

Lingo-Pragmatic Analysis of Household Items in English Translation in Some Works of Uzbek Literature

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Abstract: The way of life, worldview, concepts of a certain nation are different from those of other nations.

Such peculiarities include the religious and secular way of thinking, behavior, culture of interaction, dress and food of this people.

This also affects the process of naming different things and concepts that belong to this people, and as a result, words that express national and cultural identity are formed. In particular, the vocabulary of household items as words expressing local, national color is also a unique source.

Undoubtedly, in the lexical-semantic system of each language there is a specific conceptualization of objective reality and language carriers.

Keywords: lingo-pragmatic, household, national, phraseology, proverbs, phrases, analogies, local cultural feature, enantiosemy, lexemes

Introduction

The specific conceptualization of reality and the specific conceptualization of reality by language speakers and the subjective world of language speakers are also reflected. In particular, it is natural that phraseology, analogies, proverbs and lexemes expressing household items, which express the peculiarities of the Uzbek nation, also take an active part. Because the Uzbek mentality is focused on the formation of housing, the provision of various equipment, the creation of a permanent concept of "space" as a so-called.

It is well known that phraseology units more accurately and vividly reflect the perceptions of linguists about the linguistic image of the world than words. Proverbs and sayings are language units that directly reflect the characteristics of the people's way of life, profession, customs, spiritual culture, formed in a short, concise form, and in terms of meaning as weighty units. In the Uzbek language, as a direct expression of the people's way of life, there are many phrases and proverbs with the participation of household items. In such units the mental characteristics of the people are clearly manifested.

The following types of fixed units formed on the basis of the lexicon of household items were analyzed:

A) Proverbs: "You can't hold a sieve in your mouth" - on his head, but he doesn't have brains. To the nest of a when a secret is revealed, rumors and rumors cannot be stopped. His brother was beaten. Neither Ashirboy nor Rohatoy wanted to separate. Could a hand hold a sieve in his mouth, my child, injustice tramples humiliation. (S. Inomov, "Planes live long")

B) Proverbs: "A dry spoon tears the mouth" - there is no need to say useless words. A dry spoon tears the mouth, how much money can amin take? One more for the giver, ten less for the receiver. (A. Qahhor "The Thief"); "A mouse's nest, a tail's tail," "Tom has a double oven on his head, but

he doesn't have bran." To the nest of a mouse, to the tail of a squirrel. E, stretch your legs towards the bed and snuggle. You are a patch that relies on a single word, and the mess destroys the world. (E.Vakhidov "Golden wall")

C) phrases: "The knife is on the oil" - luck, come, abundant income. Hidirboy's knife is on the oil. However, the three children who have been raped do not have "time" to take care of their financial situation. (From the newspaper) The "ego of life" is a source of anxiety and discomfort. Craftsmanship is the ego of life, 'said the rich man, sipping his tea, as if to himself. (Oybek "Kutlug qon"). "His name (or horse) is great, his supra is dry" - a person who does not live up to his name and reputation. "Digging a well with a needle" is a hard, arduous work, a work that is difficult to perform. After all, real science, real creativity is as hard work as digging a well with a needle. He who knows knows, he who does not know must know. (Sh. Mirziyoyev "Appeal to the Oliy Majlis") "He who does not stand on his shoulders" is an insulting word that cannot be uttered. Instead of explaining to Batyr in his bed that this was wrong, he suddenly got angry and insulted him with words that did not stand on his shoulders. (<http://sud.uz/oqibatga-darz-ketsa/>) G) analogies: "Like a stake" is inappropriate, stumbling. He jumped up and said: - Our shot, comrade Topponchaev! I sent. "Gurr" laughed and fell silent again. When I looked, Comrade Miltikbaev, the color of the wall was as hard as a peg. "Hand - a braid, hair - a broom" - endurance of hard work, dedication. Wow, that's great, agree. In such a family, Nozi lives happily. Like me, her hair is a broom, and her hands are not crooked. (From the Internet) The names of household items in these language units, such as supra, egov, galvir, kosov, kurak, tandir, kaziq, have lingvo-cultural value, serve to express them on the basis of national-cultural concepts and increase the power of interaction between communicators. Let's analyze a few phrases and proverbs related to the Bedding1. A household item wrapped in cotton in a rectangular sheath that is covered to protect it from the cold when lying down or sleeping. Velvet bed. King bed. The beds here are firmly in the budget range. Cover with a blanket. mm -Put a bed on me! He said to his wife, in a trembling voice. H.G'ulom. Torch. They [the rulers] are fast asleep on the soft king's beds. Mirmuhsin. Architect. For example, in Russia, "blankets" and "blankets" perform the same function as beds, but the material and process of their manufacture are based on the mental characteristics of both peoples. word bed. (O.Yoqubov "Aptartet"). Since the Russians live mainly in cold countries, this item of theirs is made of woolen fabric to keep warm. Uzbek blankets are made of cotton fabrics, taking into account the warm climate, and the function of heat retention is based on local resources, ie cotton. It is also important that the women of the peoples of Central Asia prepare it at home, with their own hands, and pass it down from generation to generation as a tradition. Make the bed.

Another local cultural feature of the bed is that among the items made for newly built families, there is also a special emphasis on bedding, bedding, pillows, and so on. Before the wedding, the "bride's bed" will be held at the bride's house. Neighbors and relatives gather and organize a small khashar, try to show mutual solidarity and happiness, and sprinkle sweets on the beds with good intentions to make the lives of young people sweeter. It is this way of life, the uniqueness of which is not found in other cultures, that is reflected in the national vocabulary. Annotated dictionary of the Uzbek language.

It is known that Zahiriddin Muhammad Babur's work "Boburnoma" is also known as an excellent source of ethnographic information. In the play we can also find a lot of information about the lifestyle of our people. In particular, beds, household items, rakht in the sense of the necessary goods, partol "Some partolk tied something to a rope and pulled it away." [He tied some bedding to a rope and pulled it from the shore.

Exactly, the consideration of the bedding item as one of the necessary items to be taken when moving from one place to another has been preserved to this day. My father did not come to

Uchtepa dry either, he brought the horse half a sack of wheat, three beds, sand, a pot, a copper jug of oil, and a bucket of grapes. My mother made one of the blankets, put my brother to bed, and covered the other with a blanket. (N.Safarov "What I saw and experienced") The existence of this national mentality was the basis for the formation of the phrase "lift the bed." It is well known that expressions are a unit of language used in a figurative sense. Typically, this phrase is used when the act of moving from one place to another is not voluntary but occurs out of coercion. It's a mess, boy. You can't leave here. Pick up the blanket today, right now. I have to go. "Why now?" Said Azizkhan in surprise. "I didn't fly here to escape." I made a vow that I would work and become a man from scratch. (Said Ahmad, "Horizon") It is clear from the speech situation that the phrase "lift the blanket" means that you must leave here now.

Bite the bed, making the flea bitter. Sh. Rakhmatullaev explains this phrase as follows: to do something harmful. " This phrase is given both in the "Explanatory phraseological dictionary of the Uzbek language" and in the "paremiological dictionary of the Uzbek language". It is obvious that in Uzbek linguistics there is no clear boundary between paremas and phrases, and thorough analysis in this regard awaits its researchers.

Twenty years have passed since then. Nasiba did not burn the blanket, biting the flea. (From social media) The phrase "Nasiba has endured" reveals the press.

I wondered if the flea was burning the bed bitterly. I think you got the scale big, in other words, you didn't stretch your legs towards the bed. (Tahir Malik) The author wrote this journalistic article in the first period of our independence. So, at the heart of the phrase is the urge to turn away from evil and not to give up good. The presumption "you did not take into account the circumstances" is understood by the phrase "you did not stretch your legs towards the bed."

Consider the proverb, "Stretch your legs toward the bed." This parema is used both in its own sense and in a figurative sense. In a figurative sense, it means "to act according to one's ability, according to one's ability." Many do not stretch their legs towards the bed, but indulge in innumerable desires.(From social media).

Growing up in a bed. Growing up in a family or apartment, living together from a young age. 1. Sweet memories of our days and sweet moments are in some corner of our hearts

We knew that he lived and that we were connected by brotherhood! On good and bad days, we were supported, we enjoyed the love of one parent, we ate from the same pot, we grew up kicking in the same bed. (Baqi Mirzo "The dagger in the storage cell")2. This is the son of Abdurasul. My dad and I grew up kicking in the same bed. (From social network) This term is usually applied to siblings (1) or close friends who grew up together (2). The analysis shows that in the expressions formed by the word "bed", although the portable meaning of the lexeme serves to express different meanings, the internal connection with the original meaning is preserved to some extent. The study of sociolinguistic aspects of the lexicon of household items can also be an important factor in determining the place and importance of certain language units in society.

There is a more beautiful room in the palace than the others, with red carpets and gray blankets in the rooms, silk and adras blankets, and a black candle in the other room ... (A. Qodiri , "Last Days") By comparing ordinary household items, the writer creates contextual antinomies of feltcarpet, gray bed-silk and adras-bed, black lamp-candle, and a means of depicting the differences in the lifestyles of two opposing social groups as a result of which the reader has a clear idea of reality. The exchange of information and the expansion of opportunities for intercultural communication contribute to the rapid popularization of some language units or to the fact that units of one ethnic group are understandable to speakers of other peoples. For example, the phrase "again left with a hole in the wall" actually originated from the solution of the events of the Russian

poet A.S. Pushkin's "The Tale of the Goldfish and the Fisherman." As a result of the intercultural dialogue, the Russian fairy tale was translated into Uzbek, and as a result of the effective solution of the universal problem in the fairy tale, it became a favorite work among Uzbek readers.

Another example. Due to the "guilt" of Uzbek filmmakers in the film "Abdullajon", the chairman's ketmon does not fly. In the film, the phenomenon of "flying ketmon" among ordinary villagers, who still consider ketmon as the main tool in the age of technology, is so ingrained in reality that as a result, in recent years, Uzbeks do not "fly ketmon" in the sense of failure, or vice versa. In the sense of "the ketmon is flying", "the ketmon is flying" has become a tradition. The phrase is common even in the media. 1. The holiday excuses of the tenants are flying ketmon. During the March 8 and Navruz holidays, the cost of rental cars to Tashkent from different regions of Uzbekistan has doubled or tripled (Hürriyet newspaper).

2. Football never envies its stars, only sets some time for them to shine. Salah is shining now. In a word, his ketmon is flying! (<https://championat.asia/news/>) villagers, who still consider ketmon as the main tool in the age of technology, is so ingrained in reality that as a result, in recent years, Uzbeks do not "fly ketmon" in the sense of failure, or vice versa.

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"The most important part of a stable analogy is the standard of simulation." The "Explanatory Dictionary of Uzbek language analogies" includes a number of stable analogies based on household items, which can be explained by the active use of such lexemes in everyday communication, easy, clear and convenient for the speech situation. According to the semantic-functional features of such analogies, we have divided them into three types:

1. Refers to shape and size: palm like a bowl, eye like a bowl, shoulder as wide as a cup, finger like a bow, place like a supra (small) - ear like a supra (big, besonaqay), turban like a basket (or pot), yard like a box, spoon like a spoon, face like a spoon, a shirt like a sack, a nose like a spoon, a pomegranate like a teapot, a head like a pot, a window like a tray (small) - a notebook like a tray (big), a tooth like a shovel, a palm like a ketmon, a place like a mat, a sun like a bar, a palm like a bar

2. attributed to the character: glittering like glass, a deposit like soap bubbles, smooth as glass, thick as a pillow, like a carpet of flowers.

3. action--burned like a pot (like a stove, like sand), hanging like a sack, heating like an oven, extinguishing like a candle, swaying like a cradle, snowing like a blanket, working like a clock. To stumble like a stake;

Cases of synonymy and enantiosema can also be observed in the group of simulations related to household items.

Synonymy: to boil like a pot, to boil like sand, to boil like a pot; a place like a suprad, a place like a mat; shake like a basket, shake like a pot.

Enantiosema in Greek means en - "inside", anti - "opposite", sema - "sign".. It is "a peculiar phenomenon of the lexical level, based on the contradiction of two meanings in one word or

phraseology." - supradek place (small) - supradek ear (big, besonaqay), patnisdek window (small) - patnisdek notebook (large). In short, the stable units formed on the basis of the lexicon of household items in the Uzbek language have their own colorful semantic aspects, expressive coloring, mental features is enriching the richness of language with new concepts by being able to exaggerate.

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