



ETHNOGRAPHIC DIALECTISMS IN THE UZBEK DIALECTS OF KARAKALPAKISTAN

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Abstract. This article discusses some features of ethnographic dialect words in the communication of the Uzbeks living in Karakalpakstan.

Keywords: ethnography, region, dialect, literary language, dialect

There are many words and terms related to the lifestyle, traditions, customs, material, and spiritual culture of our people formed over the centuries, both in the Uzbek literary and dialectal languages dating back to ancient history and in the represented language. Such words and terms have attracted the attention of many researchers in linguistics. It should be noted that there is a special science of ethnography that studies different types of clans, tribes, nations, and peoples, their origin, lifestyle, traditions, customs, and historical relations, and linguistics has a very close relationship with it, especially dialectology. This is natural, because the people's life, customs, and culture are reflected, first of all, in the words of the language, in the speech of representatives of the dialect and dialect living in a certain region. Some of the ethnographic dialecticisms are used in scientific works, including ethnography, and in fiction to describe local features and characteristics.

Some of the ethnographisms are common to the literary language and dialects, while the other part is specific only to the dialects and dialects of a



certain region and is not found in the literary language. Although researchers have noted the complexity and variety of Uzbek dialects, their linguistic features have not been widely studied from an area point of view. Linguistic scholars of dialects have expressed general opinions in many areas, but their opinions cannot fill all the gaps in their dialectological research. Dialect research requires investigation based on new paradigms beyond traditional methods. A full study of this problem will help to reveal the vague and abstract aspects of the history of the people and the history of our language. Due to the fact that representatives of different nationalities live in this area, their languages also have unique aspects. This situation is also visible in their ethnographic lexicon. If we look at the history, we can see the situation of ‘Ughization’ in many Kipchak dialects under the influence of Oghuz dialects.

Also, the cases of transition from j-speaking dialects to y-speaking dialects are noticeable. This situation is also visible in their common lexicon. The historical process is also reflected in the language of the people of this region. Undoubtedly, the people invented various traditions and customs in the process of social life that determined the way of life of people later. This situation is definitely reflected in their language. Therefore, interest in these lexical units in our language began much earlier. Any language reflects the social life, lifestyle, and life experiences of people, nations, and ethnic units who communicate in that language. For this reason, they recognise the language as the only witness to the stages of people's lives and historical development, which conveys their life experiences from many ancestors to generations, preserves their national identity, and is a symbol of their ethnic cohesion.

As in other areas of the language, the Uzbek language performed the above services and tasks in the area of its branch lexicon and, over the centuries, preserved and passed them on to future generations. But with the passage of time and social changes in life, development does not allow us to preserve all things in



the language. Some language units may be preserved in it as required by historical development, and new language units may be used instead of outdated ones. All this happens because of the requirements of life and social development. One of the linguists who took this into account, F. de Saussure, said: "If we imagine that a language exists only in time, without a public speaking in it (that is, a person lived alone for several centuries), time would not exert its influence on language and no change would occur in language. And, conversely, if we imagine a person is isolated from the period during which a certain language was spoken (or if the person's life stopped at a point), the influence on the language wouldn't have happened..¹

Therefore, the influence of factors such as time, place, social development, and the structure and character of the language-speaking population is of great importance in the existence of a language. The Uzbek language has also changed under the influence of these social events; many linguistic resources have been forgotten and become out of use, and new language means have been accepted into the language. But it should also be noted that the archaic layer out of use may still be preserved in the spoken language of the people, even if it is not found in written monuments or literary language. For this reason, collecting the preserved linguistic elements of the speech of the inhabitants of the regions and analysing them in bulk is one of the great tasks facing linguists at the present time. One of such elements is the ethnographies used in the Uzbek dialects living in the territory of Karakalpakstan. This lexicon has undergone many changes over time; most of it has disappeared with the passage of time; some of them have been replaced by other equivalents under the influence of a new era; and new names have appeared. Later, these names were enriched by new names borrowed from Russian and other western languages through the Russian

¹Sossure F. *Курс общей лингвистики. Труд языкознанию/ A Course of General Linguistics.* –М.:1933. –Рр.86-87



language. Ethnographicisms also have new names due to changes in the social lifestyle of the population in this area, and major changes have taken place in their composition.

"The Uzbeks in Karakalpakstan belong to two large ethnic groups, the Kipchaks and the Oghuzs. This division of Uzbeks into two ethnic groups caused their linguistic differences – the existence of the Kipchak and Oghuz dialects of the Uzbek language.² These dialects differ from each other according to some linguistic features. For this reason, the study of the lexical features of the regional dialect provides valuable information for the lexicology and lexicography of the Uzbek language. The Uzbeks of Karakalpakstan live side by side with representatives of the Turkic peoples of Karakalpak, Kazakh, and Turkmen. This leads to the great influence of the languages of the Turkic people and other peoples on the language of this region. Also, there are words denoting ethnic names in historical sources. Some of these words have been preserved in the Uzbek language, while others may have been preserved in the Karakalpak, Kazakh, and Turkmen languages. This situation helps to study the oldest lexis in the history of the language through the materials of these languages and their influence. This, on the one hand, creates an opportunity to study unifying language elements of the Uzbek vocabulary and ambiguous lexical-grammatical events in the history of the language.

Language means of the national language in all regions, lexical units of branches, and various terms related to fields are of great importance both for the development of the literary language and for the development of the science of linguistics. Appearances of ethnographic names in the language of the Uzbeks of the Karakalpakstan region in the languages of neighbouring nations are no

²Ishayev A. *Қорақалпоғистондаги ўзбек шевалари/Uzbek Dialects in Karakalpakstan*. -Tashkent:Фан, 1977. – P.5



exception. Because it is natural that the peculiarities of the language of the inhabitants of this region, its literary language, and its differences from the language of the inhabitants of other regions provide valuable information and sources for both the science of linguistics and the lexical structure of the Uzbek literary language.

The roots of new views in linguistics are connected with the theory of analogy-anonymity at the end of the 19th century and the beginning of the 20th century, which played an important role in ancient Latin philosophy. American linguists such as F. Boas and E. Sepir state in their research that it is impossible to find a direct correspondence between the culture and the structure of the language and that the culture of the people is related to the composition of its vocabulary in the language.³ E. Sepir's observations on language and culture served as the basis for the formation of ethnolinguistics, a separate linguistic direction that studies the relationship between language and folk culture and traditions.⁴ The history of traditions goes back to the beginning of mankind. Primitive society initially had no religious ideas. Traditions were created at the heart of people's work and had a great impact on the development of society and the growth of people's minds. Ethnography is mainly closely related to domestic life and family life processes. The ethnographic lexicon includes all stages of a person's life: lifestyle, what he does, how he lives, all habits characteristic of a person in general, factors related to them, and factors influencing them. Each ethnos, in turn, consists of certain tribes and clans, tribes and communities, social groups, and classes. The national language is the most important factor in the creation and consolidation of these historical units. Because language is the main factor in their free interaction with each other and the establishment of economic and cultural relations,

³Jabbarov I. *Ўзбек халқ этнографияси/ Uzbek Ethnography*, Tashkent: Ўқитувчи, 1994, 3 b.

⁴Nurmanov A. *Танланган асарлар/ Selected collections*. In 3 Volumes, The 2nd Volume. Tashkent: Академнашр. 2012, 153 p.



Indeed, there are diverse, controversial, and even contradictory opinions on the issue of ethnographic dialectics. As we mentioned, the science of ethnography is closely related to the science of linguistics, especially dialectology. This is natural because people's lives, traditions, materials, and culture, first of all, in the words of the language, are reflected in the speech of representatives of the dialect and dialect spoken in a certain region.

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