

Etymological Study Of The Opposition “Near – Far” In The Uzbek Language

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Annotation: To delve deeper into the etymological and theoretical aspects of the opposition “near” and “far” in the Uzbek language, it’s essential to consider broader linguistic frameworks, such as semantic fields, language contact theory, typological studies, and cognitive linguistics. This comprehensive study will allow us to understand how spatial oppositions like “near” and “far” evolve in languages, particularly within the Uzbek linguistic and cultural context.

Key words: etymology, historical linguistics, Pre-islamic roots, Arabic and Persian influence, social proximity, geographical influence

An etymological study of the opposition “near” and “far” in the Uzbek language, when expanded to more theoretical concepts, involves delving deeper into linguistic typology, semantic shifts, historical language change, and sociocultural context. Below is a more detailed and theoretical exploration of this opposition, focusing on linguistic principles that shape such contrasts in the Uzbek language[5].

In diachronic (historical) linguistics, the evolution of spatial terms like “near” and “far” can reflect changes in worldview, social structure, and interaction with other languages and cultures[2]. In the Uzbek language, these changes can be traced back through several layers:

- **Pre-Islamic Turkic Roots:** The term *uzoq* is derived from the Old Turkic root “uz-” , meaning “to stretch” or “to extend.” This shows how early Turkic societies conceptualized “distance” as a function of extension in space. Over time, this spatial extension became associated with abstract distance, such as emotional detachment or temporal distance.
- **Arabic and Persian Influence:** With the advent of Islam and the deep cultural impact of Arabic and Persian, the Uzbek language absorbed many words, including *yaqin*, which originally had a more abstract meaning related to certainty (as in “certainty” in the spiritual sense). Its adoption as the primary term for *near* shows how spatial and metaphorical domains often blend in language.

Cognitive linguistics posits that language is shaped by human perception and the body’s interaction with space. Terms for “near” and “far” reflect how speakers of Uzbek conceptualize physical and social relationships[4]. In Uzbek, *yaqin* (near) and *uzoq* (far) represent two poles of a continuum, where proximity implies ease of access and familiarity, while distance suggests separation or inaccessibility. This aligns with universal human tendencies to perceive closeness as positive and desirable (ease, safety) and distance as negative or less desirable (difficulty, danger, unfamiliarity). **Spatial and Non-Spatial Domains:** The near-far opposition extends into other domains. For example: Time. Uzbek uses spatial metaphors to discuss time. “*Yaqinda*” means “recently,” while “*Uzoq vaqt oldin*” means “a long time ago.” Here, proximity and distance are mapped onto temporal closeness and remoteness. In social relationships, *Yaqin* is used to describe close relationships (family, friends), while *uzoq* can suggest estrangement or a distant connection. This metaphorical extension of spatial terms reflects cultural values around relationships and community.

The Sapir-Whorf hypothesis (linguistic relativity) argues that the structure of a language affects its speakers' worldview[3]. The opposition between "near" and "far" in Uzbek reflects not just spatial understanding but cultural attitudes towards relationships, hierarchy, and community[5].

- **Kinship and Social Proximity:** In Uzbek culture, which is traditionally collectivist and family-oriented, *yaqin* is often more than just physical proximity—it implies emotional, familial, or even spiritual closeness. This reflects a worldview where community and family ties are paramount.
- **Geographical and Historical Influences:** Uzbekistan's vast landscape, which includes deserts, mountains, and trade routes (e.g., the Silk Road), has shaped the language's spatial vocabulary. Historically, "far" meant not only geographical distance but also the danger of venturing into the unknown, which has permeated the language and metaphors associated with *uzoq*.

From a typological perspective, the Uzbek language's handling of spatial opposition between "near" and "far" aligns with common patterns found in other languages, though with unique features shaped by its Turkic roots and historical contact with other language families.

Spatial Terms in Other Turkic Languages: Similar words for "near" and "far" are found across the Turkic language family, such as *yaqin* and *uzaq* in Kazakh, and *yakin* and *uzak* in Turkish. This suggests a shared conceptual framework across these languages, but the nuances of use and the influence of borrowed terms like *yaqin* (from Arabic) in Uzbek show unique developments.

Grammaticalization of Space: In some languages, spatial terms become grammaticalized into markers of aspect, tense, or modality. In Uzbek, while *yaqin* and *uzoq* remain primarily lexical, there are extensions into metaphorical domains such as time and social relationships, showing how spatial concepts influence abstract thinking.

The opposition between "near" and "far" represents a clear example of gradable antonymy in linguistics, where the two terms occupy opposite ends of a continuum. Unlike binary antonyms (e.g., alive-dead), gradable antonyms allow for degrees of comparison. **Modifiers and Degrees of Distance:** In Uzbek, the terms can be modified to express degrees of proximity or distance: *Juda yaqin* (very near) vs. *juda uzoq* (very far). *Ancha yaqin* (quite near) vs. *ancha uzoq* (quite far). These modifications highlight the flexibility of the opposition, where "near" and "far" are not fixed but scalable.

Sociolinguistic factors, such as dialectal differences and language contact, can affect the use of "near" and "far" in Uzbek. Within Uzbekistan, dialectal variations might influence how *yaqin* and *uzoq* are used, though the fundamental opposition remains constant. For instance, in certain rural dialects, traditional expressions for distance may be influenced by regional geography or cultural practices.

The opposition "near" and "far" in Uzbek also has deeper symbolic meanings, often reflected in proverbs, literature, and folk tales. For instance, "nearness" is often associated with value or importance. A proverb like "Yaqindagi do'sting yiroqdagi qardoshdan afzal", *A close friend is better than a distant brother symbolizes*, the prioritization of proximity in relationships, emphasizing that emotional closeness can outweigh familial or blood ties.

The etymological opposition of "near" and "far" in the Uzbek language is rooted in both historical and cultural contexts. *Yaqin* (near) reflects influence from Arabic, showing how abstract and physical proximity have converged in Uzbek, while "*uzoq*"

(far) is a native Turkic term that has preserved its original spatial connotations. This opposition is deeply embedded in the Uzbek worldview, affecting not just spatial descriptions but also metaphors for time, relationships, and social interactions. Through its linguistic, cognitive, and cultural dimensions, the near-far opposition highlights how language reflects the way people understand and interact with their environment.

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