



## ***THEORETICAL STUDY OF ETHNOLINGUISTICS IN WORLD LINGUISTICS***

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**Abstract:** *This article provides information on the study of ethnolinguistics in world linguistics, as well as the relationship of ethnolinguistics with ethnoculture and language. Ethnolinguistics is an expression of the ethnic aspect of the language and the linguistic characteristics of an ethnos, ethnolinguistic processes in internal and interethnic relations, the role of language in the formation and activities of ethnic communities, language and traditional culture, ethnic originality of thinking, ethnolinguistic classification of world languages.*

**Keywords:** *ethnolinguistics, ceremonial names, lexemes, speech etiquette, ethnic factors, language and culture, mythological creativity, diachronic ethnolinguistics, history of spiritual culture.*

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### **I. Introduction**

In the following years, ethnolinguistic research in the field of linguistics became more active. Aspects of the interdependence of language and culture have been revived in world linguistics as a model of folk mentality, spiritual culture, folklore, mythology, ethnolinguistics in folklore genres .

Ethnolinguistics emerged as an independent branch of science in the 19th and 20th centuries and developed in the United States in the 1970s. In world linguistics, the influence of socio-cultural factors on language has been studied by such scientists as D.H. Heims, H. Hoyer, G.M. Hyonigswald, and in Russia the study of the problem is associated with the names of FI Buslaev, AN Afanasev, AA Potebnya. The ethnic characteristics of an ethnos that has lived in the same area for a long time are reflected primarily in its language as well as in its traditional culture. The study of language from an ethnolinguistic point of view provides an opportunity to consider the mental characteristics between language and people, language and folk culture, language and folk art, in short. Ethnolinguistics is a science at the crossroads of ethnography and linguistics, which studies the relationship between ethnos and language in all its diversity. is one of the areas that directs the researcher.

The ethnic characteristics of an ethnos living in the same area for a long time are reflected primarily in its language as well as in its traditional culture. The study of language from an ethnolinguistic point of view provides an opportunity to consider the mental characteristics between language and people, language and folk culture, language and folk art, in short, language and people. Therefore, the lexical study of ethnolinguistic units is widely studied in world linguistics.

M.A.Yeremina, who studied the "lexical-semantic field of "human attitude to labor" in Russian folk dialects" from an ethnolinguistic point of view, considers labor as a means of shaping the human spiritual world, and in this regard emphasizes that this research is ethnolinguistic. In the work, the lexemes expressing the positive and negative attitudes of the Russian people to labor are combined into a semantic-motivational field, and the motivational semantic field is analyzed as ethnocultural information informing about the life of the Russian people. Ethnolinguistic study of "Words and phrases expressing funeral rites in the Bashkir language" by L.R.Suleymanova.

## **II. Literature review**

L.I. Larina "Ethnolinguistically studied the terminology of weddings in the Kursk oasis." The work analyzes the components of the terms used in the wedding ceremony in the region, identifies thematic groups, lexical-semantic and regional aspects. The terms in the semantic groups have been ethnolinguistically analyzed based on observations of more than two hundred wedding ceremonies in the Course area.

M.A. Yerimina, who studied the lexical-semantic field of "human attitude to labor" in Russian folk dialects from an ethnolinguistic point of view, considers labor as a means of shaping the spiritual world of man, and in this regard emphasizes that this research is ethnolinguistic. . In the work, the lexemes expressing the positive and negative attitudes of the Russian people to labor are combined into a semantic-motivational field, and the motivational semantic field is analyzed as ethnocultural information informing about the life of the Russian people.

Ethnolinguistic study of "Words and phrases expressing funeral rites in the Bashkir language" by LR Suleymanova . The work is important for the first time in Bashkir linguistics, as it is an ethnolinguistic study of words and phrases that describe funeral rites.

The author describes four units used in funerals:

1. Pre-death stage. 2. Death Stage. 3. Funeral stage.
4. Memorial ceremony stage; divides the ceremonial terminology, which covers all stages, into five lexical-thematic groups:
  - 1) names of ceremonies;
  - 2) names of ceremonial actions;
  - 3) names of participants of the ceremony;
  - 4) names of the venue;
  - 5) names of objects used in the ceremony.

In the dissertation, the names of funeral rites are studied in detail, covering pre-Islamic and Islamic times. Sh.S. Nekushoyeva studied the lexical and semantic features of nominative units for naming residential and commercial buildings, traditional food, traditional clothing and headgear.

In her doctoral dissertation on ethnolinguistic research, F.Kh. Gilfanova studied the ethnolinguistic aspects of anthroponyms in the Tatar language on the basis of documents from the Russian archives of the XIX-XX centuries. The traditional anthroponyms of the Tatar language of tar and drum are studied ethno-historically and culturally, on the basis of which the anthroponyms of this language are classified .

L.R. Suleymanova, who chose the words and phrases formed on the basis of the funeral in the Bashkir language as the object of research, conducts an ethnolinguistic study of the words and phrases representing the funeral. He studies the ethnographic, folkloristic, and mythological aspects of ceremonies and groups them from a semantic and etymological point of view. This study is important in Bashkir linguistics, as it is the first theoretical study of words and phrases that describe the features of a funeral. The scholar divides the terms of the ceremony into four stages:

- 1) words and phrases denoting the period of death;
- 2) words and phrases denoting death;
- 3) words and phrases denoting the funeral;
- 4) words and phrases expressing memory;

The stages include a full explanation of the ritual words and terms that ensure the level of purification of the corpse in the afterlife .

MV Kalinina carried out lexical-semantic research of clothing names in the Don Cossack dialect from the ethnolinguistic and linguoculturological point of view, forming their semantic field. MV Kalinina divides lexemes in this field into five types according to their relevance: nucleus (nucleus), nucleus (okolyadernoy), near the nucleus (near), far from the nucleus (dalney) and peripheral (krainey). The kernel contains the general name of the garment, the noun phrase that names the garment directly from the subcortical zone, and the noun phrase that does not semantically represent the meaning of the garment from the proximal zone. Such lexemes are the names of various objects that irritate clothing. In the far zone of the nucleus there is a lexical group "Mato" (velvet, anbuk, bursa, maklasey), which belongs to the category of horses, and a group of adjectives that describe the properties of the fabric. From the peripheral zone there are verbs and forms that express the movement and character associated with clothing. The work also identifies the subtypes of each lexical-semantic group in the semantic field and the number of units belonging to these types. In particular, 24 lexemes representing the lexical-spiritual group "Men's jacket and its parts", 21 lexemes representing "Women's jacket and its parts", 13 lexemes representing "Jacket and its parts", "Thin and 8 lexemes representing "parts" and 15 lexemes representing "pants and parts" were identified and analyzed.

YA Krivoshapova conducted ethnolinguistic research of insect names used in Russian language and Russian folk dialects . The relevance of his research is that the ethnolinguistic point of view of insect names in Russian has not been studied in detail. plurality is based on the fact that in the anthropological paradigm, man's attitude to the insect world has a special place. In the first chapter of the work, lexemes naming insects were divided into semantic groups, onomasiological research was carried out, and their pragmatic features were determined. In the second chapter, regular motivational models of entomological vocabulary; zoological, anthropological, and chronological conceptual codes are defined. In the third chapter, the textual study of insect names is studied on the basis of folklore materials.

According to the scholar, the study of the ethnolinguistic features of modern Slavic languages is primarily associated with the names of representatives of the Moscow School of Ethnolinguistics N.I. Tolstoy and S.M. Tolstoy. Also ethnolinguistic problems TAAgapkinova, NP Antropov, OV Belova, EL Berezovich, TV Vindina, TV Volodina, AV Gur, AF Juravlyov, VI Kovalya, D. Mladenova, AB Moroza, SE Nikitina, IA Podyukov, ME Rut, IA Sedakova, Studied by AV Yudinas .

Y.A. Kulpinov conducted an ethnolinguistic study of onomastic, demonological and ceremonial names (wedding and mourning) used in the language of the Kazakh peoples of the Izobilnensky region of the Stavropol Territory .

Defining the role of words and texts in culture as an object of study, O.A. Dorofeyeva describes the word as a spiritual unit. The text is derived from Latin and has a complex and branched etymology, the etymology of which is fabric, clothing, connection, structure (слог) tries to justify the convergence of style (стиль) meanings .

In his study of modern Greek dictionary and phraseology, O.V. Chyokha also studies the rituals, traditions, and customs associated with the lunar and lunar calendars from an ethnolinguistic point of view. The scientist focuses on linguistic knowledge in determining the set of popular knowledge about the world, including the moon and the lunar period. The names of the moon and lunar phases, the moon and its appearance are studied in terms of the expression of Greek and Balkan Slavic folk traditions, such as bowing to the new moon when it is first seen in the sky, looking at the moon reflected in the water "Teotokos" or "Our Father"; folk customs such as rejuvenation of the moon, protection from accidents, asking for good luck will be analyzed .

The ethnolinguistic study of motherly terms in the Bashkir language was carried out by G.R. Batirshina. The researcher groups the units representing motherhood and motherhood in Bashkir as follows:

- units representing the prenatal period of motherhood;

- units representing the period of birth;
- units for the postpartum period.

At the same time, infertility (infertility) has long been considered a major shortcoming in the Bashkir language. In the example, the subject associated with the treatment of infertility, the names of the means of protection of the pregnant woman are explained<sup>1</sup>.

According to the study, in Bashkir, a pregnant woman wore an amulet with a revelation of the Qur'an, and the amulet was sewn in a triangular shape on leather or fabric. GRBatirshina explains the origin of the term "**Bethes**" on the basis of an ancient Turkic monument (bitig "letter, book") - M. Kashgari's dictionary.

JK Gaponova studied the lexicon of Mologa dialects of the Yaroslavl region in the XIX-XX centuries from the historical ethnolinguistic point of view. The dissertation deals with dialectal dictionaries and their theoretical research, focuses on the scientific views of EV Berezovich, TIVendina, ASGerd, NITolstoy, provides information on the peculiarities of Mologa dialects, ie the history of Mologa district, the phonetic and morphological features of dialects are analyzed, lexical thematic groups "Man" in Mologa dialects are defined<sup>2</sup>.

Bashkir linguistics has studied various aspects of linguistic and cultural interdependence, including a dictionary of ceremonial terms, lexical and linguistic features of Bashkir epics, ethnolinguistic units in folk tales, proverbs and sayings.

The study "Semantic and motivational features of Russian lexicon with a numerical component" was also conducted in the ethnolinguistic direction, in which the author created his own ELBerezovich, KSVerkhoturova, YBVoronsova, MAYeremina, YAKrivoshapova, TVLeontiyeva, VV Based on the research of Lipina, KVPyankova, IVRodionova, MERut, LAFeoktistova<sup>3</sup>.

The first chapter of the work identifies the semantic field and ethnolinguistic features of the actively used numbers from one to ten. For example; the number three represents the trinity of *the Father, the Son, and the Holy Spirit*, representing the symbols of the beginning, the middle, and the end in the Russian people and the Christian religion they worship. The number four represents the four sides of the world, the four ends of the cross, the four corners of the house.

Number five is the first five books of the Bible, the presence of five wounds on the body of Jesus Christ, and the fact that the fingers consist of five fingers are analyzed on the basis of the ethnolinguistic views of the Russian people. It is noted that the number six has no special symbolic meaning in Russian, except that it is found only in ceremonies involving the washing of the corpse for six weeks at the funeral and the drying of the body for six weeks. The seven represent the most common cultural motives in the Russian people, including the seven wonders of the world, the seven heavens, the seven sins in folklore, and the seven heroes<sup>4</sup>.

### III. Materials and methods

The tasks, subject, object, methods of ethnolinguistics in the social sciences, the relationship with other sciences are formed by N.I. Tolstoy. The object of N.I. Tolstoy ethnolinguistics is language, collective consciousness, national mentality, forms and manifestations of the "world image" formed in a particular ethnos, that is, folk culture, all its forms, oral vocabulary and phraseology, paremiology, folklore texts, various rituals, mental beliefs. The subject of ethnolinguistics is the ethnic units that make up the content of a culture. He argues that the goal of ethnolinguistics is to semantically reconstruct the traditional image of the world, its worldview, its value system.

<sup>1</sup> Г.Р. Батыршина. Терминология родинного обряда башкир (этнолингвистический анализ): автореф. дисс. ... канд. филол. наук. 10.02.02 — Москва. 2008. — 25 с. — С. 9-11

<sup>2</sup> Ж.К. Гапонова. Лексика Мологских (ярославских) говоров IX-XX вв. (историко-лексикологический и этнолингвистический аспекты): автореф. дисс. ... канд. филол. наук. 10.02.01 — Ярославль. 2008. — 23 с. — С. 9-12

<sup>3</sup> Е.В. Шабалина. Семантико-мотивационное своеобразие русской лексики с числовым компонентом: этнолингвистический аспект: автореф. дисс. ...

Calling his approach ethnolinguistics, N.I. Tolstoy gave a clear definition of each component of the word ethnolinguistics. The first part deals with traditional ethnos, ethnic, regional, and dialectal forms, while the second part, linguistics, deals with language as the main source for studying traditional culture. Ethnolinguistics (Greek ethnos - people, tribe) is a branch of linguistics that studies the relationship between language and culture, as well as the perception of the world by different ethnic groups. Ethnolinguistics (Ethnolinguistics; Ethnolinguistics, Anthropological linguistics; Ethnolinguistique) is a science at the crossroads of ethnography and linguistics that studies the relationship between ethnos and language in all its diversity.

## **V. Discussion and results**

The results of the scientific analysis show that folk culture should be studied in ethnic, regional and dialectal forms and language is the main source for studying national culture. Culture, like natural language, is understood by many researchers as a system of signs, a semiotic system, or a language in the semiotic sense of the word. The Uzbek language and Uzbek culture, especially paremas, are radically different in their dialectal forms. It should also be borne in mind that modern liberal art education is characterized by a transition to the anthropological (or anthropocentric) paradigm, that is, culture and language are closely intertwined with the human mind - its consciousness, thinking, subject-practical and spiritual activity. The study is carried out through ethnolinguistic analysis of language paremological units. The main source in this approach is the understanding of the integrity of culture, i.e., the ethnolinguistics that perceives the semantic unity of all its forms and genres (language, ritual, belief, folk art, parema units) and creates human culture. Such a holistic approach to the study of ethnic culture is ethnolinguistics - "the study of language through the prism of human consciousness, mentality, daily and ceremonial movements, mythological ideas and mythological creativity" or in another formula of the same authors This is done using a "complex science to learn." Spiritual culture and its language. Ethnolinguistics is a very relevant subject in the professional training of specialists in the ethnic culture of the people, because there is a gap in the study of the language of traditional folk culture. According to diagnostic data, most people do not know the origin of ethnic units in a language, all the possibilities of language, they do not have enough knowledge of linguistic terminology, cultural terminology. The observed results show that the necessary methodological literature (programs, textbooks, etc.), textbooks are not available - this is in the system of training specialists in the study of ethnic culture of the people and the creation of scientific innovation in this area. is another proof of the relevance of ethnolinguistics.

## **VI. Conclusion**

It seems that language not only reflects reality, but also serves to interpret it and embody the situation of human life. Therefore, the study of language units in the ethnolinguistic plan is always relevant. The ethnic characteristics of an ethnos living in the same area for a long time are reflected primarily in its language as well as in its traditional culture. The study of language from an ethnolinguistic point of view provides an opportunity to examine the mental characteristics between language and people, language and folk culture, language and folk art, in short, language and people. Therefore, the lexical study of ethnolinguistic units is widely studied in world linguistics.

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