

**LINGUACULTURAL ANALYSIS OF CALENDRIAL ETHNOGRAPHISMS IN
NAVOI REGION**

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Abstract. This article analyzes calendrical ethnographisms found in Uzbek folk dialects, their territorial distribution, and semantic features. The traditional system of time reckoning, naming practices based on natural phenomena, and related customs and rituals are examined from a linguacultural perspective. In addition, the functional characteristics of calendrical units are revealed through the example of the Navruz festival and its associated rituals.

Keywords: calendrical ethnographism, dialect, Navruz, sumalak, linguaculture, areal, folk calendar.

Introduction

In the process of studying folk dialects in Uzbek linguistics, calendrical units, which constitute a distinct layer of ethnographic lexicon, possess significant scientific importance. These units reflect the lifestyle of the people closely intertwined with nature, their adaptation to seasonal changes, and their ancient worldview.

Calendrical ethnographisms are lexical units shaped in connection with seasons, weather variations, agricultural and pastoral activities, and consolidated within the collective consciousness of the people. They are regarded not merely as a linguistic phenomenon, but as a product of cultural and social experience.

Literature Review

The regional specificity of ethnographic leksikon in Uzbek linguistics has been extensively investigated from a linguistic point of view. In particular, research has been conducted on the ethnographic lexicon reflecting the history, national-spiritual values, customs, and rituals of the Uzbek people by scholars such as A. Juraboyev, N. Mirzayev, Z. Husainova, Y. Bobojonov, X. Berdiyev, B. Rahmonov, R. N. Amonturdiyev, A. Xonxo'jayeva (focusing on the ethnographic lexicon of wedding and mourning rituals in the Tajik dialect of Samarqand), N. Kurbanazarova, and X. Fayziyeva [1,3,4,5,6,7,8,9].

The linguacultural analysis of calendrical ethnographisms in Navoi region lies at the intersection of several linguistic fields, thereby its literature review encompasses comprehensive and multifaceted scientific sources. First and foremost, the theoretical foundations of this topic trace back to research carried out within the frameworks of linguaculturology, ethnolinguistics, dialectology, and phraseology. The investigations in these fields serve to unravel not just the structural-semantic properties of linguistic units, but also the underlying cultural, historical, and social meanings.

Within linguaculturology, fundamental works illustrating the mutual relationship between language and culture hold particular significance. According to the scientific perspectives established in this direction, language is interpreted as the primary instrument that preserves and transmits the cultural memory of a nation. Based on this view, calendrical ethnographisms are evaluated as linguacultural units reflecting the people's experience in perceiving time, observing

natural phenomena, and naming them. In this regard, scientific works created in Uzbek linguistics, particularly studies dedicated to national-cultural lexicon, ethnographisms, and linguacultural units, serve as an essential methodological foundation.

Research conducted in the direction of ethnolinguistics reveals the connection between language and ethnos more profoundly. In the scientific literature of this direction, how the lifestyle, customs, rituals, and beliefs of a people are reflected in linguistic units is comprehensively analyzed. Especially in studies related to calendrical ethnographisms, the traditional time-reckoning system of the people, criteria for dividing seasons, and nature-related perspectives occupy an important place. Scientific investigations concerning the ancient calendar system of the Uzbek people, folk month names, and terms related to seasonal rituals serve as vital theoretical and empirical sources for this research.

Dialectological literature also bears specific importance in illuminating this topic. Since calendrical ethnographisms often exhibit regional characteristics, their form and content vary across different dialects and vernaculars. Scientific works dedicated to the dialectological study of the Uzbek language, particularly research aimed at studying regional lexicon and ethnographic terminology, enable the identification of units peculiar to Navoi region and their comparison with other regions. From this point of view, dialectological atlases of the Uzbek language, regional dictionaries, and studies based on dialect materials act as crucial scientific sources.

Furthermore, research in the fields of phraseology and lexicology is directly relevant to this topic. As calendrical ethnographisms frequently manifest in the form of stable expressions, idioms, or metaphorical utterances, phraseological analysis methods hold significant importance in studying their structural-semantic characteristics. In this regard, phraseological research produced in Uzbek and world linguistics, particularly works dedicated to the semantic shift of idioms, their figurative degree, and expressiveness, serves as a scientific basis.

Historical-etymological studies also hold a distinctive place in the literature review of the topic. It is noted in the scientific literature that the origin of certain calendrical ethnographisms traces back to the Old Turkic period, and various historical, social, and cultural factors participated in their formation. In this regard, ancient written sources, historical dictionaries, and ethnographic studies are considered important resources. Especially through sources reflecting traditional folk knowledge and views, the initial forms of ethnographisms and their evolutionary stages can be determined.

In recent years, new approaches—such as discourse analysis, cognitive linguistics, and cultural semantics methods—have been widely applied in linguacultural and ethnolinguistic studies. Through these approaches, the connection of linguistic units with human cognition, conceptual systems, and cultural codes is examined more deeply. Calendrical ethnographisms are also analyzed from this exact perspective to determine how the concept of time, natural perception, and social experience are conceptualized.

At the same time, the review of existing literature indicates that independent, comprehensive research on ethnographisms, particularly calendrical ethnographisms, is insufficient in Uzbek linguistics. Many scientific works cover general ethnolinguistic or dialectological issues, whereas a deep linguacultural analysis on the example of a specific territory, such as Navoi region, is rarely encountered. This determines the relevance and scientific novelty of this study.

The literature review demonstrates that calendrical ethnographisms represent a complex and multi-layered phenomenon studied at the intersection of various linguistic fields. Although existing scientific sources have established the theoretical foundations of these units, the necessity of comprehensively studying them within a specific region based on a linguacultural approach remains. This study is aimed at filling this exact gap and serves to draw new scientific conclusions in close association with available scientific literature.

Research Methodology

An integration of linguaculturology, ethnolinguistics, dialectology, and semasiology is chosen as the methodological basis of the research. Through this approach, not only the place of calendrical ethnographisms in the language system is determined, but also their intrinsic connection with the historical memory, customs, rituals, and cultural views of the people.

In the study, gathering empirical material is initially regarded as an important stage. For this purpose, materials are collected through field research from the speech of representatives of various ages and social strata living in Navoi region. Utilizing interview, conversation, and observation methods, calendrical ethnographisms used in folk spoken language are recorded. Additionally, folklore samples, ritual texts, and oral folk art creations are utilized. In this stage, maintaining authenticity and determining the real usage of linguistic units are established as the primary principles.

The collected materials are categorized into groups in the next stage based on classification and systematization methods. Calendrical ethnographisms are divided into semantic fields such as seasons, month names, folk time-reckoning units, and names related to festivals and rituals, and their internal structure and mutual relations are determined. In this process, the component analysis (componential-semantic analysis) method is applied to reveal the semantic structure, as well as primary and secondary senses of each unit.

Linguacultural analysis constitutes the central part of the methodology. Through this method, cultural codes, symbolic meanings, and the worldview of the people underlying each ethnographism are studied. The connection of calendrical units with natural phenomena, agricultural traditions, religious beliefs, and social life is identified. Along with this, the national-cultural characteristics of linguistic units and their place in the system of mentality and values are explained.

The comparative-analytical method also holds an important place in the research. Ethnographisms peculiar to Navoi region are compared with other regions to identify their common and distinct aspects. Regional characteristics and dialectal differences are brought to light through this. When necessary, the historical-etymological analysis method is employed to study the origin and historical development stages of certain units.

Utilizing discourse and pragmatic analysis methods, the usage of ethnographisms in the speech process, their communicative function, and contextual meanings are analyzed. This reveals not only their lexical but also functional properties. Simultaneously, using statistical methods, the frequency of occurrence of the collected units and their belonging to active-passive layers are determined.

To ensure the reliability of the research results, the triangulation method is applied; that is, different sources (field materials, written sources, folklore samples) are mutually cross-checked. The results are synthesized based on the criteria of consistency, logicity, and scientific validity. In this way, the methodology serves not just to describe linguistic units, but to deeply unravel the underlying linguacultural meaning.

Research Results and Discussion

As a result of the research, we classified the calendrical ethnographisms observed in the dialects of Navoi region into the following groups:

Seasonal-ethnographic units. This group includes units representing seasons and their internal periods:

- *chilla* – the coldest period of winter;
- *ayamajuz* – the transitional, volatile period shifting into spring;
- *to'qson* – the overall cold duration of winter.

These units are named differently across various localities. For instance, in certain places, the term "*kampir kunlari*" (old woman's days) is used instead of "*ayamajuz*".

Units based on natural signs. This group includes expressions that determine time through natural phenomena:

- "*bodom gulladi*" (the almond blossomed) – the beginning of spring;
- "*turna qaytdi*" (the crane returned) – the onset of warmth;
- "*shamol o'zgardi*" (the wind shifted) – a sign of seasonal transition.

Ritual calendrical units. Ethnographisms associated with Navruz form a distinct layer:

- *qozonto 'ldi* – a family ritual on the eve of the new year;
- *sumalak sayli* – a collective community ritual;
- *ekish sayli, qo 'sh chiqarish* – rituals related to the initiation of farming.

"Following the uprising of Abu Muslim, the people of Turan once again transformed Navruz into their celebration. To the objections of the sheikhs, Muhammad (PBUH) responded with his hadith: '*Barley flour is a precious food, consume it more when your body lacks strength.*' This is because dishes prepared from barley flour or greens were the most favored foods of scholars and sufis" [2].

Regional variance. Different phonetic and morphological variants of the term Navruz were identified: *Navro 'z, Noruz, Novruz, Nauriz*, etc. This condition indicates its distribution over a wide areal.

Beruni provided valuable information in his book "The Remaining Signs of Past Generations," emphasizing that the minor festival lasted until the sixth day of the month of Farvordin. Therefore, the sixth day of Farvordin connects the essence of "Great Navruz" directly with nature, and he writes about it as follows: "...It comes at a time when the whole year serves it, that is, from the fall of the first drop of spring rain until the opening of flowers, from the blossoming of trees until the ripening of fruits, and until offspring emerge in animals. Therefore, the beginning of Navruzi Olam (the Navruz of the world) has been made a proof for creation" [2].

Analyses demonstrate that calendrical ethnographisms were shaped on the basis of the multi-century experience of the people and are directly connected with the natural environment. These units function not only as a means of time reckoning but also as social memory and cultural codes.

Ethnographisms associated with Navruz reflect the collective consciousness, unity, and solidarity principles of the Uzbek people. Especially the process of preparing *sumalak*, along with its corresponding songs and games, highlights the socio-cultural role of the women's community.

The presence of regional variants shows that the Uzbek language possesses a rich dialectal system. At the same time, it can be observed that these units are gradually becoming passive under the conditions of globalization. For this reason, collecting, classifying, and introducing them into scientific circulation is a pressing issue.

Analyses indicated that these units manifest in the language system not as simple nominative means, but as significant linguacultural units reflecting the historical memory, cultural experience, and social consciousness of the people. Particularly within the ethnographisms related to seasons, month names, weather phenomena, and farming processes, the intrinsic connection between nature and human, ecological observation, and knowledge based on practical experience are embodied.

One of the primary results identified during the research is that calendrical ethnographisms peculiar to Navoi region possess a semantically multi-layered structure, and their meaning often includes symbolic and connotative layers beyond the immediate lexical content. For example, certain units, while representing a specific time, also denote social activities, rituals, or belief-

based views peculiar to that period. This situation demonstrates the polysemantic and polyfunctional nature of ethnographisms. Concurrently, the results of the analysis showed that traces of ancient mythological perceptions, religious beliefs, and folk cosmological views are preserved within the semantic structure of some units.

Linguacultural analysis results indicated that calendrical ethnographisms are important indicators reflecting the national mentality. Specifically, the values system, work culture, and lifestyle of the people found expression in the process of perceiving time, naming seasons, and evaluating them. For instance, while ethnographisms related to the spring season are often interpreted as symbols of renewal, abundance, and hope, motives of caution, frugality, and testing predominate in units associated with autumn and winter. This allows for the determination of the people's criteria for assessing the world and axiological perspectives through linguistic units.

During the discussion process, the issue of regional identity emerged as another important aspect. It was determined that ethnographisms peculiar to Navoi region possess certain phonetic, lexical, and semantic differences compared to other regions, and this condition is directly related to the natural-geographic conditions, climate, and historical development path of the territory. The active use of certain units only in a specific area demonstrates their dialectal nature. Along with this, it was observed that due to the influence of globalization and modern communication tools, some ethnographisms are dropping out of consumption or being replaced by standard literary units. This process reconfirms the dynamic nature of language and its intrinsic connection with cultural changes.

The research results also revealed the functional characteristics of calendrical ethnographisms in speech. They are actively used not only as a means of time reckoning, but also as units that ensure expressiveness, figurativeness, and national color, which are communicatively and pragmatically important. Especially in spoken language and folklore texts, the impact of speech is enhanced through these units, creating certain associative perceptions in the listener. From this point of view, ethnographisms were also evaluated as tools extending the aesthetic and stylistic capabilities of language.

During the discussion, the historical-etymological aspects of ethnographisms were also analyzed, revealing that the origin of some units traces back to the Old Turkic period, while others were shaped in subsequent periods. This shows the historical continuity of linguistic layers and the uninterruptedness of cultural heritage. At the same time, certain ethnographisms were formed as a result of cultural relations with other peoples, reflecting linguacultural interaction processes.

In general, the research results serve to more deeply comprehend the place and significance of calendrical ethnographisms within the language system. They manifest not merely as lexical units, but as vital instruments preserving and transmitting the historical-cultural experience of the people. Through the linguacultural analysis of these units, the opportunities to illuminate national specificity, cultural identity, and historical memory expand. The results can serve as important theoretical and practical foundations for future research to be carried out in the fields of ethnolinguistics, linguaculturology, and dialectology.

Conclusion

Calendrical ethnographisms in the dialects of Navoi region are vivid expressions of the historical thinking, lifestyle, and harmonious life of the people with nature. They constitute a vital layer of the language and provide rich material for linguacultural research. Studying the areal characteristics of these units holds significant scientific importance not only for dialectology but also for ethnolinguistics and linguaculturology.

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