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ETHNOGRAPHISMS IN UZBEK AND ENGLISH LANGUAGES

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INTRODUCTION

The President of the Republic of Uzbekistan Islam Karimov several times in his works has mentioned, that learning foreign languages as one of the directions of spiritual development of the society: “One more important task is – to assist the development of the language, culture, customs and traditions to the all nations and

nationalities residing in Uzbekistan, further expansion of possibility and conditions in this sphere”.¹

Today the theory and practice of language and culture attracts more and more scholars, it has become evident that the investigation of its problems requires expertise from the different points of view of various areas of linguistics.

There are reasonable grounds for supposing that only studying a foreign language, without supplying some cultural awareness is not enough to provide for mutual benefit in the international relationships. This foundation serves as a starting point for the origin of a new science.

The primary aim of the investigation is to prove that the language stands into the close contact with culture. Consequently their synchronic research would be very useful for language education.

The aim of the present investigation is to classify the more frequent ethnographisms in the English and Uzbek languages. Raising of this theoretical problem results in the necessity of analysis of more private problems and decision following summer residences:

1) to define and to study the basic theoretical questions: the interplay of language and culture, definitions of language and culture and their character traits;

2) to classify ethnographisms into lexica-semantic units and to describe the use of ethnographisms;

3) to define the degree of enriching of dictionary composition of English and Uzbek languages;

4) to summarize obtained examples in order to figure out the main cases of usage.

The object of this research: ethnographisms is a lexical words expressing specific national coloring in English and Uzbek languages.

Methods of research:

¹ Каримов И.А. Наша высшая цель – независимость и процветание Родины, свобода и благополучие народа. – Ташкент, 2000 – С.65.

- descriptive (analysis and syntheses on the basis of linguistic study of the literature on the theme of the investigation);
- distributive (the method of study of meanings in surroundings);
- statistical (qualitative study of the results of the investigation);
- method of dictionary – textual comment.

The scientific novelty of this research consists in the following:

- given it a short the detailed description of ethnographisms as a necessary layer of vocabulary in the language of international communication, presenting dynamic, constantly changing in number and qualitatively group of words;
- considered first in this research ethnographisms in the linguocultural aspect;
- modern concept of linguoculturology and ethnolinguistics have been covered and specific features of using ethnographisms in the languages have been pointed out.

The theoretical value of dissertation consists in that the study of ethnographisms of English and Uzbek languages brings in a certain contribution to creation of scientific base :

- a) for the system synchronous study of ethnographisms, included other languages;
- b) for development of lexicographic principles of including of ethnographisms in different family dictionaries;
- c) for the decision of a number of problems of adequate translation.

Practical value of this work: the conclusion and materials of the thesis are the significant source for the ethnolinguistics. The materials of the research can be effectively used in working out textbooks, dictionaries on special courses and special seminars.

The material for the research was taken by means of a complete sampling from the monolingual and bilingual English and Uzbek dictionaries.

The results of research of general and private questions of the range of problems pulled out in dissertations drawn on by the students of the indicated university in lectures on theoretical conferences, term and diploma papers executed under the direction of author hired, and also given a report by a candidate for a degree and came into question on the annual theoretical conferences of faculty

advisors of Termez state university and National university the name of M. Ulugbek of Tashkent in 2010-2012, on scientific- methodical seminars of faculty of filology.

The substantive provisions of dissertation found a reflection in three publications.

CHAPTER I. Linguistic bases of research of ethnolinguistics in a multilingual context

1.1. The theory of ethnolinguistics and its relationship with adjacent phenomena

Various aspects of language and culture are currently the focus of attention of linguists, ethnolinguist, sociolinguists, psycholinguists, and cultural studies. It is the reflection in the language of ethnic and personal self-knowledge, ways of perceiving and conceptualizing the world, the formation of symbols and stereotypes inherent in certain people.

Culture of a people is reflected in the values of linguistic units i.e. that stably fixed in them is invariant in content, knowledge of the language, and in terms of their ability to convey information volatile over time, ranging in size and connotations, knowledge of which may not be necessary for the knowledge of the language. It is becoming increasingly clear that the area of expertise is in linguistics, while the scope of meaning requires knowledge of cultural realities, content semi sphere certain historical period. Without this, it is impossible to adequately understand the meaning of the texts read. If we assume for the beginning of this division at least, we can distinguish those parts of culture in its historical process, which have a significant impact on society and the knowledge required for the perception of meanings transmitted speech works.

In linguistic and methodological literature are widely used terms "cultural studies", "cultural studies", "linguistics." In some disciplines выделились ethnolinguistics, sociolinguists, psycholinguistics.

The problem of "language and culture" has become the object of study of many scientists (E. M. Vereshchagin, V.G.Kostomarov, G. D. Tomahin, S. G. Ter-Minasova, V.V. Vorobev and A.L.Berdichevsky and etc.) and develops as a purely self-direction - "linguocuturology" . We consider the reflection of linguistics in the language of spirituality, catholicity, the categories associated with the philosophy of national character and mentality (Yu.N.Karaulov, G.D. Tomahin, Yu.S.Sorokin, L.P. Krysin and etc.). In each language, you can go from the spirit and language of

the various phenomena associated with language **mentalnosty**. There are national and cultural peculiarities of speech communication organizations' behavior, the organization of the content of the speech utterance. In using the term "linguistics", we mean intercultural communication, language, intercultural communication, cultural anthropology. "Whorf argued that we all live in a kind of intellectual prison, whose walls were built by structural rules of our language. This is very strange prison, because we usually are not aware of the fact of his detention. We begin to realize this only when the collision of cultures "[]. It is the assimilation of a foreign (non-native) language specific to certain carriers" of the language means "understanding and categorization of the subject and the social reality"[].

The most distinctive areas distinguished in Russia and based on the interrelation of language and culture are as follows: Linguo-country study (E. M. Vereshchagin; V. G. Kostomarov). The research in this area mostly has an applied character and is a valuable source of information, which reflects the interrelation of language and culture. Ethnolinguistics and its renowned scholars A. S. Gerd, A. M. Kopylenko represent a branch of linguistics, which studies the language in its connection with ethnicity and is closely linked with sociolinguistics.

According to the representatives of cultural linguistics (V. N. Teliya, V. V. Vorobyov, V. A. Maslova) this branch of linguistics has recently appeared "to the study and description of the correspondence of language and culture in their synchronic interaction". [].

V. A. Maslova points out the following objects of cultural linguistics: first of all there are words and phrases, which have no equivalents in another language; then: archetypes, rituals, beliefs, and superstitions reflected in a language; on the third place there are proverbs and sayings; 4) idioms; 5) symbols and stereotypes; 6) metaphors and images; end the list stylistic of norms and speech behavior

[].

The study links between the linguistic and cultural phenomena involved ethnolinguistics. In the broadest sense of the word ethnolinguistics - the science that studies the relationship between ethnicity and language in all its diversity. It

intersects with such branches of the humanities as sociolinguistics and psycholinguistics, ethnology and ethnography of communication, folklore, mythology, and poetics. Subject ethnolinguistics covers areas such as language and traditional culture, language and ethnic specificity of thinking, ethno-linguistic processes in domestic and inter-ethnic contacts.

Usually the term is used ethnolinguistics where concepts are stored ethnography and ethnology, and as an independent branch of science is going through a stage of processing. In the narrow its meaning ethnolinguistics рассматривается as a branch of linguistics that studies the relationship of language and spiritual culture, folk art and folk mentality.

It should be noted that Uzbek no work on ethnolinguistic study. While ethnolinguistics booming on the basis of the Slavic and other languages. In Slavic linguistics, one of the first founders of this field is Academician N. Tolstoy. In his paper "On the subject of ethnolinguistics and its role in the study of language and ethnicity," ethnolinguistics he defines as "a branch of linguistics or wider - the direction in linguistics, orienting the researcher to consider the relation of language and communication, and spiritual culture, language and people's mentality, language and folk creativity, their interdependence and different types of correspondence. Ethnolinguistics is not a simple hybrid of linguistics and ethnology, or a mixture of individual elements of both. It is a science, as well as several other mixed disciplines, clearly defining aspect in which language forms and functions"[Tolstoy 1983:182].

In our case, this aspect is the ethnographic vocabulary. According to the academician, the language in ethnolinguistics "always remains the main focus of the study, regardless of what kind of substance (linguistic or nonlinguistic) and which function (ritual, communication, mythological, etc.) are subject to review" [Tolstoy 1983:182] study of language in cultural-historical context, it is "an additional source, and in some cases, the decisive criterion for Reconstruction original meaning of the word, and the direction of its semantic evolution" [Tolstoy 1983:182].

Since ethnolinguistics - scientific field, border between linguistics and ethnology, the ethno-linguistic studies are impossible without the data of ethnography and linguistics. If ethnographers consider the reflection of the ethnic characteristics of the material and spiritual culture, traditions and customs in the subject, that linguists need to know what the results of scientific research have folklorists and ethnographers.

Long history of Uzbek, their material and spiritual culture, national traditions and customs, economic and economic way of life is reflected in the language, namely in the ethnographic vocabulary. Still, it should be noted that we could not find a clear scientific definition of the term "ethnographic vocabulary." There are no specific criteria that would enable the ethnographic vocabulary to distinguish from any other group of vocabulary.

In linguistics, Uzbek can mention a few works devoted to the study of the ethnographic vocabulary (Timiryeva I., Soloviev GI). Nevertheless, we believe that it is necessary to prove this concept and explain its essence. If the vocabulary - a vocabulary of a language, then our understanding of the ethnographic vocabulary will expand the definition of "ethnography." In this regard, we turn to the dictionary. It should be noted that in various dictionaries of this concept is interpreted differently.

In Encyclopedic Dictionary of FA Brockhaus and IA Efron (1896), there is a definition for the term "ethnography": "... the science, which studies the culture of the peoples outside the purview of historical and prehistoric archeology, ie mainly of primitive peoples, and those sections of the civilized peoples, who preserved the features of primitive society "[,187].

The compilers of the dictionary was defined task of the science that points to the need to study the life, manners and customs of the people, especially the primitive, as the closest to nature. In this case included the following sections of ethnographic phenomena. They are: "1) material culture (food, methods of obtaining food, and they generate forms of economy, the domestication of animals, tools, utensils, weapons, means of communication, housing, clothing and jewelry),

2) social order (marriage and family, community associations) and 3) spiritual culture (language and religion, morality, art, poetry, writing) "[,187].

In the Russian language dictionaries gives two values of the science: "One. Science that studies the material and spiritual culture of the peoples, their cultural and historical relationships. Two. The totality of all the features of everyday life, customs, culture of a people, nation. "[].

Thus, the ethnographic vocabulary includes words related to the material and spiritual culture, that is, features of everyday life, customs and cultures of any nation.

In linguistic literature there are different terms that is designate words from national languages : "unequivalent words", "localisms", "realities", "regionalisms", "ethnographisms", "national words", "orientalisms", "east words", "central Asiatic vocabulary", "barbarism", "gaps." and etc. These terms designate the phenomena having a lot in common, however they specify on one any substantial side of the investigated language processes. We use a term "ethnographisms".

On the "transfer of national identity," the original "national spirit" and "national identity" and the "terms of time and place," the "preservation of the stylistic peculiarities of the original" on the transfer of the text in its national dress wrote I. Kashkin. [].

"Rodney the concepts defined by the national, historical, local, household paint, the lack of correspondence in a different language, and for some, and of foreign origin. To try to simplify the problem in the first place to select the terms already familiar to them entrenched values, as well as those that could be eliminated altogether as unnecessary synonyms. Then it will be easier to clarify the content of the remaining few items, specifying in such a way, the circle realities ". [].

As already noted, the ethnographic vocabulary are: first, the vocabulary of the material culture, and secondly, the vocabulary of spiritual culture. Such phenomena as the subject goods, utensils, food, clothing, shelter are the basic

objects of study of material culture. A vocabulary, reflecting the phenomenon of material culture and everyday vocabulary of the subject-in this case are the same. Rooted and passed down from generation to generation, methods of organization and implementation of the everyday life of a particular people just set up an appropriate way of his daily life, the study of which is the goal of ethnographic research. While the words and phrases, clothed in the concept of livelihood of the people, are important for linguistic research.

It is clear that household and ethnographic vocabulary - is not the same thing. Consumer lexicon is considered differently, depending on the narrow and broad approach to its ethnolinguistics status and scope of the material, and a list of items subject-consumer vocabulary cannot cover all the richness of the ethnographic vocabulary. Consumer vocabulary - a narrow area of language dictionaries, and ethnographic vocabulary is rooted in antiquity, reflecting century-old tradition of ethno-cultural nation, which is closely associated with a similar culture of other nations that are close not only in language but also in lifestyles.

In the linguistic literature, the term "ethnographic vocabulary" there are synonymous terms as "ethno-cultural vocabulary," "ethnographic dialect", "ethnographism.

"Ethnographism - words denoting objects and concepts associated with the peculiarities of everyday life, clothed in the concept of national traditions and customs. As the folk tradition, customs and traditions deeply rooted in the spiritual, social and socio-economic life of the people, the more specifically expressed ethnographism national characteristics, the nature of the soul and the warehouse of a people. Therefore, quite naturally parallel use of the terms "ethnographic vocabulary" and "ethnographism."

As you know, depending on the scope of use, the words are divided into two lexical layers: the words of popular language - vocabulary of active use, words that are used a population of a certain territory. The second group is a dialect word vocabulary that expresses the concept of objects and phenomena characteristic of

the economy, life and culture of the inhabitants of a certain area. Consequently, the ethnographic vocabulary can be divided into common usage and dialect.

In modern linguistics broad array of approaches to developing classification of ethnographism, that just shows the great interest of scientists to this phenomenon. Consider the different ethnographism in different systems of classification languages.

Currently, a growing number of researchers focused on the question of the ethnographisms.

A.A.Reformatsky divides the ethnographism of the subject-language principle and establishes the etymology of the foreign words that indicate: 1) proper names, 2) coins, and 3) the position and the officers, and 4) the details of costume and jewelry, and 5) food and drink, 6) treatment and titles for names.[].

Among the ethnographisms[M.L.Vaysburd]ethnographism the events of social and cultural life, social organizations and institutions, customs and traditions, household items, locations, art and literature, the names of historical figures, public figures, scholars, writers, composers and artists , a popular athlete, the characters of works of art, natural phenomena, as well as many disparate facts that go beyond classification.

V.D.Uvarov expands the notion of "ethnographism " and includes the feature of national character here, "the features of psychological makeup of the nation,"[]. "that is inherent in the perception of only one" nation ". V.N.Krupnov writes about" advertising "and the political ethnographism. [].

Apparently, in the vast majority of cases are either terms (political, economic) of the "military-industrial complex", or the ethnographism of social and political subdivisions.

Deserves a detailed review of the classification and the ethnographism S.Vlahova and S.Florina, which is based on the principle of objective, i.e. based on the semantic content the semantic value of units in view of evidence of their referents.

Bulgarian researchers share the ethnographism of their koniotativpym values, i.e. depending on the local (national, regional) and temporal (historic) color. Along with this taken into account, and some other indicators, such as: language, degree of familiarity (familiarity), the prevalence, and form:

I. Case division.

A. Geographical ethnographism:

1. The names of the physical geography, including meteorology: steppe, prairie, tornado.
2. The names of endemics: kiwi, snow man, sequoia, jungle.

II. Genesis:

- a) food, drinks: soup, pasties, pie, domestic institutions: teahouse, sauna, thermal baths;
- b) the clothing, footwear, headgear: a kimono, sari, moccasins, veil, jewelry, hats: kokoshnik, pafty;
- c) housing, furniture, tableware and other utensils: hut, wigwam, upper room, stove (oven), potbelly;
- d) transportation (means and drivers): rickshaw, cab, triple box kebmén.
- e) other: shag, sanatorium, rest home.

2. Labor:

- a) people of working: an interpreter, farmer, fellah;
- b) the organization of labor: agricultural complex, rancho, farm, the brigade;
- c) tools: ketmen, a lasso.

3. Arts and Culture:

- a) music and dance: groom, hopak, tarantella, blues;
- b) musical instruments: balalaika, tam-tam, harp;
- c) folklore: the saga, limericks, knight;
- d) theatre: kabuki, mystery, parsley;
- e) other items of art : ikebana, Sino;
- e) action: akin, buffoon, geisha;
- g) the customs and rituals: carol, mummers, toastmaster, carnival;

h) the holidays, games: Victory Day, holy, Thanksgiving Day, rounders, skittles, croquet;

i) mythology: devil, Santa Claus, Dwarf, Baba Yaga, the flying carpet, firebird;

k) cults, priests and followers: lama, khoaja, darwish: l) religious buildings and objects: the mosque, pagoda, church;

i) calendar: saraton, .

4. Ethnic sites:

a) ethnonyms: hutsul, basques, kazakh;

b) nicknames: katsap, gringo, a gorilla;

c) the names of persons by place of residence: taraskonets, gabrovets.

5. Measures and money:

a) the unit measures: arshin, a yard;

b) monetary units: lev, penny, ruble.

III. The socio-political ethnographism:

1. The administrative-territorial units:

a) adm-ter. units: province, region;

b) locations: aul, stanisa;

c) details of the settlement: suk, zooma, garshiya.

2. Authorities and media power:

a) the authorities: the Great People's Hural, the Knesset, the Duma;

b) the media power: Chancellor, khan, king, Shah and e.t.

3. Social and political life:

a) political activities and personalities: the Bolsheviks, Trotskyists, the Ku Klux Klan;

b) the patriotic and social movements: partizan, Red Crescent Society;

c) social phenomena and movements: NEP, Nepman, stilyaga, business;

d) the title, degrees, addresses: prince, lord, herr, sir, people's teacher;

d) institution: oblonno, registry office, a committee of culture;

e) educational and cultural institutions: college izbachitalnya;

g) the classes and castes: the nobility, the cadet, a nobleman, a samurai, barin;

h) class and symbols: the red flag, white lily, the swastika, crescent.

4. The military ethnographism:

a) units: legion, tabor, the horde;

b) weapons: crossbow, musket, finka;

c) clothing: kiver, jacket, helmet, coat of mail;

d) military: ataman, foreman, sardar.

Thus, under the ethnographic understood dialect lexical items related to the semantics of the whole or the external form of the peculiarities of local life.

1.2. The role of the ethnographic vocabulary enrichment in terms of the English and Uzbek language

The study of vocabulary in thematic groups makes it possible to detect not registered in dictionaries lexical items, to organize their study. Depending on this recently in linguistics extensively recorded and studied the different thematic groups' vocabulary. The same can be said about Uzbek language. Written dissertations on ornitonymy [Vasiliev VN, 1984], the names of plants (fitonymy) [Efremov, 1987], names of animals [Kuznetsov, 1991], hydronymy [OP Terentyev, 1994] on the terms of the relationship [Andrianov, 2000] Uzbek language. Research is being conducted to study the fishery and somatic vocabulary, social and political terminology. Nevertheless, many thematic and lexical-semantic groups of words of the Uzbek language is still little explored. These include

ethnographic and vocabulary of the Uzbek language, which reflected a long history and philosophy, culture and mentality of its ethos.

Ethnographic vocabulary of Uzbek language can be divided into two major lexical-semantic groups: 1) the terms of material culture, and 2) the terms of the spiritual culture. Each group is subdivided into smaller groups.

By vocabulary related to the material culture of the Uzbek people, include:

1) the names of the buildings: *choykhona* - in every quarter of the place recreation for men only; *karvonsaroy* - in every city there is a place of rest for the caravans - people with horses and camels; *guzar* - a small market in each area; *byzahona* - a place where you store and sell liquor; *devonhona* - special building for the storage of old books, etc.;

2) ethnographism denoting household items: *kyrpacha* - 3 meter in length, a quilt, with uppers made of silk, satin for sitting in the living room, *lula bolish* - 1 meter in length, soft cushion for comfort when sitting; *tahmon* - a place to store kurpa and *kurpacha*; *lavh* - stand for books, *tandir* – clay oven for baking bread - a national bread *hurzhun* - two-way bags of wool, etc.;

3) the names of clothing and jewelry:

a) men: *fence* - a long padded coat with a top made of silk, velvet or cotton cloth, without buttons and collar; *yakhtak* - a long white shirt to the knees, without buttons, as Muslim faith forbids wearing clothing with buttons; *belbogs* - waist scarf of silk or cotton;

b) female: *paranzhi* - clothing, without which Muslim women in Central Asia are not allowed to leave the house, the wide gown with long false sleeves *paranzhi* jumped on his head and his face is covered *chachvanom*; *chachvon* a dense mesh to cover the face, some *paranzhi*, made from horse tails; *mursak* - Cape *paranzhi* type, but of a light fabric; *Losimo*-long national pants, like trousers, trimmed with lace at the bottom; *zhiyak* - gold or silver braid for *Losimo*; *kyzmunchok* - black and white beads sewn on clothes from the the evil eye; *bargak*, *sochpopuk* - a braid of cotton yarn for the hair;

c) shoes: *makhsi-shoes mainly for the elderly, soft boots, stockings, patent leather; kavush black, leather, patent leather galoshes kind of shape;*

d) hats: *dyppi - skull-cap of dark satin, embroidered with gold or white thread with the ornament in the form of pepper, Sally - 6m of white cloth wrapped around his head.*

e) jewelry: *tillakosh - head adornment made of precious metal and precious and semiprecious stones, pearls, breast tumor- mascot in the form of triangular pouch, which lay the sacred verses from the Koran, which protects the wearer from the evil eye, charms, and disease; bullock - earring for the nose; zebigardon - breast ornament made of precious stones, Moha-Tilly - temporal decoration, suspension, Kalita God half-length, breast-ornament, etc.,*

4) the names of foods and beverages:

a) *noreen - boiled, cut into match-stick like noodles with thin layers, kazi - the national sausage of dried salted horse meat with seasonings, hasip - cooked sausage meat - rice with lamb; pieva, obievgon - onion soup without meat; sumalak-spring holiday dish from sprouted wheat, prepared only a woman, halim - spring holiday dish of beef, prepared only by men; dshma - a mixture of sour milk with butter, etc.,*

b) drink: *sharob-strong alcoholic beverage from grapes gulob-soft soft drink made from rose petals, Iron - soft drink of sour milk with ice, etc.,*

c) sweet :) *novot - brewed in the form of crystals of sugar; pashmak - sugar with flour; chak-chak - small balls of fried dough soaked in honey; nisholda - whipped eggs and sugar , prepared especially for weddings and in the month Ramadan, etc.*

5) the names of furniture: *hontahta - low wooden table, suri - 'styrehugolnoe wooden elevation above the ground on four legs, resting place in the summer, the soup - it's the same thing as suri, but out of clay, sandalwood - hontahta, in the center of which is a small pit, from time to time to throw a hot coal, hontahta*

covered a wide blanket to keep warm, people sit around a sandal, a course-low four-sided wooden chair with ornaments, etc.;

6) the names of labor:

a) the people of labour: *tuyakash - escort a camel; aravakash - two-wheeled wagon driver;*

b) tools: *keli - wooden cleaning and crushing rice, dov - dastgoh - a special machine for Atlas;*

c) profession: *otash uyinchi-dancer, singing without accompaniment of musical instruments, the singer holds in flexed arm plate for acoustics; kinnachi - witch doctor, relieving pain ashes; bakhshi - folk singer epics.*

Consider the vocabulary associated with the spiritual culture of the Uzbek language:

1) ethnographism associated with the traditions, rituals and traditions:

a) holidays: *Navryz - spring festival, which coincides with New Year on the Muslim calendar, the festival of sowing and the beginning of March 21-22, mercy, Uzum sayli, Krvun sayli - festivities that take place after the harvest, and melons; Buttermilk Bayrami - festival, which takes place after the harvest;*

b) religious: *Ramadan - the ninth month of Islamic lunar calendar during which Muslims observe a strict fast from sunrise to sunset, followed by 3 days celebrating Katta Hayit; Kurbon (kichik) Hayit - celebrated exactly one month after Ramadan, Haj, the pilgrimage to Mecca and sacrifice.*

2) mythological vocabulary:

3) the names of folk music and dances, musical instruments:

a) music: *poppy - a musical sketch; dugoh - the name of a poppy, which consists of two studies; segoh - poppy of the three studies; shashmaqom - poppy seeds, consisting of six studies,*

b) song: *Munajat, Corey Navo, Tanovar, Sumbula - the names of classic songs;*

c) dance: *Lagan - traditional National Dance with Lagan (large plate) on the back; Katta yyin, Nogora, Fargona rubber - the ancient and historic dances:*

*Zhonon, Dilbar, Dilhiroz*h - lyrical dance; *yogoch oek uyin* - circus dance that is performed on stilts.

d) musical instruments: *a three-tanbur* traditional musical instrument; *dutor* - a two-tool; *gizhzhak-chetyrehstrunny* tool like alto; *doira, childirma* - a percussion instrument from stretched over a wooden hoop of skin;

4) arts and crafts:

a) thread on the hard rocks: *ganj* - carving on solid ground for the design of the walls and ceiling; *kandakori* - thread on a different metal utensils;

b) embroidery: *suzana* - embroidered curtain fabric, which cover the openings in the walls , which houses the dishes and traditional quilts, *palak* - embroidery on fabric, ornament which depicts the solar system; *zardevol* - souza, embroidered with gold;

5) architecture: *Gur Emir* - architectural complex in Samarkand, a mausoleum, where the rest of the body and *Ulugbek Temurlana*; *Shokhi-Zinda* architectural ensemble of the XV century in Samarkand; *Kukaldosh madrasasi* and architectural ensemble of the XVI century in Tashkent, is named in honor of the vizier *Kukaldosh* by whose decree and was built by the ensemble.

English language religious: Easter - a first major Christian holiday of Easter was the glory of purity and joy. This was the baptism of converts who came out of the water and dressed in new white clothes. Easter is celebrated on the first Sunday after the first full moon following the vernal equinox, it coincides with the onset of spring also means the renewal of life. On the eve of preparing special Easter foods: cakes, colored eggs. They were consecrated in the church. It was believed that the blessed eggs have magical powers and even their shells can help put out the fire or find cattle gone astray. Dyed eggs were placed in grain intended for planting, they stroked the cow, and they were buried in the field to protect crops from bad weather.

Ascension Day - the day when Jesus ascended to heaven. This is the biggest holiday of the Orthodox and Catholics. He anticipates the great feast of Pentecost,

which is always celebrated on Saturday. On this day the Church celebrates the gifts of the Holy Spirit. This is also a major holiday.

A week later, on Sunday celebrated the Trinity; glorify the unity of God in three persons: Father, Son and Holy Spirit.

Christmas - the culmination of this celebration is Epiphany (December 25th) when, according to tradition, came from the East three wise men to worship the baby Jesus. From the perspective of the church, this day was the first appearance of Christ to people. Like the birth of a child in the family, Christmas brings to life the excitement and creates a happy atmosphere of brotherhood, and in that time people come together, when the church played the appearance of Christ. In the church calendar celebrated Christmas December 25 and the preceding day is called Christmas Eve. After supper they all went to church to night service. At Christmas serve the liturgy. On Christmas Eve, welcomed the souls of the dead who came ostensibly to celebrate Christmas and Epiphany. They associated the rite of warming dead. The night before Christmas on the streets and courtyards lit numerous fires. It was believed that the dead are going to the fires to warm themselves during the winter cold. On the first day of Christmas, decided to organize a feast.

Architecture:

Wooden architecture - the art of building wooden (wooden castles, cottages, churches), h-church - a church building for worship. The Christian church has the shape of a cross. Be in the church means to be inside the "body" of Christ, crucified and

Consequently, the ethnographic vocabulary reflects a centuries-old tradition of ethnic culture of the Uzbek people, is closely associated with a similar culture of other peoples, not only close to the language, but also way of life. The need to study vocabulary, formed over many centuries of spiritual and social activities of the people, by the fact that can provide valuable information about the lexical-semantic and structural development of the lexical units of the Uzbek language, helps to reveal the various aspects of economic activities of ancient Mari,

identifying linguistic, economic and cultural ties of the Uzbek people with related and unrelated ethnic groups. Study ethnographism keeps terms in the lexicon of modern Uzbek .

2.1. Sociolinguistic factors penetrate the ethnographism of one language to another in a multilingual context

It is known that "the completion of certain ethnographism foreign language at the expense of other usually occurs regularly, and evenly (of course, with a corresponding acceleration associated with an increase in contacts between people), but often the " shocks ", depending on various political and historical events in the life of the country, social unrest, and is often attributed to new trends in literature and is associated with a periodically varying tastes and interests of society " .

Historians of language and culture could be on the time of receipt of these items to share their historical eras, along with the receipt of loan words. For example, in the Uzbek language could specify the following periods:

- the historical roots of the Tajik (Persian) - Uzbek spiritual, cultural, social and political relations between Uzbek and Tajik peoples, and the penetration of the Uzbek Tajik-Persian ethnographisms: barracks, virgins, dutor, and dorbozetc.
- conquest of the Arabs in Central Asia: Arab infiltration ethnographism related to Islam and worship: azone, Amir, Mavludi;
- Central Asia in captivity and the Mongolian State penetration of the Mongolian ethnographisms: gyshanga, khoshuns;
- the conquest of Central Asia, the Russian Empire: An Introduction Russian prince, laborer, dilizhon, tram, muzkaymok, soldiers and so on;
- socialist revolution: a set of Russian political and economic ethnographisms: the nobility, land, Siberia, Monastir, Cherkov;

- the years of Soviet power:
 - a) the flow of multilingual ethnographic terms and lacunae of the USSR: suluguni, pita bread, chabureki, goulash, beshbarmak fancy riding, baklava;
 - russian social and political ethnographisms: club, farm, a Bolshevik, State Farm, a pioneer, member, committee, etc.;
 - b) european ethnographisms: lotion, hacks, design, apple pie, meringue, roll, cake, steak, etc.;
- the split of the USSR and the receipt of the Anglo-American, Turkish, French, Arabic, German, Japanese ethnographisms: supermarket, boutique, tour, chat, haiku, a hacker, lambada, hacienda, zhuhuriyat, tolibon, anime, the provider, action - drama, CMC - uyin, arik, heragami;
- establishment of an independent Uzbekistan and the Uzbek ethnographisms in the global arena: kurash, pahlavan, yakhtak, belbogs, kurashists, maxalla, hashar, sum, sumalak, halim and others;

The lexical structure of language varies. Despite the fact that most words of any language are more or less exact correspondence in other languages (if it were not so, no translation would not be possible), each language has a certain amount of vocabulary, peculiar to him, and which has no analogue in other languages. This vocabulary is called bezekvivalentnoy. Subdivided into three groups bezekvivalentnoy vocabulary. First, it ethnographism. Ethnographism called words denoting objects and concepts that exist only in the life of the people, and unknown to other nations. Examples ethnographism in the Russian language can be used such words as "samovar", "small towns" (sports game), "brew" and many others. While others were taken in another language, ethnographism acquire their language in loan status of exoticism. Sometimes it happens that words in the group exoticism, go to the main lexical fund. This occurs in cases where the alien native speakers before reality enters into their lives. For example, the noun "college", whose value in the dictionary Ozhegov 1973 edition is defined as "the name of some (higher and secondary) schools in foreign countries" [28], is now called

secondary educational institutions in Russia. Thus, in the 70's the noun "college" was exoticism, but now it is included in the basic word stock of the Russian language.

The second group bezekvivalentnoy vocabulary - a stylistic synonyms, which have no analogues in other languages. As an example, you can bring synonymous pair "state - power." The difference between these words can not convey either in English or in French. But the German has a similar pair: Staat - Reich. On the other hand, in the Russian language distinguishes between "state" and "state", while in English, both denoted by the same noun state.

The third group comprise bezekvivalentnoy vocabulary words reflecting any notion other than in the other languages. Here, as an example can serve as the Belarusian word "shyba." If we open the Belarusian-Russian dictionary, we find that "shyba" is translated to the Towns as "window glass" [29]. It would seem simple. However, between "is translated as" and "which means" - a huge difference. In the Belarusian language, the word "shyba" is not directly related to the concept of the glass, it can mean any transparent substance, inserted into the sash. Thus, if the window frame inserted into a transparent plastic, we may say in Belarusian "plastykavayashyba." And how to translate this phrase into the Russian language? Plastic window pane? But in the combination of "window glass" already contains a reference to the substance from which it is made. In Russia, window glass may be only a glass. Bezekvivalentnoy vocabulary creates great difficulties for translators.

It should be noted that many bezekvivalentnoy words, the data in the bilingual dictionaries are not included in the active vocabulary of the Uzbeks.

Words such as soup, barrel, dress, chicken, and others associated with the life, culture, actively entered the conversational style of the Uzbek language, for example:

1. Birth of a child:

Socko sochish - throwing sweets. Above the man who is born before you enter it in the house or after he entered the house, throw over his head and newborn candy, sugar cubes, candy to the child's life was sweet;

Kurman Berish - all adults entering the room baby, seeing him leave his cradle, or the money under his pillow with the best wishes, if it's a boy - Let him be rich and healthy fiancé if it's a girl, beauty, happiness, luck and just be a bride;

suyunchi Berish - to make a gift for the good news. When the baby is born, the parents of the groom, that is father-in-law to notify parents of daughter, sent a messenger to the young man's good news. Hearing that they had a grandchild, the parents give the bride messenger fence (the national coat) dyppi (men's embroidered skull-cap), kiyikcha (national men's waist band) and money;

kovurdok kelishi - parents of bride, having heard the glad tidings, prepared to leave his daughter and the baby from the hospital, "kovurdok," (the national dish - slices of roast meat and eggs (so life went on, and daughter recovering). Krvurdok bride was escorted relatives (mother, her sister , aunts, grandmothers), and each prepares togora (large cup with the Uzbek national dishes: Soames, Barak-national cakes, Noreen, mantle - Baking dish with meat, horse meat and beef, etc). mother of the bride should give Sarup in-law, daughter and baby ;

kovurdok sarupolari - the mother gives in-law, daughter clothing, shoes, newborn diapers, and sliders, clothing;

azone aytish - in the eye of a newborn Mullah whisper repeats his name and asks God to give him happiness, good luck, health and wealth, and read prayers;

beshtik Tuyi - Lullaby wedding baby. When the baby for the first time put into the cradle, the cradle of the national mother mothers baby happy wedding: gives his daughter in-law and a new baby Sarup, cradle to cradle is its accessories, swings, toys, bicycles, preparing food. All this she brings home her daughter. She is accompanied by 40-50 persons. Father-in-law at this time of convening the guests, cook the food. On the feast are invited exclusively by women. Each comes with togora and Sarup for the newborn and wish him health, wealth and good fortune;

beshtik Tuyi sarupolari - the mother of mothers does sarupolar (gifts) on the day of the wedding lullaby - beshtik Tuyi: coats, shoes, shirts and suits for in-law and daughter, and sliders vests for the newborn, quilts, blankets, utensils and furniture, the matchmakers gives clothes;

chilla saklamok - comply with chilli. New mother with a baby 40 days should not go out and talk to someone (in order not to get sick, and touch wood baby);

kirkd chitsmok - Chilli is a term and you can go out and talk to people, going to visit.

2. Marriage:

uy kurmok - see the groom's house. Before the betrothal the bride and groom's mother and sisters, aunts brides come to the house of the future son-in and examine it: is it possible to give here a daughter, how many rooms in the house of the groom give the bride;

ostonasini supurmok - sweep the porch. Mother of the groom, before marry off his son his favorite girl, comes to her house and begins to sweep her porch. To the question: "What are you doing?" - She says: "Men kulchilikka keldim" (literally: I came to slavery), which means "I want to marry off your daughter of his son ";

kokdi supra - feast of late guests who missed the main meal, the last child in a large family;

Sabzi tugrar - cutting carrots. Much to the pilaf, designed for 250-300 people per day cut of 80-100 kg of carrots, which are invited exclusively by men. Playing music, refreshments on the table: fruit, specially cooked meat, samsa, Barak, cakes and pastries. Every man, cut into several pieces of carrot to pilaf, wishes the newlyweds happiness and wealth;

tui yuborish - sending wedding gifts to the bride's house. The groom's parents for a day before the wedding, send gifts to the bride's house: two sheep, a bag of rice, a bag of carrots, onions, flour, a few pounds of meat, a box of chocolates and sweets, cakes 200-300, 20-25 togora with local food, Sarup for the bride and her parents, holiday sweets. All this is accompanied by two older men of the kind of groom;

Tui kaitarish - the bride's parents, after the accepted gifts sent to the groom's house his gifts: sarupolar for in-law and his parents, food, sweets;

er-er - national melodies in a minor related to the fact that the girl leaves her parents' home, how difficult it will be without relatives, in a strange land, among strangers;

nahorgi oui - morning pilaf. The national dish - rice, designed for 200-300 people, which are served at 5:00 am. Are invited exclusively by men;

Kaelin bacon - greetings - greetings bride. The bride makes Kaelin-fat from the porch to everyone who is present at this time in the house;

boshiga Kurman kuyish - for each bow to give something new a bride's relatives: father in law - gives the carpet, in-law - the dishes, etc.;

charlar - inviting guests. Mother of the bride on the third day after the wedding invites to visit his daughter with her new relatives (in a ceremony involving only girls and women).

3. Married life:

zar chopon - male robe embroidered with gold - chapan, who wears a bride on her wedding day;

gushanga - angle for the newlyweds in the common room, which is closed by an embroidered cloth, or other veils;

chimildik - the same as the gushanga;

chakirik - the bride's parents are invited to visit the groom and his relatives. In turn, the groom's parents should also be invited to his home family-law;

Kouevi chakirik - the bride's parents, except where chakirik should be invited to visit his brother in-law and his friends;

Kaelin sarupolari - the mother of the groom must give daughter a coat, shoes, summer and winter clothes, quilts to life together. For the same purpose as the bride's mother gives her daughter and son-in shoes, clothes, furniture, kitchenware and household accessories;

Khayit vaktida Kaelin kurish - during the holiday Hayit, vevestka hosts. Anyone who wants to see it, let it will be familiar to all, or even strangers can come to her house and drink a cup of tea. The bride makes a nod to everyone who entered, and the guests (it's only women, girls and girls) wish her good health, rich and happy life.

4. Death of the person:

Betti - seven days yigirma - twenty days. Celebrated as follows: Men are invited to nahorgi osh, which is accompanied by prayers;

Cor egdi - this event is celebrated with the first snow - commemorate the dead;

yil oshi - invite men to nahorgi oui associated with the anniversary of the death of a man (this ritual is held at 9 or 11 months after death).

5. Religion:

Namozov ukish - accomplishes Namozov, 5 times a day to read verses from the The Koran;

Thin kilish - religious feast, to which welcome old (accompanied by prayers);

hayitlik Berish - during the holiday Hayit adults give hayitlik children, ie with the wishes of the money, whether rich, healthy and generous;

Ugil Tuyi - wedding boy. So is the rite of circumcision, to which relatives are invited. Mother of bride to be present on that day, and his grandson sarupolar stallion;

ruza tutish - uraza compliance, refusal of food and water from dawn to dusk for 30 days.

6. Holidays:

Nowruz - the spring festival of charity;

sumalak - the national dish of spring, which is prepared exclusively by women;

Haleem - the national dish of spring, which is prepared exclusively by men;

laylatulkadrni kutish - to spend a sleepless night in anticipation of a mythical creature - laylatulkadra (birds of happiness), which fulfills all the dreams and desires;

hum Bairam - feast of color, which is arranged every year in the city of Namangan - "City of Flowers";

kovun sayli - Melon Festival, which organize every year in the Fergana region, where they grow many varieties of melons.

7. On the other various situations in life:

kuzmunchok takish - Put a little bracelet on the child

thread with a black and white beads from the evil eye. These beads can sew on their clothes, and baby;

Tepkin tepib kuyish - to those who fell ill with mumps, the woman who gave birth to twins, must come gently to the affected area, and the disease is;

mehmonni playwright utkazish - guests are asked to sit in the most honorable place in the house;

kulga suv kuyish - when guests come into the house, the owner must go to every guest, pour water on his hands and apply a towel;

patnis yasash - to prepare a tray of refreshments, which must be fresh bread, sugar, dried fruit and nuts;

orkasidan nausea otish - throwing stones behind someone with a view to a more goth did not come, did not return. Especially for a girl who got married. This ordinance is committed to the day.

kulok. tishlatish - biting someone's ear. Told to bite the baby girl's ear, which his pas want to marry when he grows up. So woo kids, betroth and marry when they become adults;

kinna solish - wise woman, picking up a bowl of ashes puts it to the sore spot, and whispers a prayer, and the patient should recover.

8. Standards of conduct, symbolic gestures, the rules

Treatment:

hol-ahvol - greeting. Women hug when they met, and men bow, putting his right hand to his heart, followed by a handshake;

tahmon tahlash - put in a special way, one after another quilts.

9. Folklore: Tales (Traditional beginning, end, characters, main characters), fables,

phraseological units, proverbs and sayings: bir forest ekan, bir yuk ekan; Murod maksadiga etipti; Botir Olmos, Zol, virgins betting storm bakovul ekan, Tulku yasovul ekan; kosh kuyaman Deb cuz chikaripti; Boches okkdn tomonga ketmok, tarvuzi kultigidan tushmok; oldingda okkan suvning Kadri yuk; aklni aschmokdan Urga boshkdlar Island.

10. Bezekvivalentnoy background and vocabulary and all its subgroups: hontahta, zardevol, tun, kurpacha boshkdlar Island.

Through television and radio receives a certain number of ethnographisms of the English in Uzbek language. From the interpreter is required true skill in interpreting bezekvivalentnoy words in the text of art, and television by highlighting allows you to create a visual image (a new concept) of the national specific realities.

A screen adaptation, a huge number of works of writers of the XIX century, folk tales, puppet theater productions and cartoons on the subjects of English folk tales - in terms of techniques to overcome barriers etnokulturovedcheskih,

The following examples are taken from newspapers and magazines. They suggest that the press gets into the language a lot of ethnographisms of English and foreign origin: "Uyidagi tortimizni tayerlashdan Awwal gas duhovkasini kizdirib olamiz. Cookies maydalaymiz Islands ozgina sepamiz starch. Curd Islands shakarni Kaushik bilan ezgilaymiz, gelatin togorachaga kuyamiz. Thayer Bulgach Cream, Biscuit urtasidan bulib, urtasiga kuyib raspberries, beramiz lived." (Sanam, 06.2005, and.). "Ushba andozani em fashion - designer tayerlagan." ; (Sanam, 06.2005 d.). "Bortida Disco Jonas Bulgan ikkita Airbus forest." ; (Tasvir, 2005 d.).

In the Uzbek language in Russian were included words such as : cartridge, laptop, zhoystik, CD-ROM, CD, DVD, file, floppy Drive, sponsor, hamburger, rating, blackout, monitoring, leasing, auditor, the sponsor, racketeering, hacker, diskzhokey, supermarket, video, Multimedia, Bachelor Degree, Bachelor, Master, Master, etc.

Due to the rapid development of contacts between representatives of different cultures and the active entry of Uzbekistan into the world community via television and radio, via the Internet comes a huge amount of new vocabulary. For example realities emeyl, consulting, briefing, presentation, sponsor, image, image maker, design, designer, mentality, printer, modem, tuner, etc.

Activation of Anglo-Americanisms, in our opinion, due to the originality of the present stage in the relationship Russian, Uzbek and English languages. Of course, a Russian in the Uzbek language includes such realities as avocados, epinephrine, an albino, a boutique, breykdeks, biker, bobsleigh, blockbuster, body building, boucle, booklet, breeches, balm, hair curlers, bulimia, DVD, video, video player, video phone, Vindouz, Virtual, Deputy Speaker, Deputy Prime Minister, Vice-President, corduroy, home, the gel, heroin, drive, depression, fashion shows, DJ (DJ), Capri, Kiwi, clone, cocaine, bodybuilding, bodybuilder, air conditioner, ketchup capsule, clip, music video, lotion, marijuana, microchip, MMS, marker, netsuke, nudist, nudism, the office, the Ombudsman, podium, pop music, persona non grata, parody, porn, poltergeist, a wig, popcorn, Easter, Pa - de - de, paparazzi, pudding, press - release a remake, I'm glad Rolls-Royce, rent frame, a tutor, rhinitis, referendum, remix, rodeo, roller rocker, rock, rock band, rock opera, RDJ (Ardja), sparring, sponsor, crystals, sound - track, show, skit, poster, tape, flip, sound-track, scan, strip, stretch, CMC, talc, taffeta, tattooing, drug abuser, tour, test, tetris, ufology, ufologist, pen, folstart, floppy disk, a phobia, haiku (hokku), hacks, hip - hop, hospice, chip, chaynvord, Chihuahua, chip, chat, chow - chow, show, showman, show - business, euthanasia , erotica, etc.

All these ethnographisms have long penetrated the English language in the Uzbek, as evidenced by the following examples: "David oyida Victoria April 31 eshga tulgan kunida Unga Atabou Parizhda unutilmas weekend endni Tashkov ettirdi." ("Tasvir».№ 34.Yil 2005.B 48.)

"Proceedings kunlarda Eshonhonovanning" Without You "nomli kushigiga klipni suratga olish ishlari boshlab yuboriladi."("Tasvir».№ 34.2005yil.26 b.)

"Prodyuserlik Markazi yangi television kursatuv kastingini elon kiladi."("Tasvir».№ 34.Yil 2005.B 27.)

"Guzallik salon tui kuylaklari Thessaloniki sizga Makhsus chegirmalarni takdim kiladi."("Tasvir».№ 34.Yil 2005.B 27.)

"Tulomzhon Abdullaev, stylist touring imizhmeyker." ("Tasvir» № 34. Yil 2005. B 25.). "Film SMS - tanlovi." ("Tasvir» № 34. Yil 2005. 12b.). SMS - nomalarda Shirinning "Turk charts schakdda scham kup iltimoslar buldi."

("Tasvir» № 34. Yil 2005. B 15.). "Site ochilgach, gurusch azolari bilan Chat suschbatlashishingiz mumkin orc." ("Tasvir» № 34. Yil 2005. B 15.).

"Ayniksa, SMS - tabriklarni bonds egalariga etkazishda Shirin zhuda tolikdi." ("Tasvir» № 34. Yil 2005. B 15.).

"Britaniyalik mashschur futurist modaning kelazhggini tasvirlab birdie." ("Tasvir» № 34. Yil 2005. 2 b.).

Not so long ago in the Uzbek life through the Russian language became a reality as the "Valentine's Day." On this day, arrange concerts Uzbek pop - pop stars and groups, lovers give each other gifts, valentine.

This feast for the Russian is also a lacuna, as tradition of celebrating Valentine's Day came from the West. In turn, it must be said that the Uzbek Kurash gaps, kurashists, Polvonov entered the world arena. After kurash doing now, Americans and Brazilians, Germans, and Russian.

This Uzbek ethnographismsis growing in popularity and has entered the vocabulary of many languages.

Transliteration and tracing, as well as blending passed as the Anglo-American and Arabic, Japanese, Persian and Tajik-Uzbek ethnographisms:

"We know that the Taliban prisoners ... revealed during the interrogation: they are the leaders paid special attention to the possibility of sabotage was a holiday." ("Work". June 25. 2002 p.4).

"The first featured film was dull rehash of the famous" Midnight Express "oskaronostsa Parker." ("Work". June 25. 2002 p.6).

"Detective in the spirit of Christy and musical in the style of Demi - makes it difficult to sight-tolerated." ("Work". June 25. 2002 p.6).

"According to Moscow Mayor Yuri Luzhkov, a children's sports has a great future." ("Work". June 25. 2002 p.8).

«Vip - brides and grooms.» ("Arguments and Facts». № 43. October. 2005 p.32.).

"What secret sex symbol" ("Arguments and Facts». № 43. October. 2005 p.32.).

"The sumo wrestlers gear includes a special zone - Mava that tie at the waist through the crotch. Width of the mawashi is 40 cm, length of 5-8 m (depending on the category of a fighter - it is necessary to wrap the belt around the torso sumo 4 times). " ("Arguments and Facts». № 43. October. 2005 p.22.).

"Position Art Director means, except for fashion shows in Paris, showing collections in Milan." ("Work". August 18. 2005 p.35).

"With him honor for the honor of the famous supersUar deal." ("Work". August 18. 2005 p.35). In a press release from the couturier Lacroix will not find the word "force" in relation to the word "woman". ("Work". August 18. 2005 p.35). "In his casket - baroque embroidery, flying muslin, taffeta" ("Work". August 18. 2005 p.35). "The embroidery, tulle, moire, organza, patch-Work-options are endless." ("Work". August 18. 2005 p.35). "Passionate flamenco sounds." ("Work". August 18. 2005 p.35). "I can say a few words about the quality of court TV show." ("Work". August 18. 2005 p.34).

Sharing files between users - participants is based on the well-known Internet Protocol ("UzMU khabarlary.-T." University "., 2001, № 4. P.22").

"Online access is concentrated in the nucleus." ("UzMU khabarlary.-T." University "., 2001, № 4. P.22").

The server file exchange. ("UzMU khabarlary.-T." University "., 2001, № 4. P.22").

On the Russian penetration of the gaps in the English language illustrated by the following examples: «In some of these tupiks, close relatives lived, with houses linked by inner doors». (Paul georg geiss. Mahallah and kinship relations. Central Asian Survey (2001), 20 (1), p.98).

"They were also used to gain political credid with the local administration by selling the surplus to farms within the raion that had not managed to fulfil their

plan, and so ensure that the district plan as a whole was fulfilled. Johan Rasanayagan. Spheres of communal participation: placing the state within local modes of interaction in rural Uzbekistan. Central Asian Survey (2002).21 (1). p.57

"He has 26 sotok of land in the form of household plots", (the same magazine, p.58). "He buys fertilizer from the manager of the kolkhoz warehouse, who sells it illegally, and hires kolkhoz tractor drivers to till his fields", (the same magazine, p.58).

"As well as illegal activities, ranging from workers using resources from the workplace for private gain (earning levyye dengi)".(The same magazine, p.57).

"Often employed a person known as a tolkach (pusher) who was adept at gaining resources in this way", (the same magazine, p.57).

"Manipulable resources were used to exchange for devitsitnyye (scarcity of shortage) goods needed to fulfill the state plan or sold for cash", (the same magazine, p.57).

Uzbek ethnonyms such as shashar, maschalla, deishon, kelin, kozon, eshik, sum, tui, ran, iftor, oksokol, rais, Choykhona, Khauz, Qishloq gradually emerge on the world stage, as evidenced by the following examples:

"Rural households in Uzbekistan have been described as patriarchal and extended with brides (kelin: from the Uzbek verb kelmok: to come) moving to the household of their husband's family" Johan Rasanayagan. Spheres of communal participation: placing the state within local modes of interaction in rural Uzbekistan. Central Asian Survey (2002).21 (1).p.60).

"These extended households usually eat their meals together" (living bir qozon: one cooking pot), (the same magazine, p.60).

"One son, typically the youngest, will continue living in the family", (the same magazine, p.60).

"The same as the wedding toi but without the substantial gifts to the bride or groom's family and the doury".(The same magazine, p.61).

"A gap is an occasion when a group of work colleagues, relatives from university or school", (the same magazine, p.61).

"Hashar might seem to belong to a different category than the road-building project", (the same magazine, p.64).

"The villages making up such a unit were known as qozonsherik (sharing one cooking pot) reflecting the fact that they constituted a social unit as well", (p.67).

"The host invited the mahalla oqsoqol, the mulla and other olden men from the two neighboring streets and the reason he gave for organizing the meal was to show respect to those attending, to repay the times his father had attended similar gatherings in his old age and because he had not held a toi-like celebration for the past five years since his youngest sister's marriage "(p.67).

"I attended an iftanr in the village - the first meal after sunset to break the fast during Ramadan" (p.67).

"Guzar is another, more specifically Central Asian term, which designates small bazaars but also wards in town s. Qavm is a third term, which is used for neighbourhood communities" (Raul georg geiss. Mahallah and kinship relationsF Central Asian Survey (2001) , 20 (1), p.97). •

"In Khorezm the second meaning of qavm was emphasized when a group of farmsteads was called machit-qavm (mosque ward)", (the same magazine, p.97).

"Urgut, a qishloq near Samarkand is said to have included 13 mahallahs". (P.98).

"This was not only due to the necessity of common maintenance and cleaning of water reservoirs (hovuz) and other common facilities", (p.99).

"In towns with strong Persian influence like Bukhara it was the only public place, since the tea house (choikhona) did not exist there". (P.99).

There existed often a rais who observed the resident's attendance at the first prayer, (p.99).

An Uzbek tribe could acknowledge the khan or the emir as supreme owner of all land (p. 102).

Eastern Bukhara, villages rather consisted of several avlods (p. 102).

As can be seen from the examples permeate ethnographisms of one language into other languages:

- a) by the historical, spiritual, cultural, socio-political contacts;
- b) by disseminating scientific and technological discoveries;
- c) by the translation of literary art works;
- d) by the use of non-native writers, translators lacunae of the national language.

The main methods for the transfer of Russian (or borrowed through the Russian language) gaps in the Uzbek language are transliterated and creating a new word (phrase) for the corresponding effects on the existing items in the language (Bland).

2.2 Methods of transmission of the ethnographisms in the translation

Transmission of the main difficulties in translating:

- a) the lack of conformity in the target language (equivalent analog) because of the lack of carriers of the language denoted by a reality of the object (the referent) and the need, along with objective value (the semantics) realities;
- b) color to convey (connotation) - its national and historical coloring.

When translating of these ethnographisms having single match, the difficulties of translation **voznikaet. Vozmozhnosti** little ethnographisms actually occurring in the translations, are reduced to four main cases: a transliteration or transcription, creating a new (or complex), the words on the basis of already existing in the language elements that resemble the translation, specified in a context and translated *giponimichesky* (replacement of species concepts in the generic). The question of choosing between transcription (transliteration) and directly transfer concerns mostly unknown even native speakers translate words.

Transcription and transliteration.

Transcription involves an introduction to the translated text with graphics capabilities of the target language appropriate to the ethnographisms of the maximum permitted by these means a phonetic approximation of its original phonetic form.

The desirability of transcription at the **ethnographisms** of the transfer due to the fact that the successful transcription translator can achieve both of overcoming the difficulties mentioned above - and the transfer of semantic content, and the absence of **kolorita**. In the target language a letter designating the sound of their sound with a sound similar to the original text, used a combination of letters, giving the corresponding sound.

Transcription is widely used in journalism, and quite often in the literature depending on the nature of the text. In the author's voice or text with detailed descriptions of transcription may be the most successful solution, since in these texts, the opportunity for wider disclosure of the content of **ethnographisms**. Selection of transcription in the translation also depends on the reader, which is focused on the text, that is necessary to consider the degree of familiarity **ethnographism**, because it should not go beyond his perception. For example, in a translated article about football, which was published in a youth magazine, the term "fan" (from the English. «Fan») will not cause confusion. But if the translation of this article is intended for publication in the magazine, whose readers may be, including, and people of retirement age, the interpreter should consider the appropriateness of transcription and translation to consider other methods (such as the replacement to the more neutral term "fan "). The most widely used transcription relative to the familiar **ethnographisms**: international, regional, his (if available in source code) - especially if they comply with the rule of stylistic brilliance. There is also a group of **ethnographisms** that are available for full correspondences in other languages are traditionally transcribed ("village" is transferred into English as «stanitsa», in German - «Staniza»)

One of the main advantages of transcription is receiving the maximum brevity, in some cases is the main reason **transkribovaniya**. **Sleduet** note that transcription, like any other technique should be used with caution because in some cases, transmission of color, not a determining factor may be overshadowed the reality of the transfer of semantic content, without thereby fulfilling the communicative task **perevoda**. **Obilie** transcribed words can lead to overloading of

the realities of the text, which brings the reader not with the original, and separates from it.

In some cases it is necessary to combine the transcription of a supplementary means of interpretation, particularly with regard to transfer of the realities that are "false friends". In this group, for example, includes "... the names of measures, scales and other measuring values that resonate in the source language and target language, but does not match the number." For example, translating it. «Pfund» (500gr.) Russian measure of the "pound" (409.5 g.), It is desirable, for example, in a footnote to point out the difference. Speaking of transcription, it is necessary to mention the phenomenon of interlingual homonyms, that is, the presence in the target language words phonetically similar to the underlying realities of the transfer. "Transcription ... dangerous when counter to the aesthetic sense of the reader, reminding indecent or funny-sounding words of their native language." [].

In some cases, this factor causes the interpreter to stop using the described priema. Prominence transliteration of the realities of the transfer is very limited, we can talk about it in the translation of concepts related to, basically, social and political life, and proper names: in Russian. "Dress" and the English. «Sarafan», English. «London», and Russian. "London." It should also be noted that in some cases difficult to distinguish due to transcription from the transliteration of the relative similarity of these techniques. Creating a new complex words

CONCLUSION

In the conclusion I want to emphasize the well-known fact that the processes of Globalization include the greater international movement of commodities, money, information, growth of cross-cultural contacts; advent of new categories of consciousness; and the development of technology, organizations, legal systems,

and infrastructures to allow this movement. Today's communication technology brings us together as never before. In today's economy, all business is global and competition comes from everywhere. Consequently each of individuals is faced with the problem of integration into unfamiliar culture. The ability to keep one's opinions flexible and receptive to new and curiosity will be very helpful to adapt to the a new culture.

There are two main approaches to the problems of intercultural communication: The first one is aimed at successful adaptation of individuals in an alien environment and the creation of a method of teaching effective communication in a particular context. The second one allows to examine changes in individuals and culture in general, human ability for the development of intercultural competence and the formation of a personality which would be able to function as a mediator between cultures. This approach is based on the necessity to preserve the uniqueness of cultures, as well as the idea of their interaction.

The dynamic character of intercultural communication steady development and improvement of the quality of communication force the teacher to revise the main principles of education in order to form a positive attitude towards differences, and mutual understanding of cultures in different spheres and on different levels.

Today the theory and practice of international communication attract more and more scholars, as it has become evident that the examination of their problems requires expertise from the different areas of study.

It's well known that misunderstanding can destroy the relationship between members of a family as well as interrelation between different communities of a modern multicultural world. The latter fact can lead to the inevitable fateful consequences even to the vanish of civilization due to an armed conflict. This evidence forces wide circles of scientific societies to develop acceptable means for improving the situation. In the light of it, it is no wonder that the tendency of interosculation, integration, of various fields science-based knowledge become distinctive features of the contemporary studies.

At present there are reasonable grounds for supposing that studying of a foreign language barely, without supplying some cultural awareness is not enough to provide for mutual benefit in the international relationships. This foundation serves as a starting point for the origin of a new science. Consequently the appearance of lingvoculturology is an appropriate result of developing of philosophic and linguistic theory.

Initially the proposition that there is a correlation between language and culture can be traced back to the views of Humboldt. In other words the better we make acquaintance with the culture of a nation the more successful we master the language. Here I must point out that in America and other Western countries communication study is a well-developed field, but linguistic aspects of discourse are largely ignored.

The most distinctive areas distinguished and based on the interrelation of language and culture are as follows: **Linguo-country study** (E. M. Vereshchagin; V. G. Kostomarov). The research in this area mostly has an applied character and is a valuable source of information, which reflects the interrelation of language and culture. **Ethnolinguistics** and its renowned scholars A. S. Gerd, A. M. Kopylenko represent a branch of linguistics, which studies the language in its connection with ethnicity and is closely linked with sociolinguistics.

According to the representatives of **Cultural linguistics** (V. N. Teliya, V. V. Vorobyov, V. A. Maslova) this branch of linguistics has recently appeared “to the study and description of the correspondence of language and culture in their synchronic interaction”.

V. A. Maslova points out the following objects of cultural linguistics: first of all there are words and phrases, which have no equivalents in another language; then: archetypes, rituals, beliefs, and superstitions reflected in a language; on the third place there are proverbs and sayings; 4) idioms; 5) symbols and stereotypes; 6) metaphors and images; end the list stylistic of norms and speech behavior (Maslova 2001: 36-37).

In spite of the fact that the present state of lingvoculturology research is characterized by a lack of general methodological foundations and common conceptual approaches; additionally there is no clear theoretical basis, commonly accepted terminology, fundamental assumptions, which would allow representatives of different directions and trends achieve mutual understanding. What is more, opinions differ as to what should be seen as lingvoculturology and some investigators ignore the fact that lingvoculturology study is an independent area with its own system of notions and an impressive history of scholarly research; nevertheless lingvoculturology has its own conceptual apparatus and the notion “concept’ which becomes the base of synthesis research.

The meaningful contents of the key concepts determine national conceptsphere, that demonstrates, guards, national cultural heritage. Through singling out the conceptsphere and defining the linguistic means verbalizing concepts we can reveal peculiar national and cultural values perceived by this ethnos.

So, ethnolinguistics (A. S. Gerd, A. M. Kopylenko, N. I. Tolstoy, etc.) is a branch of linguistics, which studies the language in its connection with ethnicity and is closely linked with sociolinguistics. N. I. Tolstoy emphasizes that for ethnolinguistics it is important to discuss not only and not so much the reflections of folk culture, psychology, and mythological perceptions in language, but also the constructive role of language, its influence on the formation of folk culture, folk psychology, and folk creative art. He suggests two definitions of ethnolinguistics: 1) a branch of linguistics, which studies language in its relation to folk culture; investigates the reflection in language of cultural, psychological, and mythological notions and experiences; 2) a complex discipline, which studies the content of culture, folk psychology and mythology, irrespective of the means and ways of their formal implementation (word, object, ritual, visual image, etc.). N. I. Tolstoy believes that such study "can be carried out predominantly or exclusively by linguistic methods" (Tolstoy 1997: 315).

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