

ETHNOGRAPHISMS OF THE BIRTH OF A CHILD IN WESTERN AND EASTERN LANGUAGES

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Abstract

The article focuses on the national traditions and customs of the peoples of East and West. It's no wonder baby births are welcome in both parts of the world. It is believed that this child brings happiness, joy and love to this family. These two long distances have different birth customs and rituals, each with its own history and rules of conduct. Each ceremony has its own purpose and meaning.

Keywords: tradition, ritual, custom, baby, birth of baby, ethnography, cradle, ethnography

Introduction

Peoples focus on ethnography and ethnographic lexicon as globalization progresses, while preserving their identity, language, customs and culture, with the desire to survive in this common thread.

Ethnography (ethno ... and ... graphics), ethnology, ethnography - all nations of the world, regardless of their ethnicity, ethnogenesis, lifestyle, customs, material and spiritual development. a special scientific area that studies differences or similarities and similarities. Ethnography examines the origins, formation, location and ethnic structure of modern etiologies, customs, spiritual culture and national peculiarities linked to the historical process. Historical ethnography examines the characteristics of lost nations and peoples, the ethnic processes of the past, the characteristics of daily life and spiritual culture.

Ethnographic knowledge originated in Antiquity, but appeared as an independent science in the middle of the 19th century. Initially, the term was used by the German writer I. Zummer at the end of the 16th century, then at the end of the 18th and in 1808, special juries began to appear under this name. The word E was accepted as a separate science at the Congress of Anthropologists of Paris at the invitation of the famous French naturalist and physicist Jean Jacques Ampère (1839)

The lexicon (Greek lexicon - vocabulary, vocabulary) is a collection of words and sentences in a language, a dictionary of the language. The lexicon is a coherent and complex system of public order. The linguistic lexicon is constantly evolving. This can be seen in the emergence of new words in the dictionary, some of the existing words being outdated and used, changing their lexical meaning and acquiring a new meaning. The lexicon is enriched by the development of society and the change in the social order. Like all other peoples of the twentieth century, the Uzbek people, The lexicon developed quickly and developed. In the Uzbek language, international words have been widely received. In addition, the science and

terminology of various fields continues to grow. As you know, the ethnographic lexicon is a striking example of national exoticism. They can also be called exotic vocabulary. Uzbekistan is rich in ethnographic lexicon. Indeed, they live in different regions and have cultural ties with different nations.

Ceremonies are a means of interconnection between the peoples of different nations. The ethnographic lexicon, which serves as an important criterion for determining the peculiarities of the spirit of the nation, is based on the historical roots and the evolutionary development of the talents of our ancestors. The interpretation of the political, social, philosophical and scientific essence of our spiritual values allows us to take advantage of the rich talents of our ancestors. After all, as Islam Karimov, our first president after independence points out, "Spirituality is only a powerful force if you count on a deeper understanding and understanding of the history, culture and functions of your people" (translated by myself). Indeed, it is also a process by which traditions are closely linked, as they are important symbols that distinguish people from each other. The ethnographies gathered under the name of ethnographic vocabulary are not sufficiently involved in the systematic analysis. Consequently, the monographic study of ethnographies which form a separate field in the lexical system offers linguistic units the possibility of interacting and exploring them as a space. So it is also important for modern linguistics to discover the various relationships between internal structures (i.e. lexicology, spelling, orthoepy, syntax, morphology ...) and ethnography.

Births are welcome all over the world. Many customs and traditions are directly linked to the birth of a child in a family. In particular, the "cradle", "sunnat-tui", "akika", the "greetings from the bride", the "greetings from the groom" (We will analyze all of them in this article), which are part of the birth rituals and development of children in Eastern countries. Ethnolinguistic units occupy a special place in linguistics such as "oulan" and "Yor-yor" (These are Uzbek ethnography, we will analyze them in this article).

With the birth of a baby (baby, nini and other names are just different names for a new baby), the process of preparing the child for his future life and society begins with the ancient traditions of 1 'East and West. This process is carried out by names such as cheerfulness, denomination, bathing, rocking, fluttering, chili, squeaking, cutting nails, cutting hair, etc. The effect is important to the language.

In particular, the cradle ceremony in the East is a feast which is celebrated for the first time by placing a baby in the cradle. It is one of the oldest and most widespread ceremonies in Uzbekistan. Usually this ceremony takes place on the 7th, 9th and 11th days of the baby's birth. In different provinces, the rituals are particular and depend on the wealth of the family: the rich families generally celebrate this ceremony, while the poor families celebrate it modestly, in particular there is a good French proverb "Suffisance makes wealth, and lust makes poverty" (The dictionary of French proverbs and idiotisms. 1827). The crib and office

equipment are all provided by the baby's grandmother as a gift to the baby. Bread, candy and toys are donated. Gifts are offered to the baby's parents and grandparents. Beautifully decorated cribs, tablecloths and gifts are placed on the vehicle and accompanied by guests to the home of the baby's parents to the sound of trumpets and trumpets. According to tradition, the cradle is placed on the right shoulder of the baby's grandfather, who then places it gently on the baby's right shoulder, before passing it to the baby's mother.

In the past, guests wore white flour on their faces to keep all their intentions pure and good. Guests will be invited to snack, and while guests are eating, listening and enjoying the music, the baby's cot and crib will be kept in the adjacent room. At the end of the ceremony, the guests come to see the child (the baby, either a girl, or the boy, any gender), offer him gifts and sprinkle with parvarda (the national Uzbek sweetness, parvarda is prepared flour and sugar) or candies on the cradle. The ceremony ends and the guests return home.

All rituals are born and perpetuated, reflecting the fundamental characteristics of the socio-economic, political and cultural development of a particular historical stage of a nation. In other words, the ceremony is a lifetime event with common symbolic actions.



Birth and first name of a child in western and eastern countries. In what follows, we will focus on the birth and name of a child born in the West and the customs and traditions associated with the baby.

Ceremony (Maghrib) - In Muslim families, the seventh day after birth, has special significance. The baby will be named on this day. This ceremony is also known as Aqiqah, so that many will be able to announce the birth of a newborn baby. Depending on the region, the ritual is different: in some regions, the baby is spotted, some receive gifts, the mother is well nourished.

This ceremony is also celebrated in Uzbekistan. But not in all regions. In eastern Uzbekistan, the ceremony was widely celebrated, notably in Andijan, Fargona and Namangan. In the central and western regions of Uzbekistan, in Samarkand, Kashkadarya, Navoi, Khorezm and Surkhandarya, this ceremony is practically not celebrated.

The Bebek King (Turkey). If the birth of a child is something to be enjoyed by people around the world in Turkey, it is even more of a celebration. Friends, neighbors, passers-by all gloat over the sight of a newborn baby, who is literally adored. In public places, the presence of a baby causes smiles, caresses, games, sweet words. Perfect strangers try to entertain him, take him in their arms to admire him better. Young parents therefore have no embarrassment to go out everywhere with their little one knowing that he will be well received. In a cafe or restaurant, it is common to see a waiter cradling or caring for a baby so that the parents can eat breakfast in peace.

In Uzbekistan, with the birth of a baby to prepare it for future life and society through its ancient traditions, the process begins.

It is well known that child care in the cradle has existed since ancient times in Central Asia, and there are many customs associated with the cradle and the cradle, and their language reflects a distinct ethnographic lexicon. (We will discuss on the cradle in the text)

Ceremony against evil spirits (Iran) - In Iran, it is considered that the newborn must be protected from the evil eye and from evil spirits. It is therefore common for a loved one to take care of burning esfand beans in the house where the baby is going to be born. According to an ancient Zoroastrian custom, esfand is a plant known to purify rooms and chase away spirits.

You can also hang a protective amulet above the cradle or in the bedroom, favoring the blue color and the silver ornaments.

Peganum harmala, commonly known as Esfand, or aspand (among other similar pronunciations and spellings), is a plant in the nitrariaceae family. Its common name in English arrives because of a resemblance to street (not linked). The seeds of the plant are particularly remarkable because they have been used continuously for thousands of years in the rites of many cultures. The plant has remained a popular tool in folk medicine and spiritual practices for so long that some historians believe that the plant may be the ancient "soma" (medical aid which is mentioned in a variety of ancient Iranian Indo texts but whose exact identity has lost to history).

It is a perennial that can reach about 0.8 m in height, but normally it is about 0.3 m in height. The roots of the plant can reach a depth of up to 6.1 m, if the soil where it is growing is very dry. It flowers between June and August in the northern hemisphere. The flowers are white and about 02/05 to 03/08 cm in diameter. The round seed capsules measure approximately 1 to 1.5 cm in diameter, have three chambers and carry more than 50 seeds.

Peganum harmala is of Asian origin and grows in the Middle East and part of South Asia mainly in India and Pakistan. It was planted in the United States in 1928 in New Mexico by a farmer who wanted to make the "Persian red" dye from its seeds. Since then, it has been invasive in Arizona, California, Montana, Nevada, Oregon, Texas and Washington.

"Because it is so drought tolerant, African Street can displace native grasses and be filled with growing salt shrub areas in the western American desert"

In Uzbekistan, a similar herb is most commonly used. The name is a little different.

Issiriq (Peganum) is a family of perennial herbs. Height 60-70 cm. The leaves are gray or green. The flowers are yellowish white at the tips of the horns. The fruit is round. There are 6 types. In Uzbekistan, 1 species (*Peganum harmala*) grows. It is found in deserts and semi-deserts, in populated areas, between crops and on mountain slopes. Contains alkaloids (garmin, garmaline, peganine, etc.), fats, paint, etc. There are substances. The drug has long been used in the treatment of various diseases (sore throat, sore throat, syphilis), such as diuretic and sweating. The seeds are made of wool and silk.

It is also used by issiriq to eliminate bad odors, as well as to prevent various catastrophes. If we talk about the role of heat in medicine, it is no secret that this plant is one of the "pearls of nature". It is widely used in medicine. The reason why the plant is so widely used is that it contains alkaloids, peganol, peganidin, garmin, garmaline, various oils and enhancers. As an example of the aforementioned substances, carmine has been used to calm the nervous system, following inflammatory cerebral palsy - as a remedy for tremor and as a sleeping pill.



The ethnography related to childbirth and child care in Uzbek and French can be described and classified as follows: Ethnolinguistics linked to the name: aquiq - Arabic word followed by a seven-day banquet and a child receives a name at the reception. Although the names are mostly given names in the "Dictionary of Uzbek Names", girls' names are sometimes ethnographic in nature, adding suffixes to boys' names. For example: Amir - Amira, Aziz - Aziza. Sometimes, the baby will have as first name the name of his birth: Rajab - Bibirajab, Ashur, Barot, Muharramoy, Qurbon - Qurbonoy, Safar, Ramazon...

Name of the month by Muslim religion. Those are:

Muharram - Arabic: *mḥr̥m* January

Safar - *صفر* February

Robi 'ul-avval 'الوّل March

Robi 'ul-oxir ال كرة or اني 'ال ربي April

Jumad ul-avval - الوّل جمادة May

Jumad ul-oxir - ال جمادة or كر h اني June

Rajab - رجب July

Sha'ban - ن شعبا August

Ramazon - ن رمضا September

Shavvol - ال شوّ October

Zul-qa'da - ال القعدة نو November

Zul-hijja - ال الحجة نو December

(Important in Hijri year)

The Islamic calendar was introduced in 638 AD by the Caliph [[Umar]] (592-644 CE). This calendar was lunar and was based on the movement of the moon. Umar presented this calendar to eliminate conflicts between the different calendars of his day. 'Umar, in consultation with several of his companions, decided to choose the year of emigration as the start of the year. The 1st day Muharram of the year of the emigrant was chosen as the starting point of the calendar. The Hijri date is usually found in Western literature by A.H. (This is an acronym for Anno Hegirae. The first day of Muharram from Muharram (Muharram 1, 1 A.H.) coincides with July 1622 in the Gregorian calendar). The emigration of Prophet Muhammad (PSL) and the migration from Mecca to Medina correspond to September 62 of the Gregorian calendar.

French ceremonies and customs. French rituals and customs are somewhat different. The naming is a very important process. It is believed that the name will influence the character of the child in the future. That is why they prefer to appoint good and kind people. In the past, the Catholic clergy also played a role in choosing the name, and they simplified their choice of name.

In this regard, we have deemed it appropriate to give an example. The Christian Council (1545-1563) recommended that a child in Catholic families be named after a saint, and that if a saint was appointed, that saint would protect the baby. This is why this habit is well preserved to this day, and we can find names for a number of famous French writers and poets, celebrities and place names.

But often they give two or three names. The baby is also given a parent name as a middle name. The names of the Bible, John, Joseph and Mary are very common. They also give their ancestors their second names, which are highly respected. But names can also change. they wanted to be a good human being just like their ancestors and grandparents. In 1850, the poet Hartmann (Charles Frédéric Hartmann (1788-1864) is an Alsatian trader who made himself famous by participating in the literary renaissance movement of dialectal and

Germanic poetry in Alsace in the middle of the 19th century.) Strongly criticized ,
"Unfortunately, the old names are gradually disappearing."

Alsations often liked to add a diminutive to the first names. Also we get for girls first names like Gretele (Grete), Karlnele (Caroline), Sälmel (Salomé), Bärwel (Barbara), Marickel (Marie), Martel (Marthe). The first names of Eulalie, Octavie, Mélanie and Léonie passed, fifty years ago, for very modern. Nowadays, we have returned to more classical first names. For boys we have names like Fredel (Alfred), Fritzel (Fritz), Güschtel (Gustave), Mischel (Michel), Schang (Jean) and Dännel (Daniel).

Equipment for cradles in Uzbekistan (in the central regions, including Samarkand, Bukhara, Djizzakh). Ethnolinguistics describes and explains facts and dynamics of linguistic processes including semantic analysis and linguistic variability, in the contextual and socio-cultural situation of the act of communication, of speakers and referents. Ethnolinguistics mobilizes all significant and relevant parameters or indices regardless of the disciplines and specialties to which they fall. This requirement of contextualized sense makes ethnolinguistics a field of multidisciplinary studies and knowledge, which deals with the particularities of each field studied, which produces methods, good practices and tools, well before producing generalities and theories. .

The multidisciplinary of ethnolinguistics borrows from ethnology, linguistic anthropology, sociolinguistics and dialectology, onomastics and folklore, history and philology, psychology. It therefore comes from multidisciplinary and empiricism. Ethnolinguistics is thus distinguished from the sociology of language in that it does not study language as one of the cultural elements, but refers to cultural elements to explain facts of language, in particular categorizations - points of view. the Weltansicht (German linguist) - or phenomena of variation - treated by dialectology.

Ethnolinguistics, representing the equipment of the cradle: blanket - no straw, millet or fried chickpeas (to absorb sweat and urine), but no cotton; then they write a thin cotton cover and royalties. These include ethnolinguistics, such as footsteps, cuff links, head and shoulder cutters, slippers and handbags, pillows and cribs are possible. During the ceremony, the mother, aunts and other members of the woman's family are also invited. A woman who is older than all, first reads the blessed prayer and has poured the baby into the crib, pouring cotton oil on the neck.

A cradle is a special foot-shaped device designed to fold and shake a baby. Mainly made from mulberry, sawdust and other woods. Dist. 1–1.05 m, height 50 cm to 60 cm. Structure: surrounded by four to eight coaches (tumbler) and takbazi (goalkeeper); Thin boards are mounted on the cheekbones to allow the baby to lie down (a special place for the canvas) Take a semicircle around the legs on each side of the cradle. A hook 1.2 m wide and 8-10 cm wide is installed and a handle is attached to the hook. The domes are made on both sides of the handle. To protect the baby's head and feet, the nails are provided with heads and small

burrs. It is decorated with ornaments or painted in different colors, and sometimes painted varnish. Special fabrics or silk rags (beds, pillows, pillows, bracelets, bedding, etc.) are used to mark the child. In the cradle the baby's hair remains dry and clean when lying down; The rhythmic vibration of the mother has a positive effect on the baby in the cradle. It helps to sleep in peace and to develop spiritually and well.

Cradle, since Antiquity, it is common among Uzbeks, Tajiks, Turkmens, Karakalpak, Kyrgyz and other peoples of the East. Mentioned in the sources, in particular "Devonu lugotit Turk" (11th century).



We know that the ceremony takes place in different countries of the region and is used in different terms. There is notably the concept of Uzbek cradle, Kyrgyz cradle, Kazakh belek, Turkmen and even Russian kolibelnoye svatovstvo.

It is best to let the baby sleep in the crib for the first 3 to 4 months from birth, because it is comfortable and it is a place that will allow him to feel safe, reminding him of his mother's abdomen.



The cradle market is a separate section in the markets of all regions of Uzbekistan. Whoever goes to him will enjoy. Because the craftsmen make different and beautiful. Unsurprisingly,

no crib factory has been built in Uzbekistan. They are made by craftsmen only in accordance with the national style.

In conclusion, it should be noted that this series of ceremonies is distinguished not only by its originality, its history, but also by its richness in ethnic and religious ceremonies.

Among the ethnographic lexemes linked to Uzbek rituals, we find ethnographic lexemes and hybrid lexemes, which are the Turkish, Uzbek, Arabic, Iranian, Russian and foreign languages, and are few. Of course, no nation can live apart, and economic, political and cultural ties have always existed between nations. This phenomenon is more vivid in dialects.

Important ethnographic lexemes related to Uzbek rituals are historical lexemes, which can be divided into the following groups: a) ethnographic lexemes related to literary language; b) Ethnographic lexicons linked to folk rituals of the dialect.

Lexemia is common in this dialect, and most lexemes have come in portable meanings and have served to promote the effect of lexemia.

Lexemia is common in this dialect, and most lexemes have come in portable meanings and have served to promote the effect of lexemia. Many lexemes, which represent weddings and funerals, are represented in figurative compositions and folklore.

The lexemes inherent in the territory of Uzbekistan have been in constant contact with other languages during their long development. Therefore, in the ethnographic lexical layer, the Uzbek, Arabic and Russian lexemes are used with the lexical units of the oriental languages. Indeed, on the one hand, the Arabic language as a language of religion and belief has existed for a long time and is firmly established in the language, and the Uzbek and other peoples have lived side by side for centuries. The content of the glossary is constantly evolving and improving

The festivals, rituals, customs and historical traditions of the peoples of East and West reflect their noble qualities, their national characteristics, the values of honesty, purity and diligence. All the national and spiritual manifestations of the people are reflected in popular ethnography.

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