

## RESEARCH OF ETHNOGRAPHERS IN WORLD LINGUISTICS

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**Annotation:** This article provides information on views on language and cultural relations in World linguistics of ethnographers, as well as their research.

**Keywords:** world linguistics, ethnographic lexicon, ethnolexicographic aspect, Kazakh linguistics.

Just as each nation has common signs, there are specific aspects, such identities are the customs of a particular people. Customs are an important aspect of a given Ethnos that determines its ethnographic identity, and their expression through linguistic means is of great importance for both linguistics and Ethnography.

This research work will serve to some extent in the implementation of the tasks set by the decree of the president of the Republic of Uzbekistan “on measures to further develop the Uzbek language and improve language policy in our country” dated October 20, 2020 PF-6084 and other regulatory legal acts relevant to this activity.

In World linguistics, views on language and cultural relations were originally formed in the Zamir of anthropological studies (American anthropologist F.Boas and his followers E.Sepir, B.WARF). In Europe, however, the issue was V. von Humboldt, Jr.L.Weisgerber, N.I.Tolstoy, D.K.Zelenin, A.A.Potebnaya, V.Telia, Ye.F.Karsky, A.A.Shakhmatov, A.N.Afanasev, A.I.Developed by Sobolevsky.

Unlike American Linguistics, ethnolinguistics in European linguistics has developed rapidly as a separate field of science.

In particular, Slavic [Slavyanskije drevnosti: etnolingvistichesky slovar: v 5 t.// pod red. N.I.Tolstogo. - Moscow, Mezhdunarodnie atnosheniya, 1995-2012.; Plotnikova A.A. Ethnolingvistichesky slovar Kak lingvisticheski, etnografichesky I folklorny Istochnik (na materiale slavyanskix yazikov I tradsii). Disc. na soiskanie uchyonoy stepeni Kan. Phil. Nauk. - Moscow, 1990] and kuban from the Russian-speaking peoples [Finko O. S. Leksika svadebnogo obryada Kubani (na materiale obryadovoy praktiki stanisi Chernookovskoy Krasnodarskogo Kraya). Autoref. dis. can. Phil. Nauk. - Kursk, 2011.], Bashkir[Bagautdinova m.I. Ethnograficheskaya leksika bashkirskogo yazika. – UFA: Rio RUNMS, 2002. - S. 11; Ishberdin E.F. Nazvaniya zhivotnix I pits V bashkirskikh govorax. Autoref.diss.Kand.Phil.Nauk. - UFA, 1970; Samsitova L.X. Bezekvivalentnaya leksika bashkirskogo yazika. Autoref.diss.Kand.Phil.Nauk. - UFA, 1999.], tatar[ Ethnography tatarskogo Naroda. - Kazan, Magarif, 2004. - S. 287; Tatar teleneñ dialectological syzlege. - Kazan, Tat. kit. nashr., 1993.], buryat[Dondokova d.D. Dokhavnay culture Buryat. - Ulan-Ude, 2003; Manjigeev I.A. Term buryatskie shamanisticheskie I doshamanisticheskie. - Moscow, Nauka, 1978], karachoy-Balkan[Appoev a.K. Ethnograficheskaya leksika karachaevo-balkarskogo yazika. Diss. can. Phil. Nauk. – Nalchik, 2003; Semenova I.DJ. Parametrichesky analytic lexicon karachaevo-balkarkogo yazika na tyurkskom Fone. Disc. can. Phil. Nauk. - Voronezh, 2017], scientific studies on the ethnolinguistic, ethnolexicographic aspect of the ethnolexics of mari, udmurt and other languages were created. In addition, significant scientific research was carried out in Kazakh linguistics[Shamshatova a. Leksika zlakavix Kultur V kazakskom yazike. Dis. Kand. Phil. Nauk. - Alma-Ata, 1966; Janpeisov E.N. Ethno-cultural Dictionary of the Kazakh language. - Alma-Ata,

1983; Jilkubaeva A.Sh. Termini pitania V kazakskom yazike. Autoref. dis. Kand. philol. Nauk. - Alma-Ata, 1991.].

Reflecting on ethnographic lexicon, A.K.Semantically, Appoyev places special emphasis on the fact that ethnographers are lexical units that reflect national culture, displaying a specific religious world of ethnic composition, an edge of a national ethnic character[Appoev a.K. ethnograficheskaya leksika karochevo-Balkarskogo yazika: Autoref.diss.Kand.philol.Nauk. - Nalchik, 2003. - S. 7.].

Ethnographers are the means of drawing important conclusions about the past of the people, their national culture, their way of life, which are an important factor in the study of the ethnomathicity of a particular people.

For example, Uzbek's sertakallufness on food, - "take-take"i, —"look at the table"i, —"take"i, —"sit down "i, —is popular among the Qani-qani" si el. There is such an attitude that a Kazakh brother who admires his Uzbek friend, writing palms to each other on the soup, says: "Let's go!"—"come on " laysan, behold, in your eyes, as long as he touches his hand to the soup, saying, "Bugi is coming out." [Alimova Z., Ibrahimova Z., A comparative analysis of lexemes reflecting traditions associated with eating etiquette in the Uzbek and abizi peoples/ file:///C:/Users/ASUS/Downloads/4322.pdf ].

In the Uzbek language there are such phrases from which one can also learn how tea is appreciated. Below are some of them:

- Walk home, tea is ready " - when he sees an acquaintance on the street;
- "Sit for tea", "you could sit for tea" - when a neighbor enters the house for someone;
- "Daughter, bring tea" - in the show of the bride candidate girl to the suitors;
- "Let's drink a cup of tea from the hands of the bride";
- " I would not have had a coat of arms if I drank a payola of tea from the hands of the new bride "
- this is what the elderly say in their desire to see the wedding of their child or grandson.

Below are phrases related to tea in English. We will consider their place of application and compare it with the alternative in Uzbek.

Cuppa-a cup of tea.

It's time to a cuppa!- translation in Uzbek: - " it's been time for a cup of tea!"

Uzbek alternative: - "let's have a cup of tea".

- Let's begin "- translation in Uzbek: - "let's start"

Alternative in Uzbek culture: - "where did we start".

It's nice to speak to you with a cup of tea!- Translation in Uzbek: it's good to talk to you with a cup of tea.

In Uzbek culture, the alternative is: - " it was good that we Gurung with you over a cup of tea!"[Alimova Z., Ibrahimova Z., A comparative analysis of lexemes reflecting traditions associated with eating etiquette in the Uzbek and abizi peoples/ file:///C:/Users/ASUS/Downloads/4322.pdf]

Bashkir scientist M., who extensively studied ethnographers. Bagautdinova notes that ethnography is the presence of ethnic characteristics, descriptions, details in the book, performances, etc. Ethnography in linguistic literature describes the fact that folk customs and customs are made up of dressed words and phrases, and since folk traditions and rituals are deeply located in the spiritual, socio-economic life of each People, national characteristics are manifested in the character, lifestyle of these or that people. Olima also expressed his views on ethnographic dialectisms. According to him, in any language, words are formed from two lexical layers. One is a large number of universal languages, the other are words used by residents of a particular area, which represent dialects that show the population, lifestyle, culture and other aspects of a particular area. Ethnographic dialectics

refers to lexical units connected by local dialects or specific features of local life [Bagautdinova.M.I. *Ethnograficheskaya leksika Bashkirskogo yazika*. UFA., 2002. S. 8-19].

The emergence of interest in ethnography folk oral creativity is associated with folkloric collectors. Ethnography is derived from the Greek word meaning “Ethnos”—people, “Graphia”—description. Interest in folklore creativity intensified in western Europe in the 18th century, and the emergence of a romantic trend in the philosophy of Science and art at the beginning of the 19th century stimulated the formation of a whole scientific direction – folklore. In Russia, this process took place a little later than in Europe in the first decade of the 19th century. In 1846, as a result of the structure of the Russian Geographical Society, the foundation was laid for the initial research in the direction of Ethnography in Russia. One of the main goals of this Jamiyat is the nature of the colonial regions of Russia at that time, natural their wealth, along with the study of the history of the past, was the study of the ethnic characteristics, national values of the peoples living in these regions [Buronova N. T., Ergasheva R. O. *Ethnographies of folklore in world and Uzbek linguistics o'rganilishi*/file:///C:/Users/ASUS/Downloads/jahon-va-o-zbek-tilshunosligida-folklor-etnografizmlarining-o-rganilishi%20(1).pdf ].

Separately, for linguists, the use of ethnographic data as a interpretive framework allows them to post subtle linguistic analysis in everyday activities, allowing the results to be placed in the socio-cultural context in which communication takes place. For ethnographers, the focus on language activities allows groups of people to have a narrow focus and better connected results.

The review of scientific literature showed that the scientific Sciences of ethnography and Ethnology entered into scientific circulation at the same time in France and Germany, and from the middle of the XIX century they manifested themselves as teachings about the people [Titova T.A. *Ethnology*. - Kazan: Kazan University Press. 2017. – 404 b]. The reliable date of the emergence of ethnography as a scientific science has not been established. There is a view that ethnography was officially formed as a scientific science and was adopted only in the XIX century. Russian Science in this area has its own history. From late 1920, the term “Ethnology” “was banned, until 1989, when the term “ethnography” was applied to science. At the All – Union Conference of ethnographers and anthropologists, the name of Ethnos science - “Ethnology” - was approved, keeping the term “ethnography” as a synonym [Titova T.A. *Ethnology*. - Kazan: Kazan University Press. 2017. - b.8-9].

It should be noted that some scientists: the English ethnologist E.B. Tylor, supporters and associates of the German anthropologist Theodor Weitz, Russian ethnographer E.Y. Petri, French anthropologist P.P. Brock and others do not recognize ethnography as an independent discipline, seeing it as one of the components of Anthropology. At the beginning of the 20th century, since the 1920s, Russian scientists Y. Bromley, S.P. Tolstoy, S. A. Tokarev, N. N. The cheboksarov formed the science of peoples 14 and introduced the concept of “ethnography “instead of the concept of” folk science”.

The inclusion of ethnographic elements in an artistic text into the language of the common people is an expression of ethno-linguistics in it. Translating fiction from Russian into Uzbek and vice versa is a somewhat difficult matter, therefore, in case of difficulties in literal translation, which cannot reflect the teran content of the text of a work of art, a deviation from the rules is used [Kholmatova D.A. *Ethnographic terminology and its linguistic analysis (based on Russian and Uzbek languages)*, autoreferati of Doctor of Philosophy (PhD) dissertation in Philological Sciences, T. 2023. ].

A. We examined literary texts translated from Uzbek into Russian from the work of Kadiri “Scorpion from Mehrab”. On polojil myaso Okolo Nigor– aim I podnyalsya na ayvan... - net”, - skazal maxdum, veshaya chalmu na derevyanniy kolishek, vbitiy V stenu, – prosto ya reshil

prigotovit Manti, davno Mi IX ne Eli[Qadiriy A. A. Bat and W. Translated by Smirnova "Scorpio from Love". - Moscow. Publishing house of fiction. 1964. - b. 18.]

The righteous Makhdum put the meat on the side of my Nigar month and went out on the porch himself with a zina. - Y Arrow, "said ilaila in the pile of the Salas of Makhdum," I said, " I believed that we ate manti, vallohi Alam...;[CA. Scorpio from Love. - Tashkent. Shark publishing. 2007. - P. 7.]

When Abdullah Qadiri analyzes the work of fiction "Scorpio from Love" (translation L. Bat and W. Smirnova) in Russian translation: there are words that represent Uzbek folk clothes, concepts of Uzbek spiritual culture and the name of national dishes: atlas shirt (plate iz AtlaSA), salla (Chalma), manti (Manti), thick-palin (Kalim), otin bibi (Otin Bibi), kavush (kavushi), White Boz salla (byazevaya Chalma), banoras Toon (shelkovy robe). Ethnographic names of things (objects) in the Russian and Uzbek lexicon, expressed by words and phrases that represent important parts of speech (nouns, adjectives, verbs and its forms), are characterized by nominative meaning (things, signs, features, etc.), within which there will be variable (variative) or new ethnographies.

Lexical-semantic analysis of ethnography showed the phenomenon of sonority when consonant sounds meet (in Russian – Delali Krest na krestse; pod uzdsi; in Uzbek – masjid). Term in the formation of ethnographic terminology it is also worth noting that the affixal method of making is used. Analyzing the ways in which ethnographic terms are made, we can conclude that: the two main ways in which a word is made interact with each other morphologically and semantically, existing in isomorph equality. And with the help of these word-making configurations, new ethnographies can be formed according to this pattern[Kholmatova D.A. Ethnographic terminology and its linguistic analysis (based on Russian and Uzbek languages), autoreferati of Doctor of Philosophy (PhD) dissertation in Philological Sciences, T. 2023.]

A study of the Russian ethnographic dictionary showed that the bulk of ethnographies consisted of nouns followed by adjectives, while verbs were used less frequently. Studies of the Uzbek ethnographic dictionary have shown that nouns make up the bulk of ethnographies, followed by verbs, the least applicable being adjectives.

Ethnography in general as an important Dictionary of the language system is a tool of analysis that represents the culture, customs and lifestyle of ethnic groups, the history of ethnonyms, which, on a theoretical and methodological basis, presupposes the study of Foreign, Russian and Uzbek studies in various disciplines.

While general ethnolinguistics deals with general issues such as the emergence, development of ethnographic language phenomena, private ethnolinguistics studies ethnographies specific to certain languages in this context. Traditions show the peculiarities of a particular Ethnos, have an active place as a linguistic sign throughout the ethnographic system, in this aspect it is important for linguistics.

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