

ETHNOGRAPHISMS AS MARKERS OF CULTURE AND HISTORY OF THE PEOPLE

(based on the rituals associated with the birth of a child)

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Abstract. The article examines the national traditions and customs of the peoples of the East and West (on the example of France, Turkey and Uzbekistan) based on the names of the rituals associated with the birth of a child. Common moments and differences in rituals dedicated to the birth of a child among eastern and western peoples are revealed, a lot of subtleties, details of the rules of behavior are noted, given their linguistic and cultural characteristics.

Key words: ethnographisms, ethnography, tradition, ritual, linguoculturema

People focus on ethnography and ethnographic lexicon as globalization advances, while preserving their identity, language, customs and culture, with the desire to survive in this common thread.

Ethnography (ethno ... and ... graphics), ethnology, ethnography - all the nations of the world, regardless of their ethnicity, ethnogenesis, lifestyle, customs, material and spiritual development. a special field of science that studies differences or similarities and similarities [6]. Ethnography examines the origins, formation, location and ethnic structure of modern etiologies, customs, spiritual culture, and national peculiarities related to the historical process. Historical ethnography examines the characteristics of lost nations and peoples, the ethnic processes of the past, the characteristics of daily life, and spiritual culture.

Ethnographic knowledge originated in Antiquity, but emerged as an independent science in the mid-19th century. Initially, the term was used by the German writer I. Zummer at the end of the 16th century, then at the end of the 18th and in 1808, special juries began to appear under this name. The word E was accepted as a separate science at the Congress of Anthropologists in Paris at the invitation of the famous French naturalist and physicist Jean Jacques Ampère (1839)

Lexicon (Greek lexicon - vocabulary) is a collection of words and phrases in a language, a dictionary of the language. The lexicon is a coherent and complex system of public order. The linguistic lexicon is constantly evolving. This can be seen in the emergence of new words in the dictionary, with some of the existing words being outdated and used, changing their lexical meaning and acquiring a new meaning [1]. The lexicon is enriched by the development of society and the change in social order. Like all other peoples of the twentieth century, the Uzbek people, The lexicon developed rapidly and developed. In the Uzbek language, international words have been widely received. In addition, the science and terminology of various fields are constantly growing. As you know, the

ethnographic lexicon is a striking example of national exoticism. They can also be called exotic vocabulary. Uzbekistan is rich in ethnographic lexicon. Indeed, they live in different regions and have cultural ties with different nations.

Ceremonies are a means of interconnection between the peoples of different nations

The ethnographic lexicon, which serves as an important criterion for determining the peculiarities of the nation's spirit, is based on the historical roots and the evolutionary development of the talents of our ancestors. The interpretation of the political, social, philosophical and scientific essence of our spiritual values allows us to benefit from the richness of the talents of our ancestors. After all, as Islam Karimov, our first president after independence, points out, "Spirituality is only a powerful force if you rely on a deeper understanding and understanding of the history, culture and functions of your people "(translated by myself) [2]. Indeed, it is also a process by which traditions are closely linked, as these are important symbols that distinguish people from one another. Ethnographies grouped together under the name of ethnographic vocabulary are not sufficiently involved in systematic analysis. Therefore, the monographic study of the ethnographies that form a separate field in the lexical system offers linguistic units the possibility of interacting and exploring them as a space. So, it is also important for modern linguistics to discover the various relationships between internal structures (i.e. lexicology, spelling, orthoepy, syntax, morphology ...) and the ethnography.

Births are welcome all over the world. Many customs and traditions are directly linked to the birth of a child in a family. In particular, the "cradle", "sunnat-tui", "akika", the "greetings of the bride", the "greetings of the groom" (We will analyze all in this article), which are part of the birth rituals and development of children in Eastern Europe ,. Ethnolinguistic units occupy a special place in linguistics like "oulan" and "Yor-yor" (These are the Uzbek ethnographisms, we will analyze them in this article).

With the birth of a baby (baby, nini and other names are just different names for a new baby), the process of preparing the child for its future life and for society begins with the ancient traditions of the baby. 'East and West. This process is carried out by such names as cheerfulness, naming, bathing, rocking, fluttering, chili, grinding, nail trimming, haircut, etc. The effect is important to the tongue.

In particular, the cradle ceremony in the East is a holiday which is celebrated for the first time by placing a baby in the cradle. It is one of the oldest and most widespread ceremonies in Uzbekistan. Usually, this ceremony takes place on the 7th, 9th and 11th days of the baby's birth. In different provinces, the rituals are particular and depend on the wealth of the family: rich families generally celebrate this ceremony, while poor families celebrate it modestly, in particular there is a good French proverb "Suffisance makes wealth, and covetousness makes poverty " [3]. The crib and office equipment are all provided by the baby's grandmother as a gift to the baby. Bread, sweets and toys are donated. Gifts are offered to the baby's parents and grandparents. Beautifully decorated cribs, tablecloths and gifts are placed on the vehicle and accompanied by guests to the baby's parents' house under

the sound of trumpets and trumpets. According to tradition, the cradle is placed on the right shoulder of the baby's grandfather, who then gently rests it on the baby's right shoulder, before passing it on to the baby's mother.

In the past, guests wore white flour on their faces to keep all of their intentions pure and good. Guests will be invited to taste, and while the guests eat, listen to and enjoy the music, the baby's cot and cradle will be kept in the adjacent room. At the end of the ceremony, the guests come to see the child (the baby, be it a girl, or the boy, whatever gender), offer him gifts and sprinkle the parvarda (the national Uzbek sweetness, the parvarda is prepared flour and sugar) or candy on the cradle. The ceremony ends and the guests return home.

Every ritual is born and perpetuated, reflecting the fundamental characteristics of the socio-economic, political and cultural development of a particular historical stage of a nation. In other words, the ceremony is a lifelong event with common symbolic actions.



Birth and first name of a child in western and eastern countries

In the following, we will focus on the birth and name of a child born in the West and the customs and traditions associated with the baby.

Ceremony (Maghrib) - In Muslim families, the seventh day after birth has special significance. The baby will be named on this day. This ceremony is also known as Aqiqah, so that many will be able to announce the birth of a newborn baby. Depending on the region, the ritual is different: in some regions the baby is spotted, some receive gifts, the mother is well fed [4].

This ceremony is also celebrated in Uzbekistan. But not in all regions. In eastern Uzbekistan, the ceremony was widely celebrated, especially in Andijan, Fargona and Namangan. In the central and western regions of Uzbekistan, Samarkand, Kashkadarya, Navoi, Khorezm and Surkhandarya, this ceremony is practically not performed [5, 6, 7, 8].

The bebek king (Turkey). If the birth of a child is a source of joy for people all over the world, in Turkey it is even more of a celebration. Friends, neighbors, passers-by all marvel at the sight of a newborn baby, who is literally adored. In public places, the presence of a baby provokes a smile, hugs, games, soft words. Complete strangers seek to amuse him, take him in their arms to admire him better. Young parents therefore have no embarrassment in going out everywhere with

their little one knowing that he will be well received. In a cafe or restaurant, it is common to see a waiter rocking or caring for a baby so that parents can eat in peace [4].

In Uzbekistan, with the birth of a baby to prepare it for the future life and for society through its ancient traditions, the process begins.

It is well known that cradle childcare has existed since ancient times in Central Asia, and there are many customs associated with the cradle and the cradle, and their language reflects a distinct ethnographic lexicon. (We will discuss about the cradle in the text)

Ceremony against evil spirits (Iran) - In Iran, it is considered that the newborn baby should be protected from the evil eye and evil spirits. It is therefore common for a loved one to burn esfand grains in the house where the baby will be born. According to an ancient Zoroastrian custom, esfand is a plant known to purify coins and hunt spirits [4].

We can also suspend above the cradle or in the room a protective amulet, favoring the blue color and silver ornaments.

Peganum harmala, commonly known as Esfand, or aspand (among other similar pronunciations and spellings), is a plant in the nitrariaceae family. Its common name in the English language arises from a resemblance to rue (unrelated). The seeds of the plant are particularly noteworthy because they have seen continuous use for thousands of years in the rites of many cultures. The plant has remained a popular tool in folk medicine and spiritual practices for so long that some historians believe the plant may be the ancient "soma" (a medical aid which is mentioned in a variety of ancient Indo Iranian texts but of which exact identity has been lost to history) [4].

It is a perennial that can grow to around 0.8m tall, but normally it is around 0.3m tall. The roots of the plant can reach a depth of up to 6.1 m, if the soil where it is growing is very dry. It blooms between June and August in the Northern Hemisphere. The flowers are white and approximately 02/05 to 03/08 cm in diameter. The round seed capsules measure approximately 1 to 1.5 cm in diameter, have three chambers and carry over 50 seeds.

Peganum harmala is of Asian origin and grows in the Middle East and parts of South Asia mainly in India and Pakistan. It was planted in the United States in 1928 in New Mexico by a farmer wanting to make "Persian red" dye from its seeds. Since then it has been widespread invasive in Arizona, California, Montana, Nevada, Oregon, Texas and Washington. "Because it is so drought tolerant, African rue can displace native grasses and be bridged by growing salt shrub in the desert areas of the American West"

In Uzbekistan, a similar herb is most commonly used. The name is a little different.

Issiriq (*Peganum*) is a family of perennial herbs. Height 60-70 cm. The leaves are gray or green. The flowers are yellowish white at the tips of the horns. The fruit is round. There are 6 types. In Uzbekistan 1 species (*Peganum harmala*) grows. It is found in deserts and semi-deserts, in populated areas, between crops and on mountain slopes. Contains alkaloids (garmin, garmaline, peganin, etc.), fats, paints,

etc. There are substances. The drug has long been used in the treatment of various diseases (sore throat, sore throat, syphilis), as a diuretic and sweating. The seeds are made of wool and silk [9].

It is also used by issiriq to eliminate bad odors, as well as to prevent various catastrophes.

If we are talking about the role of heat in medicine, it is no secret that this plant is one of the "pearls of nature". It is widely used in medicine. The reason the plant is so widely used is that it contains alkaloids, peganol, peganidin, garmin, garmaline, various oils and enhancers. As an example of the aforementioned substances, carmine has been used to calm the nervous system, following inflammatory cerebral palsy - as a remedy for tremor and as a sleeping pill.

Ethnography related to childbirth and childcare in Uzbek and French can be described and classified as follows:

Ethnolinguistics related to the denomination: aquiqa - Arabic word followed by a seven-day banquet and a child receives a name at the reception. Although the names are mostly given names in the "Dictionary of Uzbek Names", girls' names are sometimes ethnographic in nature, adding suffixes to boys' names. For example: Amir - Amira, Aziz - Aziza. Sometimes, the baby will have as a first name the name of his birth: Rajab - Bibirajab, Ashur, Barot, Muharramoy, Qurbon - Qurbonoy, Safar, Ramazon...

Names of months par religion musulmane. There are:

Muharram - arabe: mḥr̄m January

Safar - صفر February

Robi' ul-avval 'ولأل Mars

Robi' ul-oxir 'ال كرة ٥ ال ربي ou اني 'ال ربي April

Jumad ul-avval - ولأل جمادة - mai

Jumad ul-oxir - ال جمادة ٥ ال كره ou ال جمادة ٥ اني June

Rajab - رجب July

Sha'ban - شعبان August

Ramazon - رمضان September

Shavvol — شوّال October

Zul-qa'da — ذو القعدة November

Zul-hijja — ذو الحجة December

(Important in the year Hijri) [10]

The Islamic calendar was introduced in 638 AD by the Caliph [[Umar]] (592-644 CE). This calendar was lunar and was based on the movement of the moon. Umar introduced this calendar to eliminate conflicts between the different calendars of his day. Umar, in consultation with several of his companions, decided to choose the year of emigration as the start of the year. The 1st Muharram day of the year of the emigrant was chosen as the starting point of the calendar. The Hijri date is usually found in Western literature by A.H. (This is an acronym for Anno Hegirae. Muharram's first day of Muharram (Muharram 1, 1 A.H.) coincides with July 1622 in the Gregorian calendar). The emigration of Prophet Muhammad (pbuh) and the migration from Mecca to Medina correspond to September 62 of the Gregorian calendar.

French ceremonies and customs

French rituals and customs are somewhat different. Naming is a very important process. It is believed that the name will influence the character of the child in the future. That is why they prefer to appoint good and kind people. In the past, the Catholic clergy also played a role in the choice of the name, and they simplified their choice of the name.

In this regard, we thought it appropriate to give an example. The Christian Council (1545-1563) recommended that a child in Catholic families bear the name of a saint, and that if a saint was named, that saint would protect the baby. This is why this habit is well preserved to this day, and we can find names for a number of famous French writers and poets, celebrities and place names.

But often they give two or three names. The baby is also given a parent name as a middle name. The names of the Bible, John, Joseph and Mary are very common. They also give their ancestors their second names, which are highly respected. But names can also change. they wanted to be a good human being just like their ancestors and grandparents. In 1850, the poet Hartmann (Charles Frédéric Hartmann (1788-1864) is an Alsatian merchant who made himself famous by participating in the literary movement of revival of dialectal and Germanic poetry in Alsace in the middle of the 19th century.) Strongly criticized , "Unfortunately, the old names are gradually disappearing."

Alsations often liked to add a diminutive to first names. Also we get first names for girls like Gretele (Grete), Karlilinele (Caroline), Sälmel (Salomé), Bärwel (Barbara), Marickel (Marie), Martel (Marthe). The first names of Eulalie, Octavia, Mélanie and Léonie passed, fifty years ago, for very modern. Nowadays, we have returned to more classic names. For the boys we have first names like Fredel (Alfred), Fritzel (Fritz), Güschtel (Gustave), Mischel (Michel), Schang (Jean) and Dännel (Daniel) [4].

Equipment for cradles in Uzbekistan (in the central regions, notably Samarkand, Bukhara, Djizzakh). Ethnolinguistics describes and explains facts and dynamics of linguistic processes encompassing semantic analysis and linguistic variability, in the contextual and socio-cultural situation of the act of communication, speakers and referents. Ethnolinguistics mobilizes all the significant and relevant parameters or indices, whatever the disciplines and specialties to which they belong. This requirement for contextualized meaning makes ethnolinguistics a multidisciplinary field of study and knowledge, which deals with the particularities of each field studied, which produces methods, best practices and tools, long before producing generalities and theories [11] .

The multidisciplinary of ethnolinguistics borrows from ethnology, linguistic anthropology, sociolinguistics and dialectology, onomastics and folklore, history and philology, psychology. It is therefore part of multidisciplinary and empiricism. Ethnolinguistics thus differs from the sociology of language in that it does not study language as one of the cultural elements, but refers to cultural elements to explain facts of language, in particular categorizations - points of view of the Weltansicht (linguist germany) - or phenomena of variation - treated by dialectology.

Ethnolinguistic, representing the equipment of the cradle: blanket - no straw, millet or fried chickpeas (to absorb sweat and urine), but no cotton; then they write a thin cotton cover and royalties. These include ethnolinguistics, such as footsteps, cufflinks, head and shoulder cuts, slippers and handbags, pillows and cribs is possible. During the ceremony, the mother, aunts and other members of the woman's family are also invited. A woman who is older than all, first read the blessed prayer and poured the baby into the cradle, pouring cottonseed oil on the neck.

A cradle is a special foot-shaped device designed to bend and shake a baby. Mainly made from mulberry, sawdust and other woods. Dist. 1–1.05 m, height 50 cm to 60 cm. Structure: surrounded by four to eight coaches (tumbler) and takbazi (goalkeeper); Thin boards are mounted on the cheekbones to allow the baby to lie down (a special place for the canvas) Take a semicircle around the legs on each side of the cradle. A hook 1.2 m wide and 8-10 cm wide is installed and a handle is attached to the hook. The domes are made on both sides of the handle. To protect the baby's head and feet, the nails are provided with heads and small burrs. It is decorated with ornaments or painted in different colors, and sometimes painted varnish. Special fabrics or silk rags (beds, pillows, pillows, bracelets, bedding, etc.) are used to mark the child. In the cradle the baby's hair stays dry and clean when lying down; The rhythmic vibration of the mother has a positive effect on the baby in the cradle. It helps to sleep in peace and to develop spiritually and well.

Cradle, since Antiquity, it is common among the Uzbeks, Tajiks, Turkmens, Karakalpak, Kyrgyz and other peoples of the East. Mentioned in sources, notably "Devonu lugotit Turk" (11th century).



It is known that the ceremony takes place in different countries in the region and is used in different terms. There is in particular the concept of Uzbek cradle, Kyrgyz cradle, Kazakh belek, Turkmen and even Russian kolibelnoye svatovstvo.

It is best to let the baby sleep in the crib for the first 3-4 months from birth, as it is comfortable and a place that will make him feel secure, reminding him of his mother's abdomen.



The cradle market is a separate section in the markets of all regions of Uzbekistan. Whoever goes to him will enjoy. Because the artisans make different and beautiful. Not surprisingly, no cradle factory has been built in Uzbekistan. They are made by craftsmen only with respect for the national style.

In conclusion, it should be noted that this series of ceremonies is distinguished not only by its originality, its history, but also by its richness in ethnic and religious ceremonies.

Among the ethnographic lexemes related to Uzbek rituals, there are ethnographic lexemes and hybrid lexemes, which are Turkish, Uzbek, Arabic, Iranian, Russian and foreign languages, and are few in number. Of course, no nation can live apart, and economic, political and cultural ties have always existed between nations. This phenomenon is more pronounced in the dialects.

Important ethnographic lexemes related to Uzbek rituals are historical lexemes, which can be divided into the following groups: a) ethnographic lexemes related to literary language; b) Ethnographic lexicons linked to folk rituals of the dialect.

Lexeme is common in this dialect, and most lexemes have come in portable meanings and have served to enhance the effect of lexeme. Many lexemes, which represent weddings and funerals, are represented in figurative compositions and folklore.

The lexemes inherent in the territory of Uzbekistan have been in constant contact with other languages during their long development. Therefore, in the ethnographic lexical layer, Uzbek, Arabic and Russian lexemes are used together with lexical units of oriental languages. Indeed, on the one hand, the Arabic language as a language of religion and belief has been around for a long time and is firmly established in the language, and the Uzbek peoples and other peoples have lived side by side for centuries. The content of the glossary is constantly evolving and improving

The festivals, rituals, customs and historical traditions of the peoples of the East and the West reflect their noble qualities, their national characteristics, the values of honesty, purity and diligence. All the national and spiritual manifestations of the people are reflected in popular ethnography.

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ЭТНОГРАФИЯЛЫҚ АТАУЛАР ХАЛЫҚ ТАИХА МЕН МӘДЕНИЕТІНІҢ КӨРСЕТКІШТЕРІ РЕТІНДЕ (нәрестенің дүниеге келу рәсімдері негізінде)

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Андатпа. Мақалада Батыс пен Шығыс мәдениетіне жататын Франция, Түркия, Өзбекістан халықтарының нәресте дүниеге келу рәсімдерінің атаулары тарихы мен мәдениетінің көрсеткіші ретінде қарастырылған. Шығыс пен батыс халықтары арасында баланың дүниеге келуіне арналған ортақ рәсімдер мен айырмашылықтары, жүріс-тұрыс ережелерінің ерекшеліктері анықталып, лингвомәдени сипаттама берілді.

Тірек сөздер: этнографиялық атаулар, этнография, дәстүр, рәсім, лингвокультурама.

ЭТНОГРАФИЗМЫ КАК МАРКЕРЫ КУЛЬТУРЫ И ИСТОРИИ НАРОДА

(на материале ритуалов, связанных с рождением ребенка)

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Аннотация. В статье на материале названий ритуалов, связанных с рождением ребенка, рассматриваются национальные традиции и обычаи народов Востока и Запада (на примере Франции, Турции и Узбекистана). Выявлены общие моменты и различия в ритуалах, посвященных рождению ребенка у восточных и западных народов, отмечено немало тонкостей, деталей правил поведения, дана их лингвокультурологическая характеристика.

Ключевые слова: этнографизмы, этнография, традиция, ритуал, лингвокультурема.

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