

**SEMANTIC AND ETYMOLOGICAL ANALYSIS OF OIKONYMIC INDICATORS
(ON THE EXAMPLE OF NAMANGAN REGION TOPONYMY)****Nematova Yulduz Odiljanova**

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Annotation: Article provides a comprehensive overview of the concept of toponymic indicators, their types, and their role in scientific research. Toponymic indicators provide the basis for determining the ethnic structure, historical-political processes, cultural-spiritual outlook, and natural-geographical environment of a given region from both theoretical and practical perspectives. Toponyms are considered linguistic entities that offer significant data on national memory, cultural practices, and patterns of daily life. In this regard, the study demonstrates the inherent interrelation of toponymic indicators with ethnolinguistics, cultural geography, and historical science. By exploring toponymic indicators, the research outcomes serve to advance theoretical approaches in linguistics and to elucidate the complex semantic layers embedded within toponyms

Keywords: toponymy, linguistic indicators, place name, historical stratification, ethnolinguistics, cultural geography.

Introduction. Toponymy, as one of the most significant and multifaceted branches of linguistics, provides an opportunity to explore the history, cultural heritage, ethnographic characteristics, and way of life of nations through their place names. For this reason, the concept of toponymic indicators is of considerable importance, serving as indicators that reveal historical, social, and natural-geographical processes embedded within the toponymy of specific territories. For instance, toponyms originating from ethnonyms provide insights into the ethnic composition of the population, whereas hydronyms and oronyms represent the characteristics of the natural environment. The exploration of toponymic indicators holds significance not only for linguistics but also for such fields as history, ethnography, cultural geography, and archaeology. For place names encapsulate events remembered by the people, archaic forms of livelihood and customs, along with the interrelation of natural and social environments. Moreover, toponymic indicators constitute an essential instrument in the study of historical and cultural-spiritual heritage. The scientific examination of toponymic indicators enables a more comprehensive grasp of the interrelation between language and history, facilitates the study of ethnolinguistic processes, and advances the exploration of national cultural heritage.

Research methodology. This article employs descriptive, historical, comparative, statistical, and areal analysis methods.

Results and discussion. Toponymic indicators, based on the type of object they designate, can be grouped into the following categories

1. Oykonymic indicators
2. Hydronymic indicators
3. Oronymic indicators
4. Necronymic indicators
5. Agronymic indicators

Oykonymic indicators represent one category within toponymic indicators. Oykonymic indicators are defined as lexical units employed within oikonyms that convey the notion of settlement and serve to distinguish one category of oikonym from another. As examples, oikonymic indicators such as city, town, village, and fortress are represented by names like Tashkent, Navkent, Chimkent, Uchqorgon, Yangiqorgon, Xojakishloq, and Yangiqishloq.

Oykonymic indicators, by combining with diverse appellatives, mark them as specific to toponyms—particularly oikonyms—and facilitate the formation of the proper name of a populated locality, known as an oikonym. As examples, oikonymic indicators such as city, town, village, and fortress are represented by names like Tashkent, Navkent, Chimkent, Uchqorgon, Yangiqorgon, Xojakishloq, and Yangiqishloq. Oykonymic indicators, by combining with diverse appellatives, mark them as specific to toponyms—particularly oikonyms—and facilitate the formation of the proper name of a populated locality, known as an oikonym.

Like other types of indicators, oykonymic indicators carry out the following onomastic functions:

1. They define and specify the kind of entity represented by the oikonym.
2. They function as components in the development of complex or composite oikonyms and play a role in the designation of the object.
3. They characterize the object.
4. They differentiate the object from other similar entities.

The shared logical and linguistic features, as well as differences among toponymic—particularly oikonymic—indicators, demonstrate that the toponymy of all languages is grounded in the same toponymic principles and laws, varying solely in linguistic expression.

There are the following types of compound oikonyms created using oikonymic indicators:

1. Compound toponyms containing qorgon (“fortress-town”). Historical records mention indicators like mamura, kasaba, and qorgon.

The word kasaba, of Persian-Tajik origin, means “small town” or “large village.” These oikonymic indicators, in the same sense, are attested in the literary heritage of Alisher Navoi and Zahiriddin Babur. For example: “The shrine of Amir Qosim Anvar is situated in the kasaba of Kharjurd, within the Jom district.” (Alisher Navoi, *Majolis un-nafois*, p. 5). “One of the rural

settlements situated to the north of the Syr Darya River is known as Aksi.” (Babur, Baburnama, p. 8)

In the Baburnama, the word appears frequently in the sense of “city.” Notably, the term kasaba is absent from the “Explanatory Dictionary of the Uzbek Language.” According to our observations, kasaba is now considered an obsolete word.

The term qorgon is a polysemous word, with explanatory dictionaries noting several meanings. Among them, qorgon is employed to denote both a “fortress” and a “city.” The lexeme qorgon is attested in the Baburnama as well, where Babur applies it in the semantic field of “city”: “At that juncture, a remarkable event occurred; it was recorded that the Aksi qorgon was under threat ...” (Baburnama, p. 9). Although Babur first used the word kasaba for Aksi, in this case he used the word qorgon.

In modern Uzbek literary language, the meaning of the word qo‘rg‘on as “city” has become archaic. However, in the toponymy of Uzbekistan, particularly in Namangan region, it is still frequently encountered within the structure of oykonoms. Compound oykonoms formed with the qorgon indicator appear in the following models:

a) noun + qorgon indicator: Yorqorgon, Turaqorgon, Khojaqorgon (Koson district), Toshqorgon, Kakliqorgon (Chust district), Qumqorgon, Qirgizqorgon, Kulqorgon (Namangan district), etc.

b) adjective + qorgon indicator: Yangiqorgon, Qoraqorg'on, Shorqorgon (Namangan district), Tepaqorgon (Pop. District), Peshqorgon (Nor. District), Yangiqorgon (New District) etc

c) adjective + qorgon indicator: Beshqorgon (Nor district) Uchqorgon (Uchqurgon District) etc.

Thus, in historical usage, the terms kasaba / kasabot, kent, kat, and qorgon also denoted settlements or inhabited localities. At present, the words (qishloq), (city), are used instead. In addition, in the region there are several oykonoms formed with the diminutive of the qo‘rg‘on indicator — qorgoncha: small Qorgoncha, Large Qorgoncha (Tura District), Xojaqorgoncha (Uchqur District), etc.

2. Compound oykonoms with the component qishloq. In dictionaries, the term qishloq is defined as “a settlement whose population is mainly engaged in agricultural work.” The etymology of this word is linked to winter expressing the concept of a “season.” In some terminological dictionaries, it is also explained as “rural place” or “winter dwelling.”

The word qishloq appears in a number of Turkic languages in different forms: in Azerbaijani as gishlak/kishlak; in Kazakh as kistau; in Bashkir as kishlau; in Yakut as kistik; in Turkmen as gishlak; in Kyrgyz as kishiak; in Altai as kishtu; in Khakas as xistag; and in Tuvan as kishtag. In these languages, the term is used with the meanings “winter settlement,” “place for winter migration,” or “winter dwelling.”

Thus, the lexeme qishloq constitutes a common Turkic element, attested across nearly all Turkic languages with essentially uniform semantic values. Furthermore, its distribution extends beyond the Turkic linguistic sphere: in Ukrainian, the form kishlo denotes “house, shelter”; in Moldovan, kishle signifies “settlement” or “winter house”; while in certain Bulgarian dialects, kishla is employed with the meanings “field near the garden,” “autumn mountain pasture,” or “winter sheepfold.”

According to linguists, the noun qishloq derives from Old Turkic, formed by adding the suffix -la to the root qish (“winter”), creating the verb qishla (“to spend the winter”), and then attaching the nominal suffix -g. Thus, the original meaning referred to “a place where people

leave for the fields in summer and return to live in winter.” The present-day meaning of the word developed on the basis of this original sense. According to Sh. Rakhmatullayev, during the process of linguistic development, the final consonant -g’ in the word qishloq was replaced by q. At the same time, the vowel a changed, and the sign of hardness in the vowel i disappeared. As a result, the word passed through several phonetic stages: qishlaq → qishla+g’ → qishlag’ → qishlaq → qishloq. In colloquial speech, the word is still often pronounced as qishlag’. In Namangan region, there are eight toponyms containing the component qishloq. These include: Boyqishloq (Chor District), Yorqishloq (Chust District), Jiydaqishloq and Xojaqishloq (Namangan District), Urtaqishloq (Ming District), Uzunqishloq (Koson District), Gulqishloq (Tura District), as well as Sho’rqishloq and Qoqonqishloq (Uchqo’rg’on and Mingtepa Districts of Namangan). Compound toponyms with the component qishloq are mostly formed according to the models noun + qishloq and adjective + qishloq.

3. Compound toponyms with the component mahalla: Examples include Arabmahalla (Chust District), Tatarmahalla (Yangi District), Xujamahalla (Uychi District), Qipchoqmahalla (Uychi District), and Qirg’izmahalla (Uychi and Uchqo’rg’on Districts), etc. Such names are generally formed according to the noun + noun model, most often by adding the indicator mahalla to ethnonyms.

4. Compound toponyms with the component kapa: Examples include Beshkapa (Uychi District, Namangan District), Jiydakapa (Uychi District), Norinkapa (Norin District), etc.

5. Compound toponyms with the component chek: Examples include Qushchek (Norin District), Yangichek (Uychi District), Qirqchek (Ming District), and Shaxrixonchek (Uchqur District), etc.

6. Compound toponyms with the component kent. As in the broader corpus of Uzbek toponyms, examples with the component kent are also found in the toponymy of Namangan region: Xo’jandekent, Xadidkent, Qorashurkent, Zarkent, Navkent (New District), Shirkent (New District, Chust District), etc.

The word kent (Sogdian – “house, household”) originally referred, in early and medieval Turan, to a dwelling or homestead, often enclosed by walls. In ancient records – Sogdian inscriptions, works of Arab geographers, and in Mahmud al-Kashgari’s *Dīwān Lughāt al-Turk* – the forms kat, kas, kand, kend, ken are attested with this meaning. Over time, kent developed into a toponymic indicator meaning “settlement, village, or town.” Similar uses occur in Eastern Turkestan and Iran. For example, Najm al-Dīn al-Nasafī mentions major cities and villages such as Axsikas, Yorkas, Banokas, and Boykand.

Although the term is now considered archaic, it survives in Uzbek toponyms such as Toshkent, Gazalkent, Mug’ulkent, Navkent, Mirkent, and Qozikent. In Namangan, the kent indicator still appears in village names, showing its synonymy with indicators like qishloq (“village”) and shahar (“city”).

Even today, traces of its earlier meaning remain. In some official sources and mass media, kent is occasionally used in the sense of “city.” For instance, in the phrase “Our capital city is becoming more beautiful every day” (from television), the word kent refers to Tashkent.

7. Compound toponyms with the component shahar. Examples include Yangishahar (Koson District), Korashahar (Ming District), etc.

8. Compound toponyms with the component to‘p. Examples include Pastkitupi, Pichantupi, Xaftatupi, Uljatupi, Kattatupi (Uchqur District), Boyntupi, Kaltatupi, Margilontupi (Norin District), etc.

9. Compound toponyms with the component ravot. Examples include Mirzaratovot, Kizilravot (Uychi District), etc.

Conclusion. The analysis of oikonymic indicators shows that each place name reflects the historical memory, ethnographic features, cultural values, and natural–geographical environment of the people who created and preserved it. Oikonyms provide insight into the ethnic structure, social life, and cultural development of a region. Studied as indicators from semantic and etymological perspectives, they serve as valuable sources not only for linguistics but also for history, ethnography, and cultural geography. For this reason, exploring oikonymic indicators in depth is crucial for appreciating language history, national heritage, and advancing contemporary toponymic studies.

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