

## THE ISSUE OF THE RESEARCH OF DIALECTAL ETHNOGRAPHISM

**Rakhmonov Botir Abdurasulovich**

Termez Institute of Agrotechnology and Innovative Development, Teacher at the Department of Uzbek Language and Literature

<https://doi.org/10.5281/zenodo.7255618>

*Abstract.* This article describes the scientific work carried out by Uzbek linguists in the field of dialectology and ethnography.

**Key words:** common Turkic word, dialect, ethnographic vocabulary, ethnography, linguistic culture, ethnographic dictionary, ritual vocabulary, religious motives, systemic vocabulary.

### К ВОПРОСУ ОБ ИССЛЕДОВАНИИ ДИАЛЕКТАЛЬНОЙ ЭТНОГРАФИИ

*Аннотация.* В данной статье описывается научная работа, проводимая узбекскими лингвистами в области диалектологии и этнографии.

**Ключевые слова:** общетюркское слово, диалект, этнографическая лексика, этнография, лингвокультура, этнографический словарь, обрядовая лексика, религиозные мотивы, системная лексика.

### INTRODUCTION

The issue of studying ethnography in Uzbek linguistics is directly related to dialectological and ethnographic studies. In the first half of the 20th century, the initial dialectological and ethnographic studies carried out by a number of Turkologists and historians in our country were continued by large-scale studies of Uzbek dialects by local scientists.

In particular, the services of Uzbek dialectologists are important in the study of Uzbek dialects at a broad level. Sh. Shoabdurakhmonov, A. Ishaev, A. Shermatov, Kh. Donierov F. Abdullaev and dozens of other scientists paid special attention to ethnographic lexemes along with dialects in their studies. For example, S. Ragimov, a scientist who studied the Surkhandai Uzbek dialects, in the second chapter of his Ph.D. thesis, emphasized ethnography. The section entitled "Distribution of common Turkic words in the dialect by regions" is divided by the scientist into the following six thematic groups: words denoting kinship, denoting parts of a person, denoting household items, words related to food, animal husbandry and related words, as well as ethnographic words. words and terms [5; 72-86]. In turn, he divides ethnographic words and terms into five groups and calls them ethnographers.

### METHOD AND METHODOLOGY

The situation associated with turning to ethnographisms is also found in the works of other linguists who have studied local dialects. Emphasizing dialectological factors in their work, they do not neglect ethnographic lexemes due to the proximity of regional and ethnic factors. Moreover, these concepts are closely related. For example, a number of local words that were considered dialects between the 1950s and 1990s are now studied as ethnographies. This is due to the fact that many traditions are forgotten, and some professions that were part of the daily activities of the local population at that time disappear and become rare. For example, lexemes (ethnographisms) related to various folk games, weaving, embroidery, herbalism or animal husbandry were studied as dialects at that time. Today, many activities, national traditions and customs, folk games and other values are presented at folk festivals as examples of local ethnography.

In Uzbek linguistics, there are not many scientific studies related to the study of pure ethnography. The first of them is the scientific work of N. Mirzaev, devoted to the study of the ethnography of the Kashkadarya region. It should be noted that this scientific work, created in the 70s of the last century, and the dictionary created by the scientist are very important and serve as a unique methodology for further research in this area. PhD thesis, consisting of three chapters, written by a scientist, is devoted to the study of the ethnographic vocabulary of the Kashkadarya Uzbek dialects in terms of etymological diversity, lexical and semantic features, as well as the emergence and grammatical features of ethnographic vocabulary. N. Mirzaev felt ethnography not only as a dialect property, but also their ethno-cultural and linguistic aspects. At that time, he tried to reflect the various ethnographic realities characteristic of the villages of Kashkadarya. In particular, he gave valuable information about animal husbandry, agriculture, crafts, embroidery, jewelry and other various rituals and customs. One of the achievements of scientific work is ethnography associated with the pre-Islamic religions of the local population, i.e. fire worship and shamanism. We can find such opinions on this subject in the work: "The sect of shamanism and its traces have been preserved to a certain extent in Uzbek family rituals. This sect is a pre-Islamic religious belief of the Turkic peoples, and its mixing with Islamic beliefs has led to the fact that it has been preserved among the people for a long time" [5; twenty]. For example, as a result of mixing shamanism with Islam, not its essence has changed, but the very name of the word, and instead of the word "ongon", "ghost", the words "Allah", "God", "blue", "god" are used, religious people note that ideas remain shamanistic. At the same time, the scientist approaches ethnography, which reflects the values associated with Islam, from the point of view of the (communist) ideology of that time. "As a result of cardinal changes in the life of the people, the circle of many religious traditions and rituals has narrowed. Such traditions and rituals are still observed in families that have not been able to get rid of the influence of religious superstitions. Accordingly, the volume of such religious words as fasting, fasting prayer, fitroza, sacrifice, hayit, used at one time as an active part, related to the norms of Islam, is currently quite limited. In literary speech (newspaper, magazine, radio, television) it is used for certain purposes, for propaganda contrary to religious rites" [5; 30]. However, we know that it is difficult to imagine the history and ethnography of the Uzbek people, lifestyle, traditions, culture, values without Islam. Islamic-Arabic words make up a significant part of ethnographisms. This was mentioned by the scientist R., who conducted scientific research on Uzbek wedding and ritual ethnography. This was also emphasized in Kasimova's dissertation. "Fatiha, sunnat, gassol, mayit, janoza, hayit, nikoh and a number of other words found in the Uzbek language are Arabic and are accepted into the Uzbek ethnographic lexicon. They call events associated with religious performances, mourning and wedding, seasonal rites. Along with Turkic words, ethnographisms are often used, expressing rituals and religious ideas. For example: gravedigger, son-in-law, daughter-in-law [8; 24].

## RESEARCH RESULTS AND DISCUSSION

Nevertheless, N. In his dissertation, Mirzaev cites a number of words called ethnographisms based on Arabic words, and notes that they occupy a wide place in the ethnographic vocabulary of the Kashkadarya Uzbek dialects [6; 48-49]. Another achievement of the scientist in this area is the dictionary, which includes Kashkadarya and Surkhandarya ethnographies. This dictionary is important for Uzbek linguistics, as it is the first ethnographic dictionary.

Another important study related to ethnography was conducted by the Andijan linguist A. Zhoraboev. This work, devoted to the vocabulary of wedding rites of the peoples of the Andijan region, is one of the first studies in this direction in Uzbek linguistics. This paper, which contains unique words and phrases associated with wedding ceremonies in the valley regions in the 50s of the last century, discusses such topics as the history of wedding names, thematic grouping of wedding names and sources of their enrichment, lexical-semantic and grammatical the features of the names of wedding rites are covered on a broad scientific basis in the chapters.

At the same time, the author criticized the fact that the scientific observation and verification work in the field of Uzbek terminology is not uniform ... that the study of the terms of some necessary areas that have a historical coloring in the language is progressing slowly (it should be noted that critical views scientist are relevant today).

The author uses the term "ethnographic term" [4;7] to refer to the materials collected in the work, while the collection of materials and their analysis is not limited only to the materials of the Andijan dialect, but also to other dialects of the Uzbek language. , related Turkic languages, as well as wedding ceremonies in Tajik and other languages, claims that he tried to study in comparison with their names [4;12]. This testifies to the breadth and diversity of the work.

Another study carried out in the purely ethnoculturological aspect of Uzbek linguistics is the dissertation of the Khorezmian scientist Y. Bobodjanov "Ethnographic Lexicon of Southern Khorezm". At the beginning of the three-chapter dissertation, the scientist focused on the general literary language and ethno-cultural life and history of Khorezm, reacted to the ethno-linguistic and dialectological studies carried out before him. He analyzed the historical and etymological layer of the ethnographic vocabulary of the South Khorezm dialects. In addition, extensive scientific research is being carried out in the region on the formation and grammatical features of ethnographic vocabulary. Bobozhonov notes in his work that Khorezm has a very ancient history, that many religious and national civilizations met and survived here in the course of a long state development, which is reflected in the ethnocultural life of Khorezm today. In particular, he notes that Khorezm is on the route of communication with the eastern countries, on the one hand, with the Caucasus and the South Caucasus through the Caspian Sea, on the other hand, and with the Slavic peoples through Itil (Volga) on the third side. . The scientist says that this is why, along with fire-worship, Christianity had a strong position in Khorezm, Alans, Persian-Tajiks, Arabs, Slavs, Oguzes, nomadic clans of Kipchaks, Karakalpaks, Turkmens, Kazakhs, Koreans lived in these places. earth. This indicates that the language of the peoples living on this land is a very complex issue, and the ethnographic vocabulary of the dialects of the ethnic population of different regions will also have a complex composition [2; 72-73]. Nevertheless, the scientist notes that the basis of Khorezmian ethnography is 4 linguo-historical layers. These are: common Turkish, Arabic, Persian-Tajik and international layers.

## CONCLUSION

Scientist M., for the first time systematically engaged in ethnography in Uzbek linguistics. This is Kakharov. The first chapter of the three-chapter dissertation is called "The role of ethnographisms in the language system", and this chapter examines the level of study of the language system as a field of Uzbek linguistics, ethnographic vocabulary as a component of the language. system, and the field of ethnography is widely covered. Also in this chapter, the scientist F. De Saussure, A. Nurmonov, I. Kochkortoiev, D. Vokgosova, Sh. Iskandarova and L.

Elmslev put forward their ideas based on systematic views and research. In addition, on the basis of systemic views, dissertations of scientists who conducted research in this area before him were analyzed.

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