

ETHNOGRAPHIES ASSOCIATED WITH NAMES IN THE LANGUAGES OF THE EAST AND WEST PEOPLES

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Annotation

The article deals with the ethnographies associated with the denomination in the languages of the Eastern and Western peoples. It is no coincidence that the birth of a child on both continents is celebrated with great joy. The living conditions, ceremonies and traditions of each nation have formed during the historical development of that nation and are important aspects of the national symbols and characteristics inherent in that nation. The article focuses on the customs and traditions associated with the birth and name of a child, the way of life of eastern and western peoples.

Key words: baby, ceremony, custom, aquiqua, cradle, baptism, denomination.

ЭТНОГРАФИЗМЫ, СВЯЗАННЫЕ С ИМЕНАМИ В ЯЗЫКАХ ЛЮДЕЙ ВОСТОКА И ЗАПАДА

Аннотация

В статье рассматриваются этнографии, связанные с деноминацией в языках народов Востока и Запада. Не случайно, что рождение ребенка на обоих континентах отмечается с большой радостью. Условия жизни, церемонии и традиции каждой нации сформировались в ходе исторического развития этой нации и являются важными аспектами национальных символов и характеристик, присущих этой нации. В статье рассматриваются обычаи и традиции, связанные с рождением и именованим ребенка, образом жизни восточных и западных народов.

Ключевые слова: ребенок, церемония, обычай, акика, колыбель, крещение, деноминация.

Words and terms related to every ceremony, tradition, customs and beliefs related to the centuries-old life, culture, lifestyle, social and spiritual activities of the Uzbek people and created in this process. There are some lexical groups in the vocabulary of the Uzbek language called "Ethnographic lexicon", "Ethnographic dialectics", "Ethnographicisms" in Russian and Uzbek linguistics.

A certain part of the words related to the ethnographic lexicon and its various fields may have arisen based on the use of common words in a different sense than their original meaning, and by imposing a new additional meaning on it. For example: *plate* (*tovoq*), *goat* (*uloq*), *knot* (*tugun*), *tear* (*yirtish*), *say* (*aytimchi*), *happy* (*qo'niq*), *seven* (*yetti*), *forty* (*qirq*), *year* (*yil*), etc. are common words, and they acquire a special meaning as a lexicon of the field of ethnography [Нечаева, 1969]. Of course, the meaning of the above-mentioned words depends on the intention of the speaker, apart from its permanent meaning, it is clarified by the purpose for which it is intended in this or that plan.

It is known that the science of ethnography studies people in a broad sense. For example, it studies the historical formation, culture, customs, traditions, ceremonies, life of a certain people, and a number of issues related to the production, way of life, and spiritual life of the people in general. Therefore, according to the words that have the color and stamp of ethnography appear in the language, from the current life of the people who own this language to its social and spiritual life in very ancient times. are also inextricably linked. Various customs, ceremonies and beliefs, belief in supernatural forces, which are preserved among our people, are very ancient and have arisen in connection with spells, onism, totemism, shamanism, and finally the beliefs of the Islamic religion. In addition, such words are not the words of a narrow (local) sphere connected with only one aspect of the social and spiritual life of the people, but to a certain extent in production, material and spiritual life itself. are the words and terms that have been reflected.

The living conditions, rituals and traditions of each nation have been formed during the historical development of that nation, and constitute important aspects of the national character and characteristics characteristic of that nation.

The life traditions of the Uzbek people have preserved their national identity despite various economic and political changes that have taken place over the centuries. Family traditions include housing, food, clothing, raising children, marriage, and death, which are necessary and permanent aspects of social, personal, and family life. As a result of the constant repetition of ana, they became fixed rituals.

Ethnographic lexicon, except for some similarities, are words that are not used in the same way in the national language, and in many ways acquire a local character. Also, ethnographies, like other language phenomena, are related to the history of the people, especially to the specific social activities, work process, and cultural and household life of the people of the local area.

In countries all over the world, the birth of a child is greeted with great joy. Many customs and traditions are directly related to the birth of a child in the family. In particular, "cradle wedding", "circumcision wedding", "aqeeqah" belonging to the system of child birth and growing up ceremonies in Eastern and Western countries, "bridal greeting" belonging to the system of marriage ceremonies, " In linguistics, ethnolinguistic units such as "kuyov salom", "olan", "yor-yor" occupy a special place as a component of the language system [Джурбаев, 1971].

A child (*infant, baby*), the process of preparing the child for the future life and society begins with the help of ancient traditions of Eastern and Western nations. Such a process includes *watering (muchal suyunchi)*, *naming (nom qo'yish)*, *christening the baby (chaqaloqni cho'miltirish)*, *placing the baby in the cradle (beshikka solish)*, *cradle wedding (beshik to'yi)*, *aqiqa, baby king (chaqaloq qirol)*, *chillakochdi*, *happiness ribbon (baxt lentasi)*, *silver child (kumush bola)*, *chilling (chilla tutish)*, *teething (tish chiqarish)*, *nail cutting (tirnoq olish)*, *hair cutting (soch olish)*, *muchal* are carried out with paintings and drawings, and the influence of ethnographic tradition and folklore language is felt in them. Since ancient times, people have been looking for ways to save children from the influence of evil forces and have come up with various measures , thus In a related way, the owners of the house where the baby was born had a strong belief in certain customs, rituals, and rules [Begmatov, 1966].

Regarding the ethnographies related to the birth of a child and its care in Uzbek and French, we classify below:

Aqeeqah is an Arabic word for the ceremony in which a sheep is slaughtered and a feast is given when the child is seven days old, and at this feast the child is named. *Aqiqa ceremony* (Maghrib) - the seventh day after the birth of a baby has a special meaning in

Muslim families. The baby was named that day. This ceremony was organized to announce the birth of a new baby to the public, and this ceremony was called Aqiqah. Depending on the region, this ceremony is different: in some regions, they bathe the baby, in others, they present gifts to the baby, provide beautiful dishes for the mother to eat well and breastfeed the child, shave her hair, or else 1-2 they sacrifice a sheep. Aqiqah's wisdom is that the birth of a human child is a great blessing from God. Aqiqah is performed as a thank to Allah for the motherhood, the woman's health and the birth of the child, and the care and protection of the newborn child is referred to Allah the Exalted. The conditions of the animal slaughtered on the occasion of "Aqeeqah" are the same as the conditions of the sacrificial animals. Whatever is not permissible for sacrifice, these things are not permissible in Aqiqah. Eating the food of Aqeeqah is like that of a sacrifice, it is permissible for the owner's family members to eat a part of it together with giving food to others, giving charity, and giving gifts. "A person who has given birth to a new child says "Azan" in his (new child's) right ear and "Takbir" in his left ear. After that, no evil forces will harm him."

a baptismal ceremony associated with naming .

Immersion in water (France, fr. baptême) is one of the seven sacraments of the Catholic Church, which is considered the first participation in the " Eucharist " . There is a code of laws governing baptism in the Catholic Church . In the baptism ceremony, those who believe in Jesus Christ are freed from their sins and have the opportunity to become children of God. After baptism, a person joins the Church and participates in the mission of Jesus Christ. Every year, Catholics renew the rite of baptism at Easter . For middle-aged people, children and the elderly, there is a preparatory period called " catechumenate " , during which the Christian faith is revealed to the future through baptism. Parents also prepare for baptism for newborns, which helps them understand the meaning of this ceremony. They prepare the child for baptism " catechumenate " in order to raise the child as a believer, patient and faithful. In the baptism ceremony for a newborn baby, water is poured from the head and his name is read by the priest. Then a party will be held at home [Begmatov, 1998].

In the Uzbek and French nations, naming is considered a very important process. Parents believed that the child's health, survival, future happiness and luck depended on his name. This belief gave birth to the idea that names are "personal" and "non-personal". " The name given to the baby affects his destiny, the names are characteristic and non-characteristic, the ideas that over time turn the names into the protector of the child, a tool that is connected to him and sympathizes with the child throughout his life. went In this way , a group of names called "guardian names" or "protective names" was created [Begmatov, 1998].

In general, the giving of all names is based on the concept of word magic, the possession of divine power of the word (magiya). For example, giving a name to the baby according to the birth process and some characteristics, expressing various wishes and dreams to the child through the name, keeping the child's first name hidden, changing the child's name with another name because it is a burden to the child, inappropriate characteristics of the child. not naming people, choosing old people's names for names, imitating the names of great historical figures, naming the child after Allah, the Prophet, saints, famous religious figures, past ancestors, believing that their spirit will take care of the child, etc. is proof of this.

Although the names given to children in the Uzbek peoples are mainly included in the "Dictionary of Uzbek names", sometimes the names of girls are added to the names of boys by adding the suffixes **-a**, **-oy** anthroponyms of an ethnographic character are formed. For example: *Amir - Amira, Aziz - Aziza*. Sometimes they name the child

according to the month of his birth: *Raj ab - Bibira ab , Ashor, Barat, Muharramoy, Qurban – Qurbanoy* [Begmatov, 1966].

In France, Catholic priests were also involved in naming in the past, and they simplified the name selection somewhat. The Council of Christians (1545-1563) recommended naming a child in a Catholic family after a saint. Therefore, this custom has been preserved to a certain extent to this day, and it was believed that the more names of saints, famous writers and poets, famous people the child will have, the more his defenders will be . . . For example: *Antoine De Saint Exupery (Antoine de Saint Exupery (1900-1944)), Saint -saint, hence Saint Exupery, Saint Michel (St. Michel) Palace (Saint Michel is located in Bordeaux)* [[Les traditions et coutumes francaises](#)]. The French are especially fond of biblical names - John, Joseph and Maria (*Joanne, Names like Joseph, Marie*) are given a lot. They also use the name of their ancestors, who are very respected, as their second name. Pluralism is considered a good thing, because it can be changed at any time. Traditionally, the French give 2 or 3 names. They are named according to the following pattern: for the first son: paternal grandmother's name + maternal grandmother's name + saint's name; for the second son: paternal grandfather's name + maternal grandmother's father's name + saint's name; to the third son: the name of other relatives.

For the first girl child: maternal grandmother's name - paternal grandmother's name + saint's name; for the second girl child: maternal grandmother's name - paternal grandmother's mother's name + saint's name; to the third daughter: the name of other relatives.

In everyday life, they usually use prénom usuel - "everyday name". If the name is written in the document as *Antoine (Antoine), Michel (Michel), Nicole (Nicole)* , it should be written as *Antoine (Tony or Titi), for boys Fredel (Alfred), Fritzell (Fritz), Güstel (Gustave), Michel (Michel)*; for girls *Gretele (Grete), Karlinese (Carolinye), Salmel (Salome), Barbara (Bervel), Marikel (Marie), Martel (Marthe)* is called like to give girls names ending in **-a** : *Eva* instead of *Ève* , *Elisa* instead of *Élise* , *Celia* instead of *Célie* . Some boys add the suffix **-a** to the names of girls: *Brigitte - Brigitte (Brigitte - Brigitte), Daniel - Daniela (Daniel - Danielle), Atenais - Atenaisa (Athénais - Athanaïse)* [[Французские имена: значение и происхождение](#)]. In 1850, the famous poet Hartmann strongly criticized: "Unfortunately, the old names are gradually disappearing" [[Les traditions et coutumes francaises](#)].

In conclusion, it should be noted that this series of ceremonies differs not only in its uniqueness and history, but also in terms of the wealth of ethno-national and religious ceremonies. The holidays, ceremonies, and customs of the peoples of the East and the West, which have passed the tests of history, show their wonderful qualities, national characteristics, the aspects of the people's spirit that has become a value, the qualities of honesty, purity, and hard work. All the specific national, spiritual aspects of the people are expressed in the ethnography of the people.

Since the figurative meanings of the words denoting color and number are contextual, their meaning diversity and meaning edges are clearly understood only through the words surrounding them. This creates synonymous strings, and existing semantic nests cause the number of semantic components to increase. The extensive use of alliteration shows the level of richness of the language in the poetic image, and the level of the poetic skill of the creator in the artistic work. So, the functional possibilities of the words denoting color and number as a stylistic tool in the language are incomparable, and they are of great importance in the figurative expression of the creator's thoughts and in increasing the effectiveness.

It incorporates the ancient national traditions and customs of the Uzbek and French peoples and serves to instill a sense of respect for the formation of the nation's national identity, ethnic values, history and culture.

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