

Ethnolinguistics: Emergence, Development and Theoretical Research

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ABSTRACT

Modern linguistics has been widely adopted by anthropologists who operate on the basis of deep knowledge and deep thinking in various fields, from historical and descriptive studies to semantics and a variety of social orientations. Most of the work of scientists conducting research in this paradigm is devoted to well-defined scientific problems; their theoretical foundations are firmly established, their methodology is well established, and their results are clearly visible. Ethnolinguistics (anthropological linguistics in world linguistics) is an independent branch of science called “cultural anthropology” (lat. anthropos - man); language, folklore, ethnography, history, cultural studies, fiction, psychology and other humanitarian sciences.

KEYWORDS: *ethnolinguistics, semantic-motivational, linguoculturology, metaphorical nature, anthroponyms, synecdoche, structural-semantic completion*

INTRODUCTION

The goal of ethnolinguistics is to demonstrate the existence of language in various forms, and to show how it has influenced and continues to influence the history of the people, the position of a certain ethnic group in modern society at different stages of history. Ethnolinguistics does not discover new laws in language.

The object of ethnolinguistics includes all aspects of the oral form of the language (folklore, dialect, urban speech, rural speech) and the variety of written texts.

The task of ethnolinguistics is to analyze the use of language in different educational situations in different ethno-social strata and groups.

At the same time, for modern ethnolinguistics, the modeling of the landscape of the world, the world of knowledge specific to a certain ethnic group is considered a very relevant and important problem. Nevertheless, for ethnolinguistics, sectoral dialect dictionaries are of great importance, they contain a complete list of words that express the concepts of the material and spiritual culture of the people.

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Ethnolinguistic direction studies the expression of cultural, socio-psychological and mythological ideas in language. One of the urgent problems of ethnolinguistics is the territorial study of the material and spiritual culture of the people.

In the following years, ethnolinguistic studies became active in the field of linguistics. Aspects of interdependence of language and culture, folk mentality, spiritual culture, creativity related to the people, mythology, ethnolinguistics in folk oral genres have become the object of renewed research in world linguistics.

Analysis of literature on the topic. The ethnic characteristics of an ethnic group living in the same territory for a long time are visible, first of all, in its language, as well as in its traditional culture. The study of language from an ethnolinguistic point of view makes it possible to consider the mental characteristics between language and people's spirituality, language and people's culture, language and people's art, in short, language and people.

Therefore, the lexical study of ethnolinguistic units is widely studied in world linguistics, in this regard L.I. Larina, M.A. Eremina, L.R. Suleymanova, Sh.S. Nekushoeva, F.Kh. Gilfanova, M.V. Kalinina, Yu.A. Krivoshapova, Yu.A. Kulpinov, O.A. Dorofeeva, O.V. Chyokha, G.R. Batirshina J.K. The studies of Gaponova are noteworthy [4,7,8].

L. I. Larina ethnolinguistically researched the terminology of the wedding ceremony in the Kursk oasis. In the work, the component analysis of the terms used in the wedding ceremony in the region was carried out, the thematic groups were determined, and their lexical-semantic and territorial aspects were highlighted. The terms in the semantic groups were ethnolinguistically analyzed based on the observation of more than two hundred wedding ceremonies in the Kurs region. M.A. Eremina, who studied the lexical-semantic field of "man's attitude to work" in Russian folk dialects from an ethnolinguistic point of view, considers work as a means of shaping the spiritual world of a person and emphasizes that this research was carried out in an ethnolinguistic direction. In the work, lexemes representing the positive and negative attitudes of the Russian people to work are integrated into the semantic-motivational field, and the field of motivational semantics is analyzed as ethnocultural information that informs the life of the Russian people. Ethnolinguistic study of "Words and phrases expressing the funeral ceremony in Bashkir" was carried out by L.R. Suleymanova. For the first time in Bashkir linguistics, the work becomes important due to the ethnolinguistic study of the words and phrases representing the funeral ceremony. He studies the ethnographic, folkloristic, mythological aspects of the ceremonies and groups them from the semantic, etymological point of view. The author divides the units used in the funeral ceremony into four stages:

1. words and expressions representing the period of death;
2. words and expressions representing death;
3. words and phrases representing the funeral ceremony;
4. is divided into words and phrases that express memory.

It divides the terminology of the ritual covering all stages into five lexical-thematic groups:

1. ritual names;
2. names of ritual actions;
3. names of ceremony participants;
4. names of the place where the ceremony will be held;
5. names of objects used in the ritual.

In the thesis, the names of funeral ceremonies are studied in detail, covering the pre-Islamic and Islamic

eras. The steps fully cover the explanation of the ritual words and terms that ensure the level of purification of the corpse on its way to the next world. Sh.S.Nekushoeva carried out a study of the lexical-semantic features of names of residential and farm buildings, traditional food, traditional clothing. In her doctoral dissertation, F.Kh.Gilfanova researched the ethnolinguistic aspects of anthroponyms in the Tatar language on the basis of Russian archive documents of the 19th-20th centuries. Traditional anthroponyms in Tar and Barabin Tatar language were studied ethnohistorically and culturally in the work, anthroponyms in this language were classified on this basis. M.V. Kalinina carried out a lexical-semantic study of clothing names in the Don Cossack dialect from the ethnolinguistic and linguocultural aspect, and formed their semantic field. M.V. Kalinina divides the lexemes in this field into five types according to their relevance to the topic: units located in the nucleus (nucleus), pre-nucleus (okoliadernoy), close to the nucleus (blijney), distant from the nucleus (dalney) and peripheral (krainey). The general name of clothes from the nucleus, the noun phrase directly referring to the names of clothes from the pre-nuclear zone, and the words related to the noun phrase whose semantics does not express the meaning of clothing from the near-nucleus zone. Such lexemes are the names of various objects that decorate clothes. In the zone far from the nucleus, there is the lexical-semantic group "Fabric" belonging to the noun group (velvet, anbuk, bursa, maklasei) and the adjective group expressing the characteristics of the fabric. Verbs and idioms representing actions and signs related to clothing have taken place in the marginal zone. In the work, the internal types of each lexical-semantic group located in the semantic field are defined, and the number of units included in these types is determined.

Research methodology. It seems that language not only reflects reality, but also interprets it and serves to embody the situation related to human life. Therefore, the study of language units in ethnolinguistic terms is always relevant.

In science, the investigation of proverbs as an object of folklore, ethnography, linguistics, scientific-theoretical study in the idiom-phrase-proverb system has a long history [8]. In Uzbek linguistics, the proverb was initially studied as part of phraseology [6], in the 70s of the 20th century, professor Sh. Rakhmatullaev, at the beginning of the 20th century, scientists Abdugafur Mamatov and B. In Jo'raeva's studies, the phrase is understood in a narrow scope, and it is noted that the proverb is a separate object of research [9].

Khaliq Abdurakhmanov's candidacy thesis studied the syntactic features of the proverb [10], while studying the syntactic features of the language of Uzbek folk works in his doctoral research, detailed information was also given about proverbs whose construction is equivalent to a compound sentence [1]. In the work of Muyassar Sadridinova, lexical features of Uzbek folk proverbs were studied in comparison with the lexicon of dialects and dialects [6]. However, both studies did not address the question of the place of the proverb in the linguistic system, nor did they pay attention to their theoretical issues. Poyon Bakirov's work on the linguistic features of proverbs is particularly noteworthy. A scientist who has conducted comparative research on the basis of Russian, Uzbek and Kazakh proverbs pays special attention to the relationship between proverbs, words, and expressions and lists the characteristic features of proverbs:

1. Populism.
2. Creation and active use in very ancient times.
3. Metaphorical nature.
4. Based on metaphor.
5. Being ambiguous and generalized.
6. Education.
7. Imagery and attractiveness.
8. Wealth of emotionality.
9. Being short and concise.
10. Structural-semantic completeness [4].

B. Joraeva's candidacy work clarified the issue of the role of the proverb in the language-speech conflict. Also, for the first time in Uzbek linguistics, the issues of polysemy, synonymy and variantness of proverbs are covered in detail, and their unique and occasional features are revealed [8]. Based on the research work, as H. Umarova and D. Turdalieva rightly stated, "The important task of creating a complete synonym dictionary of folk proverbs in Uzbek linguistics was accomplished by Bibish Joraeva" [4]. In her doctoral dissertation, the scientist studied the linguistic foundations of the formation of Uzbek folk proverbs. If the intralinguistic foundations of the formation of Uzbek folk proverbs are defined as expressions, folklore genres, religious concepts, folk customs, folk games, hadiths; names of animals, professions, plants, time, natural phenomena as extralinguistic bases of proverb formation; religious, household concepts; proverbs formed on the basis of the reality of the Uzbek people's life were analyzed [9].

Scientist Dildora Tosheva, who has set herself the goal of researching the linguistic and cultural characteristics of proverbs with a zoonym component, focused on the linguistic research of texts with zoonyms in the world, including Uzbek

linguistics. Chinese researcher Zheng Yinkui; Kyrgyz researcher E. Aydogmush; Russian scientists O. G. Gorbacheva, A. Shcherbak; Tajik linguist Z.U. Abdualieva; carefully examine the works of Uzbek scientists D.Kh. Bazarova, B.P. Zaripov, B. Abdushukurov, A.J. Omonturdiyev, D.M. Yuldasheva, G.E. Hakimova, N.R. Nishonova, H.A. Saidova forgave, reacted to their research. Also, in the dissertation, the studies on linguo-cultural studies are described in detail, the statistics of proverbs with zoonym component; a conceptual analysis of proverbs involving wolf, lion, dog, horse, camel, bird name was carried out; metaphor, metonymy, synecdoche, linguo-cultural features of contradiction are identified in proverbs with zoonym component [9].

D. Turdalieva's research entitled "Linguopoetic features of Uzbek folk proverbs" revealed the theoretical and methodological problems of linguopoetic research of language phenomena, focused on the issue of aesthetic perception of existence and linguopoetic research of artistic text. Dissertation's opinion that: "Proverbs are units that have a great potential in terms of informativeness in the language, were prepared by ancestors, whose main feature is stability, and which exist as a unity of communicative content and grammatical form" [3].

Summary. Ethnolinguistics is a relatively new science, and as sometimes happens in new areas of humanitarian knowledge, the scope of its subject is not clearly defined, that is, what elements of reality it studies remain abstract. First of all, it should be said that ethnolinguistics is an interdisciplinary science. In recent decades, many such frontier areas of knowledge have appeared, the emergence of "sciences at the interface" is a characteristic feature of modern science, both humanities and natural sciences. Ethnolinguistics is a branch of linguistics that studies the spiritual, cultural, ethnic features of people's life and their reflection in language.

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