

LEVELING LEXICAL ABSTRACTION IN UZBEK LANGUAGE



Linguistics

Keywords: lexical leveling, abstraction, leveling, lexema, substance.

Hakimova Muhayyo Karimovna

**Tashkent State University of Uzbek language and literature
Tashkent, Uzbekistan**

Abstract

When the language carries out its calling function, it will try to name the world as how it is. Leveling of certain sign is also expressed in the language as all processes in the universe. The issue of leveling of abstraction is thoroughly highlighted in this article. The uniqueness of leveling in generalized and separatory abstracts is explained. When the level of generalizing abstraction increases, the number of generalizing specificities will increase, and the similarity between them will diminish. Creating concreteness/abstractness scale has been tried in order to determine leveling of abstraction in the Uzbek language. Increasing abstraction in nineteen groups level by level has been analyzed. The item names are placed into the first edge polar of the scale. Indeed, they call the materialism which has certain form, own place in space and time. The most concrete words in the content of item names are the food names. Because we can feel them with our five sensitive organs. The meta notions are placed in last point of the scale. The abstraction level of these words is so high that the information about their carrier is not present in their semantic content. Graduomical rows of main and derivative meanings of abstract nouns and abstract adjectives have been identified in the article.

The continuous movement of the Matter, evolutionary changing quantity changes from one type of quality to the second type through the intermediate states shows that the universe formed on the basis of leveling.

The great scientific discoveries which were recognized as revolutionary in various sciences, essentially have linked with determination of essence of leveling in the research sources of these sciences. In particular, the periodic system of D.I.Mendeleev which was related to increasing level of atomic weight of the chemical elements, Darwin's theory which was related to evolutionary origin of species in the biological universe, are the proof of our opinion.

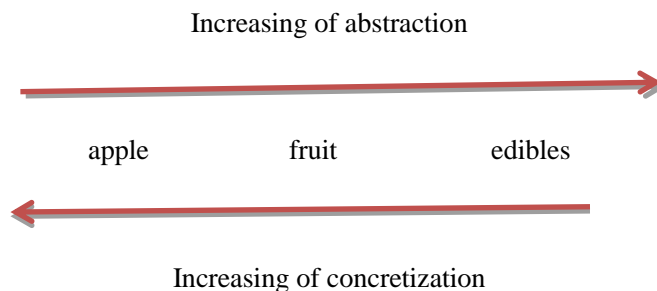
Since there is a real and reflection relation between universe and language, virtually, it is impossible that existed leveling (in the universe) is not reflected in reflection (in the language) [1]. The similarity and differentiation which the language owners understand the universe, together with leveling of the universe constitute the basis of this relationship among language units.

Uniting mutually words which level and name the reality, have a long history in the linguistics. We can firstly find separating the words row which their meaning can level, as the separate phenomenon in the book "Muhokamatul-lug'atayn" by Alisher Navai in the Uzbek linguistics. In this work, Navai divides the following row of leveling the word "yig'i" ("cry"): *ingramoq, singramoq, yig'lansinmoq, yig'lamoq, siqtamoq, o'kirmoq, hoy-hoy yig'lamoq* (to moan, to cry without voice, to hold back tears, to cry, to weep, to whinny, to cry bitterly).

The great thinker emphasized that all of these words united into one common meaning "to be distressed", the sign level of this meaning increased from the word "inchkirmak" (namely, to be distressed, to cry without voice) to the word "hoy-hoy yig'lamoq" (to cry loudly and long time), he gave vivid examples for this [3, p. 72-76].

Before discussing about leveling of abstract words, firstly we are going to refer leveling of abstraction phenomenon on the basis of it.

Separately existing things in the universe are generalized with certain notion and name in the generalized abstraction which is one of the types of abstraction. In this type of abstract, the similar features of generalized items (object, sign, action, and situation) are taken into consideration; their unique features are not taken into account. For example, there are many flowers in the world such as roses, tulips, poppy, violet, snow-drop, and chamomile. Each of them is unique and rose does not look like tulips, and tulips do not look violet. But all of them are named with one name; they united into one notion under the name of “gul” (“flower”). This is the result of abstraction process of the language and thought which are given to the humanity. If generalized abstraction process does not happen, all the natural things in the universe, human beings, people, animals, plants, signs, quantities, states, processes, and actions will be called with separate words, it will be difficult to imagine what will happen. Human consciousness cannot bear this burden item. Or was his/her all opportunity directed to remember them? Would the opportunity of the language be sufficient to name a new name for each of them? If there is not word “o’simlik” (“plant”), then a person would have to remember the name of all the plants which he/she had seen. Or if there is not appeal unit such as “opa”, “aka”, “do’stim”, “og’ayni”, “xola”, “amaki” (“sister”, “brother”, “friend”, “aunt”, “uncle”), we should know and remember the names of each of people who we know and do not know.



There are different levels of this generalized abstraction. For example, the abstraction level of the word **yegulik (edibles)** is higher than the word **meva (fruit)**, and the abstraction level of the word **meva (fruit)** is higher than the word **olma (apple)**. Consequently, the word **olma (apple)** is more concrete than the word **meva (fruit)**, and the word **meva (fruit)** is more concrete than the word **yegulik (edibles)** and oppositely.

Leveling of abstraction in this type includes all words. Indeed, innumerable realities which make up the outer and inner world of human reflect in numerable words in the result of generalized abstraction. If the words which the abstraction level is high, units several types; the words which the abstraction level is low may unite one type. We can say concluding from that, the name which the abstraction level is high, units more specificities than the name which the abstraction level is low, in the level row. For example, the word “o’simlik” (“plant”) generalizes the tree, the bush, the flower, and all their types. New green grass, the sea grasses, and long-year plane are called plants. The generalized specificities in the word “daraxt” (“tree”) are less than the word “o’simlik” (“plant”).

It should be noted that, if the level of abstraction is higher, the closeness among generalized specificities will be less. On the contrary, if the level of abstraction is lower, the mutual closeness or similarity will be greater. For example, all billions of individuals who are generalized under the word “inson” (“human”), have common features such as personality, speech, consciousness, socialization, and many other features, their peculiarities such as race, nationality, gender, and age are not taken into account. The abstraction level of the word “erkak” (“man”) is much lower than the word “inson” (“human”), and generalized specificities are closer to each other. The abstraction level of the word “chol” (“old man”) is lower than the abstraction level of the word “erkak” (“man”), the specificities which this name has been generalizing, is closer and more similar. Thus, the word human is abstract than the word man, the word man is abstract than the word old man, the word

old man is concrete than the word man, the word man is concrete than the word human. Increasing of the concretization: human-man-old man.

Thus, generalized abstraction also creates certain leveling. Increasing the level of abstraction is inversely proportional to the similarity of generalized specificities. When the level of abstraction increases, the number of generalized specificities will increase and the similarity among them will decrease.

Another type of abstraction is the separatory abstraction. In this case, the sign, feature, state, and action which cannot be separated from the object of the universe, are considered and named as separate reality, separated from the object. The carrier of the sign, feature, state, and action is not taken into consideration in this abstraction. In this case, separated objects are in the gnoseological character and they can only be understood by only mind. Words which call these realities are called abstract words. It should be necessary to differentiate the isolated (изолированная) abstraction and separatory (отвлечённость) phenomenon. Any reality separated from its carrier is the result of separatory phenomenon. For example, coldness separated from ice, whiteness separated from snow, hardness separated from stone, and softness separated from sound can be sample the separatory phenomenon. The human thought separates the features which are specific to the ice, snow, stone, and sound from them, understands them as the separate independent object. But these separated characters can be perceived through emotional intelligence. For example, it is possible to see goodness, to hear the sound, to feel the coldness. Each separatory cannot be isolated abstraction. Separated sign, character, state and actions cannot be known by means of intuition sensitive organs in the isolated abstraction. They can be understood only by the mind. For example, the character of humanity separated from humans can be only understood. From this point of the view, the abstraction level of separated words is lower than the abstraction level of abstract words. Comparison: (increasing the isolated abstraction) snow, coldness, flawlessness. The *qor* (*snow*) is concrete name, the *sovuqlik* (*coldness*) is the name of separated sign, the *nuqsonsizlik* (*flawlessness*) is the abstract name. Snow has a specific substance, shape, time and space continuum, specific characters, and can be directly observed. The above-mentioned characteristics of the denonant are the base of the semantic structure and spiritual valency of the “snow” lexem. The coldness is separated sign of substance. There is not any information about its object, the owner of this sign (snow, ice, water) in the word. This sign has been shaped as a special reality in the minds of the owners of the Uzbek language. *Sumalak sovuqlik, issiqlikning ortishi bilan kechadigan noxushliklarga foyda bo'ladi* (*Sumalak is useful for dissatisfaction which happen with increasing coldness and hotness*). The word *sovuqlik* (*coldness*) in this sentence names the separate reality, not to the coldness which separated from snow or ice, as we have already emphasized. But this sign exists ontologically, and it shows that it is not abstract word because it is possible to feel emotionally. Although the level of abstraction of the word coldness is higher than the snow, it is not abstract word. *Nuqsonsizlik* (*flawlessness*) is abstract word, it names the sign separated from the substance. This sign is a gneaeological sign which is not given in direct observation. Although knowing that there is not a defect of anything, begins through direct observation, it is developed through intelligent knowing.

It is impossible that the abstract and concrete names can not be clearly separated in linguistic, and cannot be strictly limited them. It is reasons for this that the intermediate states among abstract and concrete names do not exist, and the abstraction levels of abstract names are different.

In linguistics there were attempts to develop abstractness/concreteness scale in order to determine abstraction levels of words. The linguists such as Kolomitseva [6, p. 24], Cherneyko [2] attempted to create a scale of abstract names according to the separation level. Separation is the removal of the sign from the object and avoidance of the relationship among them, the separation level in the language space or determining the level of abstraction is based on the existing relationships between the sign and the object. The abstraction scale developed as the result of the research of Kolomitseva which carried out in this manner, the most abstraction

names were included the feature names, then relationship of names, after them action names, and the phenomenon names were separated as the names which had the least abstraction. In this research, Kolomitseva carried out abstraction levels on the basis of semantic index rather than formal factor [10, p. 17].

Attempts were made by other researchers to create a scale which determines the level of abstraction. For example, I.B. Shatunovskiy developed such scale and the words which express the objectivity and symbols were placed in the far side, the hyperonyms were placed crossing field among them. The abstractness scale was developed in the research of O.L. Cherneyko in the linguistic-philosophical interpretation, the classification which was carried out in his research, had more philosophical character than the linguistic character [2].

The right question appears. Is it possible to examine abstract words as the field when abstraction in certain words is at the high level, is at the lower level in certain words?

The field is usually a system of units which have certain meaning, according to the level of giving this meaning. For example, in the Uzbek linguistics, the arche-seme fields such as “shaxs” (“person”) [5], “lokallik” (“locality”) [9], “vaqt” (“time”) [4], “hayvon” (“animal”) [8] were researched. The meanings which the abstract words have been expressing, are different, it prevents to research as the field. The words such as *beg’uborlik, sevinch, adolat, ma’naviyat, g’urur, oqibat, idrok, hayo, izlanish* (cleanness, joy, justice, spirituality, pride, endurance, perception, modesty, research) cannot research in one semantic field.

We try to create the abstractness/concreteness scale as we continue the tradition in the global linguistics. We do not use the ready-made template for creating this scale. The peculiarities of our language have the primary importance in this scale. It is known that any language has a commonality with other languages, together with this; it differs from its originality than others. In particular, these peculiarities are clearly seen in the sample of abstract names which reflect the intellectual potential, the spiritual and moral world, and ethical, aesthetic, cultural, and religious worldview of the language owners.

We do not include the lexemes with person seme into this scales. First of all, words which have person meaning, are developed in Uzbek linguistics. Secondly, the abstraction level of lexemes which have person meaning, is different, and it determines that they can be the object of separate investigation. For example, the abstraction level of the word “*go’dak*” (“baby”) is lower than the abstraction level of the word “*bola*” (“child”). Or, the abstraction level of the word “*ishchi*” (“worker”) is higher than the abstraction level of the word “*duradgor*” (“woodworker”). The abstraction levels of the word *odam, inson, kimsa* (person, man, and someone) are different in the synonymic row.

We try to form the row which leveling from concreteness to the abstractness from the point of view of the level of separation of the signs of substance. In this case, the term “sign” is used extensively and refers to all peculiarities of the substance, such as its quality, ability, position, and action. The sign is more separated from its carrier, namely, from the substance, its effect to our sensitive organs is so lower. For example, the happiness is the most abstract word in the row of the joy, the beauty, the luck. Because the beauty can be seen and can be associated with lexemes which have “to see” seme. The joy can not be directly seen. But the signs of happiness can be seen through the facial movements.

Hence, the item names are placed in first edge pole of the concreteness/ abstractness scale. Indeed, they call materialism which has its place in space and time, the certain definite form. Things can be directly observed. Therefore, these words can be connected with the words which reflect the function of our five sensitive organs. The most concrete words in the content of item names are the names of the edibles. Because we can feel them with our five sensitive organs. We hear boiled voice of the soup, feel the delicate taste of the sumalak, we see the layer of the puff cakes, and eat the palov (osh) by hand. While we know bread with five sensitive organs, we

know the book with four sensitive organs: to see the book, to hold the book, to smell the book, to hear the rustle of the pages of the book.

The proper nouns which name single denominations may be placed from the next place of our scale. For example, *O'zbekiston, Toshkent, Qo'qon, Sirdaryo, Amudaryo (Uzbekistan, Tashkent, Kokand, Syrdarya and Amudarya)*. The words in this group are concrete because they refer to particular objects which exist in space and time, are exactly limited. Unfortunately, generalized abstractions do not exist in these words. Because they call only single object. The next places of the concreteness / abstractness scale will be followed by numbers.

1. Names of nature phenomena. These include words such as *zilzila, yomg'ir, qor, shamol, bo'ron, momoqaldiriq, chaqmoq, tuman (earthquakes, rain, snow, wind, storms, thunderstorms, lightning, and fog)*, the realities which these words call, can be feel through skin (snow, rain, wind), through seeing (snow, rain, lightning, fog), through hearing (thunder, storm). These words are words which can be directly observed.

2. We place the name of non-formal materialities in the next place of the scale. There are such materialities as they exist in the objective universe. But they are non-formal, it is impossible to catch them. The words which name the realities in the form of gas such as *havo, kislorod, vodorod, metan, propan (air, oxygen, hydrogen, methane, propane)* can be example. Although these materialities do not have a shape and a clear boundary, they have their own chemical properties, including ingredients, weight, density, or smell. This shows that the realities which the above-mentioned names call, are material. We can not see them because they have not their shape. So, the words in this group are understood through the skin (wet weather, dry weather, hot weather, cold weather), through the smell (bitter gas, breathing from the air, smell of gas, scattering of gas), through hearing (sizzling of gas), and they have peculiar internal content (weight of methane, propane density, oxygen saturation, content of the air). However, these names can not be connected with the words related to see and catch. The connections such as *gazni ko'rmoq, havoning rangi, go'zal havo, kislorodni tutmoq, havoni ko'tarmoq (to see the gas, the color of the air, good air, to catch the oxygen, and lift up the air)* are illogicality.

3. Names of verbal realities. These realities have only voice, they can only be felt through hearing. This group includes words such as *ovoz, musiqa, ohang, so'z, gap, xabar, navo, nola, qo'shiq (voice, music, tone, word, sentence, message, melody, scream, song)*. Their these position is linked that the realities which these names call, do not have the shape, namely, the appearance, the smell, the taste. But verbal names are included into the row of the concrete names. Because they are existed reality and sensory knowing is felt through hearing. The words such as *go'zal, baland, chiroyli (beautiful, high, and pretty)* are in portable meanings in the connections, such as *go'zal tarona, baland ovoz, chiroyli qo'shiq (beautiful music, loud voice and beautiful song)*, synesthesia – transferring the name method was practically used.

4. The process names. The words such as *yong'in, bosqin, toshqin, to'y, bayram, tantana, a'za (the fire, the aggression, the floods, weddings, holidays, celebrations, and mourning)* name the processes which occur in the certain time and period and can be directly observed. But these processes are separated from their organizers. That's why this group has a specific position on the peculiar place of the concrete names of our group scale.

5. The activity names. This group includes words such as *gulchilik, dehqonchilik, chorvachilik, o'qituvchilik, sotuvchilik (floriculture, farming, cattle-raising, teaching profession, and salesmanship)*. Although the activity may have been separated from the object in such activity names, this activity can be directly observed. Therefore, these names have a specific place in the row of concrete names.

6. Names of concrete signs. During the analysis process, concrete and abstract signs should be separated. The concrete signs are given in direct observation and their abstraction levels are significantly lower.

The signs which the words such as *Oqlik, yashillik, qizillik, tozalik, jimjitlik, qattiqlik* (whiteness, greenness, redness, cleanness, absolute silence, and hardness) call, may be seen heard or caught.

7. Irreal names. This group consists of words which do not exist in the objective universe, but are the result of human thinking and imagination - *ajina, dev, pari, yalmog'iz* (the evil spirit, giants, fairy, and witch). Although these words do not exist in the objective universe, their invariant image exists in the consciousness of language owners. The absence of the abstraction that separates the object from these words, the presence of the image can be a sufficient base for that they are not included in the row of the abstract words.

8. Words which have wide meaning. The words which mean wide meaning such as *narsa, harakat, belgi, tushuncha, predmet, hodisa, jarayon, element, modda, substantsiya* (thing, action, sign, conception, object, phenomenon, process, element, matter, and substance) are the example for this group. These words combine a great commonality, we can record a high level of generalized abstraction on them. The realities which these words call, are not directly observed, but we can not include them in the row of the abstract words, although they do not have a clear picture in the human mind. As we have mentioned above, they should become the result of separatory abstraction, they are not the result of generalized abstraction for being abstract word. One of the linguistic features of abstract words is that the abstract words can not create links with words which express the material signs of the element. The words which have wide meaning can create such links. We can prove this opinion with the following text concerning the idea of Forobich about substance:

“The need for the knowledge which studies the figures appeared because the substance divided into many parts and each of them had certain figures (three corners, four corners, etc.). Geometry subject was created because of this need. He said that the science which studied the sky actions along with the emphasis on the substance’s movements. It was emphasized that this knowledge was based on two previous sciences: arithmetic and geometry, it did not exist without these sciences and he wrote that the name of this science was astronomy.

He said that the substance had the voice except the action and the music science appeared in order to study this sign.

Substance also has signs such as reddening-whitening, lengthening-narrowing, increasing-decreasing, birth-death, diseasing-recovering.

He explained that the science about the nature was created because of the need in order to study these changes of substance” [7, p. 9].

This text points to the fact that the substance divides into the parts, it is movable, and has voice, it has the signs such as reddening-whitening, lengthening-narrowing, increasing-decreasing, birth-death, diseasing-recovering, that’s why it is not abstract essence.

1. Names of different measurements and criteria of objects. This group includes measurements names such as height (height, lowness), weight (weight, lightness, thinness, obesity, dimension, smallness). It is difficult and even impossible to identify the abstractness or concreteness of usual meanings of the lexemes such as *Kattalik, kichiklik, uzunlik, qisqalik, og'irlik, yengillik, balandlik, pastlik* (dimension or size, smallness, length, shortness, weight, lightness, height and lowness). Indeed, the sign which is named by these lexemes is also used for concrete essences (the size of the mountain, the weight of the stone, the length of the rope, the height of the tree), and for the abstract essences (the size of the task, the weight of responsibility, the shortness of idea, the lowness of thought). *Kattalik* means that something is bigger than norm in terms of volume, scale, degree. It is possible to notice through seeing that something is bigger than norm in terms of volume, scale, degree: *uyning kattaligini ko'rdim* (I saw the size of the house). Likewise, the signs such as *kichiklik, uzunlik, qisqalik, balandlik, pastlik* (smallness, length, shortness, height, and lowness) can be directly observed: to see

the smallness of the house, to see the length of the rope, to see the shortness of the road, to see the height of the building, and to see the lowness of the trees. The names of these signs which can be observed from this point of the view can be called concrete names. But the dimension, the smallness, length, shortness, height, and lowness are not specific signs which are specific to the object which is separated. These signs are either conditioned with particular principle or with objects which are relative to each other. The greenness of the fir-tree is only a distinctive feature of its static without the impact of other objects. This sign can be seen directly through the eye. It should be compare with another object or particular criteria, namely, to measure the height of the fir-tree in order to know the height of the fir-tree. Such observation, comparison, and conclusion through it are the mental perception process which is complex rather than direct observation. In this case, we come across two contradictory situations which deny each other. From the one hand, we can see the signs which express the names of measurement such as *kattalik*, *kichiklik*, *uzunlik*, *qisqalik*, *balandlik*, *pastlik* (*dimension, smallness, length, shortness, height and lowness*), from the other hand, these signs are perceived through the mental perception. So, we can come to the conclusion that the signs which names of measurements call, are perceived interaction of emotional and intellectual knowledge. The most portable meanings of the names of the measurements are abstract: *toshning og'irligi - ma'suliyatning og'irligi* (*the weight of stone - the weight of responsibility*).

1. The names of physical state. Physical state names are separated from its objects, but they call situations related to the objects. Observation of visual signs of some of the situations which the words such as *charchoq*, *qiyinchilik*, *tashnalik*, *xastalik*, *kasallik*, *darmonsizlik*, *holsizlik* (*fatigue, difficulty, thirst, illness, sickness, powerlessness, weakness*) inform that their abstraction level is low.

2. Aesthetic notions. Although words such as *go'zallik*, *nazokat*, *did*, *farosat*, *chiroy* (*beauty, affection, desires, intelligence, and allure*) are in the row of the abstract words, their abstraction levels are not very high. Because aesthetic notions are the result of knowing through the intellect, together with this, there are signs of them which they can be perceived through seeing. For example, *kelinchak nazokat bilan qadam bosardi* (*The bride is going with affection*).

3. Names of the psychological state. This group includes the abstract lexemes such as *sevinch*, *sog'inch*, *shodlik*, *baxtiyorlik*, *iztirob*, *umidsizlik* (*joy, boredom, happiness, luck, sadness, disappointment*). However, the place of them in the scale is determined with that the signs of these states exist in the external view of the person.

4. Abstract sign names. The words such as *botirlik*, *vafosizlik*, *viydonsizlik*, *donolik*, *ziyraklik* (*bravery, disloyalty, unscrupulousness, intelligence, sharpness*) are higher than the abstraction level of the names which call abstract signs, their separated level from their object is also high. For example, when talking about pride, the person who has this character, is not mentioned.

5. Relationship names. The words such as *do'stlik*, *dushmanlik*, *nafrat*, *ishonch*, *hurmat*, *shafqatsizlik*, *tengsizlik* (*friendship, hostility, hatred, trust, respect, cruelty, inequality*) are in this group. The essences which these words express, are not given in direct observation, and their essence can be understood only through consciousness. Therefore, the abstraction level of these words is high. For example, when word “*ishonch*” (*trust*) is pronounced or heard, it does not mean that it is relationship of one or more people. It is perceived as a separate essence.

6. Psychological notion and state names. This group consists of the words such as *fikr*, *g'oya*, *aql*, *ong*, *qiziqish*, *bilim*, *ilm* (*opinion, idea, intelligence, consciousness, interest, knowledge, science*). Their abstraction level is higher than the names of spiritual state. Because it is possible to observe some of the signs of spiritual state. The mental notion and state call only the reality which is understood through the mental knowing.

7. Ethnic notions and social event names are included in this place of our scale. the abstraction level of the ethical conscious names like *hayo*, *nomus*, *oriyat*, *ma'naviyat*, *odob*, *tarbiya*, *xulq*, *ahloq* (*modesty, honor, morals, courteousness, training, character, ethics*) are almost equal with the abstraction level of the public-

political consciousness names such as *siyosat, mafkura, hokimiyat* (*politics, ideology, and power*), they are not given in direct observation. It is forgotten that they are the sign of another substance in the semantics of these words. This situation is seen that the abstraction level of these words is high.

8. Religious notions. The names such as *ymon, savob, gunoh, ajrim* (*faith, blessings, sin, and divorce*) have high abstraction and are clearly separated from their carrier.

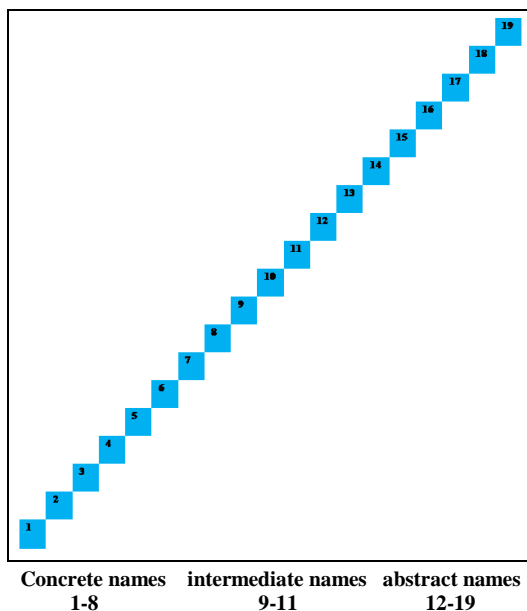
9. Meta notions. Meta notions such as *hayot, umr, taqdir, qismat* (*life, life, destiny, fate*) have the highest level in the abstraction scale, and the information about the carrier of these words does not exist in their semantic content. For example, the analysis of the word “*hayot*” (“*life*”) shows that this sign which is separated from living things, can be formed as a substance.

The words placed in the 1 syllables in this scale are concrete, - the words placed in the - syllables are abstract, and the words placed in the - syllables are the names among the concrete and abstract names. It is impossible that these words can not be called concrete or abstract. (Scale scheme is attached)

We can not say that the sequence in the concreteness // abstractness scale is definite, but there is subjectivism in some places of it. However, we are going to emphasize that it is not correct to strictly limit that these names are concrete or these names are abstract through this scale in the language. Indeed, if there is abstraction at particular level in concrete words, the reality which is called at certain levels of abstract words can be directly observed. Our goal is also to emphasize the existence of intermediate phenomena between concrete and abstract names.

In conclusion, there are peculiar leveling in each of the lexical abstraction types. If the type of the generalized specificities under one name in generalizing abstraction is more, the notion will be more concrete. The separation criteria from the object of separated sign determine their abstraction levels in the separatory abstraction. The lack of strict delimitating of concrete and abstract words, the existence of intermediate phenomena between them necessitate the need for creating the scale which levels from concreteness to abstractness. This scale consists of nineteen units, and the level of abstraction is based on philosophical and logical linguistic factors.

Application



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