

RESEARCH ARTICLE

Linguoculturological Analysis of Heortonyms Denoting Days of Remembrance in The Uzbek Language

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Abstract

Remembrance and appreciation are among the most ancient customs of the Uzbek people. The article presents a linguoculturological analysis of the special proper names of remembrance days belonging to the heortonymy of the Uzbek language, other onyms formed on their basis, as well as folk traditions and ceremonies associated with these dates.

KEY WORDS

Heortonymy, heortonym, heortonymic unit, motive, lexical basis, heortonymic indicator, ecclesionym, linguoculturological analysis.

INTRODUCTION

If we turn to history, commemorating the deceased was one of the most ancient traditions of our ancestors who lived between the Amu Darya and the Syr Darya. Beruni states: "Khashivam. At the end of this month, the people of Sogd, [remembering] their ancient ancestors, weeping and lamenting, scratch their faces and prepare food and set out wine for them, just as the Persians did at Farvardigan" [1:264]. Of course, the present-day Day of Remembrance is in no way similar to the commemoration ceremonies of distant bygone times. Remembrance is a tradition that arose on the basis of an essential need. For this reason, special names exist for such dates and ceremonies.

The proper name of any holiday, festival, day of remembrance, and similar ceremony or event is called a heortonym, a heortonymic unit in onomastics [2: 20]. For example: Navruz holiday, Independence Day, Ramadan Eid (Eid al-Fitr), Kurban Eid (Eid al-Adha), and so on. Therefore, special names denoting days of remembrance also belong to the microscale of heortonyms.

RESULTS

In Uzbek linguoculture, days associated with remembrance

also occupy a special place. In response to the numerous wishes of war veterans, participants, and the families of the fallen, taking into account the will of the population and the support of public organizations, by Decree of the President of the Republic of Uzbekistan, from March 2, 1999, May 9 was declared the Day of Remembrance and Honor – a state holiday and day of rest – for the purpose of immortalizing the memory of those who perished in the Second World War, as well as all forefathers who gave their lives for the freedom and independence of Uzbekistan.

Before independence, during the former Soviet era, May 9 was celebrated in Uzbekistan, as in all republics within the union, as the day of victory in the Second World War – Victory Day. Therefore, before independence, this date was celebrated as "Victory Day," and from 1999 onward, the name and essence of the holiday were changed, universal human values – the ideas of remembering those who have passed away and honoring the elderly – were imbued in it, and it was named the Day of Remembrance and Honor [6].

The main content of the holiday is based on two concepts:

Remembrance: Commemorating those who gave their lives in

the Second World War and on the path of the Motherland's freedom, immortalizing their names.

Honor: Showing respect to currently living veterans of war and labor, ensuring their social protection, and appreciating the value of peace.

According to archival data, on the eve of the Second World War, the population of Uzbekistan was 6.5 million people. Of these, more than 1.9 million were mobilized to the front. More than 500,000 Uzbekistanis perished on the battlefields, and more than 158,000 went missing in action.

For the courage shown during the war, more than 200,000 Uzbekistani soldiers and officers were awarded orders and medals. Of these, 338 were awarded the title of Hero of the Soviet Union, and 82 were honored with all degrees of the Order of "Glory" [6]. On the holiday, these very people are remembered and honored.

Remembrance is recalling those who fought for the people's interests and earned the respect of the country and people. Events dedicated to this day are mainly organized in memorial alleys, house-museums, streets, squares, and cemeteries, and are arranged in various ways taking into account local conditions. Visiting cemeteries is a process that creates a spiritual mood appropriate to the essence of the "Day of Remembrance and Honor."

Memorial Squares have been erected in Tashkent, Nukus, and all regional centers. The naming of the Day of Remembrance is motivated by its purpose and essence – that is, the national-cultural, humane, virtuous deeds such as remembrance and honoring planned to be performed on this very day.

By remembrance is meant recalling ancestors who have passed from the mortal world, lighting their candles, and continuing their good deeds. This is an age-old virtue characteristic of the Uzbek people.

Honoring means commemorating self-sacrificing compatriots who, for centuries, with courage and bravery, defended the freedom and independence, the free and prosperous life of the motherland and the people, and showing them due respect and reverence. For a long time during the former totalitarian regime, such ceremonies were condemned and prohibited. During the years of independence, they were restored. This day differs in its essence from other holidays and traditions. This day is not only about remembering ancestors who have passed away, but also commemorating

those who perished in the struggle for the Motherland and contributed to the welfare of the people and the development of the country.

Connecting forebears and descendants, fostering compassion, generosity, self-awareness, and the sense of appreciating life, and using these traditions as a linguistic expression – these constitute the linguocultural aspect of the heortonym Day of Remembrance and Honor.

Within the framework of these events, the "Grieving Mother" monument and "Martyrs' Square" have been erected in the center of Tashkent.

Before independence, monuments under the artificial name "Tomb of the Unknown Soldier" had been erected in all regional and district centers, and people unwittingly worshipped at these places. Thanks to serious research conducted during the years of independence, the fate of thousands of deceased compatriots previously considered "missing in action" has been determined – documents about the battles in which they perished and the dates thereof have been found. The 35-volume "Book of Remembrance" containing information about them has been published. This was a spiritual event in the country's history.

In the heortonym "Day of Remembrance and Honor," formed on the basis of the criteria of national identity and the harmony of form and content, virtuous deeds and ideas characteristic of the Uzbek people are embodied – the greatness and sacredness of human memory and dignity, honoring and appreciating the departed in the manner of the forefathers – and the name ensures the traditionality and continuity of these very exemplary virtuous deeds, providing an instructive lesson to the youth and to other peoples and nations. In these aspects, heortonyms also possess linguoculturological significance.

Another remembrance event characteristic of the Uzbek people is August 31 — the Day of Remembrance of Victims of Repression. In Uzbekistan, since 2001, August 31 has been celebrated as the Day of Remembrance of Victims of Repression.

The Day of Remembrance of Victims of Repression was established for the purpose of commemorating those who perished in the arduous struggle against invaders and evil forces in defense of the freedom and independence of the country and people, of the people's dignity and honor, of national traditions and customs; restoring truth and justice;

and fostering in the hearts and minds of our contemporaries, especially the rising young generation, a sense of respect and reverence for the memory of those who have passed away.

The ceremony of remembering the victims of repression is held annually on August 31, on the eve of Independence Day, at the "Memorial to Martyrs" complex in Tashkent, the capital of Uzbekistan.

In terms of structure, the heortonym Day of Remembrance of Victims of Repression is a phrase, composed of four lexical units (qatag'on, qurbonlarini, xotirlash, kuni — repression, victims, remembering, day). The heortonym was formed from synonymous words by means of the indicator kun (day).

Qatag'on is the Uzbek equivalent of the historical word repression. Repression [Lat. repressio – suppression by force, halting] is a punitive measure applied to a stratum of the population deemed undesirable and unacceptable by state organs; the act of repression. In other words, qatag'on means "to annihilate" [4: 83–84]. It is understood that as a result of repression, victims appear.

According to the historical-etymological source of the heortonym, the Arabic loanword qurbon, whose original meaning was "sacrifice; offering a sacrifice, dedicating," in plural and accusative case form served as the lexical basis with the seme "a person who perished or gave his life in the struggle for some virtuous deed, virtuous purpose, or for a beloved person, thing, and the like" [4: 284]. Thus, the heortonym Day of Remembrance of Victims of Repression has the onomastic meaning "a day of commemorating those who gave their lives on the path of the country's freedom and liberty."

The fact that names give rise to names, or that holidays — including days of remembrance — serve the inception and continuity of virtuous deeds is clearly observed in the example of the heortonym Day of Remembrance of Victims of Repression.

In connection with these events, the "Memory of Martyrs" charitable foundation (1999) was also established, and on August 31, 2002, the Memorial Complex "Memory of Martyrs" was opened on the bank of the Bozsuv in the Yunusabad district of Tashkent, and the museum "Memory of Victims of Repression" was established [3:478]. Therefore, this arose in connection with the heortonym. This onomastic process can be linguistically expressed as follows: Remembrance of Victims of Repression (heortonym) > "Memorial Complex of Memory

of Martyrs" (ecclesionym) > "Square of Memory of Martyrs" (ecclesionym) > Museum "Memory of Victims of Repression," and so on.

The naming of the day of remembrance is motivated by national-cultural, humane, virtuous deeds such as commemorating and remembering the victims of repression. Lexical bases were chosen for the heortonyms accordingly.

In the name of the event and in the deeds of this day, virtuous acts and ideas characteristic of the Uzbek people — such as honoring and appreciating those who have passed away — are embodied. This day ensures the traditionality and continuity of these exemplary virtuous deeds, provides an instructive lesson to the youth and to other peoples and nations. In these respects, heortonyms possess linguoculturological significance, and in addition to the nominative function, they perform national-cultural, cumulative, informational, information-bearing, and epistemic functions (further strengthening and preserving the wealth of the language, such as national culture and traditions, and the people's national self-awareness).

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