

THE STUDY OF LEXEMES IN HOUSEHOLD TALES OF DIFFERENT SYSTEM LANGUAGES

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Abstract: This article mainly discusses the lexico-semantic study of lexemes in English and Uzbek household tales. It should be said that the main concepts in the household tales of different system languages are “goodness” and “evil”, “wisdom” and “stupidity”. The main goal of the article is the semantic analysis of lexemes representing good and evil, wisdom and stupidity. At the same time, in our analysis, examples from English and Uzbek household tales are used effectively. On the basis of research and analysis of examples, a conclusion is made about the lexical-semantic aspects of the opposite lexemes that express the main concepts of household tales in the compared languages.

Key words: different system languages, folklore, folkloristics, household tales, lexico-semantic research, lexemes of goodness and evil, lexemes of wisdom and stupidity.

ИЗУЧЕНИЕ ЛЕКСЕМ В БЫТОВЫХ СКАЗКАХ РАЗНЫХ СИСТЕМНЫХ ЯЗЫКОВ

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Аннотация: В данной статье в основном рассматривается лексико-семантическое исследование лексем в английских и узбекских бытовых сказках. Следует сказать, что основными понятиями в бытовых сказках разных системных языков являются «добро» и «зло», «мудрость» и «глупость». Основная цель статьи – семантический анализ лексем, обозначающих добро и зло, мудрость и глупость. При этом в нашем анализе эффективно используются примеры из английских и узбекских бытовых сказок. На основе исследования и анализа примеров делается вывод о лексико-семантических аспектах бытовых сказок в сравниваемых языках и контрастных лексемах, выражающих их основные понятия.

Ключевые слова: разные системные языки, фольклор, фольклористика, бытовые сказки, лексико-семантические исследования, лексемы добра и зла, лексемы мудрости и глупости.

TURLI TIZIMLI TILLARDAGI MAISHIY ERTAKLARDA MAVJUD BO‘LGAN LEKSEMALARNING TADQIQI

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Annotatsiya: Maqolada asosan ingliz va o‘zbek maishiy ertaklarida mavjud bo‘lgan leksemlarning leksik-semantik tadqiqi muhokama qilingan. Aytish joizki, turli tizimli tillarning maishiy ertaklarida asosiy tushunchalar “ezgulik” va “yovuzlik”, “donolik” va “nodonlik” hisoblanadi. Maqolaning asosiy maqsadi ezgulik va yovuzlik, donolik va nodonlikni ifodalovchi leksemlarni semantik jihatdan tahlil qilishdan iborat. Shu bilan birga tahlilimizda ingliz va o‘zbek maishiy ertaklardan olingan misollardan samarali fodalanilgan. Tadqiqotlar va misollar tahlili asosida qiyoslanayotgan tillardagi maishiy ertaklar va ularning asosiy tushunchalarini ifoda etadigan qarama-qarshi leksemlarning leksik-semantik jihatlari haqida xulosa qilinadi.

Kalit so‘zlar: Turli tizimli tillar, folklor, folklorshunoslik, maishiy ertaklar, leksik-semantik tadqiq, ezgulik va yovuzlik leksemlari, donolik va nodonlik leksemlari,

Intoduction

The peculiarity of folklore is that it is consolidated, written down in memory and transmitted from memory. One of the folklore is a fairy tale. A fairy tale, which is a part of cultural heritage, is characterized by its stability: despite its changing nature, collection and transmission, it is always kept in the memory of the people and has a clear national character. In this way, it penetrates into the core of people’s knowledge and ideas. Tales are divided into 3 types: a) fairy tales; b) animal tales; c) household tales. In our research household tales are important to analyze in English and Uzbek languages. There are tales that are based on events that happen directly in everyday life, and they are called household tales. The events described in household tales can happen in the life of every person. One of their most important aspects is their educational value, satire and humor, and the simplicity of the plot. Household fairy tales are distinguished from magical fairy tales by such features. In this type of tales, there are situations such as the victory of goodness over evil, the victory of a hero who has faced injustice and difficulties, and the victory of wisdom over stupidity. The heroes of such tales are distinguished from the heroes of other types of fairy tales by their wisdom and eloquence. Needless to say, in household tales, we can see good and evil, truth and lies, justice and injustice, wisdom and ignorance, love and hate, and many other conflicting moral concepts. It is observed that such concepts found in Uzbek household tales are sometimes completely, and sometimes partially similar to the concepts found in English household tales. Such similarity and compatibility is observed both in their names and lexical units. In this regard, the comparative study of the lexical-semantic features of the lexemes of goodness and evil, wisdom and stupidity found in English and Uzbek folk tales is one of the important studies.

Materials and methods

Q. Beknazarov was one of the first to deeply study Uzbek household tales. In his study, the research scientist divides household tales into the following types and notes that this classification is not the last, it can be continued:

- 1) Tales of a social nature: -non-comic tales; -true tales; -satirical tales.

2) Tales of a scientific nature: -non-comic tales; -comic tales; -humorous tales. [1,109]

Contrary concepts take a central place in the fairy tale, because it models the relationship between the hero and his enemies. A characteristic feature of the household tale is the absence of supernatural. In such tales, the concepts of good and evil, wisdom and stupidity constitutes the main content.

The predominance of words with an intellectual value to describe the character allows us to put forward the idea that the two leading concepts of English daily tales are concepts related to intellectual activity, that is, “foolishness” and “wisdom”. In everyday stories in English, these concepts are represented by the lexical units “silly, fool, stupid” and “wise”. [6,77]

According to Yu.G. Kruglova, in social fairy tales, as in magical heroes, the main characters are people, but unlike magical ones, here the heroes win because of their wit and intelligence. Many stories of fantasy are rooted in the social and everyday life of the people, while fiction is based on real life and built on the opposite principle. [5,68].

Although both English folk tales and Uzbek folk tales have been studied to a certain extent by scholars in different periods, the lexical-semantic features of both folk tales have not been studied in a comparative context. At this point, it can be said that from Uzbek household tales “The Cruel King”, “Zumrad and Kimmatt”, “Kenja Batir”, “Egriboy and Tugriboy”, “The Ignorant King and Abu Ali”, “The Wise Girl”, “Wise Old Man”, “Oppression and Revenge”, from English household tales “Lazy Jack”, “The three big sillies”, “Mr.Miacca”, “The Story of Mr Vinegar”, “The History of the Four Kings”, “The Rose-Tree”, “Whittington and his cat” and others there are concepts of good and evil, wisdom and stupidity which are expressed by different lexemes.

Goodness emerges in the moral and practical activities of a person, and qualities such as humility, open-mindedness, courage, honesty, integrity, justice, truthfulness are embodied in it. Evil is the opposite of good, a vice that hinders the development of a person and society. It is manifested in concepts such as lying, lowliness, hypocrisy, immorality, ruthlessness, indolence, betrayal. [8] According to N. Yu. Mospanova, “In fairy tales, a large number of lexemes with the semantic component “evil” increase expressiveness and indicate the emotional, personal attitude of the speaker to his story. The more terrible and powerful the evil, the more valuable is the good that usually wins in a fairy tale.” [7,53] It is known that the concept of good in Uzbek household tales is comprehensive, and it is suitable for older students in addition to children. The spiritual destination of these fairy tales is the same, that is, to lead to goodness. In this, the role of positive characters is important. These are Zumrad and Kenja Botir, and in another fairy tale, they

appear as an old man. In English household tales, the name “Jack” or ordinary person is used as a hero who glorifies goodness and wisdom.

Results and discussions

We will analyze the semantic and comparative aspects of lexemes expressing “goodness” and “evil”, “wisdom” and “foolishness” in English and Uzbek folk tales through examples. In the names of many fairy tales, we can see lexemes representing goodness and evil, and they can reveal two opposite concepts in the content of the fairy tale.

There are many lexemes representing virtue in fairy tales, and it is appropriate to give a more complete definition. In English, “goodness” is defined in the Cambridge Advanced Learner’s Dictionary as follows. “Goodness” - the personal quality of being morally good; used to express any strong emotion, especially surprise; the quality of being morally right and admirable. The “Merriam-Webster” dictionary lists about 58 synonyms and antonyms for the word “goodness”. Among them, the closest synonyms are honesty, integrity, morality, virtue, rightness, virtuousness, uprightness and many other words. Some of the words in this synonymous line may fully or partially correspond to the lexeme goodness. Besides, In the Uzbek language, the lexeme of goodness is clearly defined and has many synonyms. In “Wiktionary” goodness is defined as follows: “goodness” is a good character, good behavior; acting voluntarily for someone’s benefit, benefiting, kindness, good deed, goodness. And the lexeme “virtue” is defined as a good deed. Kindness, care, selflessness, humanity, benevolence, contentment, politeness and many other words can be taken as synonyms for virtue. Each of these lexemes has its own basic meaning and generally represents goodness and good qualities.

In English, there are several definitions of the lexeme of evil, which are fully explained:

Evil- (adj) profoundly immoral and wicked. (wicked, bad, wrong)

Evil- (noun) profound immorality and wickedness, especially when regarded as a supernatural force. (wickedness, bad, badness).

The Cambridge Dictionary explains:

Evil- (adj) morally bad, cruel, or unpleasant. (bad, wicked, awful, terrible, dreadful, abominable, sinful)

Evil- (noun) something that is very bad and harmful; the condition of being immoral, cruel, or bad. [3]

As components of evil, we can get harm, trouble, misfortune, calamity, enmity, revenge, anger, etc.

It should be noted that the stepmother, who appears in both English and Uzbek fairy tales, is mainly a symbol of evil, she is a tyrant who always does evil

and hates everyone. For example, one of the English household tales **“The Rose-Tree”** shows the wickedness of the stepmother: *“THERE WAS ONCE UPON A TIME a good man who had two children: a girl by a first wife, and a boy by the second. The girl was as white as milk, and her lips were like cherries. Her hair was like golden silk, and it hung to the ground. Her brother loved her dearly, but her wicked stepmother hated her.”* [2,16] Moreover, in the Uzbek folk tale **“Malikayi Husnabad”**, the tyrant king torments his people a lot, and he sentences his daughter Malikai Husnabad to death because she answers the riddle correctly. The tale begins with the words “Once upon a time, in ancient times, there was a tyrannical king.” The lexeme tyrant, which is considered a component of evil, appears in many places in the fairy tale. In the fairy tale, *he was angry, put his head through the sword, cut off his head from his body, threw him into a dungeon, killed him with humiliation, hanged him, hang his flesh on a single thorn, will not leave him alive*, and many other concepts express evil. In addition to negative words, there are also positive lexemes expressing goodness, for example, such qualities as kind, fair, generous, white heart. In **“Whittington and his cat”**, Whittington earns a living as a servant and lives in a merchant’s room full of mice and rats. *(Here he was soon seen by the cook-maid, who was an ill-tempered creature, and happened just then to be very busy dressing dinner for her master and mistress.)* The cook oppresses and torments Whittington a lot, and the merchant’s daughter gives him money as a help, the poor guy buys a cat with this money and gets rid of the rodents. Below is a description of the cook’s evil deeds to poor Dick: *“She used to say: “You are under me, so look sharp; clean the spit and the dripping-pan, make the fires, wind up the jack, and do all the scullery work nimbly, or—” and she would shake the ladle at him. Besides, she was so fond of basting, that when she had no meat to baste, she would baste poor Dick’s head and shoulders with a broom, or anything else that happened to fall in her way.”* [2,107]

Stupidity in an English fairy tale is based on the short-sightedness, ignorance, overconfidence, greed and stinginess of one of the main characters. On the other hand, the development of the situation happens due to the dexterity and wisdom of the other main character

The concept of wisdom refers to the highest level of development of both moral and intellectual abilities of a person, among which the knowledge gained as a result of life experience occupies an important place.

The lexical unit “wise” is the most common of all words that are positively evaluated to describe the character and his actions. [6,78]

According to Cambridge Dictionary “wisdom” is the ability to use your knowledge and experience to make good decisions and judgments. [4] “Stupidity”

is the state of being silly or unwise. Such lexemes are clearly explained in different dictionaries of both languages.

In English household tales like *“Lazy Jack”*, *“The History of the Four Kings”*, *“The Miser and his Wife”*, *“The three big sillies”* there are lexemes representing wisdom and ignorance. They are silly, simpleton, stupid, fool, easily deceived, blockhead, wise, learned, wit, clever and many others. For example, in the following passage from the fairy tale *“The Story of Mr. Vinegar”*, we can see lexemes expressing stupidity; “stupid rich - Dear me! - you stupid lout-you silly fellow-you ninnyhammer” [6,111] In addition, such examples can be found in Uzbek household tales. The heroes of the fairy tale *“Three Heroic Brothers”* amaze the king with their wisdom and are rewarded with honors.

Conclusion

In conclusion, in household tales there are cases of the victory of goodness over evil, the hero who has faced injustice overcomes difficulties and achieves justice, as well as, the heroes win with their wisdom. It should be said that lexemes representing the main concepts of “goodness” and “evil”, “wisdom” and “stupidity” in household tales of different system languages are very important in our research. Through a comparative analysis of their lexical-semantic features, we can determine the similarities and differences in the folklore of Uzbek and English and achieve effective results.

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