

Eastern Culture Reflected In Concept Units

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Abstract – The article is devoted to the analysis of the linguocultural units of the Uzbek language “Ostona” (Threshold). The object of the research is “Ufq”*(Dawning) by the famous writer Said Ahmad and “Vaqt”(Time) by Gafur Gulyam. The main aim of the research is to find linguocultures in the texts of works, the meanings of which are not reflected in modern explanatory dictionaries.

Keywords – Linguocultural Units, “Ostona” (Threshold), “Ufq” (Dawning), “Vaqt”(Time), Modern Explanatory Dictionaries, Lexico-Grammatical Groups, Equivalent Words.

I. INTRODUCTION

It is known that all theoretical data are implemented in practice. From a philosophical point of view, a theory first appears, and then it is tested in practice. But this concept is relative, and therefore the results of practical research are often the impetus for the emergence of theoretical facts, an example of which is the studied linguoculture “Ostona” (threshold). In other words, using the example of one unit of the “Ostona” concept, one can study its relationship with other lexico-grammatical groups of equivalent words. Paying tribute to traditional research, let us dwell on the genesis of cultural linguistics.

II. LITERATURE REVIEW

Many researchers have different approaches to the concept of cultural linguistics; in particular, Emile Benveniste defines the concept of language and culture as follows: “Humanity presents a linguistic culture in three parts. It is language, culture and human personality. That is, if we consider linguistic culture as a “lens”, through it a researcher can study material and cultural values. The basis of this “lens” is a “linguocultural concept” “Language is the key to revealing the mind and psyche of mankind ... and also a tool that serves to describe the nation. Language not only opens the way to development, but also tells the story of its past”, - said the Russian scientist Louis Elmslev [1.p.30].

Research in this area is difficult to understand without analyzing the term “concept”. The term “concept” appeared in scientific literature in the middle of the 20th century. According to Theliy, the concept is a category of abstraction with a high level of meaning [2.p.37].

A concept is a micro-model of culture that creates culture and itself is created by culture, - wrote Y.S. Stepanov [2.p.217].

In the interpretation of G.G. Sliskina's concept is formed in the consciousness of the community and is stored in the national memory.

“The concept of a concept reflects a narrow and wide range of cultural ideas (traditions, customs),” writes V.V. Kolesov. He also says that the concept is the starting point of the meaning of the word and its final content [2.p.220].

S.A. Yultimirova identifies three approaches to the study of concepts: linguistic, cognitive, and cultural. If we consider this phenomenon in a broader sense, then this is a special section of linguistics that studies cultural linguistics.

III. ANALYSIS

Currently, there are several definitions for this section of linguistics. According to the Sapir-Whorf hypothesis, it is "an integral theoretical and descriptive study of objects as a functioning system of cultural values reflected in the language,

Another definition of this science is offered by V. A. Maslova, where the author defines cultural linguistics as "a branch of linguistics that emerged at the junction of linguistics and cultural studies", as "a humanitarian discipline that studies cultural anthropology embodied in a living national language" [1, p.232].

A more detailed explanation of this direction of modern linguistics is given by V.V. Vorobiev, who understands cultural linguistics as "a complex scientific discipline of a synthesizing type that studies the relationship and interaction of culture and language in its functioning" [1.p.331].

Undoubtedly, one of the most pressing problems is a deep scientific study of the concept, language and culture, which obey the above-mentioned law of the comprehensive development of science. To achieve this goal, it is necessary to study the linguistic and cultural relationships of different nations and peoples on a scientific basis.

W. von Humboldt was the first to address the problem of the indissoluble unity of language and culture: "The diversity of the structure of human languages and its influence on national culture" [6.p.228]. Inspired by Humboldt's scientific work, the outstanding linguist I.A. Baudouin de Courtenay developed these ideas, saying that language is a means of communication, a means of expressing an idea. In addition to these tools, he considered culture to be an integral part of the term "language." By the end of the twentieth century, scientific research in this area developed rapidly. Various terms also emerge as a result of this extensive research. "Linguoculturology (lingvoculturema), lingvoculturema (section of linguocultural studies), concept. Also, fundamental, scientific works of V.N. Teliy, V.V. Vorobyov, V.A. Maslov appeared, which made a significant contribution to the development of the unity of language and culture. Our work also refers to this area of science, although, like a drop in sea.

If we pay attention to the following excerpt from G. Gulam's poem "Vaqt" (Time), then we will discover the concealment of the meaning of the linguistic culture "Ostona".

Yashash darbozashi ostonasidan
Zargal kitob kabi ochilur olam,
Tiriklik ko'rkidir mehnat, muhabbat,
Fursatdir qilguvchi aziz, mukarram. [9.p.226]
(From the threshold of the living gate
The world opens up like a golden book
The beauty of life is work and love
This is a sacred opportunity to please God.

The fact that the inner meaning of the above words of the first line of the poem testifies to the great skill of the poet, who can vary the meanings of words like no other. In this passage of the poem, the following units of linguistic culture can be distinguished: "hayot darvozasi" (gates of life); "darboza ostonasi" (threshold of the door); "ostonadan olam ochilur" (the world opens from the doorway); "ostonada zarhal kitob kabi ochilur olam" (on the world opens up like a golden book); "fursatdir qilguvchi aziz, mukarram" (God has mercy and rewards for such behavior). It is in the phrases that all facets of the meaning of the word "ostona" are revealed. If in the first phrase "ostona" is compared with the gates of life, that is, life begins from the threshold of the house, the Motherland ..., then in the second "ostonadan olam ochilur" the word ostona means the following: acquaintance with the world begins from the threshold of the home, homeland, region. In turn, the line "ostonada zarhal kitob ochilur" (the golden book (of life) opens from the doorway means all the values of high culture that uplift people. The last, brutal line of verse praises the high culture of behavior and honor of people, as well as for exemplary behavior, hard work and love for the Motherland God has mercy, will reward all earthly people. The essence of the above word-terms means the unity of language and culture, i.e. the lexical meaning of the word from the point of view of culture embodies the culture of human emotions, customs, rituals, nations and peoples. In addition to the lexical meaning of the word "threshold", which is the subject of our research, it expresses all the values of life, which includes home, homeland, land, fatherland, native land and people living on this land with their high Eastern culture, as exemplified by the episode from the trilogy of S. Ahmad "Ufq" (horizon): "Boshini sarak-sarak qilarkan, betida ajib bir jilmayish paydo bo'ldi.

O'zicha ovoz chiqazib "bolasi tushmagur-e, bolasi tushmagur-e", deb yuborganini bilmay qoldi. Ostona hatlab ichkariga kirdi." [8.p.8]

This passage consists of three simple sentences, the second of which cannot be translated into any other language. In order to understand the meaning, the meaning of the expression (if you can call it an expression, a turnover or an introductory word?) It is necessary to read several pages of the previous text, and then you can hardly find an equivalent to it. The author knowingly gives this saying in quotation marks, which indicates its figurative meaning. Our searches for finding this turn of speech in dictionaries of various types did not give any results. In our opinion, the expression "bolasi tushmagur-e, bolasi tushmagur-e" is often used by elderly women when they reproach their children, grandchildren or young relatives with something. But this reproach is affectionate (pronounced with love), which can be compared with the words "wow, rascal." In this combination of words, we observe more the culture of speech (especially the Eastern), rather than a certain lexical meaning that once, long ago existed. The last sentence of the passage to contain the word "ostona" as a unit of the concept: "Ostona hatlab ichkariga kirdi" [8.p.8], that is, he entered the house having crossed the threshold (without stepping on the threshold).

In other words, for the hero of the "UFC" trilogy, Ikram, the threshold of the house is considered dear, holy and revered. For Uzbeks, it is considered a great sin to step on the doorstep, for which an example is an episode from the wedding ceremony, when the groom picks up the bride and approaches the house, stops at the threshold and slightly slips her head towards the upper frame of the door so that she bows to the threshold of the house (the bride worshipping the threshold to enter the groom's house), where her future will pass.

IV. DISCUSSION

Linguoculture is a multifaceted unit of language and culture, the main meaning of which is determined in context. For example, "Vazira "jon achchig'ida" xaladini ostonaga irg'itdi" [8.p.108] (Vazira abruptly took off her robe in pain and threw it on the threshold of the house). In this small, simple sentence, in addition to "Ostona", a stable combination of the words "Jon achchig'ida" is also used, without which it is difficult, almost impossible to determine the meaning of the word "Ostona" as a unit of a concept. "Jon achchig'ida" -agonia; in agony; unaccountable; recent self-report; in an extremely agitated state; in strong emotional excitement. In addition, the word jon is used in speech in different meanings, in particular, jon-soul, spirit; jon bermoq-give up the spirit, die; jon olmoq- to take a life. Take a soul, take life, kill; joning chiqqur! - bran. soul out of you! so you die! Jonim chiqib ketdi-ya - I was very frightened, my soul went into my heels; yaxshi so'z-jon ozig'i, yomon so'z-bosh qozig'i (last) - a good word pleases the soul, a bad word is like a stake on the head. From the point of view of the function performed, the word threshold also has many stable variants. Compare, cross the threshold (ostonadan o'tmoq); do not let on the threshold (ostonaga yo'latmaslik, eshikdan kiritmaslik); upholstery rapids (ostonani chuqur qilmoq, hadeb kela bermoq).

The heroes of the novel "Ufq" Azizkhan and Vazira are highly cultured, educated, adhering to the norms of Eastern behavior. Therefore, Vazira would never have thrown her robe on the doorstep if she had not been stung by a wasp. Realizing this, Azizkhan, without reproaching, lifts her robe and helps to put it on. It is known that linguistic cultures differ from words in that they often express figurative meanings rather than nominative ones. It should also be borne in mind that the units of the concept used in any language directly absorb such national values as education, traditions and manners.

"Ostona" as a gate of life is a witness not only of all the events in the life of people, nations, but also other objects that remind us of the "bright" and "dark" days of the past. It would be advisable to cite here one example from the analyzed novel: "To'y-tomosha qilib, qo'sh karnay qo'sh sunray chaldirib, kuyovnavkarlar bilan ostonaga qadam qo'ygan xotini edi" [8.p.137]. (This was his wife, who was once under cheerful music of national instruments: karnay and surnay. Karnay-a large long copper pipe, bugle; play the karnay; trumpet the karnay; ishtahasi karnay- he has a wolfish appetite. Surnay is the name of a folk musical spiritual instrument, somewhat similar to a flute; play on surnay; ... g'oz karnaychi ekan, o'rdak surnaychi ekan (folk); ... the goose played the karnay, and the duck played the surnay (from the fabulous beginning).

These two instruments are considered the messengers of the happy moments of life (weddings and holidays). In addition, if the double karnay and surnay play, then this is already an unforgettable wedding event. Also in the text of the passage the word "kuyovnavkarlar" is used. This is a complex word, which is formed by the addition of the words kuyov (groom, son-in-law) inavkar ust 1. Servant. The chairman is not the owner of the fields, but their servant; 2.the true soldier of the irregular army; militia, vigilante; people's militias. The formed new word "kuyovnavkarlar" acquires a new meaning - friends, close people of the groom, who accompany the bride to the groom's house.

Let's return to the linguoculture of "Ostona", which acts as a "matrix", gradually revealing the events of the happy days in the life of the hero of the novel Normat. We must pay tribute to the author and his ability to describe the most expensive episode in the hero's life - the arrival of the bride to the groom's house, that is, the final part of the wedding. One cannot recall a wedding without music, which accompanied the bride to the groom's house, as evidenced by the belief that when God created the human body, the soul did not want to move into it. The soul moved into an empty body, and probably scary only when the music started playing. Also, Normat recalls the arrival of his wife in his house, her first step on the threshold, the sounds of the music of national instruments: karnay and surnay.

In general, everything: the threshold of the holy house, the wedding, the spouse, musical instruments and kuyovnavkarlar become an integral part of Normat's life. All this, as a whole, graphically takes the following form:

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As we noted above, the unit of the "ostona" concept is multifaceted, that is, it can reflect not only the positive, light sides of people's lives, but also the negative, heavy, black streaks of life, which we see in the next passage of the novel. "Nikohsiz oston hatlab kirib chiqishlaring qandoq bo'larkin, gap so'zga qo'ymanglar meni dedilar" [8.p.157] (how the people will accept that you often cross the threshold of a house without a marriage union (nikoh rel. Marriage, marriage union). "Acquires a completely different meaning, that is, it is a temple where one cannot enter without a marriage union, and people who do not have a sense of shame, conscience, honor and dignity are prohibited from entering this holy dwelling. This meaning can be graphically described by the linguistic cultures of "Ostona" as follows:

We think that the table needs no comments. Despite this, I would like to note that in the age of globalization, some, in particular the younger generation, do not always observe the norms of national traditions, rituals and customs, preserved for centuries by our ancestors. After all, Eastern upbringing is our calling card, which we value. A striking example of the above is the episode in which the difficult mental state of the heroine of the novel "Ufq" Dildor is shown. "Dildor stood in the doorway with her hair loose and belted with a belt".

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Belbog'-sash or belt in the form of a scarf. Reading this sentence, you will no doubt understand that some tragic, irreparable happened, as evidenced by the appearance of Dildor, as well as her clothes and the threshold on which she stands (stepping). Traditionally, this is a sin, but in a tragic state, when fathers, sons and brothers are irretrievably lost (in the Second World War), it is considered mourning. In other words, when the whole country is in mourning, this state of Dildor looks like a monument to a scraping mother. In this context, the unit of the "Ostona" concept is a symbol that embodies all the sorrows of people and their loss of irrevocable ones.

V. CONCLUSION

Summarizing, it would be appropriate to note that the linguoculturema "Ostona" expresses an infinite number of meanings, especially contextual (unmarked in dictionaries), not to mention their place in proverbs, sayings, synonyms, as well as their relation to gadonyms, which will be the object of research in subsequent articles.

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