

# HOMONYMIC ATTITUDE IN THE WORDS IN WHICH THE NAMES OF CLOTHES AND FOOD IN UZBEK FOLK PAREMS ARE INVOLVED

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**Annotation.** Ethnolinguistics is a relatively new science, and its subject and scope, as is sometimes the case in new fields of humanities, have not yet been determined, i.e. it remains unclear which elements of reality it studies. In this sense, we can say that ethnolinguistics is a science at the junction. In recent decades, many such borderline fields of knowledge have appeared, the emergence of “sciences at the junction” is a characteristic feature of both the humanities and natural sciences of our time. Ethnolinguistics is a branch of linguistics that studies the spiritual, cultural, and ethnic characteristics of the life of a people and their reflection in language.

**Keywords:** *ethnolinguistics, Ethnos, linguistics, Oil name, product, language, culture, ethnolinguistics, proverb.*

## (Introduction)

Ethnolinguistics is a relatively new science, and sometimes its subject and scope are still not clearly defined, as occurs in new fields of humanitarian knowledge, that is, it remains abstract to study what elements of reality. In this sense, it can be said that ethnolinguistics is a contiguous science. In recent decades, such marginal fields of knowledge have emerged in large numbers, with the occurrence of “contiguous sciences” being a characteristic feature of both the humanities and Natural Sciences of modern science. Ethnolinguistics is a linguistic area that studies the spiritual, cultural, ethnic characteristics of people's life and their reflection in the language. The ethnolinguistic features of the paremas, which cover units of the proverb, matal and proverb-matal type in itself, have not been studied in depth either in World linguistics or in Turkic linguistics and its component, Uzbek linguistics. Ethnic units within the Uzbek folk parema are diverse and diverse, with apparel names including headdress (Hawk, lachak, qasava; clothing and their part (Guppy, scarves, shackle collar); underwear and their part (yacht, nephew, scallop); shoes, their part and places (paytava, ulton, ukpa); clothing auxiliary item (rowing, oblique(cha),pushton); cloth names (immaculate, silk, movut); food names, chunanchi, dark (scallops, gourd), liquid food (porridge, umoch, mouth, yovgan, bulamiq); drink (porridge, whey); product (rice, whiteness, jigin); sweetener (Shinni), cereal products (barley), Oil name (linseed oil) etc.ethnic units were applied.

In the science of linguistics, the issues of ethnolinguistics related to the concept of language and culture, which attracts the attention of everyone, are not until now that a full-fledged solution has been found. One such problem is that the lexical-semantic properties of ethnic units encountered in the composition of paremas are counted. This article reflects on one of the semantic aspects present in ethnonyms in Uzbek folk paremas, the phenomenon of survival. Chunonchi, the ethnonym” atlas“, which exists as part of the proverb” Don't forget Bo'zing if you wear Atlas, alagingning if you wear kimkhob", is with the following units (Atlas I. (Arabic الحرير-flat, smooth) - both the Tanda thread and the rope thread are one-face smooth fabrics woven from natural silk. Tanda thread is decorated by painting in the abrbandi method. Separately, the Atlas is given a Polish, according to which it resists. The most excellent variety



of satin, woven from natural silk, is called eight-teak khonatlas. All the secret of khonatlas lies in its structure and method of weaving. Atlas weaving process: the atlas is woven on a four-tray Loom, The Eight-Tray atlas on an eight-tray loom. Flowers are carried to the Tanda so that every eight Naches of the Tanda are superimposed on the weaving, the Naches are coordinated to the tepals and the flowers are connected to the stamens. Atlas II. A set of geographical maps, drawings, arranged in the form of an album or book. Economic atlas. Atlas III. - [yun – from the name of the Libyan King in mythology; as if he was the first to create a celestial globe]. 1. A collection consisting of Cards selected for specific purposes and based on a specific system and published in the form of an album with comprehension texts. Anatomical atlas. Atlas of Botany. Atlas of Zoology.) stands in a relationship of survival. In the same way, the article provides a detailed overview of the homonymic relationships of whiteness, Boz, fragment; ash, Tom lexical units.

### **(Research Methodology)**

In linguistics, the issues of language and culture, language and the human factor, language and history were initially addressed by V. von Humboldt, a. Weisgerber, L. Blumfield, E. Sepir, Boduen de Courtene, a. A. Potebnya, A. A. European and Russian linguists such as Shakhmatov focused. In World linguistics, the study of text on the basis of an anthropocentric paradigm is prominent in research on ethnolinguistics, linguistic semantics, linguocognitology, Psycholinguistics, linguoculturology, pragmatics. In Particular, N. Khomsky, U. Cheiff, B. A. Serebrennikov, L. V. Shcherba, Y. N. Stepanov, I. R. Galperin N. I. Karaulov, N. I. Jinkin, A. A. Leontyev, J. Lakoff, A. Vebiskaya, E. S. Kubryakova, E. Rosh, W. P. Belyanin, V. Z. Demyankov, V. A. Maslova, M. Dridze, K. F. Sedov, A. Nurmonov, N. M. Mahmudov, E. A. Begmatov, Sh. Safarov, S. Boymirzaeva, I. In the work of linguists such as Azimova, the language system was studied on the basis of anthropocentric principles [10]. Professor N. Mahmudov's paper "in search of ways of perfect study of language..." covers the essence of ethnolinguistics, linguoculturology, in general, the anthropocentric paradigm, and the problems in this regard are deeply and fundamentally illuminated. Several scientific studies have been carried out on the study of homonymy in the field of language, usually omonymy is determined in the text (B. N. Golovin, A. M. Babkin, E. M. Galkina-Fedoruk, L. A. Bulakhovsky, R. A. Budagov, S. Akhmanova, N. M. Like Shansky), but in some cases this makes it difficult to understand. L. V. Malakhovsky believes that "the presence of homonyms in natural languages is necessary and natural." B. A. Plotnikov introduces homonymy into a relatively stable and linguistic category of uncertainty [14]. Problems with comparative-typological properties of Proverbs and matalas I. Begmurodov, R. A. Latipova, I. K. Mirzaev, Ye. V. Ivanova, B. T. Kasharokov, V. V. Pavlov, Z. A. Yusupova, Ye. A. Osheva, L. A. Babitova, O. Sh. Igbolov, M. Temirova, R. U. Studied by such scientists as Majidova. Scientific works such as these, proverbs and sayings, show that research has a strong theoretical basis. Uzbek linguist X. Abdurahmanov, G. N. Sindibaeva, N. B. Sapparova, P. U. Bakirov, M. Djusupov, K. E. Alibekova, Sh. Majitaeva, B. Jo ' raeva, D. S. The turdalievas conducted scientific research devoted to the comparative, ideological-artistic, lexical, lexical-stylistic, grammatical analysis of Proverbs and sayings [19].

But the national-cultural characteristics of Proverbs representing the omonemia of ethnonyms in Uzbek folk parems have not been specially researched on the basis of an ethnolinguistic approach.

(Analysis and results)



– If you are white, you are not unknown.

I. Whiteness-milk, yogurt, cheese, suzma, dry, qimran, qimiz and so on.k. The benefits of these products to the health of a person are great. There is a saying in the people that there is an hoof, that is, a family with a herd will be a blessing [21, 5]. The great hakim Abu Ali ibn Sina writes that the “milk of various animals (sheep, goats, camels, Biyas, especially cows) moderate the variety, energize the body, fatten it,...clean the internal wounds from dark varieties, mature and wash them,...removes ugly scars on the skin, (improves skin color,...makes the face color, especially wives beautiful,...benefits against eye pain, cough and blood clots, asthma and shortness of breath, yellow diseases calculated[2].

Note. "Whiteness sold whiteness".

The origin of this proverb goes back to the ancient customs of our ancestors: in the past, almost every household (especially in the household of nomadic herders) had a cow, sheep, goat, camel, biya, etc. K dairy animals were raised. They would not sell milk, yogurt, qimiz, “whiteness” in general to someone for money, nor would they give it for something, and for free, or if it were not very – they would lend it. (The situation of temporary whiteness of debt was called "novador". This is the case: they would put milk and whiteness in a container, and put a stick in it, and wherever the milk came, something (thread, rag, etc.k), and they would belt. In return they could measure with this “measure”. As a result, both sides would not pay each other, and there would be no doubt in each other's mind. Continuing the idea of not selling whiteness, it should be said that the past generation-our ancestors used to make a strict irm: “the cup of a person who sold whiteness does not turn white.” Even if they found out that a person had sold whiteness, they would offend him, “went-came”, “took-gave” and isolate him, and fined the tribal-seed Chiefs by placing “nine charges” on such a person [7, 308].

Note: AQ+liq I. A small drop of yogurt, which is put to make boiled milk yogurt. Here since the collective farm... seeing the cattle, our mouth touched whiteness. Sh. Solomon. Father, son.

Whiteness. II. A little yogurt, which is put in it to soak (make yogurt) the cooked milk; drizzle.- Now you are a milk gum, after all.- I miss... - I cooked and put whiteness. A. Haqqar. Sarob.

Whiteness. III. A white or light-colored cloth, a handkerchief, a piece of clothing, which is given to matchmakers as a sign of consent to the wedding. The suitors happily took whiteness.

#### **(Conclusion / Receptions).**

Language is a means of storing and collecting information of cultural significance. Proverbs, reflecting the mentality of the people, which are considered an integral part of culture and an important layer of language, an invaluable spiritual wealth, have been polished on the basis of life experiences for centuries and inherited from generation to generation by various means.

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