

LINGUOCULTURAL FEATURES OF THE UZBEK HEORTONYM

MEHRJAN

ЛИНГВОКУЛЬТУРОЛОГИЧЕСКИЕ ОСОБЕННОСТИ УЗБЕКСКОГО

ГЕОРТОНИМА МЕХРДЖАН

O'ZBEKISTONLIK GEORTONIM MEHRJONNING

LINGVOKULTUROLOGIK XUSUSIYATLARI

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Annotation: This article defines the linguocultural features of the Uzbek heortonym Mehrjan, which means harvest festival, and at the same time holiday celebration. In this paper, the origin and semantic meanings of Mehrjan will be highlighted with relevant descriptions and urgent analysis will be done on linguocultural, semantic and etimological scales.

Key words: heortonym, Mehrjan, Navruz holidays, Little and Big Mehrjan, linguoculturology, semantics

Аннотация. В данной статье определяются лингвокультурологические особенности узбекского геортонима Мехрджан, который означает праздник урожая и в то же время праздничное празднование. В этой статье происхождение и семантические значения Mehrjon будут освещены соответствующими описаниями, и будет проведен срочный анализ на лингвокультурном, семантическом и этимологическом уровнях.

Ключевые слова: геортоним, Мехрджан, праздники Навруз, Малый и Большой Мехрджан, лингвокультурология, семантика

Annotatsiya: Ushbu maqola o'zbek geortonimi Mehrjanning lingvokulturologik xususiyatlarini belgilaydi, ya'ni hosil bayrami va unga aloqador til birliklarini tahlil qiladi. Maqolada “Mehrjon”ning kelib chiqishi va semantik

ma'nolari tegishli tavsiflar bilan yoritiladi va lingvokulturologik, semantik va etimologik miqyosda tahlil qilinadi.

Kalit so'zlar: geortonim, Mehrjan, Navro'z bayramlari, kichik va katta Mehrjan, lingukulturologiya, semantika.

Mehrjan is considered as one of the famous seasonal heortonym of the Eastern people. According to its historical and etymological source, heortonym Mehrjan is Arabic-Persian word, and the words "love" and "soul" meaning "sun" were the basis for it. That is why Abu Rayhan Beruni interpreted the term "Mehrjan" with the meanings of "sun" and "love of soul" in his work entitled "Memorials from Ancient Nations". Because in the most ancient times, Central Asians, along with many peoples, worshiped the sun. About this, the Greek scientist Herodotus, known as the "father of history", said: "The Central Asians " revere only the sun among the gods, and sacrifice horses to it."

The names of people and places were called with the term "sun". For example, in the ancient Khorezm language, the sun was called "*Khvara*". The word "*Khvorazem*" which means *sunny* was the lexical basis of the current Khorazm khoronym. Many historical holiday names are also formed based on the addition of the word "*khvara*": "*Bokhvara*", "*Amekvara*".

Mehrjan was called *Chiri-Ruj* in Khorezm, and *Nim-Sarda* in the Sugdians. The heortonym is found with the variants *Mehrjan*, *Mehrgon* in the different sources. About this holiday, the following is written in the commentary section of Firdawsi's work "*Shahnoma*": "*Mehrgon is the autumn holiday of Iranians, on the 16th day of the month of Mehr, on the autumn equinox.*"

As "Mehrjan" was the biggest holiday in those times, it was also directly related to other holidays. In particular, "Navruz" and "Mehrjon" were illuminated like "*two stars*" in the Zoroastrian chronicles. For this reason, Abu Rayhan Beruni compared the two holidays and wrote, "*Just as the Sun and the Moon are the two eyes of the sky, Navroz and Mehrjan are the two eyes of time.*"

It is known that starting all important events with good intentions and ending them successfully gives people a festive mood. As mentioned above, people celebrated the awakening of nature and the beginning of work in the fields as "Navruz". Accordingly, Navruz heortonym is called "*The head of the year*" in some sources. Even now, this tradition is observed in journalistic sources.

They celebrated "Mehrjon", i.e. "Half of the year" when the world of plants stopped growing and "went to sleep" and at the end of the working season. These holidays were created on the basis of the universe, the laws of nature, and the relationship between the Sun and the Earth. Navroz heorthonym was created based on the spring equinox, and Mehrjan heorthonym was motivated by such a situation in autumn.

Just like the "*Little and Big Navruz*" in the spring, the Little Mehrjan holiday was held on the 16th day of Umri (Mehrmoh) and the Big Mehrjan holiday on the 21st day.

Mehrjan holiday, on the one hand, called to appreciate the sun that gives life to the universe and the earth, and on the other hand, it encouraged everyone to get prepared for winter sorrow. This, of course, indicates the social nature of the heortonym.

In the Middle Ages, *Mehrgan* was celebrated as one of the most important holidays. In some countries, *Mehrgan* was held as an official state holiday.

Mehrjan is a holiday associated with ancient farming culture. Muslim scholars objected to the celebration of this holiday, saying it was related to Zoroastrianism. Probably because of this, the celebration of Mehrjan's holiday gradually stopped. Although Mehrjan, which was one of the main holidays of our ancestors, was not widely celebrated as a separate holiday in the next thousand years, it did not disappear completely.

Mehrjan was divided into autumn and harvest holidays. Harvest Festival is a holiday celebrated in late autumn after the harvest of agricultural crops. Harvest holiday in Uzbekistan was called Cotton holiday until 1972. Mehrjan, like the ancient

holidays, has been restored gradually. From the 90s of the 20th century, Mehrjan began to be celebrated again, first in Tajikistan, and then in Uzbekistan. "Mehrjon" is held annually in the autumn season in the Central Children's Recreation Park of Tashkent city.

The heortonyms Navruz, Mehrjan belong to the linguo-cultural series as the famous name of the national-cultural holidays that arose as an expression of people's love for mother nature, motherland, and homeland, and they ensure the persistence of human virtues related to the holidays, and serve to educate such virtues in the young generation. These aspects are the lingocultural characteristics of both heortonyms. As a linguistic and cultural unit of the language, these heortonyms perform nominative, communicative, and cumulative linguistic tasks, such as naming holidays, distinguishing them from others, and transmitting knowledge and information about it from centuries to centuries, generations to generations.

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