

LINGUOCULTUROLOGICAL STUDY OF ETHNOGRAPHISMS IN THE NAVOI REGION (UZBEKISTAN)

Mavjuda Suvanova Khamrakulovna

Pedagogical Skills Center of Navoi Region,

Associate Professor of the Department of Language Teaching Methodology

Abstract: This study examines the ethnographisms used in the Navoi region of Uzbekistan from a linguoculturological perspective. Ethnographisms—words that denote culture-specific objects, practices, and traditions—offer valuable insight into how language encodes national and regional identities. Drawing on field data from rural districts of Navoi, this paper explores how local ethnographisms reflect the lifestyle, worldview, and value systems of the Uzbek people. The analysis reveals that these culturally loaded words serve not only as linguistic units but also as carriers of intangible cultural heritage.

Keywords: ethnographism, linguoculturology, Navoi dialect, Uzbek culture, regional vocabulary, identity

Introduction. Language and culture are deeply intertwined; language reflects the worldview of its speakers, while culture shapes the structure and meaning of language. One of the key concepts in linguoculturology is the ethnographism — a culturally marked word or phrase representing traditional material or spiritual phenomena.

In the Navoi region, which is home to a blend of nomadic heritage and settled traditions, many unique words are still in active use that reflect local customs, traditional clothing, tools, social structures, and rituals. These terms are often absent in standard Uzbek but hold strong symbolic value in regional discourse.

This research aims to investigate how such ethnographisms operate in the Navoi dialect, their semantic features, and their cultural significance. Special attention is paid to lexical units that reflect daily life, family structure, ceremonies, and cultural values unique to this region.

Methods. This study employed a combination of field research, semantic analysis, and cultural interpretation:

Fieldwork included interviews with elderly speakers from Karmana, Qiziltepa, Nurata, and Navbahor districts.

Over 120 regional lexemes were recorded and documented.

Lexical units were categorized into themes: clothing, tools, family terms, rituals, etc.

Comparative analysis was conducted between regional and standard Uzbek usage.

Cultural interpretation relied on historical, anthropological, and folklore-based contextual understanding.

Results.

Traditional Clothing

Chodiri – A regional form of a woman's head covering. Unlike the more common ro'mol, chodiri is often black, long, and used during ceremonial events. It symbolizes modesty and marital status.

Example sentence: "To'yga borgan ayollar chodirlarini chiroyli qilib tugib olishardi."

Ko'nchat – Soft, handmade leather footwear traditionally worn by elderly men. This term is almost unknown outside rural Navoi.

Tools and Household Items.

To'nka – A wooden chopping block used in everyday cooking. More than just a tool, it represents the continuity of domestic tradition.

Example: "To'nkasiz uy — tandirsiz hovliga o'xshaydi."

Qoshog' – A wooden ladle used for serving sho'rva (soup). The item is part of cultural rituals like navvat chiqarish (a hospitality tradition during births or weddings).

Family and Social Structure

Otaxon – While these are used nationwide, in Navoi these words are often accompanied by metaphorical extensions like "otaxonimning ko'ngli tog'day" (My father's heart is like a mountain), showing respect and affection.

Qo'shni tutinganlar – A unique expression referring to a neighbor who is "adopted" as a family member. Reflects deep-rooted collectivism in rural life.

Example: "Biz qo'shni tutingan odamni o'z ukamizdek ko'ramiz."

Ritual and Ceremony Terms

Ko'hna to'y – A phrase denoting a traditional wedding ceremony with specific rituals like kichik to'y, kelin salom, tushkunlik.

Example: "Ko'hna to'yda kelin otasining ro'parasiga tiz cho'kib salom beradi."

Osh bosdi – A ceremonial act of hosting a meal after important life events. This act is deeply symbolic and implies blessing, support, and shared responsibility.

Tog'ora bosdi – A fertility ritual where an elder woman places a bowl (tog'ora) filled with sweets or grains on the lap of a young bride.

Proverbs and Sayings

Many ethnographisms survive in proverbs and idioms:

Example: "Yaxshi qo'shni — yarim boylik." → Here, qo'shni is more than just a neighbor; it represents social safety and shared moral obligation.

Example: "Oshing tandirda, qo'shning xatarli bo'lsa, ochsan." → Underscores the importance of community harmony, often expressed through traditional household metaphors.

Discussion. The analysis of these examples shows that ethnographisms in the Navoi region are more than mere dialectal variants; they are linguistic vessels of memory, ethics, and cultural values. Each term carries with it a set of associative meanings, cultural scripts, and collective experiences.

Several key observations emerge:

Cultural specificity: Many terms are untranslatable or lose their full meaning when used outside the cultural context.

Emotional resonance: Words like oyijon, ko'hna to'y, or tog'ora bosdi evoke deep emotional responses rooted in shared experience.

Stability vs. Change: While some terms are fading due to urbanization, others persist in ceremonies and oral traditions.

These ethnographisms function as culture codes, guiding social behavior, structuring communication, and reinforcing identity—especially in communal, ritual, and familial contexts.

Conclusion. The linguoculturological analysis of ethnographisms in the Navoi region affirms that language serves not just a communicative function, but also a cultural one. These regional lexical units encapsulate centuries of lived experience and social norms, linking generations and maintaining a collective identity. Recognizing and documenting such culturally loaded vocabulary is essential, especially in the context of globalization and language standardization. Further research should explore interregional comparisons, preservation strategies, and the integration of such terms in education and media to sustain intangible heritage.

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