

ETYMOLOGICAL CHARACTERISTICS OF UZBEK NON-EQUIVALENT LEXIS AND THEIR LINGUOCULTUROLOGICAL SIGNIFICANCE

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Annotation: This article is dedicated to the etymological survey of several Uzbek lacunas denoting objects, concepts and situations that do not exist in the practical experience of people who speak a different language and their importance in the Uzbek language as a primary source and type of linguocultureme. Furthermore, the material presents non-equivalent lexis, words reflected nation's culture in themselves with their massive linguoculturological vitality as they are national wealth of Uzbek tradition. The main aim of the article is to enrich and contribute to the study of linguoculturology as the new field of linguistics.

Key words: linguistics, culture, cultural linguistics, linguoculteremes, linguistic meaning, cultural meaning, ethnolexeme, lacunas.

...language does not exist apart from culture, that is, from the socially inherited assemblage of practices and beliefs that determines the texture of our lives.

E. Sapir [1]

Interests in learning a new language have considerably increased in last few decades all over the world because of the scientific and technological development. People have invented several ways for themselves in order to facilitate language learning process because it is challenging. When you aimed at picking language up seriously the method which you addressed firstly is its linguistics that is structure, grammar and history of the language. As it is mentioned, linguistics is the scientific study of languages which includes the analysis of

the form, the meaning and the context. In addition, “linguists include the social, cultural, historical and political factors which have influence on language”. [2] Scientists confirmed that learning language joined together with its culture is the most effective way and the field which deals with the problems within culture and language is linguoculturology. Linguoculturology is a rapidly expanding field of study between linguistics, ethnolinguistics, pragmalinguistics and cognitive linguistics. “The aim of linguoculturology is to study linguistic means with the help of which language embodies, stores and transfers culture”. [3] There is a large amount of diverse words reflected nation’s culture which implies ways of life, mentality, vision of the world, the national character, customs, beliefs, systems of values, kinds of social behavior. They are called as linguoculturemes. Linguoculturemes have not only linguistic meaning, but also the cultural or non-linguistic meaning. The non-equivalent language units (also called “lacunas”, “realias”) are one of sources of linguoculturemes among images and comparisons, myths, speech etiquette, traditions and customs, religion, literature, superstitions and legends, historical facts, events and personalities that are utilized by native speakers. Unlike other linguoculturemes, lacunas pose the difficulty translating them into the target language. The reason for the word realias carry cultural meaning; as they are culturally specific units of the language, lacunas are considered as a primary type of linguoculturemes in the same time. For instance, non-equivalent words pub, gentleman for the Englishmen, bibi seshanba o’qitish, kirnakirdi and other realias for the Uzbek present the notions which are familiar to the former culture and unfamiliar to the latter.

Uzbek language is reasonably rich in notable history, unique traditions and customs, marvelous rituals and different language units including non-equivalent words expresses the cultural life of nation’s well-beings and they have unique etymological history. As a proof of our words, below we will present vivid examples of Uzbek non-equivalent words with cultural and etymological feature:

1. Gap (noun). The lacuna stands for “a simple gathering or party between friends in turn on any days of the week or month” [4] for linguistic meaning. Etymology of this word goes to the verb “gplashmoq” “gplashib o’ tirmoq” –talk, chat as in this event the members talk to each other about surroundings widely. However, it has a great significant cultural

importance for Uzbek people. It is held between people especially women who are housewives (now even men tend to it) due to their social status and age in order to be a little away from family worries. After selecting members, this gathering should be organized one by one in every other day of week or month. It is up to member's wish. Gaps serve as events which women gather in pursuance of relaxing from the house holdings and gossiping about everyday life, others behavior and their acquaintances lives. They want to be aware of events surrounding them because they don't work somewhere, stay at home all day, be busy only house holdings and children's education. This word is generally used with the verb "o'ynamoq" however its meaning is totally different from "to play".

"They, eight women besides his mom, should wear new clothes for every gap". *"Onasi bilan sakkiz xotin har gapga yangi kiyim kiyib borishlari shart"* [5]

2. Mushkulkushod (noun). "It is a religious event that is held in person's difficult times so as to get rid of this unpleasant situation and start a new beginning". [6] Etymologically, the word "mushkulkushod" came from the Tajik words "mushkul" – difficulty and "kushod" –disappear, lose. This word is seen in the ethno-cultural vocabulary of both Tajik and Uzbek people indicating the religious rituals. According to myths, this event was held remembering the aunt of Bakhouddin Naqshband who adored giving a hand to the poor. Now, during this event, people pray to God asking for help. It is a custom for Uzbek and Tajik people to hold and participate in mushkulkushod from long time ago in history. It is held by only women and the leader of the ritual, sometimes called Lady solver of Difficulties, as a realia, "otin" "otinoyi", "momo-mulla" on Thursdays in some area of Uzbekistan and on Wednesday in others. Before beginning mushkulkushod, food and beverages are prepared by a person who has difficulty in his life. In order to escape difficult situation, she should believe in God whole-heartedly. This word acquires linguoculturological significance as it is mirrored Uzbek nation's belief in God and their admiration for religion in itself from non-linguistic viewpoint.

"I will go to grandmother Qutlug's house in order to take part in mushkulkushod and please don't go out until I return". *"Men Qutlug' kampirnikiga mushkulkushodga boraman, sen uyda qimirlamay o'tirgin"* [7]

3. Sep (noun). Linguistic meaning this ethnolexeme is “The necessary things which is given to bride by her parents or members of her family before leaving home”. [8] actually, this word can be used as synonym of the word “Sarpo”. If one would like to know about etymology of the word “sep”, he/she had better be aware of the origin of the word “Sarpo”. Ethnolexeme “sarpo” came from Tajik words; “sar” –head and “po” – foot. From the meaning, it is not difficult to understand that by presenting sep (sarpo), parents are supposed to provide the family members of bride/groom with the things from head to toe. Sep may be apparel, jewelries, household appliances, even money and other objects besides clothes. This word’s non-linguistic meaning is that the sep is considered to be a gift of bride’s parents to their daughter in order her not to have difficulty in her new, actually real family. Besides that, sep is a mirror of parent’s wealth nowadays. It shows which family the bride grows up in rich or poor family in ancient times. Parents, particularly mothers, begin to collect sep from their children’s childhood until the wedding. Nowadays, this tradition is continuing as people thought that it is the inheritance from ancestors handed down to descendants. One can never come across such kind of tradition in other nation’s culture. This word is utilized in Uzbek national epic poem called “Alpomish” and showed.

“Sixty camels are needed to carry for princess Barchin’s sep when her father(Boysari) decided to move a country which is called Qalmoq after the quarrel with his brother (Boybo’ri)” *“...Shul zamonda oltmish norni cho’g’arib, Orta berdi Barchin suluv sepini...”* [9]

4. Sovchi (noun). It means that “A person (woman or man, - it doesn’t matter, usually the elderly or at least the forties) who is sent to bride’s home so as to consent bride’s parents to the marriage by single man”. [10] Etymologically, the word came from the old Uzbek word “sab”, “sabchi” –the person who informs two sides. The word “sabchi” faced sound –shift and now the lexeme “Sovchi” is widely used. Even if we pay attention the original word, we can predict that “sabchi” can short for “sababchi”. It is obvious that this phenomenon may be seen in majority of nations. Even in English one can say “matchmaker” is the same with “sovchi”. However, there are several definitions for this word: 1) matchmaker is a person who arranges the marriage 2) is person or company tries to arrange wedding ceremony after an exact agreement and plan of girl and fellow, 3) a person/firm or organization who

organizes parties for commercial purposes among Englishmen. In contrast, “sovchi” in Uzbek, has only one particular definition and Uzbek people set only one aim to use this word: “sovchi” tries to match the youth before wedding with a please of parents. So, this custom is an inseparable feature of Uzbek culture and tradition. Without sovchi, none of weddings will be held in Uzbekistan because it is regarded as a shame and dishonor on bride accompanied by her parents. That is the relation of this tradition to nation’s culture is when sovchi visit to bride's house he doesn’t merely try to get permission from parents, although he pays attention to their living conditions, social status, income, bride’s appearance, behavior and education, then he asks about them from neighbors. Bridegroom’s parents don’t want to regret after everything had passed on the grounds that the marriage is sacred for Uzbeks. Hence, sovchi should be a man or woman of education, adult, well-respected and highly-qualified person.

“He (G’ulomjon) thought that Hayot had given her hope for marriage up after the rejection of sovchi by his parents”. “Sovchilarning rad qilinishidan so’ng Hayot umidini uzgan”- deb o’yladi u (G’ulomjon)” [11]

5. Charlari (noun). “It is an important event organized by bridegrooms or bride’s relatives in turns after some time of wedding ceremony”. [12] This word has unique etymology history. In the Uzbek language, sound-shift faced verb “charlamoq”, originally comes from the verb “chorlamoq”. It means that “to urge somebody to go somewhere”. Under the influence of local dialects, it came to its present form “charlamoq”. The sound shifts occurred the sound “o” is changed to the sound “a” on account of regional accent. As after wedding bridegroom or bride aren’t allowed to go out without parent’s permission, when they visit to their relative’s home for the first time, after “charlari” they can go to their maiden house as a guest, visiting and meeting them very often. Its cultural importance is seen in the respect for surroundings, especially for new family members obeying the customs of the nation.

“Many years passed and one day I gave a question to my daughter-in-law: “Were you upset that I didn’t allow you to hold charlari after your wedding ceremony?”. “Oradan yillar o’tib, bir kuni kelinimdan: “Charlari qilishga ruxsat bermaganim uchun o’shanda ranjiganmisiz? “deb so’ragan edim”. [13]

To put in a nutshell, we should mention that linguistics of the XXI century is extremely fast developing, the idea that language among humanity is not only a means of communication but also the cultural mirror of a nation. Each word has its own role in the language due to its linguistic meaning, nevertheless there are such words which can express linguistic and cultural meaning. They represent the national spirit of the language and they have been formed in the minds of native speakers as a result of their occupations, time-honored traditions, lavish lifestyles for hundreds of thousands of years. These words are linguoculturemes and they serve to carry the whole history and each nation's everyday life marks. For that reason, the very words are considered as cultural specific units of the languages. Linguoculturemes can be represented by many ways as we mentioned above and the basic one is word-realia, the culturally marked unit, is impossible or difficult to translate. Without any translation, in original form, realias expresses the language's life in a culturally-colored way. Accordingly, their roles are invaluable in protecting and demonstrating nation's real identity. It is momentous to realize how important these words are and to pass them on to future generation for native speakers. In our article, we only analyzed several ethnographic realia and lacunas indicating creative activity of people. What's more we tried to present etymological characteristics and linguoculturological importance of these words as much as we could. Since the peak of the language and culture is the scope of interesting and developing science, it is required to investigate more and more. It is worth noting that linguoculturology is a new and developing field that copes with these kinds of matters.

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