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LINGUOCULTUROLOGICAL ANALYSIS OF ETHNOGRAPHISMS RELATED TO WEDDING AND CEREMONIAL RITES (ON THE EXAMPLE OF OLTINSOY DISTRICT)

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ABSTRACT. This article comprehensively examines the linguoculturological features of ethnographisms associated with wedding and family rituals, using the Oltinsoy district of Surkhandarya region-a territory with a distinctive cultural and ethnographic profile-as a case study. The research ynthesizes theoretical approaches to the linguistic nature of ritual vocabulary and ethnographisms characteristic of the Surkhan oasis. Lexical units actively employed cross pre-wedding, wedding, and post-wedding ceremonies in Oltinsoy district are categorized into distinct lexico-semantic groups, through which their linguoculturological connotations, national-cultural semes, and underlying conceptual frameworks are elucidated. Furthermore, drawing upon dialectological ources and established linguistic literature, the study substantiates the lexical role and historical-cultural value of these regional ethnographisms within the broader lexical system of the Uzbek language.

Keywords: Linguoculturology, ethnographism, ritual vocabulary, wedding ethnographisms, Oltinsoy district, Surkhan oasis dialects, linguaculturem, concept, national-cultural mentality, semantic field.

INTRODUCTION. Language serves as the principal medium for preserving, transmitting, and embodying the spiritual-cultural heritage, ancestral values, worldview, and mentality of a nation across generations. With the rapid evolution of anthropocentric linguistics, linguoculturology-a discipline examining linguistic units in inseparable connection with human cognition, culture, psychology, and societal structures-has emerged as a foundational domain of modern language studies. Within linguoculturological research, ethnographic vocabulary, particularly ethnographisms reflecting a people's material and spiritual life, customs, rituals, and economic practices, holds a privileged position as an object of inquiry.

The rich cultural legacy of the Uzbek people is most vividly reflected in local ethnographisms and ritual vocabulary preserved across regional dialects. The Surkhan oasis, and specifically the Oltinsoy district, stands out due to its geographic setting, historical-ethnographic development, and the meticulous preservation of traditional customs inherited from ancient Uzbek tribal formations (including the Durman, Qongirat, Yuz, Barlas, Lokay, and others). The ethnographisms associated with wedding and family rituals used in the everyday speech of Oltinsoy residents possess immense scientific and practical value for studying the historical and semantic evolution of the Uzbek lexicon, as well as for reconstructing the conceptual landscape of national culture.

The objective of this research is to conduct a linguoculturological analysis of ethnographisms employed in the wedding and ritual vocabulary of Oltinsoy district, to determine their semantic and conceptual parameters, and to uncover their intrinsic national-cultural semes.

The concept of ethnographisms (ethnographic lexicon) and their linguistic nature have been investigated by numerous prominent linguists. Ethnographisms refer to words and expressions denoting concepts, material and spiritual culture, household items, traditional attire, regional dishes, and family-social rituals specific to a particular ethnic group or a sub-group residing within a defined geographical territory.

As the linguist N. Mahmudov emphasizes: *"Language is not merely a tool of communication, but a repository of cultural memory and a mirror reflecting the national spirit. Behind every ethnographic unit in language lies a specific cultural code and conceptual content"* [Mahmudov, 2012: 5]. In linguoculturology, the notion of *linguacultureme* plays a central role. V. V. Vorobyov and Sh. Safarov define a linguacultureme as a complex semantic structure representing a language unit (word, phrase) in form, and a cultural object or concept in content [Safarov, 2008: 42].

In Uzbek dialectology and ethnography, the lexicon of the Surkhan oasis has been studied to varying degrees by scholars such as B. Jurayev, A. Eshonqulov, H. Ne'matov, and Sh. Normatova. In his dialectological studies of the Surkhandarya region, B. Jurayev highlighted the deep-seated connections between ritual vocabulary, archaic Turkic lexical layers, and regional tribal traditions [Jurayev, 1971: 88].

From a linguoculturological perspective, wedding and ritual ethnographisms exhibit the following defining characteristics: **National-Cultural Connotation:** Ritual names do not merely denote an action or object; they embody sacred-religious, moral, and philosophical views of the folk tradition. **Archaism and Stability:** Many ancient Turkic lexical items that have lost their active currency in literary language are stably preserved within wedding and ritual ethnographisms. **Conceptual Multi-Dimensionality:** Ethnographisms encapsulate core linguoculturological concepts such as honor (*or-nomus*), in-law relationship (*quda-anda*), blessing (*baraka*), prayer (*duo-fotiha*), and mutual affection (*mehr-oqibat*).

Wedding rituals in Oltinsoy district are characterized by a multi-stage structure, strict ceremonial progression, and distinct lexical nomenclature for each ritual action. Based on the dynamics of the wedding process, ethnographisms recorded in Oltinsoy district can be divided into three primary lexico-semantic categories:

Ethnographisms Related to Pre-Wedding Rites. This category comprises lexical units associated with matchmaking, preparations for the bride's departure, and official engagement rituals: **«Sovchi yuborish» / «Qiz ko'rar» (Matchmaking / Bride viewing):** The initial stage of matchmaking, often referred to in Oltinsoy dialect speech as *"elchilik"* (embassy/diplomacy). The matchmaker (*sovchi*) is frequently called *"elchi"* (envoy/ambassador), illustrating the sacrality and diplomatic nature attributed to this social institution. **«Og'iz ochar» / «Non sindirish» (Breaking of bread / Agreement sealing):** A ceremony signifying the finality of agreement between both families. In Oltinsoy district, the phrase *«non sindirish»* carries the weight of a sacred oath. Because bread (*non*) symbolizes abundance, purity, and sacredness in Uzbek linguoculture, breaking bread marks an inviolable covenant. **«Patnis yuborish» / «Quda tushar» (Sending trays / In-law visitation):** The ritual of delivering specially prepared trays filled with garments, sweets, and provisions from the groom's family to the bride's home. In mountain and sub-mountain villages of Oltinsoy (e.g., Karsagan, Sina, Chep), the flatbreads prepared for this occasion are termed *"patnis non"*, featuring ornamental patterns imbued with symbolic wishes.

«Sirg‘a taqar» (Earring placement ritual): An event announcing the bride’s engagement to the community. The earring (*sirg‘a*) acts as a linguacultureme marking a shift in the bride’s social status-from an unengaged girl to a promised bride.

Ethnographisms Related to the Main Wedding Ceremony and Nuptial Rites. Ethnographisms surrounding the central wedding feast and marriage ceremony encompass both material and spiritual cultural vocabulary: **«Sabzi to‘g‘rar» / «To‘y oshi» (Carrot-shredding rite / Wedding feast):** A communal gathering held on the eve of the main wedding. In Oltinsoy, carrot-shredding is not merely food preparation, but a social forum for communal mutual aid (*"hashar"*) among the village men. **«Chimildiq» / «Chilgoh» (Nuptial curtain / Sacred bridal nook):** A secluded space designated for the newlyweds. Etymologically, *chimildiq* relates to concepts of protection and concealment; in Oltinsoy ethnographic tradition, it is regarded as a sacred shelter protecting the couple from the evil eye. Related sub-ritual terms include *"chimildiq bosar"* and *"kuyov ko‘rar"*. **«Chiroq aylantwrist» / «Olov aylantwrist» (Fire circumambulation):** A purification rite performed upon the bride's arrival at the groom's house, where fire is lit near the *chimildiq* and waved around the bride. This ethnographism reflects ancient Zoroastrian vestiges in the language, where fire symbolizes spiritual cleansing, driving away evil spirits, and bringing warmth to the new home [Jurayev, 2007: 112].

Post-Wedding and Domestic Ceremonial Ethnographisms. «Kelin salom» (Bride's greeting ritual): A ceremony held the morning after the wedding in which the bride performs traditional bows (*tazim*) to greet her new extended family and community members. In Oltinsoy, the greeting verses (*"salomnoma"*) display unique dialectal and poetic features, and the gifts presented to the bride in return are termed *"yuz ochar"* or *"salomana"*. **«Challa qochdi» / «Kuyov chaqirdi» (Post-forty visitation):** The formal visits made by newlyweds to the homes of relatives. In Oltinsoy dialect speech, the term *"challa"* (derived from Persian *chehl* – forty) denotes the initial forty-day period of adjustment and protection for the new bride. **«Beshik to‘y» (Cradle celebration):** A ceremony marking the arrival of a firstborn child, wherein the maternal grandparents bring a decorated cradle (*beshik*) and baby accoutrements. Key ethnographisms in this cluster include *beshik*, *tuvak*, *shumuk*, *qo‘ltoq*, and *beshik jild*.

Linguistic Representation of the "In-Law Relationship" (Qudalik) Concept. The vocabulary governing in-law relations in Oltinsoy district is remarkably intricate. Terms such as *"kuchuk quda"* (junior in-law), *"bosh quda"* (chief in-law), and *"yon quda"* (lateral in-law) indicate precise social and familial hierarchies. Behind *quda*-compounded ethnographisms lies the Uzbek cultural imperative of hospitality, respect for extended kin, and social cohesion.

Similarly, the ritual term **«To‘g‘ora yuborish»** (sending food platters) represents a cultural exchange code rather than a simple exchange of goods. The dishes packed into these platters (*qatlama*, *chopchak*, *jizzali non*) convey explicit semantic wishes: *qatlama* (layered pastry) symbolizes layered, unbreakable familial bonds, while sweet pastries express wishes for a harmonious life.

Etymological and Dialectal Strata in Ethnographisms. The ritual lexicon of Oltinsoy displays ancient Turkic roots alongside bilingual constructs formed through historical contact with Tajik. For example, the word **«To‘y»** (wedding/celebration) itself traces back to the ancient Turkic verb *to‘yq* (to be satisfied, abundance), conveying semes of satiety and festivity [Rahmatullayev, 2000: 178]. In the local phrase **«Momo osh»** (rite dinner for matriarchs), the component *momo*

retains the archaic Turkic seme denoting a respected female elder or clan matriarch. Only senior women and clan mothers participate in this ritual to offer blessings (*duo*) to the bride, representing a linguistic trace of matriarchal social structures preserved within local folklore.

CONCLUSION. The ethnographisms associated with wedding and family rituals in Oltinsoy district, Surkhandarya region, constitute a vital component of the lexical system of the Uzbek language. Their linguoculturological evaluation yields the following scientific conclusions: Wedding ethnographisms in Oltinsoy district represent complex linguaculturemes that encode centuries of spiritual experience, traditional beliefs, and social norms of the local population. The semantic organization of ritual vocabulary operates around foundational concepts such as "Blessing/Sacredness", "Kinship/Solidarity", and "Protection/Purity", reflecting the ethnopsychological profile of the region. Lexical units such as *non sindirish, chimildiq, olov aylantirish, momo osh, patnis yuborish,* and *kelin salom* preserve archaic Turkic lexical layers alongside distinctive dialectal features. Systematic collection and linguoculturological analysis of these regional ethnographisms contribute directly to enriching Uzbek lexicography and dialectology while safeguarding intangible national heritage.

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