



HISTORY OF STUDY OF ETHNOGRAPHIC VOCABULARY IN WORLD AND UZBEK LINGUISTICS

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Annotation:

This article focuses on the implementation of ethnographic research in world and Uzbek linguistics, and its study in folklore, dialect, and ethnocultural aspects is highlighted.

Keywords: ethnolexeme, anthropology, ethnography, culture, culture, dialectic, ethnolexeme of one's own layer, ethnolexeme of an acquired layer, linguistic and cultural.

Introduction

The branch of linguistics that studies ethnographic lexicon is ethnolinguistics. Ethnolinguistics is a branch of linguistics that studies the relationship between language and its speakers, as well as the interaction of linguistic and ethnic factors in language activity. Ethnolinguistics is based on the recognition of the connection between a people's language and culture. Linguistics and ethnography have a common approach to folk culture. As a means of his analysis, the ethnographer selects some objects from the field of material and spiritual culture that correspond to individual words and lexical-semantic word groups. For example, an ethnographer studies clothing and accessories, while an ethnolinguist analyzes lexical-semantic groups of names of clothing and accessories. Ethnolinguistics is a branch of linguistics or, more broadly, a direction, in linguistics the researcher studies and communicates language and spiritual culture, language and people's mentality; guide to the review of language and folk art, their interrelationship. Ethnolinguistics (anthrorological linguistics in world linguistics) appeared in the USA at the end of the 19th century and the beginning of the 20th century as an independent branch of the science called "cultural anthrorology" (lat. anthroros - man) . Ethnolinguistics, as an independent field of science, emerged as "anthrorology of culture" or "anthrorology" (lat. anthroros - human) and formed ethnographic, linguistic, archeological methods that mainly study culture comprehensively. Today, it has become an independent direction that studies the customs and ethnoculture of a particular nation based on linguistic units. The basis of ethnolinguistics is the language units that reflect the ethnoculture, and the way of life, customs, paintings and ethnoculture of the people are studied through the means that form part of the universal wealth of the Uzbek language, which is the unique



feature of the language system of ethnographies. indicates that the lexical units. Accordingly, ethnolinguistics is a special branch of linguistics that studies national culture on the basis of linguistic facts, and this field reflects the concept in the language of cultural, folklore-psychological, mythological ideas and experiences .

Research Methodology

Ethnolinguistics as a component of linguistics was formed at the beginning of the 20th century. American scientist F. Boas is recognized as its founder. In the early 1920s, the German linguist Leo Weisgerber recognized ethnolinguistics as an important branch of linguistics. It is known that in everyday speech there are almost unchangeable, hardened units that indicate the socio-cultural life, values and traditions of the people, and they are an important research object for linguists, ethnographers, folklorists and historians. They are called ethnographies in science, and in particular, in Russian linguistics, such language units were studied by A.I. Sobolevsky, A.A. Shakhmatov, Ye.F. Budde, DKZelenin, NNDurnov, MVVitev, O.N. Trubachev, VNTororov. These scientists were engaged in creating and researching the linguo-geography of Russian dialects in the period after World War II. In the 30s-50s of the 20th century, the study of archaic Slavic agricultural tools was studied in the course of deep ethnographic research. Ethnographisms have been seriously studied in a number of Slavic countries, as well as by German linguists, ethnographers and historians. The idea of connection between language and people was formalized as a scientific theory for the first time in the works of W. Humboldt (1767-1835). That is why V. Humboldt's influence and ideas were widely expressed in ethnolinguistic scientific research. The names of FIBuslayev, A.N. Afanaseva and A. Rotebnya can also be noted as supporters of these ideas.

Used methods:

Description, classification, comparative-historical, lexical-semantic, etymological methods were used .

Analysis and results

Ethnolinguistics developed rapidly as a separate branch of science in Euro linguistics, in contrast to American linguistics. In particular, ethnolinguistics on ethnolexics of Kuban[2], Bashkir[3], Tatar[4], Buryat[5], Karachay-Bulgarian[6], Chuvash[7], Mari, Udmurt and other languages from Slavic[1] and Russian-speaking peoples , scientific studies in the ethnolexicographic field were created. In the world of Turkology, a special dictionary of ethnographic terms of the Azerbaijani language was created[8], and in Kazakh linguistics important scientific researches were also conducted in this regard[9]. Due to the fact that ethnolinguistics is a global science and is related to people's way of life and spirituality, interest in this field was also strong in Turkology.



In particular, ethnographic studies of scientists such as SMAbramzon[10], A. Jikiyev[11], E. Janreysov[12] MSAtabayeva[13] MIBagautdinova[14], A.K. Arroyev[15] are a clear proof of this.

Relying on scientific research devoted to the study of ethnographic lexical layers in world and Uzbek linguistics, ethno lexemes in the language can be divided into the following semantic groups:

I. Material-cultural ethnolexemes (ethnographisms representing the redmets related to production, such as farming, animal husbandry, handicrafts, etc.).

II. Ethnography related to spiritual culture (religion, language, music, literature, art...);

III. Ethnographies related to social relations (family, marriage, team games, various social associations)[16]

In Uzbek linguistics, many studies have been conducted in this regard, in particular, "The place of the lexicon of Uzbek folk epics in the language system" by A.S. Rahimov (monograph) and "Southern Khorezm Ethnography" by Bobojon Yoldosh. lexicon" (Author's abstract), A. Gulshat's scientific research work, such as "Linguo-cultural analysis of Kazakh ethnographies of Kazakhstan" was carried out.

In Uzbek linguistics, scientific-theoretical information about the study of ethnolexics in linguistic and ethnographic contexts is first found in dialectological studies. The first research works in this regard were carried out by A. Joraboyev and Z. Husainova. In his research, A. Joraboyev has shown the existence of diverse traditions of our people and their names in our language, as well as the theoretical and practical significance of their study. .Z. Husainova studies the names of wedding ceremonies from an onomastic point of view. In addition, O. O. Ismailova's "Bridal Greetings Genre in Uzbek Wedding Ceremony Folklore" (1999), F. Hayitova's "Linguistic Interpretation of Wedding Songs" (1998), Sh. M. Nurillayeva's "Turkistan" Names of wedding ceremony in Qarluq type dialects" (2001), SxDavlatov's scientific research entitled "Kashkadarya Oasis Folklore of Uzbek wedding ceremonies" (1996) can be proof of our opinion. Although in these studies the wedding and ethnographic lexemes related to it were chosen as the object of research, in the stated scientific-theoretical views, emphasis is placed on their dialectical features. Scientific research can be a proof of our opinion. Rrof. E. Begmatov's book "Explanation of Uzbek names" [17] is dedicated to the interpretation of the ethnographic meanings of names, in which the meanings related to the creation of names and the naming of a child as a nickname are interpreted. .

In Uzbek linguistics, the issue of the uniqueness of the ethnographic lexicon has been studied in depth. N.Mirzaev, A.Zhoraboyev, Y.Bobojonov, NRQurbanboyeva, M.Kahhorova, R.Kasimova, N.Amonturdiyev, N.Kurbanazarova, O.Nurjonov, B.A.Rakhmonov, Muhammad Humayun Nadim, and other studies show possible The above-mentioned scientific researches, dissertations, textbooks and manuals were studied as literature.



National ethnographies in Uzbek linguistics as a linguistic research were initially N. Mirzaev's "Ethnographic lexicon of the Uzbek language" [18] (1971). A scientific work named In this study, the ethnographic lexicon was studied based on the materials of the Kashkadarya region, and the etymological structure, lexical-semantic features, and modern grouping of the ethnographic lexicon of the Uzbek dialects of Kashkadarya were analyzed based on the emergence and grammatical features of the ethnographic lexicon. In the etymological structure of the ethnographic lexicon part of the study, ethnographies based on common Turkic and Uzbek words, separated into Tajik and Arabic ones, were analyzed. In the work, the ethnographic lexicon is divided into such groups as the territorial ethnographic lexicon and the general ethnographic lexicon according to the scope of use of ethnographies. The fact that universal ethnographisms represent national customs is also emphasized, and their characteristic for the Uzbek literary language. The researcher recognizes that the factors that create the ethnographic lexicon are all areas of people's life. Accordingly, Kashkadarya divides the ethnographies of Uzbek dialects into the following lexical group. 1) ethnographies related to the wedding: **sovchi, qaliq** ; 2) ethnographies related to the birth and growth of a child: **small chilla, gave sleep** ; 3) ethnographies related to khatna wedding: **korkari, soap** ; 4) ethnographies related to the traditions of national board games, adult games and fun: **korkari, royga** ; 5) ethnographies related to household customs: **grandfather, baraka urgu** ; 6) ethnographies related to some religions and rituals: **janoza, kiryuvi** ; 7) ethnographies related to certain professions: **broker, belter**.

In A. Joraboyev's dissertation entitled "Terms related to wedding ceremonies in the Uzbek language" (based on the materials of Andijan dialects, 1971), weddings and types of weddings are considered ancient traditions for the peoples of the world, especially Turkiyetnos. lexemes representing related processes were analyzed. Although the terms related to wedding ceremonies in the Uzbek language have not been studied in a special ethnolinguistic context , it should be recognized that they were created under the influence of N. Mirzayev's research. Y. Bobojanov's dissertation entitled "Southern Khorezm ethnographic lexicon" (1997) follows the footsteps of scientific research on the subject in Uzbek linguistics, and sheds light on the thematic groups, historical, etymological origin, derivational and grammatical features of the Southern Khorezm ethnographic lexicon. focuses on.

Another ethnographic research created in the years of independence is the dissertation of MMQahhorova entitled "Systematic study of Uzbek ethnographies" (2009). In this study, the role of ethnographicisms in the language system of various ritual names found in the Fergana Valley, ethnographic units, as well as the occurrence of stable units representing customs and ritual names in speech, systematic features of combining ethnolexemes into the microfield of tradition are interpreted and analyzed.

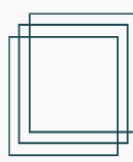


R. Qasimova wrote the term "ethnography" in her dissertation for the degree of Doctor of Philosophy (RhD) in philological sciences entitled "Ethnography of Uzbek wedding and mourning folklore texts in English translation" (2018), thinks about the problems of rendering it in translation. In addition, ethnographies related to the material-cultural, spiritual-cultural life of our people, ethnographic dialectisms belonging to the preached stratum, linguistic and cultural comparison of lacunae, methods of translation into foreign languages and its specific features were analyzed.

About the ethnographic lexemes in the lexicon of Surkhan oasis, our historian scientists Ashirov and A. Kayumov studied the traditional way of life of the region's population within the Boysun international expedition, while S. Rahimov, A. In the scientific researches of scientists such as Omonturdiyev, Kh. Kholmo'minov, it was illuminated to a certain extent from the linguistic point of view. Although these lexemes are analyzed from a dialectal and euphemistic point of view, they reflect folk life, ethno-cultural processes, the life and past of the oasis residents, and serve as a rich source for further scientific research. S. Rahimov's "Dictionary of Surkhondaryo-Uzbek Dialects" has analyzed the lexemes representing the ancient traditions, games, agriculture, animal husbandry, and social life preserved in the Boysun region in dialectal-dialectal analysis. Although this dictionary focuses on the dialectal features of lexemes, there are also many ethnographic lexemes used as archaic or inactive lexemes in our language. For example, **avzachar** is a ritual that begins the fast with dinner [12] (All the following examples are taken from this source and the pages are given in parentheses), **adargi is** a tool for weaving spiders (14), **oynkorsatar** is a custom performed on the wedding night (16). , oynahalta - bride's bag on which uralek stands (16), oydbasar - tradition performed on the day of marriage (15), ormak - carpet weaving tool (108) can be cited as examples .

Ph.D. thesis of Dr. A. J. Omonturdiyev "Rrofessional speech euphemism" emphasized taboos and euphemisms as a social, historical, ethnographic category. Various traditions, rituals, and social relations of people have led to the enrichment of the lexical layer of the language along with the refinement of the social relations and the beautification of the speech. In this scientific study, euphemistic aspects of ethnographic lexemes related to traditions, customs and values used in the speech of Surkhandarya herdsmen were scientifically studied and a dictionary was created. In the following years, the ethnolexicon of the Surkhan oasis began to be seriously researched in semantic, thematic, linguocultural, lexicological, and lexicographic aspects.

N. Amonturdiyev on the theory of vocabulary creation of ethnographies[19], B. Rahmonov in his articles[20] shed light on the linguistic and cultural characteristics of ethno-dialectal lexemes related to cattle breeding, and N. Kurbanazarova[21] on ancient and researched the linguistic and cultural possibilities of the wedding lexicon from our national traditions.

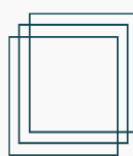


In particular, N. Amonturdiyev's research entitled "Lexicographic characteristics of Surkhondarya ethnographies" about the theory of creating a lexicography of ethnographies is noteworthy, in which the historical dictionary belonging to the period from M. Koshgari's "Devonu lug'atit turk" to the beginning of the 20th century is noteworthy. The ethnocultural lexical layer reflected in the names is identified in the lexicographic analysis, and the moral and thematic norms of giving ethnographies are proved; based on the etymological, semantic, statistical, structural, comparative analysis of ethnographisms, the lexicographic principles of giving them in explanatory dictionaries, such as the head word, vocabulary article, homonymy and rolemanicity of ethnographisms, are defined. In the study, Surkhondarya ethnolexemes were first divided into thematic groups such as material-cultural, spiritual and social ethnographies in the form of an ideographic dictionary. The structure characterizing the vocabulary structure and structure of the word choice for the ethnographic thematic explanatory dictionary, the historical, which shows that any ethnographic dictionary is a source describing the ethnic past, the grammatical and ethnographic principles of national orthography, which shows the categorical nature of ethnographies Spelling criteria ensuring harmony have been developed.

B.A. Rahmonov in his work entitled "Problems of comprehensive study of Kashkadarya and Surkhondarya Kirchak dialects and ethnographies" divided the ethnographies of Kashkadarya and Surkhondarya region into the following thematic groups:

- 1) ethnographies meaning the names of national customs, ceremonies, traditions and values: ashhudayi, dervishona, khatim, ritroza, dangana, taqson, the day is lengthened by four steps ;
- 2) ethnographies denoting the names of clans and tribes: such as tortuvli, koldov, obakhli, saroy, karakasmaq, kal, kosa, rayimtoda, arab, monkaovul ;
- 3) ethnographies meaning the names of food and household items: jalama, nonbosti, tondirgosht, sharaki, ryoba, yakhn, choroncha, lochiri, jurka, nontoshama, gilmindi, charki, daskala, juvaldiz , etc.;
- 4) ethnographies denoting the names of clothes and jewelry: charchi, lachak, kurta, massi, digdika, chiroz, sozana, mokki ;
- 5) ethnographies related to animal husbandry and farming: tol, tol, uvuz, gilagay, kaganok, konargi, tomizgi, uyutma, iydirma, enchi, chagana, kuvi(kubi), tuvcha, tokhli, shishak, chibich, rich[22]

N. Kurbanazarova's research entitled "Semantic nature and linguistic study of Surkhondarya oasis wedding ceremony ethnographies" is based on the analysis of the lexicon of wedding ceremonies. It is revealed that ethnographisms are lexical units that express the customs, spiritual and lifestyle of the language owners, and ethnographisms related to oasis weddings are divided into lexical-spiritual groups, similar and different in terms of expression.



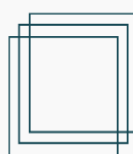
As a result of studying the lexicon of wedding ceremonies as ethnolinguistic and linguistic units, the ethnography based on the fact that ethnoculture is an integral part of language culture was studied from a linguistic point of view, and their stereotypic and linguistic unity was explained.

Muhammad Humayun Nadim, a researcher of the ethnography of the Afghan Uzbeks near the Surkhan oasis, in his dissertation entitled "Systematic and lexicographic features of the wedding-ceremonial ethnography of the Uzbeks of Northern Afghanistan" [23], wrote about the ethnography of the Uzbeks of Northern Afghanistan. The fact that the y-rite and the related Islamic religion and the ethnographies formed on its basis are a factor affecting the ethnocultural life and lifestyle of the inhabitants of the region is revealed on the basis of historical dictionaries and ethnographies found in oral speech, as well as the North Afghan Uzbeks need to lexicify wedding-rite ethnographies within the same language family (Uzbek and Turkish) and on the basis of different system languages (Uzbek and Persian), the linguistic-historical significance of wedding-rite ethnographies. It is proven that the roots of etymological origin go back to the VII century and it was fully formed in the XV century.

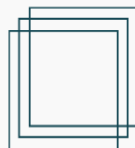
In conclusion, in modern world linguistics, the role of the factor of material and spiritual culture in language development is interpreted as the main problem during the scientific-theoretical study of language development issues. Therefore, all peoples of the world have their own national culture - ancient beliefs, religion, wedding ceremonies, folklore, clothes, national dishes; it can be seen that they are actively conducting practical and theoretical research to preserve the national ethnographic units of professions and other fields related to the traditional way of life. The history of the study of ethnolexics of the Uzbek language has shown that there is a need for serious research in this area. Interpretation of Uzbek ethnographicisms on the lexical-semantic, functional, system-structural, thematic level based on the experiences of modern world linguistics is one of the important tasks facing linguistics.

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