

Linguoculturologic Features of Navruz Geortonym

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Abstract: *The article is dedicated to the analysis of linguoculturologic features of nationwide, international, seasonal holiday – Navruz. In the article history of Navruz geortonym as national linguoculture, its essence, range, rise, linguistic and cultural development, linguocultures related to this holiday: ethnographisms, bibliographisms, anthroponyms, parems and aphorisms are analyzed based on Uzbek language materials, and their sociolinguistic and ethnolinguistic nature is highlighted.*

Keywords: holiday, Navruz holiday, geortonym, nationwide geortonym, international geortonym, seasonal geortonym, periphase, Navruz traditions, khashar, nationwide khashar, Navruz meals, Navruz gatherings, Navruz songs, linguocultures, ethnographisms, Navruz topic, transnominization, byblionym, anthroponyms, parems and Navruz aphorisms, slogans, geortooyconyms, geortooryonyms, linguoculturologic analysis, sociolinguistic analysis.

1. Introduction

Geortonyms as a linguistic component has an important place in socio-cultural and ethnic life of a nation. Because of the fact that they deal with the names of holidays their importance rises first of all from the historical and cultural background. Linguistic features of geortonyms are very important in terms of understanding the ethymology and everyday use of geortonyms in daily life. The article analyzes the linguistic features of most respected and popular Oriental holiday - Navruz, history of which goes back to ages. It is celebrated by many nations throughout the world, mainly in the East, which means that linguistic analysis of this geortonym has also an international importance. It is celebrated as a seasonal holiday, which results in seasonal character of the geortonym. We have to bear in mind that Navruz is not just a one day holiday, there are a lot of cultural customs and traditions related to this event. This adds to the importance of this analysis, because linguistic features of this geortonym are closely associated with wider scope of ethnographisms, bibliographisms, aphorisms, parems and many other linguistic components. All this stated above can be considered as proof of the importance of this article.

2. Materials and Methods

In the article ethymologic, lexic-semantic, socio-culturalologic, socio-linguistic methods of analysis have been used.

3. Results of the Research and their Discussion

Ancient traditions, customs, ceremonies and holidays take a special place in the socio-cultural life of each nation. The fact that during the consultative meeting of the heads of Central Asian states the President of the Republic of Uzbekistan Shavkat Mirziyoyev offered to hold such meetings annually on the eve of Navruz holiday, shows the spirit of the ancient festive friendship, brotherhood, fraternity and peace of mind, which is typical of our people. Yes, every day of people, living in a prosperous country with great future, is holiday. In such country every holiday is followed by another one, holidays become traditions. This is highlighted in the slogan "Dear, compatriots, may every your day be Navruz!"

The turkic word *bayramis* formed by using *bay-* form of the ancient turkic verb *baz-*, which means "spread", "enjoy", and adding *-(y)r* and *-aand -m* suffixesto it, which express growth and supplement; later the narrow vowel of the second breed stopped being pronounced: *baz-bay-+ir, a=bayira-+m=bayiram>bayram*. [1,37] Makhmud Koshgari underlined that this turkic word was in the form of *bazram*, but oghuz tribes changed the consonant *z* to *y* and pronounced the word as *bayram*. [2,147] So, the lexic unit of *bayram* belongs to the oghuz dialect of turkic languages from a historical-ethymologic point of view, and has taken its current form as a result of the linguistic development of the word *bazram* to *bayram*.

Words also speak. The form of words refers to the kind and essence of things and events that it expresses. This is also evident in the semantic structure of the lexem *bayram*, which is actively used in Uzbek language and its Persian-Tajik synonym *ayyom*. In Uzbek language Bayram means "festivity, a day of happiness", a blessed day". [3] That is why Abu Raykhon Beruni calls holidays "most important days" in life, Mahmud Koshghari names them "a day of joy and festivity". It means that *bayram* (holiday) is celebration of joy and most important events. It should be noted that the *bayram* concept is essential in socio-political, cultural and educational terms as a valuable spiritual wealth associated with the past, present and future of the people. Navruz, celebrated throughout the centuries, has a special spiritual importance for the East, including Uzbekistan, as a result of its centuries-old history, national, historical, cultural values.

The history, genesis of Navruz ethnographisms related to it: traditions, rituals, customs, traditions and folklore samples have thoroughly been studied by such Uzbek historian, ethnographer, ethnologist, folklore scientists as B.Sarimsoqov, T.Mirzaev, M.Juraev, A.Ashirov, U.Koraboev, O.Boliyev, Z. Ziyotov, B. Isokov, N.Isokova.

In onomastics any given names of festivals, holidays, commemorations, ceremonies, events are called geortonyms (greek *georto* – holiday+*onoma* – name). [4, 24]

Historical-ethymologically *Navruz* geortonym is of Persian origin and consists of two lexems *nav-* and *ruz-*, and means "new day".

Volume 7 Issue 5, May 2018

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Navruz is the beginning of the spring season, more precisely, the celebration of equinox.

Navruz is a symbol of renewal, a new day, a new life, and it is a celebration of joy, spirituality and solidarity. Therefore Navruz celebrations will always remain a symbol of national pride, self-esteem and dignity for the Uzbek people. It is not just a demonstration, not just a holiday, but a holiday of solidarity, which unites the human feelings, promotes a unique feeling of Motherland in the hearts and minds of people.

According to celebration time Navruz is a part of seasonal geortonyms is celebrated in the spring. However, Navruz is not only a spring festival but also a New Year's Eve. So, Navruz is a holiday of natural renewal. That's why in some sources Navruz geortonym can be paraphrased as "*Beginning of the year*", "*Oriental New Year*".

Geortonym also has a logical reason in the periphrasal name. Abu Raihon Beruni says about the origins of Navruz: "They say that on that day, after the cosmos had been inactive and lights stopped, gods were able to turn them around. The Sun was created years, months, days were made, and so on, and it became known after the concealed, the calculation began with them." [5, 253]

In the history of humanity, it is difficult to find a more ancient holiday than Navruz. Its roots go to Neolithic era. Celebration of Navruz falls on the time when people began to think about the Earth, its place in the universe. In other words, Navruz emerged from the time of the first scientific geographical thoughts about the Earth. According to experts, the holiday of Navruz was initially celebrated by farmers, and later it became a tradition of half-nomadic and nomadic Turkic peoples. Today, it has been scientifically proven that Navruz has more than 3,000 years of history and its origins in our country. There are interesting facts about Navruz in historical, scientific and literary works of Abu Rayhan Beruni, Abu Mansur Soalibiy, Johiz Basri, Umar Khayyam about the origin of Navruz and its unique ancient ceremonies. "Navruzname", which is a rare example of the twelfth century Persian art, also covered the history of Navruz, traditions and ceremonies, many stories and narratives related to this holiday.

Navruz has been celebrated by all social classes for more than 3,000 years. Navruz is a holiday of all nations, from rulers to ordinary people as a sacred holiday. In ancient times, Navruz in Central Asia and Iran was celebrated not only as a national but also as a state holiday. It means that on social type Navruz holiday belongs to nationwide geortonyms.

Navruz is an ancient holiday of the East. According to historical sources, the celebration of Navruz began from the time of the Ahamenids and is one of the greatest holidays in Central Asia, Iran, and Afghanistan. [6, 237] The scope of the festival is expanding and its value is growing. On 30 September 2009, Navruz was included in UNESCO's List of Intangible Cultural Heritage of Humanity. On February 19 2010, the 64th session of the United Nations General Assembly adopted March 21 as the International Day of Navruz. Since then, Navruz has been celebrated as part of the

heritage of the human race, not as a holiday of one nation or culture. So, based on area of expenditure, nowadays, the celebration of *Navruz holiday* has moved from the **national and nationwide type of geortonyms** to the **international group of geortonyms**.

In the Decree of the President of the Republic of Uzbekistan Sh.Mirziyoyev "On the preparation of celebration of the national holiday of Navruz in 2018" linguistic, spiritual and educational essence of this event were vividly expressed: "Navruz – which expresses love and care for Mother nature, human dignity, love for the Motherland and loyalty, is the most ancient, original national holiday of our people. For many centuries, Navruz, which has been celebrated the noble dreams of our people, has gained momentum in the years of independence and has become a truly national holiday". [7,]

In one respect, as it is put the sources, Navruz is a festival of peasants. In his "History of Bukhara" Narshaki writes that in Bukhara in the Middle Ages this holiday was called "Navrozi kishavorzon" - a festival of peasants. This is also true. The farmers put the first seed on the ground that day. Uzbek people held such rituals as *qo'sh chiqarish*, *shokhmoy*, *ekin sayli*, *qo'shoshi*. Before riding the earth, the oxen and horns of a bull were anointed with oil. Old men say that this tradition expresses the wish that bull should work without fatigue whole year. So, Navruz geortonym served as a linguistic and cultural basis for formation of many ethnophisms.

Navruz is a holiday of nature. In Uzbekistan, various flower arrangements have been made in the wake of nature, mountain and slopy hawthorn in spring, and they are generally called *Navruz sayili*. In this case the geortonym by the way of transnimization (transmission of a given name to another one) forms another traditional geortonym: *Navruz bayrami* > *Navruzsayli*.

Navruz arrangement is the complex of traditions, consisting of rituals expressing renewal of nature and society. Navruz arrangements include such flower arrangements as *Qizilgul sayli* (Khorezm and Bukhara regions), *Lola sayli* (Kokand and Tashkent suburbs), *Sunbula sayli* (in some mountainous areas, for example in Chust and other regions) and *Boychechak sayli*. [8, 29-31]

The most ancient and widespread flower arrangement is *Boychechak sayli* or *Boychechak khabari* which has historical magical character and has been celebrated since ancient times. Throughout the course of the campaign, children bundled a bush, the first lady of the spring - the hogs to the end of the long pillar, bearing it. The elderly and sick people perceived the rising spring smell as the boys brought their pillars. Giving thanks to God for safe arrival of Navruz they say: "*Peace, peace, never see evil, may we safely reach these days next year!*" As folklor scientist M. Jurayev put it "Navruz – as it was born in our land, where irrigational agriculture was formed, always gives us this feeling to love this land, which is the source of our welfare, respect human labour, enjoy miracles of spring, fixating this beauty to our hearts". [9, 11] In our opinion, exactly in this

way we can see the great social strength, philosophical essence of Navruz holiday.

Adorable holiday of our people's – Navruz is a national value, which consists of many spring customs, rituals related to ancient peasant culture, traditions and habits. Popular nature of Navruz can be seen in such ethnographicisms, as “qozon to'ldi”, “khashar”, “okhir chorshanba”. Hence, before the beginning of a year, it is the last Wednesday of finishing year people traditionally hold “okhir chorshanba” ritual, which has important social meaning for Uzbek people (in this ritual people wish for great harvest from nature and as a reference to cult of fire, climb over the flames in streets and squares).[9, 73]

According to the ancient traditions of oriental people celebration of Navruz began on the last night of the muslim month of hut, it is transition night from 20th to 21st of March with “qozon to'ldi” family ritual (wishing for welfare and health people fill their kettles and cook holiday delicatess meals).

Since the ancient times there have been different ways of determining Navruz among Uzbek people and other nations. Experienced calculators who are familiar with the national calendar have tried to determine the day of the beginning of a new year, namely the celebration of Navruz, based on the nature of the skylights, the beauty of the nature and the time of birds'flight, the geographical structure and relief of the region in which they live. In particular, the Uzbek populations have identified early spring as the storks return to our land. According to the Uzbek mythology, the storks are kind birds, a symbol of the richness of nature, spring, rejuvenation, maturation, joy and they bring happiness from far away countries to Uzbekistan.

It is impossible to imagine the celebration of adorable holiday of Uzbek people – Navruz without sumalak. The sumalak is Navruz's royal dish, a symbol of prosperity, fertility, health and goodness.

Our ancestors started their preparations for the Navruz with rising grass to cook sumalak. If Navruz is a body, Sumalak is its soul, they can not be separated from one another. Our ancestors for centuries have boosted sumalak in the big lavatories on Navruz evening, hoping that a new year brings goodness, welfare and prosperity. According to the tradition of our nation, if this wonderful meal is tasted by small finger the next year will be good and properious.

The national games of the Uzbek people, such as “kurash” (wrestling), “ko'pkari” (horse race), “arqon tortish” (rope), “chillak”, “kho'roz urishtirish” (rooster fights), “oq terak-mi, ko'k terak” (poppy-blue poplar), “beshtosh” (five-fold), “tez aytish” (speedy speech), “kim oladi-ya, shuginani-ya” (who takes it), are an integral part of Navruz. These games are intended not just to spend time, they help to grow physically and mentally healthy and resistant. It is evident that in the festive games of the Uzbek people there is a noble intention for the spiritual and physical perfection of the younger generation.

Navruz is a celebration of beauty and spring. Spring holidays are widespread in many parts of the world and the celebration of Navruz is essentially similar to such holidays as Japanese –*Risson*, Chinese – *Chultzha*, Slavs – *Maslennitsa*, *Indian Dali*, *Holi*, *Dashera*. Navruz holiday is celebrated differently in every province of Turkey. March 22, is celebrated with the name of *Sultani Navruzin* Gazientep province of Anatolia.

Navruz is a holiday of peace and kindness. During Navruz, people take care of elderly, disabled, poor families and people who need for help, and they are provided with free assistance. Material assistance is provided to children and old people in “Muruvvat uyi”, “Salhovat uyi”, “Mehribonlik uyi” orphanages and to members of needy families.

According to the Uzbek people, Navruz is not only the day of rest, and entertainment, but also the holiday of labor. Truly, Navruz is a holiday of work. It is considered labor feast due to the start of farming, horticulture and florist agriculture during Navruz. Before entering Navruz, traditional khashar is organized.

Khashar ethnographicism is also a national linguoculture and it has a national-cultural essence. Khashar is a voluntary gathering of people for doing work as a great deal of help. Of course, on the eve of Navruz, such events have become a national tradition and called the nation-wide khashar. Nation-wide khashars unite people, they make green the surroundings and landscape.

The construction of a 32-hectares park named after Navruz at the initiative of the President of the Republic of Uzbekistan Sh.Mirziyoev at the center of Tashkent in the area of crossing Abdulla Qodiriy, Sharof Rashidov and Labzak streets, combining the traditions of regions and of our ancestors, national craftsmanship and culinary arts, this year's public charity khashar, held on March 18-19 in all cities and towns of Uzbekistan, is a bright proof of this.

The Navruz National Park, which will be built in the capital of Uzbekistan, will undoubtedly become a symbol of the continuity of the Oriental and Uzbek national values.

Navruz is one of the festive occasions of our ancestors living in Central Asia on the basis of ancient traditions associated with the cultivation of the spring, respect for the homeland, water, fire and the sun. This is illustrated in folklore samples related to the holiday of Navruz: the folk songs and poetry, which are dedicated to love, compassion and brotherhood, farmer's field, shepherd's chamber, and the brilliance of the people.

Such Uzbek aphorisms related to Navruz as “No winter after Navruz, no summer after Mezon (September)”, “You can judge about the year by Navruz”, “A good person can be identified by eyes, good year can be identified by Navruz”, “A good day is known by dawn, a good year by – Navruz”, can be seen as a proof of our opinion.

Navruz unites people, calls for goodness and peace. Omar Khayyam in his work “Navruzname” says that “it is undoubted, that if every man celebrates Navruz and makes it

happy, until next year celebration of Navruz his life will be filled with joy and happiness". This a real life aphorism proven by centuries.

Navruz has been a special subject in folklore and written literature, and it served as a basis for several biblionyms. Navruz gradually began to be included in written literature. Omar Khayyam, one of the leading figures in the Persian-Tajik literature, wrote "Navruzname" and Khoja Karkhmani created "Navruz and Gul" poem. According to the book of Kotibi Chalabiy "Kashf-uz-zunun", Abdurahman Jami and Mundiyy also wrote works in this regard. The first book on Navruz in the Uzbek literature is the epic poem "Gul and Navruz" by Haidar Khorazmiy, created in the 15th century. [11, 336]

One of the traditions in our country is the practice of naming children Navruz, who are in days of celebrating the holiday. In the epic poem "Gul and Navruz" by Haidar Khorazmiy, king Farrukh names his son Navruz, because he was born during celebration of holiday. Currently in Uzbekistan, mainly in Samarkand, Surkhondaryo, Kashkadaryo, Bukhara regions if a baby is born on Navruz day he or she is given the name *Navruz*. There are many other variations of antroponyms, which are nominative-motivationally and lexically related to Navruz goertonym – *Navruz (a boy, born on Navruz day)*, *Navruzali (may Ali protect a boy, who was born on Navruz)*, *Navruzbek (a boy related to beks (small arictocrats), who was born on Navruz day)*, *Navruzbeka (a girl related to beks (small arictocrats), who was born on Navruz day)*, *Navruzberdi (a boy given on by God on Navruz)*, *Navruzgul (a beautiful girl like flower, who was born on Navruz day)*, *Navruzkeldi (a boy, born on Navruz day)*, *Navruzmuhammad (may Muhammad protect a boy, who was born on Navruz)*, *Navruzoy (a beautiful girl like a moon, who was born on Navruz day)*, *Navruzkhon (a respected girl, born on Navruz day)*, *Navrukhuja (a boy related to arictocrats, who was born on Navruz day)*. [12, 279-280] This also proves the fact that Navruz holiday is deeply rooted in every aspect of lives of Uzbek people.

In Uzbekistan there are many places named after ancient, traditional, national holiday (oyconyms, oronyms, geortooyconyms): "Navruz" (a town in Karshi district), "Navruz" makhalla (Namangan, Andijan regions); geortooronyms (names of orographic objects named after a holiday) *Navruztepa* (Kashkadaryo region, Guzor district), where Navruz celebrations take place. [13, 175-176]

As it is seen from the analysis, the eternal and enormous Navruz holiday, which serves as a symbol of love for land, country, and the homeland, along with the people of the East, has fallen into all aspects of the life of the Uzbek people. As a result, Navruz geortonym as a rich linguocultrem in linguistic, paradigmatic, semantic aspects, served as a linguistic and cultural basis for the formation of anthroponyms, toponyms, biblionyms, ethnographisms, and parems.

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