

Linguistoculture Features of Toponyms in the Epistles “Nurali Va Semurg” and “Turkman Dahosi Or Makhtumkuli”

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Annotation. *This article analyzes toponyms with topomorphic codes (Shom, Karshi, Artak); color-denoting codes (Kyziloyak, Karakum, Sargai ota); attributive codes (Shirinbuloq); ethnomorphic codes (Yovmit, Goklang, Gozoyakli, Kalmyk land); anthropomorphic codes (Malik steppe, Shergozi madrasah, Idris Baba madrasah), and mytho-theonym codes (Kohi Qaf, Khidir) used in Kashkadarya folk epics such as "Nurali and Semurg", "Turkman dahosi or Makhtumkuli" from a linguocultural perspective. At the end of the article, it is argued that by studying toponyms from a linguocultural perspective, it is possible to draw clear and correct conclusions about the history of the people to whom they belong, their lifestyle, customs, traditions and values, in general, their culture and its reflection in the language.*

Key words: *folk epic, linguocultural code, topomorphic code, anthropomorphic code, mytho-theonymic code, ethnomorphic code, attributive code, hydronymic code, color code, toponym, ethnonym, anthroponym, culture, language.*

Introduction:

In recent years, special attention has been paid in world linguistics to the study of onomastic units, in particular toponyms, from a linguocultural aspect, because toponyms reflect the historical memory, worldview, national values and traditions, ethnic formation, lifestyle, attitude to society and nature, social experience of each people, in the words of the eminent scientist T. Nafasov, "the centuries-old culture, spirituality, thinking, production, and economic style of the people" [1, 3].

Although the study of the place of toponyms in the lexical system of the language, their structural, semantic-stylistic features has been carried out to a certain extent in Uzbek linguistics, to date, the linguo-cultural features of toponyms have not been specifically studied on the example of the epics “Nurali and Semurg” and “Turkman dahosi or Makhtumkuli”. This, in turn, indicates the importance and relevance of the topic.

Metode and Research

Since the collection, systematization, and study of toponyms from a linguistic point of view is still considered a topic of practical importance today, toponymic research in this field has been and continues to be carried out in various countries of the world. In particular, “A. Doza, A. Schierpile (France); G. Kraye, M. Fasmer (Germany); A. Smith, A. Rum, S. Matthews (England); A. Profous, V. Shimilauer (Czech Republic), V. Taszycki, Y. Stashevsky, S. Pospond, K. Rimut (Poland); V. Georgiev (Bulgaria); L. Kish (Hungary); I. Jordan, G. Dragau (Romania); E. Ekuol, M. Olson (Sweden); J. R. Stewart, N. Holmer (USA); J. Armstrong (Canada); A. Cardoso (Brazil) and others

made a great contribution to the study of geographical names in different parts of the world” [2, 11].

As a result of significant research on the study of toponyms by Uzbek linguists Kh.Kh.Hasanov, S.K.Qorayev, E.A.Begmatov, T.Nafasov, Z.Dosimov, K.Abdimuratov, L.Karimova, T.Rahmatov, S.Gubayeva, Sh.Yokubov, S.Rahimov, I.Khudoynazarov, R.Nuriddinova, M.Tillayeva, R.Khudoyberganov, Y.Avlakulov, N.Husanov, D.Andaniyazova, Q.Olloyorov, S.Kenjayeveva, M.Turdibekov, Y.Hojiyev, N.Mominova, D.Yuldashev, F.Rajabov, D.Ashurov, B.Yunusova, R.Saydullayeva, D.Abatov and others, Uzbek toponymy was formed and began to develop rapidly.

Results

Naming of their habitats by the local population is one of the most ancient processes, in which the population relied on the location (shape), nature, main occupation, ethnic composition, customs, language, natural resources, famous people, and a number of other features of the territory in which they live. Therefore, the study of toponyms is still one of the topics in the focus of attention of researchers.

According to V.I. Shakhovskiy, the linguocultural code includes the ethnic landscape of the world, national stereotypes expressing the historical formation of society, traditions, tastes, levels, levels of assessment, and cultural values [3, 54]. Based on the scientist's ideas, by analyzing the toponyms in the epics “Nurali and Semurg” and “Turkman Dahosi or Makhtumkuli” from a linguistic and cultural perspective, we can obtain valuable and reliable information about the lifestyle, customs, paintings, poetic thinking, language, in a word, national culture of the Kashkadarya people.

In the text of the epics “Nurali and Semurg” and “Turkman Dahosi or Makhtumkuli”, toponyms with the following linguistic and cultural codes are used:

1. Toponyms with an anthropomorphic code.
2. Toponyms with a mytho-theonym code.
3. Toponyms with a topomorphic code.
4. Toponyms with an ethnomorphic code.
5. Toponyms with a hydronymic code.
6. Toponyms with a color code.

Personal names play an important role in the naming of toponyms. This is also confirmed by the following thoughts of Mahmud Kashgari: “The city of Barman was named after Barman, the son of Afrosiab, and Barsgan was built by Barsgan (or rather, Barskhan), the son of Afrosiab. That is why it got its name. Some say that this city was named Barsgan after the name of the Uyghur horse breeder Barsgan. Shu is the king of the Turks. He is the city he built as a conqueror. Qazvin is the city built by Afrosiab's daughter Qaz, which originally means “goose game.” Qazsuvi is a major road in the Ila Valley. It got its name because Afrosiab's daughter Qaz built a city on its banks” [4, 304].

Toponyms with an anthropomorphic code: *Matan mulla darsin birga o'qidim, // Sherg'ozida sher-ug'azal to'qidim. // Avlodimni bayon qildim, bobojon, // Ne so'zlasam barchasiga haq edim* [6, 6].

Otajon, mening sizdan shunday so'rovim bor edi. Yoshligimda o'qisam, o'rgansam, dunyo kezsam. Agar xo'p desangiz, Idris bobo madrasasida o'qib, olam bilimlaridan ozmi-ko'pmi xabardor bo'lib, keyin kelib xizmatigizni qilsam [6, 11].

Tov tomoning Malik dashi, // Bo'ktar qorli tovning boshi, // Gul bo'b oqar ko'zdan yoshi, // Suv kechib karvon o'ttima, // Samarqand qarab ketdima [6, 85].

Theonyms are also widely used in the text of the Kashkadarya epics. In works devoted to theonyms,

this type of onomastic units in the language of the epics has been analyzed by dividing them into the following groups: 1) names of Allah (God); 2) names of prophets, caliphs and companions; 3) names of fairies, angels and angels [7, 214]. In the text of the epics we are analyzing, the following toponyms with mytho-theonym codes are found.

Ko'hi Qof // Ko'yi Qof – The name of a legendary mountain mentioned in the text of folk epics from the “Gorughli” series. *Go'ro'g'li sulton Eram bog'idan Yunus parini, Ko'hi Qofdan Misqol parini olib kelib xotinlikka ko'ndirdi* [5, 5].

Xidir [a.] – It is a phonetically modified form of the name Khizir. In the text of the Kashkadarya folk epics, this name appears as both an anthroponym, a steppe name, and a desert name. *Ketar Xidir dashida. Qistab haydar otini, Tabanchi naxshi tirqillab, Xezlab borar Nurali* [5, 24].

Toponyms with topomorphic codes are actively used in the texts of the epics “Nurali and Semurg”, “Turkman Dahosi or Makhtumkuli”, and in Sh. Turdiqulov’s monograph “Expression of Linguistic and Cultural Codes in Onomastic Units”, the explanation of the term topomorphic code is as follows: “a code of onomastic units formed from the name of another geographical or natural object” [3, 55].

Juma kuni turkman savdogarlarining Samarqandga ketishini va Artak ovulining adog'idan o'tishini, shu karvonga Maxtumqulini qo'shib jo'natishini aytib quvontirdi. Maxtumquliga Buxoroga borganda qayerlarni ziyorat qilishi kerakligini, kimlar bilan do'stlashish lozimligini va o'zbeklarning qanday odamlari borligini tushuntirdi [6, 58].

Qon etibdir falak bag'rim firoqda, // Doim kezarman yor deb so'roqda, // Ka'ba tarafida, Shomda, Iroqda, // Mening sohibjamolimni ko'rdingmi [6, 212]?

Hamma to'y-u tomoshalar bilan murod-maqсадiga yetdi, dostonni yozib olgan Abdiolim Ergash o'g'li Qarshiga ketdi, shu bilan doston ham bitdi [5, 164].

The naming of many toponyms is directly related to "the primitive totemistic views of the people, the naming of ethnic units based on types of totems, tamgas, and related linguistic and non-linguistic (social, production, psychological, traditional, ethnic-national, territorial, economic style, religious, moral, educational, cultural views) features", and in the text of the analyzed epics, toponyms with ethnomorphic codes also occupy a significant place in terms of quantity.

S. Qorayev noted that at the end of the 19th century, the Naimans consisted of 3 large clans. These are the Qoshtamgali, Sadyrbek, and Uvox-tamgali. In addition to them, the Naiman tribe is also divided into branches such as Agran, Ayronchi, Badir, Biya, Bogonali, Baltali, Bokalay, Burunsov, Jag'albayli, Jastavan, Jilonli (Ilanli), Jumalaqbosh, Oltio'gil, Aktunli, Pulotchi, Segizuruv, Sarinayman, Torttuul (Torto'gil), Torttamgali, Urguch, Ukrash, Changali, Cho'michli, Gazoyakli, Qoranayman, Qoragaday, Qorasirak, Qargali, Kiltamgali, and Qoltamgali.

Yovlit, turkman ozod qilar dashimni, // Tilla nug'ay silab o'tdi boshimni, // Yo'lingizga to'shay tena to'shimni, // Ne gunohi bo'lsa mening bo'ynimga [6, 17].

Yovlit, Go'klang endi qo'ling ostida, // Surgin endi bu davronni sen Fattoh, // Barcha turkman o'ynar cho'lning ustida, // To'kma bilgil nohaq qonni, sen Fattoh [6, 16].

O'zbek eldan alp Alpomish shaylandi, // Qalmoq yurtning to'qson alpi boylandi, // Shuhratiga turkiy ellar shod bo'lib, // Yer yuzini ulug' bir shon aylandi[6, 206].

Atrak qishlog'idan ancha berida G'ozoyoqli degan yuz xo'jalikli ovul bor edi [6, 63].

In toponyms with a hydronymic code, the name of the water structure must have migrated to the toponym, and in the texts of the epics we analyzed, toponyms with a hydronymic code are quantitatively very rare.

Jayhun mamlakati [a.] – This name was once the name of an island, a river, and a country. *Momo: “Bizning mamlakatimizni Jayhun deydi, podshosini Mahmudxon deydi...”* [8, 93].

Color-coded toponyms: *Qiziloyoq degan ovul bor ekan, // Idris bobo madrasasi zor ekan, // Yovmitlardan chiqqan ekan bir shoir, // Shu makonda birov zo‘ravor ekan* [6, 14].

Mana kelgin bizning chaman bog‘larga, // Razm solgin Sarg‘ay ota tog‘larga, // Bilim yig‘gin shunday yoshlik chog‘larda, // Qon-qarindohni yaqin bilar mard kishi [6, 57].

Qoraqumning cho‘lida, // Buxoroning elida, // Shoir do‘stim bor edi, // Qur‘on kitob qo‘lida [6, 150].

In the text of the Kashkadarya folk epics, although in small quantities, toponyms with an attributive code occur. In Sh. Turdiqulov's monograph entitled "Expression of Linguistic and Cultural Codes in Onomastic Units", the explanation of the term attributive code is as follows: “the attributive code embodies ideas about the signs, properties, and qualities of a person or object. Usually, in toponyms that include this code, some sign or characteristic of the territory is clarified.” [3, 55].

Bulbul bo‘lib charx urasiz, // Chaman bog‘da o‘ltirasiz, // Shirinbuloq qarshisidan, ne ketolmay yo‘l yurasiz [6, 131].

Chambil mamlakati – the name of the country in the epic poem “Nurali and Semurg”. In the epics belonging to the Goroglu series, which are the cradle of the oral creativity of the Turkic peoples, the capital and main city of the country founded by the legendary Goroglu is Chambil. It is known that the name of this city was used with sound changes in the epics of the Turkic peoples. The form in Uzbek folk epics is: Chambil, Chambilbel, Chambel, Chambil chortoq, Chartokli Chambil, Chenlibel, Shamlibel, Shambil, Shambel. . V.M.Jirmunsky, H.Zaripov, based on the statement in the epic of the Islamic poet "Gulihromon" that "A tree called a cham appeared on a belt, and from it the sound of Chambil went", interpreted Chambil as a pine pass, a pass where linden trees grew. Linguist A.Ishaev substantiated this interpretation with linguistic evidence. Azerbaijani, Turkish, Crimean Tatar, Karaim, Chigatoy, who found that pine (sosna), fir (yel) trees are called cham/sham (chamgach /chamag'ach /shamag'ach/ shamagaj/ shamagaj) in some Dagestan languages, and based on comparative linguistic evidence, he interpreted it as a pass where pine trees grew at the waist of the mountain (between the two peaks of the mountain). These comments were made in relation to the name of the capital of the country founded by Goroglu, the epic city Chambil. This interpretation can be accepted in relation to the epic, legendary city Chambil. This interpretation does not fully correspond to the names of villages now called Chambil in other regions of Uzbekistan. Places called Chambil are not places where the cham (pine, fir) tree grows or grew. There are very few, almost no, tree names in the composition of ancient Turkic names. This interpretation should be considered an example of the interpretation of the names of the current Chambil villages.

Other interpretation: cham – a word denoting the natural structure, shape, geographical relief of the earth. There is a discrepancy between the current and ancient forms, a sound change has occurred. In Turkic languages, the word chong/shong meant high, huge, great, large, tall. The sound forms of this word are chang/ching/shang/shing/chin/chan/shin/shan. The word bel/bil (pass, mountain that can be overcome, transverse elevation with a flat, flat surface) was added to this word, which meant a natural feature of the place: chong / chang / chon / chan / cho‘m / cham+bel / bil → Chong‘ngbel Chungbil / Changbel / Chambel / -Chambil – high pass; large pass; a pass (pass) located transversely to the adjacent mountain ranges and with a large flat area above it. Initially, it was the name of a pass, and then a fortress, city, village built on this elevation The current villages of Chambil are also located on a high, high hill” [1, 185].

Conclusion

In conclusion, it can be said that toponyms contain information about the history, lifestyle, customs, traditions and values, and culture in general, and by studying toponyms from a linguocultural perspective, it is possible to draw clear and accurate conclusions about the past and language of a

people.

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