

## FEATURES OF THE STUDY OF ETHNOGRAPHIC UNITS IN TURKOLOGY

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**Abstract:** This is an analytical article that examines methods and approaches to the study of ethnic groups in the field of Turkology. The article discusses the basic principles of ethnographic analysis, including the study of the language, culture, customs and social organization of the peoples. She also examines the specific characteristics of ethnographic units in various regions, such as Central Asia, the Caucasus and others. The article focuses on the importance of an interdisciplinary approach to the study of ethnography of the Turkic peoples, including the use of archaeological, linguistic, historical and anthropological methods and data. In addition, the article discusses the challenges and prospects facing modern researchers in the field of Turkology, including the need to take into account modern political, economic and socio-cultural contexts when interpreting ethnographic data.

**Keywords:** etnolinguistics, ethnos, spiritual culture, Ethnographic lexicon, Ethnology

**Introduction.** Ethnolinguistics deals with the study of linguistic units in a cultural-historical and ethnographic context. In its broad sense, ethnolinguistics is the science that studies the relationship between Ethnos and language in all its diversity. According to the subject and purpose of research, it intersects with areas of humanitarian knowledge such as sociolinguistics, Psycholinguistics, Ethnology, ethnography of communication, folkloristics, mythology, poetics. The subject of ethnolinguistics is very broad, covering areas such as ethno-linguistic processes in internal and interethnic communication; language and traditional culture; language and ethnic identity thinking, etc. Such a wide range of the subject area of ethnolinguistics creates certain differences in linguistics, which, of course, requires the creation of many theories and an increase in the scope of scientific research.

Ethnolinguistics is synonymous with the terms ethnography and Ethnology, and the term is used in a broad and narrow sense. In a broad sense, it encompasses the entire field of interaction between languages and Ethnos, in a narrow sense, ethnolinguistics is considered as a branch of linguistics that studies the relationship between language and spiritual culture, folk creativity and folk mentality.

**Methods.** It should be noted that ethnolinguistic studies in Turkology have not yet been sufficiently conducted. Ethnolinguistics is currently developing on the basis of materials from Slavic and other languages. Academician N.I. Tolstoy is considered one of the founders of this direction in Slavic linguistics. The scientist defines ethnolinguistics as "the branch of linguistics, or more broadly, in linguistics, a direction that studies the researcher in language and spiritual culture, language and folk art, and their interrelationships, the interrelationships and connections of various correspondence belonging to folk art." (Tolstoy, 1983, p.181-190)

N.I. Tolstoy also points out that ethnolinguistics is not only an interaction of linguistics and Ethnology, but also a language-learning Direction formed by elements of different disciplines. (Tolstoy, 1983, p.181-190) In this, words, elements in a cultural-historical context form an ethnographic lexicon. The scientist noted that the cultural historical context is considered a decisive criterion in the study of the

true meaning of a word, even if it is in a linguistic or non-linguistic form, and in the reconstruction of the direction of its semantic evolution.

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**Discussion.** In ethnolinguistic studies, it is permissible for ethnography and Linguistics data to be subjected to analysis together. Ethnolinguists in their scientific research consider the ethnic characteristics, national traditions and customs of the material and spiritual culture of people as reflected in the language. Linguists need to know what results ethnographers' scientific research has during their research. In this, ethnographic lexicon, which collects linguistic information about the material and spiritual culture of Ethnos in the language to ethnographers, serves as a valuable resource for ethnolinguistic understanding of this heritage, its description and re-creation within possible boundaries. Also in this place we observe the need for a deep analysis of linguistic and ethnographic relations and their problems.

One of the main sources in the in-depth study of history is the "Devon lugat it-Turk" Dictionary of Mahmud Qoshgari in three volumes, based on the vocabulary of Turkic languages (11th century). The dictionary contains a large amount of ethnographic lexicon, along with other linguistic materials. This lugat is a source of ethnographic units of all Turkic peoples. The explanation of the words for example, Uzbek, Kyrgyz, Kazakh, Bashkir, Tajik can be the main object in linguistic research.

In the Mahmud Qoshgari dictionary, a lexicon of unchanged form is also found in modern Turkic languages. For example, words related to livestock: such as horse – horse herd are typical for the language of all Turkic peoples. Other lexical units also retain many words, reflecting in groups, notably food names, household items, kinship terms, farming terms, etc. Naturally, no written monument, even M. Even the largest work, such as the qoshgari dictionary, cannot record all the vocabulary richness of the languages and dialects of its time. Also, as in any dictionary, M. Qoshgari also does not reflect all ethnographic dictionaries of Turkic peoples. Ethnographic lexicon of Turkic peoples V.V. Radlov and 3. Budagova is very richly expressed in dictionaries. (Radlov, 1893, p. 1911)

**Results.** Ethnography directly Studies life, and its terms often come from life. This leads to the fact that the scientific meaning of a particular term does not completely replace its everyday "non-terminological" meaning, but coexists with it, which manifests the ambiguity of terminology. Based on this, words and phrases describing a particular ethnic group can be terms when expressing a scientific concept. (Bagautdinova, 2002, p.15)

In any language, depending on the area of use, two lexical layers of words are distinguished: one - more - words in the general language, the other - words used by the inhabitants of a particular area. They form a local dialect lexicon that expresses the concepts of objects and phenomena characteristic of the economy, life and culture of the inhabitants of a particular area. Ethnographic lexic can be divided into general and dialects as a certain thematic group of the lexical category. Ethnographic dialectisms are understood as lexical units related to the peculiarities of local life by their semantics or external form. In this case, the following types of binding are observed:

a) a dialectal word that does not exist in a literary language, which is not known to speakers of a literary language, serves as a sign of a specific local reality;

b) in a dialect word belonging to a literary word, the lexical-semantic type updates the semantic features that are not present in the corresponding literary word. Therefore, the use of the term "ethnographic dialectisms" in terms of explaining ethnographic relations is considered the vocabulary of the literary language. (Bagautdinova, 2002, p.17)

To describe material and spiritual culture, E.N. Janpeisov uses the term "ethno-cultural lexicon". Y.V. Bromley's definition: "the main bearer of ethnic characteristics, the ethnic layer of culture is usually the tradition of everyday consciousness, everyday language and non-everyday culture. The subject sphere of ethnography includes all the components of the Ethnos at its own level", E.N. Janpeisov called the term: "...these components of the Ethnos are multiplied by oral means, which together form its ethno-cultural lexicon," he describes. (Bromley, 1973, p.212)

R.G. Akhmetyanov argues that ethno-cultural lexicon contains words that represent natural phenomena; a lexicon that reflects the phenomena of material and spiritual culture. This includes:

- 1) Terms of kinship and family relations;
- 2) terms of social relations;
- 3) words related to the spiritual life of people (music, art, entertainment), education, upbringing;
- 4) words that describe people in social ties and value systems;
- 5) introduces words related to mythology, folklore and rituals.

As the scientist incorporates these words into his ethno-cultural lexicon, he emphasizes that they reflect the process of development of folk culture, changes in social and spiritual life. It therefore applies the terms "ethnographic lexicon" as a synonym for "ethno-cultural lexicon".

**Conclusion.** Ethnography is the presence of ethnographic features, descriptions, details, and in linguistic literature, ethnographies are words and phrases that contain concepts of folk traditions and Customs. Since folk customs and rituals are deeply rooted in the spiritual, social and socio-economic life of each people, they largely more accurately represent the national characteristics, character and structure of a particular people's spirit. Therefore, the parallel use of the terms "ethnographic lexicon" and "ethnographisms" is considered natural.

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