ON LINGUCULTUROLOGICAL FEATURES OF FERGANA VALLEY

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

Key words: toponyms, toponomy, linguoculturology, linguoculturema, mythology, reality, national-cultural color, relative ethnotononyms.

Language: English

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Introduction

One of the currently widely developed areas of anthropocentric theory is linguoculturology. 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 linguokulturema, which was first used as a term by VV Vorobev: "Linguokulturema 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, linguokulturema 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. Lingvocultures 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 linguoculturological unit, i.e., linguokulturema.

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
can observe mythological hegemons (such as Shaytonkol, Chiltontepa, Janmatbulak, 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 qayerdasan; Qo’qonni shamil buzar, Toshkenti yo’g’ir buzar). 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 lingvocultures 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’rta O’qchi (Qo’sh t)., O’qchi (Markh. t.), Mixchagar (Quva, Buvayda t.), Taqachi (Pastak. t.), Pichokchi (Marg. sh.), Zargargan (Chust t.), O’r’oqchi (Uch. t.), O’roqchitepa (Jaloq. t.).

2. Toponyms related to pottery: Chinnigarlar (Rishto t.), Kulol (Beshar., Pop t.), Qo’zargarlik (Nam. sh.), Tandirchilar (Pop t.).

3. Toponyms arising in connection with the weaving profession: Parpashob, Bakhamdalbof, Adrasbof, Alachabof, Chitgaron, Korpabof (Kokand), Mullakuding, Kigizchilik (Toshli. 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’movroz (Marg. sh.), Do’zanda (Chust t.).

5. Novvoiylik bilan bo‘lg‘iqla joylashgan toponimlar: Such as Novvoiylikuzar (Kokand), Somnasapaz (Uch. T.).

6. Toponyms based on other types of professions: Koshichilik, Toskhesar (Marg. T.), Qamchipurush (Toshli. T.), Arganichilik (Tarak. T.), Yikchi (Yangiq. T.), Sovunarg, Miltiqchi (Uch. T.). Ko‘nichilik (Korg. T.), Naqqoshshlik, Kurnaychi (Shahri. T.), Qanqirga (Toshli. 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 Parpashob. 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]. 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 lingvocultures 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 for...
for naming some villages and mahallas as important landmarks. For example, in the Uzbek language, the nominative case is used when referring to sacred places. Thus, a place name is formed based on the singular form of a verb, as in "Bazarboshi" (from "bazar" meaning "market").

In particular, the religious views of the people also played an important role in the study of the linguistic features of toponyms. The religious views of the people are reflected in the toponyms, such as "Bazarboshi" (from "bazar" meaning "market").

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 religious beliefs, concepts, and ideas. In particular, the study of toponyms is based on the religious beliefs, concepts, and ideas. In particular, the study of toponyms is based on the religious beliefs, concepts, and ideas.

**Cultural Impact:** The toponyms are a reflection of the cultural landscape. For example, the toponym "Bazarboshi" (from "bazar" meaning "market") reflects the importance of markets in the culture of the Fergana Valley.

**Scientific Impact:** The scientific literature states that in the past, these peoples believed in the fire and other sacred objects. In particular, the study of toponyms is based on the religious beliefs, concepts, and ideas. In particular, the study of toponyms is based on the religious beliefs, concepts, and ideas.

**Economic Impact:** The toponyms are a reflection of the economic landscape. For example, the toponym "Bazarboshi" (from "bazar" meaning "market") reflects the importance of markets in the economic life of the people.

**Environmental Impact:** The toponyms are a reflection of the environmental landscape. For example, the toponym "Bazarboshi" (from "bazar" meaning "market") reflects the importance of markets in the environmental life of the people.

**Social Impact:** The toponyms are a reflection of the social landscape. For example, the toponym "Bazarboshi" (from "bazar" meaning "market") reflects the importance of markets in the social life of the people.

**Political Impact:** The toponyms are a reflection of the political landscape. For example, the toponym "Bazarboshi" (from "bazar" meaning "market") reflects the importance of markets in the political life of the people.

**Cultural transmission:** The toponyms are a reflection of the cultural transmission. For example, the toponym "Bazarboshi" (from "bazar" meaning "market") reflects the importance of markets in the cultural transmission of the people.
Shunkar, Tuvadoq (bird of prey), Qahat (bird species); Kaltatosy (horse type), Yobu (horse type), Tuyach, Tuyulas, Takalar, Takali, Borioti, Boriboshi, Noraybori, Oqechki, Beshechki, Akboyra (bugra-camel), Katta Tartaygir, Kichik Tartaygir, Olabaytal, Olato (some literature oikonim means healing and holy water), Nanay oikonim 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' considereda 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. It 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 Bava 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 Dal ota in Sokh district and Kishnogich tora near Kondak, 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, kхоа, sufi, sheikh, tora, under which the semantics of the Arabs, the four Chaharis, and Islam in general are hidden: Khojamahalla (Uychi t.), Eshangishloq (Shahr. T.), Shaykhkan (Pop. t.), Yamalakshaykhmozor (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: Qumnozor (Uchik. T.), Balandmasjid (Kosh. T.), Vaqf chorus, Qalandarkhona (Kokand), Vakhim, Namazgoh (Shahr. T.), Darveshobod (Uz. T.), Zahirion (Rishitan t.), Musulmonkol (Mingb. T.), Shohidon (Turak. T.), Chiltontepa (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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ISRA (India) = 6.317  SIS (USA) = 0.912  ICV (Poland) = 6.630
ISI (Dubai, UAE) = 1.582  PIII (Russia) = 3.939  PIF (India) = 1.940
GIF (Australia) = 0.564  ESJI (KZ) = 9.035  IBI (India) = 4.260
JIF = 1.500  SJIF (Morocco) = 7.184  OAJI (USA) = 0.350

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