

LINGUISTIC STUDYING UZBEK ETHNOGRAPHIC WORDS

Xasanova Kamila Baxtiyorovna

Teacher of Termez state university

khasanovakamila0808gmail.com

Abstract: Today in linguistics is gave a special attention to the study of vocabulary with national colours. In this article, we examined the use and study of ethnographic vocabulary in the Uzbek language, examples of scientific works of various linguists, and their distinctive features.

Key words: Vocabulary, linguistics, aspect, direction, etymology, rituals, ethnographisms, traditions, culture

The most changeable linguistic level, constantly under the influence of transformation processes, is considered to be the lexical composition of the language. It is widely known that in linguistics such a direction as ethnolinguistics developed in the late 19th – early 20th centuries. The subject of ethnolinguistics is the study of culture. The term "ethnolinguistics" is usually used together with the terms ethnography and ethnology. In their broad meaning, these terms include the entire sphere of interaction between language, culture and ethnicity.

In world linguistics today, special attention is paid to the study of ethnographic vocabulary, which is linguistic and cultural information about the spiritual and material values of peoples, traditions, customs and way of life. Ethnographisms are a unique wealth of language. Their transfer to the future generation is of current importance. Traditions, customs, way of life and way of life of the Uzbek people have aroused great interest throughout the world in recent years.

Taking into account modern scientific trends existing in world linguistics, we can state the need to study ethnographisms in the context of foreign languages, in particular, in foreign language media texts. More in-depth analysis should be carried out in the press for comparative and contrastive study. Of particular importance is identifying the differences between ethnographisms and other words, revealing the historical, social and linguistic bases for the use of ethnographic vocabulary in speech, and studying the basic lexical and semantic concepts inherent in ethnographic vocabulary in various texts.

In Uzbek linguistics, the volume of scientific research into texts about rituals, culture, folklore, which occupy a special place in the system of spiritual values, as well as in such areas as ethnolinguistics, has increased. Traditions and customs are an ethnographic feature of a people, and their expression through linguistic means is of great importance for both linguistics and ethnography.

Ethnographic vocabulary is special unique words that express the signs of the national culture of a certain people, are considered foreign words for other languages. The relevance of studying this area is due to the fact that recent years have been characterized by an increased interest in the study of national elements, including those with regional and cultural characteristics.

Three explanatory dictionaries of the Russian language (V.I. Dal, S.I. Ozhegov and edited by A.P. Evgenyeva) provide fairly similar definitions for the term ethnography, such as: 1) "Description of the way of life, morals and customs of a people"; 2) "The science that studies



the material and spiritual culture of peoples, their cultural and historical relationships"; 3) "The totality of all the characteristics of the way of life, morals and culture of any people or nationality".

The Merriam-Webster dictionary states that this term was first used in 1811, and provides the following definition: "the study and systematic recording of human cultures".

The Oxford Advanced Learner's Dictionary gives a more complete description of the term: "the scientific description of different peoples and cultures, with their customs, habits and differences." A very similar description is found in the Oxford Advanced American Dictionary: "the scientific description of different races and cultures."

The use of ethnographic vocabulary in Uzbek linguistics is quite widespread. In this area, one of the first linguists to conduct research can be considered N. Mirzaev. In his work "Ethnographic vocabulary of the Uzbek language (based on materials of Uzbek dialects of the Kashkadarya region)" he identifies the ethnographic vocabulary most often encountered in the Kashkadarya region and their features and distinctive features from other lexical units.[7].

Y. Babajanov focused on the rituals and customs that are associated with a person's life from the first to the last day in his work. The author analyzes the semantic aspect of ethnographic vocabulary, which is represented by the following thematic series: 1) rituals associated with birth, the first forty days of life, 2) wedding and 3) funerals. For example, 1) chilla, suvga tushiris, bavak; 2) beshik tuyi - "cradle wedding"; 3) ettisi, uchi, kirki, zhanoza. This work also considers ethnographisms that are names of national dishes (hey-hey, chanchak); dances and games (zhenak, pachis, norim-norim), with professions (kur bitdi, usta chakiri, joy kumak, tarasha, gul tarash, usta, kapcha). Yu. Babajanov identifies the following layers of ethnographic vocabulary in terms of history and etymology: 1) common Turkic, 2) Arabic, 3) Persian-Tajik. For example, 1) kainatma, suzma, toylik; 2) sadr, mayit, sunnat, iskoti, mozor; 3) sartakhta, kapgir, dasturkhon, poygir. [3].

Great merit in the matter of collecting and studying the material culture of the Uzbek people belongs to M. Kakhorova and her work "Systematic study of Uzbek ethnographisms" [6].

Interesting research in the field of linguocultural analysis of ethnographisms of the Karakalpakstan Kazakhs belongs to G.A. Adylova. In a number of her works, author provides comprehensive information about ethnographisms, dividing them mainly into four thematic groups according to meaning and usage:

- 1) Ethnographisms related to the birth of a baby and its upbringing;
- 2) Ethnographisms that appeared in connection with marriage rites;
- 3) Ethnographisms related to funeral rites;
- 4) "Ethnographisms related to food customs.

According to structure, the author divides ethnographisms into simple and complex. She states the fact that most ethnographisms in the literary language do not have a translation or equivalent, so they can be used in the literary language. This means that ethnographic vocabulary serves as an endless main source in the development of the literary language.[2].

N.Sh.Kubanazarova in her dissertation "Linguocultural study of the semantic nature of ethnographisms of wedding ceremonies of the Surkhandarya oasis" theoretically substantiated the semantic nature and linguocultural features of ethnographisms associated with wedding ceremonies in the Surkhandarya oasis, and their place in the language system and the formation of the national mentality.[7]



K.U.Usenova's work "Ethnographic vocabulary in the Karakalpak language" identified the lexical and semantic nature, features and patterns of ethnographic vocabulary in the Karakalpak language, and also improved the criteria for grammatical characteristics based on the theory and practice of word formation in the structure of ethnographisms. She collected ethnographisms collected during trips and individual expeditions to the villages of Karakalpakstan associated with the customs of birth, marriage and burial of a person.[8].

In the work of R.R. Kasimova "Ethnographisms in the English translation of the texts of the folklore of Uzbek wedding and mourning rites" the linguistic, semantic and stylistic features inherent in the interpretation, argued translation and description of ethnographisms in the English translations of Uzbek wedding and mourning ritual folklore. [5]. Author also presented is a classification of such varieties of ethnographisms related to Uzbek wedding and mourning rites as folk games, names of rites, national fabrics, forms of address to relatives and revealed ethnographisms denoting the names of national dishes and clothes, attributes of various rites, which are expressed in English by means of pictorial, transformational, calqued and equivalent methods.

N.R. Amanturdiev in his work "Lexicographic Features of Ethnography of Surkhandarya" paid much attention to the study of the ethnographic vocabulary of the Surkhandarya region, its dialectal features. The author also made a comparative analysis of ethnographisms in the explanatory dictionary of the Uzbek language of 1987 and the five-volume explanatory dictionary (2006-2008), which were analyzed in comparative, etymological, statistical, semantic-structural terms. [1]. This analysis is considered timely, as it comprehensively reveals this topic and contributes to improving the coverage of ethnographisms in explanatory dictionaries of the Uzbek language.

Based on the above, it should be noted that the features of ethnographisms that occur as a lexical unit have the following characteristics:

- 1) occur in the language in a finished form;
- 2) have logical completeness;
- 3) have morphological and syntactic features;
- 4) create synonymy, homonymy, antonymy, paronymy with, in other words.

Generalizing these concepts, we can conclude that ethnographism is the name of concepts characteristic of the national culture, traditions, customs, religious views of a certain people. These lexical units reflect the features of everyday life of the people, distinguishing it from other peoples and delimiting it from other lexical means in the language from the point of view of expressing national identity. The past, present, way of life, culture, social relations of the people are reflected in ethnographic vocabulary.

These studies allow us to assert that it was Uzbek linguists who opened up new prospects for further deepening the study of ethnographic vocabulary. It can be noted that ethnographic vocabulary is a product of several centuries. Based on this, many ethnographisms are common to the Turkic, Arabic and Persian peoples, enriching and showing the vocabulary and national traditions of each people.

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