

The Role of Ethnography in Enriching and Developing the Uzbek Language

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Annotation. In this article, the role of ethnography in the emotional expressive enrichment of the language is shown on the example of the development periods of Uzbek folk art, folklore, and history. It has been shown that the importance of national history and ethnography is high in the development of the language and its spread to the masses.

Key words: *Ethnography, ethnos, ethnic units, "Avesta", feudal system, Uzbek sarpo.*

Ethnography and language are symbolic landmarks in the understanding of national culture, an emotional expression of culture. In addition, it is clear that various aspects of the relationship of thought to reality are important in identifying and evaluating the semantics of sentences, analyzing and comparing texts. It is a very difficult task to determine the character of people and the unique traits that make it up. Uzbek ethnography is a reflection of national and cultural similarities, an expression of distinctive features between them by linguistic means, national features are reflected in language and culture.

There are many different peoples and nations in the world. Mankind is so ethnically rich and diverse that it is not clear to science how many peoples and nationalities live on the surface of the Earth. Nevertheless, according to scientists, there are more than two thousand peoples in the world, and they consist of national units from several thousand to a billion. No matter how much and no matter what social level they are, they develop on the basis of common laws and values in their development. Usually science mentions such factors as a common language and region, a single peasant way of life, way of life and culture, national feelings and character.

Each ethnic group, in turn, consists of certain tribes and clans, clans and communities, social groups and classes. Scientists believe that the national language is the most important factor in the creation of these historical units and their integration. Because language is the main factor that allows individual ethnic units to freely communicate with each other, communicate, express and understand their feelings, establish economic and cultural relations. Because thanks to the language, not only historical unity is established, but also a general socio-economic, especially cultural and spiritual unity. Many nations and peoples are named according to their language.

It is known that nations are formed and developed in a certain territory. Of course, when they move from one area to another, their range expands or decreases, some groups or individuals may separate. But peoples with a common historical unity and language have always lived in close proximity to each other. For various reasons, the ethnic groups formed in a long historical period not only left their homeland and moved to very distant countries, but also their individual parts or groups were forced to live in exile among other nations and peoples, settling all over the Earth. Over the course of many centuries of historical development, some peoples even moved several times from one place to another and changed their place of residence. For example, the Hungarians changed their territory three to four times over the next thousand years. After the founding of their state (VI century), the Turks broke up into large groups and scattered over many countries for several centuries. The Arabs first lived in a small corner of the Arabian Peninsula, and in a short period of time they spread to a vast territory and made a great contribution to the formation of the Islamic cultural world. That is why there are many peoples in the world who speak the same language but have different names. For example, different nations and peoples are spread all over the world, speaking English, Arabic, Turkish, Iranian.

Some researchers single out certain peoples and nationalities based on their way of life and culture. However, there may be several ethnic groups with the same lifestyle. Such peoples are found in Central Asia or on the banks of the Volga, in Siberia or in North America. On the contrary, in the same territory there can be peoples and peoples with different languages and similar economic and cultural life. We meet people of different languages and races engaged in hunting, reindeer herding and irrigated agriculture in Africa, Asia and America.

In the study of the ethnic process, various historical sources, archival documents and samples of oral art are widely used. Linguistic (linguistic) information also helps in determining the origin and ethnic makeup of ethnic groups. The history and characteristics of their material culture can be determined in cooperation with the science of archaeology. The spiritual culture of ethnic groups is studied in conjunction with art history, musicology, religious studies, folklore and literature.

The material culture of each nation is determined by its place of residence, housing and household appliances, clothing and jewelry, food and household items. Mainly under the influence of natural and geographical conditions and climate, samples of material culture, expressing the national spirit and character, were formed over a long historical period and acquired their own characteristics. For example, the typology of dwellings, building materials and structures, internal planning, the hearth and the rules for its construction, types of household items and implements, not only among individual peoples, but also according to some ethnographic features within the people, also differed by groups.

Cities and villages began to appear in Uzbekistan at the beginning of the 1st millennium BC. In the sacred book of the Zoroastrians "Avest.

The nationality of phraseology is manifested in the material and cultural conditions of the socio-economic life of the people. The system of images in FB is related to the formation of a nation's worldview, its material, social or spiritual culture, therefore, they provide information about the national-cultural experience, traditions, and customs of that nation. It is anthroponyms and toponyms that act as a national-cultural component in phraseology as a linguistic and cultural dominant, showing the characteristic features of the linguistic unity of a particular nation. For example: faire le Jacques - to act foolishly, to make a fool of oneself;

In the Uzbek language, which appeared in the 10th-11th centuries, where Mahmud's steps were taken, the people's suffering as a result of Mahmud Ghaznavi's military actions and the country's hatred towards him were expressed. Also, in Uzbek language, there are phraseologisms related to traditional names Ali, Vali, Eshmat, Toshmat. For example: if you say Ali, it means Vali, Ali takes the blame, Vali takes the beating.

Thus, phraseologisms and the need to study them are important in comparing the national characteristics of phraseologisms. Because the cultural traces of nations and peoples lie in phraseology, they provide information about their ways of living, mutual cultural and economic relations. Different national-cultural specificity of the environment is clearly manifested in phraseology more than other factors. This is explained by the partial or complete re-semantic changes of the separate structure and components of FBs. Such semantic structure of phraseologisms is based more on extralinguistic factors. Because people's way of life is more vividly expressed in FBs than a separate semantic word.

Of course, phraseologisms cannot be applied to all languages, except for some FBs in different languages. It is very important to solve the general theoretical issues of phraseology, as well as the comparative analysis of two or more languages.

So, the extralinguistic analysis of phraseologists can be explained as follows:

1. The images expressed by semantically structured phraseology are close to each other.
2. International phraseology has a different structure.
3. Phraseologisms consist of realities that convey information about the national culture of the nation.
4. Phraseologisms have a specific semantic structure.
5. It is difficult to understand phraseologisms with anthroponymic and toponymic components without etymological comments.
6. The translation of phraseological units into other languages is given using an appellative (similar) noun or an alternative component.

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