



IDENTIFYING THE NATIONAL AND CULTURAL SEMA IN THE LANGUAGES

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ABSTRACT

The aim of the article is to show the national - cultural seam of affection in the meaning of the words in the English and Uzbek languages.

Scientific research in the fields of cognitive linguistics, language and culture, language and society, linguoculturology, pragmatics, sociolinguistics, ethnolinguistics, which are developing today, requires a comprehensive analysis of words, phrases and phraseological units.

Many scientists (U. Tursunov, A. Mukhtorov, H. Abdurahmanov, N. Askarova, A. M. Khamroev, E. Kilichev and others) have worked on the topic of pampering. However, there is no research on the topic of sema, which reflects the national and cultural features of the meaning of caress in English and Uzbek. The main purpose of our work is to clarify the issue of identifying semantics that reflect the national-cultural feature in the semantic structure of words that express the meaning of affection in unrelated English and Uzbek languages.

Pampering is the expression of kindness, love, tenderness, tenderness, tender love, compassion, empathy, sympathy and other attitudes towards people, animals, nature, things through the unique means and forms of each language.

The main way to study the national-cultural features of the meaning of the word is to carry out a comparative-typological analysis of these languages. National-cultural features have different layers in all areas of language: phonetics, lexicon, grammar, word formation, phraseology, syntax, and so on. Scholars say that national-cultural features are reflected in the lexicon of the language system, which is closely connected with the world around us [2, 69].

Lexical (figurative) figurative expression plays an important role in revealing the national and cultural features of a language. Image has a deep national character and always has a historical, national-cultural basis. The basic meaning (denotanti) in different languages The figurative (figurative) meaning of the same words can



mean different and sometimes contradictory meanings. Several factors that contribute to the existence of such differences are cultural ethnographic characteristics belonging to different language-speaking peoples, diversity of natural climate and weather, social stratification of the community, occupational and age characteristics. The most studied area in the application of national-cultural features is the lexical-semantic field of zoosemism. In this case, each nation interprets the names of animals differently, even if one animal has a contradictory meaning in another language in the form of a figurative [2, 71].

The main sources in determining the national-cultural features of the meaning of the word can be geographical concepts, national-historical terms, real names of lifestyles and cultures of each nation, clothing and parts of the human body, plant names, words denoting colors and figurative words and connotations [2, 70].

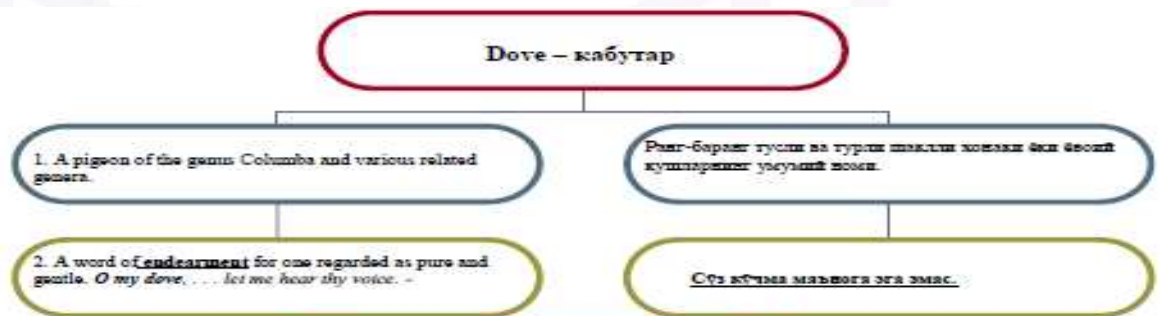
Here we will explain the terms "sema" and "national cultural sema". The basis of the semantic structure of the lexical unit is "sema". Sema is determined based on component analysis. The inter-systemic relationships of lexical units exist on the basis of their lexical meanings. For example, lexical meaning plays a decisive role in defining the most precise semantic microsystem in a language - a synonymous hive. Within each category, lexical units are grouped into different semantic groups. "National cultural semantics" is defined as the process of comparing the figurative meanings of words in two or more languages. For example, in English there is a sema in the figurative sense of the word mouse, which means that the word means caress, but in Uzbek there is no such sema. Hence, a sema that indicates that the word mouse has the meaning of caress in English is considered a sema that reflects the national-cultural feature of the word. In our study, we also relied on the above analysis to determine the national-cultural characteristics of words and phrases that express the meaning of caress, and identified their indicative semaphores using implicit and explicit expressions. It compares the dictionary meanings of a word with the same meaning (denotant) in two languages. While they have the same meaning, there are cases when the figurative indicators in the figurative sense differ from each other. This was done using semantics and pometas in dictionaries, which reflect the national and cultural characteristics of the studied languages, as well as the method of component analysis. The semaphores that reflect the national and cultural characteristics of the masculinity identified as a result of our research were divided into the following groups according to the point of view of equivalence in the studied languages:

- 1) a group of words that exist in the meaning of a word in one of the English and Uzbek languages, but do not have semantics that reflect the national-cultural features in the meaning of a word with the same meaning in the second language;
- 2) A group of words that exist in both languages in the semantics of the meaning of words in the languages being compared, reflecting the national-cultural features of the meaning of pampering.

Webster [3] of English and Annotated Dictionary of Uzbek [1] served as a source for us to carry out such grouping. “The lexicon of non-equivalence occurs in the historical facts of certain peoples, state institutions, national and folk heroes, myths, legends, and so on,” says Tomakhin [2,88].

Words expressing affection in the first group are characterized by the fact that they do not exist at all in the language under study in the second. For example, although words within the lexical-semantic field (ELSM) of pampering express pampering in one language, there is no equivalent sema in a second language that reflects national-cultural characteristics. We will focus on the figurative meanings of such words in dictionaries:

1)



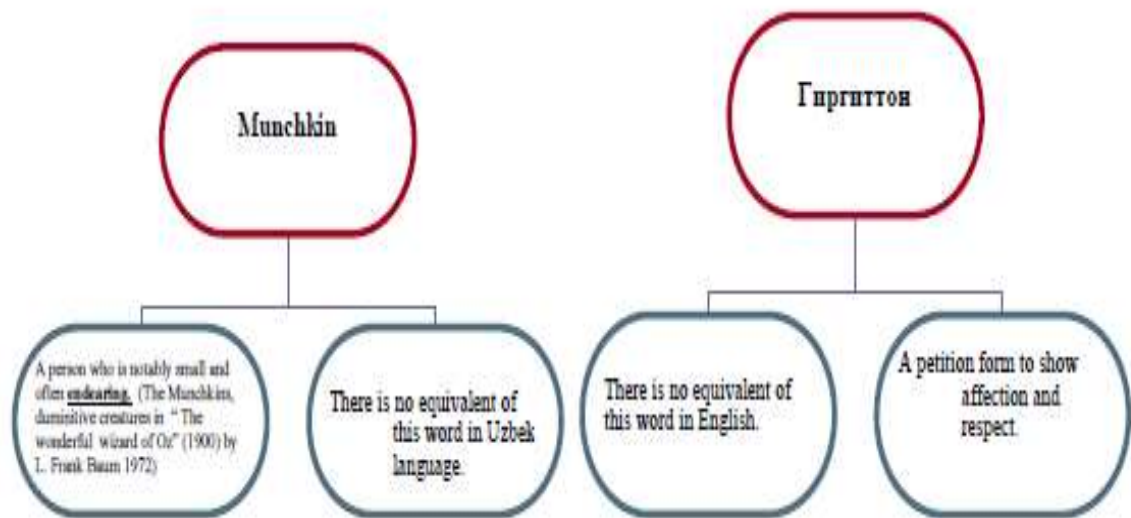
2)



3)



If we take a closer look at the semantics of the national cultural features of the meaning of pampering in the portable meanings of the same words in English and Uzbek in the above examples, the pometa (endearment) of the word pigeon in the first example exists only in English, the second and third it can be seen that the lexical pometas of the words lamp and rotation in the examples exist only in the figurative sense of the Uzbek word. In the following examples, it can be seen that a word with the meaning of masculinity in one language does not have an absolute denotant equivalent in another language. For example:

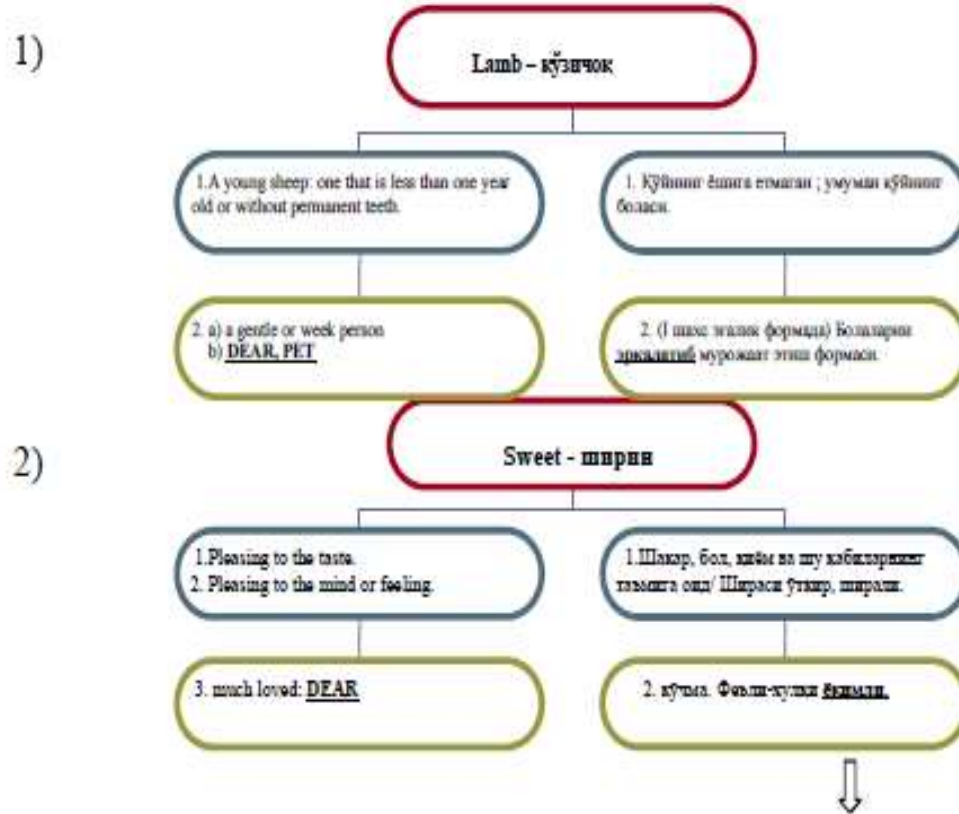


Each word in the examples indicates that the English and Uzbek peoples have their own national-cultural concepts. The word Munchkin is associated only with the names of the heroes of English literature. This is a far cry for the Uzbek people. However, the word girgитton is expressed in the speech of women in the sense of caressing. The absence of an equivalent word in English stems from the notion of nationality.

Thus, it can be said from the examples given that the sema in the portable semantics of the words belonging to the first group contains the portable meaning of the existing word in one of the comparable languages, and the word denoting the caress in the second language has no denotant equivalent in the second language. This, in turn, serves as a primary source in demonstrating the national cultural features of the meaning of pampering in the languages being studied.

The words in the second group have absolutely equivalent indicator semaphores, which are present in the contents of the portable meanings of words with the same

meaning available in both languages. These words in the languages in which they are compared play an important role in demonstrating the commonalities of national-cultural features. We defined indicator semantics using the component analysis method, implicit and explicit expression paths, and also used dictionary pometas here. Here are some examples:



Cute - hot-tempered, attractive, close to the eyes.

Close - portable. Friendly, does not tolerate evil; dear, kind. **Kind** - compassionate, sincere lover.

In the first of the examples, the figurative meanings of the words include dear, pet semantics, and affectionate lexical pometas. The meaning of the word pampering, which falls within the scope of lamb zoonyms, applies to both languages under study, which in turn indicates that the meaning of pampering has in common national-cultural features.

In the second example, the dear sema in the English figurative meaning of the word sweet is found in the first step of the component analysis, while in the Uzbek language, this indicator (lover) is found in the fourth step.

Hence, in this group in determining the national-cultural features of the meaning of pampering, the markings and pometas indicating the meaning of pampering will be present in the portable meaning of both words with the same denotant meaning in English and Uzbek. Those that did not exist in the figurative sense were identified using the implicit expression method.

In conclusion, it should be noted that the method of component analysis and methods of expression of explicit and implicit were used in the definition of semaphores that reflect the national and cultural features of the meaning of pampering. Marker semantics were divided into two groups in terms of equivalence: a group of words in which two words with the same meaning in the languages being studied had no equivalents in the portable semantic structure and a full equivalent meaning of masculinity. The results of this research serve as a basis for demonstrating the national and general aspects of the national-cultural features of words that have the meaning of masculinity.

At the end of our article we will present the collected examples on the topic in tabular form:

FORMS OF ENDEARMENT – ЭРКАЛАШГА ДОИР МУРОЖААТЛАР

ENGLISH	ЎЗБЕКЧА
An apple of my eyes [ən 'æpl ɒv maɪ aɪz]	Кўзларимнинг оку қораси
As sweet as sugar [æz swi:t æz 'ʃʊgə]	Шакардек / асалдек ширин
Babykins [beɪbɪkɪnz]	Болажон, болакай
Baby-doll ['beɪbi-dɒl]	Қўғирчоғим
Baby girl ['beɪbi gɜ:l]	Қизалоғим
Biscuit ['bɪskɪt]	Бўғирсоғим
Bugbear ['bʌgbɛə]	Айиқчам, момиқча
Bunny ['bʌni]	Қуёнчам
Buttercup ['bʌtəkʌp]	Гул ғунчам
Button ['bʌtn]	Тугмачахон



Cherry [ˈtʃeri]	Чаросгинам
Childie [tʃaɪldi]	Болажон, кичкинтой
Chuckie / chunky [tʃʌki / tʃʌki]	Жўжачам
Cookie [kuki]	Ширинтойгинам
Cookie monster [ˈkuki ˈmɒnstə]	Бўғирсоғим
Cuddles / cuddle cakes [ˈkʌdlz / ˈkʌdl keɪks]	Ёқимтой
Ducky [ˈdʌki]	Оққушим, кабутарим
Dumpling [ˈdʌmplɪŋ]	Дўмбоғим
Gorgeous [ˈɡɔːdʒəs]	Гўзал, лобар, нозанин
Gumdrop [ɡʌmdrɒp]	Мармеладим
Honey bun [ˈhʌni bʌn]	Ширин бўғирсоғим
Honey child [ˈhʌni tʃaɪld]	Асал бола
Honey pie [ˈhʌni paɪə]	Асал бўғирсоғим
Honeybunch [ˈhʌnɪbʌntʃ]	Жоним, асалим
Honeysweet [ˈhʌnɪswi:t]	Асалим, шакарим
Kiddy [ˈkɪdi]	Болажон, кичкинтой
Lady Killer [ˈleɪdi ˈkɪlə]	Қалбларни забт этувчи
Lassie [ˈlæsi]	Севгилим
Little lamb [ˈlɪtl læm]	Қўзичоғим, бўталоғим, тойчоғим
Loved one [lʌvd wʌn]	Азизим, севгилим
Lovey dovey [ˈlʌvi dʌvi]	Кабутарим менинг
Moppet [ˈmɒpɪt]	Қўғирчоқ



[ˈmɒrɪt]	
My angel [maɪ ˈeɪndʒəl].	Фариштам менинг
(My) babe [maɪ beɪb]	Болажон(им), болажон(гинам)
(My) babycakes [maɪ beɪbɪkeɪks]	Ўзимнинг болажоним, болажонгинам, эркатойим
My beauty [maɪ ˈbjuːti]	Гўзалим менинг
My beloved [maɪ brɪˈlʌvd]	Севгилим
My blue eyed [maɪ bluː aɪd]	Қаро кўзлим
(My) boo [maɪ buː]	Қадрдоним, азизим, дугонажон
(My) bubbles [maɪ ˈbʌblz]	Кўзмунчоғим
(My) captain [maɪ ˈkeptən]	Бегим, хўжайин
(My) cupcake [maɪ ˈkʌp,keɪk]	Ўзимнинг ширинтойим, бўғирсоғим, эркатойим
(My) cutie [maɪ ˈkjuːti]	Ёқимтойим, шириним
(My) darling [maɪ ˈdɑːlɪŋ]	Азизим, жоним
(My) dear [maɪ diə]	Азизим, қадрдоним
(My) dearie / dear heart [maɪ diəri / diə hɑːt]	Азизим, жоним, жаҳоним
My dove [maɪ dʌv]	Кабутарим менинг
My flower [maɪ ˈflaʊə]	Гулим.
My happiness [maɪ ˈhæpɪnɪs]	Менинг бахтим
(My) handsome [maɪ ˈhænsəm]	Бегим
(My) honey [maɪ ˈhʌni]	Асалим, шакарим, новвотим, шириним
(My) honey bear / Teddy bear [maɪ ˈhʌni beə / ˈtedi beə]	Айиқчам, айиқ полвон



(My) hun [maɪ hʌn]	Асалим, шакарим
My joy [maɪ dʒɔɪ]	Менинг қувончим
My kitten [maɪ 'kɪtn]	Менинг мушукчам
(My) love [maɪ lʌv]	Севгилим, жоним, бегим
(My) lovebug [maɪ 'lʌvbʌg]	Бўталоғим менинг
My (good) man [maɪ (ɡʊd) mæn]	Жоним
(My) muffin [maɪ 'mʌfn]	Бўғирсоғим, дўмбоғим
My pleasure [maɪ 'pleʒə]	Менинг қувончим, роҳатим
My princess [maɪ prɪn'ses]	Маликам менинг
(My) prince charming [maɪ prɪns 'tʃɑ:mɪŋ]	Шаҳзодам, бегим
(My) pumpkin [maɪ 'pʌmpkɪn]	Шириним, шакарим
(My) shorty [maɪ 'ʃɔ:ti]	Ўзимнинг кичкинтойим
My soul [maɪ səʊl]	Менинг қалбим
My strong, confident and powerful man! [maɪ strɒŋ 'kɒnfɪdənt ænd 'paʊəfʊl mæn]	Ўзимнинг баҳодирим, қўрқмас паҳлавоним!
My sun [maɪ sʌn]	Қуёшим менинг
(My) sunshine [maɪ 'sʌnʃaɪn]	Қуёшим менинг
(My) sweetheart [maɪ 'swi:θɑ:t]	Асалим, жоним, шириним
(My) sweetie / sweetie [maɪ 'swi:ti / 'swi:ti]	Асалгинам, жонгинам, новвотим, шириним
(My) sweetie pie [maɪ 'swi:ti paɪə]	Ширинтойим, бўғирсоғим
(My) sweetums [maɪ swi:təmz]	Шириним, асалгинам, новвотгинам
My sweet(est) one [maɪ swi:t(est) wʌn]	Ўзимнинг ширинтойим, шакартойим
(My) tiger [maɪ tɪɡə]	Арслоним, шунқорим



[maɪ 'tʌɪgə]	
My treasure [maɪ 'treɪzə]	Менинг хазинам, бойлигим, жаҳоним
(My) wifey [maɪ waɪfi:]	Хотинжон, маликам
My winsome [maɪ 'wɪnsəm]	Азизим, жоним
One and only [wʌn ænd 'əʊnli]	Яккаю ягонам, кўз очиб кўрганим
Peanut ['pi:nʌt]	Болажон, кичкинтой
Precious ['preʃəs]	Бойлигим, гавҳарим, жони-жаҳоним
Pudding ['puːdɪŋ]	Дўмбоғим
Snookums [snukʊmz]	Жонидан
Snowflake ['snəʊfleɪk]	Оппоқ ойм
Sugar ['ʃʊgə]	Шириним, шакарим, новвотим
Sugarplum ['ʃʊgəplʌm]	Новвотим, асалим, шириним, шакарим
Superman ['sju:pəmæn]	Алпомишим, паҳлавоним
Sweet Cheeks [swi:t tʃi:ks]	Ой юзлигим
Sweetie birdie ['swi:ti 'bɜ:di]	Ширин қушчам
Sweetie fish ['swi:ti fɪʃ]	Менинг балиқчам
Sweetie swallow ['swi:ti 'swɒləʊ]	Қалдирғочим, капалагим менинг
Truelove ['tru:lʌv]	Вафодорим
What a sweet child! [wɒt ə swi:t tʃaɪld]	Бунча асал / ширин бола бўлмаса бу!



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