

TRADITIONS OF UZBEK MENTALITY IN ARTISTIC WORKS AND THEIR INTERPRETATION AS LINGUCULTUROLOGICAL OBJECTS

Muqumova Surayyo
Navoi State Pedagogical Institute

ANNOTATION

Literature written in a language is also a source for studying or analyzing the linguocultural aspects of a language. Talented Uzbek writer Utkir Hoshimov's works vividly express the national and cultural aspects of the Uzbek people. The analysis of linguocultural aspects in works of art serves to study and enrich the science of linguoculturology. First of all, future philologists need to know the national and cultural features of their language and their culture.

Keywords: language, culture, linguocultural features, artwork, mentality, family, neighborhood, relationships, customs.

INTRODUCTION

Prospective teachers of language and literature, first of all, should have a thorough knowledge of the national and cultural features of their language and their culture. "In today's world of globalization, start-ups, integration and the mixing of cultures, the study and comparative analysis of the languages and cultures of different peoples is an urgent task. To solve this task, it is necessary to train highly qualified specialists with high intellectual potential, high spirituality, fluency in the native language, foreign languages and cultures, who can effectively use it in the field of linguistics "[1]

ANALYSIS OF THE RELEVANT LITERATURE

Linguoculturology is one of the most advanced fields in the world, especially in Russian linguistics, and a number of scientific works have been written on this subject. Foreign scientists A.Verbitskaya, E.V.Babaeva, L.E.Vilms, N.V.Barishev, V.Maslova, Z.K.Sabitova in their scientific works expressed their scientific and theoretical objections to the formation and peculiarities of linguoculturology. In Uzbek linguistics, it is important to study the field of linguoculturology, to determine the subject and tasks of the field, the aspects of the reflection of cultural aspects in language units, the study of language and culture in Uzbek texts. In recent years, Uzbek linguistics has been working on the relationship between language and culture, the study of national features of the language system. The first researches were carried out by such scientists as Sh.Safarov, N.Mahmudov, D.Khudoyberganova, Sh.Usmanova. [1]

Although language is considered an integral part of culture as one of human activities, it stands alongside culture as a form of thinking and a means of communication.[2]

Language is a mirror of culture, in which not only the real being that surrounds a person, his real living conditions, but also the social self-consciousness of the people, its mentality, national character, way of life, traditions, customs, morals, values and worldviews. Language is a cultural treasure, a box, a complex. It preserves cultural values in vocabulary, grammar, phrases, proverbs and sayings, folklore, fiction and nonfiction, and oral and written discourse. [3]

RESEARCH METHODOLOGY

Analysis, synthesis, comparison, semantic, descriptive analysis methods were used to cover the article.

ANALYSIS AND RESULTS

Literature written in a language is also a source for studying or analyzing the linguocultural aspects of a language.

The history, mentality and culture of the people are reflected in the works of art. And these features, in turn, require linguocultural analysis. In particular, in the analysis of some traditions of Uzbek culture in Utkir Hoshimov's "Between Two Doors", we highlight their aspects as a linguocultural unit.

The novel "Between Two Doors" [4] clearly and vividly describes the peculiarities of the Uzbek people, which is why the work is very well received by readers. Utkir Hoshimov draws his ideas from life, people and society. The play also describes Uzbek neighborly relations, neighborhood relations, good and bad days in human life, weddings and mourning ceremonies, etc., and the interaction in this process, which are the object of linguoculturology. 'ladi. For example, the Uzbek nation has a tradition of respecting one's elders, first of all, the need to respect and honor the elders in the family, neighbors and the elderly in general. It is our mentality to call someone older than you "you". In Uzbek families, a brother or sister is also taught to say "you": - *Your father is coming now, my daughter. He went to the office. That's it, Robiyakhan. Now you are my daughter. I am the moon. Husan grandfather-grandfather. Are you nine years old? My brother is eleven years old. It turned out that Kimsan is your brother. Say "you" to your brother, okay, girl! My father used to say, "Even if someone older than you is wrong, don't be rude, explain politely"* [p. 4.6]

Sensing (possessing, using personal pronouns in the second person singular form) can be disrespectful, negative, or even insulting to those who are constantly approached out of respect or respect: The elder saw the elder, Zakunchin's eyes narrowed.

"What are you doing here?" said his thin mustache, trembling. "Have you taken care of your two daughters-in-law?"

I opened my mouth in surprise. Is he saying this to the Elder? No one in the whole of Nogaykurgan is an old man, except for me.

Amon's wife, my daughter-in-law, poured water on my hand and said, "Mulla aka, how are you?" Bride -2) "son's wife (relative to mother-in-law and father-in-law); as well as 3) brother's wife (relative to brother or sister) [OTIL. 2. p. 346] also used the word bride. The bride is also used as 4) "wife of a relative or close person younger than her and address to that wife": My mother is called "bride-to-be".

Mulla aka addresses the bride's brother-in-law (her husband's brother) to her older brother-in-law (her husband's brother). In Uzbek homes, it is customary to wash your hands when someone enters the house from the street. Also, as a sign of respect, a younger person pours water on the hand of an older person.

When I went to my uncle Shomurod's house on a rainy day, I saw my daughter-in-law Rano and my mouth opened. [P. 95] Challar- is exactly the charlar (ethnographic) - the first call after the wedding in honor of the bride or groom in both houses of marriage. [OTIL. 4.460-b.]

My mother, in my case, did not say this to my father. In the ritual, the woman first goes to the bridegroom. He asks, inquires, and then the men intervene. [P. 503]

Gift-giving is one of the Uzbek traditions. The suitors are the ones who are invited to tie the knot in the two rooms. The homeland begins with the threshold, the courtyard, the family. The suitors go to the girl on behalf of the boy's family. The bridesmaids interviewed both families and their children, and then went on their way. Because they did not want to burn one side of someone's flower. [5] After the arrival of the groom, it is important for the girl to inquire about the offspring, the origin, the origin of the young man, the opinion of the neighbors, the people of the neighborhood, the assessment of this age. When the reader reads the information about the gift from the work, he feels the sanctity of this tradition and the so-called family fortress.

Bread is highly valued in Uzbek traditions. Bread is an important food in Uzbek daily life. Our people have always respected bread, preferring it above all else, knowing it is sacred and holy. From an early age, children are taught to treat bread with respect, to pick up a loaf of bread from the ground, to respect it, and not to trample on it.

In most of our traditions, bread is valued as a source of sustenance, a symbol of sustenance. We would like to draw your attention to the following example:

"People!" his voice trembled. "There is nothing more sacred in the world than bread!" He who turns away from bread turns away from faith. Come on, son, take a bite! He held on to both ends of the patir. Someone leaned over and bit one side of my brother. "Bless you," said the Elder. "Don't lose your salt!" God bless you! He handed the bitten bite to my grandfather, my grandfather to my mother, my mother to me ... I hurried into the house and hid the patir between the beds on the bed. The young man, who was going to the army, was told not to break his share, and they took the bread and took it away. When he returned from military service, he took another bite of the same bread. In other words, the goal is to ensure that the food supply continues in the same place.

I did not know that I would have more difficult days, that I would see worse misfortunes, that my brother Kimsan and I would lose the broken bread and the halva would be canceled. (P. 4.156) oid /. Part of the wedding ceremony: the girl's side, that is, when her parents give their consent to the party who sent the groom, the table brought by the groomsmen is opened, and as a sign of this consent, the bread is broken and the wedding issues are determined. to be done. and "Halva Breaking" is a continuation of this custom, and this phrase is also associated with the ethnographic custom. After the bread is broken at the engagement ceremony, the national sweets are broken (broken) to make the lives of the young people sweeter.

Respect for the dead is one of the ancient traditions of the Uzbek aunt. Men wore tunics and skullcaps, and women wore white or blue. Young Robiya remembers her mother's death as follows:

... One morning a large crowd gathered at our home. People in red coats, women in white dresses, white headscarves ... Everyone was amazed. Dad sighs as he presses his head to my chest. Then my mother's bed was empty. I'm not a child, I already knew that my mother had taken it.

The Uzbek people have a long tradition of hospitality. In the ancient sources of our culture, hospitality is valued as a cultural and spiritual link between a person and his family. That is why the meeting of Robiya and her father in Tashkent is described as follows: - That's it, Duma! The old man motioned to my father. - I brought a guest from Samarkand.

- Bahay! The guest is greater than your father! The little man sighed and grabbed my father by the elbow. "Welcome, guest!"

Hashar is one of the most popular customs in the Orient. Hashar means that most people work together. From ancient times the hard work of building houses, roofing, digging ditches, and harvesting has been done by hashar. There is also this habit ho zir. ... Now I will build you a house of twelve vassals. I told people to hurry up. [P. 50]

Hashar is a value that further develops the courage, initiative and creativity of the people and develops them as citizens. The gratifying feature of hashar is that it is performed gratuitously, free of charge, in beta. Hashar is free for most people. [2]

The Uzbek people have a tradition of naming. There are also places in the works of art where the tradition of naming and why it should be followed is explained. This can be seen in the name of Yodgor, the protagonist of Utkir Hoshimov's story "Listen to your heart":

"Wouldn't you mind if I asked you something?" Charos long after. - Why is your horse a monument?

"What can we do? A baby can't choose a horse on its own." Yodgor looked at Charos with a thoughtful smile.

"It must be my second horse." I don't know what the first one is. Apparently, when I was two years old, I was found in a teahouse. I didn't know if I was lost or if my mother was starving somewhere. The last years of the war were famines. The tea-maker's son, whom he saw when he was about sixty, died. When he couldn't find my parents, he took them home, saying that God had delivered them instead. My name is Yodgor... [p. 10.381]

The novel *Lives in a Dream* reflects the linguistic and cultural aspects of names. The play also has a linguistic explanation of these names:

He took a step back and stopped.

"Fatima," he said in a farewell tone. "Take care of the victim." God bless you,

I handed the sacrifice to you.

"Sacrifice breastfeeding! Well, you got your daughter's name! So he was born on Eid al-Adha. [P. 11.58]

Names such as Ramadan, Hayit (voy), Hayitgul, Qurban, Qurbonoy are names given to girls or boys born during the month of Ramadan or Eid, or Eid al-Adha.

CONCLUSIONS AND SUGGESTIONS

1. O‘. Hoshimov is one of the most widely read Uzbek writers of the 20th century.
2. In the works of Utkir Hoshimov, along with the peculiarities of Uzbek linguoculture, Uzbek traditions are deeply described.
3. In the study of foreign languages, it is effective to compare the traditions of the culture of the people (s) who speak that foreign language.
4. Such analyzes also provide practical assistance in the study of Uzbek linguistics.
5. Such an analysis of traditions also serves as a source for other disciplines related to the science of linguocuturology - literature, ethnography, history, philosophy.

REFERENCES

- 1) Usmanova Sh. Lingvokulturologiya. Darslik. T.:2019. 3-bet.
- 2) Сафаров Ш. Семантика. – Тошкент: “Ўзбекистон миллий энциклопедияси” Давлат илмий нашриёти, 2013.
- 3) Махмудов Н. Оламнинг лисоний манзараси ва сўз ўзлаштириш // Ўзбек тили ва адабиёти. – Тошкент, 2015.-№3. – Б. 3–12;
- 4) Махмудов Н. Тилнинг мукамал тадқиқи йўлларини излаб... // Ўзбек тили ва адабиёти. – Тошкент, 2012. – № 5. – Б. 3-16;
- 5) Худайберганаева Д.С. Ўзбек тилидаги бадий матнларнинг антропоцентрик талқини: Филол.фанлари д-ри ... дисс. – Тошкент, 2015. – 240 б.;
- 6) Usmanova Sh. Tarjimaning lingvomadaniy aspektlari. – Toshkent: Toshkent davlat sharqshunoslik instituti, 2015. – 192 b.
- 7) Сепир Э. язык. Введение в изучение речи // Избранные труды по языкознанию и культурологии. – М.: Прогресс. 1993-С 185.
- 8) Robins R.H. General Linguistics.An Introductory Survey. –London: Routledge.1989.-P.27; Костомаров В.Г. Язык и культура. –М.: Русский язык. 1990.-С.26.
- 9) O‘tkir Hoshimov. Ikki eshik orasi. T. “Meriyus”. 2011. (Misollar shu manbadan olingan.)
- 10) O‘tkir Hoshimov. Sevgi qissalari. Hikoyalar va qissalar: Bahor qaytmaydi.
- 11) O‘tkir Hoshimov. Tushda kechgan umrlar. T. “Meriyus”. 2011.
- 12) T.:2013. www.ziyouz.com kutubxonasi
- 13) Mahmud Sattor. O‘zbek udumlari. T.1993.106-b.
- 14) Kilichev B.E., Bafoyeva N. Some characteristics of onomastic units in Abdullah Qodiriy's novel "Bygone days". Asian Journal of Research in Social Sciences and Humanities. ISSN: 2249-7315 Vol. 12, Issue 01, January 2022.
- 15) Zaripov B.P., Kilichev B.E., Kholmukhamedov B.F. Lingvoculturological characteristics of anthroponyms used in artistic works. ResearchJet Journal of Analysis and Inventions. Volume 2, Issue 5 May, 2021.