


<p>KAYVONI AS A LINGUISTIC PERSONALITY IN THE UZBEK LANGUAGE CULTURE</p>		<p>Linguistics</p> <p>Keywords: Linguistic personality, linguaculturalism, speech competence, linguacultural type, stereotypes, phrases, similes, proverbs, etc.</p>
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Abstract

The article talks about the peculiarities of the kayvoni linguistic personality, characteristic of the Uzbek linguistic culture, and the role of linguistic units in its realization. Lingvoculturology discusses stereotypes belonging to a particular language and culture. Kayvoni appears in Uzbek linguistic culture as a carrier of culture, values, and traditions developed over centuries. In his speech, there are many units expressing Uzbek culture, traditions, and values, especially proverbs, sayings, similes, and expressions. A kayvoni possesses life experience, holds a higher status and reputation than others, and his distinctive speech and speaking style set him apart as a linguistic individual. A writer should be able to skillfully reflect these characteristic aspects in literary work. It is not enough to concentrate only on lexical units. In addition to finding and using lexical units in their proper places, it is necessary to pay attention to the individuality of sentence construction. This includes actualized units and originality in the arrangement of parts of the sentence. Kayvoni’s linguistic personality is characterized by a large number of suggestive phrases and conclusions in his speech, which are the result of great life experience. It is also important to note the presence of rhetorical interrogative sentences, imperative sentences, and a reference to meaning in the speech.

1. INTRODUCTION

The writer's observation and knowledge of national-cultural characteristics, stereotypes, and symbols specific to a particular cultural society form every image in a work of art. Values and traditions that have developed over centuries shape a person's worldview. On the one hand, the linguistic person is studied from the point of view of the individuality of language, but at the same time it is considered a generalized image of a representative of a certain ethnic group. Based on the personal experiences, world view, and attitude toward reality of each linguistic person, he forms a linguistic landscape and idiolect of the world.

2. MATERIALS AND METHODS

We used descriptive, typological, and semantic methods to explore the unique characteristics of the kayvoni (a revered or wise figure) and its linguistic-cultural features in literary texts. We highlighted the national-cultural aspects of the Kayvoni linguistic persona through the works of Bahodir Qobul, a representative of Uzbek literature. Discursive and linguistic-cultural analysis methods revealed the manifestation of the Kayvoni linguistic persona from a linguistic-cultural perspective.

3. DISCUSSION

The first step in studying linguistic personality should focus on the intellectual and spiritual qualities that are evident in language. Y.N. Karaulov defines three main levels in the structure of a linguistic person of Russian nationality: verbal-semantic, cognitive, and pragmatic. [1; 56]. The

author's linguistic personality should express linguistic skills, intellectual knowledge, values, and national-cultural affiliation, just as the hero, whom he elevates to the level of a linguistic personality, does. The national-cultural system forms characteristics such as a linguistic person's self-presentation in society and self-recognition as an individual. [7].

The Uzbek nation is known for concepts like *kayvoni* and *elder*, who stand out among the people due to their high level of knowledge, extensive life experience, and team-leading abilities. Such people have a high reputation and respect in society, and individuals listen to their advice and counsel in difficult situations. The Uzbek language's explanatory dictionary defines the word *kayvoni* as:

“*Kayvoni* (*Kayvongaoid*; *qoracha*) 1. *Yoshi ulugʻ, koʻpnikoʻrgan, koʻpnarsanibiladigan*. 2. *Umuman, koʻpnarsabiladigan, uddaburon*. 3. *shv. Dasturxonchi*” [5; 293].

In Uzbek literature, the image of the *kayvani* is a generalized image of elderly people who have seen a lot and have enough life experience, and in most cases elderly women. In this image, writers usually combine the qualities of people they know. “Bahodir Qobul’s short stories, such as “*Enayoʻl*,” “*Enashamol*,” and “*Otachiroq*,” which stand out in the current literary process with his sharp pen, show the renewed image of Uzbek storytelling. Bahodir Qobul’s literary style, his adept use of natural language, and his skillful creation of Uzbek imagery exemplify this renewal. “In particular, the story “*Enashamol*,” which perfectly creates the image of the writer’s Uzbek mother, the old woman of the Uzbek village, is a vivid example of our idea.” [4; 29]. Literary scholars have studied the image of *Kayvoni* in Uzbek literature, but they have not focused on its linguistic characteristics.

4. RESULT

The following passage vividly expresses the characteristic aspects of the enigma in Bahodir Qobul’s “*Enashamol*.”

– *Bu yaxshi emas, ena jamni bilish farz, ota jamni bilish qarz, – dedilar oʻzlariga oʻzlari.*
 – *Ena, biz odamlarni urugʻlarini emas, shevalardagi oʻziga xos jonli soʻzlarni yigʻamiz. Urugʻchilik davri oʻtib ketgan, – dedi sumangi itdek oriq va bir joyda turolmaydigan, tinmay qilpillaydigan oʻqituvchi.*
 – *Taradding-ku yaxshi, lekin qilayotgan ishing podayotoqda koʻzga chiroyli koʻringan tezakni bir chekkadan hoʻli qurugʻiga qaramay terishga oʻxshaydi. Tezakniyam toza-notozasi boʻladi. Qumaloq, qiy nima, tezak, tappi, chalma-yu jatma nimaligini bilmaysan-u, goʻngdan nurini, allomdan allomani ayrit qilolmaysan-u, yana til bilan oʻynashasanmi? Tigʻ bilan oʻynashsayam, til bilan oʻynashmaydilar* (B.Qobil).

The term ‘*oynashsayam*’ refers to the total, while ‘*oynashmaydilar*’ refers to the total. The units used in a *Kayvoni* woman’s speech also refer to where she lives. A person’s speech reflects the aspects of her daily life and the environment she lives in. When *Ena* initiates communication with the teacher who has brought her students from the city for practice, she compares his work with her own knowledge and makes distinctions between the units. *Podayotoq*, *tezak*, *qiy*, *tappi*, *chalma*, and *jatma* formed a woman’s linguistic personality in the village.

Language reflects the speaker's unique understanding of the world. The addressee processes the information available in his mind and puts it into language in his own way.

Conceptual understanding of the world, linguistic competence, knowledge, and life experience all contribute to a different view of the same reality. Diversity in the language of speakers living in the same area is based on these factors and thus leads to the emergence of different linguistic individuals. Because of his size and recognition, Kayvoni has the right to advise and guide even strangers who are younger than him and need advice. Their social position in the society they belong to determines this.

O'zlariningtopishganbo 'Isang. Nechayilo 'qishdabirgao 'qiding. Sinashtabo 'lding. Nimangkam? Nimangyetmaydi? Nimanibo 'lolmaytortishasanlar? Bunibarisinovi. Sabrbersin. Sabrso 'ra. Sabrqil, Xudonieslagannixudoeslaydi. O'qimishlibo 'libsanlarshundayqilsalariningboshqalardannimaumid... (B. Qobil).

Kayvoni's linguistic personality reflects a person with a wealth of life experience and a broad perspective. Eastern peoples primarily exhibit this linguistic and cultural type, and not all peoples share traits like reverence for elders, attentive listening, and heeding their guidance in decision-making. The units used in his speech help to give an idea of the culture and religious beliefs to which he belongs. The centuries-old Uzbek culture values a man's position as higher than a woman's, and a woman's as one level below him. The following text utilizes units that symbolize these viewpoints to unveil Kayvoni's unique linguistic personality. When a woman cries out to be equal to a man, she will not miss a word, for that is what she has done to Allah, who created man according to His will and His love, without asking anyone, without looking into anyone's heart, just as He wanted.

Kayvoni also has his own views on the creation of the human race, especially the female race. His religious views and beliefs align with the concepts of Islam.

– Ayolzotini Odam Atoning ko 'ngligaqarab, ko 'ngliyarimbo 'lmasin, ko 'zinoumidqolmasin, deb ko 'ngligaqaragan. Zaifao 'zotibilanzaiifa. Ojizao 'zotibilanojiza. Erningko 'ngligaqaramaganayoningikkibetiqora. Erhamkierdaybo 'lsa, –deydilar Enamkuyovibilanekarishibkelgankelinchakkaurchuqlariniboshiniaylantirishdanbirnafas ham tindirmay.

In the full manifestation of Kayvoni's linguistic personality, the units characteristic of folk oral creativity—proverbs, proverbs, and similes—have a great place:

Ortiqcha gap hammaga yuk. Endibor-da ro 'zg 'oringgaegalikqil. Qozon-tovog 'inggasanqi it-piashaklaregachiqibketmasin. Aylanishibqo 'ysa, qatronqilishkerak (B. Qobil).

Kayvoni's linguistic personality convincingly reflects his views in relation to his life experience. Upon reading the work, it becomes clear that the student has a wealth of life experience, despite not having graduated from a university. He describes his teacher as a showman, yet his knowledge, life experience, and qualifications surpass those of others.

A female image appears:

O'g'iltug'amandesangmahsiniyechma. Dushmanoyoqqaqaraydi. Odamningikkitadushmanibo'lsa,bittasisovuq. Sovuqoyoqqayopishadi.Oyog'danolgansovuqiyiqitmayqo'yamaydi. Mahsiyamkelinlikningdavlati. Kiyishgayetgan, yetmagan bor. Kiyishbuyurilgan, buyurilmagan bor.

In Kayvoni's speech, there were also units related to Uzbek women's dress culture, livelihood, responsibilities, duties, religion, and beliefs. The intelligent Uzbek woman's thoughts embody her linguistic personality before our very eyes:

O'zingniyergaurma. Lozimidinkayib, jiyaksizlipasibilankavushiningorasibirqarichbo'libochilib, namoki-yu,naboshqadaybo'rvagishirdaygandanbeo'xshoviyo'q.Uyim-joyimdeydiganxotinro'molo'rashidanma'lum.Sochi o'kraginio'rtasigatushgandanjannatniisikeladi. Bomdoddanqolma. Bomdodniqo'yama. Bomdoddako'rin. Bomdodgaruxsatberganegasiboshqamushkullaringniyamasonqiladi.

“When studying a linguistic person from the linguistic and cultural aspect, it is necessary to pay attention to the analysis of units used in the speech of a linguistic person—phrases, proverbs, similes, precedent units, allusive names, gaps” [8]. In the quoted text, the units referring to the religious beliefs of the Kayvoni linguistic person, in particular the repetition of the lexeme of bomdod (morning), served to strengthen the meaning of emphasis and to give tension to the speech.

In the realization of Kayvoni's linguistic image, there are many units that express concepts related to individual creations, folk customs, and rituals. For example, in the text below, words such as o'g'iltug'ar and chochala ensure the language's uniqueness.

Tugundao'g'iltug'ar. Hechkingako'rsatmayuyinggaolibborib e, deydilarderazanitashqaritomnidagitokchasiqakelibEnamnitomoshqilib, gapinieshitay deb kallasinibirtomongaqiyshaytirganqachulog'inio'nglabqarayotganmusicha ham eshitmasindegandekshivirlabgina. – Xudoxohlasa, o'g'ilchalibo'lganingdaidishnichochalasi (sochala), bilanqaytarasan (B. Qobul).

Linguistic personality shows not only the level of knowledge of a particular nationality's language, but also the level of ability to use it in communication and influence others through the medium of language. Communication is more than just a conversation between two people; it is also their level of awareness of this or that culture, and the linguistic person shows the human and social dimensions of that society and culture.

Bilgambangundanulug'martabayo'q... xudoxohlasahalidasturxoningatrofito'labalabo'lib, kosatopsang, qoshiqetkazolmayqolasan. ...qozongasolganingni
“Ixlos”nio'qibpishirsangyeganniyamixlosiortadi,to'g'riyo'lgatushadi. Savobisangayoziladi.
“Kavsar”nio'qisangquruqsuvqatuzsolibqaynatsang ham shirinbo'ladi, o'zing ham bilmayqolasan. Savobisangayoziladi. “Attahiyot”nio'qisangovqatingdabarakabo'ladi. Yarimcho'michibilanbirqurodamto'yadi. Bebarakalikdano'ziasrasinbirovqatpishiribmingsavobolmaysanmi? Oyatnieshitibpishganovqatnixursandlig'ini, rizolig'iniaytmaysanmi. (B.Qobul).

In the quoted text, concepts such as martaba, ixlos, savob, baraka, and rizolik represent national and cultural belonging.

Among the speech acts characteristic of Kaivo's linguistic personality, the act of encouragement is the most prominent. The social position of the linguistic person determines the use of encouragement, advice, and rebu. In fact, the initiator of the speech activity, i.e., the speaker, selects certain characteristics of the object to convey information to the listener. Based on these characteristics, the speaker evaluates the object and relays the evaluation information to the addressee. Such evaluation information, in turn, serves the purpose of influencing the listener and encouraging him to engage in certain behaviors and activities [1; 176].

Erta tur, ishlariniertakundasarajomla. Birovqilibbergandaybo'ladi. Zeriksang, Enamningoldigaborsammaylimi, deb uydagilaringdanso 'rab, oldimgakel. Odamodamgabegonaemas. Sanammanibolam. Eringgayt, Urchuqolibbersin, o'zimsangayigirishnio 'rgataman. Ko'zko'zgamehmon (B.Qobul).

An independent category, encouragement has its own content and expression. The communicative-pragmatic and semantic essence determine the content aspect, while the variety of linguistic units that express it characterize the expression aspect, manifesting in all aspects of language." [2; 10]. Encouragement and advice are of great importance in ensuring the uniqueness of Kaivo's linguistic personality.

Undanko 'raqozoningqo 'yboqtirmaysanmi? Qo 'yboqishnihavasqilmaysanmi? Xush-u xursandqozonqoyboqadi, Agar bilsang. Egamningqo 'yiko 'pbo 'lsin, yog '-moydanbizga ham tegsin deb. Haloldantopilgangato 'ygan, hamishatozatutilganqozonqo 'yboqadi (B.Qobul).

The persuasive appeal is based on the mentality of the addressee. On the basis of his purpose, the addressee chooses units appropriate to the speech situation.

5. CONCLUSIONS

We can evaluate Kayvoni's linguistic identity as a distinct linguistic and cultural type within the Uzbek linguistic culture, which sets it apart from other nations' linguistic cultures. It is also important for writers to use language's expressive possibilities to realize the poet's linguistic identity. Kayvoni's linguistic personality differs from others in that it reflects aspects of Uzbek culture, national-cultural views, and religious beliefs. Great life experience, knowledge of history and culture, traditions, awareness of the centuries-old way of life of the nation to which he belongs, and the desire to reflect it in his speech are important indicators of a linguistic personality.

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