiladiganyoqimlikuy, insonshuurigasingibketganajibkuy, insongata‘siro‘tkazuvchiku ch, insonningbirinchieshitgankuyi, musiqaasboblarisizaytiladiganqo‘shiq, engqadimiyqo‘shiq, engsamimiyqo‘shiq, qalb, qalbdanaytiluvchiqo‘shiqkabilar*;

c) associative units are structurally formed as follows: simple word associations: *kelin, ona, oila, sokinlik, tinchlik, ukam, uxlatish, bolalar, bolaligim, ko‘rpacha, milliylik, sut, tush, shukrona, buvim, jimlik, jiyanim, iymon, mudramoq, nafosat, nido, niyat, harakat* and others; **associations in form complex word:** *oromolish, damolish, ko‘zmunchoq, oqko‘ngillik, tinolish, shifobaxsh, o‘yingaroq*; **associations in form pair words:** *urf-odatlar, g‘am-alam, hayo-ibo, ona-*

bola, ota-ona, oy-yulduzlar, ona-Vatan, opa-singil, orzu-xayol, orzu-havas, mehr-muhabbat, mehr-muruvvat; **associations in form reparation words:** *alla-yoalla, bayu-bayushka*; **association in form compound words:** *onamehri, beshiktebratish, sehrlukuy, mayinkuy, onaallasi, onalarqo 'shig'i, chaqaloqyig'isi, shirinuyqu, bedortun, beshikningg'ichirlashi, ilkqo 'shiq, onalikkbaxti, sehrliqo 'shiq, yaxshihilaklar, bolanitinchlantiruvchiqo 'shiq, bolaniuxlatish, bolaningoromolishi, go 'dakyig'isi, dilnirohatlantiruvchikuy, yoqimliovoz, yig'layotganchaqaloqfarzandgabo 'lganmuhabbatand others*; **association in form sentence:** *"Allaaytishbu – BAXT", "Allaorqalichaqaloqonasinitaniydi", "Alla" so'ziningtubma'nosi «aldamoq» ma'nosinianglatadi", "AlladaonaOllohdanfarzandigabaxt-iqbolso'raydi", "Bolaningtarbiyasigakattata'siribor", "G'am-tashvishlarunutiladi", "Kuygasolibaytiladi", "O'zbekxonadonidaallabilantongotadi"* and others.

III. Derivative properties of associative area units

The created associations *allaaytish, allaaytayotgan* are determined based on the experience of the association, all the lexeme-by-speech, all of which are called associations.

IV. Methodological features of associative area units

Alla lexeme associations have identified the following associations: a) literary style: *mayinshabboda, orom, bedortun, Allaaytay, jonimbolam, quloqsolginalla*», «*Beshikdantoqabrgachailmizla*», «*Onayurting oltinbeshiging*», *bedorlik, xayollarummonigag'arqbo'lish, "Onadesam, tog'laregarbosh, Onadesam, sayraruibullar, Onadesam, ochilargullar"*; b) conversation style: *chiroyliso'zlaringshe'rgaaylanishi, shirinovoz, pechkadayonayotgano'tin, biruyayollar, do'mboqqinaukam, bolaningbirinchieshitadiganqo'shig'i*; v) journalistic style: *tug'ilibo'sganmaskan, Vatanmadhi, poyoniyo'qdala, so'zsehri, o'zlikdankechish, uzoqutilganbaxt, farzandkamoli, fidoiylilik, yuraklarnio'rtovchiqo'shiq, hayotqo'shig'i* and others.

V. Dialectal characteristics of associative area units

Alla lexeme associations have identified the following associations which are differentiated by dialectal: *paqir, yangam, momom, oyijonim*.

VI. Pragmatic features of associative area units: a) connotation marks

the lexemes, which is belong to associative area **Alla**: *oyijonim, buvijon, yostiqlcha, to'shakcha, do'mboqqinaukam, do'mboqqinachaqaloq, beshiktebratayotganqizaloq* in the **alla** lexical associations, it are formed with the affixes *-jon, -im, -cha, -gina (-qina), -loq (-aloq)*; *mazza, mazzaqilibuxlash*, in this associations, the sound **z** say double, and in *oppoqyopqichlitebranayotganbeshikin* this association the **oppoq** lexeme increase the sound.

In the *yosh kelinchak* (young bride) association with *yosh* lexeme + *-chak* affix by small seme to develop the exaggerated connotation. *sehrliohang*, *so‘zsehri, chaqaloqlarningshirinovozi, chiroyliso‘zarningshe‘rgaaylanishi, shirinovozi, shirinvabeg‘amuyqu, shirinso‘z, shirinxotiralar, engsamimiyqo‘shiq, qaynoqmehrnafasiufuribturadiganohang*, in this association, appear the connotation by metaphor.

c) expression of evaluation approach

Associations also show negative and positive relationships between language owners and their realities. The positive assessment of the examiners was shown in the following associations: *dilnirohatlantiruvchikuy, yoqimliovoz, shirinorom, engajoyibkuy, “Allanihirgoyiqilishniyoqtiraman” “Mehrhashmasiundaaksetadi”, beshikdamiriqibuxlayotganchaqaloq, bolagaorombag‘ishlaydiganjo zibadorqo‘shiq, bo‘lajakonalarorzusi, validamdankelibturadiganonalikhidi, do‘mboqqinaukam, do‘mboqqinachaqaloq, dunyodagiengajoyibkuy, insonqalbinimahliyoqiladiganyoqimlikuy, insonshu urigasingibketganajibkuy* and others.

The following associations are concerned with the unpleasant mood of the examiners: *bedortun, bedorlik, bedoro‘tganlahzalar*.

VII. Gender characteristics of associative area units

The following associations, based on the lexeme *alla*, differ by gender: *ayol, biruyayollar, o‘zbekayoli, buvijon, buvim, momom, onajonim, oyijonim, kelinchak, kuyov, qaynonam, ukamand* others.

VIII. National symbols of associative area units

The following associations of the lexeme *alla* have national-cultural sema: *alla, alla-yoalla, beshik, oppoqyopqichlitebranayotganbeshik, beshikdagichaqaloq, beshikdanqo‘linichiqaribolganukam, beshikkataqiladiganko‘zmunchiq, beshiknitebratganchaqo‘shiqaytayotganona, sumak, tuvak, qobuz, tandir, “Malenkieyolochki”, bayu-bayushka, o‘zbekmillatiningqo‘shig‘i, o‘zbekxalqfolklori, O‘zbekiston, o‘zbekonaqo‘shiq* and others.

IX. Sociality sign of associative area units

The social sign of the lexeme *alla* associations is evident in the following units: *o‘g‘lim, qaynonam, onajonim, momom, kelinoyim, kelin, kelinchak* (my son, mother-in-law, my mother, my grandma, daughter in law, bride, bride) and others.

Thus, the following conclusions can be deduced from the findings of the lexeme *alla*: 1) the *alla* keep in Uzbek minds as a national cultural heritage; 2) those who speak the Uzbek language, the *alla* have almost the same idea of national cultural value irrespective of their age and

gender; 3) the *alla*, all in the minds of the Uzbek people are seen as the most valued national values; 4) knowledge and understanding of all the national values of the language associations in the associative field of the wordstimulus *alla*; it will be able to provide detailed information about events related to *alla*.

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