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LINGUACULTURAL PECULARITIES OF INCANTATIONS OF THE UZBEK LANGUAGE

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Abstract: The words of the incantations are considered as the object of both linguistic and cultural research, as either of them complete each other while doing the following investigation. Regarding to this point, phonetic, morphological, lexical features of the words of incantations have been described and analyzed in this article. The use of the comparative historical method, the methods of structural- morphological, contextual and historical-etymological analyses contribute to the achievement of the objective of the research. It has been revealed that at the phonetic and grammatical levels, the features inherent in the ancient Turkic literary tradition are preserved. Thematic groups of words, figurative and expressive means, historical and genetic layers of the lexicon of Uzbek incantations have also been determined.

Keywords: Uzbek language, incantations, phonetics, morphology, vocabulary, lexical feature, spiritual culture, literary tradition, genetic layers, phonetic level, grammatical level, historical method, the methods of structural-morphological, contextual, historical-etymological analysis.

INTRODUCTION

Cultural and linguistic ties have long been the focus of linguists' attention. However, the long history of the issue does not deprive this problem of scientific relevance due to discrepancies in the definition of culture, on the one hand, and the heterogeneity of cultural and linguistic ties, on the other. Not having the goal of

giving a new comprehensive definition of culture, I would like to highlight the basic properties of culture for various directions in order to identify the main components of the concept and the phenomenon of culture itself. The considered approaches (ethnographic, historical, normative, psychological, sociological, structural) to the definition of culture provide grounds for identifying the conceptual limits of the concept under study. Ultimately, the definition of culture concerns the allocation of three of its spheres. Culture finds its expression, firstly, in the form of materialized objects of material and spiritual human activity; secondly, in the form of cultural bearers; thirdly, in the form of institutional ties that translate the subjective activity of individuals into an objective plan.

Thus, it is possible to distinguish the civilizational, socio-psychological and modus, or activity, components of culture. The civilization component of culture presupposes the results of the economic activity of people in accordance with the passage of various stages of technical and technological development of a given community. The socio-psychological component includes national character, mentality, manifestations of morality. And, finally, the modus, or activity, component indicates the ways of mastering reality, perception and transmission of information. Thus, cultural and linguistic connections cover a wide area of cultural action. The diversity of the components of culture, that is, the property due to which the breadth of coverage of the diverse phenomena of reality is achieved, is a factor that complicates the study of cultural and linguistic interaction. However, the study of linguo-cultural ties and correlations involves an appeal to linguistic manifestations of any of the listed components of culture.

Multidimensional phenomenon as language has attracted the minds of scientists in completely different fields of knowledge for many centuries. It is not surprising, because it acts as a kind of hiding place that can tell us about the mentality of the people, their views, attitude towards themselves and the world around them, the primary categorization of reality and the subtleties of the mind. Language is "both a system and an anti-system, and an activity and a product of

this activity, and spirit and matter, and a spontaneously developing object and an ordered self-regulating phenomenon, it is both arbitrary and produced, etc." [5, p.12]

For us, first of all, the relationship between language and culture is important, how the language grows into it and reflects it, how these two phenomena affect each other. "Language does not exist outside of culture, that is, outside of the socially inherited a set of practical skills and ideas that characterize our way of life ". [7, p.45]

It is well known that the concept of "culture" has many different interpretations. The word itself comes from the Latin "cultura", which originally meant cultivation (of the land), then the word absorbed such meanings as upbringing, education, development, reverence. Since the 18th century. under the culture begin to understand everything that has appeared due to human activity [5, p.11]. Basically, culture is "a set of industrial, social and spiritual achievements of people", "a high level of something, high development, skill, as well as good manners and manners, ie. culture. Linguist V.N. Telia within the framework of cultural linguistics defines culture as a "worldview and worldview with a semiotic nature" [8, p. 70]. Following her, V. V. Krasnykh speaks of culture as "the world outlook, world outlook and attitude of a certain linguocultural community" [4, p.33]. In the Philosophical Encyclopedic Dictionary this term is interpreted as "a specific way of organizing and developing human life, represented in the products of material and spiritual labor, in the system of social norms and institutions, in spiritual values, in the totality of people's attitudes to nature, among themselves and to themselves. " Cultural linguist V.V. Vorobyov rightly notes that "it is necessary to distinguish (but not oppose) material culture (tools of labor, dwellings, household items, clothing, means of transport, etc.) and spiritual culture (knowledge, morality, education and enlightenment: if we touch a text created by another nation, we see a rich layer of meanings and meanings expressed explicitly or implicitly. Language can act as a means of communication through the centuries,

since it retains and conveys cultural information, folk identity, national stereotypes, myths, beliefs, sacred, symbols and much more. According to O. A. Kornilov, language is "an integral and most important part of any national culture." Culture should be learned not only by studying its material side and gaining knowledge in the field of geography, philosophy, literature, history, economics, but trying to understand the way of thinking of these people, "to look at the world through the eyes of the bearers of this culture". Linguist S. G. Ter-Minasova is convinced that "the path from the real world to the concept and further verbal expression is different for different peoples, which is due to differences in history, geography, the peculiarities of the life of these peoples, and, accordingly, differences in the development of their social consciousness". From the points of view above, the words of incantations are relatively associated with the culture of the certain area, as such words express how the people that belong to a particular culture have specific and typical life style. Incantations to which magical power is attributed are an ancient genre of the literary word, they comprehend the historical linguistic features of the people.

Further disclosure of the semantic and syntactic potential of linguistic units is to consider them in the mainstream of a relatively new paradigm - linguo-cognitology. Cognitive linguistics makes it possible to present the structures of language as mental processes, as facts of conceptualization and categorization of human experience. Again put at the forefront units of language, but already associated with structures of knowledge:

- concept, frame, script (along the line of presentation known entities);
- processes of conceptualization and categorization, verbalizing the generalizing activity of the knower subject.

Analysis of cognitive structures clothed in linguistic form, allows to identify the lingua-cognitive features, conditioned by the ethno-cultural characteristics of the cognition process due to the fact that "language reveals, objectifies how the world is seen and understood by the human mind, how it is refracted and

categorized by consciousness. Each language unit and especially the linguistic category can be considered as a manifestation of the above cognitive processes and as their specific results” [2, p.34].

METHODS AND MATERIALS

The solution of the research problems and, consequently, the attainment of the object of the investigation are furthered by the application of several complementary methods for analyzing various aspects of such complex subject of study as folklore text: comparative-historical, methods of structural-morphological, contextual and historical-etymological analyses. The main methods of work are the hypothetical-inductive method within the framework of the system-functional approach.

The incantations are the ancient unique works of spiritual culture of not only the Uzbek people, but also all the nations of the world, which contain a pragmatic attitude - to influence nature, person via words. Incantation is a verbal formula that, according to superstitious ideas, has a magical power. Many researchers of different peoples believe that the magical power is contained in the very texts, individual scholars attribute it to the supernatural magical forces of people who practice incantations [9, p.11]. From the variety of existing definitions of the genre we have synthesized a general explanation, incantation is an organized verbal formula capable of producing the expected results. The original texts of incantations store rich linguistic material, as well as multi-aspect information of social, psychological, historical, ethical nature. Owing to their practical orientation, they are closely related to the customs and traditions of the people. They comprehend the information about the old way of life of the people, important aspects of their life. The power of magic of spells extends to household work, interpersonal relations. Requests, wishes related to life, expressions of gratitude to the gods or spirits, moral values of the community are the main themes. Incantations refer to the pagan beliefs of the Uzbeks, in spite of the fact that the very beliefs were superseded, their elements now occupy a peculiar place among

the other oral folk arts. It should be noted that the representatives of the Muslim culture also involved in this sphere, which is the specificity of Islam. Thus, many spells begin with the sentence “Bismillahir Rohmani Rohiyim!”. The extracts from prayers are also used.

Incantations as one of the genres of folklore have been existing in every nation. They are also widespread among the Bashkirs, the Azerbaijanis, the Kirghiz and other Turkic peoples, they have not lost their significance, they have been used by various layers of the population to this day, as evidenced by the samples collected and published during the expeditions to the places of residence of the Uzbeks. In linguistic terms, the texts of Uzbek incantations have not been monographically studied.

There are different classifications of incantations, the classification I have found on this research have been subdivided into three groups and generally recognized, proceeding from pragmatic goals:

1. The incantations, intended for curing people, animals. For example, for the diseases such as: “kinna” or “ko’z tegish” fighting against the evil eyes or protecting people from getting sick which people believe to help them feel better. The words for this are: “chiq-chiq”, “tuf-tuf”, “suf-suf” and so on.
2. Household incantations that bring a good rise connected with cattle-breeding, bee-keeping, good harvest, and so on. For example, “suz xotin suzma xotin, ko’lankasi maydon xotin” which expresses more rain for the harvest in the midsummer.
3. The incantations that change interpersonal relations (break or improve the family or related relationships between people). For example: “issiq-sovuq qilish” conveying that one person wants someone to love him or stop being loved by someone in terms of using a real photo. This is characteristic to couples or the relatives of those couples.

As you can see from the examples, the content of the texts consists of the alleged actions and movements of the characters, provided that the tasks that are

difficult to fulfill are performed. The samples are evidence of the skillfulness of the authors that incantation skill was developed among the Uzbek population. The text of the incantations reflects the adherence to the traditions of the written literary language, the desire to develop and observe a special exquisite ritual language.

RESULTS AND DISCUSSIONS

Words in language are related to certain referents which they designate and to other words of the same language with which they make up syntactic units. These relationships are called semantic and syntactic, respectively. Words are also related to the people who use them. To the users of the language its words are not just indifferent, unemotional labels of objects or ideas. The people develop a certain attitude to the words they use. Some of the words acquire definite implications, they evoke a positive or negative response, they are associated with certain theories, beliefs, likes or dislikes. There are "noble" words like "honour, dignity, freedom", etc. and "low" words "infamy, cowardice, betrayal". Words can be nice or ugly, attractive or repulsive. Such relationships between the word and its users are called "pragmatic".

The pragmatic implications of a word are an important part of its meaning that produces a certain effect upon the Receptor. Of even greater significance is the pragmatic aspect of speech units. Every act of speech communication is meant for a certain Receptor, it is aimed at producing a certain effect upon him. In this respect any communication is an exercise in pragmatics.

Since the pragmatic effect plays such an important part in communication, its preservation in translation is the primary concern of the translator, though it is by no means an easy task. The pragmatic aspect of translation involves a number of difficult problems.

When we consider not just separate words but a phrase or number of phrases in a text, the problem becomes more complicated. The communicative effect of a speech unit does not depend on the meaning of its components alone, but involves considerations of the situational context and the previous experience.

Here again, a great role is played by differences in the historical and cultural backgrounds of different language communities, in their customs and living conditions. It stands to reason that the natives of a tropical island can hardly be impressed by the statement that something is "as white as snow". The reported "cooling" in the relations between two friends may be understood as a welcome development by the people who live in a very hot climate.

It seems imperative, therefore, that translation should involve a kind of pragmatic adaptation to provide for the preservation of the original communicative effect. This adaptation must ensure that the text of translation conveys the same attitude to the reported facts as does the original text. It goes without saying that in an adequate translation the comical should not be replaced by the tragical or a praise turned into a censure.

The pragmatic adaptation of the translation must also see to it that translation understands the implications of the message and is aware of its figurative or situational meaning.

It is obvious that there can be no equivalence if the original text is clear and unequivocal while its translation is obscure and hard to understand.

Discussing the problem of equivalence at different levels, especially, when it comes to the translation problems of incantations, we have emphasized the necessity of making the translation as understandable and intelligible as the original text is. We have also taken care to include in the overall meaning of the text all its emotional, figurative and associative implications. The pragmatic adaptation of this kind is an integral part of translation procedures which ensure the necessary level of equivalence.

CONCLUSION

Uzbek folklore has a centuries-old history of collecting and studying, as evidenced by the texts of the preserved incantations. The texts of incantations, being an archaic and developed genre of oral folk art, have been actively existing at the present time. As the material shows, the choice of phonetic, lexical,

grammatical indicators plays a huge role in the texts of incantations, the word with its power of influence has the ability to thrill and fear. This is facilitated by the preservation of the traditional-archaic language features of the people. Knowing the exact text was an important attribute, even a slight error in rearranging the sounds, words in the text of the spell could prevent the expected result, so the most important component of the ritual, along with the incantation, is the text itself. In the semantic structure of the Uzbek spells it was possible to reveal an incantation of the name of diseases, natural phenomena, magical actions and so on, the names of magical assistants. In the texts of incantations, the verbs have a conspicuous place, they denote the way and direction of movement. The stylistic feature of the names of numerals in incantations is related to the magic function of the number. The definition of lexical features of the incantations has shown a significant predominance of expressive means in them in comparison with figurative ones, which is connected with the oral form of their appearance and further existence. Through the research it was found out that incantations are an amazing phenomenon of folk culture, representing interest in historical, literary and linguistic aspects. On the one hand, these are the original monuments, reflecting various aspects of the economic and spiritual life of the people, the uniqueness of dispositions and customs of the Uzbek people. On the other hand, these are the original works of oral folk art, which are a magical way to solve the pressing problems.

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