



## THE ISSUES OF CULTURE AND ETHNOGRAPHY OF SPEECH

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### ABSTRACT

*The article under discussion depicts the issues of culture and ethnography of speech. The traditional wedding rites that continue the traditions of the Russian and Uzbek peoples have been considered in the target article, which are of great interest for linguists and ethnographers. The author of the target article considers that traditional wedding customs and rites are the most interesting material on the basis of which one can get acquainted with the mentality of the people. Despite the fact that cultural traditions are changing due to changes in society, some cultural traditions, wedding customs in Russia and Uzbekistan still retain their original and peculiar form.*

**KEY WORDS:** *social, culture, communication, spiritual, development, society, ethnography, a bilingual student, communicative competence, language, cooperation, environment, interaction.*

### DISCUSSION

In today's world, changes in the social and cultural life of countries pose another challenge for researchers in language learning. There is a need to study the culture of speech as an effective means of communication between peoples. Language learning is no longer just a matter of philology, but also issues related to cultural and spiritual development and problems of society, because language is not only a means of communication, but also a charge (positive or negative), which affects us, our mental health and our environment. Culture of speech influences the process going on in society, the consciousness and behavior of people. Mutual respect between people of different nationalities and stable interethnic relations between them is promoted by the culture of speech [2]. The culture of speech is an indicator of people's educational level and culture. A high culture of speech in all spheres of society is a guarantee of successful or poor development of economy, science and technology. These conditions have encouraged people to learn languages and communicative competences. But it is not enough just to replenish the vocabulary of the language studied, it is necessary to study the culture and traditions of this people. This will help to understand and identify problems in practice, to better understand the

conditions for the development of the region being studied. Recently, many studies have been conducted in our country to study the language situation related to the historical interaction between the Uzbek and Russian languages in the fields of economics, culture, ethnography, etc.

The practical application of this study can influence the development of national relations in the field of youth work, education, in strengthening cooperation between the two peoples. Bilingualism has a great influence on the formation of a culture of speech and the development of interethnic relations.

Russian-Uzbek bilingualism is still in need of development. All students of the Russian higher educational institutions I have interviewed have shown interest in the culture, ethnography, traditions and customs of the Uzbek people. Uzbek students have also shown genuine interest in the Russian ethnography, the life of the Slavic peoples and Russian as a foreign language. An increasing number of students wishing to continue their studies in Russia and upon their return to Uzbekistan are planning to work together with leading Russian companies. However, such students usually communicate informally and more often in a spoken language. Spelling skills of students, i.e. speech activity in a written form, are weak or even don't exist. It can be



concluded that each person should make full and complete use of the opportunities of his/her self-development in order to improve constantly the level of culture of speech [3].

A bilingual student does not have sufficient knowledge of the culture of the country in which he/she studies because his/her personality was shaped by the culture of the country where he/she was born and educated. What is important here is the attitude of the bilingual student towards the ethnic characteristics of a particular ethnic group. Ethnicity: life, character, traditional forms of life are especially distinguished in them. When describing national peculiarities of this or that country, the so-called ethnographic terminology is used.

The development of speech culture of bilingual students is promoted by visiting clubs and sections, participation in various contests and competitions, which are good speech practice for them. Speech culture is formed through the following points: favorable environment with a high culture of speech, the influence of culture, art and the best ethnic traditions and customs of the people, active social activities and self-development. One can judge about a person's intellectual development by his or her speech and the variety of speech techniques used in it.

The culture of speech can reveal the social hierarchy, and when social statuses are equal, it can express a personal attitude towards a partner. It was believed that a person of low social status did not have to talk too much, especially when communicating with people of higher social status: it is impossible to demonstrate familiarity in a conversation with a superior, a respectable solid person. Naturally, during verbal interaction it is necessary to take into account the social status of the addressee, and the social status of the addressee, not allowing either understatement of style or unjustified overstatement. Even today the official position is the main one in determining the social status, however, the tone of the attitude towards high-ranking officials is changing.

Speech development is also affected by borrowings from other languages, especially English, which has recently been used in many technical documents. The media, unfortunately, is not an example of speech culture. Announcers, TV presenters, journalists working for television and radio who make speech mistakes in information transmission are criticized. They are allowed to use slang and jargon, to express themselves rudely and emotionally towards each other. The low level of speech culture is influenced by the political situation, the struggle for power between parties, and the reevaluation of values. And another important factor is the lack of attention to this problem from the family,

so it is necessary to improve the speech culture starting from the family and at all levels of the educational system. We can be calm for the constructive solution of this problem, because modern researchers, especially young scientists, by working clearly defining the problems, connect the theory, methodology and practice together. The study of speech culture can be studied firmly and deeply, based on such directions in science as anthropology and linguistics.

However, for the anthropological study of behavior, there is another area of interest that has been neglected at all. It can be called the ethnography of speech [5]. In some sense this area is a missing link between that is usually described in grammar, and that is usually described in ethnography. Both grammar and ethnography use speech reading to detect other models; neither focuses on its own models. In another sense, it is a question of what information about speech besides grammar and vocabulary rules, a child learns in the process of becoming a full member of a given linguistic society. Finally, it is a question of what the foreigner must learn about the speech behavior of the group in order to be able to participate correctly and effectively in its actions. Ethnography of speech deals with situations and practices, models and functions of speaking as a fully independent activity. One or another speech can be analyzed in an ethnographic context. How can the corresponding analysis be done? We use a comparative method. Let's carry out the ethnographic analysis of some rituals adopted by a certain nationality (for example: marriage rite). We will compare the use of speech communications during the ritual. And is there a total number of primary sources.

## **THE RITE OF MARRIAGE OF THE UZBEK PEOPLE**

The wedding is preceded by several stages: matchmaking (non syndirish); engagement (fatiha tuy), the rite of "nikah" (Arab. النكاح - marriage). The Muslim rite of marriage (nikah) consists of several parts. The sermon is delivered by the mosque imam (or mufti, kadiy) who officiates the marriage ceremony. The sermon begins with a glorification of the Lord: "Āshhadu' an lāh ilāka illāh Llāhu va ashhādu anna Muhāmmadan Rasulu-Llāhī" (I testify that there is no other God but Allah, and that Muhammad is the Messenger of Allah). According to the rules of "nikah", the bridegroom must recite the prayer: "Allaahumma inni as'elyukya hayrahaa va hayra maa jabaltahaa alaikhi va a'uuzu bikya min sharrihaa va sharri maa jabaltahaa alaikh," which means in translation: "O Allah, I ask You for her [bride's] goodness and the goodness for which You created her. I ask You for protection from her evil



and the evil that [maybe] was laid down in creating her." The mullah asks the groom and bride about everyone's consent to the marriage. At the end of the sermon, the imam reads Du'a (prayer) for the full welfare of the family. Congratulating the groom and bride, he says: "Baarakyal-Laahu klaq, va baarakyal-Laahu 'alaik, va jama'a bainekumaa fi fi khair", which means in translation: "May the Almighty send you God's grace in all things and unite you in goodness" [1].

### THE RITE OF MARRIAGE OF THE RUSSIAN PEOPLE

Rites held before the wedding: matchmaking, engagement, wedding. How is the wedding performed? Bride and groom enter the middle of the temple, holding the wedding candles. The priest glorifies God: "Glory to You, our God, glory to You", sings a psalm, glorifying God after each verse:

Blessed are all those who fear God.

Those who walk in His ways.

The fruits of your labors, you will eat.

Blessed are you, and you shall be well.

Your wife is like a vine that bears fruit on the sides of your house.

Your sons are like saplings of oil around your meal.

Blessed be the man who fears the Lord.

May God bless you from Sion, and see the good of Jerusalem in all your days.

And you will see the sons of your sons. Peace on Israel.

The Church minister asks the bride and groom the question of everyone's consent to marry. Then the priest, taking crowns, crowns the bridegroom first, saying, The servant of God (name) is crowned, with the servant of God (name) in the name of the Father, and of the Son, and of the Holy Ghost. Amen, also crowns the bride. He blesses them three times, saying, "Lord our God, crown them with glory and honor!"

### CONCLUSION

It should be noted that traditional wedding customs and rites are the most interesting material on the basis of which one can get acquainted with the mentality of the people. Despite the fact that cultural traditions are changing due to changes in society, some cultural traditions, wedding customs in Russia and Uzbekistan still retain their original and peculiar form. Wedding vocabulary and vocabulary of elements of wedding rites is of interest and has not been fully explored. As a result of comparison, we can note very similar moments in the rite of marriage of the Russian and Uzbek peoples. Both rites - wedding and nikah are preceded by matchmaking and engagement.

At the ceremony of the marriage ceremony, the church minister and the mullah begin the service by praising God, then there is a sermon about the importance of family in human life, after which they ask questions to the groom and bride about the consent of each of them to marry, ending the ceremony of marriage with congratulations and blessing for love and happiness in a strong and friendly family. In this way, we can discover signs of behavior and communication common to two cultures.

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