



Ethnographism as a Field of Linguistics

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Abstract: *in this article we are talking about the study of ethnography as an object of linguistics, the problems of studying ethnographies characteristic of the Surkhandarya dialects.*

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Today, the process of integration in the world, the penetration of information technologies into all areas, the unprecedented progress of the industrialization process, the struggle between cultures and religions and a number of other factors that determine the current trends of the modern world. are the past, the way of life of mankind., its culture, customs, values and traditions do not cease to have a negative impact. This, in turn, endangers the ethno-cultural heritage of peoples, the living spoken language, and ethnic identity. Naturally, the culture, mental features, ethno-cultural way of life of each people are formed in the course of a certain historical development. National values, signs and characteristics of a nation are preserved in its language, more precisely, in its ethnography. The collection of ethnographies and their in-depth study on a scientific basis remains one of the urgent problems of our time.

Studies of ethnographisms as a field of linguistics were initially carried out by European and Russian scientists.¹

For example, preliminary studies were carried out by such linguists as W. von Humboldt, Yu. A. Shakhmatov, A. N. Afanasiev, A. I. Sobolevsky. Ethnolinguistic and ethnolexicographic studies were also carried out on the ethnolexicology of a number of national languages of Russia and its territory: Slavic-Kuban, Bashkir, Tatar, Buryat, Karachay-Bulgarian, Chuvash, Mari, Udmurt and other languages.²

Later, a number of scientific studies on ethnolinguistics were also carried out by Turkologists. In particular, scientific research on ethnography by such scientists as S.M. Abramzon, A. Zhikiev, E. Zhanpeisov, M.S. Atabayeva deserve special attention.³

¹Slavyanskies drevnosti: etnolingvistichesky slovar: v 5 t.// pod ed. N.I. Tolstogo. - Moscow, Mejdunarodnye otnoshenia, 1995-2012.; Plotnikova A.A. Ethnolinguistic dictionary of ethnolinguistic, ethnolinguistic, and folkloric sources Disc. na soiskanie uchonoy stepi kan. elephant. science - Moscow, 1990

²Finko O. S. Lexika svadebnogo obryada Kubani (na materiale obryadovoy praktiki stanitsy Chernookovskoy Krasnodarskogo kraja). Autoref. dis. blood elephant. science - Kursk, 2011.

Bagautdinova M.I. Ethnographic lexicon of the Bashkir language. – Ufa: RIO RUNMTs, 2002. – S. 11; Ishberdin E.F. Nazvaniyaivotnyx i pitta v Bashkirskikh govorax. Autoref.diss.kand.phil.nauk. - Ufa, 1970; Samsitova L.Kh.

³Bez ekivalennaya lexika of the Bashkir language. Autoref.diss.kand.phil.nauk. - Ufa, 1999.

Effective research in this area was carried out in Azerbaijani and Kazakh among related languages.⁴ In this process, if we recognize as a great reality the creation of a dictionary of special ethnographic terms of the Azerbaijani language, great progress has been made in this respect in Kazakh linguistics.

Although the first purely ethnographic research in Uzbek linguistics was carried out in the 80s and 90s of the XX century, vocabulary related to national customs, traditions and rituals can be found in the works of Turkologists and dialectologists who conducted research much earlier.⁵ Only this collected and researched ethnographic vocabulary has been studied in the dialectological aspect, and its ethnolinguistic and linguoculturological possibilities have not been identified.

During this period, ethnographies were studied as part of dialects. In fact, the fact that they express different concepts, the scope of meaning and the fact that they are related phenomena were ignored. Preliminary work in this regard was carried out by E. D. Polivanov, A. K. Borovkov, V. V. Reshetov, and Sh. is evident in the studies of a number of other scientists. However, it should be noted that these and dozens of other scientists, within the framework of dialectological research, have collected and placed in the dictionary thousands of unique words and phrases. Some of the dialect lexemes included in these dictionaries are ethnographic. Currently, most of these dialects and ethnographies are not used in the speech of representatives of the local dialect.

In fact, in the 70s of the last century, the dialectologist Sh. Shoabdurakhmanov drew the attention of scientists to this issue and made the following points.⁶ "If the full Uzbek traditional lexicon is not written down in the near future, then we can say, taking into account all the obligations, that with the passing of the older generation, some of the valuable materials of the language have been preserved in their memory and have come down to us. may be lost forever." It should be separately noted that from the beginning of the 20th century to the present, a sufficient number of scientific studies have been carried out in Uzbek linguistics to study the living spoken language of the people, in particular, dialects and dialects. Three dialects of the Uzbek language were studied in the regions.⁷ A dictionary of Uzbek folk dialects has been created. Thus, thousands of unique words and expressions of the living spoken language of our people have been preserved, and some of them have entered the general literary language. It is noteworthy that ethnographic vocabulary (ethnographisms) is included in the materials of dialect studies of that period, but they were studied only in the dialectal and linguogeographical aspects. Apart from the Ph.D. thesis, defended in 1971 by the scientist N. Mirzaev from Kashkadarya, there are almost no other sources on the study of ethnography of the pre-independence period. Most interestingly, research related to ethnography by scholars of history has seen a resurgence in the post-independence period. This can be explained by

Ethnography of the Tatar people. - Kazan, Magarif, 2004. - S. 287; Dialectological speech of Tatar television. - Kazan, Tat. whale ed., 1993.

⁴ Dondokova D.D. Vocabulary of duhovnoy culture. – Ulan-Ude, 2003; Manjigeev I.A. Buryatskie shamanisticheskie and doshamanisticheskie terminy. - Moscow, Nauka, 1978.

Appoev A.K. Ethnographic lexicon of the Karachaevo-Balkar language. Diss. blood elephant. science – Nalchik, 2003; Semenova I.Dzh. Parametric analysis lexicon Karachaevo-Balkarkogo language na Turkskom fone. Disc. blood elephant. science - Voronezh, 2017.

⁵⁵ Degtyarev G.A. Vocabulary of land and Chuvash language. - Moscow, 1987.

Abramzon S.M. Kyrgyz i ix ethnogeneticheskie i istoriko-kulturnye svyazi. - L.: Nauka, 1971.

Djikiev A. Etnograficheskiy ocherk naseleniya Yugo-Vostochnogo Turkmenistana (konets XIX– late XX centuries).

Janpeysov E. Ethnocultural lexicon of the Kazakh language. - Alma-Ata: Nauka, 1989.

Atabaeva M.S. Ethnolinguistic basis of dialectal lexicon of the Kazakh language. - Almaty: Knowledge, 2006

⁶ Dictionary of Azerbaijani-Russian ethnographic terms. - Bucky, 1987.

⁷ Shamshatova A. Lexika zlakovykh kultur v kazakhskom zazyke. Dis. sugar elephant. science - Alma-Ata, 1966; Zhanpeysov E.N. Ethno-cultural dictionary of the Kazakh language. - Alma-Ata, 1983; Zhilkubaeva A.Sh. Terminy pitaniya in the Kazakh language. Autoref. dis. sugar Philol. science - Alma-Ata, 1991.

two situations. The first is that the study of ethnogenesis, ethnoculture, customs and traditions, national rituals of peoples during the period of the former Soviet Union contradicted the prevailing ideological (communist) principles of that time, and the second is that the study of ethnolinguistics and linguistics ethnography is a social necessity, and it entered the Uzbek linguistics as a result of further development with the demand of the time.

Ethnographic research and research conducted by historians in different regions of our country today reveal the need for comprehensive research in this area, together with representatives of other disciplines, especially linguists. In particular, according to historian A. Kurbanov, the social, economic and political changes that have taken place in the life of the country since independence require a scientific study of history in a broad, objective manner and on the basis of new thinking. . Of course, one of the priority tasks is to study the ethnogenesis of the Uzbek people, the history of ethnonaming in depth and in harmony with representatives of other areas. In addition to the opinion of the scientist, we note that the results of cross-ethnographic research allow us to deeply and truthfully reflect the essence of thousands of ethnographic words and expressions, proverbs and sayings. For example, in order to explain the ethnotoponym "Yomchi", which occurs as a toponym in the Surkhandarya region, it is necessary to know the history of the aul related to this ethnography.

First of all, academician B. Ya. Vladimirov expresses the following opinion about the etymology of this lexeme. The word "Yom" means "road", "stop" in the Mongolian language, and was later adopted in the Turkish language. Another Russian scientist A. K. Dmitriev said that this word does not occur in Turkic sources until the 12th century. The scientist confirms Vladimirov's opinion and states that "Yom" is a Mongolian word meaning a post office, and the Russian word "yamchik" is also related to the lexeme "Yom". The opinions of Uzbek linguists about the Yemchi ethnography, which developed from the Mongolian language and is actively used in the Old Turkic language, are consistent with the opinion of their Russian colleagues.⁸ In our country, you can find a number of other toponyms, whose history of a particular village or a certain person is associated with the lexeme "Yom". For example, Asbobi Ali Yomchi (Tashkent region), Ali Yomchi (Canal Bukhara region), Yomchi, Zhosbuzkutchi, Zhombulok (Kashkadarya region), Jom (Samarkand region), Yom (Jizzakh region).

So, the toponyms associated with "Yom" are connected with the historical reality of the village. Yom (Yomkhona) - in ancient times it was a shepherd's house, a station, a place for keeping horses, a communication center between regions. In ancient times, having conquered a large territory, the Mongols built palaces, stations and residences in convenient places in cities and highways in order to know the local situation and be in constant contact with their representatives.⁹ Special horses were kept at each station, and the yomchils (envoys) continued on their way, changing tired horses, moving from one station to another.¹⁰ In the village of Yomchi, Boysun district, the presence of such shelters in antiquity, even in the recent past, has been confirmed.¹¹ There are a lot of ethnotoponyms that have a historical connection with such toponyms in our country, and we believe

⁸Polivanov E.D. Uzbek dialectology and the Uzbek literary language // K sovremennoy stadii uzbekskogo literaturnogo stroitelstva. - Tashkent, 1933; Borovkov A.K. Questions and answers about checking Uzbek dialects. - Tashkent, 1944;

⁹ Reshetov V.V. Kuraminsky dialects of Tashkent region (phonetic and morphological system). Autorefer. diss. dr. elephant. science - Tashkent, 1951; Ishaev A. Uzbek dialects in Karakalpakstan. - Tashkent, Science, 1975; Orozov E. Uzbek dialects in South Karakalpakstan. - Tashkent, Science, 1978;

¹⁰ Abdullaev F. Khorezm dialects. - Tashkent, Science, 1961;

¹¹ Shoabdurahmanov Sh.Sh. Uzbek literary language and Uzbek folk dialects. - Tashkent, UzFA, 1962; Joraev B. Upper Kashkadarya Uzbek dialects. - Tashkent, Science, 1969., pp. 80-81; Rakhimov S. Dictionary of Surkhandarya Uzbek dialects. - Termiz, Publishing House of Termiz State University, 1995.

that the cooperation of ethnographers and linguists will give a good effect in their study on a deep scientific basis.¹²

Our opinion is confirmed by a number of scientists conducting research in the field of ethnolinguistics and linguistic culture.¹³ D. Ashurov, a scientist from Namangan, expresses the following opinion on this matter: "The expected results will be fully achieved only when the study of ethnographisms is carried out in cooperation with the sciences of linguistics, ethnography, folklore, archeology and cultural studies. ."

Studies show that the ethno-cultural life, customs, traditions, rituals and creativity of the Uzbek people are mostly studied by historians and folklorists. In particular, M. Alaviya, B. Sarimsakov, N. Kurbonova, M. Zhoraev, S. Davlatov discuss such issues as the originality of the Uzbek ritual folklore, genre composition, classification and artistic features of ritual songs. , N. Researchers Kurbanboeva, O. Ismonova, G. Mardonova. Based on the foregoing, it can be seen that the development of ethnography as linguistics, the position of the science of ethnolinguistics, and the incentive to study ethnography on a large scale are needed today more than ever.

¹² Shoabdurahmanov Sh. Uzbek literary language and Uzbek dialects. - Tashkent, 1962, p. 325.

¹³ Dictionary of Uzbek folk dialects. - Tashkent, 1971.