
**AREAL STUDY OF ETHNOGRAPHIES IN THE UZBEK DIALECTS OF
KARAKALPAKSTAN**

Madaminova Ra'no Yusupbaevna*

*Assistant,

Department of Uzbek Language and Literature,
Karakalpak State University, UZBEKISTAN

DOI: 10.5958/2249-7315.2022.00155.1

ABSTRACT

Some of the lexemes used in the Karakalpak regional Uzbek dialect are common, while others are distinct. The study of such a lexical layer serves not only to enrich the area linguistics, but also the Uzbek literary language. Areal study of different features of languages began much earlier in world linguistics. This field has become one of the most important areas of Uzbek linguistics in recent years.

KEYWORDS: *Areal, Lexeme, Dialect, Atlas, National Language, Lingvoareal, Ritual, Literary Language, Dialect, Syllable, Phrase, Ethnography, Kipchak, Linguistics, Tradition, Belief, Neologism, Lexeme.*

INTRODUCTION

In world linguistics, rich experience has been accumulated in the study of dialects, which are the source of the internal development of each national language, the creation of dialectal atlases, the study of languages in linguistic terms, and the use of its results in scientific directions. According to the famous Russian linguist Bulakov sky, the constant enrichment of literary language and one of its main sources is assimilation words.

Words and phrases related to the ancient national stratum of the Uzbek language, especially its dialects, various national ceremonies and traditions, customs, beliefs, family ceremonies, consist of words and phrases in the Turkic and pure Uzbek languages. These include: suynshi, besik toy, kozmonshaq, jaushy, bet ashar, kudashaqyryk, shymyldyqtutyu, patiya toy, qaniqberiu, turkinletiu, kenes toy, kalynmaly, baqantutyu, jetisi, qyrqy, juzlari, juzi, juzi, juzy, jyly enters. Such active ethnographies are used in other Turkic-speaking peoples and have the same meaning. Uzbeks living in Karakalpakstan, like many Turkic-speaking peoples, have a tradition of marrying a child in the womb, before birth or in the first days and years after birth. This is usually done by close friends in order to leave their friendship for a long time. Sometimes (ear biting) i.e. a boy biting a girl's ear, tying it together and then getting married. In this tradition, the phrase "cradle click" (marking the cradle) means marking the cradle of a newborn girl as a symbol of marriage for a boy. Of more interest to these ethnographers is the word of the second component (cherti), whose original origin is a Turkish word.

According to literary sources, the word has the following meanings: cherti - "sign", kertun "sign" - kertuk - a sign to indicate the number of something, for example; kertu- "faith, worship" his parents are kertuks - his parents are believers. Kertu - trust, loyalty, oath. The word occurs in modern Kazakh and Kyrgyz languages as follows: kertik- sign, symbol: kertu- sign, symbolization, etc. In addition, the marriage program for young children is conducted in Kazakh and Kyrgyz with the ethnography "besikkerti" and in the Fergana dialect of the Uzbek language with the ethnography of beshikkertagi.

MATERIALS AND METHODS

The bridesmaids are sent to get the consent of the bride's party. Uzbeks living in Karakalpakstan are also said to be bridesmaids. Ethnography, which is more commonly used in dialects and literary language, has also been used in the Karakalpak language to describe a person who reconciles and resolves conflicts. The word is used in most Turkic languages in contrast to its phonetic features.

In the Kashkadarya dialects of the Uzbek language, the word is used in several variants. Sovch, sevch, javch, zavch in the northern dialects of the Turkmen language - savchy, in the Kyrgyz dialects of the Chui Valley - juuchu, and in Bashkir - the following meanings. Yaus'-sovchi, qazalau, yausylau - engagement. Yausy is a hard, dimse woman. Girl talk (ayttereü, yausylau) - to go on a date. This has been demonstrated in a number of scientific sources about the historically active use of ethnography. According to M. Kashgari, sovchis derived from the ancient word saw, which means message, news, proverb, speech. The word "Sovch" also means a person who is aware of the letter being sent by the ambassador (courier), the bridegroom's representative, the ambassador, the messenger.

In the Uyghur and Chigatay languages, the word means now they use Turkish sand, kalida words instead of aftaba, bakan, moyin words instead of tumar. Well-known Uzbek linguist FA Abdullayev noted that the garden in the Kipchak dialect is called the Uzbek language. In all linguistic facts, the fraternal Turkic-speaking peoples at certain definite stages indicate nationalities in their socio-economic and cultural life in their historical life.

During the development of the Karakalpak language, not only the influence of the sister languages is felt, but also the non-Turkic Tajik, Persian-Arabic languages become interconnected due to certain historical conditions. "messenger of God." Some Turkic peoples living in Karakalpakstan have such a custom; While the bridegroom was bringing the bride, the youth of his (bridegroom's) village gathered and blocked their way with a special stick or rope and demanded a qada (a gift) to enter the village, a custom used in Karakalpak with the word bagantutyö, arkankerio. The parents, relatives and place of residence of the married girl (in Karakalpakstan, the Turkic peoples living there are Uzbeks, Kazakhs) are called "Turks". The words "Turkic, Arkan", ethnography, other Turkic languages, in part, are actively used in Uzbek, Kazakh and Kyrgyz.

There is such a custom among the locals living in the upper part of Kashkadarya. The bride is sent to her home as a guest after a specific time set after the wedding. This custom is used in the local dialects of Kashkadarya region with the ethnography "Turkunlatar". The Uzbeks of Kashkadarya, like the Karakalpaks, have a custom of blocking the bride's way and taking money to enter (baqan, tayoq), a custom they call "baqankerd." Turkic ethnography is found in the Kazakh language in the following forms and meanings. Türkin - parents and relatives of the married woman, a married woman who respects and loves her parents and relatives more than the parents and relatives of the "Türkinşil" husband, visit.

In Kyrgyz, the word "Turkun" means the place where the girl's parents and relatives live. "Turkunsiz" is a married woman, who has no parents or relatives, and "Turkunsook" is a married woman who often likes to visit her parents and relative. The girl's secret is well-known to her parents. "Turkunlet" - a visit of the girl's parents and relatives; "Turkunleu" is a tribute to the girl's parents and relatives. "Türkunuma - Törkunlama - Törkunlapbarğamolar gave this goat (when we visited his parents, they gave us a goat as a gift).

This custom is especially common among Uzbeks living in Karakalpakstan (Khojayli, Takhiatash), where the girl's eldest child, the girl's parents, inherits. Enchi- (gift of the girl's parents can be sheep, goat, gold).s: In Kazakh and Kyrgyz it is used as a hook. These words in these languages represent one of the wedding customs, customs associated with giving a girl in marriage. For example: to buy for money, the village youths where the girl lives are taken to enter

the village, blocking the groom's path with special wood.

This habit is called *baqansaldy*. In addition, in Karakalpak, Kazakh, and Kyrgyz, the word also serves as the name of a forked rod used to open and close a felt or wicker roof of a house. The word is also used in these languages in the following forms and meanings: *alabaqan* - a special forked stick, literally used as a hanger in the black house; *baqanla* - hard wood fight, *baqanlapkuu* - hard bagan hit and drive. M. Kashgari noted that the word *baqan* was used in the ancient Turkic language in the following meanings. Circle - a circle (sphere) amulet, worn around the neck; circle (ring).

He says that the Uighurs mixed with the Persians forgot a number of Turkic words, and instead used Persian words in their speech. Now they use Turkish and Kalida words instead of *aftaba*, *bakan*, *moyin* words instead of *tumar*. Well-known Uzbek linguist FA Abdullayev noted that the garden in the Kipchak dialect is called the Uzbek language. In all linguistic facts, the fraternal Turkic-speaking peoples at certain definite stages indicate nationalities in their socio-economic and cultural life in their historical life.

During the development of the Karakalpak language, not only the influence of the sister languages is felt, but also the non-Turkic Tajik, Persian-Arabic languages become interconnected due to certain historical conditions. R.A. Budagov, a former Soviet linguist, says: Under certain conditions, it is possible to learn from nearby languages. " Like many Turkic languages, the Karakalpak language occupies a certain part of the ethnographic terms of Tajik and Persian words related to art, culture and science, as well as the family ties and events of the Karakalpak people and their socio-political activities.

Karakalpak literary language, and dialects, as well as weddings, celebrations and other events for Uzbeks living here. the person in charge is referred to by the ethnographies of *biy*, *katkuda*. These are the words can be applied in the following senses. *Katkuda* is a strong, serious, famous, respected man; He became a real man. He is married, has children, is a head of the family, head of the village, head of the community. According to some scientific sources, the word *katkuda* was also used in ancient Eastern languages. Well-known orientalist archaeologist SP Tolstov noted that in ancient Sogdians the head of the peasant patriarchal was called *ketkhoda*. The meaning of this term is explained more broadly and in depth in several oriental dictionaries. For example, in the Persian-Russian dictionary, this equivalent is analyzed from the Russian language. *Kätkhoda* - landlord, head of the family, head of affairs, head of the community; The "Short Dictionary of Uzbek Classical Literature" explains this lexeme as follows. *Kadhudo* is a married man, the head of a male family. The cited historical and literary sources prove that ethnography was in *Katkuda* Persian and fully retained its original meaning in Karakalpak. The Uzbeks living in Karakalpakstan have the Persian word *Nauryz* (derived from the name of the first month of spring). This ethnography is the name of a holiday that has long been celebrated by the peoples of Central Asia. Historical sources show that the *Eid al-Adhwas* practiced in ancient times by peoples other than the Iranians. Academician V.A. Gordlevsky noted that this is a national holiday of Asia Minor, which came from Iran.

RESULT AND DISCUSSION

This holiday came from the Iranians to the Abbasid caliphate in the VIII century, from them to the Arabs, the Ottoman Turks. In the ethnographic layers of the Karakalpak literary language, dialects and dialects, there is also the place and parallel use of pure Karakalpak equivalents with Tajik and Persian ethnographies. For example, *Navruzeid*, *eid* at the beginning of the year, spring holiday. The Persian and Tajik elements of the Karakalpak dictionary followed its internal rules and served to enrich the ethnographic lexical layer with new words.

Of all Turkic languages, including Karakalpak, a certain part of the ethnographic lexical layer was

occupied by words from Arabic. According to historical and literary sources, from the VII-VIII centuries, the Arabic language became part of the Karakalpak language. Russian also had an effective influence on Karakalpak. Lexical content neologism ethnographies entering the Karakalpak language through the Russian language, consisting of Russian words and terms, are divided into two groups according to the nature of their use in the Karakalpak oral language; The first group is Russian words that have undergone several phonetic changes in accordance with the Karakalpak pronunciation in the Karakalpak live spoken language. For example: bechir-vecher, tansa - tanets. To the second group, the ethnographic lexical layer of the Karakalpak language are neologisms that enrich the vocabulary with terms and express national holidays and traditions. The Kipchak dialect zone of the Uzbek language has a very large area and is composed of a group of Uzbek tribes. Kipchak dialects are available in all regions of Uzbekistan and abroad. The Uzbek language includes the corresponding phenomena of the general Kipchak area, with the dialects forming dialect zones and groups of dialects, rather than individual dialects in their habitats. Kipchak dialects of the Uzbek language have been studied mainly since the beginning of the 20th century.

Areal linguistic study of dialects provides valuable material for both language history and folk history. The first appearances of some phonetic, lexical, grammatical forms that have disappeared or changed in the literary language are still preserved in modern local dialects. Therefore, if some aspects of ancient Uzbek written monuments are unclear to us, we can identify them by studying the features of modern dialects by linguogeographic method. It should be noted that dialect sources can be studied even without written monuments, but written monuments cannot be studied without dialects from a historical dialectal point of view.

Hence, ethnography is inextricably linked with areal linguistics. Lexemes are used not in the Uzbek literary language and dialects, but in Karakalpakstan and surrounding villages in such a way that this lexical layer can contribute to the further enrichment of our native language. It should also be noted that the term is used differently in the cities of Karakalpakstan, and in the villages around the region. For example, plov, which is given to the country, is used in the form of el qada, toy plov, eloshi. Karakalpakstan in Uzbek dialects el qada (represented by the terms given at the wedding). In the work of N. Mirzaev it is noted that el oshi is given only at the circumcision wedding.

CONCLUSION

In short, some of the lexemes used in the Karakalpak regional Uzbek dialect are common, while others are different. The study of such a lexical layer serves to further enrich not only the area linguistics, but also the Uzbek literary language. Area studies of different features of languages began much earlier in world linguistics. In recent years, this field has become one of the most important areas of Uzbek linguistics. Area study of Uzbek language and dialects is gaining special significance in today's Uzbek linguistics. The lexical structure of Karakalpak ethnographies is not homogeneous, on the contrary, they consist of pure Karakalpak words as well as all-Turkic, Persian-Tajik, Arabic and Russian borrowings. The above words are also used in the speech of Uzbeks living in Karakalpakstan. The influence of the Karakalpak language is evident in many words used by Uzbeks living in the area. In addition, the customs, traditions, rituals of the peoples living here are very similar to each others.

REFERENCES

1. Kashgari M. "Devonulug'atitturk". Tashkent, 1960.
2. Mirzaev N. Annotated dictionary of ethnographisms of the Uzbek language. Tashkent, 1991.
3. Kazakh-Russian dictionary. Alma-Ata, 1954.

3. Djumagulov A. Semyaibrak u kirgizovChuyskoydolin. Frunze, 1960.
4. Borovkov A.N. Vocabulary Sredneaziatskogotesfira XII-XIII vv.M. Vostochnaya literature, 1963.
5. Doniyorov X. Vocabulary of Kipchak dialects. Tashkent-1979.
6. Jo'raev B. Upper Kashkadarya Uzbek dialects, 1969.
7. 8Abdullaev F. Khorezm dialects. - Tashkent, Fan, 1961.