



# The Subject Matter of Investigating Uzbek Heortonyms

**Azamat Primov, Munira Rakhimova**

Department of Uzbek Linguistic, Faculty of Philology, Urgench State University, Urgench City, Khorezm Region, Uzbekistan

## Email address:

goodluck\_0714@mail.ru (A. Primov), munira\_0801@mail.ru (M. Rakhimova)

## To cite this article:

Azamat Primov, Munira Rakhimova. The Subject Matter of Investigating Uzbek Heortonyms. *Higher Education Research*. Vol. 2, No. 4, 2017, pp. 107-110. doi: 10.11648/j.her.20170204.11

**Received:** August 20, 2017; **Accepted:** September 5, 2017; **Published:** October 9, 2017

---

**Abstract:** In this article Uzbek holidays and their names that have very long history, their linguistic features, particularly, the materialization and receiving the names from other languages during the stages of the development of our language are illustrated. Special traditions, past experience of the Uzbeks, the names of holidays during the independence and their role in Uzbek dictionary, their effect to other languages and their future, the linguistic notations, the authors' approaches of investigating these notations are also implied in this article.

**Keywords:** Heortonyms, Uzbek Heortonyms, Holidays, Linguistic Analyze, Eccentric-Stylistic Features

---

## 1. Introduction

Holidays are the mirrors that show the best and very pleasant sides of life. Since the past they had significance in human beings' life. Different gladness, ceremonial events, important data, great achievements are celebrated during holidays. Holidays support us to think deeply, to be inspired by victories, to look forward coming the bright future.

Generally speaking, the celebration of significant event, data among huge groups with on elated spirit is understood. Thus, while Beruni calls them as "the significant days", Mahmud Koshgari describes them as a "day of joy and happiness" [1].

Every nation has their own holidays. The names of holidays are considered to be the main object and they are called as heortonyms. This term is described as the followings:

1. Heortonym – the proper name/noun given to the holidays, festivals, memorial days [2];

2. Heortonym – (Greek heorto – holiday and onoma – proper noun) the proper name/noun given to the holidays, festivals, memorial days, given as a type of an idionym [3];

In the Uzbek language onomastics, toponomics, astronomicals except heortology are well investigated. There is no much information given about linguistic features of heortonyms in the investigation of Uzbek onomastic [4]. Among Uzbek scientists Y. I. Avlakulov firstly investigated on heortonyms and wrote an article about it.

European and American scientists are learning the

experience of Uzbeks in this sphere with an enthusiasm. Particularly, American scientist Lora Adams has come to our country for doing researches and has defended her dissertation in the USA.

The names of holidays have attracted historians, ethnographers, culturelogists, philosophers and linguists. The names of holidays have been given emphasized in the works of R. Kayua, V. Ternera, Y. Xeyzingi, M. Eliade, O. M. Freidenberg, I. P. Kasavina, S. P. Shaveleva, S. Volf, N. V. Nechpurenko and A. I. Pigaleva [5]. Dissertation works have also been written about the words concerning the names of the holidays. Russian scientist O. A. Andreeva have defended the dissertation work about essentric - stylistic and functional features of Russian heortonyms [6].

German researcher C. Bauer calls the names of cultural, political proper and those which relate to the sport as praxonyms (greek praxys – movement stage practice) [7]. G. Valter also classifies the names of holidays in his works. However, he does not choose any special names to them, he just calls them as the names of eventsc [8].

In Russian linguistics A. V. Superanskaya, M. V. Podolskaya, L. B. Olyadikova, I. V. Krukova, O. A. Andreeva, I. V. Bugayeva, I. Yu. Terenteva have done researches in this sphere.

## 2. Methodology

Coming out of linguistic and onomastic criteria the proper nouns are divided into two: complete proper nouns and relative proper nouns. The complete proper nouns have been

used as stable units and can follow the prerequisites of onomastic system. According to the structure and composition of some of the proper nouns they can respond to the requirements of simple and complex sentences and they are stable - structured names (for instance, antroponyms, toponyms, zoonyms, cosmonyms and nekronyms). The relative proper nouns are not completely formed units as a proper noun. They are inconvenient, too long and even equal to a sentence. They do not respond the eccentric and structural requirements of proper nouns. A proper noun may be the name of a single object, may convey individual conception and may stand close to a word. As Ya. I. Avlakulov mentioned, the names of holidays, special events do not follow the given criteria. They are only partially included in the proper nouns and are less investigated [9]. Thus, some of Uzbek heortonyms are written both with capital letters and small letters. Here the significance of the issue is that whether they should be considered as proper nouns or not. From scientific point of view A. B. Superanskaya classifies the antroponyms, zoonyms and mythonyms as the units of proper nouns system, also she includes the proper names of movements species of plants companies organizations the products of mass media holidays anniversaries celebrations and other ceremonies the names of some special events wars literary works and so forth to this group [10].

### 3. Problems and Relevance

In the last decades the amount of internationally celebrated events has increased in Uzbekistan. The nations that live in Central Asia, particularly, the Uzbeks have lots of holidays which became historical and reached perfection. Even though the particular amount of them were completely lost because of several invasions and the ruling system of the conquerors some of them were able to retain with limitations. Those names were retained in people's mind and also in written sources of those generations.

Since Uzbekistan became independent and sovereign country the roots of habits ceremonies holidays and their role in cultural life of our nation began to be investigated and appreciated. Some of the treatises and articles concerning the above mentioned issues demand the investigation of several problems of holidays. However, the linguistic features of the names of Uzbek holidays have not been investigated both diachronically and synchronically. Investigation of heortonyms from linguistic point of view helps us to deem the holidays which appeared during the nation's long historical development, the heortonyms that were celebrated by our ancestors and the history and traditions of the holidays that we still celebrate today.

### 4. Results

Uzbek language is rich in words, which means celebrations - ceremonies, they are investigated dividing groups according to the topics like nature, labor, religion,

family life, social-political, cultural-instructive, art and sport. For example, it is studied dividing into groups; first group is seasonal festivals such as (spring celebrations: Navruz, Sumalak holiday, Flower holiday; summer celebrations: Water holiday, Granate and fig holiday, Harvest feasting; winter celebrations: First snowfall, Yaldo night and winter forty - day feasting, Chit-chat). One of the festivals, which is celebrated in autumn is "Mehrijon" (or Mehrgoh, in Khorezm - Chiri-ruj, in Sogdians - Nym - sarda). The word Mehrijon means "love of soul", "sun" as well. According to Beruni, "If the Sun and the Moon are the two eyes of the sky, Navruz and Mehrijon are the two eyes of epoch". Because Navruz is the festival, celebrated in equality of day and night whereas Mehrijon is in autumn. If reviving begins in the day of Navruz, coming to the day of Mehrijon, the process of growing plants ends [11].

The second group may be defined as heortonyms related to Uzbek family ceremonies. It may include baby forty-day ceremony, naming traditions, birthdays, cradling feasting, first step celebration, sunnat celebration, twelve-year-old period; Uzbek weddings: wedding party, silver, gold and diamond wedding parties, elderly's festivals. This group heortonyms are characterized as its writing in small letters in Uzbek orthography. It is important to control these features of them.

In Uzbeks religious festivals' names and as their basic types such as Eid ul-Fitr, Eid ul-Adha, Leylat ul-kadr, Meroj, Mavlud and Ashuro may be included to the heortonyms, connected with Islam religion. It is known that in Islam there are mainly two official religious holidays, they are celebrated as a big festival - Eid ul-Adha (arabic name - Eid ul-Kabir) 7 days, now 3 days - in the days of 10th - 13rd, month khidjri Zulhidja and small festival - Eid ul-Fitr (arabic name "Eid as-sagir") also 3 days in the 1st-3rd days of month Shavval. In Islam the word "Kurban" means to sacrifice some kind of domestic animal in order to devote to Allah. According to Allah's trial, while our prophet Ibrakhim alayhisalam was going to sacrifice his son Ismail, Allah sent a ram and ordered to cut it instead of his son. That's why people, went to Khaj and rich muslims are ordered to sacrifice an animal in Eid ul-Adha.

After that in Islam there is another festival Mavlud (Mavlud Annabi) the birthday of Mukhammad prophet (12th day of month robbial) began to be celebrated.

Under the influence of Islam religion and arabic language, there are the names originated from religious festivals appeared in Uzbek language, such as Khayit, Khayitbay, Khayitbuvi, Khayitgul and these heortonyms influenced to another onomastic surfaces, so as to say, it may be seen the occurrence of process transonimization related to them.

In Uzbekistan, there are a lot of names of modern festivals, appeared during independence. First of all, there should be paid attention to the names of social festivals - Independence Day, Navruz, Constitution Day, New Year's Day, International Women's Day, Memory Day, Teacher's Day. It is implemented to celebrate these festivals on a public scale and mark as a holiday. However in other festivals there

cannot be holiday: such as “Khashar”, “Planting cotton seed”, “Caravan of first harvest”, in these days people do both: work and celebrate it.

In Uzbek language the names of cultural festivals (Eastern melodies, international cultural festivals, great ancestors' birthdays, ancient cities anniversaries and measures related to historical values) and the names of enlightenment festivals (celebrations of schoolchildren: The first ring of the bell, ABC party, Last ring of the bell and Farewell party; Entrance exam party, Exit exam party (getting diploma), sport festivals (local games, kurash (wrestling), tennis, Olympic games, Universiada and etc.)

Uzbek lexicology contains the names of working and nature holidays: agriculture and seeding ceremony; as “Oq oltin” it is the holiday of harvest, festivals devoted to employers, the meeting of justice, holidays devoted to businessmen, professional holidays, the holiday of nature: nature lovers, flower and birds holidays.

The changes in community life surely influences to the cultural festivals. National holidays as Navruz, Melon festival, festival of flowers stay stable and they are celebrated annually

Holidays which are entered to Uzbek lexicology First Salary festival, the Meeting of Ancestors.

Studying the holidays help to learn heo-culture. Especially Uzbekistan located in central Asia and it gives chance to learn the types of different holidays. In our country we can study the way of living people and adopting them to its culture atmosphere weather lasted 1 mln years.

## 5. Discussion

Uzbek scientist Usmon Koraboev in his book “Uzbek national holidays” illustrates the holidays coming out of historical, cultural and ethnographic features [11]. This book is the result of his two - decade researches. However, the origin of heortonyms, where they were brought, and the special features of the given names are not explained in this book. Initially, this book is not a linguistic investigation of holidays, it is a work that concerns investigation of the history of holidays. If we classify each heortonym that is included in this book, the origin of the names of holidays, motives of naming them, their lexico - semantic features that is included in this book from linguistic point of view we would get fruitful information for the development of both our language and nation. This is one of the significant issue that should be taken into consideration. Because holidays and their names are alive with the effect of people and they are being celebrated by ancestors and generations year by year.

Nowadays in Uzbekistan in investigating the names of celebrating festivals, documents such as Uzbekistan's laws, decrees of the President of Uzbekistan, decisions of Ministry Establishment concerning festivals; information of Republic conferences, Republic Spiritual and Enlightenment Conference according to organization of festivals needs to be considered as an important source.

In learning historical and archaic heortonyms of the Uzbek

language ancient monuments, found during archeological excavations, antique manuscripts, folklore samples, passed from generation to generation, analyzing heortonyms to be found in the remnants of old traditions, being kept till now, services to make clear etymology of many names.

In the linguistic analysis of heortonyms which appeared in different stages of the Uzbek language development, historical, artistic, scientific sources play important role. For instance, old historical sources such as “Avesto”, “Koran”, information in the works of Eastern philosophers- Firdousi, Farabi, Beruni, Avicenna, Makhmud Koshgari, Alisher Navai, Babur, Agahi, Bekhbudi, Khamza, Fitrat and others' opinions about festivals, also, ancient Western historians Herodot, Strabon; travelers in ancient times, travelled along Central Asia, Ibn Batuta, Claviho, Vamberi; foreign scientists V. V. Bartold, N. Ya. Bichurin, S. P. Tolstov can be the best source for learning completely the names of festivals.

## 6. Review

You can find a lot of heortonyms in old Uzbek literatures. In Sharafudin Ali Yazdiys great writing devoted to Amir Temur's life named “Zafarnoma” (B. C 828, 1424-1425) writing was translated into the Uzbek language by Muxammad Ali ibn Darvesh Ali, Al- Buxoriy in 1519 year this played an important role in history [12]. This writing includes a lot of names of holidays as Navruz “Ruza” “Ramadan” and other interesting terms of celebrating them. This writing includes “Zafof” as wedding tradition [12].

This writing says some engagement traditions during the period of Amir Temur for instance throughing money to bride and groom [12]. With the help of this data we can learn that the history of the present day Uzbeks tradition of throwing money and sweets over the bride and groom at wedding is quiet ancient.

Some of the Uzbek holidays cannot be investigated without religious convictions. Because convictions have been forming developing in our people grin from the ancient times. As a result of the the intention of people to understand the misteries of life and nature, such religious convictions as fetishism, totemism, animism, polytheism, magic and so on (for example, “wishing the rain”, “calling upon wind”, “sun-cult”, “sacrifice”) have evolved.

During the Zoroastrianism period, our ancestors' holiday system was formed. Especially such holidays as Navruz, Mekhirjon, Sada, Angom were very important. That is why in outer user to investigate the names of some holidays etymologically, the book of “Avesta” ought to be studied thoroughly.

In the seventh section of “Avesta” called “Tir Yash” we can see such names as Tishtiriya, Somon yuli, Khaftayring (the name of Charless Wain). Tishtiriya (Sirius from Canis Major constellation) is also described as the fifteen-year-old boy in “Avesto”. People worshipped Tishtiriya as a God [13].

Cosmonym Tishtiriya can be seen in later sources as Tishtar, Tishtir, Tishrin, Tir. Connected with the aforementioned star in calling upon the wind and being still

kept up by the people living in Olot, Korakul regions of Bukhara, custom called “Sust xotin” (weak woman) is another name given by people to the god of praised sky waters [14].

## 7. Conclusion

Generally, Uzbek people can be proud of not only great historical, cultural, scientific heritage, culture, literature of the ancestors, but also centuries - old holiday and custom culture. Uzbek holidays as well as the terms denoting them came into existence in the long process of development on the basis of our ancestor’s socio - cultural needs. They were developing on the basis of their mental and creative activity, environment, nature, hard work and were handed down from one generation to another. They are considered to be a priceless socio - cultural heritage which incarnate the dreams, achievements and other values of our ancestors. Since Uzbek holidays and their names are a valuable part of world civilization, it is an actual problem to the world linguistics, namely Uzbek linguistics to gather them and analyze linguistically.

---

## References

- [1] Makhmud K. *Devoni lugatit turk*. // 1-book, Tashkent, Fan, 1963-y, p. 447.
- [2] Begmatov E. *Anthroponyms of Uzbek language*. // Tashkent, Fan, 2013-y, p. 46.
- [3] Begmatov E., Uluqov N. *Explanatory dictionary of terms of Uzbek onomastics*. // Namangan, 2006, p. 24.
- [4] Begmatov E., Uluqov N. *Uzbek onomastics*. // Namangan, 2008.
- [5] Gujova I. V. *Holiday as a cultural phenomenon in the context of holistic approach*. // PhD dissertation, Tomsk, 2006, p. 3.
- [6] Andreeva O. A. *Semantic-stylistic features of the functioning of the heortonym in modern Russian*. // PhD dissertation, Volgograd, 2004, p. 214.
- [7] Bauer Gerhard *Deutsche Namenkunde (Germanistische Lehrbuchsammlung, Band 21)*. Berlin: Weidler. // 1998.–s. 58.
- [8] Walther Hans *Namenkunde und geschichtliche Landeskunde: ein einführender Überblick* Leipziger Universitätsverlag GmbH. // 2004, s. 18.
- [9] Avlakulova Ya. I. *Linguistic study of onomastic units of Uzbek language*. // PhD dissertation. – Tashkent, 2012.–p. 22.
- [10] Superanskaya A. B. *General theory of the proper name*. // Moscow, Nauka, 1973.
- [11] Qoraboyev U. *Holidays of Uzbek people*. // Tashkent, Sharq, 2002.–240 p.
- [12] Sharafiddin Ali Yazdiy. *Zafarnoma*. // Toshkent, Sharq, 1997.–384 p.
- [13] Avesto. *Historical literary monument*. // Asqar Makham translation. – Tashkent: Sharq, 2001.–p. 234.
- [14] Primov A. *The linguistic features of the Uzbek cosmonauts*. // PhD Dissertation.–Toshkent, 2009.–p. 16.