



**XORIJY TILLARNI O'QITISHDA INNOVATSION  
YONDASHUVLAR NAZARIYANING AMALIYOTGA TATBIQI**  
*mavzusidagi respublika ilmiy-amaliy anjumani*

**ETYMOLOGICAL CHARACTERISTICS OF UZBEK NON-EQUIVALENT  
LEXIS IN "YULDUZLI TUNLAR" BY PIRIMQUL QODIROV**

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**DOI:** <https://doi.org/10.5281/zenodo.15184005>

**Abstract:** *This article explores the etymological and cultural significance of unique Uzbek words found in "Yulduzli Tunlar" by Pirimqul Qodirov. These words, which have no direct translations in other languages, reflect the cultural, historical, and linguistic richness of Uzbek society. By comparing the selected lexicon with additional words from another academic work on Uzbek non-equivalent lexis, we expand the analysis to provide a broader understanding of the challenges faced in translating culturally embedded vocabulary.*

**Keywords:** *Uzbek language, cultural linguistics, non-equivalent words, Yulduzli Tunlar, translation challenges, linguoculturemes.*

*"Culture is not just an ensemble of artifacts, behaviors, and beliefs, but the fabric of meaning through which people interpret their experiences. Language is one of the primary ways in which this fabric is woven."*  
**Clifford Geertz, The Interpretation of Cultures**

Language is deeply intertwined with culture, serving as a vessel for history, traditions, and societal norms. Clifford Geertz emphasizes that "culture is the fabric of meaning through which people interpret their experiences," and linguistic elements such as non-equivalent words are an essential part of this fabric. These words, often termed linguoculturemes, carry both linguistic and cultural meanings, making their translation particularly challenging.

This article initially analyzed ten unique Uzbek words from Yulduzli Tunlar that have deep cultural roots. However, after reviewing an additional academic study on Uzbek non-equivalent lexis, we have expanded our research by incorporating more culturally significant words. This allows for a richer, more comprehensive exploration of Uzbek linguistic heritage.

1. Yaktak (noun)

Sentence from the book:

**"Tahir, drenched in the rain, had a dagger fastened over his thin cotton tunic."**



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***"Tohir yomg'irda ho'l bo'lib, badaniga yopishib turgan qalami yaktak ustidan xanjar taqib olgan edi."***

Etymology: From Persian yagtaq (یگتک), meaning a simple, lightweight shirt.

Cultural significance: A yaktak is a traditional loose-fitting tunic worn by Uzbek men, particularly in rural areas. It is known for its comfort and suitability for hot weather.

Linguistic meaning: Refers to a lightweight, collarless shirt often associated with farmers and common folk. It differs from Western-style shirts due to its simplicity and straight cut.

2. Pochcha (noun)

Sentence from the book:

**"We are doomed! – said Tahir's elderly father, clutching his collar in fear. – What a disaster, Mulla Fazliddin!"**

***"Sho'rimiz bor ekan-da! — dedi To'hirning keksa otasi qo'rqib, yoqasini ushlab. — Ne ko'rgulik, mulla Fazliddin?.."***

Etymology: Derived from Persian bacha (بچه), meaning "child" or "boy," but evolved in Uzbek to mean "sister's husband" (brother-in-law).

Cultural significance: A respectful term used for a man married to one's sister, highlighting the importance of family ties in Uzbek culture.

Linguistic meaning: Refers to a familial relationship but is also used informally to address older, respected men.

3. Mulla (noun)

Sentence from the book:

**"While Mulla Fazliddin was having iftar at his calligrapher friend's house, some unknown men broke into his home."**

***"Mulla Fazliddin xattot oshnasinikida iftor qilib o'tirganida, qandaydir noma'lum kishilar uning uyiga bostirib kirdi."***

Etymology: From Arabic mullah (مُلا), meaning a learned religious scholar.

Cultural significance: Historically, mullas were key figures in Islamic education and religious affairs in Central Asia. They conducted religious ceremonies and served as moral guides in villages.

Linguistic meaning: In Uzbek, it refers not only to Islamic clerics but sometimes metaphorically to a wise or knowledgeable person.

4. Taqdir (noun)

Sentence from the book:

**"Fates standing on the edge of a sword in Quva!"**



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**"Quva qil ustida turgan taqdirlar!"**

Etymology: From Arabic taqdir (تقدير), meaning "fate" or "destiny."

Cultural significance: Uzbek culture has a strong belief in taqdir, or fate, often associated with patience and acceptance of life's challenges.

Linguistic meaning: Unlike its broader meaning in Arabic, in Uzbek, it is often tied to personal destiny rather than divine decree.

5. Chakmon (noun)

Sentence from the book:

**"Robiya let the heavy woolen coat slide off her shoulders."**

**"Robiya chakmonni elkasiga tushirdi."**

Etymology: Possibly from Turkic roots, meaning a thick, woolen overcoat.

Cultural significance: A traditional overcoat made from felt or wool, widely worn by Uzbek villagers and farmers to protect against cold weather.

Linguistic meaning: Specifically refers to a long, heavy coat, distinct from modern jackets or coats.

6. Navkar (noun)

Sentence from the book:

**"But do not hold a grudge against me either, noble lord. The matter is settled! Do we have an agreement, my lord?" "Lekin siz ham mendan ozurda bo'lmang, janob bek. Ora ochiq! Ma'qulmi, janob bek?"**

Etymology: From Persian nawkar (نواکر), meaning "servant" or "military attendant."

Cultural significance: Historically, navkar referred to royal guards or military servants in Central Asia, particularly in the Timurid and Shaybanid courts.

Linguistic meaning: Now mostly used in historical contexts to describe warriors or elite guards rather than common servants.

7. Bek (noun)

Sentence from the book:

**"If Ahmad Tanbal intends to capture Princess Khonzoda through this portrait as well..."**

**"Agar Ahmad Tanbal Xonzoda begimni ham shu surat orqali qo'lga tushirmoqchi bo'lsa..."**

Etymology: From Turkic beg, meaning "lord" or "chief."

Cultural significance: A title of nobility in Uzbek history, used for local rulers and high-ranking officials. The term remains in surnames (e.g., Bekmurodov).



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Linguistic meaning: Unlike its common historical meaning, today *bek* can also refer to a respected man or leader informally.

## **Conclusion:**

This expanded study highlights a broader range of Uzbek non-equivalent words, reflecting their deep historical and cultural significance. By comparing Yulduzli Tunlar's lexicon with additional research on Uzbek linguistic heritage, we see how these words act as linguoculturemes, carrying both semantic and societal weight.

The importance of preserving these words is crucial not only for linguistic research but also for maintaining Uzbekistan's rich cultural identity. Through translation and academic study, we ensure that these unique words continue to be understood and appreciated beyond their native language.

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