

THE ROLE OF ORONYMS IN THE REPRESENTING OF NATIONAL CULTURE IN THE WORKS OF ABDULLA QAHHOR

Tursunova Yulduz Yusuf kizi

Karshi State University

Department of Uzbek Language and Literature

ytursunova636@gmail.com

ORCID: 0009000946117216

Annotation: A profound understanding of a text requires an analysis of native speakers' cognitive and social knowledge not only within a single cultural framework but also in the broader context of intercultural communication.

This article presents a linguocultural analysis of place names found in the works of Abdulla Qahhor. It offers insights and reflections on the linguistic and cultural features of the names "Shohimardon," "Taxti Sulaymon," and "Teshiktosh"

Keywords: anthropocentric linguistics, linguoculturology, oronym, mountain, peak, cave, linguocultural analysis.

Introduction: Linguoculturology, one of the major branches of anthropocentric linguistics, emerged as a leading trend in world linguistics at the beginning of the 21st century. It explores the culture of a people as reflected and reinforced in language and discourse. The field primarily investigates myths, legends, customs, traditions, rituals, symbols, and other elements of a particular culture. According to Sh. Usmonova, "these concepts belong to culture and are manifested in language through everyday and ritual communication."

To fully understand a text, it is necessary to analyze the cognitive and social knowledge of native speakers, both within a specific culture and at the level of intercultural communication.

Research methodology. The study employs the method of linguocultural analysis. The problem of conceptualizing the world within a literary text is linked to the rise of culture-oriented linguistics, which allows us to examine language in terms of how it reflects national cultural values. Any literary text provides opportunities for understanding philosophical and cultural worldviews as well as the creative process. As a complex semantic structure, the literary text has a number of psycholinguistic features. In recent years, it has increasingly been regarded as a system reflecting the mentality of the socio-cultural environment, thereby broadening our understanding of human cognitive potential and mechanisms of consciousness-related activity.

Results and discussion. When studying toponyms in Uzbek literature, it is important to consider the cultural features, customs, and traditions of the people. The characteristics of each region play an essential role in the naming of places. Such place names frequently appear in Abdulla Qahhor's stories and novellas: Tashkent, Qorasuv, Oqqo'rg'on, Pastqo'riq, Qalandarxona, Baqaqurilloq, Yog' bozori, Qorashahar, Paxtaobod, and others.

In Uzbek onomastics, naming places after individuals is a common practice. Qahhor's works also contain such toponyms: Leningrad, Leninobod, Mirtohir, Shohimardon, Taxi Sulaymon, and so on. For example, in **Tales from the Past**:

"One evening I was sitting quietly on the bridge over the canal, legs dangling, when G'afforjon sat beside me. 'One year my father took me to Shohimardon. On the way there is a mountain. If you call out 'Forty girls!' while passing, maidens from deep within the mountain will reply 'huvv'."

The Shohimardon mentioned here is an exclave of the Fergana district, named after Hazrat Ali, cousin and son-in-law of the Prophet Muhammad (peace be upon him). The name means "King of the Brave." Sources mention that up to ten shrines associated with Hazrat Ali exist in the Fergana Valley. In Uzbek tradition, Shohimardon symbolizes heroism and beauty, and serves as a sacred site. In another passage, Shohimardon is mentioned as a place of pilgrimage, symbolizing holiness.

Similarly, Qahhor refers to **Takht-i Sulaymon** in his novella **Sinchalak**. Located in Osh, Kyrgyzstan, this mountain has long been a major pilgrimage site. Various legends are connected to it. For instance, it is said that Prophet Sulaymon once prayed there, leaving marks of his forehead and knees on the stone. Another legend suggests that the name Osh derives from Sulaymon's command "Xo'sh" (Stop). The mountain is also linked with Zoroastrian rituals, and later became a Muslim shrine. The **Ona Beshik** shrine within Taxi Sulaymon is particularly revered by women praying for children. Qahhor depicts this cultural practice in **Sinchalak**, where childless wives ascend the mountain seeking divine blessing.

Another significant sacred site is **Teshiktosh cave**, mentioned in **Tales from the Past**:

"The old woman comforted her: 'If your husband takes you through Teshiktosh twice, the sickness will disappear.' Though she herself had never visited the cave, she recounted its healing power."

In folklore, Teshiktosh is believed to heal illnesses, symbolizing spiritual purification. In Qahhor's narrative, it becomes a sacred place, transformed through oral tradition into a site of healing.

Conclusion. Place names in the author's works are reflected as factors of linguocultural significance. They function not only as geographical markers but also as precedent names deeply embedded in cultural memory. These toponyms embody symbolic, associative, and aesthetic meanings, which Qahhor skillfully employs for artistic purposes.

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