SOCIAL LINGUISTIC STUDY OF THE TOPONYMS OF FERGHANA VALLEY

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ABSTRACT

The study of toponyms in Uzbek linguistics is significant as they have a historical and social meaning. The aim of the article is to provide the feedback on the socio-linguistic study of toponyms in Feghana Valley. The study was conducted on the bases of the research of famous toponymists and the encyclopedic data. The toponyms of Ferghana Valley were studied according to the historical periods, each of the periods have their own motives in naming the places. The criterion of classifying the toponyms was suggested by the author. The socio-economic, political, spiritual and cultural life of the historical periods is the bases for naming the places.

KEYWORDS AND EXPRESSIONS*: toponym, toponymy, nomination, sociolinguistics, sociolinguistic aspect, sociolinguistic analysis, socio-historical factor, motive, motivation.*

INTRODUCTION

It is undeniable that among sociolinguistic studies there are very few special works on the study of toponyms in Uzbek language. This is because the method of sociolinguistic research is not applied uniformly to all areas of language. Nevertheless, the problems of the linguistic onomasiological system related to the development of society, although not under the term "sociolinguistics", have always been studied by toponymists [2; 44]. Because in onomastic research, as well as in research related to toponyms, it is impossible to draw the right conclusions without adequate consideration of non-linguistic factors.

MATERIALS AND METHODS

Issues such as the relationship between language and society, that is, the role of language in the life and development of society and, conversely, the role of society in the development of language, are the object of study of a new field of linguistics - sociolinguistics (social linguistics). Sociolinguistics is a field that has emerged between linguistics (intralinguistics) and the social sciences, which studies the internal structure of language, and it studies the social aspects of language construction. The relationship between language and society is inextricably linked, and language cannot be imagined in isolation from society, and society from language. The development of language is also related to the development of society. After all, the multifaceted life of a society is reflected in its language. That is why it is not accidental to say that "Language is the mirror of society" [1; 15]. Sociolinguistics also plays a special role in the study of proper nouns from a social point of view, which is an important component of the richness of language vocabulary. In particular, Professor E. Begmatov noted about the application of the sociolinguistic aspect to onomastics: One such lexical phenomenon is onomastic material, i.e. proper nouns. In particular, most types of proper nouns, their nominative functions, the meaning and etymology of names, lexical layers, the factors that form the basis for their creation can be solved only by a social approach to them "[2; 44, 48].

For example, place names studied in the onomastic system, i.e. toponyms, are also formed in connection with various changes in society. The place and role of social factors in the development of toponyms is especially evident in their emergence and nominative functions. That is, in the naming and motivation of toponyms, the customs, living conditions, language, culture, occupation, as well as other socio-historical factors of people in a particular area play an important role. That is why the Russian toponymist AV Superanskaya noted: "The motives of any name have historical and social meaning" [3; 101].

If we look at the creation of toponyms, their nominative-motivational features, it can be seen that "even the most random name was formed in certain periods due to social need" [4; 76]. That is, names are created by people because of a social need in a particular place and time. The period and the reason for naming are recommended by the period. Therefore, any name occurs as a product of time and epoch. In particular, as Professor T. Nafasov noted,

each period, the social system had its own principles and requirements for naming objects in accordance with their views. By adopting ancient names, each period, system creates a set of names based on socio-natural factors such as its ideology and spirituality, culture, mode of production, economic activity and attitude to nature [5; 26]. Based on thus, we have divided the following groups into groups based on the creation and naming of socio-economic toponyms of the Fergana Valley and tried to analyze their nomination process in terms of different periods and stages.

RESULTS AND DISCUSSIONS

1. **Toponyms formed on the basis of socio-political terms**. Toponyms of this type appear in connection with the social life and ideology of a particular period and reflect the specific image of this period. In particular, the socio-political terms of the Kokand khanate period have left their mark on toponymy, consisting of such units as *mir // amir, khan, king, tora, bek, oyim, oyimcha, mergan, ponsod, mahram, dodho, otalik, kurboshi, biy*, which reflect the state structure of the khanates and emirates, the position and status [6; 33, 35]. Most of these units are used in conjunction with human names: *Oyimchaqaqir, Oyim, Qurbonmergan, Ashirqulmergan, Otaliq, Dasturkhanchi, Ashirqulmergan, Qazi-kuzot (Uzbekiston district), Katta Amirabod, Kichik Amirabod* (Dangara district), *Oyimcha* (Kushtepa district), *Begvachcha* (Baghdad district), *Ghaznachi, Ponsod* (Buvayda district), *Oyim* (Buvayda, Jalalkuduk districts), *Bakovul* (Uchkuprik), *Shikorbegi, Naib kuprik* (Kokand city), *Oftobachichek* (Oltinkul district), *Kholmatdodho* (Asaka district), *Khankurgan, Chindovul* (Kasansay district), *Khanabad* (Kushtepa district, Namangan region, Pop district), *Sharifmergan* (Uychi district), *Shukurmergan* (Marhamat district), *Orta Khanabad, Mirabad* (Pop district), *Shahrikhan, Nazarmahram* (Shahrihan district).

This type of toponyms is also typical of the former Soviet period, and includes the following toponyms that emerged in connection with the political and ideological views and personal national interests of the period: *Kommunistov, Sovetobod, Komsomolabad, Sovet, Kommunizm, Kommunist, Internatsional, Kommuna, Partsyezd, Socialism, Pionerskaya, Revolution, Union, Komsomolskaya, Krasnoarmeyskaya, Proletarian, Sovetskaya*, etc.

Names such as *Mustaqillik (Independence), Istiqlol (Sovereignty), Istiqbol (Properity), Xalqlar do'stligi (Friendship of people), Milliy tiklanish (National revival), Tinchlik (Peace), Birdamlik (Solidarity), Xamdo'stlik (Commonwealth), Hurriyat (Freedom), Ozodlik (Liberty)*, formed by socio-political terms, are also found in the neotoponyms created in connection with our national idea and mentality of the independence period.

2. **Toponyms based on human names:** The origin of anthropotoponyms is also associated with certain changes and patterns in society, and each period has its own set of names for this group. In particular, a large part of the anthropotoponyms that are common in the Fergana Valley today originated in the period of the Kokand Khanate. For example, most anthropotoponyms originated through the names of khans and their children, brothers, cousins, officials who held important positions in the palace, scribes, military commanders and clergy [7; 26]. For example: *Sheralichek, Nasriddinobod, Ormonbek, Sultanmurodbek* (Balikchi district), *Holmatdodho* (Asaka district), *Avliyochek* (one of the closest consultants of Khudoyorkhan, whose name is derived from the name of the saint Jesus) (Shahrikhon district), *Jumaboychek, Khudoyorkhan, Ashirqulmergan* (Uzbekistan district), *Hasankurgancha, Yusufkurgancha, Hakimto'ra, Alimergan, Rahmatillo* (Buvayda district), *Botirkhoja, Qurbon kashkar, Urozmergan, Eshimbek, Usmonbek, Boboshbek* (Uchkuprik district), *Chedaliob (Saydaliob)* (Rishtan district), *Chek Jurabek, Chek Sharif, Numanabad* (Furkat district), *Tokhlimergan, Davronbek* (Kokand city) and others.

Anthropotoponyms of the former Soviet era are derived from the names of Soviet statesmen, Communist Party leaders, military commanders and revolutionaries, major figures and scholars of Russian literature, as well as the World War II heroes and famous cotton masters, based on their political systems and ideologies: *Ilichevsk, Leninsk, Lenin, Karl Marx, Lenin yoli (Lenin's Way), Leninobod, F.Engels, Kuybishev, Dzerzhinsky, Kirov, Frunze, Orjonikidze, Kalinin, Sverdlov, Chapaev, Voroshilov, Babushkin, Chkalov, Klara Tsetkin, Georgiy Dimitrov, Ernst Telman; Pushkin, Chekhov, Lev Tolstoy, Lermontov, Nekrasov, Gogol, Mayakovsky, Zhukovsky, Ostrovsky, M. Gorky, Academician Pavlov, Academician Kassirsky, Tsiolkovsky, Lomonosov, Michurin, Gostello, Sabir Rakhimov, Mamajon Toshmatov, Meliqo.*

The names of scientists and thinkers, national heroes, great representatives of classical and modern Uzbek literature, famous scientists and artists, who grew up in our country during the independence, are reflected in the following toponyms: *Ahmad Fergani, Beruni, Mirzo Ulugbek, Al- Khorezmi, Mahmud Kashgari, Zamakhshari; Sahibkiran Temur, Amir Temur, Alpomish, Tomaris, Afrosiyob, Jaloliddin Manguberdi, Shirak, Muqanna; Nodirabegim, Mohlaroyim, Huvaydo; Cholpon, Ibrat, Fitrat, Abdulla Qodiri, Abdulla Qahhor, Khamid Olimjon, Ozod Sharafiddinov; Ahror Muzaffarov, Siroj Sahobiddinov; Mamurjon Uzokov, Murodjon Ahmedov, Yusufjon Qiziq Shakarjonov.*

3. **Toponyms with professional names.** This type of place names combines aspects of the economic life of the people - the occupation, economic activity, as well as changes and developments in the life of society related to this area. For example, in the nomination of such toponyms, the creation of which is considered to be much older, is based on handicrafts such as blacksmithing, nailing, coppersmithing, toolmaking, goldsmithery, sewing, weaving: *Misgarlik, Parpashabop* (Kokand city), *Degrezlik* (Kokand city, Namangan city), *Oqchi Dasht, Oqchi Rajabgardi, Oqchi Bazarboshi, Oqchi Qushqonok* (Uzbekistan district), *Yukori Oqchi, Oqchi, Karnaychi, Bordonchi* (Kushtepa district), *Mixchagar, Tarrachi* (Buvayda district), *Chinnigaron* (Rishtan district), *Ipakchi, Kosibchilik, Miltiqsoz, Yormadoz, Pichokchi* (Margilan city), *Sokchilik, Kigizchilik, Qamchipurush* (Tashlak district), *Dozanda, Zargaron* (Chust district), *Chitgar* (Kasan district), *Mullakuding* (Namangan). It can be seen that the names of toponyms associated with the development of science, technology, various fields are based on the names of certain professions or specialties: O'rmonchilar *(Foresters)*, To'qimachilar *(Weavers)*, Quruvchilar *(Builders)*, Murabbiylar *(Mentors)*, Shifokorlar *(Doctors)*, Kimyogarlar *(Chemists)*, Dehqonlar *(Peasants)*, Aviasozlar (Aviators) (Fergana city), *Ohakchi* (Painters) (Bagdad district), *Temiryolchi* (Railwaymen) (Kokand city), *Neftchilar (Oil industry workers), Shifokor* (Doctors) (Ferghana district), *Ziyokor (Intellectuals)* (Uzbekistan district), *O'qituvchilar* (Teachers) (Kushtepa district), *Sanoatchilar (Industrials)* (Kuva district), *Ishchilar shaharchasi* (the town of workers) (Oltiarik district), *Ishchi* (Worker) (Namangan city) and some others. The peculiar feature of these neotoponyms is that the representatives of the mentioned areas do not live in these territories, but there are some objects which are associated with them, as the educational institutions, hospitals, airport, factories, plants and others.

4. **Toponyms with plant names**: Although phytotoponyms are included in the group of natural or natural-geographical toponyms by many toponymists on the basis of creation [8; 9]; the changes in society leave their mark in their naming in a certain sense. For example, if the most of the phytotoponyms created in the period of the Kokand khanate are formed by units denoting the names of wild plants, trees and some related concepts, such as yulgun, yantoq (alhagi), turangi, gumay, jingil, qamish (reed), tol (willow), chinor (plane), tut (mulberry), terak (poplar), zig'ir (flax) and yog'och (wood): *Saritol, Mozortol, Bakhshitol, Tol, Yakkatol, Qaroqchitol, Mayda yulgun, Yulguntepa; Qamishkurgan, Qamishloq mazor, Childhood Karagaygach, Yantak, Yakkatut, Charbagh turangi, Beshterak, Zigir kishloq, Oqjangal // Oqjingil, Gumayli, Marguzor (otzor), Chinortepa, Yakka Qayragach;* in the recent past, most of the phytotoponyms created during independence period include cultural plants such as anjir (figs), anor (pomegranates), uzum (grapes), olma (apples), bodom (almonds), o'rik (apricots), as well as the names associated with flowers such as lola (tulips), rayhon (basil), gul (flower): *Anjirzor* (Namangan), *Anorzor* (Namangan, Quva, Chortoq), *Bodomzor* (Namangan), *Majnuntol* (Namangan), *Uzumzor* (Marg'ilon, Buvayda districts), *Olmazor* (Pop, Altiariq districts), *Urikzor* (Quvasay, Kasansay, Chortoq districts), *Boychechak, Qirlola, Lola, Lolazor, Kashtanzor* (Ferghana), *Rayhon* (Kokand), *Gul* (Buvayda), *Gulzor* (Ferghana, Uychi districts) and etc.

In addition, the toponyms created by the name of cotton plant during the Soviet era are a characteristic feature of this system. According to the toponymist S.Koraev, more than 50 dwelling areas are named by this unit as *Paxta (Cotton), Paxtakor (Cotton picker), Paxtakon (Land of cotton), Paxtakesh (Place of cotton), Paxtakurash (Struggle for cotton), Paxtachi (Cotton grower), Paxtaqaynar (Heaps of cotton), Paxtaqishloq* (Cotton Village) [8; 53, 54]. There are several toponyms formed through the cotton lexeme in the Fergana Valley as *Pakhtakor* (Quvasay, Kushtepa, Boz, Pakhtaobod, Dangara, Furkat, Pop districts), *Pakhtaobod* (Shahrikhan, Pakhtaobod, Quva, Pop districts), *Pakhtakishloq* (Norin district), *Pakhtachi* (Yazyovan, Uchkurgan), *Pakhta* (Baghdad), *Pakhtabo'ston* (Uzbekiston), which are still exist in the language as a product of that period. At the same time, it is incorrect to evaluate all such toponyms as phytotoponyms, some of which are names that have emerged in connection with the agricultural culture and occupation of the people.

5. **Names arising in connection with religious beliefs, concepts and ideas**: Toponyms are also important in the nomination of people's religious views, which can be analyzed mainly in the context 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-worshipers [8; 87]. Accordingly, members of certain clans and tribes were associated with an animal, plant, or object, and these things were consecrated and worshiped [10; 20]. Such words denoting totem types later became ethnonyms and gained the status of place names, thus fixed in the language. The toponyms as *Bahrin* (a type of falcon), *Karga, Hakka, Kaltatay* (horse type), *Yobu* (horse type), *Korkoyly, Alakoyly, Tuyachi, Takalar, Takali, Buritopi, Boriboshi, Noraybori, Okechki, Akboyra* (camel), *Olabaytal, Munduz* (racehorse), *Doltali* (hyena), *Chagali, Ayronchi* (a bird), *Kushchi, Bagish* (deer or a type of deer), *Chongbaghish* exist as the totem denoting sacred animals in the area, which we explored.

Also, in the early period, in connection with the mythological image of the local peoples, most temple and shrines were named after various gods and spirits who help people, after the adoption of Islam, the sacred places of pilgrimage and shrines were named after prophets and saints, famous sheikhs and imams, which was taken as the main criterion for their naming. For example, according to the toponymist Sh. Kamoliddin, the oykonym of Ardahshan in Furkat district of Fergana region is associated with the name of the god Vakhsh, and the oykonym of Nanay in Yangikurgan district of Namangan region is associated with the name of the Zoroastrian fertility god Nanayya [11; 46].

The places of pilgrimage and villages named after the names of the prophets and saints as Hazrat Ayub in the Middle Ages, *Takhti Suleiman* in Osh, as well as *Imamota, Karimbobo, Hizirota, Ghoibota, Satkakaziz, Koktonliota, Zuraymomo, Poshshopirim, Eshonbobo, Bobotarkhan, Bobogazi, Buvayda, (Bibi Ubayda), Sherali buva, Yalangochota, Kuchkorota* are derived from Islam.

Alternatively, the term "relative ethnotoponyms" is used in the language [12; 34], including a layer of toponyms with the components *eshan, khoja, sufi, sheikh* which have hidden semes from Arabian language, and, in general related to Islam: *Khoja* (Beshyogoch, Andijan), *Khojamahalla* (Uychi, Asaka, Andijan), *Khojatopi* (Asaka, Baliqchi, Khojaobod), Khojakurgan (Kasan), *Khojaabad* (Pop, Baliqchi, Shahrikhon), *Khojakishloq* (Namangan), *Eski Khojaabad, Yangi Khojaabad* (Pop), *Eshontopi* (Andijon, Marhamat, Yazyovon), *Eshonguzar* (Koshtepa), *Eshanqishloq* (Baliqchi, Shahrikhon), *Eshonchek* (Baliqchi), *Shaykhan* (Kasan, Pop), *Sufis* (Toshloq), *Sufi* (Kuva, Uchkoprik) and others.

It should be noted that geographers and naturalists believe that such names with religious significance, including shrines and places of pilgrimage, have one of the secondary important functions in social life - being ecotoponyms, they have a function of protecting the nature of the place [9; 43].

6. Toponyms formed on the basis of tribal names. Ethnotoponyms are relics of a long historical period and are very valuable as an important source in the study of the history of particular people, its ethnic composition, indicating and defining the boundaries of their distribution [6; 9].

Such toponyms, formed on the basis of the names of many ethnic groups that emerged in our region as a result of various changes in society, invasions, political regimes or migration, serve to determine the boundary of spread of different nations as Karakalpaks, Kirgiz, Kazakhs, Uyghurs and Tajiks, besides 92 Uzbek tribes.

For example, the "right" and "left" sides of Kirgiz tribes show the place names such as *Kipchak,*

Takali, Chapqildiq, Nayman, Boston, Munduz, Bagish, Chongbagish, Kirgiz, Kokalan. Kipchak, Durman, Kirgizlar, Bagish in Koshtepa district, *Takali, Chopqildik* in Yazyavan district, *Naiman* in Quvasoy city, *Naiman boston, Boston, Bostanabad* in Toshloq district, *Arbagish* in Chartak district, *Kokalan, Munduz* in Jalakuduk district, *Pakhtaboston* in Uzbekistan district, *Kirgizmakhalla* in Rishtan district, *Kirgiz, Kirgizguzar* in Asaka district, *Kirgizkurgancha* in Buvayda district are connected to these very nations.

Tojik in Andijan city, *Kattatojik* in Asaka district, *Tojikmahalla, Tojikobod*, in Altinkul and Toshloq districts, *Shurtojik* in Shahrikhan district, *Tajik Muyon* in Quvasoy district, *Matchoyi* in Boz district formed by the units showing dwelling of Tajiks in these areas, as well as the ethnic origin of Uygurs and their migration from East Turkestan to the Fergana Valley in the XVIII-XIX centuries. [12; 42, 43] The existence of dozens of Uyghur villages in Andijan region, such as Kashkarqishloq, Uyghurqishloq, Tog'liq, Janjal, Tokqizak, Qavul, Pushmon, Eshakchi, Tovorchi, Paydo, Kepakchi, shows that tribal names have not lost their significance not only in the past but also today.

CONCLUSION

It should be said in conclusion that toponyms are a mirror of any social change which takes place in society. The creators of names are the people, and toponyms appear as an expression of the thinking of society (people). Periodicity and gradualness are the main laws of naming the places. Therefore, the socio-linguistic analysis of changes related to the naming of place names allows to identify important aspects of a particular period, the specific socio-economic, political, spiritual and cultural life of the system, which are considered the basic factors for naming.

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