ETHNOLINGUOCULTURAL REPRESENTATION OF HISTORICAL, CULTURAL, AND NATIONAL VALUES IN THE LANGUAGE OF KHOREZM EPICS

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Abstract: The article analyzes the ethnolinguocultural features of the language of folk epics and the representation of historical and cultural memory, national values, and folk mentality through linguistic units. It also highlights the significance of historical vocabulary, symbols, proverbs, and expressions in preserving national identity and transmitting it to future generations.

Keywords: folk epics, ethnolinguoculture, historical and cultural memory, national values, historical vocabulary, national mentality, symbols, proverbs and expressions, material culture, spiritual values, linguoculturology.

Introduction. Folk epics have been transmitted orally from generation to generation for centuries and are therefore considered an invaluable source that conveys the historical memory, sociocultural values, and worldview of the people from one generation to another. Ancient words, expressions, symbols, and images preserved in the language of epics serve not only artistic and aesthetic purposes but also actively function as linguistic means for preserving and transmitting the ethnocultural identity of the people. Therefore, the ethnolinguocultural analysis of epics is an important scholarly necessity.

Literature Review. One of the important tasks of ethnolinguocultural analysis is to identify national and common Turkic values. Significant scholarly research in this field has also been conducted in Azerbaijani and Kazakh linguistics within the field of Turkology. The research of Sh.H. Garibova, a researcher at the Institute of Linguistics of the Azerbaijan National Academy of Sciences, as well as the studies of Turkish ethnographers Karamılloh Oyghağ and Asaluddin Nazamuddin, and the works of G.P. Vasilyeva and B.R. Logashova, can serve as important sources. The history of the study of Turkmen ethnographisms has also been examined to a certain extent. The studies of scholars such as S.P. Tolstov, G.P. Snesarov, Y. Gulamov, T.A. Jdanko, K.L. Zadikhina, M. Sazonova, I. Jabbarov, and K. Shoniyazov concerning the lifestyle, history, and ethnography of the Vakh population are also noteworthy. At the end of the nineteenth and beginning of the twentieth centuries, H. Vambery and A.N. Samoylovich also recorded valuable information about the language of the local population. However, it is also acknowledged that these ethnographisms may undergo certain changes, adapting to the lifestyle of the people who adopt them and acquiring distinctive characteristics.

Research Methodology. The descriptive, classification, comparative, and sampling methods were used in the study of the topic.

Discussion and Analysis. Ethnolinguistics is a branch of macrolinguistics that studies the relationship between language and people, as well as the interaction of linguistic and ethnic factors in the functioning and development of language [1, pp. 92–93].

The main objective of ethnolinguocultural analysis is to determine the extent to which the historical and cultural memory of the people is expressed in the language of epics, the

lexical-semantic means through which this memory is preserved, and the mechanisms by which it is transmitted to subsequent generations. Many words used in epics provide information about the historical life of the people. For example, words such as *"bey," "khan," "army," "palace," "don,"* and *"kazan"* recall the ancient social structure and material culture. Through these linguistic units, information about the political system, customs and traditions, and social stratification of the past can be obtained. In linguistics, such units are regarded as historical-layer vocabulary. Their use as artistic descriptive means in epics functions as a mechanism through which people preserve their history and transmit it to future generations. Thus, historical vocabulary in the language of epics plays an important role in preserving and reconstructing collective memory.

In Khorezm epics, ancient beliefs and the worldview of the people are also reflected through symbols. For example, the *horse* functions as a loyal companion of the hero and a symbol of strength and power; the color *white* symbolizes purity and light, whereas the color *black* symbolizes mourning and loss [2, p. 23]. Such symbols preserve the spiritual and cultural memory of the people. Through them, the people's attitudes toward nature, life, and society are expressed. In ethnolinguocultural analysis, interpreting symbols makes it possible to reconstruct the semantic worldview of the people.

Since epics are transmitted orally from generation to generation, they can be regarded as a "common treasury" of collective memory. Although each minstrel or epic narrator may add elements corresponding to their own period, the fundamental content and values remain preserved. This process demonstrates that the language of epics transmits historical and cultural memory dynamically: on the one hand, it preserves ancient layers, while on the other, it adapts to contemporary requirements. This mechanism ensures both the stability and renewal of language.

Proverbs, sayings, and phraseological expressions frequently used in Khorezm epics strengthen collective memory as generalized expressions of the people's experience. For example, units conveying meanings such as *"A brave man is born for his people and dies for his people," "A dishonorable person cannot escape trouble,"* and *"A friend is known by loyalty"* live in folk speech as a common and ready-made linguistic base. These units transmit the moral, social, and spiritual values of the people to subsequent generations in a concise and condensed form. From an ethnolinguocultural perspective, proverbs and sayings are among the most effective forms of the memory mechanism.

Analyzing the language of epics not only as a literary work but also as a linguistic system transmitting the memory and mentality of the people is necessary for several reasons:

1. Ethnological reason – this involves the reconstruction of historical and cultural traditions.

2. Cultural-anthropological reason – it serves to identify the worldview and value system of the people.

3. Linguistic reason – it makes it possible to analyze historical layers of language and semantic dynamics.

4. Sociopsychological reason – it involves understanding the mechanisms of formation and transmission of collective memory.

Thus, the ethnolinguocultural analysis of the language of epics is relevant not only to the study of a literary source but also to the scholarly understanding of the historical and cultural memory of the people.

The language of epics is one of the principal means of preserving and transmitting the historical and cultural memory of the people to subsequent generations. Through linguistic units, symbols, images, proverbs, and sayings, it preserves the worldview, values, and mentality of the people [3].

Ethnolinguocultural analysis makes it possible to illuminate this process scientifically: the past of the people is preserved through historical vocabulary, their spiritual world through symbols and images, and generalized life experience through proverbs and expressions. Therefore, the ethnolinguocultural study of the language of epics is an essential scholarly task for understanding the mechanisms of preserving historical and cultural memory and transmitting it to future generations.

Khorezm epics, as one of the most sophisticated genres of oral folk creativity, have reflected the life, everyday existence, aspirations, hopes, and worldview of the people since ancient times. First and foremost, they demonstrate the aesthetic taste and creative potential of the people as works of art. However, it is insufficient to study epics solely as artistic heritage. They embody the cultural and anthropological characteristics of the people, including customs and traditions, rituals, and forms of social life. At the same time, epics are invaluable sources for linguocultural studies because their lexical layers, symbols, and expressions are among the most reliable indicators for understanding national culture. Thus, in the comprehensive study of epics, it is necessary to consider them not only as literary and artistic products but also as valuable sources for cultural anthropology and linguoculturology.

Cultural anthropology studies the customs, rituals, social values, and life experiences of humanity. From this perspective, epics are unique sources for reconstructing the lifestyle of a people. For example:

1. Rituals and traditions – epics provide detailed descriptions of weddings, funerals, celebrations, and rituals performed before battles. In particular, the hero mounting a horse and wedding ceremonies express the anthropological values of the people.

2. Social relations – distinctions between beys and ordinary people, as well as family and community life, provide important information for anthropological research.

3. Labor activities – epics contain details related to agriculture, animal husbandry, and handicrafts, which contribute to understanding the economic life of the people.

Thus, epics reflect the life of the people as a "cultural-anthropological encyclopedia." Linguoculturology studies the organic relationship between language and culture. In epics, the values, customs and traditions, and distinctive features of national consciousness are expressed through linguistic units. In particular, words such as *"honor," "modesty," "loyalty," "friendship,"* and *"homeland"* in the lexical layer denote the moral and spiritual values of the people. Proverbs and expressions, such as *"A brave man is born for his people"* and *"Honor is the mirror of the people,"* generalize folk thought. Symbols such as the horse, the colors white and black, the enemy, and the people reinforce the worldview of the people in language.

Consequently, epics constitute rich material for linguocultural analysis and are considered one of the principal sources for revealing the national mentality of the people. Epics have two main characteristics:

1. Artistic quality – images, plot, and events express the creative potential of the people.

2. Cultural-anthropological and linguocultural characteristics – lexical layers, expressions, and details associated with rituals preserve the historical memory and culture of the people.

Words expressing the material and spiritual values of the people constitute a rich layer of the national language in epics. Studying these units makes it possible to reconstruct historical layers of the language, understand the mentality of the people, identify intercultural relations, and preserve national values.

Therefore, analyzing epics not only from the perspective of literary studies but also from the perspectives of linguistics, cultural studies, and anthropology is a relevant scholarly

task. This necessity can be substantiated by several scientific, practical, spiritual, and comparative factors:

1. The fact that epics are unique sources for reconstructing the historical and cultural life of the people constitutes a scientific factor.

2. Their analysis plays an effective role in preserving national values and transmitting them to the younger generation, which constitutes a practical factor.

3. The role of epics in studying and strengthening the moral and spiritual world of the people constitutes a spiritual factor.

4. From a comparative perspective, it is possible to identify common and distinctive features by comparing them with the epics of other peoples.

Epics are not merely artistic heritage. They are cultural-anthropological and linguocultural sources that preserve the historical and cultural memory, customs and traditions, moral values, and mentality of the people. Therefore, in the study of epics, alongside their artistic qualities, their anthropological and linguocultural significance should also be revealed. This approach fulfills an important scholarly task in developing people's self-awareness, preserving national culture, and transmitting it to future generations.

Khorezm epics are examples of oral folk creativity that clearly express the social life, social structure, and distribution of social roles among the people. Units such as *"khan," "bey," "commander," "person," "warrior,"* and *"girl"* used in the epics are not employed merely to designate individuals; through them, the people also reflected the social stratification of their period, the system of governance, and roles within the community. From a linguistic perspective, these units should be analyzed as sociolinguistic units. Likewise, proverbs, sayings, and phraseological expressions reinforce social views and attitudes toward the distribution of roles.

In epics, the words *"khan"* and *"bey"* are used to denote individuals occupying high social positions. The *"khan"* stands at the center of state administration as the supreme ruler, while the *"bey"* denotes the status of a territorial or social-group leader. The *"commander"* refers to a military leader or head of an army [4, pp. 58–59]. These units demonstrate how the people encoded the political system of past periods through language. For example, in the epic *Alpamish*, khans and beys are portrayed as individuals who determine the fate of the people, while their being just or tyrannical becomes a subject of popular evaluation. This phenomenon is also reinforced in paremiological units: *"A king is not without equal," "A king who knows honor and shame," "The bey's eye is the people's eye"* [5, pp. 34, 44]. Thus, these units are not merely names of social positions but also function as symbols of justice, leadership, and social order in the political consciousness of the people.

Conclusion. This classification demonstrates the distribution of roles and responsibilities in the people's worldview. Khans and beys are presented as rulers, warriors as defenders, and girls as symbols of honor, modesty, and beauty. Thus, epics make it possible to reconstruct the social system of the people in linguistic form.

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