



## **SURKHANDARYA FARMING ETHNOGRAPHIES LEXICAL-SEMANTIC ANALYSIS**

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### **Abstract:**

The article deals with ethnographies and their interpretation. The lexical-semantic analysis of farming ethnographies of Surkhondarya was briefly described. The works related to the research of ethnographisms were studied. Also, the ethnolexical units that are unique in the speech of the inhabitants of the oasis and are used only by a small number of people in communication were discussed. Farming ethnographies related to were researched by types. Information about ethnographic lexemes was given. Also, in this article, important factors in the process of giving ethnographies related to farming and its analysis were studied. Customs and rituals related to farming were partially covered, and the analysis of ethnographies representing working tools related to farming was briefly described.

**Keywords:** ethnography, ethnolexemes, ethnographic studies, types of agricultural ethnography, traditions, customs

### **INTRODUCTION. Relevance of the topic.**

In our modern linguistics, the scientific researches in new directions, which are studied as a separate object of study, serve as the basis for new ideas for these disciplines. Along with all layers of the Uzbek language, enough studies have been conducted in the lexicon. In these observed ethnographic studies, the lexical level of the Uzbek language was approached from different points of view. There are words in our lexical level that reflect the national culture and mentality of our people. Academician Sh. Shoabdurakhmanov said, "If the unique words and phrases preserved in the speech of the older generation are not immediately collected, I take full responsibility and say that some of the dialectisms in their memory may be completely lost."<sup>1</sup> The scientist's opinion has not lost its importance even today.

Words and terms related to the centuries-old life, culture, lifestyle, social and spiritual activities of the Uzbek people and each ceremony, tradition, customs and beliefs created in this process. they form a certain lexical group in the vocabulary of the Uzbek language. Such a group of words is called in Uzbek linguistics by terms such as "ethnographic lexicon", "ethnographic dialectics", "ethnographisms".

### **REVIEW OF SCIENTIFIC LITERATURE ON THE TOPIC**

Although explanatory dictionaries contain many lexemes reflecting the lifestyle and culture of our

people, there are few vocabulary units interpreted as ethnography. This can be attributed to several factors. The most important thing is the customs and traditions of our nation; areas that are important in the formation of ethnos (professions, various industries); the subject names representing our everyday ethno-cultural life have not been deeply studied in the linguistic aspect. This causes a number of difficulties in providing and interpreting ethnolexemes in dictionaries.<sup>2</sup>

Ethnolinguistics is a relatively new direction of linguistics, in which the interdependence and relations of linguistic, ethnic-cultural, ethno-psychological factors in the formation and development of language in connection with culture are studied. Commenting on ethnolinguistics, N.I. Tolstoy "in a broader sense leads the researcher to consider the relationship between language and culture, language and folk mentality, language and folk art, their interrelationship, and the interaction of various correspondences." a direction in linguistics"- he says. He stated that the goal of ethnolinguistics is to reveal the folklore landscape and stereotypes of the peoples of the world<sup>3</sup>. Kazakh scientist E. Zhanpeisov writes: "Ethnolinguistics is a general historical category by its essence and nature. Because it is not only the current state of the ethnic group, but also its he also thinks about his past. The past of ethnic groups is fully and clearly reflected in

<sup>2</sup> Amonturdiyev N.R. Lexicographic Features of Surkhondarya Ethnography: Ph.D. (PhD) Diss. - Termiz..2021

<sup>3</sup> Usmanova Sh. Linguistic culture. -Tashkent, 2019. p. 17.

<sup>1</sup> Shoabdurakhmanov Sh. Uzbek literary language and Uzbek folk dialects. Tashkent, 1962



the ethno-cultural dictionary.<sup>4</sup> A. V. Kalinin writes that "Ethnographic dialectics are local names for local things."<sup>5</sup> M. Shansky also connects the group of words associated with the specific life and work activities of a representative of a dialect with the term "ethnographic dialectics" or "ethnography". he calls the layer "ethnography".<sup>6</sup>

## DISCUSSIONS

In the process of ethnic mixing, mutual cultures are exchanged and economic development begins. The exchange of goods between the population engaged in agriculture, animal husbandry and partial horticulture continues until the last quarter of the 20th century. The interesting thing is that some clans that have been constantly engaged in animal husbandry, learn the secrets of farming from the population engaged in farming, and achieve high results in farming. In fact, ethnographies are a reflection of the domestic and cultural life of the region and are clearly visible in many aspects. In particular, ceremonial names related to professions are also common in dialects. No matter what profession he has, he does something with some intention to honor this profession. For example, people engaged in the farming profession include a lot of dialectisms in the lexicon of the ceremony in their language by conducting rituals such as egishgä choshti, khirman toi, talli pilaf.

In addition, in the later periods, professional holidays established by our state were formed as a ceremony among the owners of these professions, creating the basis for the formation of ritual names of a literary dialectal character. Here, let's focus on terms that represent different parties and holidays. Such dialectisms also exist in the lexicon of dialects and are firmly established in the dialect of the local population. Ziyäpät - a party, in the lexicon of the Karalug dialects, it is called gäp. Nowruz, Hayit, New Year, independence holidays are also widely used in the lexicon of folk dialects, they are specially prepared and held on a large scale.

<sup>4</sup> Zhanpeisov E. N. Ethnocultural lexicon of the Kazakh language. Autoref. diss. dr. elephant. science Alma-Ata, 1990

<sup>5</sup> Nechaeva O.A. Etnograficheskaya lexika kak istochnik obogashcheniya russkogo literaturnogo yazyka II Razvitie literaturnyx yazykov narodov Sibiri v Sovetskuyu epokhu. - Ulan-Ude, 1965. - S. 71

<sup>6</sup> Nechaeva O.A. Etnograficheskaya lexika kak istochnik obogashcheniya russkogo literaturnogo yazyka II Razvitie literaturnyx yazykov narodov Sibiri v Sovetskuyu epokhu. - Ulan-Ude, 1965. - S. 71.

In the formation of ethnographisms, it can be seen that there are many and different ethnographisms, which appeared on the basis of the method of adding words, compared to ethnographisms made of original and artificial words. Compound terms of the type "noun-noun", "noun-verb" are of great importance in expressing concepts related to traditions and programs. According to the different grammatical forms of nouns and verbs, they are divided into three types: nouns and verbs of income, nouns and verbs of departure, and nouns and verbs of exit. lib was studied.<sup>7</sup>

Material cultural ethnographies are related to the ancient way of life and livelihood of the people, and are directly manifested in the material form of production. In addition to the food, clothes, work tools, jewelry, various objects created in this process, there are customs, traditions, and rituals related to it. In particular, one of the most important factors is determining the scope of ethnographic themes. The ethnographies explained in the five-volume annotated dictionary are mainly ritual names (wedding, mourning and related customs and rituals) and concepts directly or indirectly related to religion (belief).

As ethnography, the names of the units defining our material culture are found in part.

- ethnographies related to farming: With farming to divide related ethnographies into the following sub-thematic groups can:

- 1) ethnographies representing the names of work tools: dolob, spade, plow, hail, keli, yoke, tyrkish, mola, teeth, rope, bag, branch, halbir, chigil, surug, pushta, khorjin, arrow;
- 2) ethnographies representing the names of food and national dishes; gilagay, chakki, ghulun, kaganok, kuvi-guppi, dorda, atala, koksomsa, chuchvara, thin, tontarma, cut soup, o 'moch soup, tobanon, shirguruch;
- 3) representing traditions related to agriculture ethnographies: shokhmoy, darveshona, mud holding, fox ran away, galagov, hoppi, tob tob;

Ethnographisms are an ancient lexical layer of the language level, and interpreting their meaning is considered the main problem. Because regional ethnographic dialectisms may not be comprehensible to all language speakers due to the partial or complete

<sup>7</sup> Kasimova R. Giving ethnographies in the English translation of Uzbek wedding and mourning folklore texts: fals.doc on Phil.fan. (PhD) Diss. - Tashkent, 2018.



differences of ethnographic processes according to the functional-semantic nature, archaization of this type of activity as a result of the development of science and technology. This requires a complete interpretation of the information (message, information) contained in the ethnographies. In the process of analyzing the ethnographies, we tried to analyze them paying attention to their essence. was analyzed into In particular, if we take the ethnographies representing working tools, we can also find words that are in widespread circulation among the population and are now going out of circulation.

For example:

A wheat threshing tool made from **KURAC**-nut, mulberry, and willow trees.

**KERKA** is a labor tool used for digging the hard ground, where the power of shovels is not enough.

**D o l**-is a device for putting wheat

**MOLA**-a type of wooden harrow, an agricultural implement used for grinding and compacting the pieces of plowed land.

In the process of quoting ethnographies related to agriculture, ethnographies representing food, national names of dishes, we can find ethnographies that are not currently in circulation in the lexicon of the population. It has a special place due to its variety. Barley flour, corn flour, wheat flour, and corn flour are used for making different kinds of breads and dishes.

**CUCUMBER HOLVA** - a type of halwa prepared by roasting corn and mixing it with sugar.

**"YUPKA"** is made from wheat flour in the Surkhan oasis. The prepared dough for thin dough is divided into pieces the size of peaches, the dough is sprinkled with flour and the dough is spread thinly. First, both sides of the first layer are polished, then the second layer is placed on top of it and turned over to the heated surface of the pot.<sup>8</sup>

**UMOCH OSH** - Sifted flour is put in a bowl, sprinkled with salt water little by little, rubbed with hands in the bowl until it looks like wheat grains. It is mixed with it and eaten after cooling down a little so that it does not burn.

These ethnographies are still found in the speech of rural residents of Surkhandarya region, they are preserved in the ancient lexical layer, but they are out of use.

It is impossible to imagine the culture of any nation without its customs, traditions and values. Surkhandarya region has been one of the centers of

culture and art since ancient times. there are many customs and rituals, which are distinguished

**BOBODEHKON** - the right word, is considered the patriarch of farming, who cares about others, who lives by honest labor and blesses the harvest of farmers.

The inhabitants of the oasis paid a lot of attention to whether the day was "right" or "left", "characteristic" or "uncharacteristic". Our ancestors created such programs based on the days of the week. , these sources show what can and cannot be done on any given day.

**MUD HOLDING** - In the oasis, ditches, horn ditches and canals were dug before planting crops. At this time, one of the farming rituals was the "Mud Grabbing" ceremony.

one of the people digging a ditch for a passing passenger had mud on his waist or a hoe. The passenger had to pick up the mud with the given tool. In particular, the bakhshi had to sing a terma from the epic, the hafiz had to sing, and the craftsman had to repair the tools of the ditch diggers. should be cleaned.<sup>9</sup>

On the eve of Navruz holiday, **"Yil Boshi Oshi"** and **"Yil Ayrilish Oshi"** ceremonies were held. This ceremony was also called **"Darveshona"**. Elderly elders set a day and called the villagers to dinner. explained: "When the dervishes gathered in one place, they greeted each other for seeing each other in good health and celebrated it. They gave thanks for the blessings given by God." they greet each other like dervishes.

**SHOKHMOYLAR** - On the first day of planting, sowing seeds in the field is a "Shokhmoylar" tradition and is one of the most important rituals related to the farming profession. Because almost all the rituals related to farming open the way to this udum, all the villagers participated in this ceremony. "Shahmoylar" udmi is held in early spring mainly on Nowruz days, and it falls on one of Monday, Wednesday or Friday according to the agricultural calendar. At the place where the ceremony was held, a meal cooked by the villagers was served.

## CONCLUSION.

In short, the national spirit, poetic power, and aesthetic impact of the work using ethnographies will be stronger. The national identity of a certain nation is reflected through them. Respect for the culture of that nation is promoted. Ethnographisms are considered one of the important lexical tools that create imagery

<sup>8</sup> Field notes. 1990. Jobu village, Oltinsoy district by their own characteristics.

<sup>9</sup> Field records 1997-2003 Denov, Oltinsoy, Kumkurgan, Shorchi, Sariosia districts



and expressiveness. In terms of origin, each of them has its own history, and most of them attract attention due to their antiquity. Young future generations have been taught to respect the values of their ancestors. These ancient traditions and secrets have been preserved in the rural areas of the residents of the oasis. Based on this, the study of their lexical-semantic features is a rich source of ethnography of the Uzbek language. is considered Beliefs, rituals, customs and traditions of the people of have Surkhondarya have been formed and improved for thousands of years. In the process of studying the farming ethnography of the Surkhan oasis, taking into account the fact that these ceremonies are rarely held now, I think it is very important to learn, record and pass on to future generations.

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