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 linguoculturem, its essence, range, rise, linguistic and cultural development, linguoculterems 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, periphrase, Navruz traditions, khashar, nationwide khashar, Navruz meals, Navruz gatherings, Navruz songs, linguoculturems, ethnographisms, Navruz topic, transonimization, byblionym, anthroponyms, parems and Navruz aphorisms, slogans, geortooconyms, geortooronyms, 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 ethimology 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, socioculturalologic, 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 theancient 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] Mahmud 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-ethimologic 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 essenceof 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 importancefor 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.Koroboev, O.Bollyev, Z. Ziyotov, B. Isokov, N.Isokova.

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

Historical-ethymologically Navruz geortonym is of Persian origin and consists of two lexems nav– and raz–, and means “new day”.

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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 periphrased as “Beginning of the year”, “Oriental New Year”.

Geortonym also has a logical reason in the periphrasal name. Abu Raihun 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 toughts 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 it 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 expantitude, 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 abull 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 ethnographies.

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

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

The most ancient and widespread flower arrangement isBoychechak sayili 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 hogs to the end of the long pillar, bearing it. The elderly and sick people perceived the rising spring smell as the boys
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 Chaitzha, Slavs Muslenitsa, Indian Duli, Holi, Dashera. Navruz holiday is celebrated differently in every province of Turkey. March 22 is celebrated with the name Sultan Navruz in 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 help, and they are provided with free assistance. Material assistance is provided to children and old people in “Muruvvat uyi”, “Salhovat uyi”, “Mehrbonlik 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. Truely, 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 ethnographism is also a national lingvoculture 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 Abdullah 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
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 Khatibi Chalabiy “Kashf-uz-zunun”, Abdurahman Jamii and Mundiya 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, Kashkadarya, Bukhara regions if a baby is born on Navruz day he or she is given the name Navruz. There are many other variations of anthroponyms, which are nominative-motivationally and lexically related to Navruz goertenym – 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 aristocrats), who was born on Navruz day), Navruzberdi (a boy, born on Navruz day), Navruzbeka (a girl related to beks (small aristocrats), 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), Navruzhukha (a boy related to aristocrats, 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 (yonymyns, oronymyns, geortooonyns): “Navruz” (a town in Karshi district), “Navruz” mahalla (Namangan, Andijan regions); geortooronyms (names of orographic objects named after a holiday) Navruztepa (Kashkadarya 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 linguoculturem in linguistic, paradigmatic, semantic aspects, served as a linguistic and cultural basis for the formation of anthroponyms, toponyms, biblionyms, ethnographisms, and parems.

References


