



DEVELOPMENT STEPS OF LEXICAL UNITS EXPRESSING TRADITION IN LINGUISTICS

Muydinova Maftunakhon

Fergana State University

Faculty of foreign languages

Teacher of the "English practical course" department

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Abstract: In this article, scientific-theoretical analyzes of the progress of lexical units expressing tradition in linguistics have been made. In particular, the fact that the level of importance of lexical units expressing tradition is increasing today, and their role in preserving national-cultural manifestations is very important, means that the work is urgent.

Key words: scientific-theoretical analyzes, the progress of lexical units, tradition in linguistics, the fact, national-cultural manifestations, the structural analysis, representing tradition.

INTRODUCTION

In Uzbek linguistics, the interest in studying the language in connection with the customs, historical traditions and spiritual world of the Uzbek people is growing. After all, "Preserving the historical heritage, studying it and leaving it to future generations is one of the most important priorities of our state's policy.[1]

In the field of linguistics, it is becoming urgent to study the ethnographic lexicon, which includes linguistic and cultural information about the material and spiritual culture, lifestyle, national customs and traditions of the peoples, and to deliver the ethnographies, which are a unique treasure of languages, to the future generations. After all, ethnographies have a special ethno-cultural content reflecting the material and spiritual culture, while having historical and genetic commonalities with the national ethnographic lexicon. From this point of view, the systematic study of the lexical-semantic features of ethnographies in the linguistic and cultural context is one of the important factors that ensure the development of the field.

For thousands of years, the people's national-cultural traditions and spiritual heritage have been serving as a powerful source of spirituality for the people of the East. Despite the severe ideological pressure that lasted for a long time, the Uzbek people managed to preserve their historical and cultural customs and unique traditions that have been passed down from generation to generation. The information about these traditions is one of the most ancient and unique written sources of great scientific importance in the study of the calendar rituals of the Uzbek people.[2]

LITERATURE ANALYSIS

Orientalist O.Boriev explained Navroz and Islamic customs and ceremonies related to the calendar based on historical sources. This brings some comfort in the process of studying the source science of this topic. In his pamphlet entitled "Murodbakhsh Kunlar", the ideas related to the Lunar (Moon) calendar and various Islamic traditions and ceremonies based on this calendar are reflected.[3]

In the first years of the analyzed period, cultural scientist U. Karaboev recorded information about calendar customs and ceremonies in his research on the history of Uzbek

people's holidays and development. In particular, he paid attention to the extent to which Navroz, Mehrjan, and other festivals (water, sand, melon...) were celebrated in different periods, but he studied them as a holiday.[4]

A number of studies have been carried out by I. Jabborov, and his educational manual entitled "Uzbeks: lifestyle and culture" contains valuable and noteworthy ideas about calendar ceremonies. At the same time, it serves as a methodical guide in the process of studying calendar rituals.[5]

Happy Navruz by such linguists and cultural scientists as U.Alibekov, I.Khojamurodov, M.Joraev, U.Koraboev, A.Ashirov, G.Drevyanskaya, E.Rtveladze, O.Qayumov, B.Shodiev A number of related scientific researches have been carried out, which reflect information about the genesis and evolution of this holiday, as well as its transformational manifestations.[6; 7; 8; 9; 10; 11; 12; 13]

RESEARCH METHODOLOGY

The methods of analysis and synthesis, generalization, classification, description, comparative analysis, system-structure, component analysis, transformational, statistical and systematic approach were used in the research.

ANALYSIS AND RESULTS

Today, in the field of world linguistics, attention is being paid to increase the specific characteristics of the field of linguistic culture, which deals with the interaction of language and culture. In particular, a number of scientific research works are being carried out in international circles in the field of linguistic representation of the world, linguo-cultural studies, and cognitive linguistics. In today's globalized environment, where every nation pays serious attention to preserving its cultural identity, the increasing interest in this topic, the reflection of language and its uniqueness in culture, and, on the contrary, the expression of cultural symbols in the language system, show the current relevance of this topic. determines.

The national language plays an extremely important role in the development of any nation. Therefore, the nation transmits the results of its own thinking, culture, customs, traditions, history, and cultural achievements acquired from other nations to the next generation through language. That is, the extent to which the national language is widely used and the results of thinking in the national language, whether created by the representatives of the nation or the results of thinking created by other nations, contribute to the development of the national-intellectual potential. serves as an important factor.

In world linguistics, special importance is attached to linguistic studies aimed at preserving and spreading the customs and traditions of each nation related to its national traditions and lifestyle, as well as ensuring the longevity of the national language. These studies prove that the ethnogenesis, material and spiritual culture of each nation has its scientific-theoretical basis in a language-related manner.

The initial views on language and culture relations in world linguistics were formed on the basis of anthropological studies (American anthropologist F. Boas and his followers E.Serir, B.Whorf). In Western countries, this issue is addressed by V. von Humboldt, Y.L.Weissgerber, N.I.Tolstoy, D.K.Zelenin, A.A.Rotebnya, V.Teliya, Y.F.Karsky, A.A.Shakhmatov, A.N.Afanasev, A.I.Sobolevsky developed by scientists such as.

Table 1**Linguists' scientific views on Ethnolinguistics.**

Linguistics		Their definition
CIS countries	G.Slishkin	"Ethnolinguistics is focused on the human factor, more precisely, on the factor of historical culture in a person. The fact that the center of ethnolinguistics consists of the phenomenon of people's past and culture indicates that the science of man is a phenomenon belonging to the anthropological paradigm.
	A.Appoyev	The ethnographic lexicon pays special attention to the fact that ethnographic lexicons are semantically lexical units that reflect national culture, the unique religious world of ethnic composition, and aspects of national character.
Foreign scientists	V.Teliya	Ethnolinguistics studies and researches only the synchronic relationship of language and culture and emphasizes that the object of ethnolinguistics has a universal character.
	V.Maslova	This field studies the language both synchronously and diachronically, and emphasizes that the linguistic and cultural features of the language of a particular nation or sister nations should be studied separately.
	P.Atkinson, R.Bauman, J.Gampers	Ethnolinguistics is the main goal of ethnolinguistics to study the reflection of culture, people's thinking, the unique aspects of their perception of the world in language.
Uzbek scientists	I.Ganiev	Ethnolinguistics studies the contribution of different ethnic groups to the language and its development, the features of closeness and commonality between ethnic groups or their separation and distance from each other in this process.
	A.KHojiev	Ethnolinguistics is a branch of macrolinguistics that studies the relationship between language and people, the interaction of linguistic and ethnic factors in the functioning and development of language.

Linguistic culture is studied as a field of study of myths, traditions, customs, customs, customs, and symbols of culture. In particular, according to the linguist scientist V.N.Telia, linguo-cultural studies researches the universal, lively communicative processes and their connection with the national mentality in the synchronous movement of language expressions used in them.

Lingvoculturology as an independent branch of linguistics first appeared in the 90s of the 20th century, and this term (from Latin lingua "language", sultus "to respect, bow") with scientific research conducted by the Moscow Phraseological School headed by V.N.Telia.

In Uzbek linguistics, effective work is being carried out in the field of linguo-cultural studies, which studies the relationship between the language and the national culture. However, researches were not carried out sufficiently within the framework of linguistic and cultural research of phraseological units reflecting the national consciousness, historical experience, worldview, thinking, national mental characteristics reflected in the material and

spiritual civilization of the ethnos. After all, "The history of the Uzbek language, which belongs to the large family of Turkic languages, is closely related to the centuries-old history of our people, its aspirations, dreams, triumphs and triumphs. Our ancestors spoke to the world through our mother tongue. In this language, he created examples of great culture, great scientific discoveries, artistic masterpieces"

Our national customs, traditions, and national holidays have been restored. There was an opportunity to study them. New research on the ethnogenesis and ethnic history of the Uzbek people was ensured. In this regard, the researches of K.Shoniyozov, B.Ahmedov, I.Jabborov, and A.Kh.Doniyorov are important.

Researches related to the regional study of the issues of the traditional material culture of the Uzbek people can be conditionally analyzed along the following lines:

- ☐ Studies on traditional folk architecture and dwellings;
- ☐ The issues of traditional fabric production, clothing and jewelry are analyzed;
- ☐ Literature on traditional dishes.
- ☐ Rituals reflecting the national-cultural heritage of the people.
- ☐ National holidays promoting national traditions.

CONCLUSIONS

One of the important ethnographic features of each nation that distinguishes it from other nations is its rituals. The ancient cultural heritage, traditions and rituals of the Uzbek people are not only monuments that have reached us, but also a component of all spiritual wealth, a great achievement of human intelligence and thinking. Rituals related to birth, marriage, and death are not only thought-oriented, but also emotional and spiritual rituals, and they are based on the principles of blind entry into the ancient world. goes back to beliefs and religious views. In other words, tradition and ceremony are vital events that have symbolic characteristics accepted by the general public.

In linguistics, linguistics is a new science that emerged from the connection between linguistics and cultural studies. The main task of linguistics and culture is to study the relationship between language and culture, i.e., to study the expression of concepts related to culture in language, to describe the interaction between language and the mentality of the people. Language is a part of culture, in which only the real existence that surrounds humanity, not its real living conditions, the self-awareness of the people, its mentality, national character, way of life, traditional programs, education The general sum of education and worldview is described.

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