

SET EXPRESSIONS BASED ON THE VOCABULARY OF HOUSEHOLD ITEMS

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Abstract: This article examines the linguocultural and sociolinguistic aspects of set expressions such as proverbs, sayings, phrases, analogies, formed on the basis of the lexicon of household items in the Uzbek language. In the Uzbek language as a direct expression of the people's way of life set expressions, in which household items participate, are units that directly reflect the characteristics of the people's way of life, profession, customs, spiritual culture and their importance in manifesting the mental characteristics of the people is widely elucidated with examples.

Keywords: household vocabulary, proverbs, sayings, phrases, analogies enantiosemia, lingvoculturology, sociolinguistics, mental characteristics

Introduction. The way of life, worldview, concepts of a certain nation are different from those of other nations. Such peculiarities are reflected in the religious and secular way of thinking, behavior, culture of interaction, dress and eating habits, various customs of this people, and differ from other nations by these features. This also affects the process of naming different things and concepts belonging to this people, and as a result, words expressing 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, the lexical-semantic system of each language also reflects the specific conceptualization of objective reality and the subjective world of language carriers. In particular, it is natural that phraseology, analogies, lexemes representing household items in proverbs and sayings, which express the peculiarities of the Uzbek nation, also take an active part. Because the Uzbek mentality is focused on the formation of housing, mainly, the provision of various equipment, the creation of a permanent concept of "place" as people who are accustomed to settlement and non-migration.

It is well known that phraseological 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 paremas with the

participation of household items. In such units the mental characteristics of the people are clearly manifested.

The following types of set expressions formed on the basis of the lexicon of household items were analyzed:

А) proverbs: “Эл оғзига элак тутиб бўлмас” – when a secret is revealed, rumors, all sorts of gossips cannot be stopped. *His brother had beaten him. Neither Ashirboy nor Rohatoy wanted to separate. It is impossible to silence everyone, my child, injustice leads to humiliation.* (S.Inomov, “Plane-trees live long”)

Б) sayings: “Қуруқ қошиқ оғиз йиртар” (Kind words butter no parsnips)– there is no need for useless talk. *There is no need for useless talk; How much money can we give to Amin? One is to many for the giver and ten is less for the receiver.* (А.Кажор “Thief”);

“Сичқон сизмас инига, ғалвир боғлар думига” (If it is crowded, the hen pushes the hen from the perch. You can't hang everything on one nail), “Great cry and little wool” – despite the opportunity, just starving for luxury; So it is said, when a person is crowded, and he invites many guests, buys bulky things, etc. *Сичқон сизмас инига, галвир боғлар думига. Heu, stretch your legs along your clothes, scapegrace. You yourself are a shoemaker who relies on one awl and your mess ruins the world.* (E.Vohidov “Golden wall”)

В) expressions: “Пичоғи мой устида” (equivalent: His bread is buttered on both sides.) – lucky, plenty of income. *Hidirboy's bread is buttered on both sides. However, he does not have “time” to take care of the financial support of the three children who are in need of his love. (From the newspaper)*

“Умрнинг эгови” - anxious, distressing. *Craftsmanship is the distress of life, he said, sipping his tea, as if to himself.* (Oybek "Commemorative blood").

“Номи (ёки оти) улуғ, супраси куруқ” (equivalent: Someone lives on a hill, but not a crust of bread. – who does not act in accordance with his name, reputation.

“Игна билан кудук қазимок” (literal translation: dig a well with a needle, work hard) – very hard work that is difficult to implement. *After all, real science, real creativity is as hard work as digging a well with a needle. The one, who knows, just knows this, the one, who does not know, must know this.* (Sh.Mirziyoev “Address to the Oliy Majlis”)

“Куракда турмайдиган” - insulting, unspeakable word (speech). *Instead of thoroughly explaining to Botir that he was wrong, he suddenly gets angry and insults him with a four-letter word.* (<http://sud.uz/oqibatga-darz-ketsa/>)

Г) analogies:

“Қоққан қозикдай” – standing doing nothing. I jumped up and said: - Here we are, comrade Topponchaev! All burst out laughing and fell silent again. *When I*

looked, Comrade Miltikbaev was standing, with pale face, doing nothing. (O.Yoqubov "Aptartet")

“Кўли - **косов**, сочи - **сунурги**” – endurance of hard work, devotion. *Wow, that's great, just agree. In such a family, Nozi will live happily. Like me, will not endure hard work.* (From the Internet)

The names of household items in these language units, such as *сунра, эгов, галвир, косов, курак, тандир, қозик*, have linguo-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 word **кўрпа (blanket)**. **Кўрпа 1.** It is a household item wrapped in cotton in a rectangular case, which is covered on top to protect it from the cold when lying down or sleeping. Velvet blanket. Large blanket. Sewing blanket. Covering with a blanket. For example: - Throw a blanket over me! He said to his wife, in a trembling voice. H.G'ulom. Mashal radio. They (the governors) are fast asleep on the soft large blankets. Mirmuhsin. Architect [1.549].

For example, in Russia, "blankets" perform the same function as "кўрпа", but the material and process of their manufacture are derived from the mental characteristics of both peoples. 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 sewn putting cotton into it. 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. Another of the local cultural features of the blanket is that among the items made for newly built families, there is also a special emphasis on bedding, blankets, pillows, and so on. Before the wedding, the "bride's bed" ceremonies will be held at the bride's house. At the same time, women from the neighborhood gather to 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 sweet. It is natural that this way of life, the peculiarities that are not found in other cultures, are also reflected in the national vocabulary.

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, "рахт, партол" in the sense of necessary items: “Баъзи **партол**дек нимани арғамчиға боғлаб, ул юздин тортиб олдилар.” [2.138] (They tied some bed-like things to a rope and pulled it from the shore. "Boburnoma").

It is precisely the consideration of the bedding item as one of the essential items to be taken when moving from one place to another that has survived to the present day. *My father did not come to Uchtepa without anything, he brought half a sack of wheat, three beds, a kettle, 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 "carry the bedding." 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.

Things have gone wrong, my child. You have to leave. Pick up your beddings today, right now. You have to go.

— *Why? - said Azizkhan in surprise. "I didn't come here to escape." I made a commitment to work and become a good man from here.* (Said Ahmad, "Horizon") It is clear from the speech situation that the phrase "кўрпангни кўтар" (pick up your bedding" means you have to get out of here right now.

Бургага аччиқ қилиб, кўрпа куйдирмоқ. (literal translation: Getting angry with a flea, burning the blanket). Sh.Rakhmatullayev explains this phrase as follows: "To do something wrong and harmful in anger for something insignificant" [3.57]. 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 do something wrong and harmful. (From social net) The phrase in the sentence reveals the presumption "**Nasiba was patient.**"

I wondered if you were doing something wrong and harmful. I think you made a large scale, in other words, you didn't stretch your legs along your clothes. (Tohir Malik. "Intellectuals are always awake") The author wrote this journalistic article in the first period of our independence, pointing out that in spite of the pressures and restrictions, non-ideological realistic works of art were created in response to the demands of the literary scholar, who blamed the artists of the former Soviet Union. So, at the heart of the phrase is the desire **not to give up the good by turning to evil.** *One can understand the presumption "You didn't take the situation into account" by the phrase "You didn't stretch your legs along your clothes".*

Let's analyze the proverb "Кўрпага қараб оёқ узатмоқ" (stretch one's legs along their clothes. This parema is used both in its own sense and in a figurative sense. In the figurative sense it means "to act according to one's ability, taking one's

ability into account" [1.549]. *Most of them do not stretch their legs along their clothes, but indulge in innumerable desires.* (From social net).

Бир кўрпада катта бўлмоқ. (Literal translation: grow up on the same blanket) Growing up in a family or apartment, living together from a young age [1.549]. 1. *We knew that the sweet memories of our days, our sweet moments, lived in some corner of our hearts, that we were connected by brotherhood! In good and bad times, we were the support, we enjoyed the love of the same parents, we ate from the same pot, we grew up in one family living together from a young age.* (Baki Mirzo "Dagger in the storage cell") 2. *This is the son of Abdurasul. My dad and I grew up in the same place from a young age.* (From social net) ИЖТИМОЙ тармоқдан) This expression is usually applied to siblings (1) or close friends (2) who grew up together.

The analysis shows that in the expressions formed by the word "blanket" (кўрпа), 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.

Саройнинг тўрида бошқаларга қараганда кўркамак бир хужра, анови хужраларга кигиз тўшалгани ҳолда, бу хужрада қип-қизил гилам, утталарда бўз кўрпалар кўрилган бўлса, мунда ипак ва адрас кўрпалар, наригиларда қора чароғ сасиганда, бу хужрада шамъ ёнадир... *There is a more beautiful cabin in the palace than the others, which are with felts stretched, with red carpets and textile blankets in the cabins, silk and adras beds, and black lamp candles in the other cabin* (A.Qadiri: The past days"). By comparing simple household items, the author creates the contextual antinomies "felt-carpet, gray bed-silk and adras bed, black lamp-candle" (кигиз-гилам, бўз кўрпа - ипак ва адрас кўрпа, қора чароғ-шамъ) and allows the reader to have a clear idea of reality as a means of depicting lifestyle differences between two opposing social groups.

The exchange of information and the expansion of opportunities for intercultural communication contribute to the rapid popularization of certain language units or to the fact that units of one ethnic group are understandable to speakers of other nations. For example, the phrase "яна тешик тоғораси билан қолди" (again stayed with a basin with hole) was, in fact, based on the solution of the events of the Russian poet AS Pushkin's "The Tale of the Goldfish and the Fisherman." As a result of intercultural dialogue, the Russian fairy tale has been translated into Uzbek, and as a result of the effective solution of the universal problem in the fairy tale, it has become a favorite among Uzbek readers and "the basin with a hole" is normally accepted.

Another example. In the film "Abdullajon" by Uzbek filmmakers, due to the "guilt" of the chairman, his «hoe» does not fly (he is not lucky). In the film, the supernatural phenomenon of "flying hoe" is so ingrained in reality among ordinary villagers who still consider hoe as the main tool in the age of technology, as a result, in recent years, Uzbeks have become accustomed to the phrase "кетмони учмайди" (someone's hoe does not fly) in the sense of failure, or, conversely, the phrase "кетмони учяпти" (someone's hoe is flying), "кетмони учадиган бўлиб қолди" (someone's hoe has started flying) in the sense of luck. The phrase is common even in the media. 1. *Киракашларнинг байрам баҳона кетмони учяпти. 8 март ва Наврўз байрамларида ҳар йилгидек Ўзбекистоннинг турли вилоятларидан Тошкентга келиб кетувчи кира машиналар нархи икки-уч баробарга кўтарилди.* (*Due to the holiday, the drivers are very lucky (their hoe is flying). During the March 8 and Navruz holidays, the cost of rental cars from different regions of Uzbekistan to Tashkent has doubled or tripled.* ("Hurriyat" newspaper) 2. *Футбол ҳеч қачон ўз юлдузларини қизғонмайди, фақат уларнинг порлаши учун қанчадир муддат белгилайди. Салаҳ ҳозир порляпти. Бир сўз билан айтганда, унинг кетмони учяпти! Football never envies its stars, only sets some time for them to shine. Salah is shining now. In a word, he is very lucky (his hoe is flying)!* (<https://championat.asia/news/>)

"The most important part of a set analogy is the standard of simulation." [4.19] The "Explanatory Dictionary of Uzbek language analogies" includes a number of set 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. relative to shape-size: *рапида*дай кафт (рапида- mitten in the form of a round flat cotton pad, trimmed with dense fabric (with its help, flatbreads are attached to the walls of the tandoor; a very large palm), *пиёла*дай кўз (пиёла - a drinking vessel (tea-bowl) in the form of an expanding cup without a handle, made of porcelain or faience; eyes as big as tea-bowls), *сунадек* кенг елка (супа - *a clay dais set up in a garden or yard for sitting or lying*: very broad shoulders – as broad as dais) *ўқлов*дай бармоқ (ўқлов – a long wooden rolling pin for rolling out the dough; fingers as long and thick as rolling pin), *сунрадек* жой (супра - bedding (usually leather) on which flour is sifted; as small as bedding)– *сунрадек* қулоқ (big, awkward ears), *саватдек* (ёки *қозондек*) салла (сават - wicker basket; as big as wicker basket), *қутидек* ҳовли – a yard as small as a box, *қошиқдек* кавуш (кавуш - *leather galoshes of national pattern*; leather galoshes as small as spoon), *қошиқдек* юз – (face as small as spoon), *қондек* кўйлак – baggy shirt (as big as a sack), *чўмичдек* бурун – a big nose (as big as a mug), *чойнак*дай анор – big pomegranate

(pomegranate as big as a tea-pot), *хумдай бош* (хум - *large earthenware jug for storing water, oil, etc.*; head as big as jug), *патнисдек дарча* (window as small as tray) – *патнисдек дафтар* (note-book as big as tray), *куракдай тиш* (teeth as big as wooden spade), *кетмондай кафт* (КЕТМОН - a hoe-type tool used for hoeing, hilling crops, for digging and cleaning ditches and canals; palms as large as hoe), *бўйрадек жой* (бўйра - reed mat on which students sat in old-school schools; a space as small as reed mat), *баркашдай қуёш* (баркаш - a round copper or silver dish replacing the tray; sun like round copper or silver dish), *баркашдай кафт* (palms as large as round copper or silver dish), *ангишвонадек бежирим* (graceful as a thimble).

2. relative to the character: *ойнадай ялтирамоқ* (shine like a mirror), *совун кўпигидай омонат* (as fragile as soap bubbles), *ойнадек силлик* (smooth as glass), *ёстиқдай қалин китоб* (a book as thick as a pillow), *гиламдай тўшалган гуллар* - carpeted flowers.

3. relative to the action and state: *қозондек* (дошқозондек, кумфондек) *қайнамоқ* (кумфон - metal or ceramic vessel in the form of a tall narrow-necked jug with a spout, handle and lid; дошқозон – a big cast pot) – boil like a pot; *халтадай осилмоқ* – hang like a bag/sack, *тандирдек қизимоқ* – heat like a tandoor, *шамдек сўнмоқ* - extinguish like a candle, *бешиқдай чайқалмоқ* - sway like a cradle, *кўрнадек қор қоплаши* - snow cover like a blanket, *соатдек ишламоқ* – work like a clock non-stop, *қоққан қозикдай қаққайиб турмоқ* - to stand like a stake;

The phenomenon of synonymy and enantiosemya can also be observed in the group of analogies of household items.

Synonymy: *қозондек қайнамоқ* – boil like a pot, *кумфондек қайнамоқ* – boil like a kumgan, *дошқозондек қайнамоқ* – boil like a big cast pot; *супрадек жой* – a place like a bedding for flour, *бўйрадек жой* - a place like a floor mat; *саватдек салла* – turban like a basket, *қозондек салла* – turban like a pot.

Enantiosemya in Greek means en - "inside", anti - "opposite", sema - "sign"..[5.7] It is “a peculiar phenomenon of the lexical level, based on the contradiction of two meanings in one word or phraseology.” [5.7] - *супрадек жой* a place like a bedding for flour (small) – *супрадек кулоқ* – ears like bedding (big, awkward ears), *патнисдек дарча* – window like a tray (small) – *патнисдек дафтар* – note-book like a tray (big).

In short, the set expressions formed on the basis of the lexicon of household items in the Uzbek language, enhancing the richness of the language with new concepts with their colorful semantic aspects, expressive coloring, the ability to exaggerate mental features.

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