

ETHNOGRAPHISMS DENOTING CHILDREN'S GAMES

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Abstract

This article provides information on the ethnographisms of words specific to children's games in the lexicon of the population of the Aral Sea region formed in ethnolinguistic conditions

Key words: beshtash (five stone), chullik, beshtayak (five stick), xala-xala (aunt-aunt), toy-toy (horse-horse), tupra, kara kurdim (I saw a black), olma otish (apple throw)

1. Introduction

Ethnographisms are the product of a very long period of time and provide rich material for many subjects, such as the history of language, ethnography, and history. Because they are the product of a particular historical period, social environment and political system, they reflect the life, worldview and attitudes of the population in a particular area that are directly related to these factors.

Every nation is distinguished, first of all, by its historical and cultural unity. They have retained their original features. Therefore, some small ethnic groups are distinguished by a wide range of national and practical features, such as food, clothing and household items, customs and rituals, formed over a long historical period. Scholars believe that one of the main and most important factors in the creation and unification of these historical units is their language. This is because the language is the main means by which certain ethnic groups can communicate freely, communicate, express their feelings, and establish economic and cultural ties. Because language not only establishes historical unity, but also socio-economic, cultural and traditional unity. [1]

Thus, the ethnographic lexicon of the language is formed on the basis of historical, ethnographic, everyday factors in a very long and complex context.

The language of the Aral Sea peoples was formed in a very complex ethnolinguistic context. Because different peoples and cultures clash in this region. Linguists who have studied the linguistic features of the region have noted that the study of the region in terms of its linguistic features poses a number of historical linguistic problems. One of the most important of these problems is the history of the formation of these dialects and their relationship with other ethnic groups that are genetically part of the Uzbek people. Because in this region, languages and dialects such as Oghuz dialect, kipchak, Karakalpak, Turkmen, Tajik have been mixed for centuries. Under such conditions, it is more difficult to distinguish the ethnographic lexicon of existing dialects, to identify its genesis, linguistic features due to its historical development, to make some comments on the current state and historical roots of this layer. Historical, ethnographic and archaeological works carried out in recent years, are putting forward not only the idea that the study of the linguistic features of these dialects is not limited to the study of the relations of these dialects with the languages of other Turkic peoples, but rather, their relation to other non-Turkic peoples, including eastern Iran and the peoples of West Asia. [2]

Below we talk about the factors of ethnographisms in the lexicon of Uzbek dialects in Karakalpakstan. They are related to the way of life, ethnicity and history of the people.

The ethnogenetic process of the people of the Lower Amudarya is evidenced by the linguistic facts of the ethnic groups that lived and are living in the region, as well as the fact that the peoples have left a certain mark. It is not difficult to feel the complexity of the formation of the people in this region. The ethnogenesis of the peoples of the Aral Sea region (Karakalpak, Uzbek, Turkmen) dates back to antiquity, the history of which is still unclear. It is known that the region (Priaralya) was a place where different ethnogenetic and cultural relations collided with each other due to its geographical conditions. The fact that it is situated in the way of Khorezm oasis connecting the western and eastern countries with each other and other historical and political conditions here, on the one hand, the nations in the Urals, Volga and Western Siberia, on the other hand, the peoples of Central Asia, Iran, Asia, the Caucasus and, on the other hand, the intermingling of Indian ethnic groups (language, culture) were mixed and developed. Indeed, it is known that in the territory of the Khorezm oasis, during its centuries-long historical process, people who belong to different language

families and lived and they were connected to different sources. Undoubtedly, this has left its mark on the lexicon of modern Khorezm dialects (in general, in most Turkic languages), especially on historical toponymy.

There is no information about the early culture and history of the people of the Khorezm oasis and, in general, about their life until the next VII-VIII centuries. The great Khorezm scholar Abu Rayhan Beruni writes about this: “Qutayba persecuted and exterminated as much as possible all those who knew the script of the Khorezmians, who preserved their narrations, and all the scholars among them, and as a result their past was so dark that now we don’t know the true story of their history when Islam came here.”[3] The data of the peoples of Central Asia, including Khorezm, from the 6th century BC to the 7th century AD were obtained from foreign sources. Ancient Persian writings, Greek and Latin, Armenian and Syrian geographers and historians, and ancient Chinese historical ethnographic literature are among such sources. The name Khorezm is mentioned several times in Persian writings, Avesto, and Pahlavi (ancient Persian) religious texts, as well as in Greek-Latin, Chinese, and Armenian sources, but no information about the region is available. Abu Rayhan Beruni's work “History of Khorezm” also gives a schematic account of the history of the region. He lists the twenty-two rulers of the Afrigiyy dynasty (305-995), and gives chronological information about the years of some of them.

The emergence of ethnographic lexicon dates back to very ancient times, and even some researchers note that it originated with Momo Havo and Odam [4]. Historical works and sacred books about the origins of all peoples and nations around the world and their professions, labor activities, and folklore and legends are reflected in the folklore. Some areas of traditional Central Asian folklore have their own sponsors. This sometimes indicates not only the existence of professions, but also their specific religious beliefs. Therefore, ethnographic lexicon is the oldest layer in the dictionary. In general, the study of ethnographisms helps to shed light on the ethnogenesis of the population of a particular region and the Uzbek people.

In the past, people acted differently according to their moods and desires. These actions expressed their joy or sadness. In those days, many things were associated with numbers, and some numbers were deified. For example, idiomatic expressions appeared, such as five-day-world, my five days are my happy days, my works are five (excellent). Some numbers are used as ceremonial names, while others refer to children's games: beshtash- a game of throwing five stones and hanging them without dropping them; uchdan puch - a win is canceled if the goal is not achieved even if the conditions of the game are repeated three times.

Ethnographies representing children's games also make up a significant part of the lexicon of Uzbek dialects. They, too, have been passed down from generation to generation: “yiqqan” game is to draw six rooms on the ground, kick a box, and jump on one leg; “besh tayaq” (five sticks) // “chullik” - to play with a long stick, jumping on two-sided sticks; “yashirinmachoq” (hide-and-peek) - a game of hiding; “kesak qo`ydi” (put a block) - hiding the block by putting the children on their backs; “tupra” - a game of punishing whoever speaks in a circle by spinning a handkerchief; “kara kurdim”(I saw a black) - a game of finding a child hidden in the dark; “xala-xala” (aunt-aunt), “toy-toy” (horse-horse), “kiz-kizalok” - a game of pushing and knocking someone out of the circle. Similarly, ethnographisms, which represent the names of many games, are formed in the form of pair-words, which form feelings of kinship and love in children.

National games for boys and girls have been around for a long time, often performed on holidays and celebrations, and in a sense reflect the unique traditions of the people. Such games include “olma otish” - throwing an apple at a young man and throwing an apple at his favorite girl; “tuxum otish” - throwing colored hard-boiled egg; “gul otish” - throwing flowers, “qant bilan urish” beating with sugar, “oramal yashirish, apqachish” - taking handkerchiefs and running, “yuzuk yashirish” - hiding rings, and so on. Of these, ethnographisms such as “oramal apqachish”, “qant bilan urish”, “yuzuk yashirish” have survived only at weddings. Only the older generation remembers that these traditions have been forgotten. These games are still played during the Navruz holidays.

Over time, as a result of various socio-political influences, these traditions were gradually eroded from human life.

This can be attributed to the influence of Russian culture or the new regime over the last 80 years.

The national sports games are very different from the national sports games of Uzbeks living in other parts of Uzbekistan. Their uniqueness and diversity stand out in the lexicon of Uzbek dialects. They, in turn, can be divided into two depending on their modernity:

- a) games that have been played since ancient times;
- b) newly emerged games.

The nature and characteristics of the national sports, which have been played since ancient times, are unique to their time. For example: “pachi” - three or four people play by throwing seven shells, and if the black side of two of them falls, it is called pachiz. “Iza berish” - to punish people who lose a game;



Topmay yashirish (hiding without finding)- Someone takes the bone (ankle) of a cow under certain conditions, and the person who bets loses if he does not show it when asked.

Jinak – The chicken breast bone is stretched by two people, and each takes his own part. When he takes something from a friend and does not say "I remember", he is considered a loser.

Yollik alish - to charge a banquet or money from a first-time visitor to a place or city;

Boka uyin - the stalks of corn are beaten together and played as boka-boka. In general, the names of these games are forgotten and obsolete. These games are rare in remote villages.

The influx of Russians into Central Asia since the 1920s has had a profound effect on the traditions and culture of our people. As a result, in addition to the above national sports, ethnographic units have emerged to represent new sports.

In particular, cards, backgammon, seka, kuluch, domina, checkers, etc. were absorbed into the folk dialects. As a result, names such as oynak uyin appeared.

Thus, the emergence of ethnographic lexicon is closely linked to the historical, ethnic and domestic factors in the life of a particular people. Every nation is an inexhaustible treasure that has been able to pass on its spirituality and culture, national values, enlightenment, and cultural riches for centuries to future generations. For this reason, it is important to study the linguistic richness of each nation's mother tongue. Because in the current period of scientific and technological progress, the literary language has a great influence on the vernacular. This, in turn, leads to the gradual disappearance of some of the tools available in the vernacular under the influence of literary language.

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