

ETHNOLINGUISTIC PICTURE OF THE WORLD IN FOLKLORE

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ABSTRACT

The purpose of this article is the ethnolinguistic features of the vocabulary of family ritual folklore in the Uzbek language, as well as the analysis of the methodology for studying cultural codes involved in family ritual activities via comparative qualitative research methods. As a result, the study of cultural codes is undoubtedly relevant for the analysis of the mentality of the people. In conclusion, family ritual folklore is the most complex type of reflection of reality due to the original inextricable connection with sacred acts, archaic beliefs, and realities.

Key words: language picture, folklore, traditions, customs

АННОТАЦИЯ

Целью данной статьи являются этнолингвистические особенности лексики семейно-обрядового фольклора в узбекском языке, а также анализ методологии изучения культурных кодов, задействованных в семейно-обрядовой деятельности, с помощью сравнительно-качественных методов исследования. В результате изучение культурных кодов несомненно актуально для анализа менталитета народа. Таким образом, семейный обрядовый фольклор представляет собой наиболее сложный вид отражения действительности в силу изначальной неразрывной связи с сакральными деяниями, архаическими верованиями и реалиями.

Ключевые слова: языковая картина, фольклор, традиции, обычаи.

INTRODUCTION

Uzbek family ritual culture is an important part of the historical, genetic, spiritual, economic, legal, ideological life of the people. For a long time, ritual culture was created by Man himself in the realities of human life for his own stability in the world and for harmonious existence in life. The division of ritual culture into family and domestic and natural, however conditional it may be, reveals its objective grounds. The life of man and the life of nature were organized in the rite, representing various but mutually dependent spheres of existence of the world space.

Family ritual creativity is a unique heritage of each nation, accumulating ancient beliefs, multidisciplinary knowledge of man about the world, about man and his relationship with Nature; poetized systemic model of life; set of norms and rules of

etiquette, domestic and ritual behavior. The man was born, lived and died under the regulation of the rite, the individual's transitions from one stage of life to another were sanctioned by family, tribal festivals. Ritual folklore from the sociological point of view attached the person to the laws of society and was an institution of education of body and spirit, school of creative principles, and from another, philological point of view, ritual folklore is a unique example of folk art, artistically generalized archaic myths and realities, beliefs and way of life.

It should be noted that in domestic and especially in foreign science folklore is understood in two ways-in a narrow and broad sense. In a narrow sense, folklore is equated with oral folk poetry, folklore is called the body verbal texts of different genres and for different purposes, the use and origin of transmitted and absorbed by a tradition. In addition to oral, the constituent feature of folklore, unlike literature, is considered anonymity of folklore texts: this does not mean that no one composes them, but the category of authorship is fundamentally absent, and each performer is free to make amendments and additions to the text. Hence the third most important distinctive feature of folklore: variability as a natural way of existence of a folklore text in time and space. The understanding of folklore as a verbal form of folk tradition corresponds to philological folkloristics, which studies folklore texts, their genres, structure, origin, history, language by the same methods used by literary criticism in the study of literary works.

DISCUSSION AND RESULTS

In the broad sense of folklore is understood as the whole area of traditional folk spiritual culture in all its sections and forms. Ritual folklore is a work of oral folk art, which, in contrast to non-religious folklore, was an organic part of traditional folk rites and rites performed. In the life of people, rites occupied an important place: they evolved from century to century, gradually accumulating a variety of experiences of many generations. Rituals are divided into production and family. Rites accompanied many events of life, among which the most important are birth, marriage, and death. The purpose of this article is to consider the ethno-linguistic methodology of describing the family ritual folklore of the Uzbeks through the analysis of cultural codes. In order to achieve this goal, the following tasks will be addressed:

- Identifying folklore;
- Ethnolinguistic study of the vocabulary of family ritual folklore in the Uzbek language;
- Ethnolinguistic description of the cultural codes on the example of the Uzbek family-ritual folklore.

Folklore as an oral verbal art and as a traditional folk culture has always been of scientific interest to researchers. The texts of oral and poetic creativity contain the wisdom of the people, their collective experience and the national mentality of the ethnos is clearly reflected. All these features of folklore, characterized as a manifestation of social consciousness, are depicted in relief in its verbal fabric, the study of which contributes to the knowledge of many phenomena inherent in the language of a particular people. Family ritual folklore and ritual lyrics have long been considered objects of study of ethnographers, folklorists, historians, musicologists much less this area of spiritual culture was the subject of study of linguists. Some types of ritual folklore in historical and ideological terms go back to the oldest forms of verbal creativity, their appearance was caused by practical needs.

The 21st century has set linguists a number of complex tasks that require the integration of a number of sciences that study the text. At the present stage of the development of linguistic science, it becomes obvious the limitations of the consideration of language only as a means of communication. Language is an integral part of ethnic culture. Linguists identified and studied significant material on the vocabulary of the Uzbek language. Monographs, theses on the vocabulary of family ritual folklore were written, the armor of the warrior-batyr in the Uzbek epos was described, set expressions related to cattle breeding, as well as ethnocultural, craft, household vocabulary, etc. were presented. There are studies on terms in comparisons of Uzbek, Russian, German languages, lexical and linguistic features of the Uzbek fairy tales, epics, proverbs, and sayings that are investigated at the level of the theses.

The study of ritual folklore involves a special approach, different from the literary analysis, suggesting not only philological, but also semantic, functional, mythological, historical and ethnographic, philosophical, pedagogical aspects of the issue. The disclosure of human life, the spiritual world in the system of ritual culture involves the reconstruction of the mighty national mechanisms to ensure the stability.

of the ethnos, society in time. We would like to note that the family foundations of modern youth are rather shaky and blurred, the traditional family way of life is destroyed even in rural patriarchal areas. The migration of the rural population to the city leads to the destruction of the social stratum, which preserves the old cultural traditions. However, along with these trends, there is still an appeal of people to their own roots - historical and cultural traditions that form the core of the identity of the ethno-cultural group.

Cultural codes are an integral part of communication, but modern processes of globalization lead to their unification, in this regard, it is necessary to study the

universals of the culture of traditional ethnic groups, which have not yet lost the original meaning of cultural codes.

Cultural codes from the perspective of the anthropological paradigm of humanitarian knowledge are inseparable from the concept of man, his cultural values. A comprehensive study of man and his ethnic culture, which includes traditional rituals, is impossible without a comprehensive understanding of cultural codes. One of the founders of philosophical anthropology Scheler emphasized that philosophical anthropology should include the study of all spheres of human existence; however, the study of cultural codes in the framework of philosophical anthropology requires additional scientific approaches, since exclusively philosophical and anthropological methodology practically does not affect the linguo-cultural aspect of the study of cultural universals.

In this regard, it is important to note the opinion of Golovko, who emphasizes that language exposes the specifics of the national mentality. It is at the same time a product of culture, an important part of it, and a condition for the existence of culture. Moreover, language is a specific way of existence of culture, a factor in the formation of cultural codes as the base codes, highlights of physical, spatial, temporal, substantive, biomorphic, spiritual codes. Cultural codes are the universe of human existence, as the researcher notes, they relate to the oldest archaic ideas of man, and by their nature are universal and peculiar to man as Homo Sapiens, but the significance of each individual cultural code is always nationally and culturally determined. The cultural determination of codes is a reflection of the uniqueness of culture.

The presence of specific elements that distinguish one or another code of culture indicates the peculiarities of culture reflected in the thinking of the people. The code in the linguosemiotics of culture is a system of meaning, i.e. formed by the stereotypes of ethnocultural consciousness, a configurable set of signs and mechanisms for their application in order to implement two interrelated processes: (a) the formation and structuring of preverbal meanings and (b) their verbalization during processing, transformation, storage and transmission of extragenetic information within a specific communicative-pragmatic paradigm. Ethnolinguistic coding of cultural and historical experience in the meaning of a linguistic sign is associated with two forms of speech-cognitive activity: cognitive and discursive notes researcher.

Based on the fact that ethnic language codes are secondary symbolic, Sultangareeva (2005) gives their characteristics as the selective type of information,

that is, the individual's consciousness encodes only the information that is most important in the culture of a particular ethnocultural community. Alefirenko (2010) emphasizes that considering the relationship between language and culture is only possible if the missing element in the chain is recreated - consciousness. The main components of the content of culture - the accumulation and transformation of information obtained in the process of human activity, are functions of public consciousness.

It seems that cultural codes are a reflection of public consciousness since with their help both the accumulation and transformation of cultural meanings are carried out. Information from the cultural text can be opened with different readings depending on the code used. The code allows you to penetrate to the semantic level of culture, without knowledge of the code, the cultural text will be unread. Thus, cultural codes are an important condition for effective communication between representatives of various local cultures, as well as between subjects within the same cultural space. In this regard, the opinion of the culturologist Arutyunov is important, who notes that in addition to information in synchronous terms, there is also information in diachronic (vertical) terms.

This is the whole cultural tradition of the people, their creative heritage, transmitted from generation to generation in verbal (oral or written literature), as well as in material and graphic form. The presence of these information links between successive generations of the ethnic group is due to its continuity and stability, the transmission of traditions over the centuries. An ethnos needs not to lose its spiritual wealth, for this it is important to preserve the true mental meanings of the transmitted information, since each ethnos sees the world around through the prism of language and culture, which allow to build in his consciousness a peculiar structure of being, where all elements are correlated with the person and his ethnic culture.

CONCLUSION

In the course of the study, we found that family ritual folklore is the most complex type of reflection of reality due to the original inextricable connection with sacred acts, archaic beliefs, and realities, which in the subsequent transformation led to a bright national flavor, the originality of poetics. Coverage and disclosure of the features of such a holistic, multifaceted and complex system, where the word, action, refrain, and also symbolism reveals a logically inextricable relationship and interdependence, predetermined the use of genetic, semantic, functional and poetic analyzes. In the course of this study, we were able to establish the most objective ideas about the nature of family folklore, the patterns of formation and development

of lexical means of artistic image in ceremonies. Such, for example, are conspiracies, lullabies, good wishes, in which comparisons, metaphors, allegories have a pronounced nature-worshipping, fertile symbolism; artistic images reveal deep conceptualism, due to the transformation of folk beliefs, knowledge, signs. Vivid and significant features of Uzbek family ritual folklore are its cultural codes, as well as ethnolinguistic interpretation of Uzbek family rituals as a translator of the cultural picture of the world.

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