

LINGUISTIC FEATURES OF THE NOVEL “O‘TKAN KUNLAR”

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Abstract: The novel “O‘tkan Kunlar” (Bygone Days) by Abdulla Qodiriy represents a milestone in Uzbek literature, notable for its linguistic richness and cultural depth. Its language reflects a transitional stage between classical Chagatai literary traditions and the emerging modern Uzbek literary language of the early 20th century. Qodiriy masterfully blends archaic poetic expressions with colloquial speech, creating a vivid, accessible narrative style. The novel’s rich vocabulary—drawing from Arabic, Persian, and Turkic-Uzbek elements—conveys both historical authenticity and national identity. Realistic dialogues further enhance character development and provide a window into the sociolinguistic environment of the period. These linguistic features not only elevate the artistic value of the work but also document the evolution of the Uzbek language and literature.

Keywords: O‘tkan Kunlar, Abdulla Qodiriy, Uzbek literature, linguistic features, Chagatai, modern Uzbek language, vocabulary, dialogues, realism, cultural identity

INTRODUCTION: Language serves as 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 well known that the Uzbek language is one of the rich languages historically developed within the Turkic language family. Until the present day, the Uzbek 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. Wilhelm von Humboldt (19th century) is considered a founder of this field, and his work was further developed by scholars such as E.O. Oparina, V.A. Maslova, and Y.S. Stepanov. Uzbek linguists, including N. Mahmudov, A. Nurmonov, D. Ashurova, S. Akbarova, and D. Khudoyberganova, have also made substantial contributions.

RESEARCH METHODOLOGY.

Several new linguistic fields emerged in the latter part of the 20th century. These included cognitive linguistics, ethnolinguistics, anthropological linguistics, linguoculturology, ethnohermeneutics, pragmalinguistics, and gender linguistics. These fields focus on studying languages from national-cultural, gender, and cognitive perspectives. Over the past decade, these approaches (particularly linguoculturology) have begun to influence Uzbek linguistics, leading to the first research projects in these areas.

In recent years, numerous studies on linguocultural issues have emerged in global linguistics. For instance, Y.S. Stepanov's "Constants:¹ A Dictionary of Russian Culture" examines concepts crucial to Russian speakers and their underlying significance. N.D. Arutyunov's study, "Language and the Human World,"² 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. 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, even language policy can be understood under this 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. His research showed that different languages reflect different worldviews in their essence and cognitive expression. National character is manifested in the characteristics of a language; therefore, a thorough study of language 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 structures¹. He concluded that culture is uniquely reflected in language.

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.

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 "maqol" (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.

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.

"Life is like an arrow, once shot." The tax collector mused to himself. "You wouldn't remember me," he said. "When I was a tax collector in Tashkent, you were just a small child,

five or six years old. It seems as if I were only in Tashkent yesterday and a guest in your courtyard last night... But in reality, fifteen or twenty years have passed, and you've become a young man. Life is like an arrow, once shot." (I.2.14)

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

"A flowing river, a stagnant swamp, that's what it is," replied Akrom Hoji. Merchants who traveled to Russian cities were few in Turkestan, and Otabek, having seen foreign lands, was quite the spectacle at the gathering...
(I.2.17)

"Like attracts like." (A more natural English equivalent for "Teng-tengi bilan, tezak qopi bilan," which literally translates to "equals with equals, sack with sack.") Toybeka paid no mind to Kumush's shyness:

"Oh... sister, you don't yet understand," she said. "Just see that young man, and you'll be smitten... Even at my age, I'd like to marry him," she said, and burst into laughter. Kumushbibi quickly turned away from Toybeka.

"Get married quickly!"

"If only I could," said Toybeka. "I'm not even worthy of one of his hairs. But you, you would be his equal. Like attracts like." Ha-ha-ha! (I.5.32)

"When the enemy flees, the brave multiply." Kumushbibi looked sharply at Pirmat and fell silent. The ponsadboshi, who had been reading a letter until that moment, was clearly affected. Handing the letter to someone nearby, 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 multiply," the city's elite, who had been silent until then, began to speak up:

"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." Just as they say, "When the time for healing comes, the healer arrives," upon hearing news of Otabek's arrival in Margilan, the Khan and I were overjoyed... that is why we summoned you. We also want to hear your opinion. 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)

"One taste of honeycomb." After that meeting, O'zbek oyim became much more lively, 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 the saying goes, "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)

When discussing linguoculturology, it is important to note that the linguistic units it studies are a synthesis of linguistic and cultural elements. These linguistic units are also referred to in scholarly literature as "lingvocultures" (a term coined by V. Vorobyev). A lingvoculture is a complex, interdisciplinary unit that reflects the dialectical unity of linguistic and extralinguistic elements.

CONCLUSION. Thus, linguoculturology emerged as an independent field of linguistics based on the study of the interaction and interdependence of language and culture. A fundamental characteristic of culture is its ability to enrich individuals spiritually. As people acquire language—encompassing both material and spiritual aspects of culture—they immerse themselves in the world of culture. The national character of culture necessitates enrichment through intercultural linguistic and cultural exchange, building upon the fundamental principles established within world culture throughout human history. It is crucial to emphasize that culture and language are mutually constitutive and enriching.

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