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INFORMATION ABOUT ETHNOGRAPHISMS ON FARMING, ANIMAL HUSBANDRY AND FOLK GAMES IN “DEVONI LUG`ATIT TURK”

Abstract: The article is based on the famous Turkish scientist and lexicographer Makhmud Koshgariy's commentary on the ethnographisms that existed and used in modern times. In particular, the lexical-semantic nature of these linguistic associations of livestock and farming is illustrated by the scientific-theoretical approach as an example of ethnographisms of Surkhon oasis.

Key words: Ethnographisms, economic and cultural life, ancient Turkic people, “Devon Lug`atit-turk”, Uzbek language.

Language: English

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Introduction

In today's globalization world, the relationship between cultures and ethnic and cultural aspects of nationalism is being become relevant [6;27].

With the development of the community, the language has been formed in the life of the people and with the organic culture. The language reflects the elements of the material, spiritual and moral culture of the nation and has been passed on from generation to generation. Language is a diversity of the history of ethnos, the carrier of the day, and the socially responsible one, which is directly responsible for all changes in the lives of people. Neither a phonetic nor a grammatical regularity of language cannot accurately reflect the historical way of life of a human community as a dictionary. That is why at all stages of development of linguistics much attention is paid to the creation of dictionaries and the study of lexical content of the language Turkish linguistics also has its own traditions, and the work of the famous lexicologist and linguist Mahmud Kashgari's called “Devoni lug`atit turk” is a great importance in world linguistics.

The work “Devon” which was written in the 11th century is a first example in the lexicography field in Turkish linguistics. The work contains information by

the author about the dictionary and its theory using the principles of Arabic linguistics. These theoretical perspectives are directly combined with practice. The scientist founded Turkish lexicography by his work and he developed this field to upper level. The work included not only the Turkic peoples' lexemes of that period, but there were studied the vocabulary Turkic people in the aspects of ethnolinguistic, linguocultural, comparative-typological directions” [4;4].

In the part of work “Devon” called “Lug`at” the material and intangible culture of our people: weddings, family, ancient folk games (mainly children's games), various customs, rituals, and professional terms related to farming and animal husbandry. Ethnographic names related to different social activities are cited and explained.

Analysis of Subject Matters

Since animal husbandry is a feature of our past culture, ancient Turkic peoples have used a number of customs, rituals and terms related to the animal culture in their daily activities. In particular, some of the livestock, which related ethnography and listed in the dictionary are still used in Surkhandarya by people who feed livestock.

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أرک **örk** (o`rk) – special rope made of yarn for livestock (the coverage) [5;31]. Now this word is archaic. The herdsman use word *boshvog`* for livestock mainly for calf and the word *nuxta* is used for binding sheep, goat and donkey, *jugan* for horses.

إرک **irk** (irk) – a four year old sheep [5; 31].

این **in** (in) – sheep faeces, *yin* is another form of this word [5; 34]. It is used as a compound form (یِنِ یِنِ **yin** (yin) - faeces, *yin of sheep* - sheep faeces) and means of faeces of livestock [5;325]. In the work there is word یۇنداқ **yundaq** (yundaq) - faeces of horse. This word is only used for horse faeces. It has given in the article in this form. **Yağñ ersä keräk yundaqñ tegur** – “If any your enemy has a horse, because you may use its faeces” [5;339].

أرئى **Arıttı** (aritti) ol qozı arıttı – searched the lambs and the other beasts [and took out his testicles]. The same word is applied to circumcision of a child [5;94]. The knife lexeme is now used to denote this meaning.

كۆكان **Kökän** (ko`kan) – ropes for milking calves and lambs and milking camels [5;166]. Although this historical term is still used in the speech of people living in the mountainous areas of Surkhandarya, the lexicon of this word in the Uzbek dictionary does not comment. In the dictionary this form (**ko`kanlamoq**) of this word is given. Uzbek scholar E.Begmatov says that the lexeme of this word is well known as a proper name in the lexeme of ancient Turkish people. It has metaphorical meanings like live a longer, do not die.

تەلدى [Teldi (teldi) – qo`shdi] ol oğlaqñ sağlıqqa teldi – added the lamb to the suckling sheep. This is a precautionary measure when sheep's milk is depleted, or when they die and are left orphaned. (**telir, telmkä**) [5;215]. Surkhan oasis cattle are still used today. It is not only used when lamb dies and the lamb is left orphaned but also the milk of the sheep is depleted. This lexeme also is not given in Annotated dictionary of the Uzbek language.

چىنگاك **Čünğäk** (chungak) – wood milking container, wooden bucket (chuck) [5;198]. The lexeme *chora* is typical of the speech of herdsman living in the Baysun area of Surkhan oasis and this term has been interpreted in the sense of a large wooden tower in the Annotated dictionary of the Uzbek language [12;508].

يالىغ **Yaliğ** (yalig`) – front and rear eyebrows of the saddle. Here **öñdünki yaliğ** (front eyebrow), **keldinki yaliğ** (rear eyebrow) [5;328].

يالى **Yalu** (yalu) – a rope that connects horses. The colts are tied to the rope in order to graze around the horses when horses are being milked. At this time there are number of synonymous of this word like **chigin, chilvir, olachilvir**.

يولچ **Yulıç** (yulich) – goat feathers, **tivit** [5;332].

يىغۇق **Yayğuc** (yayg`uk) – the tip of the filly breasts. Some Kipchaks call it **yazğuc** [5;332].

يۇلار **Yular** (yular) – the horse's curb [5;332].

This lexeme is archaic and is currently used in the Surkhan oasis discourse of herdsman in the form **suвлиq**.

يىلىق **Yanliq** (yanliq) – shepherd's bag [5;339]. In the lexicon of mountain Uzbek cattle breeders, there are such connoisseurs as **to`rvaxalta, to`rxalta, nonxalta**. This term is not given in Annotated dictionary of the Uzbek language.

قورۇ **Qor** (qo`r) – yogurt drip. This is to leave the sour cream or sour kumys in the bottom of a container, add milk, and make kefir or kumys [5;364]. This lexeme is actively used in the discourse of mountain livestock. It is now used synonyms such as **uyitki, ko`nargi, tomizg`i, oqliq, qo`rliq, undurgi, uydirdi**. It has been given **tomizg`i** [12;140], **ivitqi** [12;171] forms in Explanatory dictionary of the Uzbek language.

قوم **Qom** (qo`m) – camel pouch, load-holder. The camel is closed, its shoulders removed, straw is put into it, it is raised to the camel's hump and then placed on the camel. It is called **tewäy qomi**. Also camel pouch [5;369]. This lexeme is actively used in the discourse of mountain livestock. The camel is designed to carry a load of horseback riding and a hinging device that bends over two saddles in Annotated dictionary of the Uzbek language. In the one place of work word **يۇناق yunaq** (yundaq) The form of the underside of the load of donkeys, oxen and similar animals [5;332].

تەيىق **Tayaq** (tayaq) – wand, backpack; **küzägü tayaq berdi** – when the bride dismounted, the bridegroom gave a slave in order to lean on. This is a habit of the rich joria or slaves are the property of the bride. It was used in article in this form

Tayaq bilä taymas, tanuq sözün bütmäs. A man does not slip on the ground with a stick, but only when the witness testifies, it means he is witness [5;380]. In Annotated dictionary of the Uzbek language horn is special stick used in hitting and controlling livestock.

چىششانگ **Čewšän** (chevshang) – large scissors (chug word) [5;454]. This lexeme is archaic and is now used in the speech of a mountain-dwelling animal whose connoisseurs such as **qirliq/qilliq, qo`yqaychi**.

In the discourse of cattle-breeders speaking in the dialects of deaf, Kipchak and Ouz, which are part of the Uzbek literary language, there are still ethnographic lexemes mentioned above. In the speech of the mountain-breeding population of Baysun district of Surkhandarya region, ethnogophisms such as **tayoq, ko`kan, qo`m, qo`shdi** are often used.

Herdsman language, its poetics, ethnolinguistic, ethnographic, ethnopsychological, lingvopsychological, mythological aspects, creation of etymological explanatory dictionaries are still relevant [8;8].

The terms and lexemes contained in the book give a great deal of information about the life,

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lifestyle, philosophy, spirituality, thinking and cultural development of the Turkic peoples. In particular, ethnographic lexemes are associated with this type of farming, since the life of Turkic cattle breeders in whole or in part is directly related to farming.

اوپ **Op (o`p)** – with the soundless *bā*; **the leader of the milling bulls (arg`ucha)** [5;28]. This lexeme is currently used as *xo`ppi/o`ppi* in some villages in the Baysun district of Surkhandarya, mainly in agriculture and livestock farming. In the another place of the work **ماما** **mama (mama)** – bull in the middle of bulls at the time of milling. The other bulls are turned around it. It has not given in Annotated dictionary of the Uzbek language

امچ **Amaç (amach)** – hump; agricultural equipment [5;35]. In the mountainous areas of Surkhan oasis, the yoke is still used, and this lexeme is actively used in their speech. In Annotated dictionary of the Uzbek language, an old-fashioned lexeme in agriculture is used to mean the oldest common wooden or iron tool with metal rods used for riding.

تیش **Tiš (tish)** – hump tooth [5;366]. This lexeme is used in the speech of the agricultural population. In Annotated dictionary of the Uzbek language, it is often used as a lexeme, and it is expressed in the sense of a sharp, triangular piece of arms, instrument, machine parts, and the like.

بیتدۇرۇق **Boyunduruq (buyunduruq)** – yoke. It is specially made of wood and put on the necks of double oxen [5;384]. In Annotated dictionary of the Uzbek language, the yoke is represented as a working animal's neck.

آپاقي **Apaqi (apaqi)** – guard for the garden and melons [5;68]. In another place of the work **كۆسگۈك** **kösgük (ko`sguk)** – also guarded lexeme [5;298] in the form of a man recovered from plague (birds and other animals) in the cereals and vineyards.

ياتىق **Yatıq (yating)** – woolen comb [5;449]. At present, the Surkhan oasis is used in the speech of the herdsmen as **juntaroq**, and Cotton cleaning device-**xalloyi, xalaji**.

تاپچان **Tapčaj (tapchang)** – three-foot-wide thing as a size tablecloth. Gardener uses it when obtruncating grape[5;454].

كەۋسەن **Kewsän (kevsang)** – kapsan A grain offering to the one who comes after the threshing floor (5;454). The lexeme is actively used in the speech of the population engaged in agriculture and cattle breeding in Baysun and other mountainous areas of Surkhandarya region. Phonetic changes have taken shape during the development of language.

Research Methodology

In the Explanatory dictionary of the Uzbek language it is also presented in the same way as a historical lexeme, which is the fee paid by administrators from someone's threshold; rural authorities, clergy, as well as rural service workers

(for example, mirabs, herdsmen, hairdressers, millers, etc.) are paid by farmers in the form of grain and grain. But, thankfully, it is now used as a charity for the harvest and its blessings. It is worth noting that Mahmud Kashghari in his “Devon” pays special attention to the names of folk games, reflecting the culture of ancient Turkic nations. Whereas, the training of animals and the subsequent formation of livestock and related fields have contributed to the increase in game and species in human life. Ancient Chinese, Arabic, and Persian sources state that some ancient Turkic peoples have various games related to animals (such as lions, tigers, horses, camels), which in essence expresses their ethnic character. For example, the traditional games and research materials mentioned in the “Devonu lug`atit turk” are still valuable today.

Folklore scholar G. Jahongirov notes that about 150 national games and more than 20 children's games are described in the book “Devonu lugatit Turk” [3;2]. The book “Devonu lug`atit turk asaridagi leksik birliklar tadqiqi” by N.Abdulhatov and I.Tashpulatov contains the classification of children`s games and their playing style, and the type of play.

Traditional games are multifaceted, conveying the traditions of that nation`s mentality to the younger generation and satisfying their spiritual, physical, and spiritual needs. The work includes the following ethnographic names representing folk games and related processes:

ادج **etiç (etich)** – a pit where children play nuts [5;35].

تېپك **Tepük (tebuk)** – the lead is melted and shaped into a wheel, reel. Then the children tie a string of goats' hair to it and play with it [5;155].

تۇلدی [**Tuldı (tuldi)** – urdi, o`ynadi] – **er topıqni ađri bilä tuldi** – husband hit the ball with hayfork. This is a type of Turkish game, and if the player wants to start the game before he starts, he kicks the ball in such a way. He who kicks the ball starts the same person (playing chillak, (handle) are called **tuldı** in the game). (**tular, tulmaq**) [5;215].

پۈك **Pük (puk)** – falling behind of bone-playing instrument in the game, pukka. It is called **čik-pük** [5;367]. In Explanatory dictionary of the Uzbek language this lexeme has been given as meaning deep inside and position facing the surface of bone-playing instrument; opposite of the pukka [12;482].

مۆنۈز - مۆنۈز **Möñüz-möñüz (mo`nguz-mo`nguz)** – a different game of kids called *mo`ngiz*. The boys kneel and sit on the sea floor. They fill with sand between their thighs. Then they hit the sand with their hand. One of them (his / her head) says a **mo`ngiz**. Others say **Ne mo`ngiz?** what is the mo`ngiz? (horn). He counts the horns one by one. After him, they repeat. Then, the mother`s head distracts these names from the names of camels and donkeys without horns. When a child rides a horned animal, he is pushed into the water. In the article (as follows): *Süsägän udqa*

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Tugri möhüz bermäs. – “God does not give a horn to a horning cow”. This proverb is addressed to anyone who wants to do something but does not do it because it can harm the people [5;446].

قاراغۇنى Qaraqunı (qarag`uni) - the name of a different game that plays children`s night [5;407].

چانگلی Čaᅇli (changli) čaᅇli maᅇli - the name of a different children`s game. In arabic **الذوداه**. [5;452].

يالینگۇ Yalīᅇu (yalingu) - the name of a different game in which juries play. The arrangement is so that the two ends of a rope are tied to a tree or a pole, and one of them sits in the middle of the rope - jumping feet and sometimes flying down (swing) [5;452].

كۆچۇرما Kōčürmä oyun – game called fourteen. The ground is drawn by four lines like a fortress, with ten being made and rounded with stones and nuts [5;194].

Analysis and results

No matter what form or theme, children`s games play an important role in preparing children to life in general, whether they be clay, soil, wooden sticks, ropes or whatever [4;3].

Due to the advances in science and technology, some areas have been mechanized and evolved, and some of the occupations of this layer have been

seriously undermined by the narrowing of the scope or the collapse of certain occupations and the passive dialectic layer of language used. the need to take precautions.

Genuine Turkic terms, changes in their semi-functional features, synchronous research in modern linguistics are not in demand. Many genuine Turkish lexemes are used as inactive layers only in countryside areas or in speech of certain occupations. Much of this lexical wealth is not included in our main dictionary - Explanatory Dictionary of the Uzbek language. Collecting them, compiling dictionaries and delivering them to future generations will help preserve national values and customs.

To sum up, “Devon” is single work [8;5] that essential for the survival of Turkic peoples, food, honorary titles, positions, animals, poultry and wild birds, plants, ore, months, weeks, diseases, historical and mythical heroes, children games, tribes, and tribes with ethnographic names, as well as terms related to astronomical, anatomical, military, and administrative functions, and folklore and other words.

This dictionary, which reflects the linguistic context, is a unique resource for comparative-typological study of ethnography in all Turkic languages, not just the Uzbek people.

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