



## USAGE OF SOME ETHNOGRAPHISM IN UZBEK FOLK-TALES

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<p><b>Received:</b> 14<sup>th</sup> May 2022 <b>Accepted:</b> 14<sup>th</sup> June 2022 <b>Published:</b> 26<sup>th</sup> July 2022</p>	<p>In this article, it was revealed that the scope of ethnographies existing in the Uzbek language in Uzbek folk tales is wide. Issues related to the concept of ethnography were also discussed. It was determined that Uzbek folk tales have a great role in the use of lexical units related to ethnographisms, and the transmission of national customs, ceremonies, social life, and lifestyle of the people through ethnographies for centuries from generation to generation. The scope of usage of the ethnographies "Uzangi" and "Khurjun" from the "Annotated Dictionary of Uzbek Language Ethnography" in Uzbek folk tales was analyzed. Also, the use of the ethnographies "nikoh", "sovchi", "beshiketti" related to wedding ceremonies in Uzbek folk tales is considered.</p>

**Keywords:** Uzbek linguistics, Uzbek folk tales, ethnography, folklore, nation, uzangi, khurjun, pilaf, national mentality, national value, tradition, wedding ceremony.

**INTRODUCTION.** The Uzbek language is unique not only in the network of Turkic languages, but also among the languages of the world with its rich vocabulary and sentence structure. In world linguistics, it is known to everyone that the oral creativity of the people has a great role in the transmission of the words expressing the nationality of the national language from generation to generation. This is one of the urgent problems faced not only by linguists, but also by folklorists in language development and preservation. For this reason, interest in studying the Uzbek language and getting to know this language in depth is increasing day by day among physiologists and folklorists. One of the important factors is the preservation of existing words among our people with a cultural sign.

The uniqueness of the words of the Uzbek language and the richness of meaningful units such as polysemy, original meaning, idioms and synonyms in this rich layer of words are noteworthy. In the development of our language and in determining the place of our language on the world stage, the large-scale observations, linguistic scientific research, and scientific research carried out in our linguistics are important. In Uzbek linguistics, as well as in all layers of our language, sufficient scientific research has been carried out in the field of lexicology and lexicography. Especially the new branches of 21st century linguistics show that the scope of research in this field is wide.

**RESEARCH METHODOLOGY.** Scientific works created as a result of the research of our linguists working on the Uzbek language serve as a rich source for us. As with all levels of the Uzbek language, extensive work has been carried out at the lexical level. In these scientific studies, the lexical level of the Uzbek language was approached from different points of view. There are words used in the speech of our people that reflect the national culture, the spiritual image of our people, and their unique mentality. We all know that these words are reflected in fairy tales, which are considered to represent the life of the people. In addition to the lexical meaning expressed in such units, customs, ceremonies, traditions and values that belong only to the Uzbek people are also expressed. We call words with such characteristics as "ethnographisms" in scientific terms. If we pay attention to the dictionary meaning of the term "ethnography", the core of this word is the term of the field that studies the first processes associated with the origin, emergence and formation of peoples, that is, the word "Ethnography". The general meaning of this term is given in the "Annotated Dictionary of the Uzbek Language" as follows:

Ethnography. ethnos - tribe, people + grapho - I write.

1. The branch of history that studies the origin, structure, location, life, customs, material, spiritual and social culture of peoples, often by direct observation.

2. A set of characteristics characteristic of the lifestyle, culture, and customs of several peoples in the same region<sup>1</sup>.

<sup>1</sup> Ўзбек тилининг изоҳли луғати. – Т.: Ўзбекистон миллий энциклопедияси. Давлат илмий нашриёти, 5 том Б 62.

**ANALYSIS AND RESULTS.** The study object of ethnography aims to study the customs, spiritual and social culture, paintings and lifestyles characteristic of that nation, as well as the study of the origin of the people. One of the main means of ensuring the passing of this spiritual and cultural heritage from generation to generation is the lexemes used in the speech of this people. Such lexemes used in folk speech are united under the name of ethnographies, and the analysis of these units is one of the important issues facing linguistics. In addition, ethnographies are important in determining the customs, traditions and values of our people, as well as national identity.

The life traditions of the Uzbek people have preserved their national identity despite various economic and political changes that have taken place over the centuries. Family traditions include such events as housing, food, clothing, child rearing, marriage, and death, which are necessary and permanent aspects of social, personal and family life, as a result of the constant repetition of these traditions. became customary rituals<sup>2</sup>.

N. Mirzayev gives the following information in the "Annotated Dictionary of Uzbek Language Ethnographisms": "Ethnographisms are a linguistic phenomenon related to the history of the people, so they describe the social activities, labor process, cultural- reflects the household lifestyle"<sup>3</sup>.

The customs, traditions and values of our people, the way of life of our people are directly reflected in fairy tales. Through fairy tales, the generations of that people form the mentality characteristic of the people. After all, "a fairy tale is one of the most ancient, public types of folk oral creativity. Ancient traditions, rituals, natural phenomena, and animals played an important role in the creation of the fairy tale"<sup>4</sup>.

Scientist N. Amonturdiyev, who conducts scientific research on the ethnographies of the Surkhandarya region, expresses the following thoughts about ethnographies: "Traditions and rituals that came from other peoples, were not considered as national value by this people or could not rise to the level of national value. cannot be studied as national ethnography"<sup>5</sup>.

According to N. Amonturdiyev, the value characteristic of another nation, the word belonging to the language of that nation, which names this value, takes its place from the life of another nation and becomes its national mentality over the centuries, to the level of value for another nation as well. can be raised. We will analyze this with some ethnographies used in Uzbek folk tales.

Taking into account that fairy tales reflect aspects related to people's life, we can say that ethnographies play a big role in fairy tales. Including;

*One morning I was standing in the labor market, and a rich man came to the market riding a black horse. Boyvachcha had a mullet on his head, a kimkhob tunic, a golden belt on his waist, and good boots on his feet. Gold, silver and all kinds of jewels were also attached to the horse's equipment.*

*Boyvachcha put his foot on the stirrup and said: "I need someone to work with me for a year, my work is not difficult. I will serve him for eleven months, and he will earn for me for one month in the twelfth month. Is there such a person? he asked"<sup>6</sup>.*

In this example, the word "uzangi", which is typical for the Turkic peoples and has been associated with the way of life of our people since ancient times, is included in the list of ethnographies. The dictionary meaning of the word Uzangi is given in OTIL as follows:

"Horse bridle, made of metal, which is attached to both sides of the saddle by a strap and hangs, used for riding a horse and crossing the legs in the saddle"<sup>7</sup>.

This information is explained in the same way in the "Annotated Dictionary of Ethnography of the Uzbek Language". Horses have a great place among domestic animals in our nation. Since ancient times, among our people, the horse has been regarded as a close companion and means of transport, as well as an assistant in agriculture. In this regard, it is addressed in our folklore and written literature. As a result of the domestication of horses and their use as means of transport, special tools for comfortable sitting on horses began to be created. Among them, uzangi has been used in the speech of our people for centuries.

As mentioned above, our people have been using horses as a means of transportation since ancient times. The khurhun was designed for safe transportation of cargo, as well as for the convenience of placing the cargo on the cart, as well as for the carrier himself to sit comfortably on the cart.

Khurjuns have a great place in the life of our people. "Khurjun is a bag with two pockets (compartments), widely used in Eastern countries for carrying things (load) since ancient times. The khurjun has a rectangular shape of about 100x40 cm, the bags are located on the two edges of the face, and when folded in two, the bags fall on top of each other. A person takes the bags and hangs them on his shoulders, and in the case of horses (horses, camels, donkeys, etc.), the khurjun is placed over the saddle and hanging on both sides of it. Practical decorative art - in

<sup>2</sup> Мирзаев Н. Ўзбек тили этнографизмларининг изоҳли луғати. –Тошкент: Фан, 1991. Б-4.

<sup>3</sup> Мирзаев Н. Ўзбек тили этнографизмларининг изоҳли луғати. –Тошкент: Фан, 1991. 120 б.

<sup>4</sup> Umumiy o'rta ta'lim maktablarining 5-sinfi uchun darslik I qism. Uchinchi nashr.«Sharq» nashriyot-matbaa aksiyadorlik kompaniyasi Bosh tahririyati. – Toshkent: 2015. B 45.

<sup>5</sup> Амонтурдиев Н. Р. Этнографик лексикография тадқиқиға доир.ЎЗА Илм-фан бўлими (электрон журнал) 2020 йил сентябрь сони. 142 бет.

<sup>6</sup> Uchar gilam. O'zbek xalq etaklari. – Toshkent: Yoshlar nashriyot uyi, 2018. B 104.

<sup>7</sup> Ўзбек тилининг изоҳли луғати. – Т.: Ўзбекистон миллий энциклопедияси. Давлат илмий нашриёти, 4 том Б 265.

carpet making (such as rugs and carpets) it is woven, and the pattern is made up of stripes and geometric shapes"<sup>8</sup>. The use of skunks was not only used for hunting. In ancient times, people also used it as a convenient tool for carrying loads on themselves (mainly on their shoulders). In order to carry heavy or distant cargoes, horse-drawn wagons began to be transferred. With the development of time, khurjuns began to be decorated and contributed to the development of practical art. The word expressing the meaning of Khurjun is expressed in M. Koshgari's work "Devonu lugotit turk" by the word archi, which is based on the verb arch - "to increase". Archi is used in the sense of a bag, a load, and means a saddle-bag<sup>9</sup>. The word "archi" expressing the meaning of "Khurjun" is expressed only in the dictionary of M. Koshgari. In Devon - things hung on the saddle, the word manchuq meaning bag (I, 441) was used quite actively, and the verb manchuqlan (manchuqlandi - hanged the khurjun (on the back) of the saddle) from it is mentioned in the dictionary (II, 321) can be justified<sup>10</sup>. This term does not exist in the vocabulary of modern sister Turkic languages. This term, which was used in Devon, is used today among our people, mainly in the sense of khurjun. This word is directly related to the lifestyle and occupation of our people for centuries. Since Uzbek folk tales have a wide opportunity to express the life and lifestyle of the people, we can also include the lexeme khurjun among the words found in the speech of our people.

*The bandit, who was a little lost in his mind and lost his mind because of this unexpected happiness, got off his horse, prepared a place and invited Sahibjamol. They took the food from the basket and set the table, Sahibjamol sent the robber away with a task and added sleeping pills to the wine he was drinking<sup>11</sup>.*

In this example, the khurjun was taken on a horse and its contents were spread on the table, while in the next example, it is depicted that the heroes of the fairy tale who embarked on a long journey put the khurjun on their shoulders and set off.

One day, the two of them set out on their journey, trying to see the world and sharpen their minds. Even though they are walking and walking, they are walking a lot, they are settling down at one destination, they are sitting down to eat with their stomachs open. As soon as evil melts away, Goodness:

*"Let's not fight each other, let's eat from my bread," he said cheerfully. Evil immediately got used to this speech, both of them were fed up, left the bad verb, and went on their way again. They traveled their way, landed at destinations, always ate the bread of Goodness and filled their bellies<sup>12</sup>.*

As a result of the development of time and the development of technology, today the meaning of the lexeme khurjun has narrowed, and it has become an item used only for horses.

Food is also very important in showing the nationality of the Uzbek people. The national cuisine of each nation is important in distinguishing this nation from the countries of the world. Among the Uzbek people, soup - pilaf has long been considered a favorite dish of our people. The following information is given about this in "Uzbek traditional dishes": "pilafs are the basis of dishes made from rice in Uzbek cuisine. First of all, pilaf is the favorite dish of the Uzbek people, and it is prepared during holidays, large gatherings, birthdays, weddings, and even condolences. Secondly, pilaf is an extremely appetizing and hearty dish. They prepare it before or after starting hard work"<sup>13</sup>. This dish is described as the favorite food of the people in our most popular fairy tales.

*"The master froze in the rain and suffered a lot," they supported him and took him to a warm house. The donkey was tied up in the open air. The master warmed himself in the hearth and ate the oily pilaf and enjoyed it. As for the donkey, they threw a bunch of dry stalks as if it were a rich man's staff<sup>14</sup>.*

In this example, it is described that the servants, who knew that the rich man, who had not done hard work, was doing hard work and was getting tired, made pilaf as a food to relieve fatigue. In the next example, it is described that the main and most common dish when waiting for a guest is soup.

We arrived at the owner's house. He tied his horse to the stable, opened the inn, took me in, and said, "This house is yours, you can have shirchi in the morning, pilaf in the afternoon, soup in the evening, and sleep comfortably," and went into the courtyard.

*He first took out a table with bread from inside, set the table, put the bread on the table, took out a bowl of butter, and went inside<sup>15</sup>.*

In Uzbek folk tales, great attention is paid to places related to wedding ceremonies. Most of the fairy tales end with the phrase "he married for forty nights and forty days and achieved his goals." In folk tales, there are ethnographies related to various rituals characteristic of each nation. This is reflected in the lexical units of that vernacular.

A ritual is a living stage work that has natural behavior, decoration, and text, which arose and came about due to the demands and needs of a person's material and spiritual life. Therefore, there is not a single nation in the world that does not have its own rituals. Therefore, it serves as one of the important ethnographic signs that ensure that a

<sup>8</sup> Ўзбекистон миллий энциклопедияси. – Т.: Давлат илмий нашриёти, 9-том. 2005-йил., Б 517

<sup>9</sup> Девони луғотит турк. Индекс- луғат. - Тошкент: Фан, 1967. Б 24

<sup>10</sup> Девони луғотит турк. Индекс- луғат. - Тошкент: Фан, 1967. Б 178

<sup>11</sup> Jahon xalq ertaklari. Markaziy Osiyo. O'zbek xalq ertaklari. Xo'ja savdogar. - Toshkent: Meriyus, 2009. B 28

<sup>12</sup> Jahon xalq ertaklari. Markaziy Osiyo. O'zbek xalq ertaklari. Yaxshilik va Yomonlik. – Т.: Meriyus, 2009. B 15

<sup>13</sup> К. Махмудов. Ўзбек тансиқ таомлари. Тошкент: Меҳнат, 1989. Б 199

<sup>14</sup> Susambil. O'zbek xalq ertaklari. – Toshkent: Yoshlar nashriyot uyi, 2018. B 5

<sup>15</sup> Uchar gilam. O'zbek xalq ertaklari. – Toshkent: Yoshlar nashriyot uyi, 2018. B 104.

certain people are different from other peoples. Because any ritual comes into existence and lives with the main signs showing the level of economic, political and cultural development of this or that nation at a certain stage of historical development. In this sense, taking into account the connection of folk tales with the reality of life, the fact that people's thoughts and dreams are expressed in fairy tales, many processes related to wedding ceremonies we can mention that.

*The girl is growing up day by day, year by year, her beauty is putting the moon to shame, her eyes are sparkling and the stars are putting the stars to shame. His name was Sahibjamol. Since Sahibjamol has not yet reached 16, but he has not left under the door of suitors, the Khoja merchant did not give her away because she was still young.*

In the above example, we can witness the Uzbek people's wedding ceremony of sending a "matchmaker" or going to a matchmaker reflected in fairy tales. The lexeme "Sovchi" is given in the "Dictionary of Ethnography of the Uzbek Language" as follows: A person who is appointed by a young man to see a girl and ask for her parents' consent. This word has been used in the speech of Turkic peoples since ancient times. Mahmud Koshgari says that the word sovchi is used in the sense of a person who conveys news and news, a carrier of letters between the bride and the groom, the original root of this word is message, proverb, speech, story, story, word shows that it is derived from the word sov (DLT, II, 168-169-196) meaning<sup>16</sup>.

In the following example, an example of the use of the "marriage education" ceremony in a folk tale is given:

*Oh, prince, now I can call you prince, because we are getting close to my grandmother's land, the time for your crowning is near, this place is very cold, let's take a breather, and then start again, go to the land and get married. if we can, they will dress you in a groom's robe, - said Sahibjamol<sup>17</sup>.*

If we pay attention to the meaning of the word nikah, nikah is a ceremony of formalizing marriage according to Sharia and a contract read by a mullah during this ceremony. Legally formalized family union of a couple, matrimony<sup>18</sup>.

Among our people, there are also idioms such as "beshikketti", "beshikkertti", "etak bog'latti", "etak yirtti(jirtti)", "kulak tishlatti", "etak chatti", the meaning of which is explained as follows: Betrothal of a boy and a girl in infancy. Babies are born with forefingers. The knot is cut in the middle and the young are kept until they reach adulthood<sup>19</sup>.

*My father was the king of this city. My uncle was his minister. When I was born, a girl was born in my uncle's house, and she was beshikkertti to me. When I was three or four, my father died and my uncle took the throne. When I grew up, I became a claimant to the throne, my uncle did not want to give up the throne<sup>20</sup>...*

**CONCLUSION/RECOMMENDATIONS.** In conclusion, we can say that the concept of ethnography has gained a wide scope in recent years in scientific research, and as a word in general use, it is now often referred to by our linguists. Nowadays, a lot of attention is being paid to the preservation and development of national values and traditions, customs and national mentality. Ethnography has a great role in educating the young generation in the spirit of loyalty to the traditions of the past. Taking into account that ethnographicisms also live in folk tales, we can say that the scientific research of Uzbek folk tales is one of the important issues facing our linguists. After all, fairy tales, which are considered to be the most popular example of our folk oral creativity, in addition to inculcating the qualities of loyalty to our national mentality, also have the important task of transmitting the spiritual values of the Uzbek people from generation to generation.

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<sup>16</sup> Мирзаев Н. Ўзбек тили этнографизмларининг изоҳли луғати. –Тошкент: Фан, 1991. Б 76.

<sup>17</sup> Jahon xalq ertaklari. Markaziy Osiyo. O'zbek xalq ertaklari. Xo'ja savdogar. Toshkent: Meriyus, 2009. B 76.

<sup>18</sup> Мирзаев Н. Ўзбек тили этнографизмларининг изоҳли луғати. –Тошкент: Фан, 1991. Б 58.

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