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Linguistic aspects of household goods
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Abstract: In this article, the linguistic cultural interpretation of the household lexicon of the Uzbek language household items the meeting of the terms in the sources is explained.

Keywords: Lingvo-culture, Mahmud Koshg'ari, tandir, oven, nonpar, sanoch, oklogi, kumgon, sandiq, folk proverbs.

Linguistic is a special field of the linguistics. Economic-political, cultural and scientific relation between people, international culture-communicative processes in the field of linguistics put a number of issues on the agenda such as the interaction of language culture as well as the national identity of the language. This is the reason for the emergence of a new field between linguistics and cultural studies, which has its own direction and subject-linguoculturology. The question of the interaction of language, culture, ethnicity is a new phenomenon since the beginning of the 19th century. German scientists – the Grimm brothers tried to study this problem from the beginning of the 19th century. The integral connection between the concepts of “language and culture” is the first seen in the works of V.Von Humboldt. In his opinion, the language is the psyche of people, the original appearance of the people. Culture, first of all, is reflected in the language. Therefore, culture is manifested only through language. Language is the original appearance and reality of culture. His ideas that a person enters into culture only through language became important. However, the scientific justification of linguo-cultural science as a science began with the works of M.M Pokrovskiy, G.V.Stepanov, D.S.Likhachev and Y.M.Lotman, F.I.Busayev, A.N.Afanasyeva, A.A Potebnya.

We know that every concept and word does not appear for nothing, a certain condition and situation is necessary for its application. The words of the household lexicon are also unique in connection with the living conditions, religion, value and culture of each nation when the Uzbek people settled down and began to engage in agriculture their cultural lifestyle advanced somewhat. It goes without saying that depending on the list of food items the need for household items arises. Since consisted of dishes that were closed in the oven, cooked with charcoal and boiled. In “Devoni Lugatit Turk” there are words such as “chomcha” meaning ladle, “kashakh” meaning “spoon” and “kamich” meaning “chowli”. Mahmud Koshgari`s analysis of words in “Devoni Lugatit Turk” gives us some insight into the cultural life of the 11th century.

Tanur – oven. The lexeme tandir itself represents a metaphorical migration as a value. The words tandir and bread are closely related. Koshgari also leaves information about another form of tandir. Ashran is an earth oven, built like a blacksmith`s furnace and bread is closed in it. The meat cooked inside the oven is called tandoor kebab or tandoor.

Uchak – a branch a fire and sticks, a device for cooking food on it, an oven. Uchaks have long been the main means of livelihood. Uchaks had the appearance of a portable uchak or an earthen uchak. In people of central Asia, this word is unique began to express the magical view. For example, in Uzbeks, Kyrgyz and Kazakhs, it is not allowed to sprinkle water on the uchak, it is interpreted as bad luck. Black were removed from the furnace so that the eyes of the newborn babies would not touch.

It is used with terms such as tikuch – chaqich, nonpar, tikach, since bread is a product that present in speech even in the 11th century.

Sanchqisiplü – is a special container made of red leather for storing things, sanacho. During this period, he was also engaged in trade, he participated from city to city and in general, it was convenient for storing and carry water and liquids in everyday life. The counters made of leather kept the liquid well and did not spill.

Közaj-jug, “this word”,- say Koshgari-“is similar to ceramic, but the letter “d” has changed to “ch”. In the household life of this period, ceramic dishes, including jugs, were widely used was in use. There were neighborhoods and village of potters engaged in making ceramic products. Pottery and its fragment are called sark, cup.

Ajak – cup. Koshgari says that the oghuz people do not know this, they say janaq instead of ajak. Turkic people have always loved tea, which in a certain sense also serves to reflect their national image. Ajak, later, the word began to express the meaning of a glass in the shape of a leg. The same function is also performed by the word sagraq in “Devon”, that is, they are respected.

Qasuk- is an item made of horse skin used to store milk and kimizan a trip or war. The people engaged in animal husbandry made counters from animal skin. In the works of Navoiy, this word appear with names such as sanoch, mithara.

Tos – big cup, jom. In Navoiy's works the word “tasht” means a large copper plate, a plate. The lexeme togora is a prence when visiting a guest, it forms a metonymic transfer in the sense of favore: to send a togora to a wedding, to bring a togora to a conversation. The baskets were used for washing clothes and kneading dough.

The word is the suhon, egov. He was speechless in the advice and wanted to finish the work with this speech. Saddi Iskandarii (Khamsa). 1641. Egov was used in sharpening the blades of knives, axes, sickles and grinding the edges. Today, the word ego is a metaphorical translation in the sense of “on who does not crush”. Proverbs with this word : “Egov is eaten by ago, poison is poison”, “ Don't call egov egov, call a bad wife .

Spandon – burning incense depends on magical views. According to him, the smell of incense repels the sexes. A newborn baby or young bride to be was incensed to ward off evil spirits that is why every house had an incense stick. Oily tablecloth handkerchief hand towel. The occurrence of the word fat in Navoi's works mean that this word has been used for several centuries. Today, the synonyms of napkin and handkerchief are active and oilcloth has become a dialectal option the lexeme of a napkin appeared for the first time during the reign of Peter I. Before that they were imported in small quantities for the needs of noble people. The lexeme was borrowed

from Germans language. In turn, the Germans adapted this word from the Italians. ...pouring a jug of water on the members of the assembly, and some of them took the dishes and dishes.

Savat is one of the words that reflect the linguistic and cultural features of our language. It was widely used in a certain period of the history of our nation and it is one of the words that managed to absorb our historical culture into its layers of meaning. Savats were woven from tree branches and used for various purposes. They differed according to their shape, size and purpose. The chickens that had to hatch a new brood were kept under cylindrical savats. In this, their safety will be ensured. It can be seen that the high level of the Uzbek people even intended to create special conditions for the birds when they hatch. Savats helped to organize food products. Special savats were made for grapes, apples, pears and other fruits. A special savat for storing bread is specially woven. If we pay attention to the combination of baskets in Navoi's works we will see that the word savat is found in the form savat||basket.

Cady. A type of pumpkin that is hollow inside and stores water, milk and yogurt. This is the entrepreneurial use of every gift of nature. We see that the products stored in the cadies do not change their composition and don't lose their healing properties. In Navoi's works the lexeme kadi comes in the meaning of gourd, water gourd and qalandars gados, gourds hanging around the necks to put the begged money. The word kadi can be found in Uzbek folk proverbs. In the 18th-19th centuries the Uzbek cultural life was influenced by many Russian, French, English, German and other languages through the Russian language. Demokhot, armchair, chair, shelf other words changed. In the 90th of the 20th century, the change in cooking technology led to a change in kitchen utensils-ceramic and wooden dishes, cast iron almost completely disappeared from use. Aluminum, enameled, glass and porcelain dishes gave way to new dishes also appeared meat grinders with a set of knives and nets. Teflon dishes, electric juice extractors, machines for hermetically closing cans, tools for making cakes (syringes for creams) and others. In Uzbek household life among kitchen items, house. Tools for preparation and others. In Uzbek household life, among the kitchen items and among the household items electric appliances convenient in many ways began to enter. Scientific achievements were focused on ensuring the comfort of people's lives. Black furnaces were replaced by gas took over the plates. Candles and tealights became unusable after the arrival of electricity. By the 20th century, tools, methods, topics have changed in connection with technical progress. New means of product processing and storage have been created. The metal improved, its grammatical structure becomes more and more clear, the meanings of words crystallize. Nominations such as food processor, mixer, blender, vacuum system appeared in the kitchen. This century made it possible to live in a new way of cooking and new of life. Names and terms entered the vocabulary of Uzbek language, and some of them were transferred from the special vocabulary to the common language. Linguistic aspect also includes the social conditioning of different conditions between ordinary people and privileged community

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