

Ethnolinguistics Analysis and Comments

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Abstract: Ethnolinguistics is a relatively new science, and its subject and scope, as is sometimes the case in new fields of humanities, have not yet been determined, i.e. it remains unclear which elements of reality it studies. In this sense, we can say that ethnolinguistics is a science at the junction. In recent decades, many such borderline fields of knowledge have appeared, the emergence of “sciences at the junction” is a characteristic feature of both the humanities and natural sciences of our time. Ethnolinguistics is a branch of linguistics that studies the spiritual, cultural, and ethnic characteristics of the life of a people and their reflection in language.

Keywords: ethnolinguistics, Ethnos, linguistics, Oil name, product, language, culture, ethnolinguistics, proverb.

Introduction. Ethnolinguistics as an independent branch of science was formed in the 19th-20th centuries and developed in the United States from the 1970s. In world linguistics, the issues of the influence of sociocultural factors on language were studied by scientists such as Dell Hyams and G.M. Hoenigswald, while in Russia the study of the problem is associated with the names of Fyodor Ivanovich Buslayev, Alexander Nikolayevich Afanasyev, Alexander Afanasevich Potebnya. Ethnolinguistics (anthropological linguistics in world linguistics) is an independent direction of the so-called “cultural anthropology” (Latin anthropos - man); it arose along with language, folklore, ethnography, history, cultural studies, literature, psychology and other humanities. As an independent branch of science, ethnolinguistics is “an independent direction that, at its core, mainly studies culture in a comprehensive way, forming ethnographic, linguistic, and archaeological features, and today studies the customs and ethnoculture of a particular people on the basis of linguistic units.

Ethnolinguistics, which entered the field of science at the beginning of the 20th century as a component of linguistics, is associated with the names of the American scientist ethnographer Franz Boas and Edward Sapir, who studied the languages of the American Indians, deprived of written traditions and culture. Edward Sapir, focusing on the interdependence of ethnolinguistics and linguistics, emphasizes: “Language is a purely historical heritage of a community, a product of long-term social use, in which lies the customs and art of the people, which are considered an ethnic product.” Based on the ideas of Edward Sapir and Franz Boas, Benjamin Lee Whorf comes to the following conclusion: “Language, religion, beliefs, customs are products of art”. It is this view that is of great importance for ethnolinguistic research in the historical, diachronic aspect in reconstructing the ancient relations of language and ethnos, language and folk culture. Johann Gottfried Herder emphasizes the existence of two directions in ethnolinguistics.

In particular:

1. Diachronic ethnolinguistics - studies the distant past, the history of the ethnic, material and spiritual culture of the people in ethnic and linguistic connection. Diachronic ethnolinguistics, which studies the history of historical ethnography, ethnogenesis relations and the history of the interaction of peoples, dialectology, linguistic geography, onomastics, etymology, historical lexicology, comparative-historical and typological linguistics, helps to solve the tasks facing these sections of ethnolinguistics.
2. Synchronous ethnolinguistics - examines current national and social problems in the context of language and culture [89, 8]. Synchronous ethnolinguistics represents the ethnography of modern

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peoples in connection with functional stylistics, communicative linguistics, speech theory, speech acts, lexicology, grammar of modern languages, and linguistic pragmatics.

German linguist Leo Weisgerber recognized ethnolinguistics as an important direction in linguistics in the early 1920s. N.I. Tolstoy, calling his approach ethnolinguistics, gives a clear definition of each component of the word “ethnolinguistics”. In the first part (ethno), traditional folk culture is studied in its ethnic, regional, and “dialectal” forms, on the basis of which, as in a language based on dialects, the Proto-Slavic state is reconstructed. The second part (linguistics) has three meanings:

firstly, it indicates that the main source of studying traditional culture is language;

secondly, culture, like natural language, is understood as a system of signs, a semiotic system, or language in the semiotic sense of the word (picture language, musical language, language gestures, etc.);

thirdly, ethnolinguistics uses many linguistic concepts and methods.

The ethnolinguistics direction, which was formed in Russia in the middle of the 20th century, was based on the research of Alexei Alekseevich Shakhmatov, Evfimiy Fyodorovich Karsky, Dmitry Konstantinovich Zelenin, Nadezhda Pavlovna Grinkova, Boris Alexandrovich Larin, Nikolai Sergeyevich Trubetskoy. As a further scientific continuation of it, N.I. Tolstoy's article “Some Problems of General and Slavic Ethnolinguistics” written in 1982, and the book “Ethnolinguistics in the System of the Humanities” published in 1995, appeared on the scene.

The tasks, subject, object, methods, and relationship of ethnolinguistics to other disciplines among social sciences were formulated by N.I. Tolstoy. The scientist explains the object of ethnolinguistics as language, collective consciousness, national mentality, forms and manifestations that are the “picture of the world” formed in a particular ethnos, that is, folk culture, all its types, oral vocabulary and phraseology, paremiology, folklore texts, various rituals, and intellectual beliefs. As the subject of ethnolinguistics, he indicates ethnic units that form the content of culture.

N.I. Tolstoy argues that the goal of ethnolinguistics is the semantic reconstruction of the traditional picture of the world, the worldview of the ethnos, and the system of values.

Ethnolinguistics (Ethnolinguistics; Ethnolinguistics, Anthropological linguistics; Ethnolinguistique) is a science located at the intersection of ethnography and linguistics, studying the relationship between ethnos and language in all its diversity.

Materials and Methods

“Ethnos” is a unity that arose on the basis of common origin, history, material and spiritual culture, language, and consciousness, and “linguistics” means linguistics. In this sense, ethnolinguistics studies the linguistic characteristics of an ethnos. In modern linguistics, there is a broad and narrow understanding of ethnolinguistics. In a broad sense, ethnolinguistics is a science that comprehensively studies the expression of culture through linguistic methods, regardless of its formal form (word, object, ritual), folk psychology and mythology. In a narrow sense, ethnolinguistics is a direction in linguistics that studies the relationship of language to culture, the interaction of linguistic, ethnocultural and ethnopsychological factors in the process of its development and functioning. According to N.I. Tolstoy, linguofolkloristics is also a component of ethnolinguistics, which arose in Russian philology in the second half of the 20th century on the basis of the fundamental works of such scientists as Alexander Afanasyevich Potebnya, Pyotr Grigorevich Bogatirev, Alexander Nikolayevich Veselovsky, Alexander Timofeevich Khrolenko.

Many Russian scientists point to the closeness of linguocultural studies to ethnolinguistics and sociolinguistics. For example, N.I. Tolstoy writes: “Ethnolinguistics and sociolinguistics can be considered as two main components (sections) of another general science, the only difference being that the first, first of all, takes into account the specific - national, folk, tribal - features of the ethnos, while the second, as a rule, considers the features of the ethnos at a later stage of its development in



relation to linguistic processes, phenomena and structures, a specific ethnos (society) and its social structure. Perhaps linguocultural studies is a general science.”

It is somewhat more difficult to agree with the views of the scientist on this issue. As many scholars have rightly noted, the scope of ethnolinguistics is broader than linguoculturology. V.A. Maslova, pointing out the important differences between the three disciplines mentioned above, emphasizes that linguoculturology studies historical and modern linguistic facts, has a global character; ethnolinguistics studies historical, and sociolinguistics studies only modern linguistic units. If ethnolinguistics deals mainly with information of historical significance and seeks to find the historical facts of a particular ethnic group in the modern world, while sociolinguistics examines the materials of everyday social life, then linguoculturology studies historical and modern linguistic facts through the prism of spiritual culture, the scientist notes. In our opinion, ethnolinguistics deals with ethnic units that have been formed, existed and continue to exist throughout the entire historical development of the ethnos, that is, it studies mental units in the language in a diachronic and synchronic aspect; linguoculturology studies such units in a synchronic plan, while for sociolinguistics, the speech process is primary and does not pay primary attention to the study of cultural units. Our views are consistent with V. Telia's views on this matter.

According to the scientist, linguocultural studies should be considered a section of ethnolinguistics, which studies the synchronous interaction of language and culture. In our opinion, ethnolinguistics and linguocultural studies are separate directions, which intersect at the intersection of the study of cultural units in a synchronous aspect.

A.T. Khrolenko, like V.N. Telia, points out the breadth of the scope of ethnolinguistics, while linguocultural analysis and the general methodological structure of ethnolinguistics are complementary. According to A.T. Khrolenko, ethnolinguistics and linguocultural studies are as complementary as private and general linguistics. According to the theoretical views of the scientist, ethnolinguistics can be Russian, German, English, while linguocultural studies cannot be national. Ethnolinguistics can be included in the list of foreign sciences that have a similar object and subject of study to linguocultural studies. It is somewhat more difficult to agree with these thoughts of A. Khrolenko, because, like ethnolinguistics, linguocultural studies also deal with cultural units.

Ethnolinguistics directs the researcher's mind to consider the relationship and connection between language and spiritual culture, in which language always remains the main subject of study, regardless of what substance (linguistic or non-linguistic) and in what function (communicative, ritual, mythological) it is analyzed. For ethnolinguistic studies of the last decade of the 20th century, comparison of semantic models of different languages, reconstruction of spiritual ethnic culture on the basis of linguistic data, increased attention to folklore studies, rapprochement with sociolinguistics and ethnography are characteristic.

Alexandra Alexandrovna Zalevskaya, analyzing the current state of ethnolinguistics in Russia, emphasizes that ethnolinguistics includes everything that reflects idioethnicity, including the mentality of the people.

Usually, inexperienced linguists confuse ethnolinguistics with ecolinguistics. Ethnolinguistics is a science that is located at the intersection of ethnography and linguistics, studying the relationship between ethnos and language.

According to A.S. Gerd: “The subject of ethnolinguistics is the relationship of language with ethnos and ethnos with language. Ethnolinguistics, being a border science, is closely related to linguistics, ethnography, sociology, psychology and a number of other sciences. Linguistics has its own specific object of study - this is natural human language, its structure, forms, functions and the diversity of their manifestations. At the same time, ethnolinguistics also has its own object. The object of ethnolinguistics is peoples, ethnos, their origin (ethnogenesis), ethnic history, way of life, traditional aspects of the culture of these peoples, and cultures interact with each other. An ethnos is understood as a historically formed type of stable social grouping of people who are considered representatives of



a tribe, nation, or people. As can be seen from this definition, the difference between “ethnos” and “people” is that by “people” we mean the entire population of a particular country.

Discussion and results

Each science has some common areas, points of contact that intersect with other sciences. At these points of contact, science can and should help and serve others in solving its tasks and problems.

G. Schuhard's theory of Worterund (words and things) is considered important in understanding the tasks of modern ethnolinguistics. This theory is aimed at studying the history of words in close connection with the history of reality. The subject of ethnolinguistics is the attitude of the ethnos to language, and its conclusions and recommendations are mainly aimed at ethnography and folk history.

The goal of ethnolinguistics is to show the existence of language in various forms, as well as to show how it has influenced and continues to influence the history of the people at different stages of history, the position of a particular ethnic group in modern society. Ethnolinguistics does not discover new laws in language, but rather, while studying all cultural units belonging to an ethnos, it pays attention to their specific aspects.

The object of ethnolinguistics includes all aspects of the oral form of the language (folklore, dialect, urban speech, rural speech) and the diversity of written texts.

The task of ethnolinguistics is to analyze the use of language in various linguistic situations in different ethnosocial strata and groups.

At the same time, modeling the worldview, the world of knowledge characteristic of a particular ethnic group is a very relevant and important problem for modern ethnolinguistics. Nevertheless, specialized dialect dictionaries are of great importance for ethnolinguistics, in which a complete list of words expressing the concepts of the material and spiritual culture of the people is formed.

Ethnolinguistics is not only linguistics; ethnography, sociology, archeology, logic, anthropology, even musicology, are addressed, and new branches are formed at their intersection. These new branches are complex scientific directions developing at the intersection of various disciplines, which widely study problems awaiting their solution.

Conclusion and Recommendations

Language is a means of storing and collecting information of cultural significance. Proverbs, which reflect the mentality of the people, constitute an integral part of culture and an important layer of language, and are considered invaluable spiritual wealth, have been refined over the centuries based on life experiences and passed down from generation to generation through various means.

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