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Abstract: *the purpose of this article is to analyze the linguocultural aspects of Navruz, a popular national and worldwide festival. The article "History of Navruz Geortonym as National Linguoculturem" discusses this holiday's origins, scope, ascent, linguistic and cultural evolution, and related linguoculterems: based on Uzbek language resources, ethnographisms, bibliographisms, anthroponyms, parems, and aphorisms are evaluated, and their sociolinguistic and ethnolinguistic nature is stressed.*

Keywords: *holiday, geortonym, nationwide geortonym, international geortonym, seasonal geortonym, periphrase, Navruz traditions, khashar, nationwide khashar, Navruz meals, Navruz gatherings, Navruz songs, linguoculturems, ethnographisms, Navruz topic, tranonimization, byblionym, anthroponyms, parems and Navruz aphorisms, slogans, geortooyconyms, geortooronoms, linguoculturologic analysis, sociolinguistic analysis.*

Introduction

Geortonyms have a significant role in the sociocultural and ethnic life of a country as a linguistic component. Since they deal with the names of festivals, their significance derives primarily from their historical and cultural context. Understanding the ethimology and actual implications of geortonyms in daily life requires an awareness of their linguistic characteristics. The essay examines the linguistic characteristics of Navruz, the most revered and well-known Oriental festival, whose history spans centuries. Many countries around the world, mostly in the East, celebrate it, hence linguistic research on this geortonym is significant on a global scale. It is observed as a seasonal holiday, which gives the geortonym a seasonal quality. We must keep in mind that Navruz is more than simply a single day off from work; it is a time when many different cultural traditions and customs

are observed. The linguistic characteristics of this geortonym are intimately linked to a wider range of ethnographisms, bibliographisms, aphorisms, parems, and many other linguistic components, which increases the significance of this analysis. All of the aforementioned information serves as evidence of the significance of this essay.

Materials and Methods

Ethnologic, lexical-semantic, sociocultural, and sociolinguistic approaches of study have all been applied in this work.

Results of the Research and their Discussion

Traditional traditions, customs, rituals, and holidays hold a distinct position in each country's sociocultural life. The fact that President of the Republic of Uzbekistan Shavkat Mirziyoyev offered to hold such gatherings annually on the eve of the Navruz holiday during

the consultative meeting of the heads of Central Asian states demonstrates the spirit of the traditional festive friendship, brotherhood, and peace that characterizes our people. Absolutely, for those who live in a developed nation with a bright future, every day is a holiday. Every celebration is followed by another in this nation, making festivals into customs. The phrase "Dear Compatriots, May Every Day Be Navruz!" emphasizes this. The Turkish word bayram was created using the suffixes -(y)r, -(a), and -(m), which express growth and supplement, and the bay- form of the ancient Turkish verb baz-, which means "spread," "enjoy," and later the narrow vowel of the second breed stopped being pronounced: baz-bay-+ir, a=bayira +m=bayiram>bayram. [1,37] Although this Turkish term was written as bazram, Makhmud Koshgari noted that the Oghuz tribes transformed the sound z to a y and pronounced it as bayram. [2,147] So, from a historical-ethnologic perspective, the lexic unit of bayram is related to the oghuz dialect of Turkish and acquired its present form as a result of the linguistic growth of the word bazram into bayram.

Words can also communicate. The kind and essence of the items and events that a word expresses are determined by its form. This is also demonstrated by the lexembayram's semantic structure, which is employed frequently in both the Uzbek language and its Persian-Tajik counterpart, ayyom. Bayram means "festivity, a day of delight," or "a blessed day" in Uzbek. [3] Because of this, holidays are referred to as the "most important days" in life by Abu Raykhon Beruni and Mahmud Koshgari, respectively. It implies that bayram (holiday) is a celebration of happiness and the most significant occasions. In terms of sociopolitical, cultural, and educational matters, it should be mentioned that the bayram notion is crucial as a priceless spiritual wealth connected to the history, present, and future of the people. Navruz has been observed for millennia and has great spiritual significance for the East, including Uzbekistan, due to its long history and national, historical, and cultural values.

Such Uzbek historians, ethnographers, ethnologists, and folklore scientists as B. Sarimsoqov, T. Mirzaev, M. Juraev, A. Ashirova, U. Koraboev, O. Boliyev, Z. Ziyotov, B. Isokov, and N. Isokova have thoroughly examined the history and genesis of Navruz ethnographisms associated to it.

Any names given to celebrations, holidays, commemorations, ceremonies, or events are referred to as geortonyms in onomastics (Greek: georto, holiday; onoma, name). [4, 24]

According to historical etymology, the word "Navruz" means "new day" and has Persian origins. It is made up of the two lexemes nav- and -ruz. Navruz, or more specifically, the equinox celebration, marks the start of the spring season.

Navruz is a festival of joy, spirituality, and unity and is a sign of renewal, a new day, and a new life. As a result, the Uzbek people's Navruz celebrations will forever represent pride in their country, self-worth, and dignity. It is not just a protest; it is not just a holiday. It is a holiday of solidarity that brings people together and fosters a special sense of patriotic pride in their hearts and minds.

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 phrased 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.

Since more than 3,000 years ago, all socioeconomic strata have participated in Navruz celebrations. Navruz is a sacred festival celebrated by all peoples, including rulers and commoners. In the past, Navruz was not only a national holiday, but also a state holiday in Central Asia and Iran. This indicates that the Navruz holiday is a national geortonym on the social kind.

Navruz is a traditional Eastern holiday. One of the most important festivals in Central Asia, Iran, and Afghanistan is Navruz, which according to historical sources dates back to the Ahamenid era. [6, 237] The festival's reach is enlarging and its worth is rising. Navruz was added to UNESCO's list of intangible cultural heritage of humanity on September 30, 2009. The United Nations General Assembly's 64th session declared March 21 to be the International Day of Navruz on February 19, 2010. Since that time, Navruz has been observed as a tradition shared by all people, rather than as a celebration exclusive to one country or culture.

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 is the most ancient, original national festival of our people. It conveys love and care for Mother Nature, human dignity, respect for the Motherland, and loyalty. Navruz, which has been celebrated for many centuries as a tribute to our people's lofty ideals, has gained popularity since the country's independence and has now officially become a national holiday.

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

ethnogrphisms. 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>Navruzsayli. Navruz arrangement is the complex of traditons, 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 regionas) and Boychechak sayli. [8, 29-31]

Boychechak sayli or Boychechak khabari, which has historical magical characteristics and has been celebrated since antiquity, is the most traditional and common flower arrangement. Children carried a bush, the spring's first lady - the hogs - to the end of the long pillar throughout the entire campaign. As the boys delivered their pillars, the sick and aged folks smelled the scent of spring beginning to emerge. They pray: "Peace, peace, never see evil, may we safely reach these days next year!" in thanksgiving for the safe arrival of Navruz.

The endearing holiday of our people, Navruz, is a national treasure that includes several spring rites, customs, and practices that are connected to historic peasant culture, traditions, and habits. Ethnographisms like "qozon to'ldi," "khashar," and "okhir chorshanba" show the popular aspect of Navruz. So, on the final Wednesday of the previous year, people would traditionally perform the "okhir chorshanba" ritual, which had significant social significance for the Uzbek people (in this ritual, people wished for a great harvest from nature and, in a nod to the cult of fire, climbed 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, id est 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 cannot 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 samll 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 urishtirsh" (rooster fights), "oq terak-mi, ko'k

terak” (poppy-blue poplar), “beshtosh” (five-fold), “tez aytilish” (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 - Chultza, 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 Navruz in Gaziantep province of Anatolia.

Navruz is a day of kindness and harmony. During Navruz, individuals provide free aid to those in need, including the elderly, the disabled, low-income families, and others in need. In the orphanages "Muruvvat uyi," "Salhovat uyi," and "Mehribonlik uyi," youngsters and elderly residents as well as members of low-income families receive material aid.

The Uzbek people believe that Navruz is both a holiday of work and a day of rest and enjoyment. Actually, Navruz is a day off from work. Due to the beginning of agriculture during Navruz, including horticulture and floristry, it is regarded as a labor feast. Traditional hashar is organized before to Navruz.

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]

The practice of naming children Navruz while the holiday is being observed is one of our nation's customs. In Haidar Khorazmiy's epic poem "Gul and Navruz," the king Farrukh gives his son the name Navruz because he was born when the holiday was being celebrated. If a newborn is born in Uzbekistan today, namely in the Samarkand, Surkhondaryo, Kashkadaryo, and Bukhara regions, 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 can be observed from the study, the Uzbek people's entire way of life has been influenced by the enduring and large Navruz festival, which acts as a symbol of love for the land, country, and homeland as well as the people of the East. Because of its rich linguistic, paradigmatic, and semantic elements, Navruz geortonym served as a linguistic and cultural foundation for the creation of anthroponyms, toponyms, biblionyms, ethnographisms, and parems.

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