

Do We Know?

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Abstract. *In this article, the idiom which has always used by uzbek population and rounded off the dialect is tried to analyze thoroughly by showing the right version of it.*

Key words: competence, camel, bathhouse, porter, reported word, sociolinguistic competence, pragmatic competence, kognitive competence.

Did the camel dream of a bathhouse or a porter?

There has been some confusion and ambiguity in the phrase that has been used in our people's speech for a long time and has come down to us as "hammom." This is because a camel, naturally strong and resilient (able to endure thirst, which is why in literary works it is metaphorically depicted as a person with heavy and steady virtues), helped people lighten their loads during long journeys by carrying their burdens, as it is well adapted to living in desert conditions. With thick pads under its feet, it can walk comfortably on the hot sand. The camel does not have picky eating habits and eats thorny plants that other animals do not eat. So, why would such an animal need a bathhouse? Is it to quench its thirst? However, the water in a bathhouse is heated, and animals cannot drink hot water regardless of whether it is hot or cold (as seen with cows and sheep, for example). Explaining the camel's need to quench its thirst in more detail: a) Hot water can cause burns to the intestinal tissues (as the water in the bathhouse is hot, not warm). b) A camel cannot drink water from a bathhouse. This process contradicts logic, as every creature has its own suitable place (e.g., people live peacefully at home, lions and leopards in the forest, squirrels in tree hollows, owls on tree branches). The idea of bathing also does not make sense. To wash itself, a camel needs a spacious water area where it can immerse its whole body to clean itself. This might be done by its owner but not in the place mentioned above. Based on the above analyses, we could not match the words camel and bathhouse and concluded that we have been using this phrase incorrectly for years. Now, if we look at the word "hammol" (porter), in Arabic "hamala" (حمل) means "to carry, to transport" (in the faala "فَعَل" form). If we derive a noun from this word, it becomes "hammolun" (حمّال), meaning porter (in the faalun form, which helps in forming nouns). Continuing with our thoughts, camels have mainly been used for transporting goods (although they have also been used for other purposes, like wool or milk). This indicates that a camel dreams of a porter to carry its load. This metaphor, used by people, characterizes a person who is tired or bored of their repetitive tasks and wishes for someone else (usually colleagues like teachers or doctors) to take over for a while. The camel, therefore, dreams of a person who would perform its task, but that is the camel's job. To fully illuminate this matter, we should also analyze it from the perspectives of sociolinguistic, pragmatic, and cognitive competence within the language competence framework:

1. Sociolinguistic competence: Sociolinguistics, meaning "socio" (society) and "linguistics" (the study of language), studies the social existence and development stages of language. Thus, the interchange of the words bathhouse and porter could result from social development stages. The

consonant sounds in the last syllables changed due to distant assimilation, causing the words' meanings to be ignored and allowing them to live in the language and society's speech in this way.

2. Pragmatic competence: This competence refers to the ability to use speech styles wisely and effectively in speech situations. The aspect of this issue related to this competence is using the words with a proper understanding of their meanings: art-sanat, poem-sher, castle-qala. For example, Zahiriddin Muhammad Babur's pen name means lion; the enemy soldiers surrounded the castle on all sides.

3. Cognitive competence: "Cognite" means "related to knowing." This field studies the side of language related to knowledge. Just as humans divide the world into parts like animals and plants, they also divide social events into scenes like weddings, funerals, markets, schools, and homes, with each process having its linguistic characteristics. Using linguistic units appropriately based on these scenes' characteristics is cognitive-linguistic competence. Cognitive competence is close to pragmatic competence in terms of content. However, in pragmatic competence, the difference between words is clearly shown to avoid ambiguity in meaning. In cognitive competence, words are used with a pre-understood meaning: The camel dreams of a porter. In conclusion, the camel dreams not of a bathhouse but of a porter, and we believe this wish will continue correctly. By developing our competency skills, i.e., our knowledge and understanding of any field, we can avoid difficulties and ambiguities related to our language in any speech situations. Based on the above analyses, our people have always approached each situation correctly and expressed their thoughts accurately. However, due to certain historical development stages, the meaning and content have changed, so we should not have a negative attitude toward societal linguistics. Every language user should remember their responsibility to be a guardian of the language in their speech and communication.

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