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ON LINGUCULTUROLOGICAL FEATURES OF FERGANA VALLEY TOPONYMY

Abstract: The article examines the linguocultural features of the toponymy of the Fergana valley.

Key words: toponyms, toponymy, linguoculturology, linguoculturema, mythology, reality, national-cultural color, relative ethnotoponyms.

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Introduction

One of the currently widely developed areas of anthropocentric theory is lingvoculturology. Linguoculturology is a new field of linguistics formed at the intersection of culturology and linguistics, which studies the relationship between culture and language, the interactions, the manifestations of folk culture reflected in the language. Its main goal is to discover the inner world and culture of the people through language. VN Telia writes about it: "Linguoculturology is a science that studies the human, more precisely, the cultural factor in man. This means that the center of linguoculturology is a set of achievements inherent in the anthropological paradigm of man as a cultural phenomenon. [1; 222]. One of the main concepts of linguoculturology is lingvokulturema, which was first used as a term by VV Vorobev: "Lingvokulturema as an inter-level complex term reflects the dialectical integrity of linguistic and non-linguistic content. This unit has a deeper meaning than the word. The usual sign is added to the meaning the non-linguistic content of culture, that is, the component of cultural understanding. [2; 47, 48]. If a particular word is considered as a linguistic unit and it is explained within the language, lingvokulturema manifests itself in the integral connection of a particular thing-event or action-state with culture. According to V. Krasnykh, the structure of lingvocultures is much more complex than

language units. Linguocultures combine linguistic, cultural, ethnopsychological and extralinguistic factors [3; 284]. From this point of view, toponyms, which are the product of the people's creativity, can be included in the list of examples of folklore: proverbs, sayings, phrases or mythologies, which are currently being studied as "Be able to provide unpretentious and reliable information about the history, culture and traditions of the people" [4; 108] is correct in its interpretation as a lingvoculturological unit, i.e., lingvokulturema.

The main

Linguoculturological study of toponyms allows to get acquainted with the specific cultural features of a particular nation, as well as their comparative study allows to identify commonalities or differences of cultures. The toponyms reflect the national and cultural identity of the people who created it, the way of national vision and perception of the world. In particular, in the process of studying toponyms, it is expedient to study the concepts that represent the national culture in the composition of their components. They store national-cultural information in toponyms for centuries and give the name a national-cultural color. A large part of the lexical base of the toponyms of the Fergana Valley reflects the material and spiritual culture of the Uzbek people. culture - related linguocultures. In another layer, one

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can observe mythological hegemony (such as Shaytonkol, Chiltontepa, Jannatbulak, Nanay, Ardakhshan), which reflect the mythological and religious views of the people. Toponyms can also represent a standard, a symbol, participating in the paremiological fund of the language (Ahmoqqa Quva bir tosh; Onangni Uchqo'rg'onda qayerdasi; Qo'qonni shamol buzari, Toshkentni yo'g'ir buzari). In general, the linguistic study of toponyms provides an opportunity to have a holistic view of the national culture and values of the Turkic peoples, including the Uzbek nation, which has a very long history. Our comments on this are based on the following classifications:

1. Toponyms formed on the basis of linguocultures related to national crafts. In the past, handicrafts based on manual labor played an important role in the social life of our people, and therefore in some parts of the toponyms the professional vocabulary has been preserved as a historical fact and a national-cultural monument of the people. In the past, 32 occupations and trades were required to achieve city status [5; 29]. In this regard, the Fergana Valley has a high performance, and in the cities of Margilan, Kokand, Rishtan, Chust, Namangan created unique schools of crafts such as blacksmithing, coppersmithing, knife-making, jewelry, ceramics, silk and adras weaving, and these products are still a high example of folk art. recognized as. In particular, in accordance with the Decree of the President of the Republic of Uzbekistan, the International Crafts Festival was held on September 10-15, 2019 in Kokand. According to our calculations, the toponymy of the Fergana Valley, formed on the basis of handicrafts, includes linguistic and cultural units representing about 50 professions, the majority of which are based on the production of metal products and sewing and weaving activities. explained by It is appropriate to classify this type of toponyms by thematic groups as follows:

1. Toponyms associated with the production of metal products: *Misgarlik, Taqachilik, Zargarlik, Rextagarlik, Ketmonchilik (Qo'qon sh.), Degrezlik (Nam. sh.), O'rti O'qchi (Qusht. t.), O'qchi (Marh. t.), Mixchagar (Quva, Buvayda t.), Taqachi (Paxta. t.), Pichokchi (Marg. sh.), Zargaran (Chust t.), O'roqchi (Uchk. t.), O'roqchitepa (Jaloq. t.);*

2. Toponyms related to pottery: *Chinnigarlar (Rishton t.), Kulol (Beshar., Pop t.), Qo'zagarlik (Nam. sh.), Tandirchilar (Pop t.);*

3. Toponyms arising in connection with the weaving profession: *Parpashabop, Bakhmalbof, Adrasbof, Alachabof, Chitgaron, Korpabof (Kokand), Mullakuding, Kigizchilik (Toshl. T.), Chitgarabad (Alt. T.), Chitgar (Kasan. T.), Ipakchi (Marg. T.), Ipakchilik (Khoja. T.), Weaver (Nam., Cotton. T.), Bordonchi (Kosht. T.), Bordon (Baghd. T.);* 4. Toponyms related to sewing: *Po'stindo'z, So'zano'z,*

Do'ppido'z, Shimchilik (Qo'qon sh.), Yo'mrovoz (Marg. sh.), Do'zanda (Chust t.);

5. Novvoylik bilan bog'liq holda joylashgan toponimlar: *Such as Novvoylikguzar (Kokand), Somsapaz (Uchk. T.);*

6. Toponyms based on other types of professions: *Kosibchilik, Toshkesar (Marg. T.), Qamchipurush (Toshl. T.), Argamchilik (Turak. T.), Yikchi (Yangiq. T.), Sovungar, Miltiqchi (Uchk. T.), Ko'nchilik (Korg. T.), Naqqoshlik, Karnaychi (Shahr. T.), Qanjirga (Toshl. T).*

Although the meaning of the linguocultural units in the toponyms mentioned above is clear, the meaning of some of them is now forgotten. In particular, the Bordon language culture in the Bordonchi toponym is explained in Explanatory dictionary of the Uzbek language as follows: **BORDON Persian-Tajik. 1 Thick rough bed woven from reeds without bark {EDUL, vol. 1, p. 314}.** This lingvokulturema is directly related to the material culture of the people, that is, the furnishing of the house, and in ancient times the peoples of Central Asia covered the floor with felt, carpets, floor coverings to protect them from dirt and grime. When building a house, vassa and bordon were also installed on the hill. There is also a popular proverb related to this lingvokulturema: "If a weaver is a weaver, his clothes will be burgundy." Bordonchi means "bordon weaver" [6; 11]. *The Persian-Tajik toponym Parpashabop. parpasha lingvokulturema is a thin and durable fabric woven on a loom {EDUL, vol. 3, p. 227}.* Parpasha is used to make clothes such as tunics and paranjis, and toponym means "parpasha weaver". [6; 40]. The linguoculture of kanji (r) ga, which is related to the animal culture of the Turkic peoples in the toponym of kanjirga, is also very ancient (for example, participated in the ethnonym of kanjigali as a unit representing the seal of the seed), it is a cargo and others, used to mean a ribbon, tie, or hook attached to the back of a saddle to tie something {EDUL, vol. 5, p. 237}. {ЎТНЛ, 5-жилд. б. 237}. *The qanjirga means a master who makes a ribbon or a hook.* [20; 85, 86].

According to experts, there are now more than 300 professions in Uzbekistan [5; 30], such lexeme names naturally enrich the toponymy of our country. In general, naming the names of cities, villages, streets, neighborhoods, guzars and markets with the expressions of craftsmanship is one of the ancient values of the nomenclature of Eastern cities.

2. Toponyms based on linguocultures related to production and labor tools. The various devices and tools needed for production also played an important role in the material and cultural life of the Uzbek people. For example, in water-rich areas, including the Fergana Valley water mill, in Kashkadarya and Khorezm, animal-driven haros or kash-kash; played an important role in material life [7; 104]. That is why these cultural units were the basis

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for naming some villages and mahallas as important landmarks. For example, in the Uzbek language paremiological fund (*tegirmon navbatdagi bilan, tegirmonga tushsa butun chiqadi, boshida tegirmon toshi yurgizmoq*), as a unit of water measurement (a mill (the water that goes until a hail of grain is threshed in a mill) It can be observed that more than 10 place names in the Fergana Valley have been created with the active use of the milling linguoculture: Koshtegirmon (Baghdad t.), Dasht Tegirmon (Rishtan t.), Uchtegirmon (Korg. t.), Tepakurgan-Tegirmon (Uchk. t.), Tegirmonboshi (Kosht., Yazyov., Toshl. T.), Tegirmon (Uchq., Chartak t.), Tegirmon Rahim (Mingb. T.) And others. It is also possible to observe the presence of objuvoz lingvokulturemasi in the structure of toponyms: Objuvoz (Uychi t., Fargh. T.), Topajuvoz <Topobjuvoz (Pakhta., And. T.).

According to archeological data, most of the agricultural weapons, especially plowing and cultivating weapons, have remained unchanged for thousands of years [7; 99]. For example, from ancient times the most important tools of labor in the Turkic peoples were hammers, hoes, sickles and sickles. A common labor tool in the study area was the ketmon linguoculture, which served as the main tool in economic activities and was later stamped on place names in terms of reflecting the farming culture of the people. Examples of such toponyms are Beshketmon in Kosonsoy district, Jangketmon in Furkat district, Kirkketmon in Uzbekistan district.

3. Toponyms formed on the basis of trade-related linguocultures. Trade originated in the most ancient periods of people's lives, and especially in the East, the market was an important part of culture, life, political life. By the Middle Ages, there were crowded markets not only in cities but also in large villages [7; 134]. Later, most of the cultural units related to trade: bozor, rasta, baqqollik, etc., also moved to place names as a mirror of historical and cultural life. In particular, the names of 20 places in the study area are based on the direct market linguoculture, and their names vary: а) савдо-сотиқ қилинадиган жойлар – бозор ва расталар, кўпинча, маълум бир маҳсулотни сотишга ихтисослаштирилган, шу хусусиятига кўра эса улар мазкур маҳсулотнинг, товарнинг номи билан аталган (Yogbozori, Xodabozori, Tuzbozor, Doppiqator bazaar, Tonqator bazaar). Toponyms such as Yogbozori in Kokand, Usta Bazar, Otbozor in Naryn district, Kurbozor in Uchkuprik district <Kurbozor (Arms market. Guns were also produced in Fergana) were formed in this way; б) The toponym Jumabozor in Andijan is based on the attitude of the region to which market day it is; c) Bozorboshi, Joybozor in Koshtepa district, Oqchi Bazarboshi in Uzbekistan district, which are used in more than 10 areas of the Fergana Valley, were nominated in the nomination.

Rasta (Quva t.), Galabakkollik (Kokand), Saribozorcha (Sokh t.), Maidonbozor (And.), Bazarkhidirsha (Bulak t.), Which are included in the toponymy of the studied area, also played an important role in the material life of the people. emerged on the basis of trading activities. In addition, Yangi Chorsu in Kokand, Vaqf Chorsu, Namangan, Pakhtaabad, Chorsu in Chortak districts also belong to this type of place names. According to the toponymist S.Koraev, N.Okhunov [8, 7], chorsu is related to the lexemes "chovrusuk" ("four-sided") found in "Avesto" and or arabic "suk" in both languages "bazaar", "streets". market area at the intersection".

4. Toponyms that occur in connection with religious beliefs, concepts, and ideas. The religious views of people also played an important role in the study of the linguocultural features of toponyms. A significant part of them can be studied within the framework of ethnotoponyms and anthropotoponyms. In particular, ethnonyms based on totems are very ancient. Their emergence dates back to the time of the pagans, that is, the fire-worshippers [8; 87]. Accordingly, members of certain clans and tribes were associated with an animal, plant, or object, and sanctified and worshiped these things. Relying on totemic views in naming tribes is an ancient tradition among the Turkic and Mongol peoples. [9, 10]. The scientific literature states that in the past, these peoples mainly believed in *wolves, horses, bears, eagles, snakes, goats, sheep, oxen, fish* and other totems. [11, 12]. For example, the following anthroponyms associated with the horse (asp) totem appear in the sacred religious book of the peoples of Central Asia, the Avesto: *Arjosp* (owner of a valuable horse), *Goshnasp* (owner of a male horse), *Lurhosp* (owner of a racehorse), *Vishtaspa* (owner of a female horse).), *Garshosp* (horse owner), *Taxmosp* (racehorse owner), *Huvosp* (good horse owner) and others [13; 70]. Most of the Turkic-Mongolian words denoting totem types later became *Munduz* (horse), *Doltali* (hyena), *Baghish* (deer), *Chongbagish*, *Ariqbagish*, *Korkoyly*, *Alakoyly*, *Alkor* (mountain sheep), *Yangi korpa*, *Karakorpa* (korpa-lamb), *Tulkiobod*, *Kungrad*, *Uychi* (domestic cow) Also, in the early days, in connection with the legendary history of local peoples and mythological notions about the world, most temples, mugs, etc., or some water bodies and villages were named after various gods and gods, spirits that help people - mythologems. For example, according to the research of toponymist Sh.Kamoliddin Ardakhshan oykonim of Furkat district of Fergana region is named after the mermaid and goddess Vakhsh (in ethnonyms and later gained the status of place names, thus gaining stagnation in the language. In particular, in the Fergana Valley as more than 40 ethnotoponyms were formed on the basis of units representing the names of animals sanctified as totems: *Bahrin* (a species of falcon), *Karga*, *Hakka*, *Olaqanot*, *Chagali*, *Ayronchi* (bird of prey), *Karakushchi*, *Kushchi*, *Aktovuq*,

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Shunkar, *Tuvadoq* (bird of prey), *Qahat* (bird species); *Kaltatoy* (horse type), *Yobu* (horse type), *Tuyachi*, *Tuyalas*, *Takalar*, *Takali*, *Buritopi*, *Boriboshi*, *Noraybori*, *Oqechki*, *Beshechki*, *Akboyra* (bugra-camel), *Katta Turtaygir*, *Kichik Turtaygir*, *Olabaytal*, *Olatoy*, some literature oykonim means healing and holy water), Nanay oykonim of Yangikurgan district of Namangan region is associated with the name of Nanayya, the god of fertility in Zoroastrianism [14, 46]. According to S. Karaev's research, the Kaptarxona (Pigeon House) in Fergana district of this region was formed as a result of magical and mythological views of people. According to the scientist, according to ancient religious beliefs, the pari is often imagined in the form of a dove, and the place where the giant pari "appears" is called the Pigeon House [15, 64]. The origin and etymological interpretation of the name of the district of Sokh (f-t. Suxtan - "burn", "burn"), one of the most ancient regions of the Fergana Valley in the early Middle Ages, Zoroastrianism, can be associated with the concept of "fire" considered sacred in Zoroastrianism. For example, according to several historians, archeologists and ethnographers [12, 16, 17, 18], during excavations in the area were found a lot of material evidence of Zoroastrianism, the most famous of which was the "two-headed cypress snake" found in 1894 in Mugtepa near Tul village. is a tumor - the discovery of mugtepa and mughanas is the basis for our coming to this conclusion.

After the adoption of Islam, naming holy shrines and shrines, some villages and hills after prophets and saints, famous sheikhs and imams, and pirs became the main criterion for naming them. These include *Hizirota*, *Hizir Buva* mausoleum in Buvayda and Rishtan districts, the fourth of which is named after Hazrat Ali, Shohimardon in Fergana, Sokh and

Khojaabad districts, Bilal ibn Rubah Aqbil Habashi, who was of the first to convert to Islam. as well as the names of shrines and villages, such as *Dul ota* in Sokh district and *Kishnogich tora* near Kokand, which originated in connection with Hazrat Ali's famous horse Duldul, are all toponyms formed under the influence of Islam.

In linguistics, the term "relative ethnotoponyms" is used [19; 83, 85] There is a layer of toponyms containing *eshan*, *khoja*, *sufi*, *sheikh*, *tora*, under which the semantics of the Arabs, the four Chaharis, and Islam in general are hidden: *Khojamahalla* (*Uychi t.*), *Eshanqishloq* (*Shahr. T.*), *Shaykhan* (*Pop t.*), *Yumalakshaykhozor* (*Kasan. T.*), *Eshanabad* (*Korg. T.*), *Toratopi* (*Kosh. T.*), *Shaykhislam* (*Oltin. t.*), *Sufiqishloq* (*Jalaq. t.*) and others. In the system of toponymy of the Fergana Valley, another set of names belonging to a number of religious strata has been formed, the lexical basis of which consists of Islamic terms and phrases such as *mosque* // *mosque*, *mazar*, *namaz*, *waqf*, *shahid*, *chilton*, *dervish*, *kalandar*, *zahid*, *muslim*: *Qummozor* (*Uchk. T.*), *Balandmasjid* (*Kosh. T.*), *Vaqf chorsu*, *Qalandarkhona* (*Kokand*), *Vakhim*, *Namazgoh* (*Shahr. T.*), *Darveshobod* (*Uz. T.*), *Zahidon* (*Rishtan t.*), *Musulmonkol* (*Mingb. T.*), *Shohidon* (*Turak. T.*), *Chilontepa* (*Buvayda t.*) etc..

Conclusion

Thus, toponyms as a historical and cultural unit of the Uzbek language contain important information about the religious and mythological views, customs, values and way of life of the people. Their linguoculturological analysis serves as an important source in illuminating the relationship of language and culture, as well as the cultural views and traditions of the people.

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