

**ETHNOLINGUISTIC AND LINGUOCULTUROLOGICAL ANALYSIS OF UZBEK PUBLIC  
WALKS (SAYILLAR)**

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**Abstract**

The article examines the linguistic characteristics of specific names denoting Uzbek public walks (sayillar) – heortonyms, their emergence, naming, interpretation, structural models, ethnolinguistic and linguaculturological aspects.

**Keywords:** Sayil, holiday, flower festival, georonym, lexical base, appellative.

**O'ZBEK SAYILLARINING ETNOLINGVISTIK VA LINGVOKULTUROLOGIK TAHLILI**

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**Аннотация**

Maqolada o'zbek sayillarini ifodalovchi maxsus atoqli nomlar – geortonimlarning lisoniy xususiyatlari: yuzaga kelishi, nomlanishi, lug'aviy asosi, tuzilish modellari, etnolingvistik, lingvokulturologik jihatlarini yoritilgan.

**Калит сўзлар:** sayil, bayram, gul bayrami, gul sayillari, geortonom, lug'aviy asos, apellyativ.

**ЭТНОЛИНГВИСТИЧЕСКИЙ И ЛИНГВОКУЛЬТУРНЫЙ АНАЛИЗ УЗБЕКСКИХ НАРОДНЫХ  
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### **Аннотация**

В статье рассматриваются лингвистические характеристики особых названий, обозначающих узбекские народные гулянья – геортонимы, их появление, наименование, толкование, структурные модели, этнолингвистические и лингвокультурологические аспекты.

**Ключевые слова:** сайил, праздник, праздник цветов, геортоним, лексическая основа, апеллятив.

### **Introduction**

One of the most viable, ancient, honorable and constantly renewed traditions of our intangible cultural heritage, inspired by the artistic thinking of each generation, is folk festivals. The Navruz holiday - the New Year festival, which arose on the basis of the most ancient ideas of our ancestors about nature and the universe, their religious views, various customs related to farming and animal husbandry, traditional folk calendar practices, agrarian rituals expressing the idea of fertility, "Flower Festivals", "Boychechak Festival", "Sumalak Festival", as well as harvest festivals and festivals formed on the basis of mythological beliefs about the survival of nature, have been traditionally held for centuries. Our people have always preserved such festivals like the apple of their eye, improving them, artistically refining them, and developing them to this day.<sup>1</sup>

The word "sayil" is of Arabic origin, and originally means "walk", "walk", "walk", "travel". In the current Uzbek literary language it is used in the following meanings:

1 ethn. Large folk walks and performances held in the spring, a walk-in. It was a time when spring was in full swing, and the place of the walk was the "soul garden". E. Vohidov .

2 In general, large and solemn walks and performances. Folk walk. Navruz walk. Lola walk. Folk poets performed epics at various gatherings, weddings and parties. From the newspaper.

Sayil bog – a large garden, park, promenade where folk walks are held.

Melon walk – a large gathering of people in the field - a melon garden for the purpose of eating melons and walking and watching. An acquaintance of Muhiddin took him to a melon festival. S. Zunnunova, Stories.

3 To go around (wander) for the purpose of sightseeing; a journey. A walk is a walk, and a wanderer is a walk. Proverb.

So, a walk is a walk held at certain times of the year. The peoples of Central Asia, including the Uzbeks, have many folk walks that have been formed since ancient times, passed down from generation to generation, improved, and have become an invaluable heritage. Walks have taken a firm place in the life of the people and have deep roots to our time.

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<sup>1</sup> Маданият ва истироҳат боғларида халқ сайилларини ташкил этиш (тавсиянома). – Тошкент: Республика халқ ижодиёти ва маданият-маърифий ишлар илмий-методик маркази, 2012. – 26 б. – Б.3.

After Uzbekistan gained independence, folk festivals changed in content and became more national in nature. Paragraph 21 of the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan No. 322 dated December 29, 2010 “On approval of the program of measures to strengthen the material and technical base of cultural and recreational parks and further improve their activities in 2011-2015” also stipulates the holding of such festivals in cultural and recreational parks as “Flower Festival”, “Melon Festival”, “Grape Festival”, “Bread Festival”, “Pumpkin Festival”, “Palov Festival”, “Honey Festival”. One of the most striking aspects of Uzbek folk festivals is their connection with nature and labor. A number of values of Uzbek folk festivals are associated with seasonal labor activities. Since ancient times, a system of traditions specific to each season has been formed by our ancestors. Among them, customs, ceremonies, processions, and festivals organized in early spring before the start of the labor season, in summer before the harvest, in autumn after the harvest, and in winter when the fields go dormant and workers have more time to work and their need for cultural recreation are considered important events in the life of the people.

In the Uzbek linguistic culture, more than 50 traditional folk songs that have been passed down from generation to generation for centuries are actively observed.

Songs characteristic of the Uzbek people can be grouped thematically as follows:

Flower songs: Rose song, Quince song, Boychechak song, Chuchmoma song, Tulip song, Lola song, Lolaqizgaldok song, Sumbula song, Rose song, Apricot song, Red rose song.

Fruit songs: Fig song, Pomegranate song, Honey song, Cherry song, Raisin song, Apple song, Grape song, Apricot song, Mulberry song.

Bird songs: Bird song (Bird festival), Quail song, Pigeon song.

Songs related to natural phenomena: First snow song, Water song, Sand song, Evening song.

Food and food festivals: Food festival, Kebab festival, Pilaf festival, Sumalak festival, Egg festival, Bread festival, Honey festival.

Melon festivals: Handalak festival, Melon festival, Watermelon festival, Pumpkin festival.

Festivals related to holidays: Navruz festival, Spring festival, Eid festival.

Festivals related to specific individuals: Bride festival, Bride festival, Women festival, Youth festival.

Folk festivals have a spiritual, educational, didactic nature and teach the younger generation to form an ecological culture, in particular, to appreciate nature and its resources, to protect it, to cherish it, to enjoy its beauty, to appreciate labor, to glorify humanity.

Tulip festival and its traditions are still actively alive.<sup>2</sup>

In the geotonymy of the Uzbek language, the names of the festivals form a separate group. They are characterized by seasonal and territorial specificity. The folk festivals associated with flowers, which we analyzed above, are seasonally specific to the spring season, and areally specific to a certain region.

Navruz festival is a set of customs that wonderfully express the renewal of nature and society. Navruz festival includes flower festivals such as Kyzylgul festival (in Khorezm and Bukhara regions), Lola festival (in the vicinity of Kokand and Tashkent), Sunbula festival (in some mountainous regions, including Chust district and other regions), and Boychechak festival. Thus,

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<sup>2</sup> Пещерева Е.М. Праздник тюльпана (лола) в селе Исфара Кокандского уезда // Сборник В.В.Бартольд. – Ташкент, 1927. – С.374-376.

the geortonym Navruz festival, as a linguocultural term, summarizes and expresses regional traditions associated with the national holiday, and serves to preserve it throughout the ages.

The oldest and most widespread of the flower processions associated with Navruz, the historically magical Boychechak procession or Boychechak Khabari ceremony, has been held since ancient times. During the procession, children tied a bunch of the first sign of spring - boychechak - to the end of a long pole and carried it around the village. Elderly and sick people rubbed the boychechak brought by the children on their faces and eyes, smelling the approaching spring. They expressed gratitude for having arrived safely at Navruz, saying: "Safety, safety, may we never see evil, may we reach these days next year safely! My weight is on the earth, my lightness is on myself!" - they made prayers and good intentions.

"Boychechak Sayili" or "Boychechak Khabari" ceremony is considered the oldest and most widespread traditional flower procession in Uzbekistan. Every year, as soon as the first bougainvillea flowers bloom, residents of the Zarafshan River bank rush to the fields and hills to hold a traditional procession called the Boychechak Gulgardoni (Boychechak Garden) in the early morning. O.A. Sukhareva describes the bougainvillea ceremony in one of the villages near Samarkand as follows: the first heralds of the appearance of bougainvillea are children. Usually, boys go out into the fields in groups and pick bougainvillea flowers blooming in the snow-covered meadows. They make small bouquets of bougainvillea flowers that are still breathing in the spring air, return to the village, and go from house to house singing the bougainvillea song. The elderly and sick people rub bougainvillea on their eyes and give children bread, sugar, and sweets.<sup>3</sup>

In the past, flower festivals were considered one of the greatest celebrations in the lives of the peoples of Central Asia, for example, the ancient Khorezmians, Sogdians and Bactrians. According to historical sources, in Khorezm and Bukhara, tulip festivals were held, in the Fergana Valley and the vicinity of Tashkent, sunflower festivals were held, in the Chust and Denov districts, sunflower festivals, and in other places, primrose festivals. Flower festivals are one of the most common noble traditions in the world. In several countries of the world, there are special festivals dedicated to flowers, including sunflower festivals in Greece, chrysanthemum festivals in Japan, pearl festivals in France, and roses in India. Although the content of flower festivals is close to each other, they are organized in a unique way, in a colorful form, in harmony with national and local characteristics.

In Uzbekistan, new types of flower festivals are also developing well, because the development of this new holiday was based on historical and ancient traditions of flower festivals held in the bosom of nature, which have a long history in the life of the Uzbek people: "Lola Sayili", "Sunbula Sayili", "Guli Surkh" ("Red Flower") Sayili.

According to L.A. Tulseva, in the Nurota hills, when flowers bloom, there is a "Red Flower Sayili", in the Fergana Valley, "Lola Sayili", in Samarkand, when fruit trees, including quince, bloom, the Behi Guli Sayili, in the Zarafshan Valley, Boychechak Gulgardoni, in Bukhara, when flowers bloom and nightingales sing, Gulgardoni Bulbulkhan. These holidays are still celebrated today.

Modern flower festivals in a broad sense are values that contribute to the protection of natural beauty, the improvement of residential areas, their transformation into gardens, flower beds,

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<sup>3</sup> Сухарева О.А. Празднеств цветов у равнинных таджиков (конец XIX – нач. XX вв.) // Древние обряды, верования и культы народов Средней Азии. – М.: Наука, 1986. – С.31-32.

meadows, that is, the beautification of the surrounding area. Flower festivals, festivities dedicated to flowers are a symbol of beauty.

Sunbula festival is one of the ceremonies that has become a national value and tradition for the Chust people, as well as for the people of the Namangan region. Sunbula festival was celebrated in the Chust district of the Namangan region at the end of April and the first week of May. Most often, this festival was held on May 2.

Let's pay attention to the lexical basis of the georhonym. Sunbul (a. spike). A herbaceous ornamental plant of the onion family, with long leaves resembling tulip leaves, and its fragrant, beautiful flower that blooms in a panicle. In the spoken language, the phonetic variant of sunbul is also used, sumbul. In addition to sunbul, there is also a sumbulsoch plant. Sumbulsoch bot. A perennial ornamental grass that grows in shady, cool places, in puddles where water flows, and around springs.

In scientific sources, the flower is also called the water lily, the hair of Venus. The flower is a perennial ornamental grass belonging to the true centipedes. It is found on the coast of the Atlantic Ocean, in the Crimea, the Caucasus, and Uzbekistan, in shady and cool places, along the banks of mountains and streams.<sup>4</sup>

The georhonym Sumbul Sayili is based on the word sumbulsoch, which refers to a perennial ornamental grass that grows in these shady places, in the hollows where water flows, and around springs. According to the place and history of the Sunbul Sayili, it is associated with the Sunbul Siyah shrine, that is, the agion. Legends about the Sayili are also widespread among the people. One of such legends is the legend "Sunbul Siyah" about the shrine and the Sunbul Sayili.

According to the legend, when Khoja Abdurakhmon was persecuted by the Mughals, with the help of his grandmother Kizlar, he came to this stream and asked for refuge from Allah for purification, and by the grace and power of the Lord, Sunbul Siyah appeared from the waters of the sacred cave and the holy water around it. The sunbul is a souvenir made from the hair of my grandmother, Kizlar. In some traditions, the sunbul is interpreted as the hair of our mother, Bibi Fatima.

The divine cave in the sanctuary, the surrounding sunbul grove, and the spring with clear water are miraculous gifts of nature. During the sunbul processions, there are mass folk games, wrestling, askiya, poetry recitation, and songs are performed. The advice of respected fathers and mothers is listened to. During the Soviet era, the sunbul procession was celebrated and preserved under the shadow of the International Workers' Day on May 1, that is, on May 2.

At the Dosti Khudo shrine in the Oltiariq district of Fergana region, a women's procession called Arguvongul or Guli armugon in the local language, which is not found in other parts of our republic, is held with the participation of women. Depending on whether spring comes early or late, the pink bloom of the arguvong flower is ceremonially celebrated in March or early April, and special dishes are prepared by village women<sup>5</sup>.

In sources on the study of holidays, the following two types of flower festivals are distinguished:

1. Traditional flower festivals;
2. Modern flower festivals<sup>6</sup>.

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<sup>4</sup>Ўзбекистон миллий энциклопедияси. – Тошкент: Ўзбекистон миллий энциклопедияси, 2004. – 8-ж. – Б. 136.

<sup>5</sup> Аширов А. Ўзбек халқининг қадимий эътиқод ва маросимлари. – Тошкент: Алишер Навоий номидаги Ўзбекистон миллий кутубхонаси, 2007. – Б. 201.

<sup>6</sup> Қорабоев У. Ўзбекистон байрамлари. – Тошкент: Ўқитувчи, 1991. – Б. 93.

Both types of flower festivals are closely related to each other. Although these festivals have a common purpose and essence, they differ in origin, time of celebration and form. In particular, traditional flower festivals are celebrated in nature in parks in the spring when natural flowers bloom. Also, traditional flower festivals, called sayils, are characterized by their dependence on a certain flower in different regions. Modern flower festivals were formed in the 50s of the 20th century and are held in the summer, mainly in August in Namangan.

The geortonyms representing flower festivals are common in terms of naming principles and motifs, and are named based on the flower they are related to. The lexical basis for such geortonyms is the appellations boychechak, sunbul, and lola, which represent the names of flowers, in particular, the names of spring flowers: Boychechak sayili, Sunbula sayili, Lola sayili. For example, the word sunbul, which represents the name of a plant, was the lexical basis for hydronyms, agonyms, geortonyms, and also biblionyms: Sunbul buloq (hydronym), Sunbul mozor (necronym), Sunbula sayili (georthonym), "Sunbuli siyah" (biblionym).

It seems that the geortonyms representing flower sayili are in the noun+noun model according to the structural model, and are composed of the name of the flower and the sayil indicator representing the type of holiday: boychechak sayili > Boychechak sayili; sunbul sayili > Sunbul sayili; lola sayili > Lola sayili kabi.

In the Uzbek language, there are also anthroponyms such as Sunbul // Sumbul, Sunbuloy // Sumbuloy, Sunbula, which have onomastic meanings such as "sunbul kabi go'a kiz; attractive, attractive", "khushbo'a, guldek go'a kiz"<sup>7</sup>.

Thus, flower names have become holiday names through the geortonymic indicator of the festival. Geortonyms representing flower festivals are linguocultural terms as a product of the centuries-old, national, historical, cultural values, and traditions of the Uzbek people. Linguocultural terms representing flower festivals perform cultural, spiritual, aesthetic, and linguistic functions such as ensuring the continuity of the national holidays of the Uzbek people, passing them on from generation to generation, and calling people to unity, cooperation, and goodness, as well as distinguishing flower festivals from each other.

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