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THE TRADITIONS OF UZBEKS AND THEIR LINGUOCULTURAL TRANSLATION ON UTKIR HOSIMOV'S WORKS

Abstract: The peculiarities of any language and culture are first and foremost reflected in the works of art created by the people. Therefore, the linguocultural analysis of literary texts, the study of the specifics of the linguistic and cultural units used, is important and contributes to the development of this field. The article analyzes some aspects of Uzbek linguoculture with examples from the works of the talented Uzbek writer UtkirHoshimov. In addition to the analysis of linguocultural aspects, the traditions of our ancestors, the essence of national values and their role in the formation of human personality and spirituality are described.

Key words: tradition, translation, linguocultural aspects.

Language: English

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Introduction

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Talented writer, People's Writer of Uzbekistan, UtkirHoshimov was born in 1941 in Tashkent. His works like "There is light, there is shadow", "Between two doors", "Love", "One day of a farmer", "The last victim of the war", "The Uzbek affair" have made a significant contribution to Uzbek storytelling. His plays have been staged in many theaters of our country and in neighboring countries. He has created dozens of TV shows, TV films, feature films and documentary films. Many of his works have been translated into English, French, German, Spanish, Persian, Arabic, Japanese, Hindi and other foreign languages and published in periodicals. "There is light, there is shadow" was published in Bulgarian, and "World Affairs" was published in Vietnamese. "Life in the Dream" was published in Icarus Magazine (USA). "World Affairs", "There is light, there is shadow",

"Between two doors" have been included in the curricula of schools and universities.

The object of linguoculturology is the study of the relationship between culture and language as a whole. Linguoculturology studies language as a cultural phenomenon, a carrier of culture. Culture is created by a person who uses language. [1. 26-p.] The subject of linguoculturology is language units that have a symbolic, figurative, metaphorical meaning in culture and the results are generalized in the human mind and reflected in myths, legends, folklore and religious discourses, poetic and prose texts, phraseology, metaphors and symbols. [1. 26-p.] It is known that the language of each nation is reflected in its literature. The history, mentality and culture of the people are reflected in the works of art created in this language. And these features, in turn, require linguocultural analysis.

His novel "Between Two Doors" describes the life of the Uzbek people during the Second World War and the aftermath of the war. Uzbek nation's tolerance,

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hospitality, attitude to neighbors, neighborhoods, and other Uzbek traditions were pointed skillfully on this novel.

Bread is highly valued in Uzbek linguistics. Bread is an important food in Uzbek daily life. Our people have always respected bread, considered it superior, sacred and holy above all else. Respect for bread is taught to children at an early age, and they are taught to pick up a loaf of bread from the ground, to respect it, and not to trample it underfoot. In most of our traditions, bread is valued as a source of sustenance, a symbol of sustenance. We would like you to pay 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, bite! He held on to both ends of the bread. My brother Kimsan bent over and bit one side of my bread. "Bless you," said the Elder. "Don't lose your food!" God bless you!

He handed the bitten bread to my grandfather, my grandfather gave to my mother, my mother handed to me ... I hurried into the house and hid the bread in the bed. The young man, who was going to the army bit bread so as not to lose food, and they save the bread by he comes. When he returned from military service, he also bit the same bread. In other words, the goal is to ensure that the life of man continues in this place.

The Uzbek people have a long tradition of hospitality. In the ancient sources of our culture, hospitality is valued as a cultural and spiritual connection of a person, family and people. The play describes how Robiya and her father were greeted in Tashkent:

... - That's it, Duma! The old man gestured to my father. - I brought a guest from Samarkand.

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

"See, life is hard." The famine is over, and he will stay at your house by the country redevelopes. Then, we will build a house for him so that everyone who sees it can open their mouths. Do you understand?

The little man nodded in agreement. But the old man who had brought us did not seem to be satisfied, and shouted again:

"I went to ours, and you know, my daughters-in-law haven't had a chill." The phrase "chill out" is used here. Chilla - the period of forty days after the birth of a child, the marriage of a girl, the marriage of a young man, the day of the burial of the deceased; the most difficult, dangerous, or responsible period of some life events. The elder pointed out that the chills of his newlyweds had not come out. Only family members are allowed in the house during this time.

Mentalitetimizdao'zidankattakishini "siz"labgapirishodati bor. O'zbekoilalarida aka yokiopani ham "siz" deb murojaatqilishgao'rgatiladi:

"Your father is coming now, my daughter." He went to the office. That's it, Robiyakhan. Now you are my daughter. I am your mother. Husan—your 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!

In Uzbek linguistics, "you" or sensation (use of possessive, person-number suffixes in the second person singular) can mean disrespect, negative attitude, or even insult to older people (or who are always addressed out of respect).

Hashar is one of the most popular customs in the East. Hashar is when most people work together. From ancient times the hard work of building houses, roofing, digging ditches, and harvesting has been done by hashar. This habit still exists. The story goes that they wanted to build a house for the teacher through hashar: Now we will build you a house of twelve vassals. I told the man to hurry up. Dad looked at my grandfather in embarrassment.

"World Affairs" is a work on Uzbek education. "Care for child by mothers in the world is very similar. So, this book is dedicated to you, dear mothers!" The author begins. The work is not only about mothers, but also about the family, the role of the father in the family and the role of the mother, child rearing, sibling relations, neighborly relations, neighborhood relations, good and bad days in human life, wedding or mourning such as rituals, etc., and the interactions in this process.

The stories in the story are about the author's childhood (more) and his later life, as well as life events. Although each story in the story is unique, their interconnectedness is that the image of the mother unites the stories. Childhood is a time to awaken the most precious emotions in a person's heart. During this period, in the formation of man as a human being, he encounters various events. It is at this time that the perception of life begins to take shape in the heart. In the process of reading this work, the life events related to the rituals and customs that accompany a person from birth to life and to the end of his life are sealed.

Although each story is unique, their interconnectedness, as the author points out, unites the stories in the image of the mother. Each story contains profound philosophical thoughts that follow the events described.

... The story of the "Two Legends" inspires people to think a philosophical observation: the sun never wants to rise to the earth because there are so many bad things on earth. As God rubbed it, there were people who would come out and clean the earth. So whoever cleanses the earth is the best people.

"Are you all right?" You always sweep the streets ... "Listen, son ... The sun is moaning to God every day." There are bad people on earth. I don't want to

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see them either. God rubbed it. Come on out, the more light you shine, the less bad people there are on earth.

Here you can see the idea of environmental education. It's as if people are being told to keep the environment clean and to keep their hearts clean and not to do bad things.

According to the second legend, the family is a homeland within a homeland, that a person should love his relatives, family, homeland, and not even harm animals, in a simple but profound way:

... Once upon a time, once upon a time. There used to be a guy. He was a good boy, and one day he upset his mother. ... When he went out in the morning, the old woman next door was bending over and fetching water from the well.

The boy ran and tried to take the bottle from the old woman's hand. The old woman, instead of thanking him, slapped him on the shoulder.

"You," said the old woman to the young man, "learn not to hurt your mother before helping someone."

"Didn't that boy hurt his mother later?"

"No, he did not." - My mother is silent for a long time, then slowly continues. "See, a man must first love his neighbor." There are so many good people in the world. Too many. But if you don't love your aunt, sister, brothers ...

"You, too" I said, interrupting him.

"Me too ..." my mother laughed. "If you don't love me, you won't love anyone in the world."

"Our house," I said proudly. My mother is not angry.

"My house, too," he said approvingly. "If you don't love your house, you won't love a hundred-story house."

This means that in order to love the Motherland, one must first love one's home, street, neighborhood and river, even if it is old. The narration is very short, but it can be seen that the author has absorbed a special method (methodical recommendation) for the child to grasp and understand the essence of the narration. Giving children such unique interpretations of fairy tales, legends, and stories, as well as explaining them in relation to modern life and time, not only enhances the culture of reading, but also increases the interest in books. It is a special way of upbringing for mothers and grandmothers to absorb such conclusions when telling fairy tales and stories.

The examples of folklore created by our ancestors are also a source of spiritual prosperity and

spiritual bridge for us. Telling fairy tales, parables and stories to children helps to develop human feelings and high qualities from childhood. Education draws its nourishment from these roots. The writer used the mother's speech to express the infinite love of the mother, the great power that is unparalleled in the world, the consequences of the child's mistakes, the consequences of the mother's failure to appreciate in time.

While the story of "the gravest sin" speaks of respect for bread, not wasting it, and contentment, the story of "Satisfaction" is about the role of the father in the family and the satisfaction of the wife. For example: My father's anger was bad. He didn't hit any of the brothers. But my mother used to say, "Hey, be careful, his anger is bad," so much so that when we saw our father, we all calmed down. This is a unique way of upbringing for Uzbek families. ... Be careful, the wrath of your father is bad."

The story "Matchmakers" tells about one of the Uzbek traditions - matchmaking and matchmakers. The suitors are the ones who are invited to tie relationships 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 took up their duties. Because they did not want to burn someone's side, as a guarantor of someone's happiness. The story goes that after the arrival of the groom, the girl inquires about the offspring of the young man, the origin, the origin, the opinion of the neighbors, the opinion of the people of the neighborhood, the value of this age. From this story, the reader can feel the sanctity of this tradition and the so-called family.

You can also learn about customs, rituals, and the reasons for them and their return, such as weddings, funerals, and their rituals.

So, the peculiarities of any language and culture are first of all reflected in the works of art created by the representatives of that people. Therefore, the linguocultural analysis of literary texts, the study of the specific features of the linguistic and cultural units used, is important and contributes to the development of this field. It also shapes in young people the knowledge, appreciation and assimilation of the traditions of our ancestors, the essence of national values. It is an effective and influential tool in the development of human personality and spirituality.

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