



## HOMONYMY OF ETHNONYMS IN UZBEK FOLK PAREMS

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<b>Article history:</b>	<b>Abstract:</b>
<b>Received:</b> 10 <sup>th</sup> March 2021	This article discusses the homonymy of ethnonyms in Uzbek folk parerams. Ethnolinguistic issues related to the concept of language and culture, which are currently attracting the attention of everyone in linguistics, have been studied by most linguists, but have not been fully resolved. It is noteworthy that this article focuses on the homonymy of ethnonyms in this area.
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### 1. INTRODUCTION.

The issue of language, culture and ethnic relations is not a new phenomenon. It is known that at the beginning of the XIX century German scientists - the Brothers Grimm - tried to study this problem. The integral connection between the concepts of "language - culture" is first seen in the work of W. von Humboldt [2]. According to him, language is the "spirit of the people", the essence of the people. Culture is primarily reflected in language. The idea of "Language - the mirror of culture", founded by W. Humboldt, has a deep meaning. SGTer-Minasova, who studied the role of language in intercultural communication, said that language is not only the real world around a person, not only his lifestyle and conditions, but also the social self-awareness of the people, their mentality, national character, lifestyle, traditions, customs He said that customs, morals, value systems, perception and vision of the world are also reflected, and language as a tool of culture develops the human personality [8]. Therefore, culture can only be expressed through language. It is important to note that language is the essence of culture, that it is only through language that one can enter culture. In world linguistics, the issue of language and speech units, levels and inter-level relations has been of interest to many linguists. Uzbek scholars, who have entered the XXI century in the ranks of world linguists, are also connected with such issues as "Language and society", "Man and his language", "Language and culture", which have not found their essence in the last century. Tasks are transverse [5]. What aspects of language construction need to be addressed, and what research needs to be done, in order to find solutions to the linguistic problems that require linguists to work tirelessly, with great perseverance and talent?

1) to further accelerate the pace of research in the field of traditional linguistics, without slowing down the scope of research in new areas of modern linguistics;

2) The formation and development of ethnolinguistics, the study of language in close connection with the folk culture, customs, traditions, character, put forward by I. Gerder in the late XVIII century and the founder of general linguistics V. Humboldt ... [10].

There is no doubt that the science of language, which studies the achievements of world linguistics, analyzes them in all its aspects, and at the same time seeks to take a worthy place in the methodological debates in linguistics, will achieve significant success in the XXI century. At the end of the 19th century and in the second half of the 20th century, a new branch of linguistics, Ethnolinguistics, emerged. Because it is a relatively young field, there is still no clear scientific understanding of certain theories of its internal structure. It is impossible to imagine the culture of any nation without separating it from its customs, traditions and values. There are many different nationalities and ethnic groups in the world, all of which differ in their national culture, language and dialect. Linguistics is the study of these areas of language from a linguistic point of view. Linguistics describes the social nature of language, its function, internal structure, the laws of operation of a particular language, its historical development. So the areas of language are also infinite. In particular, ethnolinguistics studies the relationship between ethnic culture and language [13]. Ethnolinguistics - (from ethno Greek éthnos - people, tribes, ethnolinguistic; ethnolinguistics; anthropological linguistics) It is a field that studies the combined influence of linguistic and ethnic factors on the functional characteristics of linguistics studied in communication [17]. Ethnolinguistics seeks to analyze and describe the languages and cultures of different peoples, keeping in mind their linguistic and semantic differences. It not only offers its own method for studying the languages and cultures that exist today, but also provides a methodological basis for the material and spiritual reconstruction of the culture of the past [11]. Ethnolinguistics examines the

contribution of different ethnic groups to language and its development, as well as the similarities, commonalities, or separations between ethnoses. Linguistics uses the scientific results achieved in ethnic onomastics, areal linguistics, social linguistics, psycholinguistics, paralinguistics, ethnology, folklore, mythology, poetics, linguistic geography, dialectology, history of language. Ethnolinguistics is especially useful in the study of the ethnography of non-written peoples, and in the collection and study of linguistic material related to the ethnic characteristics of their languages. [13] Ethnolinguistics is the ethnic aspect of language and the linguistic features of ethnoses

### 2. LITERATURE REVIEW.

In linguistics, language and culture, language and the human factor, language and history were first studied by V. von Humboldt, A. Weissgerber, L. Bloomfield, E. Sepir, Baudouin de Courtenay, A.A. Potebnya, A.A. Shakhmatov. noted by Russian linguists. In world linguistics, the study of text on the basis of anthropocentric paradigm is reflected in the research of ethnolinguistics, linguistic semantics, linguocognitology, psycholinguistics, linguoculturology, pragmatics. In particular, N.Khomskiy, U.Cheyf, BASerebrennikov, LVShcherba, YNStepanov, IRGalperin NIKaraulov, NIJinkin, A.A.Leontyev, J.Lakoff, A.Vejbiskaya, ESKubryakova, E.Rosh, VPBelyanin In the works of linguists such as VZDemyankov, VAMaslova, M.Dridze, KFSedov, A.Nurmonov, NMMahmudov, EABegmatov, Sh.Safarov, S.Boymirzayeva, I.Azimova, the study of the language system on the basis of anthropocentric principles [10]. Professor N.Mahmudov's article "In search of ways to perfect the study of language beriladi" provides in-depth and substantive coverage of the essence of ethnolinguistics, linguoculturology, in general, the anthropocentric paradigm and the problems in this area. Several scientific studies have been conducted on the study of homonymy in the field of language, usually homonymy is defined in the text (such as BN Golovin, AMBabkin, EMGalkina-Fedoruk, LABulakhovsky, RABudagov, S.Akhmanova, NMShansky), but in some cases this makes it difficult to understand. LV Malakhovsky believes that "the presence of homonyms in natural languages is necessary and natural." B.A. Plotnikov includes homonymy in the category of relatively stable and linguistic uncertainty [14]. Problems of comparative and typological features of proverbs and sayings I. Begmurodov, RA Latipova, IKMirzaev, YV Ivanova, BTKasharokov, VVPavlov, ZA Yusupova, EA Osheva, L.A. Researched by such scientists as Babitova, O.Sh.Igbolov, M.Temirova, RUMajidova. Such scientific works, proverbs and sayings show that research has a solid theoretical basis. Comparative, ideological-artistic, lexical, lexical-stylistic proverbs and sayings of Uzbek linguists H.Abdurahmanov, GNSindibaeva, NBSaparova, PUBakirov, M.Djusupov, KEAlibekova, Sh.Majitaeva, B.Juraeva, DSTurdaliev, conducted research on grammatical analysis [19].

However, the national-cultural features of proverbs expressing the homonymy of ethnonyms in Uzbek folk parems have not been specifically studied on the basis of ethnolinguistic approach

### 3. ANALYSIS AND RESULTS.

"Usually a proverb," writes Professor B.M. Karriyev, - initially invented by a man with a keen observation and the ability to express his opinion clearly in a few words. This well-articulated idea, which was initially individual, can then be accepted, reworked, and polished by the community. This leads to the proverb. Such a proverb is initially devoted to a specific event, some, a single case. Depending on how the phrase is used in public, it will gradually become more general. "[8] Ethnic units in proverbs, which are considered to be Uzbek paremological units, can be synonymous, homonymous or antonymous depending on their linguistic features. Accordingly, the ethnonyms they contain, like other language units, are divided into groups such as formal, semantic, contradictory, and paronymic words. In the research, we observe the phenomenon of homonymy in the units of ethnic expression of Uzbek folk proverbs:

– *Agar bo'lsa oqliging, bilinmaydi yo'qliging.*

I. **Oqlik** – milk, yogurt, cheese, sour cream, kurut, kimran, kimiz, etc. The benefits of these products to human health are enormous. It is said that a family with hooves is blessed [21, 5]. According to the great ruler Abu Ali ibn Sina, the milk of various animals (sheep, goats, camels, licorice, especially cows) "soothes the skin, strengthens the body, makes it fat, cleanses the internal wounds from the dark wounds, nourishes and washes them. ... Removes ugly scars on the skin, (improves skin tone,... beautifies the complexion, especially women,... helps against eye pain, cough and spitting blood, asthma and shortness of breath, jaundice "Cow- The family with a calf is considered a wealthy family [2].

**Note.** "*Oqliq sotgan oqarmas*".

The origin of this proverb goes back to the ancient traditions of our ancestors: in the past, almost every household (especially in the homes of nomadic herders) kept dairy cows, cows, sheep, goats, camels, etc. They didn't sell milk, yoghurt, koumiss, or "whiteness" in general, they didn't give it to anyone for money, they didn't give it for anything, they gave it for free, or at least - on credit. (The condition of temporarily giving whiteness to a loan was called "novador." It was like this: they put milk and whiteness in a bowl, put a stick in it, and put something (yarn, cloth, and so on) wherever the milk came from. When they returned, they would measure with this "measure." As a result, both sides would not be entitled to each other, and there would be no doubt in each other's hearts. Continuing

the idea of not selling whiteness, it should be noted that our forefathers used to say, "The cup of a whitener does not turn white." Even if they knew that someone was selling whiteness, They would cut him off and leave him alone, and the tribal chiefs would fine him with "nine charges" [7, 308].

**Note: oq+liq I.** A small drop of yoghurt added to make boiled milk. *Mana kolxoz bo'lgandan buyon... mol-hol ko'rib og'zimiz oqliqqa tegdi. Sh. Sulaymon. Ota, o'g'il.*

**Oqlik. II.** A little yoghurt is added to the boiled milk to make it thicker (yoghurt); throat – *Hozir sut soqqandirsiz, axir.–Sog'indim...– Pishirib oqlik solib qo'ygan edim. A.Kahhar. Sarob.*

**Oqlik. III.** A white or light-colored cloth, a scarf, or a dress given to the bride and groom as a sign of consent to the wedding. *Sovchilar xursand bo'lib oqliq olib ketishdi. Eshon qo'ynidagi bir kiyim chitni Surxonboyning oldiga qo'ydid, gap boshladi: –Mana bu xamir uchidan patir, hojim...Oqliq...Quda bo'lmoqchimiz. I.Rahim Taqdir.*

**Oqlik. IV.** Tearing off the cloth given to the mourners at the funeral. *Oqliq bermoq [7, 259].*

**Atlas kiysang bo'zingni unutm, kimxob kiysang alagingni.**

**Atlas. I.** Silk floral fabric. **Atlas ko'ylak.** [7.114].

**Atlas** (arab ال حرير - plain, smooth) is a single-sided smooth fabric made of natural silk, both the body and the back. The body is decorated with abrbandi. After special treatment, the Atlas is polished, so it shines. In the past, the surface of the fabric was beaten, but now Atlas is passed through a hot-rolled drum - a calender. Uzbek Atlases are rich in colorful and elegant flowers, which combine with each other to create a beautiful pattern on the fabric. The best type of satin made of natural silk is called eight-stranded khanatlas. The whole secret of the khanatlas lies in its structure and method of weaving. Atlas weaving process: Atlas is woven on a four-strand loom, while an eight-strand Atlas is woven on an eight-strand loom. The flowers on the body are raised so that each of the eight threads of the body overlaps in the weaving, the threads are aligned with the stitches, and the flowers are attached to the players. When the kick is pressed, one of the flowers is pulled down, the coma of one of the overlapping threads is opened and the first back thread passes through it, and when the second kick is pressed, the second comma is opened and the second back thread is passed. Thus, between the eight threads, eight loops of yarn fall on top of each other, and the strand of yarn is placed on top of the fabric and the fabric becomes one hundred [7,114].

**Atlas II.** A set of geographical maps, drawings, arranged in the form of an album or book. *Economic atlas [7,114].*

**Atlas III.** - in Greek mythology on behalf of the king of Libya; as if he were the first to create a celestial globe. *Anatomical atlas. Botanical atlas. Atlas of Zoology [7.114].*

**Bo'z I** [arab. مجددا – "Mato, ip mato"; hence the bazzoz - "cloth merchant"]. White-yellow coarse yarn fabric. Hand-knitted fabric from fabric, yarn, raw cotton yarn. Brown gray. *So'z emgak bo'lar, bo'z ko'ylak.* Proverb. *Shu maqsadga yetish uchun qop ko'targan, yirtiq-yamoq,bo'z choponli otasining orqasidan shoshib-pishib odimlar edi.* Parda Tursun, Uqituvchi [1, 38].

**bo'z II** *A barren field. Gray lands.*

**bo'z III** Blue-white (mostly about horses). St. Made of gray, sewn. *Bo'z yaktak qichitar, yaxshi xotin tinjitar.* Proverb. *Noz-ne'matning ko'pligidan bo'z dasturxonning yamog'i ko'rinmay ketdi. S.Siyayev, 'Avaz'. Nigor oyim bo'z to'nni tekshirib ko'rdi. A.Kadiri, 'Mehrobdan chayon'.*

**Bo'z** horse, gray sparrow, gray hawk, gray donkey, gray camel. – *O'ktam yosh bo'z otda iljayib, turar edi. Oybek, 'Oltin vodiyan shabadalar'. Chorbog' chetidan bo'z otni choptirib chiqdi-yu, birdan jilovini qo'yib yubordi. P. Kadirov, 'Yulduzli tunlar'. Safidan adashgan bo'z turna bo'zlar...A.Suyun. Olis tonglar katta, kuchli bo'z eshakni bolalariga tutqazib, dastasini yo'g'on qamchini katta, juda kir sallasiga qistirdi. Oybek, 'Oltin vodiyan shabadalar'. Ko'ldan bir kishi chiqib kela boshladi, qo'lida bo'z qarchig'ay. "Intizor".*

Gray or pale. It turns white. *Nazokatning yuzi bo'zdek oqardi. A.Muxtor. "Opa-singillar". Uning rangi bo'zdek oqarib ketgan, a'zoyi badani qalt-qalt titrar edi. K.Yashin, 'Hamza'. Ajabo, bu odam nega kuladi, deb aftiga qaragam...rangi bo'z bo'lib ketibdi! A.Kahhar. 'Works' [1, 38].*

Gray land is suitable for planting, but has not been cultivated for a long time.

*Bo'z yerga qadalgan chigit bag'rida bahor nafasi tegdi. R.Fayziy. Cho'lga bahor keldi. Bo'z yerlarga suv chiqadi, qishloq atroflari, qaqur-ququr bo'z ko'kalamzor ekinzor bo'ladi. M.Ismoiliy. "Fargona tong otguncha".*

**Bo'z tuproq.** Subtropical and semi-desert soils. *Poylab dehqon yo'lini bo'rsillaydi bo'z tuproq. A.Suyun. 'Olis tonglar'. Gul bog'im, bog'im-bog'im, bog' bo'lgan bo'z tuprog'im. Mirtemir. "Works".*

**Bo'z bola or yigit.** *Endigina kuchga to'lib kelayotgan, turmush achchiq-chuchugini totmagan, turmush tajribasiga ega bo'lmagan, bo'z yigit edik. B.Ismailov, 'Hormang, quoldoshlar'. Bo'z yigit emasmanmi, qon gup etib miyaga urdi. "Mushtum". Suluv qizing bor bo'lsa, bo'z bolaga yoqarsan. "Sharq yulduzi". Shu kichkinagina bo'z yigit dilida so'ngsiz umidlar bor ekan. H.Gulom. "Mash'al".*

**Bo'z-** herbaceous desert plant, chalov. Crying out loud. *Unutmog ham shumchami, dunyo to'ldi bo'zimga. M.Yusuf. "Uyqudagi qiz" [7,398]*

#### 4.CONCLUSION:

Language is a means of storing and collecting cultural information. Proverbs that reflect the mentality of the people, are an integral part of culture and an important part of the language, are considered invaluable spiritual wealth, have been polished on the basis of life experiences and passed down from generation to generation by various means. The above article explains the ethnonymy of the homonyms in the articles.

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