

**TERMIZ DAVLAT UNIVERSITETI HUZURIDAGI
ILMIY DARAJALAR BERUVCHI
PhD.03/31.03.2021.Fil.78.04 RAQAMLI ILMIY KENGASH**

TERMIZ DAVLAT UNIVERSITETI

MUHAMMAD HUMAYUN NADIM

**SHIMOLIY AFG‘ONISTON O‘ZBEKLARI TO‘Y MAROSIMI
ETNOGRAFIK TIZIMY VA LEKSIKOGRAFIK
XUSUSIYATLARI**

10.00.01 – O‘zbek tili

**FILOLOGIYA FANLARI BO‘YICHA FALSAFA DOKTORI (PhD)
DISSERTATSIYASI AVTOREFERATI**

Termiz – 2022

**Filologiya fanlari bo'yicha falsafa doktori (PhD) dissertatsiyasi avtoreferati
mundarijasi**

**Оглавление автореферата диссертации доктора философии (PhD) по
филологическим наукам**

**Contents of dissertation abstract of doctor of philosophy (PhD) on
philological sciences**

Muhammad Humayun Nadim

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Termiz – 2022

Falsafa doktori (PhD) dissertatsiyasi mavzusi O'zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi Oliy attestatsiya komissiyasida B2021.2.PhD/Fil1717 raqam bilan ro'yxatga olingan.

Dissertatsiya Termiz davlat universitetida bajarilgan.
Dissertatsiya avtoreferati uch tilda (o'zbek, ingliz, rus (rezyume) Ilmiy kengash veb-sahifasining (www.tersu.uz) ҳамда «ZiyoNet» axborot-ta'lim portali www.ziynet.uz manziliga joylashtirilgan.

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Yetakchi tashkilot:

Qarshi davlat universiteti

Dissertatsiya himoyasi Termiz davlat universiteti huzuridagi ilmiy darajalar beruvchi PhD.03/31.03.2021.Fil.78.04 raqamli Ilmiy kengashning 2022 yil «28» 02 soat 13⁰⁰ dagi majlisida bo'lib o'tadi. (Manzil: 190111, Termiz sh., Barkamol avlod ko'chasi, 43-uy. Tel: (876) 221-74-55; faks: (876) 221-71-17; e-mail: termizdu@umail.uz).

Dissertatsiya bilan Termiz davlat universiteti Axborot-resurs markazida tanishish mumkin (46 raqam bilan ro'yxatga olingan). Manzil: 190111, Termiz sh., Barkamol avlod ko'chasi, 43-uy. Tel: (876) 221-74-55.

Dissertatsiya avtoreferati 2022 yil «21» 02 kuni tarqatildi.
(2022-yil «21» 02 dagi 11 raqamli reyestr bayonnomasi).



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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Tadqiqot mavzusining dolzarbligi va zarurati. Jahon tilshunosligida xalqlarning moddiy va ma'naviy madaniyati, turmush tarzi, milliy urf-odat va qadriyatlari bo'yicha lingvomadaniy axborotni o'zida jamlovchi etnografik leksikani keng o'rganish va tillarning noyob xazinasini bo'lgan etnografizmlarni kelajak avlodlarga yetkazib berish masalalariga alohida ahamiyat berib kelinmoqda. Zero, etnografizmlar umummilliy etnografik leksika bilan tarixiy-genetik jihatdan mushtaraklik kasb etgan holda o'zida moddiy va ma'naviy madaniyatni aks ettiruvchi alohida etnomadaniy mazmuni tashkil etadi. Shu nuqtayi nazardan etnografizmlarning leksik-semantik xususiyatlarini lingvomadaniy aspektida tizimli o'rganish soha taraqqiyotini ta'minlaydigan muhim omillardan.

Dunyo tilshunosligida til va madaniyat munosabati masalalari dastlab lingvistik antropologiya va tarixiy antropologiya bo'yicha tadqiqotlar ko'rinishida o'rganilgan. Bugungi kunda etnografizmlarni o'rganish doirasi kengayib bormoqda. Xususan, Yevropa tilshunosligida etnolingvistika muammolari tadqiqiga chuqurroq kirib borildi. Masalan, slavyan¹, uning tarkibiga kiruvchi va rus tilidan tashqari Rossiyadagi turkiy qavmlar bo'lgan kuban², boshqird³, tatar⁴, buryat⁵, qorachoy-bolqar⁶, chuvash⁷, mari, udmurt va boshqa tillarning etnik xususiyatlari, leksik sohasi, ularning lug'atlarda berilishi masalalari bo'yicha ilmiy tadqiqotlar olib borildi. Turkiyshunoslikda ozar tilining maxsus etnografik atamalar lug'ati yaratilgan,⁸ qozoq tilshunosligi ham bu borada yetakchilik qiladi⁹.

¹ Славянские древности: этнолингвистический словарь: в 5 т./ под ред. Н.И.Толстого. – М.: Международные отношения, 1995–2012.; Плотникова А.А. Этнолингвистический словарь как лингвистически, этнографический и фольклорный источник (на материале славянских языков и традиции). Дисс. на соискание учёной степени кан. фил. наук. – М., 1990.

² Финько О. С. Лексика свадебного обряда Кубани (на материале обрядовой практики станицы Черноерковской Краснодарского края). Автореф. дис. кан. фил. наук. – Курск, 2011.

³ Багаутдинова М.И. Этнографическая лексика башкирского языка. – Уфа: РИО РУНМЦ, 2002. – С. 11; Ишбердин Э.Ф. Названия животных и птиц в башкирских говорах. Автореф. дисс. канд. фил. наук. – Уфа, 1970; Самситова Л.Х. Безэквивалентная лексика башкирского языка. Автореф. дисс. канд. фил. наук. – Уфа, 1999.

⁴ Этнография татарского народа. – Казань: Магариф, 2004. – С. 287; Татар теленен диалектологик сүзлеге. – Казан: Тат. кит. нәшр., 1993.

⁵ Дондокова Д.Д. Лексика духовной культуры бурят. – Улан-Удэ, 2003; Манжигеев И.А. Бурятские шаманистические и дошаманистические термины. – М, Наука, 1978.

⁶ Аппоев А.К. Этнографическая лексика карачаево-балкарского языка. Дисс... кан. фил. наук. – Нальчик, 2003; Семенова И.Дж. Параметрический анализ лексики карачаево-балкарского языка на тюркском фоне. Дисс. кан. фил. наук. – Воронеж, 2017.

⁷ Дегтярев Г.А. Лексика земледелия в чувашском языке. – М., 1987.

⁸ Азербайжанча-русча этнография терминлери лугати. – Баки, 1987.

⁹ Шамшатов А. Лексика злаковых культур в казахском языке. Дисс. канд. фил. наук. – Алма-Ата, 1966; Жанпеисов Е.Н. Қозоқ тилининг этник-маданий лугати. – Алма-Ата, 1983; Жилкубаева А.Ш. Термины питания в казахском языке. Автореф. дис. канд. филол. наук. – Алма-Ата, 1991.

O‘zbek tilshunosligida etnografizmlarni ma’lum bir hududda yashab kelayotgan xalqning qadimiy urf-odatlarini, madaniyati, an’ana va udumlarini o‘zida ifodalaydigan milliy va dialektal leksik qatlam sifatida lingvomadaniy va lingvokognitiv jihatdan tekshirish dolzarb ilmiy yo‘nalishlardan. Tillardagi etnografizmlarni tarixiy-ijtimoiy va lingvistik asoslarini tadqiq etish muayyan xalqning milliy tili, tarixi, urf-odatlarini, an’analari, madaniy merosi va hayotiy qadriyatlarini haqidagi bilimlarni boyitadi. “Hozirgi kunda o‘zbek tili hayotimizning barcha jabhalarida – davlat va jamiyat boshqaruvi, davlatlararo munosabatlar, ilm-fan, ta’lim-tarbiya, tibbiyot, madaniyat va san’at sohalarida faol qo‘llanilmoqda, xalqaro minbarlardan baralla yangramoqda”¹⁰. Mazkur fikrlar, albatta, o‘zbek, shuningdek, qo‘shni hamda jahon xalqlari (ayniqsa, Afg‘on) tilshunosligida amalga oshirilayotgan etnoijtimoiy va madaniy jarayonlarni aks ettiruvchi etnografik plandagi ilmiy tadqiqotlarga ham taalluqlidir. Binobarin, Shimoliy Afg‘oniston o‘zbeklari nutqida saqlanib qolgan va asta-sekin unut bo‘layotgan etnografik, etnografik-dialektal leksik birlik va marosimlarning asosiy leksik-semantik belgilarini jahon tilshunosligining so‘nggi yutuqlaridan, zamonaviy tilshunoslikning yangi metodlaridan foydalangan holda tadqiq etish hamda dunyo ilmiy jamoatchiligini xabardor etish zarurati etnografik leksikani, shu jumladan, Shimoliy Afg‘oniston o‘zbeklari to‘y marosimi etnografizmlarini tarixiy va qiyosiy-tipologik usullarda keng ko‘lamda tadqiq etishga asos bo‘ladi.

O‘zbekiston Respublikasi Prezidentining 2016-yil 13-maydagi “Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universitetini tashkil etish to‘g‘risida”gi PF-4997-son farmoni 2017-yil 7-fevraldagi “O‘zbekiston Respublikasini yanada rivojlantirish bo‘yicha Harakatlar strategiyasi to‘g‘risida”gi, 2017-yil 16-fevraldagi “Oliy o‘quv yurtidan keyingi ta’limni yanada takomillashtirish to‘g‘risida”gi PF-4958-sonli farmonlari; 2017- yil 20-apreldagi “Oliy ta’lim tizimini yanada rivojlantirish chora-tadbirlari to‘g‘risida”gi PQ-2909-sonli qarori, O‘zbekiston Respublikasi Vazirlar Mahkamasining 2017-yil 22- maydagi “Oliy o‘quv yurtidan keyingi ta’lim tizimini yanada takomillashtirish to‘g‘risida”gi 304-sonli qarori, 2019-yil 21-oktabrdagi O‘zbekiston Respublikasi Prezidentining “O‘zbek tilining davlat tili sifatidagi nufuzi va mavqei tubdan oshirish chora-tadbirlari to‘g‘risida”gi Farmoni 2020-yil 20-oktabrdagi “Mamlakatimizda o‘zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to‘g‘risida”gi PF-6084-son farmoni, 2017-yil 17-fevraldagi “Fanlar Akademiyasi faoliyati, ilmiy-tadqiqot ishlarini tashkil etish boshqarish va moliyalashtirishni yanada takomillashtirish chora-tadbirlari to‘g‘risida”gi PQ-2789-son qarori, 2019-yil 4-oktabrdagi “O‘zbekiston Respublikasining “Davlat tili haqida”gi Qonuni qabul qilinganining o‘ttiz yilligini keng nishonlash to‘g‘risida”gi PQ-4479-son qarori, Vazirlar Mahkamasining 2010-yil 7-oktabrdagi VMQ №222-son “2010-2020-

¹⁰ Ўзбекистон Республикаси Президентининг “Ўзбекистон Республикасининг “Давлат тили ҳақида” ги Қонуни қабул қилинганлигининг ўттиз йиллигини кенг нишонлаш тўғрисида” ги ПҚ-4479-сон Қарори.

yillarda Nomoddiy madaniy meros obyektlarini muhofaza qilish, asrash, targ‘ib qilish va ulardan foydalanish davlat dasturini tasdiqlash to‘g‘risida”gi qarorida hamda mazkur faoliyatga tegishli boshqa me‘yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishga mazkur dissertatsiya tadqiqoti muayyan darajada xizmat qiladi.

Tadqiqotning O‘zbekiston Respublikasi fan va texnologiyalar taraqqiyotining ustuvor yo‘nalishlariga mosligi. Dissertatsiya respublika fan va texnologiyalari rivojlanishining I. “Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, iqtisodiy huquqiy, madaniy va ma’naviy-ma’rifiy rivojlantirishda innovatsion g‘oyalar tizimini shakllantirish va ularni amalga oshirish yo‘llari” ustuvor yo‘nalishiga muvofiq bajarilgan.

Muammoning o‘rganilganlik darajasi. Jahon tilshunosligida til va madaniyat aloqalariga doir qarashlar dastlab antropologik tadqiqotlar zamirida shakllangan. Yevropada esa bu masala Amerika tilshunosligidan farqli o‘laroq, etnolingvistika fanining alohida sohasi sifatida jadal rivojlandi.

Har bir millatning tilini uning urf-odatlari, an‘analari va qadriyatlaridan ajratgan holda tasavvur etib bo‘lmaydi. Etnografik leksika nomi ostida birlashgan etnografizmlarni o‘rganish milliy urf-odat va qadriyatlar leksikasini tadqiq etishda ahamiyatli. Urf-odatlar muayyan etnosning o‘ziga xosliklarini namoyon etib, butun etnografik sistemada differensial vazifa bajarishi bilan tilshunoslik sohasida muhim. “An‘analar qadim-qadimdan insoniyat hayotidagi eng yaxshi, ibratli, ayni paytda, uning turmushi va ijtimoiy faoliyati, mehnati, ibratli hayot saboqlari bilan bog‘liq. Ularni avlod-u ajdodlar uchun yo‘l-yo‘riq darslari desak yanglishmagan bo‘lamiz”¹¹.

O‘zbek tilshunosligida etnografizmlarning o‘rganilishi bo‘yicha, asosan, XX asrning 70-80-yillarida zamonaviy tadqiq usullari asosida ilmiy tadqiqot ishlari olib borildi. Sobiq ittifoq davrida xalq urf-odatlariga yetarli darajada e‘tibor berilmasdan, ularni “eskilik sarqiti” deya baholanishi bu boradagi ilmiy tadqiqotlar doirasini ham cheklab qo‘ygan. Muammo doirasidagi ilk tadqiqot ishlarini A.Jo‘raboyev va Z.Husayinova amalga oshirdilar¹². A.Jo‘raboyev o‘z tadqiqot ishida O‘zbek xalqining xilma-xil ko‘rinishga ega urf-odatlar mavjudligi va ularning tilshunosligimizda ataladigan nomlari hamda ularni o‘rganishning nazariy-amaliy ahamiyatini ko‘rsatib o‘tgan.

Umuman, o‘zbek tilshunosligida N.Mirzayev, L.Xudoyqulova, S.Davlatov, S.Soatova, O.Ismonova, Sh.Nurullayeva, G.Tosheva, Y.Bobajanov, M.Qahhorova, N.R.Amonturdiyev kabi tadqiqotchilarning ishlarida urf-odat, an‘ana va etnografizmlar keng o‘rganilgan¹³. Bu tadqiqotlarda to‘y marosimi

¹¹ Муродов М, Қорабоев У, Рустамов Р. Этномаданият. – Тошкент: Адолат, 2003. – Б. 23.

¹² Джурабоев А. Названия свадебных церемоний в узбекском языке: Авторефер. Дисс. канд. филол. наук. – Ташкент, 1971; Хусаинова З. Ономаσιологическое исследование названий свадебных обрядов в узбекском языке (на материалах Бухарской группы говоров) Авторефер. Дисс... канд. филол. наук. – Ташкент, 1987.

¹³ Худойкулова Л. Сурхондарё тўй маросим қўшиқлари. номз. дисс. – Тошкент, 2011. Давлатов С. Қашқадарё воҳаси ўзбек тўй маросимлари фольклори. номз. дисс. Тошкент, 1996. Соатова С. Юқори Зарафшон воҳасининг никоҳ тўйи маросимлари. номз. дисс. – Тошкент, 1999. Исмонова О. Ўзбек тўй

nomlarini lingvistik nuqtai nazardan tahlil etish haqidagi ayrim qarashlar mavjud bo'lsa-da, to'y marosimi etnografizmlarining lisoniy xususiyatlarini muayyan hudud miqyosida o'rganish bo'yicha tadqiqotlar olib borilmagan.

Turkiy tilshunoslikda etnografizmga oid bo'lgan ishlar M.I.Byatushgova, A.K.Apoyev¹⁴ kabi tadqiqotchilarning ilmiy izlanishlarida ham ko'zga tashlanadi. Etnografizmlarni o'rganish bevosita tarixiy etnologiya fanlari bilan bog'liq. Shimoliy Afg'oniston o'zbek etnografizmlari yaxlit holatda tilshunoslik tamoyillari asosida o'rganilgan emas, ammo folkloristika yo'nalishida ba'zi tadqiqotlar amalga oshirilganini aytib o'tish o'rinli. Karamilloh Oyghagh¹⁵, Asaluddin Nazamudin¹⁶ kabi olimlarning tadqiqotlarida folklor-etnografik marosim va xalq qo'shiqlari nomlari, ularning tadrijiy taraqqiyoti haqida bayon etilgan.

Mazkur ikki hudud orasidagi madaniy-ijtimoiy aloqalar doimo faol bo'lgan. Aslan bir hududda yashovchi, bir xalqqa mansub bo'lgan ikki hududning urf-odatlarini umumiylik va o'ziga xoslikni namoyon etadi. Bu mushtaraklik va farqlarni to'y marosimi etnografizmlarida ham kuzatish mumkin.

Tadqiqotning dissertatsiya bajarilgan oliy ta'lim yoki ilmiy tadqiqot muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi: Tadqiqot Termiz davlat universiteti istiqbolli ilmiy tadqiqot ishlari rejasining "O'zbek nutqshunosligi: badiiy nutq tahlili, antroposentrik nazariya, etnolingvistika, korpus tilshunosligi" yo'nalishi doirasida bajarilgan.

Tadqiqotning maqsadi Shimoliy Afg'oniston hududida yashovchi o'zbek elatlarining to'y marosimlariga oid etnografik leksikaning tilda aks etishini ko'rsatish, etnografizmlarning etnomadaniy, leksik-semantik va leksikografik xususiyatlarini aniqlash va ishlab chiqishdan iborat.

Tadqiqotning vazifalari:

Shimoliy Afg'oniston o'zbeklarining to'y bilan bog'liq etnografik leksikasini leksik-semantik tadqiq etish;

Shimoliy Afg'oniston hududidagi o'zbeklarning etnografik leksikasining tarixiy taraqqiyoti hamda bu jarayonga ta'sir qiluvchi omillarni tavsiflash;

Shimoliy Afg'oniston o'zbeklari to'y-marosim etnografizmlarining tarixiy-etimologik, tizimiy xususiyatlarini tahlil qilish;

marosim folklorida "Келин салом" жанри (генизиси, ўзига хос хусусиятлари ва поетикаси) ном. дисс. – Тошкент, 1999. Нуруллаева Ш. Туркистон қарлуқ тип шеваларида тўй маросим номлари номз... дисс. – Тошкент, 1998. Бобажонов Й. Жанубий Хоразм этнографик лексикаси. номз... дисс. – Тошкент. 1997. Қаҳҳорова М. Ўзбек этнографизмларининг систем тадқиқи. номз... дисс. – Тошкент. 2011. Амонтурдиев Н.Р. Сурхондарё этнографизмларининг лексикографик хусусиятлари. Фил.фан.бўйича фалс.док. (PhD) дисс. – Гулистон, 2020

¹⁴Бягаутдшгова М.И. Этнографическая лексика башкирского языка. Автореферат диссертации на сопекапие ученой степени кандидата филологических наук. Уфа, 1997; Аппоев А.К. Этнографическая лексика карачаево-балкарского языка. Автореферат диссертации на сопекапие ученой степени кандидата филологических наук. Қозон 2004.

¹⁵ Karimullah Oyghagh. Afganistan'ın Tahhar şahrinde yaşayan özbek türklerinin folkloru. Yüksak lisans tezi. Erzurum, 2019. – S. 320.

¹⁶ Asaludin Nazamudin. Sabzvan қоşıқлари. Yüksak lisans tezi. Ankara, 2012. – S. 380.

Shimoliy Afg'oniston o'zbeklari to'y marosimi etnografizmlarining leksikografik tadqiqi masalalarini lingvistik tahlil qilish asnosida "Shimoliy Afg'oniston o'zbeklari to'y marosimi etnografizmlari izohli lug'ati"ni yaratishning ilmiy-nazariy asoslarini yaratish.

Tadqiqotning obykti Shimoliy Afg'oniston o'zbeklari to'y marosimlarini ifodalovchi etnografik leksika.

Tadqiqotning predmetini Shimoliy Afg'oniston o'zbeklari to'y marosimi etnografizmlarining tarixiy-etimologik xususiyatlari, mavzuviy guruhlari, ma'noviy va struktur jihati hamda leksikografik talqini masalalari tashkil etadi.

Tadqiqotning usullari. Dissertatsiya ishini bajarishda tasniflash, tavsiflash, qiyoslash, statistik, qiyosiy-tarixiy tahlil usullaridan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

Shimoliy Afg'oniston o'zbeklarining to'y-marosim va u bilan bog'liq bo'lgan Islom dini va u asosida shakllangan etnografizmlarning hudud aholisi etnomadaniy hayotiga, turmush tarziga ta'sir qiluvchi omil ekanligi tarixiy lug'atlar va og'zaki nutqda uchraydigan etnografizmlar asosida ochib berilgan;

Shimoliy Afg'oniston o'zbeklari to'y-marosim etnografizmlarni bir til oilasi doirasida (o'zbek va turk) va turli tizimli tillar asosida (o'zbek va fors) lug'atlashtirish lozimligi belgilab berilgan;

Shimoliy Afg'oniston o'zbeklari to'y-marosim etnografizmlarining lingvistik jihatdan tarixiy-etimologik kelib chiqishining ildizlari VII asrga borib taqalishi va XV asrda to'liq shakllanganligi dalillangan;

Shimoliy Afg'oniston o'zbeklari marosimlarida O'zbekiston Respublikasi hududida uchramaydigan to'y-marosim etnografizmlarining ma'noviy, mavzuviy hamda shakliy jihatdan farqlanishi aniqlanib, ikki hududda ham mushtarak-teng ishlatiladigan bir tilda muloqot qiluvchi insonlar turmush-tarzida bir xil ifodalanadigan etnoleksik birliklar aniqlangan.

Tadqiqot natijalarining ishonchligi. Tadqiqot ishini yoritish jarayonida o'zbek tilshunosligida etnografizm va dialektologiya sohalarida izlanishlar olib borgan A.Jo'raboyev, N.Mirzayev, Y.Bobojonov, Sh.Nurullayeva, M.Qahhorova, R.Kasimova, A.Xonxo'jayeva, G.Adilova, N.Amonturdiyev kabi tilshunos olimlar ishlarida ilgari surilgan g'oyalar, fikr va qarashlar foydalanildi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot ishining ilmiy-nazariy ahamiyati etnolingvistika, leksikografiya, til, etnos va madaniyat masalalari yuzasidan fundamental tadqiqotlar olib borishda, Shimoliy Afg'oniston o'zbeklari tilidagi etnografizmlarni qiyosiy-tipologik jihatdan o'rganishda, shuningdek, dialektologiya, til tarixi, lingvokulturologiya, semasiologiya, etnolingvistika sohalarini rivojlantirishda muhim nazariy ahamiyat kasb etadi.

Amalga oshirgan tadqiqotimizning amaliy natijalari Shimoliy Afg'oniston o'zbeklari etnografizmlarining mukammal lug'atlarini ishlab chiqishda, hudud etnografizmlari bo'yicha qo'llanmalar hamda tanlov fanlari bo'yicha materiallar yaratishda, qolaversa, o'zbek tilining milliy korpusini yaratish uchun qimmatli

material bo‘lib xizmat qiladi. Shuningdek, o‘zbek xalqining to‘y-marosim urf-odatlarini saqlab qolish, ushbu marosim nomlari haqida kelajakda mufassal va to‘liq ma‘lumotlarni yozib avloddan avlodga yetkazish uchun va o‘zbek xalqining unutm bo‘layotgan etnografizmlarini saqlab qolish, qayta tiklash uchun dissertatsiya materiallaridan foydalanish mumkin.

Tadqiqot natijalarining joriy qilinishi. Shimoliy Afg‘oniston o‘zbeklari to‘y-marosim etnografizmlarini leksikografik hamda tizimiy tadqiq qilish asosida olingan ilmiy natijalar asosida: Shimoliy Afg‘oniston o‘zbeklari etnografik leksikasini qiyosiy, etimologik, statistik, semantik-struktur tahlil qilish asosida ularni izohli lug‘atlarda berish, bosh so‘z va uning lug‘at maqolasi tartibni berish haqidagi nazariy ma‘lumotlardan O‘zbekiston Respublikasi Fanlar Akademiyasi Qoraqalpog‘iston bo‘limi Qoraqalpoq gumanitar fanlar ilmiy-tadqiqot instituti tomonidan olib borilgan FA-A1-G007 «Qoraqalpoq naql-maqollari lingvistik tadqiqot obyekti sifatida» mavzusidagi fundamental ilmiy loyihasida foydalanilgan (O‘zR Fanlar akademiyasi Qoraqalpog‘iston bo‘limining 2021 yil 22 apreldagi 17.01/108-son ma‘lumotnomasi). Natijada qoraqalpoq naql-maqollarida etnografizmlarning shakllanishi bilan bog‘liq tarixiy manbalarni o‘rganish asosida to‘y-marosim etnografizmlarining tasnifi, ularning o‘ziga xosligi, paydo bo‘lish sabablarini aniqlash, etnoleksik birliklarni mavzuviy guruhlariga ajratish asoslari ochib berilgan; Shimoliy Afg‘oniston o‘zbeklari to‘y marosimi etnografizmlari izohli lug‘ati”ni tuzishning ilmiy asoslarini yaratish haqidagi tavsiyalardan Shimoliy Afg‘oniston o‘zbeklari to‘y marosimi etnografizmlari izohli lug‘atini yaratishda foydalanilgan (Shimoliy Afg‘oniston o‘zbeklari to‘y marosimi etnografizmlari qisqacha izohli lug‘ati [Matn]: lug‘at. – Mazori Sharif: Do‘ston nashr-matbaa, 2021. – 102 b. ISBN 978-9936-1-0411-2). Natijada Shimoliy Afg‘oniston o‘zbeklari to‘y marosimi etnografizmlari izohli lug‘ati yaratilgan; Shimoliy Afg‘oniston o‘zbeklari to‘y marosimlariga oid materiallar asosida Afg‘oniston Respublikasi Balx viloyatining Paykon televideniya tomonidan tayyorlangan “Payki pago” dasturida foydalanilgan (Paykon televideniya tomonidan tayyorlangan “Payki pago” dasturida foydalanilgan (Paykon televideniya tomonidan tayyorlangan “Payki pago” dasturida foydalanilgan (Paykon televideniya tomonidan tayyorlangan “Payki pago” dasturida foydalanilgan (<https://youtu.be/DWaXdmtjyyE>)). Natijada ko‘rsatuvlarning ma‘naviy va madaniy mazmunining boyishiga erishilgan.

Tadqiqot natijalarining aprobatsiyasi. Tadqiqot natijalari bo‘yicha 3 ta xalqaro va 4 ta respublika ilmiy-amaliy konferensiyalarida ma‘ruza qilingan va aprobatsiyadan o‘tkazilgan.

Tadqiqot natijalarining e‘lon qilinganligi. Dissertatsiyaning asosiy mazmuni yuzasidan 8 ta ilmiy maqola va tezislari chop etilgan. Jumladan, O‘zbekiston Oliy attestatsiyasi komissiyasi tomonidan doktorlik dissertatsiyalarining asosiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 4 ta, xorijiy jurnallarda 2 ta ilmiy maqola nashr etilgan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya tarkibi kirish, uch asosiy bob, xulosa, foydalanilgan adabiyotlar ro‘yxati hamda ilovadan iborat. Dissertatsiyaning umumiy hajmi 134 sahifani tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida tadqiqot mavzusining dolzarbligi va zaruriyati asoslangan, tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga mosligi, muammoning o'rganilganlik darajasi, dissertatsiya bajarilgan oliy ta'lim muassasasining ilmiy-tadqiqot ishlari bilan bog'liqligi, ilmiy tadqiqotning maqsad va vazifalari, ilmiy yangiligi, nazariy va amaliy ahamiyati, obyekti va predmeti, tadqiqot natijalarining joriy qilinishi, aprobatsiyasi, tadqiqot natijalarining e'lon qilinishi, dissertatsiyaning tuzilishi va hajmi haqida ma'lumotlar berilgan.

Dissertatsiyaning birinchi bobi "**Shimoliy Afg'oniston o'zbeklari etnografik leksikasining o'ziga xos xususiyatlari**" deb nomlanib, unda Shimoliy Afg'oniston o'zbeklari etnomadaniy holati, Shimoliy Afg'oniston o'zbeklari etnografik leksikasi taraqqiyotiga ta'sir etuvchi omillar, Shimoliy Afg'oniston o'zbeklari leksikasining tarixiy-etimologik xususiyatlari tahlil etiladi.

Shimoliy Afg'oniston asrlar davomida sivilizatsiya chorrahalaridan biri bo'lib keldi. Unda qadimiy xalqlar etnomadaniy turmush tarzi, iqtisodiyoti, etnogenezi bilan bog'liq tarixiy va madaniy merosning chuqur izlari mavjud. Shimoliy Afg'oniston o'zbeklari etnografizmlari hozirga qadar yaxlit holda o'rganilgan emas.

Afg'oniston etnik jihatdan ko'pmillatli xalq. Bu holat barcha jarayonlarda, xususan, hudud etnografiyasi, etnografizmlarida ham integratsion holatni namoyon qiladi. Hududda istiqomat qiladigan etnoslar: pushtun, turkman, tojik, o'zbeklarning to'y-marosim etnografizmlarida ham uyg'un holatlarni kuzatishimiz mumkin. Jumladan, turkman, tojik xalqlari to'y-marosim etnografizmlari shu hududlarda yashovchi o'zbeklarning to'yga oid etnografizmlari bilan uyg'unlik hosil qilishi barobarida o'ziga xoslikni ham ma'lum darajada saqlab qolgan.

Afg'oniston o'zbeklari etnomadaniy holatining muhim jihatlari u yerda istiqomat qilayotgan xalqlarning to'y marosimlari, urf-odatlarida ham namoyon bo'ladi. Hududda yashayotgan tojik, turkman xalqlari urf-odatlarini va an'analari Afg'oniston o'zbeklari bilan uyg'unlikni tashkil etadi. Sovchilik jarayoni tojiklarda "**xost goriy**" "**gap zani**" – *sulh tuzuvchilar, bitim tuzuvchilar*; yoki "**asokoli**", ya'ni *oqsoqollar* deb nomlanadi. Bunday deyilishiga sabab shuki, so'z bo'lib – *uchrashmoq*, kelinni tanlash uchun so'z bo'lib borish, "Xost" degani istak, istash degan ma'noni bildiradi. Xostkorlik so'z bo'lib ma'nosiga teng keladi. Afg'oniston o'zbeklari orasida ham faol ishlatiladi. Masalan, o'g'lim uchun xostkorlikka bordim. Tojik elatlarida unashirish to'yi "**Fotihayi to'yi**" deb nomlanadi. Unashirish jarayonida kuyovning ota-onalari kelinga boshdan-oyoq sovg'alar, kiyim-kechaklar taqdim qilishadi hamda bu *sarupo* deb nomlanadi. Aynan shu jarayon Shimoliy Afg'oniston o'zbeklari etnografizmlarida *sarpo*, *sarpoy* nomlari bilan ataladi. Tojiklarda to'y, asosan,

to'y, to'y arusi deyiladi¹⁷. Afg'oniston turkmanlarining ham to'y marosimlari o'ziga xoslikni tashkil etadi va shu bilan birga farqlovchi xususiyatlarni namoyon qiladi. Turkmanlarda to'y boshlash jarayoni qarindoshlik aloqalarini bog'lovchi kishilar orasidagi kelishuvdan boshlanadi. Turkmanlarda erkaklar kelinni dugonalari bilan birga gilam yo qoliga o'rab kajovaga solib, kuyovning uyiga olib borishadi. Shuningdek, kelinni kuyov qishlog'iga olib ketadigan paytda kelinning oila va yaqinlariga bog'liq kishilar tomonidan "**Kesak otish**" marosimi boshlanadi. Bu marosimda yosh bolalar ramziy ma'noda kesaklarni otishadi. Afg'oniston o'zbeklarining ayrim hududlari (Juvuzjon viloyatining Shiburg'on mahallalari va qishloqlari)da, pushtun (Balx viloyatining Balx tumanida) aholisida to'y marosimlarida "**Kesak otish**" odati hali ham kuzatiladi.

O'zbek tilshunosligida etnografizmlarni yozib olib o'rganish ildizi bir ming yillikka tutash. Buyuk qomusiy olim Mahmud Koshg'ariyning "Devonu lug'atit turk" asarida *to'y* atamasi qayd etilmagan. Biroq unda *todundi, to'yundi, todg'undi to'zg'urdi* kabi *tod* o'zagidan yasalgan 18 ta leksema qayd etilgan. Shuningdek, Mahmud Koshg'ariy "*sovchi-kelin va kuyov orasida bir-biriga xabar yetkazuvchi*" – deb yozadi¹⁸. Tilshunos olim Abdusamad Jo'raboyev shu dalilga asoslanib *to'y* so'zi *to'ymoq* fe'lining o'zagi *to'y*dan hosil bo'lgan degan fikrni bayon etadi¹⁹. Bu fikrlardan shuni anglash mumkinki, to'y so'zi keyinchalik iste'molda faol qo'llangan bo'lsa-da, uning ma'no anglatgan xususiyatlari bir necha asrga borib taqaladi.

Afg'oniston o'zbeklari etnografizmlari, asosan, etnografiya hamda leksikografiyaga oid ishlarda, o'z aksini topgan. Afg'on ziyolilari Fayzullo Aymoq, Nurullo Oltoy, Ibrohim Rahim, Usmon Orif, Halim Yorqin kabilarning ishlarida Shimoliy Afg'oniston o'zbek etnomadaniyatiga xos atamalarni uchratish mumkin²⁰.

Shimoliy Afg'oniston o'zbek etnografizmlari hudud aholisining qadim milliyiligini o'zida saqlab qolishi bilan bir qatorda, etnografik leksika o'zining butunlay tarixiy taraqqiyoti davomida faqat ichki imkoniyatlar asosida rivojlanmasdan, balki tashqi manbalar hisobiga ham boyib kelgan. Shunga asoslangan holda Shimoliy Afg'oniston o'zbeklari to'y-marosim etnografik leksikaning boyish manbalarini quyidagi guruhlarga bo'ldik:

1. Umumturkiy qatlam.
2. Arabiy qatlam.
3. Fors-tojikcha qatlam.

¹⁷ Дониёров А. Бўриев О. Аширов А. Марказий Осиё халқлари этнографияси, этногенизи ва этник тарихи. – Тошкент: "Янги нашр" нашриёти, 2011. – В.147.

¹⁸ Mahmud Koshg'ariy. "Devonu lug'ati-t- turk". Qosimjon Sodiqov nashri. – Toshkent: G'. G'ulom nomidagi nashriyot-matbaa ijodiy uyi. 2017.

¹⁹ Жўрабоев А. Ўзбекистонда тўй-маросим номлари (Анджон группа шевалари материаллари асосида) филол.фан.ном. дисс. – Тошкент, 1971.

²⁰ Маҳмуд Ҳалим Ёркин. "Uzbek language phraziologic dictionary (in Afganistan uzbek language). – Tehron, 2013.

1. Umumturkiy qatlam. Afg'oniston o'zbeklari to'y marosimi etnografik leksikasida sof turkiy o'zakdan yasalgan etnografizmlar nisbatan ko'pchilikni tashkil etadi. Masalan, *“to'y”, “sovchi”, “kuyov”, “kelin”, “quda”, “o'lan”, “qalin”, “qalliq”, “qo'noq”, “qo'shan”, “sep-seb”, “sovrin”, “uloq”* kabi etnografizmlar.

Afg'oniston o'zbeklari to'y marosim etnografizmlari tarkibida sof turkiy so'zlarga qo'shimchalar qo'shilishi bilan yasalgan so'zlar ham ko'pchilikni tashkil etdi: *“to'y-lik”, “to'y-ona”, “sov-chi”, “besh-ik”, “qo'noq-chi”* kabilar.

2. Arabiy qatlam. Barcha O'rta Sharq xalqlari singari Afg'oniston o'zbeklari orasida ham arabcha nomdagi etnografizmlarning faol ishlatilishini kuzatish mumkin. Bu nomlarning ba'zilari, shuningdek, arab tilidan o'tib, keyinchalik butunlay o'zlashib ketgan *usta, xatna, sunnat, nikoh* kabi so'zlar to'y marosimini ifodalovchi qo'shma birikma so'zlarni hosil qilishda ham ishtirok etadilar. Masalan, *“nikoh puli” “nikoh suvi”, “nikoh to'yi”, “usta yo'qladi”, “xatna to'yi”, “sunnat to'yi”* va hokazo. Shu o'rinda qayd etish o'rinliki, arab tilidan o'zlashgan ayrim so'zlarning etnografik leksikada farqli ma'noda qo'llanilish hollari uchraydi. Masalan, “Arabcha-ruscha lug'at”da *nikoh* atamasining ma'nosi “uylanmoq, erga chiqmoq, nikohlanish” tarzida izohlanadi²¹. O'zbek tili izohli lug'atida ham shunday ma'noda keladi²². Etnografik leksika sifatida u “turmush quruvchi ikki yoshni birlashtirish sifatida domla tomonidan o'qiladigan oyat” ma'nosida ishlatiladi.

3. Fors-tojikcha qatlam. Shimoliy Afg'oniston o'zbek elatlari yashaydigan hududlarning katta qismida forsiy zabon aholi istiqomat qiladi. Ularning turmush tarzlari, madaniyati, urf-odatlari bir-biriga ijodiy ta'sir ko'rsatib keldi. Bu ayniqsa, fors va o'zbek elatlarining urf-odat, tili borasida yaqqol ko'zga tashlanadi. Shimoliy Afg'oniston o'zbek elatlari etnografizmlari tarkibidagi fors-tojikcha etnografizm nomlarini quyidagicha guruhlariga ajratgan holda ifodalash mumkin:

1) **sof fors-tojikcha etnografizmlar:** *gulxan, lafz guli, lafzgiri, duxtari xun, baddodan, chillagurizon, rubinon, xoskorlik, xudoyi, ohistabiru, nomguya, nomzod, dastor bandi, gashtak, jilovgir, jomaburon, kadxudo, kayvoni kabi;*

2) **fors-tojikcha so'zlarning o'zbekcha nomlarga qo'shilishidan hosil bo'lgan etnografizmlar:** *dasturxon yubordi, sharbat yalatti, poyandoz soldi kabi;*

3) **o'zbekcha so'zning fors-tojikcha so'zga qo'shilishidan tarkib topgan etnografizmlar:** *kuyovsarp, kelinsarp, kuyovjo'ra kabi;*

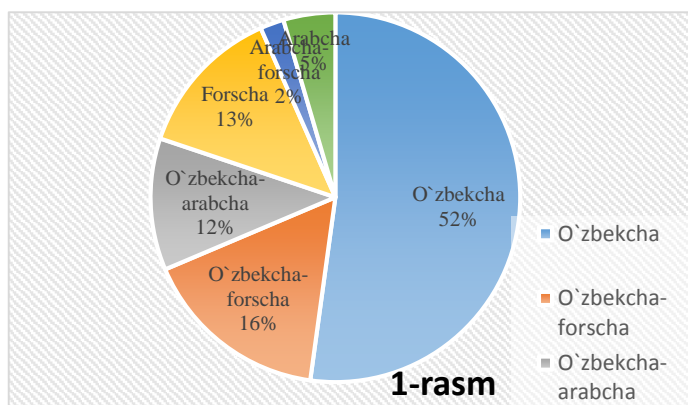
4) **fors-tojikcha so'zga o'zbekcha affiksning qo'shilishidan yasalgan etnografizmlar:** *bazmchi, dasturxonchi, payshanbalik kabi.*

Shimoliy Afg'oniston o'zbeklari etnografik leksikasiga oid bo'lgan hamda tadqiqotimizning ilova qismiga kiritilgan jami 531 ta etnografik nomlarni etimologik jihatdan shakllanishi quyidagi diagrammada ko'rsatib o'tilgan.

²¹ Арабского-русский словарь. – М. 1970. – С.1055.

²² Ўзбек тилининг изоҳли луғати. – М. 1981. – Б. 508.

Ularning ko'rsatkichini quyidagicha ifodalash ham mumkin: o'zbekcha 276 ta (52%), forscha 70 ta (13%), arabcha 24 (2%), o'zbekcha-forscha 87 ta (16%), o'zbekcha-arabcha 61 ta (12%), arabcha-forscha 11 ta (2%).



Dissertatsiyaning ikkinchi bobi “**Shimoliy Afg'oniston o'zbeklari to'y marosim etnografik leksikasining tizimiy xususiyatlari**” deb nomlanib Shimoliy Afg'oniston o'zbeklari to'y marosimi etnografik leksikasining mavzuviy guruhlari, shakliy va ma'noviy xususiyatlari tahlil etilgan. Hudud etnografik leksikasi mavzuviy jihatdan guruhlarga bo'lingan holda tavsiflanib, shakliy hamda ma'noviy xususiyatlari o'rganib chiqilgan.

O'zbek xalqining an'anaviy to'y marosimlari va unda amalga oshiriladigan qator udumlari leksikasi hamda uning leksikologik tadqiqi, mavzuviy jihatdan bo'linishi borasida bir qancha ilmiy izlanishlar olib borilgan. Folklorshunos Mahmud Sattor “O'zbek udumlari” kitobida to'ylarning xalq hayotida muhim ekanligini ta'kidlagan holda ularning quyidagi turlarini bayon qilib o'tadi:

- 1) beshik to'y;
- 2) muchal to'y;
- 3) hovli to'y;
- 4) sunnat to'y²³.

Yana bir folklorshunos Hayot Ismoilov o'zbek to'ylarini quyidagi ma'noviy guruhlarga ajratadi:

- 1) muhim sana bilan bog'liq to'ylar;
- 2) sunnat to'ylari;
- 3) yigitlik to'ylari;
- 4) nikoh to'yi;
- 5) yangicha to'y marosimlari;
- 6) oilaviy to'ylar²⁴.

Etnografizmlar borasida tadqiqotlar olib borgan olim N.Mirzayev Qashqadaryo viloyati o'zbek etnografizmlarini quyidagi semantik guruhlarga bo'ladi:

- 1) nikoh bilan bog'liq etnografizmlar;
- 2) bolaning tug'ilishi va ulg'ayishiga xos etnografizmlar;
- 3) xatna to'yiga doir etnografizmlar;

²³ Sattor Mahmud. ŷzbek udumlari. – Toshkent: Ch'lp'lon, 2007. – B. 103.

²⁴ Ismoilov X. ŷzbek t'ylari. – Toshkent: ŷzbekiston, 1992. – B. 25.

4) milliy sport o'yinlari, an'analar, kattalar va bolalar o'yini hamda xursandchiligi bilan bog'liq bo'lgan etnografizmlar;

5) umumxo'jalikka oid odatlar bilan bog'liq bo'lgan etnografizmlar;

6) ba'zi diniy odat va marosimlar bilan bog'liq bo'lgan etnografizmlar;

7) ayrim kasb va odatlarga oid etnografizmlar²⁵.

Janubiy Xorazm etnografik leksikasi borasida tadqiqot yana bir tadqiqotchi Y. Bobojonov hudud shevalaridagi etnografizmlarni quyidagicha tasnifini keltirib o'tadi:

1) inson tug'ilishi va uning chilla davri bilan bog'liq etnografizmlar;

2) to'y (sunnat to'yi va nikoh to'ylari) etnografizmlari: to'yga qadar, to'y paytida, to'ydan so'ngi marosimlarga oid etnografizmlar;

3) motam-marosimni ifodalovchi etnografizmlar.²⁶

Bu tasniflar, albatta, ancha keng va to'y marosimlarining mavzuviy guruhlarini o'rganishda ancha qulay. Yuqoridagi tasniflar asosida Shimoliy Afg'oniston to'y marosimi etnografik leksikasini quyidagi ma'noviy guruhlarga bo'lib tadqiq etish bizningcha o'rinli:

I. Oilaviy to'y marosimlar:

a) sunnat to'yi;

b) nikoh to'yi;

c) yosh bilan bog'liq to'y marosimlar;

d) muchal to'yi;

II. Din bilan bog'liq to'y marosimlar

a) quron to'yi;

b) mavlud to'yi;

c) mullo to'yi;

d) salomnoma;

e) xudoyi;

f) dastor bandi;

h) savod to'yi;

i) payg'ambar to'yi;

j) hoji challadi;

k) aqifa;

l) xatmiqur'on ijobat (qalliq);

m) nikoh; nashrah marosimi;

III. Ijtimoiy to'y marosimlari:

a) kurash marosimi

b) uloq marosimi

c) xirmon to'yi

d) oxir o'jak to'yi

²⁵ Мирзаев Н. Ўзбек тилининг этнографик лексикаси (Қашқадарё вилояти ўзбек шевалари материаллари асосида): Фил.фан.канд.дисс. – Тошкент, 1971. – В. 54-56

²⁶ Бобожонов Ў. Жанубий Хоразм этнографик лексикаси: фил. фанлари номзоди дисс. автореферат.

– Тошкент, 1997. – В. 7.

- e) hosil to‘yi
- f) qaboq to‘yi
- g) arsa xudoyi marosimi

IV. To‘y marosimiga oid nomlar.

Bolaning tug‘ilishidan sunnat to‘yi bo‘lgunga qadar o‘tkaziladigan to‘ylar:

- a) chilla to‘yi;
- b) aqiqa marosimi;
- c) beshik to‘yi;
- d) besh kecha to‘yi;
- e) tish to‘yi;
- f) soch to‘yi;
- g) qadam kulcha (oyoq to‘yi);
- h) savod to‘yi;
- i) kokil to‘yi;
- j) kindik to‘yi.

Bolaning sunnat to‘yi va undan keyin uylangungacha bo‘lgan to‘ylari:

- a) sunnat to‘yi (bu to‘yni ba‘zi joylarda kesak to‘yi ham deb ataydi);
- b) ism to‘yi;
- c) mullo to‘yi;
- d) lallovli to‘yi.

To‘y-marosim etnografizmlarining o‘tkazilish jarayoniga bo‘g‘liq holda ularni quyidagicha guruhlarga tasnif qilishni o‘rinli hisobladik:

1. To‘yga qadar o‘tkaziladigan to‘y-marosim nomlari:

- a) shayton aralashma;
- b) xino kechasi;
- c) choygashtak;
- d) go‘dak chaqildi;
- e) jomaburon;
- f) hayitlik iydlilik;
- g) sirbonato‘y;
- h) mujaratlik kechasi;

2. To‘y jarayonida o‘tkaziladigan marosim nomlari:

- a) ona sofi;
- b) oyna sharbat;
- c) nikoh quydi;
- d) chilla soldi (shoangushtariy);
- e) kampir o‘ldi;
- f) sarpo kiygizish;
- g) xinavandon;
- h) dangana.

3. To‘ydan so‘ng o‘tkaziladigan etnografizmlar nomlari:

- a) kuyov challadi;
- b) kelin challadi;

- c) quda challadi;
- d) yuz ko‘rimchi;
- e) tela-tela kuni;
- f) rubinon.

Shimoliy Afg‘oniston o‘zbeklari to‘y marosimi etnografizmlari leksikasi tuzilishiga ko‘ra quyidagi turlarga bo‘linadi:

1. Sodda nomlar.
2. Qo‘shma nomlar.
3. Birikma nomlar.
4. Juft nomlar.
5. Takroriy nomlar.

Sodda nomlar. O‘z tarkibida so‘z yasovchi va so‘z o‘zgartuvchi affikslarning bo‘lish-bo‘lmasligiga qaramay, yolg‘iz bir o‘zakdan iborat bo‘lgan nomlar sodda nom hisoblanadi: *to‘y, xatna, nikoh, taboq, eydlik, ijobat, sarpoy, ko‘rmana, mahr, kelin, kuyov, yanga, kurash, to‘yona* va hokazo.

Qo‘shma nomlar. SHAO‘ to‘y marosimi etnografizmlarini tekshirish natijasida shunga amin bo‘ldikki, shevada, to‘y marosimi va uning rasm-rusm, odatlarini atashda so‘z o‘zaklarini bir-biriga qo‘shib, qo‘shma nom tuzish faol usul. Misollar: *qandsochdi, sepyig‘di, kampir o‘ldi, non ushatdi, oyoq bosdi, kengash oshi, soch siypar, to‘yboshi, to‘yxat, qadam kulcha, sava cho‘p* va shu kabilar.

Birikma nomlar. Atash vazifasini o‘tovchi to‘g‘ri va ko‘chma ma‘noli birikmalar, birikma nom. Misollar: *beshik to‘yi, soch to‘yi, moshin to‘yi, quda chaqirdi, qiz sepi, sep ochar to‘yi, ota challadi, kichik quda, katta javchi, ko‘rpa bichdi, mavlud to‘yi, sunnat to‘yi* va hokazo.

Juft nomlar. To‘y marosimi nomlari ichida juft nomlar unchalik ko‘pchilikni tashkil etmaydi: *kelin-kuyov, oyi-kun, ko‘rpa-yostiq*. Bunday nomlar umumtil leksikasidagi tayyor juft so‘zlarni to‘y marosimi va rasm-odatlarini nomlashga ham ko‘chirish asosida vujudga kelgan. Bunda umumtildagi so‘z ma‘nosining to‘y marosimini ifodalashga mos kelishi asos qilib olingan.

Takroriy nomlar. Semantik uslub bilan hosil bo‘lgan *yor-yor, tayla-tayla, to‘qqiz-to‘qqiz* kabi nomlar takroriy nomlar.

Demak, to‘y marosimi nomlari tuzilishiga ko‘ra ham turli guruhlariga bo‘linadi. Har xil terminologik tizimga kiruvchi atamalar tuzilishiga ko‘ra ko‘pincha sodda, qo‘shma va tarkibli bo‘ladi. Etnografik leksikada esa sodda, qo‘shma va birikma nomlar bilan bir qatorda, yuqorida ta‘kidlaganimizdek, juft va takroriy nomlar ham uchraydi.

Dissertatsiyaning uchinchi bobi “**Shimoliy Afg‘oniston o‘zbeklari to‘y marosimi etnografizmlarining leksikografik talqini masalalari**” deb nomlangan. Unda “Shimoliy Afg‘oniston o‘zbeklari to‘y marosimi etnografizmlari izohli lug‘ati” manbalari, ushbu lug‘atga birliklarni tanlash va izohlash masalalari amaliy va nazariy jihatdan yoritilgan.

O‘zbek lug‘atchiligi, xususan, “Lug‘ati salos” lug‘ati borasida ilmiy izlanish olib borgan S.U.Gafurova o‘zbek leksikografiyasining taraqqiyot tarixini uch davrga bo‘lib talqin etadi:

1. Eng qadimgi lug‘atlar.
2. XV-XIX asrning birinchi yarmi lug‘atchiligi.
3. XIX asrning ikkinchi yarmidan keyingi lug‘atchilik²⁷.

Yuqoridagi tasnifga qo‘shilgan holda ishimizda tarixiy lug‘atchiligimiz nodir asari “Devonu-lug‘ati-t-turk” borasida, unda ifodalangan to‘y-marosimga oid etnografizmlar bayoniga to‘xtalib o‘tish zarur deb hisoblaymiz hamda ushbu asar biz tadqiq etayotgan “Shimoliy Afg‘oniston o‘zbeklari to‘y marosimi etnografizmlari izohli lug‘ati”ning ilk manbalaridan biridir. “Devonu lug‘otit-t-turk” asarida keltirilgan ba’zi etnografizmlar: **Didim** – nikoh kechasi kelinga kiydirilgan toj [I. 87]²⁸. (Ishimizda olgan misollar havoladagi “Devonu lug‘otit-t-turk” nashridan olingan, faqat sahifasi ko‘rsatib o‘tiladi).

Jaziqti – sovchi [III. 63.];

Savchi I – payg‘ambar [III. 445];

Savchi II – sovchi (o‘g‘uz qabilalarida) [III. 445];

Ton I – to‘n (kiyiladigan chopon) [III. 151];

Ton II – kiyim [I. 167];

Ton III – to‘ng‘ich farzand [III. 294];

Mamu – yanga [III. 254];

Bichim – ziyofatga kelganlarga taqdim qilinuvchi shoyi gazlama. [I. 348];

Ko‘den – ziyofat, bazm [I. 348];

Beg – oilali erkak. [III. 169];

Beg – er [III. 170];

Mendiri – nikoh to‘yi kechasi.[I. 454]

Shimoliy Afg‘onistondagi o‘zbek elatlari tiliga oid bir qancha lug‘atlar yaratilgan hamda bu sohadagi ishlar hanuz davom etmoqda. Ammo shu narsani ham aytib o‘tish joizki, hudud etnografik leksikasiga oid yaxlit holda lug‘at yaratilmagan. Shu bois biz o‘z ishimizda ya’ni “Shimoliy Afg‘oniston o‘zbeklari to‘y marosimi etnografizmlari izohli lug‘ati” ni yaratishda asosan xalq to‘ylarida bevosita kuzatishlarimiz asosida yozib olgan ma’lumotlarimizdan hamda folklorga oid bo‘lgan manbalardan foydalandik. Shuningdek, SHAO‘ tili va adabiyotiga aloqador quyidagi asarlar ma’lum darajada hudud etnografiyasini o‘rganishda manba vazifasini bajardi. Bular:

1. Aymoq Fayzulloh. Afg‘oniston o‘zbeklari xalq qo‘shiqlari. – Kabul, 1393.
2. Aymoq Fayzulloh. Xalq durdonalari. – Kabul, Davlat matbuoti, 1359.
3. Hassos Solih Muhammad. Ulusimiz farhangidan (qo‘shiqlar va o‘yinlar). – Mazori Sharif, 1388

²⁷ Гафурова С.У. Салоҳиддин Тошкандий “Луғати салос” асарининг лексикографик хусусиятлари. Фил.фан. бўйича фалс.док. (PhD) дисс. – Фарғона, 2018. – В. 13.

²⁸ Маҳмуд Кошғарий. “Девони луғатит турк”. –Тошкент, 1963, III том. I том.

5. Hassos Solih Muhammad. Sabzavon qo‘shiqalar. Fahod bosmaxonasi, – Mazori Sharif, 1385
6. Hassos Solih Muhammad. Ochil Qamish. – Kabul, Xurason nashri. 1397
7. Hassos Solih Muhammad. Qizlar va qo‘shiqalar. – Mazori Sharif, Mirzo Ulug‘bek bosmaxonasi, 1387.
8. Hassos Solih Muhammad. To‘yga borsang to‘yib bor. – Mazori sharif, 1397
9. Yorqin Muhammad Halim. O‘zbek tili frazeologik so‘zligi (Afg‘oniston o‘zbek tilidagi). – Tehron, 2013
10. Oltay Nurrulloh. O‘zbek tili so‘zligi. Malayziya. Global partners. 1386
11. Ibrohim Rahim Farhang o‘zbeki – Dari Saqofat nashri. Kabul
12. Yoring Gunnar Turkhoiy Afg‘oniston (Afg‘oniston Turkhlari) Lund Printed by Hakan Ohlsson 1939. Kabul 1392
13. Arg‘on Elmurad Nomhayi Turkey dar jug‘rofiy tarixi Afg‘oniston. – Mazor Sharif, 1396.

Afg‘oniston o‘zbeklari uchun yaratilgan tarjima lug‘atlardan yana biri Rahim Ibrohim tomonidan yaratilgan “Farhangi o‘zbeki – dari” lug‘ati.²⁹ U tarjima lug‘ati, lingvodidaktik xususiyatga ega. Unda o‘zbekcha va dariy tilidagi so‘zlar izohi keltirilgan. Yana ana shunday lug‘atlardan biri Muhammad Halim Yorqin hamda Shafiqa Yorqin tomonidan tayyorlangan “Farhange o‘zbeki ba forsiy” lug‘atida³⁰ ham to‘y va unga aloqador bo‘lgan marosim nomlari keltirib o‘tilgan. Unda ifodalangan so‘zlarning forsiy ko‘rinishi hamda o‘zbekcha tarjimasini bilan keltirib o‘tdik.

توی : جشن، آیینی همراه با ساز و آواز و رقص برای بزرگداشت يك رویداد واقعي مانند عروسی، ختنه، گهواره بندان، نامزدي وغيره

To‘y – bayram, to‘y, sunnat, beshik, unashtirish va hokazo kabi haqiqiy voqealarni nishonlash uchun asboblari va ashula va raqslar bilan marosim.

توی باشی: کسی که جریان برگزاری و اجرای جشن را رهبری و گردانندگی کند

To‘yboshi – bayramni o‘tkazish va shu jarayonni boshqaradigan kishi

توی بیرماق: فرستادن پول نقد، جامه ها، خوراکیها و انواع شیرینیها از سوی خانواده داماد به خانه عروس

To‘y bermoq – kuyovning oilasi tomonidan naqd pul, kiyim-kechak, gazlama va shirinliklarni yuborish

To‘ylashmoq: توی لشماق:

To‘ylamoq: توی لماق:

توی تاماشه: جشن خوشی و پایکوبی همراه با انواع نمایشهای تماشایی

To‘y tomosha – quvonch va turli xil ajoyib tomoshalar bilan raqsga tushish bayrami

تویانه: هدایای نزدیکان و دوستان برای خانواده ای که جشن عروسی برپا کرده است

To‘yona – to‘y uyushtirgan oila uchun qarindoshlar va do‘stlarga sovg‘alar

تویچی: آنکه جشنی برگزار کرده است

²⁹ Rahim Ibrohim. Farhangi o‘zbeki – dari. – Mazori Sharif, Intishorot Saqofat nashriyoti, 1396-yil hijriy.

³⁰ Yorqin M. H., Sh. Yorqin “Farhange o‘zbeki ba forsiy”. – Tehron, Intishorotu suhan nashriyoti II tom. 2007

O‘zbekcha so‘zlarga forscha izoh berilgan qadimiy lug‘atlardan yana biri Mirzo Mehdixon Astrabodiyning “Farhangi Sangloh” (Sangloh lug‘ati)dir³¹. Ushbu lug‘atda o‘zbekcha so‘zlarga forscha izoh berilgan. Jumladan, ushbu lug‘atda chimildiq so‘zini quyidagicha izohlagan:

پرده دروازه 2. مقنعه سر یعنی پارچه ای که زنان سرخود را با آن می پوشانند، روسری

Eshik yoki deraza pardasi, yopinchiq; Ayollar o'zlarini yopadigan mato.

To‘y – Bazm va turli xursandchiliklar. To‘ymoq fe’lini amri، جشن و مجمع سرور، امر از سیر شدن

Afg‘oniston o‘zbeklari to‘y-marosimlari etnografizmlarining forscha nomdagi ayrimlarining izohini Eronda nashr qilingan, fors tilining eng mukammal lug‘atlaridan biri bo‘lgan Mo‘yin Muhammadning “Farhangi forsiy mo‘yin” lug‘atidan³² oldik hamda ishimizga forsiy shakliy va uning tarjimasini keltirib o‘tdik. Quyida nikoh va unga bog‘liq etnografik urf-odatlarini keltirib o‘tamiz.

جهیز : 1. اسب چابک و تند 2. جهاز عروس

Jahiz: 1. Kelinlar uchun jihozlar, kelinning sepi. 2. Chaqqon va tez ot.

نکاح : عقد زناشویی بستن، زناشویی کردن

Nikoh: Nikoh shartnomasi, turmush qurish

جارچی: کسی که مردم را آواز دهد و امر را با آنان ابلاغ کند یا خبری دهد.

Jarchi: Odamlarni xabardor qiladigan yoki bir amr va qarorni jamoatga yetkazadigan kishi.

آیینۀ بخت، آیینۀ ای که در مجلس عقد ازدواج روبه روی عروس می گذارند: آیینۀ

Oyna: Omad oynasi, nikoh to‘yi marosimida kelinning oldiga qo‘yiladigan oyna.

حناء: خینه گردی سبزرنگ که از گیاهی به همین نام به دست می آید و برای رنگ کردن پوست و مو به کار می رود.

Xina: O‘simlikdan olingan modda, qo‘l va oyoq terisi va sochlarni bo‘yash uchun ishlatiladigan yashil kukun.

شیرین خوری: رسم شیرینی خوردن و شادی کردن که پس از خواستگاری دختر و پایان گفتگو توافق طرفین در خانۀ عروس صورت می گیرد و نامزدی پسر و دختر اعلام می شود.

Shirinixuriy: shirinliklarni iste‘mol qilish va xursandchilik marosimi, bu qizning uchrashishi va sovchilik marosimidan so‘ng kelinning uyida barpo qilinib o‘g‘il va qizning unashtirilganligi e‘lon qilinadi.

نامزادی: دختر یا پسر جوانی که برای زناشویی قول و قرار گذاشته باشند.

Nomzodi: Uylanishga va‘da bergan yosh qiz yoki yigit. Unashtirilgan, non sindirib qo‘yilgan qiz yoki yigit.

“Shimoliy Afg‘oniston o‘zbeklari to‘y marosimi etnografizmlari izohli lug‘ati”da jamlangan etnografizmlar ikki ko‘rinishda shakllantirildi:

1. O‘zbek, fors tillarida yaratilgan izohli lug‘atlardagi etnografizmga oid birliklarni tanlash hamda ularni sharhlash asosida;

³¹ Mirzo Mehdixon Astarobodi “Farhang Sangulox” turkey bah forsi. Tabriz Iron, Yoron nashriyoti. 1388-yil hijriy

³² "فرهنگ فارسی معین". تهران، موسسه انتشارات امیر کبیر، چاپخانه سپهر، 1375 هجری معین، محمد

2. Etnografizmlar bevosita shimoliy Afg'onistonning Foryab, Juzjon, Sarpul, Balx, Samangon, Taxxor, Badaxshon, Kunduz viloyatlarida yashaydigan o'zbek qavmlari vakillari nutqidan yozib olish asosida.

Ularning ayrimlari iste'moldan chiqib, shahardan uzoq cho'l va tog' hududlaridagina saqlanib qolgan.

Lug'atchilik an'analari takomiliga nazar tashlasak, jahon va sharq lug'atchiligi ma'lum bir me'yorlar asosida shakllanganini kuzatish mumkin. Lug'atlar unga kiritilgan lug'aviy birliklar va tuzilgan lug'at maqolalaridan tashkil topgan. Lug'atlar tarkibidagi leksemalar ma'lum qoida asosida shakllantirilgan.

Lug'atga to'y marosim nomlari, to'yga oid etnografizmlar birlik shaklida hamda bosh so'z sifatida berildi. Misol:

Jilovgir – kelinni uzatishda u o'tirgan otni yetaklab boruvchi kishi

Sovin – Sunnat to'yida to'y-egasiga uning qarindosh-urug'lari, yor-u birodarlari tomonidan olib kelinadigan to'yona (qo'y, echki, sigir)

Omonimlar alohida-alohida so'z sifatida rim raqamlari bilan (nuqtasiz) bosh so'z qilib berildi. Misol:

Uloq I – O'g'il to'yida tashkil qilingan uloq o'yini – ko'pkari.

Uloq II – Ko'pkari musobaqasida chavandozlarga chopish uchun berilgan 4-5 yoshli so'yilgan taka yoki yosh erkak buzoq.

Lug'atlarda so'zlar (maqola nomlari)ni joylashtirish tartibi quyidagi uch tamoyilga tayanadi:

- 1) tashqi tartib;
- 2) ichki tartib;
- 3) ma'no tartibi (semantik prinsip).

1. Tashqi tartib so'zning (yoki maqola nomining) birinchi harfiga shu harfning alifbodagi o'rniga qarab belgilanadi:

Aqiqa

Beshik to'y

Chimildiq

Hayitlik

2. Ichki tartib so'zning (yoki maqola nomining) birinchi harfidan keyingi (ikkinchi, uchinchi va h.k.) harflariga – shu harflarning alifbodagi o'rniga qarab belgilanadi. Bu tartibga birinchi harfi bir xil bo'lgan so'zlarni joylashtirishda amal qilinadi:

Chimildiqsoldi

Chimmat

Chittashlash

Chodir

Lug'at maqolasining eng asosiy qismi (komponenti) izohlanuvchi birliklar ma'nosi (ma'nolari)ga beriladigan izoh. Lug'atning "Izohli lug'at" deb atalishi ham, asosan, xuddi shu vazifasiga ko'ra. Binobarin, izohli lug'atning muvaffaqiyati, qiymati ana shu vazifaning qay darajada bajarilganligi, shu

maqsadga qay darajada erishilganligi bilan belgilanadi. Soʻz maʼnosini izohlash taʼrif, tavsif, tushuntirish kabi yoʻllar bilan boʻladi. Mustaqil soʻzning, aniqrogʻi, nomlovchi soʻzning maʼnosi uning tarkibiy qismlari (semalari) asosida izohlanadi. Bu fikrlar biz tayyorlagan lugʻatga ham aloqador. Misol uchun:

Fotiha toʻyi – fotiha oʻqilgach qizning otasi quda tomon keltirgan qoʻylarni soʻyib, berilgan mahsulotlardan osh va boshqa taomlar tayyorlab, qavm-qarindoshlar ishtirokida qudasini izzat-hurmat qilishi.

Lallovli toʻyi – xatna toʻyining bir muhim udumi. Toʻyning oxirgi kuni xatna qilinmasdan oldin bola yasantirilib, yelkalarga mindirilib lallovli qilib olib chiqilib, yaqin qarindoshlari va hamsoyalari uyiga doira-surnay va qoʻshiqlar ostida olib boriladi.

XULOSA

1. O‘zbek tilining to‘y-marosimga oid urf-odatlar leksikasini tadqiq etish borasida bir qancha ishlar amalga oshirilgan bo‘lsa-da, Afg‘oniston o‘zbeklari to‘y-marosimlarining tizimiy va leksikografik xususiyatlari hozirga qadar tadqiq etilgani yo‘q.

2. Afg‘oniston o‘zbeklari orasida urug‘-aymoqchilik an‘analari mustahkam holda saqlangan, to‘y-marosimlarni tashkil etish, ularni boshqarishda qarindosh-urug‘larning o‘rni benihoyatda katta.

3. Afg‘oniston o‘zbeklari istiqomat qiladigan hududlar ularning etnografiyasi, madaniyati, etnomadaniy holatini yoritib berish asnosida shahar va qishloqlar aholisi tilidagi to‘y-marosim etnografizmlarini to‘plash va o‘rganish ularning O‘zbekiston hududidagi o‘zbek elatlari etnografik leksikasi bilan mushtaraklik yoki nomushtaraklik mavjudligini ko‘rsatdi.

4. To‘y marosim nomlari etnografik asosi va ma‘nosiga ko‘ra ma‘lum lug‘aviy-ma‘noviy guruhlarga bo‘linadi. Olib borilgan tahlillar o‘rganilayotgan hududdagi to‘y-marosim etnografizmlarini “Oilaviy to‘y-marosimlar”, “Ijtimoiy to‘y marosimlar”, “To‘y-marosimlarga oid nomlar” tarzida guruhlarga ajratib tasnif qilish maqsadga muvofiqligini ko‘rsatadi.

5. To‘y-marosim etnografizmlari hudud aholisi uchun tushunarli va sodda. Demak, bu hudud etnografik leksikasi xalqonalik xususiyatiga ega.

6. Afg‘oniston o‘zbeklari istiqomat qiladigan hududlar polietnik hudud hisoblanib, turkman, hazora, tojik, pushtun elatlari hamjihatlikda yashab kelmoqda. Albatta, elatlar o‘rtasidagi madaniy aloqalar natijasida, ularning to‘y-marosim urf-odatlarida o‘zaro o‘xshashlik mavjud.

7. To‘y marosim nomlari uchun sinonimiya xos, ammo ko‘p ma‘nolilik va antonimiya hodisasi unchalik mos emas.

8. Hudud etnografizmining tarixiy-etimologik shakllanish jarayonini kuzatar ekanmiz, hudud etnografik leksikasi ichki hamda tashqi manbalar asosida shakllanganini kuzatishimiz mumkin. Etnografik leksika turkiy, fors-tojik, arabiy qatlamlardan oziqlangan holda ijtimoiy hayotga singib ketgan. Ayrim to‘y marosimi nomlarining asl kelib chiqish manbalari arabiy va fors-tojik tillariga mansub bo‘lsa ham ular keng xalq ommasining barchasi uchun tushunarli.

9. Shimoliy Afg‘oniston o‘zbek elatlari o‘z tarixiy-ijtimoiy jarayonida murakkab bosqichlarni boshdan kechirdilar. Lekin til va madaniyat borasida olib borilgan muntazam islohotlar natijasida, bugungi kunda o‘zbek tili Afg‘onistonda aholi ko‘p so‘zlashadigan til sifatida hukumat tomonidan e‘tirof etilgan. Shuningdek, ushbu hudud ziyolilari ham o‘zbek tilini tarixiy, zamonaviy yondashuvlar asosida tilshunoslikning turli aspektlarida o‘rganishga harakat qilmoqdalar. Umumiy maqsad esa bitta – ona tilimiz, adabiyotimiz, madaniyatimizni saqlash, rivojlantirish hamda uni yanada boyitish.

**SCIENTIFIC COUNCIL № PhD. 03/31.03.2021.Fil.78.04
ON AWARDING OF SCIENTIFIC DEGREES AT
TERMEZ STATE UNIVERSITY**

TERMEZ STATE UNIVERSITY

MUHAMMAD HUMAYUN NADIM

**SYSTEMIC AND LEXICOGRAPHIC FEATURES OF
ETHNOGRAPHISMS IN THE WEDDING CEREMONIES OF UZBEKS
IN NORTHERN AFGHANISTAN**

**DISSERTATION ABSTRACT FOR THE DOCTOR OF PHILOSOPHY DEGREE
(PhD) IN PHILOLOGICAL SCIENCES**

10.00.01 – Uzbek language

Termez - 2022

The theme of the dissertation for the Doctor of Philosophy (PhD) was registered at the Supreme Attestation Commission of the Cabinet of Ministers of the Republic of Uzbekistan under № B2019.4.PhD/Fil 1025.

The dissertation has been prepared at the Termez State University.

The abstract of the dissertation is posted in three languages (Uzbek, English, Russian (resume)), is placed on the website of Scientific Council (www.navoiy-uni.uz) and on the website of 'Ziyonet' information and educational portal www.ziyonet.uz

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The abstract of dissertation was distributed on "2" "02" 2022.
(Registry record № 11 dated "21" "02" 2022.)



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INTRODUCTION (Doctor of Philosophy (PhD) dissertation annotation)

Relevance and necessity of the research topic. In world linguistics, special attention is paid to the study of ethnographic lexicon, which contains linguistic and cultural information on the material and spiritual culture, way of life, national traditions and values of peoples, and the transmission of ethnography, a unique treasure of languages, to future generations. is coming. After all, ethnographies, historically and genetically in common with the national ethnographic lexicon, form a separate ethnocultural content that reflects the material and spiritual culture. From this point of view, the systematic study of the lexical and semantic features of ethnography in the linguocultural aspect is one of the important factors in the development of the field.

In world linguistics, the relationship between language and culture was first studied in the form of research in linguistic anthropology and historical anthropology. Today, the study of ethnography is expanding. In particular, the study of ethnolinguistic problems in European linguistics has been delved deeper. For example, the ethnic characteristics of the Slavic³³, Cuban³⁴, Bashkir³⁵, Tatar³⁶, Buryat³⁷, Karachay-Bulgarian³⁸, Chuvash³⁹, Mari, Udmurt and other languages, which are part of it and the Turkic peoples of Russia in addition to Russian, are lexical, and their dictionaries. Scientific research has been conducted on A special dictionary of ethnographic terms of the Azeri language has been created in Turkic studies⁴⁰, and Kazakh linguistics is a leader in this field.⁴¹

Linguocultural and linguocognitive study of ethnography in Uzbek linguistics as a national and dialectal lexical layer that reflects the ancient customs, culture, traditions and customs of the people living in a particular area is one of the current scientific directions. The study of the historical, social, and

³³Славянские древности: этнолингвистический словарь: в 5 т./ под ред. Н.И.Толстого. – М.: Международные отношения, 1995–2012.; Плотникова А.А. Этнолингвистический словарь как лингвистически, этнографический и фольклорный источник (на материале славянских языков и традиции). Дисс. на соискание учёной степени кан. фил. наук. – М., 1990.

³⁴Финько О. С. Лексика свадебного обряда Кубани (на материале обрядовой практики станицы Черноерковской Краснодарского края). Автореф. дис. кан. фил. наук. – Курск, 2011.

³⁵Багаутдинова М.И. Этнографическая лексика башкирского языка. – Уфа: РИО РУНМЦ, 2002. – С. 11; Ишбердин Э.Ф. Названия животных и птиц в башкирских говорах. Автореф.дисс.канд.фил.наук. – Уфа, 1970; Самситова Л.Х. Безэквивалентная лексика башкирского языка. Автореф.дисс.канд.фил.наук. – Уфа, 1999.

³⁶Этнография татарского народа. – Казань: Магариф, 2004. – С. 287; Татар теленең диалектологик сүзлеге. – Казан: Тат. кит. нәшр., 1993.

³⁷Дондокова Д.Д. Лексика духовной культуры бурят. – Улан-Удэ, 2003; Манжигеев И.А. Бурятские шаманистические и дошаманистические термины. – М, Наука, 1978.

³⁸Аппоев А.К. Этнографическая лексика карачаево-балкарского языка. Дисс... кан. фил. наук. – Нальчик, 2003; Семенова И.Дж. Параметрический анализ лексики карачаево-балкарского языка на тюркском фоне. Дисс. кан. фил. наук. – Воронеж, 2017.

³⁹Дегтярев Г.А. Лексика земледелия в чувашском языке. – М., 1987.

⁴⁰Азербайджанча-русча этнография терминләри лугәти. – Баки, 1987.

⁴¹Шамшатов А. Лексика злаковых культур в казахском языке. Дисс. канд. фил. наук. – Алма-Ата, 1966; Жанпеисов Е.Н. Қозоқ тилининг этник-маданий лугәти. – Алма-Ата, 1983; Жилкубаева А.Ш. Термины питания в казахском языке. Автореф. дис. канд. филол. наук. – Алма-Ата, 1991.

linguistic foundations of ethnography in languages enriches the knowledge of the national language, history, customs, traditions, cultural heritage, and life values of a particular people. "Today, the Uzbek language is actively used in all spheres of life - in public and social administration, interstate relations, science, education, medicine, culture and art, and is heard from the international arena."

⁴² These views, of course, apply to ethnographic research, which reflects the ethno-social and cultural processes taking place in the linguistics of Uzbek, as well as neighboring and world peoples (especially Afghans). Therefore, the study of the main lexical-semantic features of ethnographic, ethnographic-dialectal lexical units and ceremonies, preserved and gradually forgotten in the speech of the Uzbeks of Northern Afghanistan, using the latest achievements of world linguistics, new methods of modern linguistics. The need to inform the world scientific community is the basis for a comprehensive study of ethnographic vocabulary, including the ethnography of wedding ceremonies of Uzbeks in northern Afghanistan in historical and comparative-typological methods. Decree of the President of the Republic of Uzbekistan dated May 13, 2016 No PF-4997 "On the establishment of the Tashkent State University of Uzbek Language and Literature named after Alisher Navoi" dated February 7, 2017 Decree No. PF-4958 of 16 February 2017 "On the Strategy for Action for Further Development", "On Further Improvement of Postgraduate Education"; Resolution of the Cabinet of Ministers of the Republic of Uzbekistan dated April 20, 2017 No PP-2909 "On measures to further develop the system of higher education" Resolution of the President of the Republic of Uzbekistan dated October 21, 2019 No 304 "On further improvement of the education system" On measures to radically increase the prestige and status of the Uzbek language as the state language Decree No. PF-6084 of October 20, 2020 "On measures for further development of the Uzbek language and improvement of language policy in our country", February 17, 2017 "On the activities of the Academy of Sciences, scientific - Resolution No. PP-2789 "On measures to further improve the organization, management and funding of research", Resolution of the Cabinet of Ministers of the Republic of Uzbekistan No. PQ-4479 of October 4, 2019 "On the broad celebration of the thirtieth anniversary of the adoption of the Law of the Republic of Uzbekistan" On the State Language " Implement the tasks set out in the Resolution No. 222 "On approval of the State Program for the protection, preservation, promotion and use of intangible cultural heritage for 2010-2020" and other regulations related to this activity This dissertation research serves to a certain extent.

Conformity of the research to the priorities of science and technology development of the Republic of Uzbekistan. The dissertation was prepared in accordance with the priority of the development of science and technology of the republic I. "Formation of a system of innovative ideas and ways to implement

⁴² Ўзбекистон Республикаси Президентининг "Ўзбекистон Республикасининг "Давлат тили ҳақида" ги Қонуни қабул қилинганлигининг ўттиз йиллигини кенг нишонлаш тўғрисида" ги ПҚ-4479-сон Қарори.

them in the social, economic, legal, cultural and spiritual development of an informed society and a democratic state.”

Degree of study of the problem. In world linguistics, views on the relationship of language and culture were initially formed on the basis of anthropological research. In Europe, unlike American linguistics, ethnolinguistics has developed rapidly as a separate discipline. The language of any nation cannot be imagined in isolation from its customs, traditions and values. The study of ethnographers combined under the name of ethnographic lexicon is important in the study of the lexicon of national customs and values. Traditions are important in the field of linguistics, as they reflect the specifics of a particular ethnos and play a differential role throughout the ethnographic system. “Traditions have long been associated with the best and most exemplary of human life, as well as with the lessons of his life and social activities, labor, and exemplary life. It is safe to say that they are instructive lessons for generations to come”⁴³.

The study of ethnography in Uzbek linguistics was carried out mainly in the 70s and 80s of the XX century on the basis of modern research methods. In the former Soviet Union, the lack of attention to folk customs and their assessment of them as "obsolete" also limited the scope of scientific research in this area. The first research on the problem was carried out by A. Juraboev and Z. Husseinova. In his research, A. Juraboev pointed out the existence of various traditions of the Uzbek people and their names in our linguistics, as well as the theoretical and practical significance of their study. In general, in Uzbek linguistics there are traditions in the works of such researchers as N.Mirzaev, L.Khudoykulova, S.Davlatov, S.Soatova, O.Ismanova, Sh.Nurullayeva, G.Tosheva, Y.Bobajanov, M.Kahhorova, N.Ramonturdiyev, tradition and ethnography are widely studied. Although there are some views on the linguistic analysis of wedding names in these studies, no studies have been conducted to study the linguistic features of wedding ethnographies on a specific region.

The work on ethnography in Turkish linguistics is also reflected in the research of such researchers as M.I. Byatushgova, A.K. Apoyev. The study of ethnography is directly related to the science of historical ethnology. Uzbek ethnography in northern Afghanistan has not been studied as a whole on the basis of linguistic principles, but it is worth noting that some research has been done in the field of folklore. Researchers such as Karamillah Oyghagh and Asaluddin Nazamudin have described the names of folklore and ethnographic ceremonies and folk songs, as well as their gradual development.

Cultural and social ties between the two regions have always been active. The customs of the two regions, where the lion lives in the same area and belong to the same people, show commonalities and peculiarities. These commonalities and differences can also be seen in wedding ethnography.

⁴³ Муродов М, Қорабоев У, Рустамов Р. Этномаданият. – Тошкент: Адолат, 2003. – Б. 23.

Relationship of the research to the research plans of the higher education institution or research institution where the dissertation was completed: The research was carried out within the framework of the plan of prospective research work of Termez State University in the field of “Uzbek speech: artistic speech analysis, anthropocentric theory, ethnolinguistics, corpus linguistics”.

The aim of the study is to show the linguistic expression of ethnographic vocabulary of wedding ceremonies of Uzbeks living in the territory of northern Afghanistan, to identify and develop ethnocultural, lexical-semantic and lexicographic features of ethnographisms.

Research objectives:

Lexical-semantic study of the ethnographic lexicon of Uzbeks in northern Afghanistan related to marriage;

Describe the historical development of Uzbek ethnographic vocabulary in northern Afghanistan and the factors influencing this process;

Analysis of historical-etymological, systemic features of wedding ethnography of Uzbeks in northern Afghanistan;

To create a scientific and theoretical basis for the creation of the "Explanatory Dictionary of Wedding Ethnography of the Uzbeks of Northern Afghanistan" based on the linguistic analysis of the lexicographic study of ethnography of wedding ceremonies of Uzbeks in northern Afghanistan.

The object of research. Ethnographic vocabulary of Uzbek wedding ceremonies in northern Afghanistan.

Subject of research: The historical and etymological features, thematic groups, spiritual and structural aspects, as well as lexicographical interpretation of the ethnography of the wedding ceremony of the Uzbeks of northern Afghanistan.

Research methods: Methods of classification, description, comparison, statistical, comparative-historical analysis were used in the dissertation.

The scientific novelty of the research is:

Historical dictionaries and oral traditions show that the wedding ceremony of the Uzbeks of northern Afghanistan and the associated religion of Islam and the ethnographies formed on its basis are a factor influencing the ethnocultural life and lifestyle of the people of the region. revealed on the basis of ethnographisms encountered in speech;

The Uzbeks of northern Afghanistan are required to dictionary wedding ethnographies within a single language family (Uzbek and Turkish) and on the basis of different systematic languages (Uzbek and Persian);

The linguistic historical and etymological origins of the wedding ethnography of the Uzbeks of northern Afghanistan date back to the 7th century and were fully formed in the 15th century;

The ceremonies of Uzbeks in northern Afghanistan show spiritual, thematic and formal differences in wedding ethnography, which are not found in the territory of the Republic of Uzbekistan. units are defined.

Reliability of research results. A.Juraboev, N.Mirzaev, Y.Bobojonov, Sh.Nurullayeva, M.Kahhorova, R.Kasimova, A.Khonkhodjayeva, G.Adilova, who conducted research in the field of ethnography and dialectology in Uzbek linguistics in the process of covering the research work. , The ideas, opinions and views put forward in the works of linguists such as N. Amonturdiyev were used.

Scientific and practical significance of research results. The scientific and theoretical significance of the research is in conducting fundamental research on ethnolinguistics, lexicography, language, ethnos and culture, comparative-typological study of ethnography in the Uzbek language of Northern Afghanistan, as well as dialectology, language history, linguoculturology, semiotics, plays an important theoretical role in the development of ethnolinguistics.

The practical results of our research will be a valuable material for the development of excellent dictionaries of ethnography of Uzbeks in northern Afghanistan, manuals on regional ethnography and materials on elective subjects, as well as for the creation of a national corpus of Uzbek language. 'lib serves. It is also necessary to preserve the wedding traditions of the Uzbek people, to write detailed and complete ceremonies about the names of these ceremonies in the future and to pass them down from generation to generation, and to preserve and restore the forgotten ethnography of the Uzbek people. dissertation materials can be used.

Introduction of research results. Based on the results of lexicographic and systematic research of wedding ethnography of Uzbeks in northern Afghanistan: On the basis of comparative, etymological, statistical, semantic-structural analysis of the ethnographic lexicon of the Uzbeks of Northern Afghanistan, to give them in explanatory dictionaries Karakalpak branch of the Academy was used in the fundamental scientific project FA-A1-G007 "Karakalpak proverbs as an object of linguistic research" conducted by the Karakalpak Research Institute of Humanities (Karakalpak branch of the Academy of Sciences of the Republic of Uzbekistan. limin reference No. 17.01 / 108 of 22 April 2021). As a result, based on the study of historical sources related to the formation of ethnographies in Karakalpak proverbs, the classification of wedding ethnographisms, their specificity, identification of causes, the basis for the division of ethnolexic units into thematic groups are revealed;

Recommendations on the creation of a scientific basis for the compilation of the "Explanatory Dictionary of Wedding Ethnographies of the Uzbeks of Northern Afghanistan" were used in the creation of the Explanatory Dictionary of Wedding Ethnographies of the Uzbeks of Northern Afghanistan (Uzbeks of Northern Afghanistan) a brief annotated dictionary of wedding ethnography [Text]: dictionary. - Mazari Sharif: Doston Publishing House, 2021. - 102 p.

ISBN 978-9936-1-0411-2). The result is an explanatory dictionary of Uzbek wedding ethnography in northern Afghanistan;

Uzbeks from northern Afghanistan used the program "Payki pago" prepared by Paykon TV of Balkh region of Afghanistan on the basis of materials related to wedding ceremonies (Paykon TV reference book No. 41 of January 21, 2021, <https://youtu.be/DWaXdmtjyyE>). As a result, the spiritual and cultural content of the programs has been enriched.

Approbation of research results. The results of the research were presented and tested at 3 international and 4 national scientific conferences.

Publication of research results. Published 8 scientific articles and theses on the main content of the dissertation. In particular, the Higher Attestation Commission of Uzbekistan published 4 scientific articles in scientific journals and 2 scientific articles in foreign journals, which recommended the publication of the main results of doctoral dissertations.

Structure and volume of the dissertation. The dissertation consists of an introduction, three main chapters, a conclusion, a list of references and an appendix. The total volume of the dissertation is 134 pages.

MAIN CONTENT OF THE DISSERTATION

The introductory part is based on the relevance and necessity of the research topic, the relevance of the research to the priorities of science and technology of the republic, the level of study of the problem, the relevance of the dissertation to the research work of the higher education institution. novelty, theoretical and practical significance, object and subject, introduction of research results, approbation, publication of research results, structure and scope of the dissertation.

The first chapter of the dissertation is entitled "Peculiarities of the ethnographic lexicon of the Uzbeks of Northern Afghanistan", in which the ethnocultural status of the Uzbeks of Northern Afghanistan, factors influencing the development of ethnographic lexicon of the Uzbeks of Northern Afghanistan, Historical and etymological features of the lexicon of Uzbeks in Afghanistan are analyzed.

Northern Afghanistan has been a crossroads of civilization for centuries. It contains deep traces of historical and cultural heritage related to the ethnocultural way of life, economy and ethnogenesis of ancient peoples. The ethnography of the Uzbeks of northern Afghanistan has not yet been studied in its entirety.

Afghanistan is an ethnically multi-ethnic nation. This situation reflects the state of integration in all processes, in particular, in the ethnography, ethnography of the region. Ethnic groups living in the region: Pashtuns, Turkmens, Tajiks, Uzbeks, we can see similarities in the wedding ethnography. In particular, the wedding ethnography of the Turkmen and Tajik peoples is in harmony with the wedding ethnography of the Uzbeks living in these areas, but also retains some originality.

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Important aspects of the ethno-cultural situation of the Uzbeks in Afghanistan are also reflected in the wedding customs of the peoples living there. The customs and traditions of the Tajik and Turkmen peoples living in the region are in harmony with the Uzbeks of Afghanistan. The process of conciliation in Tajik people is a “**gap zani**” - peacemakers, agreement-makers; or “asoqoli”, meaning elders. The reason for this is that the bridesmaids are usually the elderly. In the Tajik people, the engagement wedding is called “Fatihayi wedding”. During the engagement, the groom’s parents give the bride gifts and clothes from head to toe, which is called sarupo. This process is called sarpo, sarpoy in the ethnography of the Uzbeks of northern Afghanistan. In Tajikistan, a wedding is usually called a wedding, a wedding bride⁴⁴. The weddings of Afghan Turkmen are also unique and distinctive. In Turkmenistan, the process of starting a wedding begins with an agreement between people who are related. In Turkmenistan, men take the bride and her friends to the groom's house, wrapping them in a rug or carpet. Also, when the bride is taken to the groom’s village, the “stoning” ceremony is started by people related to the bride’s family and relatives. At this ceremony, young children symbolically throw stones. In some parts of Afghanistan (Shiburgan villages in the Juvuzjan region), Pashtuns (in the Balkh district of the Balkh province) still practice the practice of “stoning” at weddings.

The study of written ethnography in Uzbek linguistics has its roots in a thousand years. The term “wedding” is not mentioned in the book “Devoni lug‘atit turk” by the great encyclopedist Mahmud Kashgari. However, it contains 18 lexemes made of tod, such as todundi, toyundi, and todgundi. Mahmud Kashgari also writes that “*sovchi-kelin*” he was “a messenger between the bride and groom.”⁴⁵ Based on this evidence, linguist Abdusamad Juraboev argues that the word wedding comes from the root of the verb to saturate.⁴⁶ It is clear from these ideas that although the word wedding was later actively used, its meaning dates back centuries.

Ethnography of Uzbeks in Afghanistan is mainly reflected in ethnographic and lexicographic works. In the works of Afghan intellectuals Fayzullo Aymoq,

⁴⁴ Дониёров А. Бўриев О. Аширов А. Марказий Осиё халқлари этнографияси, этногенизи ва этник тарихи. – Тошкент: “Янги нашр” нашриёти, 2011. – В.147.

⁴⁵ Mahmud Koshg‘ariy. “Devonu lug‘ati-t- turk”. Qosimjon Sodiqov nashri. – Toshkent: G‘. G‘ulom nomidagi nashriyot-matbaa ijodiy uyi. 2017.

⁴⁶ Жўрабоев А. Ўзбекистонда тўй-маросим номлари (Андижон группа шевалари материаллари асосида) филол.фан.ном. дисс. – Тошкент, 1971.

Nurullo Altay, Ibrahim Rahim, Usmon Arif, Halim Yorqin, terms related to the Uzbek ethnoculture of northern Afghanistan can be found.⁴⁷

While Uzbek ethnography in northern Afghanistan retains the ancient national identity of the region's population, its ethnographic vocabulary has developed throughout its entire history not only on the basis of internal capacity, but also enriched by external sources. Based on this, we have divided the sources of enrichment of the ethnographic vocabulary of the Uzbeks of Northern Afghanistan into the following groups:

1. All-Turkic layer.
2. The Arabian layer.
3. Persian-Tajik layer.

1. **All-Turkic layer.** In the ethnographic lexicon of the Uzbek wedding ceremony in Afghanistan, ethnographies made from pure Turkic core are relatively numerous. For example: “*to‘y*”, “*sovchi*”, “*kuyov*”, “*kelin*”, “*quda*”, “*o‘lan*”, “*qalin*”, “*qalliq*”, “*qo‘noq*”, “*qo‘shan*”, “*sep-seb*”, “*sovrin*”, “*uloq*” *ethnographies*.

Afghan Uzbek wedding ethnographies are also dominated by words made with the addition of pure Turkic words: “*to‘y-lik*”, “*to‘y-ona*”, “*sov-chi*”, “*besh-ik*”, “*qo‘noq-chi*”

2. **The Arabian layer.** Like all the peoples of the Middle East, the Uzbeks of Afghanistan are actively using ethnographies with Arabic names. Some of these names are also involved in the formation of compound words that represent the wedding ceremony, such as *usta*, *xatna*, *sunnat*, *nikoh*, which later passed into Arabic. For example: “*nikoh puli*” “*nikoh suvi*”, “*nikoh to‘yi*”, “*usta yo‘qladi*”, “*xatna to‘yi*”, “*sunnat to‘yi*” and so on. *It should be noted that some words borrowed from the Arabic language are used in different meanings in the ethnographic lexicon. For example, in the Arabic-Russian dictionary, the term marriage is interpreted as “to marry, to get married..”*⁴⁸ *The Uzbek dictionary has given the same meaning as well.*⁴⁹ *As an ethnographic lexicon, it is used to mean “a verse recited by a Mullo as a union of two married couples.”*

3. **Persian layer.** Most of the Uzbek-populated areas of northern Afghanistan are Persian-speaking. Their lifestyles, cultures, and traditions have influenced each other creatively. This is especially true of the Persian and Uzbek traditions and languages. The names of Persian-Tajik ethnography in the ethnography of the Uzbek peoples of northern Afghanistan can be divided into the following groups:

⁴⁷ Маҳмуд Ҳалим Ёркин. “Uzbek language phraziologic dictionary (in Afganistan uzbek language). – Tehron, 2013; Оталар сўзи – ақлининг кўзи (آته لر سوزى عقل نينگ كوزى). Тўплаб нашрга тайёрловчи Солиҳ Муҳаммад Хассос. Кобул, 2013; Олим Кўҳкан. Афғонистон ўзбек тилининг ўтмиши ва бугунги аҳволи // www.turonzamin.org. 2013 йил 10 июнь; Нуруллоҳ Олтой. Афғонистон ўзбек адабий тили муаммолари. www.ezgu.org. 2017 йил 25 январь.

⁴⁸ Арабского- русский словарь –М. 1970. –С. 1055

⁴⁹ Ўзбек тилининг изоҳли луғати. – М. 1981. – В. 508.

1) **Pure Persian-Tajik ethnographies:** *gulxan, lafz guli, lafzgiri, duxtari xun, baddodan, chillagurizon, rubinon, xoskorlik, xudoyi, ohistabiru, nomguya, nomzod, dastor bandi, gashtak, jilovgir, jomaburon, kadxudo, kayvoni*

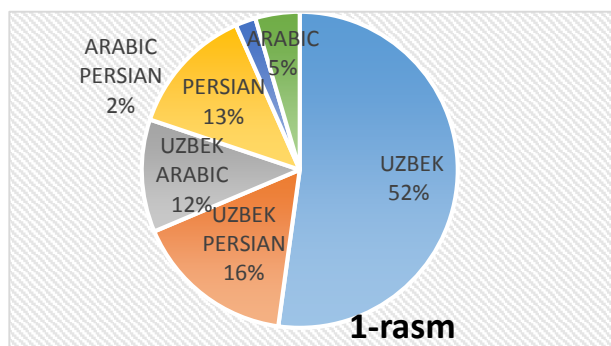
2) **Ethnographies formed from the addition of Persian-Tajik words to Uzbek names:** *dasturxon yubordi, sharbat yalatti, poyandoz soldi*

3) **Ethnographies consisting of the addition of an Uzbek word to a Persian-Tajik word:** *kuyovsarpο, kelinsarpο, kuyovjo‘ra*

4) **Ethnographies based on the addition of the Uzbek affix to the Persian-Tajik word:** *bazmchi, dasturxonchi, payshanbalik*

The following diagram shows the etymological formation of a total of 531 ethnographic names belonging to the ethnographic lexicon of the Uzbeks of northern Afghanistan and included in the appendix of our study.

Their number can be expressed as follows: Uzbek 276 (52%), Persian 70 (13%), Arabic 24 (2%), Uzbek-Persian 87 (16%), Uzbek- Arabic 61 (12%), Arabic-Persian 11 (2%).



The second chapter of the dissertation

“System features of ethnographic vocabulary of Uzbek wedding ceremonies in northern Afghanistan” Thematic groups, formal and spiritual features of the ethnographic lexicon of the Uzbek wedding ceremony in northern Afghanistan are analyzed. The ethnographic lexicon of the region is described thematically divided into groups, and its formal and spiritual features are studied.

A number of scientific researches have been carried out on the lexicon of traditional wedding ceremonies of the Uzbek people and a number of customs performed in it, as well as its lexicological research, thematic division. Folklorist Mahmud Sattor, in his book Uzbek Traditions, emphasizes the importance of weddings in people's lives and describes the following types:

- 5) beshik to‘y;
- 6) muchal to‘y;
- 7) hovli to‘y;
- 8) sunnat to‘y⁵⁰.

Another folklorist, Hayot Ismoilov, divides Uzbek weddings into the following spiritual groups:

- 1) muhim sana bilan bog‘liq to‘ylar;
- 2) sunnat to‘ylari;
- 3) yigitlik to‘ylari;
- 4) nikoh to‘yi;
- 5) yangicha to‘y marosimlar;

⁵⁰ Саттор Махмуд. Ўзбек удумлари. – Тошкент: Чўлпон, 2007. –В. 103.

6) oilaviy to‘ylar⁵¹.

Researcher of ethnographies N.Mirzaev divides Uzbek ethnographies of Qashqadarya region into the following semantic groups:

- 1) nikoh bilan bog‘liq etnografizmlar;(marriage-related ethnographies;)
- 2) bolaning tug‘ilishi va ulg‘ayishiga xos etnografizmlar;(ethnography specific to the birth and development of a child;)
- 3) xatna to‘yiga doir etnografizmlar;(cesarean wedding ethnographies;)
- 4) milliy sport o‘yinlari, an‘analar, kattalar va bolalar o‘yini hamda(ethnographies associated with national sports, traditions, adult and children's play, and fun;)
- 5) umumxo‘jalikka oid odatlar bilan bog‘liq bo‘lgan etnografizmlar;(ethnographies related to common customs;)
- 6) ba’zi diniy odat va marosimlar bilan bog‘liq bo‘lgan etnografizmlar;(ethnographies related to certain religious customs and rituals;)
- 7) ayrim kasb va odatlarga oid etnografizmlar⁵².(ethnographies related to certain professions and customs)

Another researcher on the ethnographic lexicon of South Khorezm, Y. Bobojonov, cites the following classification of ethnographies in regional dialects:

- 1) ethnographies related to the birth of man and his chill period;
- 2) ethnographies of weddings (circumcision and weddings): ethnographies related to pre-wedding, during the wedding, after the wedding;
- 3) ethnographies representing mourning.⁵³

Some of the weddings which related to religious :

quron to‘yi Qur'an Ceremony - After the primary education (mastery of the Holy Quran, jurisprudence and poetry) under the guidance of the imam of the mahalla mosque at the age of 6-7 years, held by parents for the consent and blessing of teachers ceremony.

mavlud to‘yi - Birthday Ceremony is the birthday of the Prophet Muhammad (peace and blessings of Allaah be upon him) in ancient times and a feast in his honor, a biography of the Prophet to be recited at such a feast.

mullo to‘yi - is a ceremony of memorizing the Qur'an or giving the status of a mullah or mawlana by placing a turban on the head of a student who has mastered the sciences of fiqh, tafsir, hadith and logic.

salom noma - is a hymn sung in honor of the bride before she is brought down and put on the chimney of the groom's house, as well as during the opening of the bride's face in the morning.

⁵¹ Исмоилов Х. Ўзбек тўйлари. –Тошкент: Ўзбекистон, 1992. –В. 25.

⁵² Мирзаев Н. Ўзбек тилининг этнографик лексикаси (Қашқадарё вилояти ўзбек шевалари материаллари асосида): Фил.фан.канд.дисс. – Тошкент, 1971. –В. 54-56

⁵³ Бобожонов Й. Жанубий Хоразм этнографик лексикаси: фил. фанлари номзоди дис. автореферат, –Тошкент, 1997. – В. 7.

khodaiy i - A dish (soup, soup) cooked in memory of a loved one (father or mother) of the bridegroom before the circumcision ceremony.

khodaiy II - Alms, sacrifices, feasts dedicated to the soul of the deceased or for the sake of salvation from a calamity.

dastor bandi - A ceremony of memorizing the Qur'an or giving the status of a mullah or mawlana by placing a turban on the head of a student who has mastered the sciences of fiqh, tafsir, hadith and logic.

savod to'yi - LITERACY ceremony - After the primary education (mastery of the Holy Quran, jurisprudence and poetry books) under the guidance of the imam of the mahalla mosque at the age of 6-7 years, held by parents for the consent and blessing of teachers ceremony.

payg'ambar to'yi - The 63rd birthday of the prophet is considered to be the feast of the people. is a ceremony held on the 63rd anniversary of the age of the Prophet, a feast given to the people.

haji challadi - It is a custom to invite a person who has performed Hajj to a guest out of respect.

Hajitoy - is a ritual performed by a pilgrim after the blessed pilgrimage in the presence of his neighbors.

aqiqa - is a ceremony held on a child's birthday or the next day. (In this case, two sheep are slaughtered for a boy and one for a girl, and the whole bone of the slaughtered sheep is crushed without being crushed. The child who performs the aqeeqah ceremony will be loyal to his parents and will be righteous.

xatmiqur'on - Before the wedding, all the villagers are invited to recite the Qur'an so that the souls of the departed may rejoice.

ijab qabul - ACCEPTANCE - Asking witnesses if the bride and groom agree to marry each other.

ijobat (qalliq) - The practice of permission. If the groom wants to visit the bride, he will do the guest shopping. The groom is taken to the bride by his friends in the evening. After dinner, the groom's friends return.

nikoh - marriage is the ceremony of marriage, the legalization of a couple in accordance with the Shari'a, and the agreement read by the domulla during this ceremony. To get married. Marriage is a solemn ceremony in which the husband and wife are legally married.

nashrah marosimi⁵⁴ - When a child reaches Surat al-Sharh while learning the Holy Quran and religious knowledge, he invites madrassa teachers, neighbors, and scholars to a feast. It is said that Nashrah threw away the coin.

III. Social Wedding ceremonies:

h) kurash playing ceremony

i) uloq playing ceremony

j) the ceremony of the free of the arena (a feast given to the people as a breakfast soup)

k) qurbonlik

⁵⁴ ⁵⁴Qur'oni Karimdagi 94-sura

IV. Wedding names.

Weddings from birth to sunnat to`y ceremony:

- k) chilla to`yi;
- l) aqiqa marosimi;
- m) beshik to`yi;
- n) besh kecha to`yi;
- o) tish to`yi;
- p) soch to`yi;
- q) qadam kulcha (ayoq to`yi);
- r) savod to`yi;
- s) kokil to`yi;
- t) kindik to`yi.

The sunnat to`y of the child and the wedding before and after the marriage:

- e) sunnat to`yi (bu to`yni ba`zi joylarda kesak to`yi ham deb ataydi);
- f) ism to`yi;
- g) mullo to`yi;
- h) lallovli to`yi.

Depending on the process of conducting wedding ethnographies, we consider it appropriate to classify them into the following groups:

1. Names of pre-wedding ceremonies:

- i) shayton aralashma;
- j) xino kechasi;
- k) choygashtak;
- l) go`dak chaqiliq;
- m) jomaburon;
- n) haytlik iydlilik;
- o) sirbonato`y;
- p) mujaratlik kechasi;

2. The names of the wedding ceremony:

- i) ona sofi;
- j) oyna sharbat;
- k) nikoh quydi;
- l) chilla soldi (shoangushtariy);
- m) kampir o`ldi;
- n) sarpo kiygizish;
- o) xinavandon;
- p) dangana.

3. Names of ethnographies which are happen after wedding:

- g) kuyov challadi;
- h) kelin challadi;
- i) quda challadi;
- j) yuz ko`rimchi;
- k) tela-tela kuni;

1) rubinon.

Uzbeks in northern Afghanistan are divided into the following types according to the lexicon of wedding ethnography:

1. Sodda nomlar. (Simple names).
2. Qo'shma nomlar. (Common names.)
3. Birikma nomlar. (Compound names.)
4. Juft nomlar. (Pair names.)
5. Takroriy nomlar. (Duplicate, repeated names.)

Simple names. Regardless of the presence / absence of word-forming and word-changing affixes, nouns consisting of a single stem are simple names: wedding, circumcision, marriage, plate, eydlik, ijobat, sarpoy, korman, mahr, bride, groom, yanga, kurash, toyona and so on.

Common names. An examination of SHAO's wedding ethnography has shown that dialect, wedding ceremony and its rituals and customs are an active way to combine words and form a common name. Examples: sugarcane, sprinkles, old woman dead, bread crumbs, footsteps, board oysters, hair clippers, wedding dresses, toasts, step cakes, sava chopsticks, and more.

Compound names. Compound nouns are direct and indirect compounds that serve as nouns. Examples: cradle wedding, hair wedding, car wedding, kuda called, girl sepi, sep achar wedding, father challadi, little kuda, big javchi, bed cut, mawlud toy, sunnat to and so on.

Pairs of names. There are not many pairs of wedding names: bride and groom, month and day, bed and pillow. Such names are based on the transfer of ready-made pairs of words from the common lexicon to the naming of wedding ceremonies and customs. This is based on the fact that the common word is used to describe a wedding ceremony.

Duplicate names. Semantically formed nouns such as yor-yor, tayla-tayla, nine-nine are repeated names.

This means that wedding names are divided into different groups according to their structure. Terms belonging to different terminological systems are often simple, compound, and compound in structure. In the ethnographic lexicon, in addition to simple, compound and compound nouns, as mentioned above, there are also double and repeated nouns.

The third chapter of the dissertation is entitled "Issues of lexicographic interpretation of the ethnography of wedding ceremonies of Uzbeks in northern Afghanistan." It deals with the sources of the "Explanatory Dictionary of Uzbek Wedding Ethnographies of Northern Afghanistan", practical and theoretical issues of selection and interpretation of units in this dictionary.

SU Gafurova, who conducted research on Uzbek lexicography, in particular, the dictionary "Lugati salos", interprets the history of the development of Uzbek lexicography in three periods:

1. The ancient dictionaries.
2. Dictionary of the first half of the XV-XIX centuries.

3. Dictionary after the second half of the XIX century⁵⁵

In addition to the above classification, in our work we consider it necessary to dwell on the rare work of our historical lexicon "Devonu-lug'ati-t-turk", the description of ethnographies related to the wedding, and this work we have studied. is one of the first sources of the "Explanatory Dictionary of Wedding Ethnography of Uzbeks in Northern Afghanistan". Some ethnographies mentioned in Devonu lug'otit-t-turk: Didim is the crown worn by the bride on her wedding night [I. 87]. (Examples from our work are taken from the Devonu lug'otit-t-turk publication at the link, only the page is shown).

Jaziqti – sovchi [III. 63.];

Savchi I – payg‘ambar [III. 445];

Savchi II – sovchi (o‘g‘uz qabilarida) [III. 445];

Ton I – to‘n (kiyiladigan chopon) [III. 151];

Ton II – kiyim [I. 167];

Ton III – to‘ng‘ich farzand [III. 294];

Mamu – yanga [III. 254];

Bichim – ziyofatga kelganlarga taqdim qilinuvchi shoyi gazlama. [I. 348];

Ko‘den – ziyofat, bazm [I. 348];

Beg – oilali erkak. [III. 169];

Beg – er [III. 170];

Mendiri – nikoh to‘yi kechasi.[I. 454]

A number of dictionaries on the Uzbek language in northern Afghanistan have been created and are still being developed. However, it should be noted that a comprehensive dictionary of the ethnographic lexicon of the region has not been created. Therefore, in our work, that is, in the creation of the "Explanatory Dictionary of the ethnography of the wedding ceremonies of the Uzbeks of Northern Afghanistan", we draw on the data recorded on the basis of our direct observations at folk weddings, as well as on folklore sources. we used. Also, the following works related to the language and literature of SHAO have to some extent served as a source for the study of the ethnography of the region. These are:

1. Aymoq Fayzulloh. Afg‘oniston o‘zbeklari xalq qo‘shiq-lari. – Kabul, 1393.
2. Aymoq Fayzulloh. Xalq durdonalari. – Kabul, Davlat matbuoti, 1359.
3. Hassos Solih Muhammad. Ulusimiz farhangidan (qo‘shiq-lar va o‘yinlar). – Mazori Sharif, 1388
5. Hassos Soli Muhammad. Sabzavon qo‘shiq-lar. Fahod bosmaxonasi, – Mazori Sharif, 1385
6. Hassos Soli Muhammad. Ochil Qamish. – Kabul, Xurason nashri. 1397
7. Hassos Solih Muhammad. Qizlar va qo‘shiq-lar. – Mazori Sharif, Mirzo Ulug‘bek bosmaxonasi, 1387.

⁵⁵ Гафурова С.У. Салоҳиддин Тошкандий “Луғати салос” асарининг лексикографик хусусиятлари. Фил.фан. бўйича фалс.док. (PhD) дисс. – Фарғона, 2018. – В. 13.

8. Hassos Soli Muhammad. To'yga borsang to'yib bor. – Mazori sharif, 1397
9. Yorqin Muhammad Halim. O'zbek tili frazeologik so'zligi (Afg'oniston o'zbek tilidagi). – Tehron, 2013
10. Oltay Nurrulloh. O'zbek tili so'zligi. Malayziya. Global partners. 1386
11. Ibrohim Rahim Farhang o'zbeki – Dari Saqofat nashri. Kabul
12. Yoring Gunnar Turkhoyi Afg'oniston (Afg'oniston Turkklari) Lund Printed by Hakan Ohlsson 1939. Kabul 1392
13. Arg'on Elmurad Nomhayi Turkey dar jug'rofiyi tarixi Afg'oniston. – Mazor Sharif, 1396.

Another translation dictionary for Uzbeks in Afghanistan is “Farhangi Uzbeki – Dari” by Rahim Ibrahim. It is a translation dictionary, linguodidactical. It explains words in Uzbek and Dari. Another such dictionary, Farhange Uzbeki ba Farsiy, prepared by Muhammad Halim Yorqin and Shafiqa Yorqin, lists the names of weddings and ceremonies associated with them. We have quoted the words in the Persian version and the Uzbek translation.

توی : جشن، آیینی همراه با ساز و آواز و رقص برای بزرگداشت یک رویداد واقعی مانند عروسی، ختنه، گهواره بندان، نامزدي وغيره

To'y – A ceremony with instruments and songs and dances to celebrate real events such as celebrations, weddings, circumcisions, cradles, engagements, and so on.

توی باشی: کسی که جریان برگزاری و اجرای جشن را رهبری و گردانندگی کند

To'yboshi – The person in charge of the celebration and the process
توی بیرماق: فرستادن پول نقد، جامه ها، خوراکیها و انواع شیرینیها از سوی خانواده داماد به خانه عروس

To'y bermoq – sending cash, clothing, fabric and sweets by the groom's family

To'ylashmoq توی لشماق:

To'ylamoq توی لماق:

توی تاماشه: جشن خوشی و پایکوبی همراه با انواع نمایشهای تماشایی

To'y tomosha – a celebration of dancing with joy and a variety of wonderful spectacles

تویانه: هدایای نزدیکان و دوستان برای خانواده ای که جشن عروسی برپا کرده است

To'yona – Gifts for relatives and friends for the wedding family

تویچی: آنکه جشنی برگزار کرده است

Another ancient dictionary with Persian explanations of Uzbek words is Mirzo Mehdikhan Astrabodi's Farhangi Sangloh (Sangloh dictionary). This dictionary contains Uzbek words in Persian. For example, the dictionary explains the word chimildiq as follows: **پرده دروازه 2. مقنعه سر یعنی پارچه ای که زنان سر خود را با آن می پوشانند، روسری**

Door or window blinds, curtains, Women's self-covering fabric.

جشن و مجمع سرور، To‘y – Bazm va turli xursandchiliklar. To‘ymoq fe’lini amri، امر از سیر شدن

We have taken a commentary on some of the ethnographisms of Uzbek Uzbek weddings in Persian from Moyin Muhammad's Farhangi Farsiy Moyin, one of the most perfect dictionaries of the Persian language, published in Iran. and we have quoted its translation. The following is a list of marriage and related ethnographic traditions.

جهیز : 1. اسب چابک و تند 2. جهاز عروس

Jahiz: 1. Accessories for brides, bridal dowry. 2. Fast and agile horse.

نکاح : عقد زنا شویی بستن، زناشویی کردن

Nikoh: Marriage contract, marriage

جارچی: کسی که مردم را آواز دهد و امر را با آنان ابلاغ کند یا خبری دهد.

Jarchi: A person who informs people or conveys an order and decision to the community.

آیینۀ بخت، آیینۀ ای که در مجلس عقد ازدواج روبهروی عروس می گذارند: آیینۀ

Oyna: The mirror of fortune is the mirror that is placed in front of the bride during the wedding ceremony.

حناء: خینه گردی سبزرنگ که از گیاهی به همین نام به دست می آید و برای رنگ کردن پوست و مو به کار می رود.

Xina: A plant-derived substance, a green powder used to dye the skin of the hands and feet and hair.

شیرین خوری: رسم شیرینی خوردن و شادی کردن که پس از خواستگاری دختر و پایان گفتگو توافق طرفین در خانه عروس صورت می گیرد و نامزدی پسر و دختر اعلام می شود.

Shirinixuriy: a ceremony of eating sweets and rejoicing, after the meeting of this girl and the ceremony of marriage, which is set up in the bride's house, and the marriage of the boy and girl is announced.

نامزادی: دختر یا پسر جوانی که برای زناشویی قول و قرار گذاشته باشند.

Nomzodi: A young man or woman who has promised to marry. An engaged, broken girl or boy.

The ethnographies summarized in the Dictionary of Wedding Ethnography of Uzbeks in Northern Afghanistan are divided into two types:

1. On the basis of selection and interpretation of ethnographic units in the annotated dictionaries of Uzbek and Persian languages;

2. Ethnographies are based directly on the speeches of Uzbeks living in the Faryab, Juzjan, Sarpul, Balkh, Samangon, Takhar, Badakhshan, and Kunduz provinces of northern Afghanistan.

Some of them have become obsolete and have survived only in the desert and mountainous areas far from the city.

If we look at the development of lexical traditions, we can see that the lexicon of the world and the East is formed on the basis of certain norms. Dictionaries consist of lexical units and structured dictionary articles. The lexemes in dictionaries are formed according to certain rules.

The dictionary includes the names of wedding ceremonies, wedding ethnographies as a unit and as a keyword. Example:

Jilovgir – the one who leads the horse on which the bride is riding

Sovin – A wedding (sheep, goat, cow) brought to the bridegroom by his relatives and friends at the circumcision ceremony

Homonyms are given as separate words with Roman numerals (without dots).

Example:

Uloq I – A kind of game organized at a boy's Nunnat ceremony party.

Uloq II – 4-5 year old slaughtered goat or a young male calf given to riders to run in a Kupkari race.

The order in which words (article titles) are placed in dictionaries is based on the following three principles:

- 1) tashqi tartib;
- 2) ichki tartib;
- 3) ma'no tartibi (semantik prinsip).

1. The external order is determined by the first letter of the word (or article title) depending on the position of the letter in the alphabet:

Aqiqa
Beshikto'y
Chimildiq
Hayitlik

2. The internal order is determined by the letters after the first letter of the word (or article name) (second, third, etc.) - the position of this letter in the alphabet. This rule applies to words with the same first letter: Chimildiqsoldi

Chimmat
Chittashlash
Chodir

The most important part (component) of a dictionary article is the commentary on the meaning (s) of the units being interpreted. The dictionary is called the Annotated Dictionary, basically for the same purpose. Consequently, the success and value of an annotated dictionary is determined by the extent to which that task is accomplished and the extent to which that goal is achieved. The meaning of a word can be explained in terms of definition, description, explanation. The meaning of an independent word, or more precisely, a noun, is explained on the basis of its components (semaphores). These ideas also apply to the dictionary we have prepared. For example:

Fotiha to'yi – After the blessing, the girl's father slaughters the sheep brought to the bridegroom, prepares soup and other dishes from the given products, and pays homage to the bridegroom in the presence of the relatives.

Lalovli to'yi – is an important circumcision ceremony. On the last day of the wedding, before the circumcision is performed, the child is disguised, placed on his shoulders, carried away in flames, and taken to the homes of his close relatives and neighbors under the sound of trumpets and songs.

CONCLUSION

1. Although some work has been done to study the lexicon of Uzbek wedding ceremonies, the systemic and lexicographic features of Uzbek weddings in Afghanistan have not yet been studied.

2. Among the Uzbeks of Afghanistan, the traditions of tribalism are well preserved, and the role of kinship in the organization and management of weddings is enormous.

3. Collection and study of wedding ethnography in the language of urban and rural population in the light of the ethnography, culture, ethnocultural status of the territories inhabited by Uzbeks in Afghanistan. showed the presence or absence of commonalities with.

4. The names of wedding ceremonies are divided into certain lexical and spiritual groups according to their ethnographic basis and meaning. The analysis shows that it is appropriate to classify wedding ethnographies in the study area into groups such as “Family Weddings”, “Social Wedding Ceremonies”, and “Wedding Names”.

5. Wedding ethnography is clear and simple for the locals. Hence, the ethnographic lexicon of this region has an international character.

6. The Uzbek-populated areas of Afghanistan are a multi-ethnic area, where Turkmen, Hazaras, Tajiks, and Pashtuns coexist. Of course, as a result of the cultural ties between the peoples, there are similarities in their wedding customs.

7. Synonymy is typical for wedding names, but ambiguity and antonymy are less appropriate.

8. When observing the process of historical and etymological formation of ethnography of the region, we can observe that the ethnographic lexicon of the region is formed on the basis of internal and external sources. Ethnographic lexicon is absorbed into social life, nourished by Turkic, Persian-Tajik, Arabic layers. Although the original sources of some wedding names are in Arabic and Persian-Tajik, they are understood by the general public.

9. The Uzbek peoples of northern Afghanistan have gone through difficult stages in their historical and social process. However, as a result of systematic language and cultural reforms, the Uzbek language is now recognized by the government as the most widely spoken language in Afghanistan. Intellectuals of the region are also trying to study the Uzbek language in various aspects of linguistics on the basis of historical and modern approaches. The common goal is to preserve, develop and enrich our native language, literature and culture.

**НАУЧНЫЙ СОВЕТ PhD.03/31.03.2021.Fil.78.04 ПО ПРИСУЖДЕНИЮ
УЧЕНЫХ СТЕПЕНЕЙ ПРИ ТЕРМЕЗСКОМ ГОСУДАРСТВЕННОМ
УНИВЕРСИТЕТЕ**

ТЕРМЕЗСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ

МУҲАММАД ҲУМАЮН НАДИМ

**СИСТЕМНЫЕ И ЛЕКСИКОГРАФИЧЕСКИЕ ОСОБЕННОСТИ
ЭТНОГРАФИЗМОВ СВАДЕБНЫХ ЦЕРЕМОНИЙ УЗБЕКОВ
СЕВЕРНОГО АФГАНИСТАНА**

10.00.01 – Узбекский язык

**АВТОРЕФЕРАТ ДИССЕРТАЦИИ ДОКТОРА ФИЛОСОФИИ (PhD) ПО
ФИЛОЛОГИЧЕСКИМ НАУКАМ**

Термиз – 2022

Тема диссертации доктора философии (PhD) зарегистрирована в Высшей аттестационной комиссии при Кабинете Министров Республики Узбекистан за B2021.2.PhD/FH1717

Диссертация выполнена в Термезском государственном университете.
Автореферат диссертации на трех языках (узбекский, русский, английский (резюме)) размещен на веб-странице Научного совета (www.guldu.uz) и Информационно-образовательном портале «ZiyoNet» www.ziynet.uz.

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ВСТУПЛЕНИЕ

(Автореферат диссертации доктора философии (PhD))

Цель исследования. Изучение этнографической лексики узбеков, проживающих на территории северного Афганистана на свадебных церемониях, направлено на показ языкового выражения этнографической лексики в регионе, определение лексико-семантических особенностей этнографии.

Объект исследования. В качестве объекта исследования были взяты этнографии свадебной церемонии узбеков северного Афганистана.

Научная новизна исследования:

- этнокультурная ситуация узбеков северного Афганистана очень сложная, их образ жизни приобрел синтетический характер во взаимодействии наций, этносов и племен, не существующих в Узбекистане;

- фактор близости с иранским и индийским народами, наряду с преобладанием исламских факторов, определенное влияние на формирование этнографической лексики узбеков северного Афганистана оказали турецкий и английский языки;

- Свадьбы в этнографическом лексиконе узбеков северного Афганистана делятся на семейные свадьбы, светские свадьбы, религиозные свадьбы, свадьбы по возрасту,

- Этнографический лексикон узбеков северного Афганистана имеет ряд семантически однозначных и многозначных этнографий, причем единицы формально омонимичны и синонимичны.

Внедрение результатов исследований. На основании научных результатов лексикографического и систематического изучения свадебной этнографии узбеков северного Афганистана:

По материалам свадебной церемонии, узбеков северного Афганистана появилась в программе «Пайки паго», выпускаемой Раукоп TV в провинции Балх, Афганистан. (Справка № 41 от 21 января 2021 года телекомпании Раусон (<https://youtu.be/DWaXdmtjyyE>)). Также используется по материалам научных исследований в программах Сурхандарьинского областного телевидения и радиоконпания "Тил -миллат кўзгуси", "Кун мавзуси", "Диалог". 24.09.2021).

Объем и структура диссертации. Диссертация состоит из введения, введения, трех основных глав, заключения, списка использованной литературы и приложения. Общий объем диссертации 134 страниц.

E'LON QILINGAN ISHLAR RO'YXATI
СПИСОК ОПУБЛИКОВАННЫХ РАБОТ
LIST OF PUBLISHED WORKS

I bo'lim (I часть; I part)

1. Ethnocultural situation of uzbek people in northern Afghanistan // SOI: 1.1/TAS DOI: 10.15863/TAS. International Scientific Journal Theoretical & Applied Science jurnalida nashr qilindi. p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online) Year: 2021 Issue: 06 Volume: 98. Published: 19.06.2021 <http://T-Science.org> – B. 490-492.

2. Shimoliy Afg'oniston o'zbeklari etnografik leksikasi o'ziga xosligini belgilovchi omillar// СЎЗ САНЪАТИ ХАЛҚАРО ЖУРНАЛИ, МЕЖДУНАРОДНЫЙ ЖУРНАЛ ИСКУССТВО СЛОВА | INTERNATIONAL JOURNAL OF WORD ART №3 | Toshkent, 2021. – B.107-113.

3. Sources of ethno lexicography of uzbek wedding ceremony in Northern Afghanistan// ELECTRONIC JOURNAL OF ACTUAL PROBLEMS OF MODERN SCIENCE, EDUCATION AND TRAINING. 2021 AUGUST 8/2. ISSN 2181-9750 – B. 44-48.

4. Afg'oniston o'zbeklari to'y-marosim etnografizmlarining forsiy lug'atlardagi ko'rinishlari// НамДУ илмий ахборотномаси - Научный вестник НамГУ 2021 йил 9-сон. – B. 292-297.

5. Afg'onistonda yashovchi o'zbek urug'lari etnonimlarining lisoniy talqini// ҚарДУ ХАБАРЛАРИ Илмий-назарий, услубий журнал 2021 3(49) – B. 140-144.

II bo'lim (II часть; II part)

6. Shimoliy Afg'oniston o'zbeklari to'y marosimi etnografizmlarining tizimiy va leksikografik xususiyatlari// Oriental renaissance: innovative, educational, natural and social scientific journal Impact Factor = 5.423 ISSN 2181-1784 volume 1, issue 2 march 2021. – B. 22-29.

7. Etnolingvistika va etnografik leksika haqida// Молодой ученый Халқаро журналы, Международный научный журнал № 30 (268) / 2019 "Young Scientist". # 30 (268). July 2019.

8. Shimoliy Afg'oniston o'zbeklari to'y marosimlari etnografizmlarining qisqacha izohli lug'ati// Mazori Sharif. Ilmiy to'plam. "Do'ston" nashriyoti. 2020.

9. Afg'oniston o'zbeklarining etnomadaniy holati va o'zbek tilining bugungi vaziyati// O'zbek-turkman tillari rasmiy maqomining 17- yilligi ilmiy seminari, Kabul, Afg'oniston ISSN:978-9936-1-0436-5. – B.179-186

10. Shimoliy Afg'oniston o'zbeklari leksikasining tarixiy etimologik xususiyatlari// O'zbekistonda ilmiy-amaliy tadqiqotlar respublika ko'p tarmoqli 14- ilmiy- onlayn konferensiyasi, Toshkent, 2020. – B. 210-211

11. O‘zbekiston va Afg‘oniston o‘rtasidagi adabiy aloqalar tarixidan // Adabiy aloqalar va madaniyatlarning o‘zaro ta`siri xalqaro ilmiy anjuman maqolalar to‘plami. – Termiz, 2019 TerDu. – B. 340-342

12. Afg‘onistonda o‘zbek, tojik va turkmanlarning ba’zi mushtarak to‘y-marosimi etnografizmlari// Istiqlol davri o‘zbek tilshunosligi, adabiyotshunosligi va folklorshunosligining dolzarb masalalari mavzusidagi respublika ilmiy-nazariy anjumani materiallari. Toshkent, 2021. – B. 636-643

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15. Afg‘oniston o‘zbeklari to‘y-marosimlarida *osh* leksemalari etnonimlarining lisoniy talqini//“Nazariy, amaliy tilshunoslik va til o‘qitish metodikasi” mavzusidagi respublika onlayn ilmiy anjuman materiallari, Termiz davlat universiteti. O‘zbek tilshunosligi kafedrası, O‘zbek tili va adabiyoti kafedrası. – B. 191-19.

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Адади 50. Буёртма №07

Термиз давлат университети нашр-матбаа босмахонасида чоп
этилди.

Манзил: Термиз шаҳри, “Баркамол авлод” кўчаси, 43-уй.