

LANGUAGE REFLECTION OF NATIONAL CUSTOMS, TRADITIONS AND CUSTOMS

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ABSTRACT

Language reflects the way of life of people, surrounding natural and social phenomena, mutual relations - all aspects of the human world against the background of the culture to which they belong, and preserves all this and transmits it from generation to generation. That is why language plays a decisive role in the formation of personality, national character, ethnic community, people, and nation. Values, social ethics, the system of attitudes towards the world, people, and other peoples are kept in the national layer of the language. It is precisely this aspect that has always attracted the attention of both linguists and foreign language learners.

Key words: Language reflect, national customs, traditions, customs.

“Language is a mirror of culture, it reflects not only the real world and real conditions surrounding a person, but also the people’s social self-awareness, mentality, national character, way of life, traditions, customs, morals, value system, ethics, worldview, understanding of the world. reflects.¹”

Our rich language, which is considered the core of our national spirituality, a sign of the existence and vitality of our people, embodies the spirit of the people, and is also a treasure representing the culture, traditions and customs of the people.

It is known that a person learns and understands the language and culture of his people from childhood. All subtle aspects of folk culture are expressed in a unique and unrepeatable language, covering the world and the individual in it in different ways. It is no exaggeration to say that linguistic and cultural analysis is attracting more and more linguists by studying the factors of formation of this subtle aspect of language.

“Most of the information and ideas about the world come to a person through the linguistic channel, therefore, a person lives more in the world of concepts created for intellectual, spiritual, social needs than in the world of objects and things: a large share of information comes to him through words, and a person’s success in society depends on how well he says the word. depends, not even from the point of view of the culture of speech, but depends on the ability to penetrate the secrets of the language.”²

Language not only reflects the human world and culture, but also serves as a bridge that transmits it from generation to generation. Therefore, the national character of a person’s personality, his or her worldview, his attitude towards the surrounding world and values are clearly reflected in his language and the use of language units. A specific language community reflects the essence of the national-cultural identity, lifestyle, traditions and customs during the use of the language. This task is performed by language units such as terms, phraseology, idioms that create the color of national mentality. For example, the phrase «Girls, let’s grow»

¹ Ter-Minasova S.G. *Yazik i mejkulturnaya kommunikasiya*. Moskva: Slovo/SLOVO, 2000. – P. 14

² Maslova V.A. *Lingvokulturologiya. Uchebnoe posobie*. M.: Izdatel'skiy sentr «Akademiya», 2001. – P. 3

has an aesthetic value only for the speakers of a certain culture, but for a national group belonging to a different culture, it can remain an incomprehensible expression. Because the women of all nations on earth do not give birth. Since ancient times, in Uzbek households, women have been growing it in yards to put on their eyebrows. The idiom of O'sma has been transferred to proverbs and songs, which is a clear proof that this concept is a national characteristic: O'sma goes away, the eyebrows remain.

Seni ko'rgan yana ko'ray desin, alla,
"Kimning qizi-bu?, -deb so'rab kelsin, alla.

Sochlaringni mayda o'rib qo'yay, alla,
Qoshlaringga o'sma qo'yib qo'yay, alla.

Thus, "idioms can be likened to spices that are carefully added to food, pinched, with the tip of a knife, that is, without them, the speech itself is completely different, not so sharp and bright, consisting of simple neutral components - words and phrases that do not have an ideomatic character."³

There are words and terms related to every ceremony, tradition, customs and beliefs created in the course of centuries-old life, culture, lifestyle, social and spiritual activity of a particular people, which form a certain lexical group in the vocabulary of the language. Such a group of words is called in linguistics by terms such as «ethnographic lexicon», «ethnographic dialectics», «ethnographicisms».

N. Mirzaev's «Annotated Dictionary of Uzbek Language Ethnography» includes more than 1,300 words and phrases related to rituals, customs, traditions, and customs.

"Ethnographic lexicon and a certain part of words related to its various fields were created on the basis of using common words in a different meaning, other than their original meaning, and imposing a new additional meaning on it. For example, plate, goat, knot, tear, teller, seven, forty, year, etc. are common words, which acquire a special meaning as a lexicon of the field of ethnography (such meanings are explained in the dictionary). Of course, the meaning of the above words depends on the intention of the speaker, besides its permanent meaning, it is clarified by the purpose for which it is intended in this or that plan."⁴ It should be noted that such lexical units appear in most cases on the basis of the figurative meaning of the word due to the characteristics of the national mentality.

Samarqand tumanining mahallalaridan birida janozada qatnashganlarga yirtish – dastro'molga o'ralgan choy tarqatildi. Tearing. 1. The action noun form of the verb to tear.

2. ethnicity. A piece of handkerchief cloth given to those who participated in the burial ceremony of the deceased and his relatives; dura; whiteness

Hence, the name of the udum performed during the mourning ceremony came from the metonymic transfer of the act of tearing and tearing the fabric.

Another example: when used in its meaning, the simple meaning of break bread is the act of breaking bread. As an idiom, it is a secondary nominative unit with a deep meaning, naming one of the pre-wedding drinks related to the Uzbek mentality.

³ Ter-Minasova S.G. Yazik i kulturnaya kommunikasiya. M.: Slovo, 2000. - P. 80

⁴ Mirzaev N. Explanatory dictionary of ethnographies of the Uzbek language. T.: Fan, 1991. – P.3

Breaking bread is one of the wedding rituals. It is widespread among the peoples of Central Asia, including the Uzbeks. The breaking of bread represents the father's agreement to hand over his daughter to the family sent by the matchmaker, the firmness and sanctity of the promise, as well as the expressed wish that the bride and groom's families will be united. The custom of breaking bread has some local variations. For example, among the Uzbeks of the Fergana Valley, after the girl's father agrees, it is done: the table brought by the suitors is opened, bread is broken, and then the wedding issues are determined. In the Surkhandarya valley, after determining the amount of fat, the bread was divided into two equal parts and distributed to the relatives of the bride and groom. The name of the ceremony was based on the fact that bread has been honored since ancient times, valued as a sacred, precious blessing, and the concept of this value is strengthened among the new family and future gods.

Yanga bo'lmish og'ayni-jamoa qoshiga bordi. Oymomo sukutini aytdi.

Sovchilar dasturxonga o'ralmish nonni o'rtaga qo'ydi.

Qalin aytish boshlandi.

– Xo' o'sh...

– Elga qarab ayting-da.

– Xo' o'p...

– Bo'ldi-e, hech kim qiz uzatib boyigan emas.

– O'nta qo'y... shularga rozimisizlar?

– Qani, ilohi omin, ikki yosh qo'sha qarisin, Olloh-akbar!

Yangasi qiz onasi o'rnida fотиha o'qidi.

Non sindirildi.

Sovchilar ohorli belqars o'rab ketdi. (T.Murod, "Oydinda yurgan odamlar")

In conclusion, language is not a result of culture, but a necessary condition. It is the foundation of all conditions. Of course, culture includes customs, traditions, large and small pictures and norms formed on the basis of certain internal laws and principles.

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