

FUNCTIONING OF ETHNOGRAPHIC TERMS IN THE RUSSIAN LANGUAGE AT THE LEVEL OF POLYSEMY, HOMONYMY, SYNONYMY, ANTONYMY

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ABSTRACT:

The article examines the functioning of ethnographic terms from a functional and semantic point of view, as well as the specific manifestation of synonymic, antonymic, hyponymic relations, and their manifestation in derivational activity at three levels-intra-word, word-forming and phraseological.

KEY WORDS: Etnograficzny, synonymic relations, ethno-psychological features, comparative and statistical method, diversion activity, lexical units, the specificity of knowledge of contemporary Ethnography

INTRODUCTION:

In view of the complexity of ethnographic phenomena, Tylor and Spencer put forward a special method-comparative-statistical. Tables are compiled in which each nation is entered in a column with a number of phenomena that characterize the main features of its social life (the surrounding nature, the form of economy, the type of tools, family forms, beliefs, political system, degree of communication, etc.). The more detailed the headings, the more correct and unexpectedly interesting the conclusions can be. Then, if you want to find out the nature of a phenomenon, look at what accompanying phenomena it is most often accompanied by in the table. Here the ethnographer does what the physicist does in his observations, distinguishing random concomitant

phenomena from the necessary ones. This method is still too little used: but we see grouped together, facts of a general order, phenomena taken from peoples standing at completely different stages.[1, 21]

With the functional-semantic point of view, ethnographic divided by the archaisms, neologisms and historicism.

In the present study also identified the main methods and principles of the nomination of ethnographic words:

a) Function; b) To the material; c) The category associated with the shape, size, way of buildings, cooking, d) On the morphology of the place; e) In color characteristics; e) The property, quality of realities; g) The similarity of action.

In each of these types, subtypes, types, groups, subgroups, and other categories can be distinguished. However, they can be subdivided depending on additional factors. For example, the names of dairy drinks are based on milk (the main feature by which they are combined into one group), and they can be named according to the following characteristics: 1) by composition; 2) by the method of preparation; 3) by the main properties acquired during preparation.

THE MAIN FINDINGS AND RESULTS:

The specific manifestation of synonymic, antonymic, and hyponymic relations is determined by the thematic affiliation of lexical units. Consideration of the paradigmatic relations of ethnonyms allowed us to find out the differential features on the basis of which the values of ethnonyms differ from each other.

These are, first of all, the attitude to the historical era, race, language group, territory of residence (north - south, west - east of the country), the nature of the landscape (mountain-plain), the continent, as well as the level of generalization (the place of the ethnonym in the taxonomic hierarchy).

Under certain conditions, synonymous relations are established between ethnonyms due to the presence of similar connotative features in the names of completely different peoples. Ethnonyms may be synonymous in their figurative meanings or become variable elements of a single phraseological unit due to the fact that similar semes are actualized when transferring the meaning or in the context of a particular FE.

A kind of antonymic relationship is established between ethnonyms in the special comparative context of some proverbs. It can be concluded that the peoples mentioned in the proverbs are associated in the naive linguistic consciousness with ideas about the poles of ethnic dissimilarity, about their cardinal difference from each other in ethnopsychological features.

In the microsystem of phraseological units with an ethnonymic component, there are units of different structural and semantic groups (nominative, nominative-communicative, interjective and communicative), as well as units that differ in their structural and morphological features (with the structure of a phrase and a sentence), which, in turn, are represented by different structural models. The specifics of the semantics of ethnonyms in the FE are largely determined by the structural organization of the latter. Therefore, the meaning-forming role of the ethnonymic component was considered within the framework of the FE of certain structural types.

Nouns-ethnonyms most often turn out to be the semantic center of the FE and determine

the semantic and emotional-expressive character of the FE as a whole. In the context of FE, some semes of the ethnonym are extinguished and others are actualized due to the opportunities that open up within the framework of a combination of words. In FE, the part of the connotations of ethnonyms that does not find implementation in the usual ethnometaphors is also realized.

The analysis of the material showed sufficient derivational activity of ethnonyms at three levels-intra-word, word-forming and phraseological. Thus, ethnonyms contribute to the development of the lexical system of the Russian language. This is a huge nominating potential of the ethnonyms. In addition, the ability of a word to serve as a basis for the formation of new lexical units is considered an important sign of the word's belonging to the main vocabulary. Thus, it can also include the most active ethnonyms in the word - and phrase-forming process.

According to their stylistic parameters, ethnonymic units of different levels are most often units from the sphere of colloquial vocabulary, some of them take their origin from the soldier, marine, student and school jargon.

The results and conclusions obtained in the course of the study can be expanded by attracting new dictionaries, as well as text materials. The emphasis can be placed on the dynamics of the functioning of Russian ethnonyms in speech. It is recognized in linguistics that the semantic structure of a word combines not only its meanings, but also its uses (socially accepted and individual), which contain the potencies of the future semantic development of the word (Olshansky 1982; Silinsky 1995). It would be interesting to further study the ethnic words of other ethnic groups.

The material of Turkisms can be used to trace various sound processes, lexical and semantic phenomena, and morphological changes, which, of course, is of considerable

interest for the study of Russian and other Slavic languages. For the Russian language, the results of a comprehensive study of Turkisms, especially ethnocultural vocabulary, can serve as an invaluable source for restoring individual fragments of its history. The identification of three main lexical and thematic layers in Russian borrowed onomastics: anthroponyms, toponyms, and ethnonyms gives a sufficient idea of the nature of the Turkic onomastics, its distinctive features and common features with other languages.[2,24]

Other forms of religious art are experiencing the same evolution. For example, a stone axe, which once served as a tool, later becomes an object of worship and magic. The totem, which was depicted on the body, clothing, and walls of the dwelling, as a protective means against the evil spirit, gradually, due to the habit of constantly depicting the same object, eventually becomes stylized and turns into an ornament that no longer satisfies religious, but aesthetic needs and in turn begins to evolve independently as a field of art.

Another example, fly agaric and tobacco, which originally served as means for shamans, turned into flavoring substances of material culture. Or, for example, a sacred animal, originally kept in a cage as a beneficent protective deity, turns into a pet, a servant of man. The physical image of a shadow or a material double of a person is transformed into the idea of a soul, disembodied, immortal, spiritual... A crude object becomes an image, an image becomes a symbol, a symbol becomes an idea, an idea becomes a philosophy. [3, 64]

Thus, it is important to note that to capture in each individual phenomenon and in their entire categories, small and large, coarse and ideal, all the secrets of evolution and to reduce each to its original genesis — such is the difficult task of ethnography.

Another feature of ethnography when applying the natural history method is that in each given case, the researcher has to solve the question of cash and the absence of borrowing. In simpler cases (for example, the borrowing of certain tools, rites, legends, etc. by primitive peoples from Europeans), it is relatively easy to navigate; but there are cases that are very complex, the explanation of which can lead to the solution of important problems. The merit of G. D. Gachev as a scientist also lies in the special epistemology that "for the knowledge of the" national image of the world"it is necessary to have its own methodology, a metalanguage that will allow us to decipher the cosmo - psychologos of the people". [4, 89]

The question of the criteria for the "dialogue" of national cultures also deserves attention, since not every interaction of ethnic groups is dialogical and serves for mutual spiritual enrichment. Here, the value-semantic core of ethnic culture comes to the fore, defining the logic of thinking of an ethnic group, the "national image of the world". Direct contact and close "communication "of one ethnic group with foreign cultures, with other ethnic groups leads it to the realization of universal values and" universal", world culture.

CONCLUSION:

The need to study the ethnocultural vocabulary of the Russian people is dictated by the material itself: data on other languages complement each other and allow us to determine the genesis and development of a number of concepts and expressions.

The Russian language and people over the last millennium, i.e. during the period of formation in the form in which we see today, developed in the same or very similar socio-political and economic conditions. This circumstance predetermined the intense mutual influence. The specifics of cognition in any science, in particular, modern ethnography,

inevitably poses a problem for researchers about the nature of the materials involved, which can be solved by mobilizing the entire available volume of knowledge. Indeed, the most complete and accurate knowledge about the object under study can be obtained by studying and analyzing the most diverse scientific material. These include the results of ethnographic research (ethnological and ethnopsychological research), studies of scientists-ethnographers, ethnologists (journalistic materials, travel notes, folklore and artistic texts, official documents, historical and socio-political literature, etc.). In addition, in modern ethnography, materials on direct contacts of the "titular ethnos" with representatives of different ethnic groups living on the same territory are also used for scientific analysis. Here, valuable materials are real observations of researchers on the linguistic reactions of the contacted ethnic groups to various life situations, the logic of their

arguments in disputes and arguments used in conversations, ways of explaining various phenomena of the surrounding world and their own behavior, etc. [5, 12]

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