

MEANS OF ARTISTIC REPRESENTATION IN ETHNOGRAPHY

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Abstract:

Ethnography is a vivid example of national exoticism. They can also be called exotic lexicon. The Uzbek language is rich in ethnographies. This is due to the fact that they live in different regions and have cultural ties with different peoples.

Keywords: ethnography, ethnology, ethnoculture, wedding ceremony names, tradition, exoticism, exotic lexicon.

INTRODUCTION

With increasing globalization, peoples who want to preserve their identity - language, customs and culture, and want them to survive in this general vortex, pay special attention to ethnography and ethnolinguistics. It is known that ethnolinguistics is a field of linguistics that studies the communication and relationship between a people (nation, people) and its language on the basis of ethnolinguistics (the principle of ethnic culture and ethnic language commonality). It mainly works in two directions:

- study the ethnolinguistic character of the people on a descriptive basis;
- to study the ethno-linguistic character of the people on a recommendation basis.

The first goal can be conditionally called an external goal, and the second an internal goal. The relationship between language and ethnic characteristics, their influence on each other is a two-way process:

- the influence of the ethnic factor (custom, tradition, philosophical, religious views, etc.) on language development;
- the influence of the linguistic factor on the development of ethnus (and ethnic characteristics).

In a nation, ethnic features (customs, traditions, philosophical, religious views) are forgotten, and correspondingly, the linguistic units representing them also leave the active linguistic treasury and become a reality of the past. As a result, the identity of the nation, people, and people begins to be damaged. The nation, the people, the people are losing their spirituality. This is inevitably reflected in the active lexicon. In the lexicon of the language, the ethnographic microsystem begins to decline. This is the influence of ethnic factors on the language. Ultimately, the ethnolinguistic gap in the minds of the children of the nation that does not have an ethnographic lexicon is filled with non-ethnolinguistic elements. Separation of the influence of language and ethnic characteristics is only for research purposes, this separation is relative in nature, in fact it is a continuous and organic process in which they occur as a whole. Ethnolinguistics studies the contribution of ethnic groups to the language and its development, as well as the features of closeness, commonality or separation and distance between ethnic groups in this process. This is more important for the first, external goal mentioned above. For the first purpose, work is done on the basis of a more descriptive research methodology. The fields of linguistics, ethnic nomenclature (onomastics), areal (territorial) linguistics, linguistic geography, dialectology (linguistics), language history, sociolinguistics, cartography, use the scientific results obtained by this descriptive method of ethnolinguistics.

LITERATURE ANALYSIS AND METHODOLOGY

It is impossible to imagine the culture of any nation without its customs, traditions and values. The study of ethnographies united under the name of ethnographic lexicon is important in the study of national customs and values. Traditions show the peculiarities of a certain ethnus, have an active place as a linguistic sign in the entire ethnographic system, and are therefore important for linguistics. In the lexical macrosystem of each language, there is a system of lexemes representing an ethnographic concept, which forms a separate microsystem. To study these lexemes, a special field of linguistics -

ethnolinguistics - was formed, which, as a linguistic field, studies both linguistic universals and specific aspects. Therefore, general and specific ethnolinguistics are distinguished. While general ethnolinguistics deals with general issues such as the emergence and development of ethnographic language phenomena, specific ethnolinguistics studies ethnographies specific to certain languages from this point of view. In linguistics, for ethnographic analysis, in most cases, concept names related to folk customs and traditions are taken as objects. The study of ethnographies in Uzbek linguistics began mainly in the 70s and 80s of the 20th century. During the time of the former Soviet Union, people's customs were not paid enough attention, and they were considered to be old fashioned, which limited the scope of scientific research on this problem. The first research works in this regard were carried out by A. Joraboyev and Z. Husainova. In his research, A. Zhoraboyev showed the existence of the customs of our people with different forms and their names in our language, as well as the theoretical and practical importance of their study. In addition, ethnographies, which are expressions of customs and traditions, have been extensively studied in formal research methods in the works of researchers such as Sh. Nurullayeva and Y. Bobojonov. And M. Kahhorova systematically researched ethnographies based on linguistics. The above-mentioned scientific researches, dissertations, textbooks and manuals were studied as literature.

DISCUSSION AND RESULTS

The emergence of interest in ethnographic folklore is connected with folklore collectors. Ethnography comes from the Greek words "ethnos" - people, "graphia" - description. Interest in folklore art grew in Western Europe in the 18th century, and in the early 19th century, it was romanticized in the philosophy of science and art. the emergence of the trend prompted the formation of a whole scientific direction - folklore. In Russia, this process happened a little later than in Europe, in the first decade of the 19th century. In 1846, as a result of the formation of the Russian Geographical Society, the first researches in the field of ethnography were founded in Russia. One of the main goals of this society was to study the nature, natural resources, and past history of the colonial regions of Russia at that time, as well as to study the ethnic characteristics and national values of the peoples living in these regions. In particular, as a result of the

interest of the authorities of Tsarist Russia in Siberia, Central Asia, and the Caucasus, the financial support from the government of a series of complex expeditions organized to study these regions is important for the colonial way of life, national traditions, and ethnography. caused the data to be collected. On the basis of this expedition, the school of Russian ethnography was formed in Russia. We can also witness the opening of ethnographic institutes in Russia. In his research, he tried to prove that the ancestors of mankind are the same, and that the physical and psychological differences between different races and peoples are not relative. According to the scientist, the difference between nations is explained by their natural and social conditions.

The experience of using historical data reflected in ethnographic sources as a basis for research belongs to the distant past and provides valuable information about the history, culture, traditions, religious beliefs, and language of the peoples of Central Asia. with historical information in the works of scholars such as Herodotus, Theseus, Poliene, historians of ancient times, as well as in the works of mature thinkers of the East, such as Hamza Isfahani, Tabari, Mas'udi, Beruni, Saolibi, Bal'ami, and Abulghozi Bahadirkhan. In addition, the analysis of examples of folklore is a clear example of this. In particular, scientific expeditions organized in Uzbekistan in 1870 in Samarkand, Bukhara, Urganch (N.N. Karazin, N.YE.Simanov) made it possible to collect important ethnographic data for their time. In 1921, the "Scientific Commission for the study of the domestic life of the indigenous population of Turkestan" was established, consisting of ethnographic scientists. In 1928-30, a special expedition was organized to study the culture, ethnography and folklore of the Uzbek people by the great Uzbek folklorists Ghozi Olim Yunusov and Hodi Zaripov and the famous Russian ethnographer L.P. Potapov. those who collected materials. According to A. Doniyorov, one of the researchers of the science of ethnography, the doctor of historical sciences, in those years, ethnographers and historians began to actively study the problem of the origin of the Uzbek and Karakalpak peoples and their ancestors – ethnogenesis. Until the 20s and 30s of the 20th century, only Russian-speaking scientists dealt with the problems of ethnography, but by the end of the 30s, a new generation of local experts-ethnographers such as Sh.M. Saidjonov was formed. All nations have their own unique ethnography, and each nation must develop and refine the most effective

ethnographic techniques and methods in identifying and researching its own culture. In addition, in the "Urhun-Enasay" and Uighur writings common to Turkic peoples, Yusuf Khos Hajib's "Kutadgu bilig", Ahmad Yugnaki's "Hibat ul-haqayiq", "Hasankhan", "Avazkhan", "Malikayi ayoy" ", "Rustamkhan", "Kuntug'mish" "in the ethnographic written sources of folklore studies, such as Alpomish, "historical songs, wise words, even passages reflecting the character of ancient epics can be found", oral sources are also related to the artistic creation process in ancient times. indicates that it has the power to exert a strong influence. By A.S. Rahimov, "The role of the lexicon of Uzbek folk epics in the language system" (monograph) and "Ethnographic lexicon of Southern Khorezm" by Bobojon Yoldosh (Abstract), "Linguo-cultural analysis of the ethnographies of the Kazakhs of Kazakhstan" by A. Gulshat scientific research works, such as dessert auto-research, have been carried out. As we have seen above, Uzbek ethnographers have conducted a number of scientific researches. However, there have not been any scientific studies on the ethnographies of the epics of the "Alpomish" series and its lexical-semantic aspects. These great works cover everything from the history of the nation to the dreams of the future. Uzbek folk epics are one of the classic artistic sources that preserve linguistic records that reflect the incomparable wealth of our native language, its limitless possibilities, and the laws of historical development typical of its all-Turkish and national stages. Indeed, the late First President of our Republic I.A. Karimov, in his speech at the ceremony dedicated to the 1000th anniversary of the "Alpomish" epic, said: "In fact, if the ancient and glorious history of our nation is an endless epic, then "Alpomish" is the royal stanza of this epic." It is not for nothing that he describes it as Until now, based on these rich treasures of our people, a number of scientific studies have been created, which make a great contribution to folklore studies, literature studies, history, ethnography, and linguistics. In particular, effective achievements in the study of their artistic language, stylistic features and lexicon are of great importance for new scientific research on the further analysis of the language of epics. However, it cannot be said that all the ethnolinguistic, i.e., ethnographic possibilities of folklore works, which are evaluated as the first examples of speech art in many studies, have been scientifically analyzed. In particular, these sources are recognized as the beginnings of speech art. therefore, they are also of great historical importance

as the first artistic means of processing a living language. Therefore, their place in the ethnolinguistic system, their importance, and their relation to the lower and higher levels of the national language, the dialects (the language of living conversation) and the literary language, as well as the specific laws of development, should be thoroughly researched on the basis of historical consistency. i must

CONCLUSION

To sum up, the lexical macrosystem of each language has a system of lexemes representing the ethnographic concept, forming a separate microsystem. To study these lexemes, a special field of linguistics - ethnolinguistics - was formed, which, as a linguistic field, studies both linguistic universals and specific aspects. Therefore, general and specific ethnolinguistics are distinguished. While general ethnolinguistics deals with general issues such as the emergence and development of ethnographic language phenomena, specific ethnolinguistics studies ethnographies specific to certain languages from this point of view. Traditions show the peculiarities of a certain ethnos, have an active place as a linguistic sign in the entire ethnographic system, and are therefore important for linguistics.

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