

LINVOCULTUREMES FORMED ON THE BASIS OF THE LAXEMA OF WATER IN UZBEKI (AS AN EXAMPLE OF THE CEREMONIES OF THE TURKISH PEOPLE)

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Annotation: This article talks about linguocultures formed on the basis of the lexeme "water" in the Uzbek language, and they are analyzed from a linguocultural point of view.

Key words: lingvokulturology, lingvokulturema, "water" lexeme, "Yada", "Sust xotin".

Each nation reflects certain national traditions. That is, every nation has its own national traditions and customs. In this sense, every person is related to a specific culture, language, history, literature that reflects this nationality. It is known that language, being a social phenomenon, is inextricably linked with culture. Today, economic-political, cultural and scientific relations between people, peoples, countries, international cultural communicative processes in the field of linguistics, such as the interaction of languages and language culture and the national identity of the language, and between cultural studies is causing the emergence of a new field with a specific direction and subject - linguoculturalology. As a result, by the end of the 20th century, Linguistics, a new field of linguistics aimed at studying the problem of language and culture, developed rapidly. It is known that culture acquires a wide ethnographic content as a system of concepts, a life image of a certain people, a national character, a national mentality. NSTrubetsky writes: "There can be no word without cultural connotations, that is, there must be some common parts in comparison." [3: 98] Such closeness and connection of language and culture made it possible to study them on a single methodological basis. That is, language and culture. Several approaches can be identified in the study of the "language and culture" problem: the first approach was developed by philosophers (SAAtanovsky, GABrutyan, ESMarkaryan), it contains the idea that national-cultural typification and change in language will occur as a result of the change of existence from the one-sided influence of culture on language. research" monograph. He revealed the study of linguistic and cultural characteristics of texts in the Uzbek language. In it, special attention was paid to the role of precedent units and linguistic and cultural units in the creation of texts, texts with simile content, metaphors, and linguistic and cultural characteristics of texts based on revitalization.

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The phenomena of the national language - linguocultures, which have arisen in such processes, are considered to be one of the urgent issues that are waiting to be solved in today's linguistics. It is known that the object of the science of linguocultural science is non-equivalent lexicon and lacunae, which show the bright expression of national culture in the language, the stylistic composition of the language, the mythic forms of language units: archetypes and myths (myths and narratives), images reflected in the language. customs and habits, paremiological foundation of the language, language standards, gestures and symbols, similes and metaphors in the language, as well as Uzbek speech habits and forms of speech etiquette. Some linguistic sources state that the source of linguoculture units can be as follows:

1) folk poetic creativity, which is the most important part of the nation's national culture, an important source of knowledge of civilization and culture, a reflection of the nation's social consciousness;

2) monuments of history and social thought, as well as special historical, philosophical, literary studies. linguistic, aesthetic and other studies;

3) the most important values of the nation and the individual have been preserved

famous people: representatives of science, culture and literature thoughts;

4) artistic works and journalism;

5) famous people as a model of a national personality;

6) thoughts and opinions of foreigners as a comparative background of a nation and its culture, which clearly distinguishes the specific nature of all things.

In this small study, we took the names of national traditions and rituals, which contain water-related processes, as linguocultures that are the object of science. Because water is the main standard in their composition.

It is known that the clans and tribes that are part of the Uzbek ethnos have been engaged in two forms of agriculture since ancient times: cattle breeding and farming. Rainfall in the spring and early summer months is greatly needed by the people involved in dryland farming and animal husbandry. At such times, our people came up

with a series of rituals to summon rain. Nowadays, these ceremonies are not always performed, but they are preserved in the cultural fund of our people. We will explain some of them below. We often see gushing streams around us, raging rivers washing the shores, and water seems to us a small thing. In fact, it is not so. "Water is the most necessary thing for life; without water there is no life. That's why people sanctified water and worshiped it. Huge irrigation canals have not been developed, and the horror of drought is a threat to all tribes and peoples. In the past, people have woven many myths and legends, tales and epics, proverbs and songs about water; colorful rituals have been created". There were two different forms of this ceremony in ancient times.] One of such ceremonies is the "Rain Summoning" ceremony. There were two different forms of this ritual in ancient times.] One of such ceremonies is the "Rain Summoning" ceremony. There were two different forms of this ceremony in ancient times.

1. Mahmud Koshgari, a great scholar of the 11th century, first gave information about the ritual of summoning rain by means of the "Yada" stone. About this he writes: "This ritual is a divination ceremony with special stones to demand rain, wind, etc. This custom is common among them. I saw it with my own eyes in the city of Yaghmolar. This fortune was made to extinguish the rain that appeared there, and by God's command, it snowed in the summer. He extinguished the rain in front of my eyes. [1: 8.] So, this ceremony can be considered lingvokulturema from a linguocultural point of view. Because he expressed the worldviews of ancient peoples, their attitude to existence and cultural codes about their national culture.

2. Another such ceremony is the "Sust Xotin" ceremony. "Inhabitants living in territories not based on artificial irrigation, when a drought begins without rain in the spring months, the rain known by several names such as "Sust Xorin", "Suv Xotin", "Sut Xotin", "Chala woman" They held convocation ceremonies. Such rain-calling ceremonies, though carried on under several names, are essentially the same." [5: 65.] Through this ritual, the local people, who believed in the divine powers, asked the water gods for help to end the drought, called for rain, and thereby sought refuge from the disasters that lack of water could bring. So, the water cult has had a strong place in their consciousness for a long time, and it lives in the cultural consciousness of our people to this day.

3. The Uzbek people's special attention to children's education is also reflected in the "Birinchi qadam" ceremony dedicated to the first independent step of a child. In this ceremony, our ancestors said: "Let there be plenty, and do not know hunger!" during the ceremony, they sprinkled water on the places where the child stepped, "May the life of the child be sweet", sprinkled sweets from the head of the hero of the ceremony, "May the child be beautiful" while walking they scattered flowers on their paths, sprinkled money on the child's head saying "May he be rich", prayed "Kinna

may not enter", etc. So, the above ceremony, which is held when the baby is taking steps, sprinkling water on his paths, can be considered as a linguistic and cultural phenomenon.

4. There is another image that is common among the Turkic peoples. This custom has been a tradition among our ancestors for a long time. In the past, when the women of the Turkic tribe came to marry a girl, they demanded that the bride-to-be bring out a bowl of water and drink it in front of them. The purpose of this was as follows: As the country is dry and far from the sea, when a girl drinks water, it was determined in this way whether she has goiter or not.

Thus, in the structure of lingvokulturrema, the component related to the cultural concept is necessarily involved as the non-linguistic content of the word and the subsequent (conceptual-objective) meaning. In the above-mentioned examples, the lexeme of water participates as the main cultural unit in the composition of ritual names and in the ritual process. By studying these units from a linguistic and cultural point of view, we will be able to see how important the "water lexeme" has been in the cultural consciousness of our people since ancient times.

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