

THE STUDY OF ETHNOGRAPHISMS IN THE UZBEK LANGUAGE

Yakhshiboev Mirjalol Dilshod ogli

Teacher of National University of Uzbekistan

E-mail: mirjalol.yaxshiboyev.96@mail.ru

Abstract: Ethnolexis represents a significant layer of vocabulary that reflects the cultural, historical, and social life of a nation. This article examines the study of ethnolexical units in the Uzbek language, focusing on their classification, sources, and linguistic as well as cultural value. The research highlights the importance of ethnolexis in preserving national identity and understanding the worldview of the Uzbek people.

Key words: ethnolexis, ethnolinguistics, national identity, etymology, ethnographisms, traditions, culture.

INTRODUCTION. The Uzbek language, as a carrier of national culture, contains a rich system of ethnolexical units that reflect traditions, customs, occupations, and everyday life of the Uzbek people. The study of ethnolexis has become an important area within ethnolinguistics and cultural linguistics, as it allows scholars to explore the interaction between language and culture. The most variable linguistic level, constantly subject to transformational processes, is considered to be the lexical composition of a language. It is widely known that in linguistics, a field such as ethnolinguistics developed in the late 19th and early 20th centuries. The subject of ethnolinguistics is the study of culture. The term “ethnolinguistics” is usually used in conjunction with the terms ethnography and ethnology. In their broadest sense, these terms encompass the entire sphere of interaction between language, culture, and ethnicity.

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

METHODOLOGY. The use of ethnographic vocabulary in Uzbek linguistics is quite widespread. N. Mirzaev can be considered one of the first linguists to conduct research in this field. In his work “Ethnographic Lexicon of the Uzbek Language (based on materials from Uzbek dialects of the Kashkadarya region),” he highlights the ethnographic vocabulary most commonly found in the Kashkadarya region and its peculiarities and distinctive features from other lexical units[7].

In his work, Y. Babajanov focuses on the rites and customs associated with human life from the first to the last day. The author analyzes the semantic aspect of ethnographic vocabulary, which is represented by the following thematic series: 1) rituals associated with birth and the first forty days of life; 2) weddings; and 3) funerals. For example: 1) chilla, suvga tushirish, bavak; 2) beshik tuyi – “cradle wedding”; 3) yettisi, uchi, qirqi, olti oyi, yili. This work also examines ethnographic terms that are names of national dishes (hash, chanchak); dances and games (jenak, pachiz, norim-norim), and professions (moljallob, usta chaqiriq, joy kumak, qo‘naq, tarasha, gul tarash, usta, kapcha). Y. 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) qaynatma, suzma, to'ylik; 2) sadr, mayit, sunnat, isqoti, mozor; 3) sartaxta, kagir, dasturxon [3].

M. Kakhorova and her work "Systemic Research of Uzbek Ethnographic Features" [6] have made a significant contribution to the collection and study of the material culture of the Uzbek people.

DISCUSSION. Interesting research in the field of linguistic and cultural analysis of ethnographic expressions of the Karakalpak Kazakhs belongs to G.A. Adylova. In a number of her works, the author provides comprehensive information on ethnographic terms, dividing them mainly into four thematic groups according to their meaning and use: 1) ethnographic terms related to the birth and upbringing of a child; 2) ethnographic terms related to marriage rites; 3) ethnographic terms related to funeral rites; 4) ethnographic terms related to eating customs. The author divides ethnographic terms into simple and complex ones based on their structure. She notes that most ethnographic terms in the literary language have no translation or equivalent, so they can be used in the literary language. This means that ethnographic vocabulary serves as an endless primary source for the development of literary language [2].

RESULTS. In R.R. Kasimova's work "Ethnographic Terms in English Translations of Texts on Uzbek Wedding and Funeral Customs," linguistic, semantic, and stylistic features characteristic of the interpretation, translation, and description of ethnographic expressions in English translations of Uzbek wedding and funeral ritual folklore. It also presents a classification of such varieties of ethnographic terms related to Uzbek wedding and funeral rites as folk games, names of rites, national fabrics, forms of addressing relatives and identifies ethnographic terms denoting the names of national dishes and clothing, attributes of various rituals, which are expressed in English through pictorial, transformational, calqued, and equivalent methods [5]. N.R. Amanturdiyev, in his work "Lexicographical Features of the Ethnography of Surkhandarya," paid great attention to the study of the ethnographic vocabulary of the Surkhandarya region and its dialectal features. The author also conducted a comparative analysis of ethnographic terms in the 1987 explanatory dictionary of the Uzbek language and the five-volume explanatory dictionary (2006-2008), which were analyzed in comparative, etymological, statistical, and semantic-structural terms [1]. This analysis is considered timely, as it comprehensively covers the topic and contributes to improving the coverage of ethnographic terms in explanatory dictionaries of the Uzbek language.

CONCLUSION. The research data allows us to assert that it was Uzbek linguists who opened up new perspectives for further in-depth study of ethnographic vocabulary. It should be noted that ethnographic vocabulary is the product of several centuries. Based on this, many ethnographic terms are common to the Turkic, Arab, and Persian peoples, enriching and demonstrating the vocabulary and national traditions of each people.

REFERENCES:

1. Амантурдиев Н.Р. Сурхондарё этнографизмларининг лексикографик хусусиятлари: Автореф. дисс... док. филологии по филол. наук. – Гулистон, 2021. – 48 с.

2. Bobojonov Y. Janubiy Xorazm etnografik leksikasi. Filol.fan. nom...diss. avtoreferati - Toshkent, 1997. – B.27.
3. Kaxarova M.M. O‘zbek etnografizmlarining sistemaviy tadqiqi. Filol.fan.nomz.diss. – Toshkent, 2009. – С.44.
4. Khasanova, K.B., & Safarova, D.A. (2022). Teaching vocabulary: Methods and approaches. *Global Scientific Review*, 3, 15-16.
5. Mirzayev N. O‘zbek tilining etnografik leksikasi. Filol.fan.nom.diss. – Toshkent, 1971. – B.127.
6. Xasanova, K. (2021). Madaniyat va til bog‘liqligi. *Журнал иностранных языков и лингвистики*, 2(3).
7. Адылова Г.А. Лингвокультурологический анализ этнографизмов каракалпакстанских казахов. Автореф. дисс...док. философии по филол. наук – Нукус, 2018. – 52 с.
8. Джурабаев А. Ономаσιологическое исследование названий свадебных обрядов в узбекском языке (на основе материалов андижанских говоров: Автореф. дисс канд. филол. наук. – Ташкент, 1971. – С.74.
9. Касимова Р.Р. Этнографизмы в английском переводе текстов фольклора узбекских свадебных и траурных обрядов Автореф. дисс. ... док. философии по филол. наук. – Ташкент, 2018. – С.49.
10. Касимова Р.Р. Этнографизмы в английском переводе текстов фольклора узбекских свадебных и траурных обрядов Автореф. дисс. ... док. философии по филол. наук. – Ташкент, 2018. – С.49.
11. Хасанова К. (2020). Понятие экзотизм, этнографизм и варваризмы. *Danish Scientific Journal*, (36-3), 30-31.
12. Курбоназарова Н. Сурхондарё воҳаси тўй маросими этнографизмларининг семантик табиати ва лингвомаданий тадқиқи. Фил.фан.бўйича фалс.док. (PhD) дисс. – Термиз, 2021.
13. Muhammad Humoyun Nadim. Shimoliy Afg‘oniston o‘zbeklari to‘y marosimi etnografizmlarining tizimiy va leksikografik xususiyatlari. Fil.fan.bo‘yicha fals.dok. (PhD) diss. – Termiz, 2022.
14. Bekmurodova F.N. Urf-odat va an’anaga xos so‘z va so‘z birikmalarining tarjimada pragmatik ekvivalentligi. Fil.fan.bo‘yicha fals.dok. (PhD) diss. – Toshkent, 2024.