

SPECIFIC ISSUES REGARDING THE REFLECTION OF NATIONAL CUSTOMS, TRADITIONS, AND RITUALS IN LANGUAGE DURING THE GLOBALIZATION PERIOD

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Abstract. This article discusses issues related to the reflection of national customs, traditions, and rituals in the field of philology during the era of globalization, illustrated with examples and supported by analyses. The specific characteristics of the topic have been analyzed.

Keywords: national customs, traditions and rituals, idiomatic expressions, breaking bread, ethnographic lexicon.

The way of life of people, the nature surrounding them, and social phenomena, as well as their interactions, reflect all aspects of humanity against the backdrop of the culture to which they belong, preserving and passing on all of this from generation to generation. Therefore, language plays a crucial role in shaping the individual, national character, ethnic groups, peoples, and nations. In the layers of language that possess national characteristics, values, social ethics, and the system of attitudes towards the world, people, and other nations are preserved. This particular aspect has always attracted the attention of linguists as well as those learning foreign languages.

"Language serves as a mirror of culture, reflecting not only the real world and conditions surrounding a person but also the social self-awareness of the people, their mentality, national character, way of life, traditions, customs, ethics, value system, moral principles, worldview, and understanding of the universe." The core of our national spirituality, which signifies the existence and vitality of our people, embodies the rich language that encapsulates the spirit of the nation and serves as a treasure that expresses the culture, traditions, and customs of the people.

Indeed, from the moment a person is born, they begin to learn and understand the language of their people, along with their culture. The subtle aspects of national culture are uniquely and irreproducibly manifested in a language that encompasses the world and the individual in various ways. If we say that linguocultural analysis is increasingly attracting the attention of linguists by studying the factors that shape these subtle aspects of language, it would not be an exaggeration.

"The majority of information and perceptions about the world come to a person through linguistic channels, which is why a person lives more in a world of concepts

created for intellectual, spiritual, and social needs than in the world of objects and things: a large portion of information comes to them through words, and a person's success in society depends on how accurately they can express themselves, not only from the perspective of speech culture but also on their ability to grasp the secrets and nuances of language." [2: 3]

Language not only reflects the world and culture of a person but also serves as a bridge that transmits it from generation to generation. Therefore, an individual's personality, national character, unique worldview, and attitude towards the surrounding world and values are clearly manifested in their language and the use of linguistic units. A specific linguistic community, through its language use, reflects the national and cultural uniqueness, lifestyle, and the essence of its traditions and customs. This function is fulfilled by linguistic units such as terms, phraseologisms, and idioms that reveal the national mentality. For example, The phrase "*Qizlar, kelinglar o'sma qo'yamiz*" holds aesthetic significance only for speakers of a specific culture, while it may remain incomprehensible to representatives of other cultures. This is because not all women from different nations simply wear decorative items in their eyebrows. Traditionally, in Uzbek households, women grow plants in the courtyards specifically to apply to their eyebrows. The idiom "*o'sma*" has also made its way into proverbs and songs, which clearly demonstrates that this concept is a national characteristic. *O'sma ketar, qosh qolar.*

*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.*

In this way, "idioms can be compared to spices that are carefully added to food, like pinches or knife tips; without them, the speech itself would be entirely different, less sharp and vivid, consisting of simple neutral components—words and phrases that do not have idiomatic character." [3: 80]

The rich history, culture, lifestyle, and social and spiritual activities of a specific nation have led to the creation of various words and terms related to every ritual, tradition, custom, and belief. These words form a specific lexical group within the language. Such a group of words is referred to in linguistics as "ethnographic lexicon," "ethnographic dialectisms," or "ethnographic terms."

In N. Mirzaev's "Explanatory Dictionary of Uzbek Ethnographic Terms," over 1,300 words and phrases related to rituals, customs, traditions, and practices are included.

"Part of the ethnographic lexicon consists of words used in a different meaning than their original one, based on the application of common words with additional meanings. For example, words like 'tovuq' (plate), 'uloq' (game), 'tugun' (knot), 'yirtish'

(to tear), 'aytimchi' (speaker), 'yetti' (seven), 'qirq' (forty), and 'yil' (year) are ordinary terms in everyday use, but they acquire special meanings in the lexicon of ethnography (these meanings are explained in the dictionary). Naturally, the way these words are used depends on the speaker's intention, clarifying what purpose they are intended for beyond their usual meaning." It is worth noting that such lexical units often arise from the national mentality characteristics and usually develop based on the metaphorical meaning of the word.

Samarqand tumanining mahallalaridan birida janozada qatnashganlarga yirtish – dastro ‘molga o‘ralgan choy tarqatildi.

Yirtish. 1. The verb "yirtmoq" is in the form of an action name (to tear).

2. Ethnographically, it refers to a piece of cloth given to those who participated in the burial ceremony of the deceased and their relatives; it can also mean a "durra" or "oqlik" (specific types of cloth).

Thus, the name of the custom performed during the mourning ceremony originates from the metonymic transfer of the action of *yirtish*, *bo‘lakash* the cloth into pieces.

Here’s the translation of your text: another example: The phrase "non sindirmoq" (to break bread) expresses the simple meaning of breaking bread when used in its literal sense. However, as an idiom, it refers to one of the customs before a wedding in Uzbek mentality and represents a secondary nominative unit with a deep meaning.

"Non sindirish" is a custom related to wedding ceremonies. It is widely practiced among the peoples of Central Asia, including Uzbeks. The act of breaking bread signifies that the father agrees to give his daughter to the family that sent the matchmakers, affirming the solemnity and sacredness of the promise, as well as expressing the desire for harmony between the groom-bride and their families. The custom of breaking bread has some local variations. For instance, among Uzbeks in the Fergana Valley, it is performed after the father of the bride gives his consent: the table brought by the matchmakers is set, and the bread is broken, after which wedding matters are discussed. In the Surkhandarya region, however, it is conducted after determining the bride price: the bread is divided into two equal parts and distributed among the relatives of the bride and groom.

The naming of this ceremony is based on the long-standing reverence for bread, which has been valued as a sacred and precious blessing, and it signifies the intention to strengthen this sense of value between the newly emerging family and the future in-laws.

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-ye, 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 fotiha o ‘qidi.
- Non sindirildi.

Sovchilar ohorli belqars o ‘rab ketdi. (T.Murod, “Oydinda yurgan odamlar”)

In summary, it can be said that language is not just a result of culture, but rather a necessary condition for it. It is the foundation and basis of all conditions. Certainly, culture encompasses customs, traditions, various rituals, norms, and principles that are formed based on certain internal laws and guidelines.

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