

THE USE OF LINGUOCULTURAL VOCABULARY IN  
ABDULLA QODIRIY'S NOVEL "O'TKAN KUNLAR"

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**Annotation** In this article, the relationship between language and culture, linguistic and cultural units, cultural codes are expressed through proverbs and expressions used in Abdulla Qodiri's novel "Bygone Days".

**Key words:** language, culture, linguistic culture, cultural codes, folk art, proverbs, expressions

**Introduction:** Language is a mirror reflecting the spirituality and culture of a nation. It is a crucial phenomenon that transmits the cultural and spiritual wealth created by humanity throughout the ages to future generations. Language and culture are the fundamental means by which any nation asserts its national identity. These two concepts are inseparable and mutually constitutive; language reflects culture in every aspect, and culture, in turn, cannot fully manifest itself without language.

**Literature Review.**

It is known that the Uzbek language is one of the rich languages historically developed within the Turkic language family. Until the present day, our language has passed through various stages of development. Independence has led to an intensification of the study of national linguistics and its related fields. Linguoculturology is one such field. The need to study the connections, differences, and similarities between language and culture necessitates further development and research in this area. Linguoculturology gained prominence in the final quarter of the 20th century. Within this field, linguistic phenomena began to be studied as products of the anthropological paradigm. While Wilhelm von Humboldt (19th century) is considered a founder of this field, E.O. Oparina, V.A. Maslova, and Y.S. Stepanov, among others, laid the early foundations, while Uzbek linguists such as N. Mahmudov, A. Nurmonov, D. Ashurova, S. Akbarova, and D. Khudoyberganova have made significant contributions.

**Research Methodology:** In the final quarter of the 20th century, a number of new linguistic disciplines emerged in global linguistics. These included cognitive linguistics, ethnolinguistics, the anthropology of language, linguoculturology, ethnohermeneutics, pragmalinguistics, and gender linguistics. These fields are centrally concerned with the study of languages from national-cultural, gender, and cognitive perspectives. In the last decade, these approaches (especially linguoculturology) have begun to gain traction within Uzbek linguistics, and initial

research in these areas has been undertaken.

In recent years, a significant number of studies on linguocultural issues have emerged in global linguistics. Specifically, Y.S. Stepanov's "Constants: A Dictionary of Russian Culture" examines concepts crucial to Russian speakers and their underlying significance<sup>1</sup>. N.D. Arutyunov's study, "Language and the Human World,"<sup>2</sup> focuses on universal cultural terms found in texts from various periods and cultures. V.N. Teliya and his school of thought concentrate on phraseology, aiming to describe national-cultural connotations and characteristic features of mentality<sup>3</sup>. However, the definitions of linguoculturology, its terminology, and methodologies often lack precision across different authors. Consequently, the category of linguocultural analysis becomes quite flexible, sometimes encompassing even language policy under a single term.

Linguoculturology is considered a product of anthropological paradigms in linguistics that emerged at the end of the 20th century. Its origins are linked to Wilhelm von Humboldt, whose research focused on the interconnectedness of language and national character. Studies demonstrate that different languages reflect different worldviews in their essence and their cognitive expression. National character manifests itself in the characteristics of a language; therefore, thorough linguistic research must encompass all its aspects. Humboldt's innovative approach lay in his identification of diverse ways of understanding reality and thinking, as revealed through the study of various language structures<sup>4</sup>. He concluded that culture is uniquely reflected in language.

As is well known, language plays a crucial role in understanding the world. A society cannot exist without language, nor can language develop without a society. In linguoculturology, cultural codes are recognized as essential components of the linguistic landscape<sup>5</sup>.

In linguistics, cultural codes are manifested in genres of oral folk art such as proverbs, idioms, metaphors, fixed comparisons, and blessings and prayers. The proverb, one of the oldest genres of oral folk art, arises from the life experiences of a people. The word "maqool" (proverb) is of Arabic origin and means "word." Proverbs extol patriotism, diligence, courage, generosity, justice, conscience, friendship, true human virtues, pure love, wisdom, and the pursuit of knowledge.

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<sup>1</sup> Stepanov Y. S. Konstanti: Slovar Russkoy Kulturi. – M.: Akademicheskiy proyekt, 2004. – 991 s.

<sup>2</sup> Arutyunova N.D. Yazik i mir cheloveka. – M.: Yaziki russkoy kulturi, 1998. – 895 s.

<sup>3</sup> Teliya V.N. Russkaya frazeologiya. – M.: Yaziki russkoy kulturi, 1996. – 284 s.

<sup>4</sup> Gumboldt V. fon. Yazik i filosofiya kulturi. — M.: Progress, 1985. - 465 s.

<sup>5</sup> Maslova V.A. Duxovniy kod s pozitsii lingvokulturologii: yedinita sakralnogo I svetskogo // Metafizika. -M., 2016. -№4. -S.79.

Abdulla Qodiriy, a prominent figure in 20th-century Uzbek literature and culture, masterfully incorporates richly meaningful linguocultural units into his works. In his novel "O'tkan kunlar" ("The Bygone Days"), themes of national unity, national destiny, freedom, love, national values, and traditions are conveyed through proverbs and idioms spoken by the characters.

This passage contains several Uzbek proverbs and sayings used within a narrative context. Here's a translation that attempts to preserve the meaning and the feel of the original, while also providing context and explanations where necessary:

**"Life is like an arrow, once shot."** The tax collector pondered silently for a moment. "You wouldn't remember me," he said. "When I was a tax collector in Tashkent, you were just a little boy, five or six years old. It feels like I was only in Tashkent yesterday, and a guest at your home last night. But in truth, fifteen or twenty years have passed, and you've grown into a young man. Life is like an arrow, once shot." (I.2.14)

This proverb emphasizes the fleeting nature of time.

**"A running river, a stagnant swamp."** **"You're a true merchant,"** the tax collector said. "At our age, we haven't even seen all the major cities in our own land, yet you've traveled as far as Shamaya in Russia."

**"Indeed, a running river, a stagnant swamp,"** replied Akrom Hoji. Merchants who traded in Russian cities were few in Turkestan, and Otabek, having seen foreign lands, was quite a spectacle at the gathering. (I.2.17)

**"Birds of a feather flock together."** (The literal translation of "Teng-tengi bilan, tezak qopi bilan" is closer to "like with like, sack with sack," but "birds of a feather" is a more common and easily understood English equivalent that captures the meaning.) Toybeka ignored Kumush's bashfulness:

**"Oh, sister, you don't yet understand,"** she said, "Just look at that young man; you'll fall for him immediately. Even at my age, I'd like to marry him!" she said, laughing heartily. Kumushbibi quickly turned her face away from Toybeka.

"Get married quickly!"

**"If only I could,"** Toybeka said. "I'm not even worthy of one of his hairs. But \*you\*, you would be his equal. Birds of a feather flock together!" Ha-ha-ha! (I.5.32)

**"When the enemy flees, the brave increase in number."** Kumushbibi looked sharply at Pirmat and fell silent for a long while. The ponsadboshi, who had been reading a letter, was clearly moved by it. Handing the letter to someone else, he said to the qushbegi:

"This letter completely changes our opinion of Yusufbek from Tashkent, sir! Although everyone in Fergana says he's on Azizbek's side, no one truly knows his heart. Only God knows what's in a person's heart!"

As if echoing the proverb, "When the enemy flees, the brave increase in number,"

the city's elite, who had been silent until then, began to speak out:

"God did not wrong the righteous; the innocent young man's blood was not shed in vain." (I.19.101)

"When the time for healing comes, the healer arrives on his own accord." Just as the saying goes, "When the time for healing comes, the healer arrives on his own accord," upon hearing the news of Otabek's arrival in Margilan, the Khan and I were overjoyed... that's why we summoned you. We would also like to hear your opinion on the matter. Musulmonqul's words were fully believed by Otabek Qushbegi, but Xudoyor, knowing his true intentions, was extremely hesitant because of these final words. (I.23.123)

This proverb signifies that things will work out when the time is right.

"One taste of honeycomb." After that meeting, O'zbek oyim was much more animated and sent a carriage to Olim ponsadnik's house the next day. This second visit was met with an even warmer welcome. The Olim ponsad leaders were thrilled, saying, 'We are to become relatives with Yusufbek Hoji,' and showered them with excessive respect. Just like in the saying, "One taste of honeycomb," O'zbek oyim also acted very politely, even saying, "Your father and I have reached an agreement. It only remains for Otabek to arrive." When she got home in the evening and told him this, the Hoji bit his lip and said, "You have absolutely no sense." (II.1.135)

**"Speak with knowledge, remain silent without it."** The Hoji's words pleased O'zbek oyim as much as they disheartened Otabek. The Hoji concluded his remarks with this saying: "As they say, 'Speak with knowledge, remain silent without it,' that was your mother's intention. Her earlier words were just defensive tactics. You know your mother's character better than I do..." (II.1.138)

This translation aims for a balance between literal accuracy and natural-sounding English. The page numbers are retained for reference. The bracketed explanations are added to clarify cultural context or provide equivalent idioms.

Conclusion: Thus, linguoculturology emerged as an independent branch of linguistics based on the study of the interaction and interdependence of language and culture.

A key characteristic of culture is its capacity to enrich the individual spiritually. As individuals acquire language, encompassing both material and spiritual aspects of culture, they immerse themselves in the world of culture. The national character of a culture requires enrichment through intercultural linguistic and cultural exchanges, building upon the fundamental principles established within global culture throughout human history. It is important to emphasize that culture and language are mutually constitutive and enriching.

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