MAIN NOMINATION AND PRINCIPLES OF ETHNOGRAPHERS

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ABSTRACT

This article explores the ethnographic materials that are common in the language of folk epics. The peculiarities of the use of ethnography are analyzed by dividing them in semantic groups. On the one hand, it is possible to analyze ready-made language forms and ask what their semantics are. The second way is to first select any meaning that interests us and then convey it in clear language units. These words form the backbone of the Turkic word layer. It is known that each nation call organs with words of his native language. It is almost impossible to name organs with words from other languages, if it occurs, it can occur infrequently.

KEYWORDS: *Nomination, Ethnography, Part Of Body, Military And Kinship Terms.*

INTRODUCTION

Ethnographies are lexical units that have been shaped in relation to the life of the people. They reflect the national identity of each nation. Studying such words helps us a lot to identify a nation and its ethnocultural features. In this regard, the study of the language of folk epics and the definition of the semantics of ethnographies that occur in them will significantly enrich our understanding of the traditions of our people.

There are two ways to study the semantics of a language. On the one hand, it is possible to analyze ready-made language forms and ask what their semantics are. The second way is to first select any meaning that interests us and then convey it in clear language units. The first case is called semasiological analysis, and the second is called onomasiological analysis. In linguistics, there is a comparison between semiotics and onomasiology, but these are interrelated sections of semantics. The way of analysis is often determined by the goals and objectives of the study.

When analyzing ethnographic vocabulary, we often choose the onomasiological path. After all, the nature of terms, the definition of their types is called onomasiology. The purpose of

onomasiology is to create a theory of nomination. The main task is to "learn the methods and tools of naming the elements" [19: 222].

Nomination is a concept given to a word that reflects certain properties of a thing. In this article, we will explain some terms associated with the nomination. The principle of nomination is the principle of choosing one of the various qualities. This is now the reason for the emergence of terms. Thus, the principle of nomination is an important category that appears in the minds of people. There are two ways to nominate. In the first method, it is determined by the root of the word, and in the second, it is determined by comparison with the existing word. The method of nomination is the phonetic, morphological, lexical-phraseological and syntactic units that are directly involved in word formation.

Basically, nomination is directly related to people's way of thinking and their practical work. When a person gets acquainted with a new object, he chooses one of its properties. However, in the human brain, one or more of their qualities appear. That's why the nomination of terms has a sudden character. At the same time, the choice of the term is not free, this process is limited by various factors.

The formation of the Karakalpak written literary language has a long history. It is worth noting that the role of folklore in the formation of our literary language is significant. The factual analysis of Karakalpak folk tales shows that much ethnography can be traced back to several main groups. In this article, we will consider the following types of nominations:

1. Nomination by morphology. In these terms, the word forming components are the words that describe the organs of humans and animals.

In the lexicon of epics, which the richest treasure of the Karakalpak people, there are many names of human and animal organs. These words form the backbone of the Turkic word layer. It is known that each nation call organs with words of his native language. It is almost impossible to name organs with words from other languages, if it occurs, it can occur infrequently. Scholars say: "... the terms of the human organs in the vocabulary of each language are the original words of that language, that is, the terms of the human organs are less assimilated than other languages [17: 193].

In the lexicon of Karakalpak folk tales there are several words that mean human members. These include the head, mouth, legs, arms, ears, nose, heart, armpits, liver, waist, ribs, face, eyes, chest, height, fingers, head, hair, heart, knees, and forearm, ankle, wrist. For example, Zhokarysy *koz*, asty *auyz*, ortasynda *murny* tawdyn sengirindey synyndy buzyp tur yeken, –dedi.

- Ay, inim, bizin elde ushyk ta kop, pushyk ta kop, zhylgyz zhanym kalsa boldy, kesip ala ber, inim, - dedi. (epic "Bozuglan", p 220).

Okyranip tikireitse *kulakyn*,

Kara taska kayrap bassa *tuyagyn*. (epic "Kyryk Kyz", p 9)

On *kolynan* bir suidi, shep *kolynan* bir suidi.

Manlayinan zhup suidi. (Epic "Edige", p. 33)

Koz (eye), auyz (mouth), murny (nose), kulak (ear), tuyak (foot), koly(hand), manlay (forehead) in the above rows is the term of organs that is used in direct way. But the word *leg* can be used in the epics in both literal and figurative senses: in the sense of the end of something, in the sense of the leg that serves for the body to stand and move.

Zhurek (The heart) is a circulatory system. The word means "to move" in Old Turkic. For example, At basyndai som *juregi*, Kanaga siymay turady. Ya koltyktan, ya *zhurekten* ata koyganda masaksyz kamys ok tiymey otip ketpeydi (Epic "Edige", p. 33).

As we have already mentioned, this is one of the few words that can be derived from the other language. This is close by the sound structure in the Mongolian language "zyurkhe", in the Kalmyk language "zerke", in the Manchurian language "zhurege", in the Uzbek language "yurak" [1: 220]. The word is also found in Japanese as "kokoro". The word kokoro, which means heart in Japanese, is semantically and structurally close to the word "kokirek (chest)" in Karakalpak. This word is used in the form of "heart" in Mahmud Kashkari's "Devonu lugat-it turk".

Bauyr (Liver) is used in epics in the form of "bauyr" and "bagyr". For example, Koltygyna kysyp, bauyryna basyp, balasyn izine ertip, Sargayadi, soladi. Bagyry ottay kuyedi. (Epic "Edige", p. 150).

It is worth noting that the human organs mentioned in the above examples are used in several variants in the language of Karakalpak folk epics. For example, bash-bas (head), bauyr-bagyr (liver), zhuz-zhamal (face), kaddi-boy (body),zhan-zhurek (heart) and so on. The names of these human organs were also used in ancient writings. In particular, in the language of the Orkhon-Yenesei monument (VI-VII centuries) in the form of bas-bash(head), keuil-konil (soul), suyek – sunuk (bone), shash-sach(hair), dize-tiz(knee), in the work "Devanu-lugat - at-turk" these words are: auyz-agyz(mouth), moyin-boyin(neck), shash-sach(hair),zhu'z-zhuz(face), ayak-azak(leg), dize-tize(knee), zhurek-yurak(heart), emshek-emik(breast), bilek-bilak(wrist), suyek-sonuk(bone). From this it is clear that these words are also found in the language of ancient written memoirs, and have undergone various changes until to us.

The usage of these words in several variants in this form in folk epics certainly proves its unique artistic and rich linguistic features. For example: Ane, kardai eti, nurdai *beti*, onnan artik hesh bolmas Biypatmanin ummeti, *juzin* korgen jigitke jawar kudanin rahmeti. (Epic Bozuglan, p. 220).

2. Nomination by their service. In the historical and heroic epics of our people there are many names of military uniforms and weapons. This is because the epics depict the participation of heroes in battles, swordsmanship, competition for the beloved, military uniforms, weapons, their use and play an important role in resolving the situation.

Batyrlar ishedi mas bop sharabyn,   *Mergen bolsan gozegen jerden atarsan,*

Kylyshlar sagynar jauda *kynabyn*.   Or: Nesiyben bolmasa balam kaitarsan,

                                                Garrymyzdan kalgan bir bayshinar bar,

                                Mergen bolsan *saryjayin* tartarsan. (Epic Koblan, p. 414)

The basic meaning of the word "kylysh (sword)" in the above examples is "a long, bent, dagger-like sword made of steel." Its second meaning also means that the tool is used for knitting cobwebs [16: 202]. However, in the example given above, the word served as a weapon. The word "kynap" means "a bag made of leather for swords and sabers." This bag protected the sword from frost and rain, and the prohibition of the sword in military campaigns was important in order not to cut the human body, that is, to ensure its safety.

The word "mergen (marksman)" is mainly applied to a person who is engaged in hunting. However, during the battle the good marksman was needed. Therefore, the art of sniping is one of the martial arts. This art has survived to the present day. Most of us don't pay much attention to the fact that the word mergen is a sniper. The word saryjai in the epic "Koblan", cited as an example, can be found in almost all the epics of the Karakalpak people. Saryzhay is an old shotgun. This is an archaic word. In particular, we can see that in historical works, instead of this word, the words "okzhai (arrow)" or "sadak (bow)" are often used. Although the word saryzhay is less used in our country, we can see that this word is still actively used in related nations.

Kiyip *sauyt* arman menen shaylayyk,

Hamirinizge shegip beller bailayyk. (Epic Maspatsha, p. 88)

The word *sauyt*(armor) in these rows means "military uniform." That is, clothes made of iron or steel wire to prevent bullets from passing through the bodies of heroes.

3. Nomination according to the material. In the lexicon of folk epics there are cases of naming products with materials. For example, they can be divided as follows:

1) Names related to construction. In Karakalpak folk epics there are also construction terms. Among them you can see more words related to construction, such as saray(palace), Otau(clan), orda(horde). For example, a saray(palace) is a place where khans sit:

Ak *saray*ga men koimadym zangini,

Men buzyp almadym kala bantini. (Epic of Maspatsha, p. 124)

Orda(Horde) means "place of creation, place of gathering, place, occasion". For example:

Toksan *otau* kundiki,

Maldy bakka kuldiki. (Epic of Edige, p. 102)

In the example above, the word *otau* is "black house." That is, the black house (yurt), built by our people in ancient times, was made of flexible wood, which grows in the woods.

Aynalasyna otaudin,

Koladan *korgan* saldyrdy (Epic Kirk kiz (Forty Girls), p. 123)

Korgan (mound) in this row is a shelter designed to protect against battle.

2) Clothing and hat terms. In Karakalpak epics, the names of clothes are not very common. However, shapan, a zer koylek (jeweled dress), a salle (turban), and others can be met. For example:

Zhyrtylgan son *shapan*ymdy zhamadym,

Oz isime hesh te salak bolmadym. (Epic Forty Girls, p. 108)

Basynda bar *sallesi*,

Iyninde bar mellesi. (Epic Alpamis, p. 65)

The shapan is "a long outer garment woven from cobwebs and sewn with cotton from various fabric materials." In ancient times, the shapan was worn by men. Jewelry dress is embroidered garments sewn with silk thread. And, of course, salle is a kind of hat that can be wrapped in any fabric material.

4. Nomination on the basis of age, sex and kinship. The people of Karakalpakstan have always been related to each other, which has led to the development of relations between older people. As in any nation, our people have a well-developed kinship and kinship relations. Therefore, when it comes to such ethnographies, it is worth noting that our people have a rich collection of them.

In our article, we divided the words that can be met in the lexicon of Karakalpak folk epics into three categories which express the gender, kinship, age:

1) In the Karakalpak folk epics we can see that the words baba, ata, apa, aje, bala, kyz, ul, perzent are widely used in terms related to kinship. For example:

Baba Bergen tokpakty,

On kolyna alady. (Epic Edige, p. 362)

The word *Ata* occurs in Mongolian as "aha", in Manchu as "akain", in Yurakir as "aka", in Nani as "aga". L.A. Pokroskaya points out that the word *ata* is used in the form of "aka" in Uzbek, Altai, Uyghur and Hax languages among Turkic languages [18:23]. In fact, the word "ata" is rarely used today. *Ata* is the owner of the house, the father of the children, the head of family.

To explain the meaning of the word *Ana*(mother), the words ake in Mongolian, ak in Kalmyk and eme in Manchu were used [1: 167]. And, the German scientist A. Kammethuber gave information about the Hittite language, which existed b.c.2000 years ago, shows that the kinship term "ana" in the modern Karakalpak language is found in the Palai and Hittite languages as "anna" [4:25].

Ashyk boldym anasynyn kyzyna. (Epic Kirmandali, p. 220)

The word ana (mother) is often used in the form of the mother of children, the parent of them. How the father is very important for the family, the mother's place is also equal in the family. Because the mother is the mother of all the boys and girls in the family, takes care of them, brought them up, and kept them in the warmth of her hands.

Aklyk kordin, ay kordin,

At basyndai ul kordin

The word "at basyndai ul" in these rows means a boy(er bala) or a son (ul bala). In Karakalpak folk tales bala is found as ul, ugil (son). Today in the Karakalpak literary language the words bala, ul is formed, but, it is not found in the "ugil" form.

Of course, the kinship of our people has become a tradition. For example, the head of the household is the ake (father), his brother for the children of the head of the household is *ata*, the younger brother is aga (azhaga), and the sisters are apa (ajapa). And the eldest son of this family is called azhaga for other children, and the eldest daughter is called azhapa. The youngest son *ini* is a brother to the eldest son, the youngest son is *uke(brother)*, and the youngest daughter is karyndas (sister). For the eldest daughter the younger daughters are sinli (sisters) and the boys are ukesi (brother). For example:

Birin sinli, birin ulken kurdasym   (Epic Kirk kiz, p. 99)

2) Terms of kinship related to marriage. There are many such words in Karakalpak language. For example, hayal (wife), kelinshek (bride), kuyew bala (son-in-law or brother-in-law), kuda-kudagai (parents of both sides), murindik ata, murindik ene, zhezde(brother-in-law), baldyz(sister-in-law) and many others. For example, a girl who married to other family is considered kelin (bride). For the bride, the husband's father is ata and the mother is ene. And her husband's brothers are called myrzaga, akzhigit and so on. The eldest of the girls is apa and the youngest is biykesh. If the youngest son marries, the eldest son will be kaynaga, the first daughter-in-law will be abysyn, and the eldest daughter will be apa. Muryndyk ata and muryndyk ene is chosen for the couples. They became their close relatives.

In our people, the bride is from another tribe, so all the elders of the village are considered as kaynaga, wives as abysyn, young men as kayin, and daughters as biykesh.

In turn, the groom is kuyew bala for the elders of the bride's family, and zhezde (brother-in-law) for the younger men. And the couple's parents are kuda-kudagai to each other. For a groom, a bride's sisters are kudasha, the younger are baldyz, and the husbands of sisters are zhezde. The children of married daughter are considered to be zhiyen (nephew) for her relatives, and they are considered to be uncles. In this way, kinship ties will continue. For example:

Ulyglar algandy kolga kalamdy,

Jylap targatady tannen alamdy,

Zhylaganyn koyip sonda Abdirekim bai,

*Kuda*syna berdi tanir salemin. (Epic Maspatsha, p. 214)

3) Terms related to human age. These include zhigit (guy), kempir (an old woman), garry (old man), kyz (girl), bala (boy) and others.

Atamnyn zhalgyz *ul* dese *uli*, *kyz* dese *kyzyman*.   I'm son if my father says son, or daughter if says so

Or:

"Ai, mama, magan bir korra taslap kor ". (Epic Kyrmandali, p. 205) hey mum, get a look at me

According to scientists, the word "mama" is also found in Indo-European languages. It is known that some words that means kinship was used in the same form and meaning in the Sumerian, Elamite and Semitic languages, which existed 3000 and 5000 years BC. For example, in Turkic and Mongolian languages, aga, ata, baba are found in Sumerian as ada, in Elem languages as atta, in Semitic as abba (baba), ah (aga), dingir (tanir) [3:51].

Meni korset degennen	when I said to show
On zhigit saylanip shikti.	*Ten guys* were chosen

Or:

Bayagi palwan jigitler,	old wrestler guys
Sheshinip Koblanga keldi. (Epic Koblan, p. 435)	putting off came to Koblan

In the dictionary of Mahmud Kashgari, the word *jigit* means "young" [15:14]. S.M. Mutallibov points out that the word "jigit" in the modern Uzbek language is related to mankind, and even the meaning of the word at that time was loaded with the meanings of "heroism, strength" [2:30].

5. Nomination according to qualities, quality. In Karakalpak folk epics there are also words related to the qualitative properties of things. For example,

Kelgen *Dawler* koshtime,	Have the entered *giant* moved
Zhay ornyna keledi. (Epic Shariyar, p. 282)	house comes to its place

Or:

Shabandozlar da keledi,	The riders also come
Palkerler de keledi. (Epic Kirk kiz, p. 106)	fortune-tellers also come

The words daw (giant) and palker (fortune-teller) in these rows are nominated according to their properties. For example, the giant is often used in legends and heroic songs, and is a person with a large and strong personality, created in a way that is separate from others (people) [5:69]. Giants are also described as large, broad-shouldered, and strong. As you can see, it uses nominations based on quality.

The palker (fortune-teller), on the other hand, means "the fortune-teller of the past and the present, as well as the future." The word is defined in the "Explanatory Dictionary of the Karakalpak language" as follows: presumes a future according to the various things, divination, fortune-teller.

6. Nomination according to the similarity of actions. Words related to the ethnocultural differences of the people are used productively in the epics. For example, kempir uldi kadesi – (the ritual of the death of an old woman) is a ritual in which an old woman is placed in front of the groomsmen who enter the house and they give money not to pass by. Korimlik is a tradition that money is given to the person who first shows the bride, the groom or the baby. As you can see, korimlik is the result of seeing.

El kade can also be entered to these. This is the ethnography that arose in connection with the giving a cattle to the family of bride. It is one of the weddings in the language of the local people. The wedding is usually held for relatives and neighbors by whose daughter is married.

Besik (The cradle) is a sacred product of the Karakalpak people for the continuation of the generation. There is also a connection of the origin of the name of the cradle with the number five, that is, the name of the cradle was formed by adding the suffix -ik to the number bes (five). Five days after the birth of a child, the custom of placing him in the cradle is performed [14:18].

Depending on the construction of the cradle, it may be derived from the word "bes uwyk (five hives)" associated with the five trees that forms it.

Besik shashyw ethnography is a ritual dedicated to the placing the child in cradle, not only in every Karakalpak family, but in all Turkic peoples. Mainly, at the birth of the first child the cradle is brought by the mother of the bride. This is called besik shashyw, and unlike other shashyw weddings, it is performed by women. The mother of the bride brings various expenses. One of the traditions performed at the cradle wedding is the besik shabyw (cradle riding). In this case, the honor of placing the child in the cradle is entrusted to an elderly, honorable woman among the wedding guests. Traditionally, a woman explains to a young mother how to place the baby in the cradle. She puts the child in the cradle, stands next to the cradle, pretends to be riding on it, and turns the horse's head to his grandparents, aunts, uncles and other close relatives who are sitting at home. They give the woman who rode the cradle the gifts they call. There are also a variety of besik shabyw and cradle sale traditions. For example,

Ha zamanlas, zamanlas,	Hey, friend, coeval,
Biz benen endi khabarlas,	Contact us now,
Tulpar aldym shabagan,	Got a wing-footed horse,
Ak basly el salaman,	will put a white saddle,
Paygazi berin alaman,	give me money I'll take,
Shuw zhaniwar shap deymen,	Go my horse, run,
Palenshe atandi tap deymen,	want you to find your grandfather,

- he said, rides putting the child in the cradle and running to his brothers there to get money to the cradle.

It is also possible to add the ethnography of Enshi to this. 1. Enshi is the property of a father, which he separated from his property when he separated his children to a new house and married his daughters.

Gumbirlegen ak otaular tiktirip,   The tumultuous white houses (yurt) built,

Enshiler bereyip sansiz malinan. From the innumerable cattle he gives Enshi (property).

(Epic Kirk kiz, p. 95)

2. A gift, a portion, given to someone, often given by his uncle to his nephew… Bul dayisinan algan enshi kozisi edi (It was a lamb inherited from his uncle) (K. Aimbetov) [5: 117]. This word is used in this sense in most Turkic languages.

On tortinde tuwgan senin atindi,	Your horse born on the fourteenth,
Men bilemen, balam, senin jayindi,	I know, my child, your place,
Kaida atlandin ashiw menen perzentim?	Where are you going, my child?
Sen minipsen enshige aytkan tayindi.	you ride your colt that will be inherited

(Epic Alpamis, p. 17)

In short, in the Turkic languages, including the rich folklore of the Karakalpak people, there is folklore. In them we find lexical units that reflect the ethnocultural differences of our people. The study of the reasons for naming the ethnographies, which are found in folklore, especially in folk epics, helps a lot in studying the traditions of our people, which are intertwined with nationalism.

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