



EXPRESSION OF UZBEK AND KOREAN ETHNOGRAPHIC LEXICON IN EVERYDAY LIFE (ON THE EXAMPLE OF THE LEXICON OF SAMARKAND KOREAN DIASPORA)

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The Korean Diaspora is one of the largest ethnic groups in Uzbekistan, with a population of over 200 thousand. CIS Koreans call themselves Koryo-saram. Their language is Koryo-mar¹ dialect. Being close to the Yukchin dialect, the Koryo-mar underwent the strong influence of the Russian language. Koryo-saram also speak the local languages: Uzbek, Russian, Kazakh and others. Representatives of many nationalities and ethnic groups have lived in Uzbekistan since ancient times. Interethnic harmony is one of the priorities of the state policy of the Republic of Uzbekistan, that implies the unity and cooperation of numerous nationalities and ethnic groups, living in a particular area. This issue is also very important for the Republic of Uzbekistan. The harmony in interethnic relations effectively influences the political and economic development of a multinational society. The vivid example is Uzbekistan – South Korean relations. There are 31 Korean national cultural centers in Uzbekistan. They have the same conditions for the development of language, culture and customs as other nationalities and ethnic groups. The Interregional festival of Korean language and culture is also traditionally held with the support of the South Korean embassy [1]. In a letter of thanks to the President of the Republic of Uzbekistan, President of the Republic of Korea Park Geun-hye said, "I was

pleasantly surprised and deeply impressed by your attention to the Korean diaspora in Uzbekistan[8]."

On May 19, 2017, the Decree of the President of the Republic of Uzbekistan "On measures for further improving interethnic relations and friendly relations with foreign countries" was adopted. In order to ensure the stability of civil harmony and peace between different nationalities, to strengthen the sense of a multi-ethnic family, to support and develop the activities of national cultural centers and friendship societies, to expand cultural and educational ties with foreign countries on the basis of the International Cultural Center the Committee on Interethnic Relations and Friendship Cooperation with Foreign Countries under the Cabinet of Ministers of the Republic of Uzbekistan was established [9]. The Committee is tasked with ensuring interethnic harmony and tolerance in society, promoting peace-loving policies, achievements and progress in all spheres of life, strengthening the friendly relations with the international community, including the Uzbek diaspora abroad [4]. The Decree "On measures for further improving interethnic relations and friendly ties with foreign countries" pays special attention to educating young people in the spirit of tolerance, respect for national and universal values, preservation of history, culture, national traditions and customs. In this regard, our article meets today's demand.

In world linguistics, becomes important to study the ethnographic lexicon, which contains linguistic and cultural information about the material and spiritual culture, lifestyle, national traditions and values of peoples, and to pass on the ethnographisms, which are the unique treasure of languages to future generations. The systematic study of the lexical and

¹Central Asian dialect of Korean language



semantic features of ethnographisms related to the concept of food in the linguistic aspect is one of the important factors ensuring the development of the field.

To study the work done on the research of gluttonic ethnographisms in Uzbek and Korean linguistics and, on this base, to analyze the research on the lexicon of dialects of Koreans living in the Samarkand region;

By studying the features of Samarkand Korean dialects and its connection with the Korean literary language, we aimed to reveal lexical-semantic features of ethnographisms that express the concept of food in ceremonies in Samarkand Korean dialect.

Every nation in the world pays special attention to the issue of food. Among peoples of the East, this issue has risen to the level of a philosophical problem. After all, eating habits and culinary traditions have a national significance and are a part of the national culture.

It is known that the ceremonies associated with the birth of a baby have a special place in the spiritual culture of Samarkand. It is important to pay attention to the lexical units associated with this process and study ethnographic words related to the birth of a baby, the ceremony of cradle, beshketti, chillaqochdi, solendar, aqeeqah to'y, muchal wedding.

With the birth of a child, the process of preparing him for his future life and society begins through the ancient traditions of the people. This process is carried out through rituals such as naming, bathing the baby, cradling, chillqochdi, chilla, ceremony of first teeth, cutting the nails, hair removal, muchal, going to school, and so on, as well as the influence of ethnographic traditions and folklore language. We are interested in the fact that each of the named processes are organized with preparing its own special dishes. For example, the ceremony of naming a baby: aqeeqah is an Arabic word for a ceremony in which sheep is slaughtered at a feast on the seventh day, and the child is given a name. Although the names given to children are mainly included in the Dictionary of Uzbek Names [2], sometimes anthroponyms of ethnographic nature are formed by adding the suffixes -a and -ay to the names of girls. For example: Amir - Amira, Aziz - Aziza, Rahim - Rahima, Sabir - Sobira, Adash - Adashoy, Erkin - Erkinoy, Olmas - Olmasoy. Sometimes it is named depending on the month in which the child was born: Rajab - Bibirajab, Ashur, Barot, Muharramoy, Qurbon - Qurbonoy; b) EL on cradle-laying, beshketti, hair-cutting ceremonies: in ethnography belonging to this category, lexemes such as beshikka, beshik, alla are in a dominant position.

In Korean, the vocabulary related to the birth of a child and its care can be described and classified as follows: after the birth of a child, according to tradition, the leader of childbirth, the spirit of goodness - Samsin halmoni (Samsin momo) is gifted. Such gifts are also performed on the third, seventh, fourteenth, and twenty-first days of a baby's birth. It is called Tol. The ceremony consists of three stages, which are as follows:

- 1) giving thanks to the Creator and the spirits of goodness and praying for the health, life, happiness of the child;
- 2) to make special festive clothes for the cause of the birthday, to dress nicely and, as a rule, to decorate the table and to hold a ceremony to predict the fate of the child;
- 3) Organize a banquet for relatives and neighbors.

So celebrating a child's one-year-old starts with a thanking. The ceremony began the day before and was conducted by special grandmothers. Now the families need to hold the ceremony themselves. The special table is served with steamed rice, seaweed soup, water (in ancient times it was taken from a well in the early morning), and next to the table is a loaf of rice bread. It was understood that the bread should not be eaten outside the house, only by family members, and that if it went out, the birthday owner's happiness would be lost. Usually thanksgiving was done only by women and they were the baby's mother, grandmother and relatives. In thanksgiving, prayers are said several times. Then the family sits down for breakfast. Breakfast is steamed rice, seaweed soup. The second part of the ceremony is the main stage. The child's parents prepare festive clothes in advance. On the morning of the holiday, the child is dressed. This tradition has been preserved in historical records during the reign of King Yojon (reigned 1721-1724). There are two types of baby clothes: for a boy and for a girl.

Boy's clothes

1. Purple or gray children's pants (paji);
2. Pink or ribbon-colored blouse (chogori) of different colors;
3. A striped robe of different colors (turumagi);
4. A blue jacket (chokki) decorated with gold or silver threads;
5. A narrow blue striped top robe (chonbok) made of red thread decorated with gold or silver threads;
6. Stockings with flowers (thareboson);
7. Specially sewn black hat (tokkon).



Girl's clothes

1. Separate colored cut yellow blouse (chogori)
2. Raspberry or dark pink long skirt (chximma)
3. Triangular jewelry of different colors (norige kvebul)
4. Hat decorated with gold or silver threads (chovabi)
5. Camisole (peja)

The main dishes for the birthday are rice and fruit. These include peksilto-bread with several layers, rectangular rice cakes - injolgi, steamed red beans (sonphan), multi-colored rice bread mujigettok, and round beans sprinkled with sweet beans (kyondan). You should choose at least three or five types for the holiday table. However, it is necessary to have phesolgiva and kyodan from them.

Each dish has its own specific meaning. It should be noted that steamed rice bread is a wish for happiness, health and good luck to the child not food for guests. The prepared ttok should be eaten by the child himself, his parents, relatives and neighbors. A family that buys rice cakes for breakfast returns the dish with a gift of money, toys, rings, kitchen utensils, and so on, without returning it dry. The dishes are not washed in the sense that there will be more holidays in the birthday owner's house. Steamed rice cakes are a symbol of purity and longevity.

Red bread is believed to drive away evil spirits and protect against disease and evil. The Koreans say that the pxesolgi should be on the holiday table until the child reaches the age of ten, as it is important for the child to grow up healthy and energetic. Colored cakes symbolize the five colors: blue, yellow, red, white, and black (metal, wood, water, fire, earth). It is known that red, blue, black, white, yellow colors in Korean are the traditional colors of Korea 오방색 (obangsaek). They each have a history and meaning. We see these colors in national costumes and dishes. According to the data, the history of colors goes back to a doctrine that originated in China. 음양오행 In-yan and according to the five-element theory 음양 In-yan - eum-yang represents light and darkness in the image of the sun and moon. (오향) Oxyan (ohyang) five elements; a symbol of fire, water, wood, metal or gold and earth. They also represent the south, north, east, west and center. The whole universe is in constant motion: soil is food for plants; water - food for plants and animals; fire - heat for all living things, wood - food for living things, and so on. It all happens in harmony. They are also the sweet, salty, sour, bitter, pungent flavors, and serve to preserve harmony. Half of these cakes are made with mince and half without mince. Bread with mince helps a child to have a flawless heart, and

Koreans firmly believe that bread with mince, it expands the worldview.

A muzhigettok of different colors is a sign that in the future the child's life will be rich in colors like a rainbow. Rice, apples, pear, jojoba fruits are also served on the table.

Now let's turn our attention to the Uzbek tradition. It is known that child care in the cradle has existed among the peoples of Central Asia since ancient times, there are many traditions associated with the cradle and cradle to child (or tying), and their language expression forms a separate ethnographic lexical layer: cradling, cradle head, cradle delivery, cradle making. In turn, the concept of cradle-making forms a small lexical-semantic group (LSG): the base of the cradle is like an arrow, a board on which the child lies, a hole in the foot of the cradle, and a tray placed on it. The following ELs, which are indirectly related to the concept of "cradle making", can also be listed: master - cradle master; willow, walnut and mulberry - the names of the trees from which the board is made to make a cradle; although the cradle is made of light wood for easy vibration, its foot and handle are made of solid wood such as walnut and mulberry.

EL, which represents the equipment of the cradle: a blanket, which is not made of cotton, but of straw, millet or roasted pea skin (to absorb sweat and urine) and has its own symbolic features; then they write cotton, thin blankets, and rugs. These include ELs such as foot wraps, handcuffs, head and shoulder straps, foot and arm straps, and pillowcase covers. The mother, aunts and other female relatives of the woman with the child will also be invited to the ceremony. The kaywani, bibihalfa, or nurani grandmothers first recite the blessed prayer, and the bathed child is placed in a cradle with white oil on his joints. EL, which represents these processes, includes: a blessed prayer, a small loaf of bread (a loaf of bread for the whole child), a stone (a loaf of bread for the child to be healthy and energetic, or a "head made of stone"), a joy money (given to children by grandparents), a knife (to keep the child safe), a pepper (to protect it from the evil eye), mutton (in the sense that the child's food is whole) and a snail (in the sense of giving alms, joy and blood to the neighbors for the birth of the child).

Chilla is the first forty days of a baby. This period is divided into small chilla (20 days) and large chilla (40 days). After the mother and child chill, the bride's parents hold a chilla ceremony. According to the "Explanatory Dictionary of Uzbek ethnographisms", "chillaguzon". Forty days after the birth of the baby, that is, after the chill has come out, the child is taken to a close neighbor and relatives, visited, and a ceremony is held in this regard. Also, (tooth extraction) and (hair



removal) are rituals that are performed when the child is 4-5 months old and one year old, and no specific LSG has been formed in this area.

b) Words and terms related to circumcision and muchal wedding. A large EL group has been formed in Samarkand for these specific types of weddings: hatna to'y (wedding for circumcision of a boy), sunnat to'y, maslahat oshi, master for making hanta (circumcise), dressing in turbans, circumcision, and wedding ceremonies or wrap a turban), which is why this tradition is known as sallabandon. The muchal wedding is held when a child reaches the age of 12 and is associated with the account of the 12 animal years available in Eastern peoples: mouse, cow, tiger, rabbit, fish, snake, horse, sheep, monkey, chicken, dog and eldest. The number 12 is a number that represents perfection. Parents celebrate their muchal weddings with good wishes when their children turn 12, putting new clothes on the child. At such a party, parents, friends and relatives take part, have fun, congratulate the child on the wedding. To make the Muchal wedding even more fun, 12 young children wear 12 animal masks and sing.

In our article, we have tried to show that the traditional traditions of the Samarkand-Korean ethnic group have been preserved and the changes in the social life of the people through the study of glutonic lexical units. We will continue the topic in our next research

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¹ The content of the prayer: "This is a good commandment, the health of all, the prosperity of the place, the joy of the home, may the family be blessed on this happy day. May Allah give the newborn baby with his life and good footsteps, may he grow up to be smart and intelligent, and may his parents enjoy it. God bless the guests gathered here and here, the sweet voices of the children from each of our homes. "

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