

# Lexical-Semantical Peculiarities of Social-Economical Oykonyms of the Uzbek Language (On The Basis of Materials of Namangan Regional Oykonomy)

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**Abstract:** *People's shelters, nominational-motivational groups of oykonyms –proper names of places in the Uzbek language, motives of naming, lexical basis, lexical-semantical peculiarities, areas of spreading are given on the materials of Namangan regional oykonomy and some oykonyms are analysed onomatically in this article.*

**Keywords:** oykonym, motive, lexical basis, social-economical oykonyms, ethnooykonym, ethnicon, anthropooykonym, anthroponym, social estate, name of profession, hagiooykonym, hagianym, necrooykonym, necronym.

## 1. Introduction

Oykonomy has been a part of general linguistics. There are a lot of problems that must be revealed. The best way of making a detailed analysis of lexical-semantical peculiarities of social-economical oykonyms of Uzbek language is to collect the historical and modern version of the names of the places in Namangan region and review them linguistically.

## 2. Materials and Methods

In this work methods of comparative topological analysis is used. As a material social-economical oykonyms of Namangan region are used.

## 3. Results of the Research and their Discussion

The occurrence of toponyms, especially oykonyms is closely connected with traditions of people, their language and history of development in the area, cultural progress, economic and social-political life. In fact, motives of every name has historical and social sense [1,101]. People's shelters named on the basis of economic style of life, profession, household activity and other social factors are called social-economical oykonyms.

Social-economical oykonyms are divided into the following groups according to their naming motives and lexical basis:

- 1) Ethnooykonoms
- 2) Anthroooykonoms
- 3) Formed oykonyms based on profession and craft of people
- 4) Formed oykonyms based on people's or other person's social estate, correlation to his origin
- 5) Hagiooykonoms and necrooykonoms

Ethnooykonoms. Ethnooykonoms are proper nouns of people's shelters formed on the basis of names of generation, tribe, nationality, people (ethnonyms) and they have an essential place in the Uzbek language, particularly, in Namangan regional oykonymy: Arbagish (Chor region),

Saroy (Tura region), Kipchok (Uchkur region), Koramurt, Kirgizkurgon, Chumbagish, Yalongoch, Tuda, Sart (Yangi region) and others.

Ethnooykonoms are monuments of long historical period and define the ethnic structure of people, their belonging to any tribe, nationality or nation. It is known that Uzbek people consist of generation and tribes. So, during long period the names of places in the Uzbek language are formed as the result of combining different generation and tribes. It is necessary to underline that lots of names of tribes of the Uzbek people are felt into oblivion nowadays. Despite it, several ethnic names in the system of place names in Namangan region are preserved. For instance, the tribe kipchok is one of the main and largest tribes of Uzbek nation.

“Kipchoks in VI century as a result of combining Turkish tribes which came from Eastern Altay to Mongolia and Tuva, when the next part moved to lands near to Irtish river, widened their territory and captured many areas in XI century. This wide territory was called “Dashti Kipchok”. Kipchoks were busy with cattle-breeding, beks were rulers of generation, khans ruled the tribes. Kipchoks who had horsemen army consisted women soldiers too” [2,40]. Kipchoks lost in the war against Mongols and was included into Golden Orda. It had mixed with local population. Kipchiks in the structure of Uzbeks, Kazakhs, Kirgiz, Karakalpaks and other Turkish people took part in forming as the nationality. Kipchoks settled in regions between Samarkand and Kattakurgan, on the right shore of Amudarya, in the northern-eastern and northern-western parts of Uzbekistan's territory. K.Shoniyozov wrote that total number of kipchoks in the territory of Uzbekistan in the first quarter of XX century was 127 thousand people. 52,1 thousand of them lived in Zerafshan valley, 42,4 thousand of them lived in Fergana valley [3,110-112].

The tribe kipchok was divided into: kugay, bugach, kumushoy, ulmas, yashik, jaydok, puchugoy, elaton, bugaz, ogim, toz, sirmok, yettikashka, kutlug seid, cherik,

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kukbuyin, turaygir, tovuldi, changarokchi, chiyal, kulon, okbuyra, korabovur, boshkird, tikon, koratikan, sarikipchok, korabuyin generations. Nowadays the names of majority tribes of kipchok preserved as the names of regions. For instance, Dovul- the name of village in Pop district of Namangan region. This word hasn't any connection to the word which means "strong snow storm". It was firstly as Tovul, then the voiceless sound t changed into voiced d. Tovul was the name of tribe in Ferghana region. The name of this ethnic group was the basis of village's name [4,17].

Elaton- the name of villages in Uychi, Uchkurgon, Yangikurgon districts in Namangan region. Elaton is one of the kipchok tribes in Ferghana region. Names of villages are connected with this ethnonym. Uljatupi is also the name of village of Uchkurgan district of Ferghana region, it had formed on the basis of ulja ethnonym connected with kipchoks [5,63].

Saroy-was one of the biggest tribes of kipchoks, was formed as ethnic formation in XIV-XV centuries in Dashti Kipchok and was spread in XVI century to Uzbekistan territory with other Uzbek tribes.

Saroy is the Persian word, but during the centuries it implemented into Turkish language. This word had the variant saro in the works of Alisher Navoi and was the second part of complex words – saroy (palace), qasr (castle), dunyo (world) as omonyms, and it was used as singing, saying, speaking [6,53].

Saroy as many meaningful historical word in Uzbek literary language has the following meanings: khan, amir; huge great building for constant living of kings; castle; magnificent building and its yard; yard for caravans, tradesmen with stable; caravansary, storehouse [7,24]

As Kh.Doniyorov mentioned, the tribe saroy was divided into chemsaroy, kungirost saroy, jomon saroy, mojar saroy, oltin tanga saroy, soydan tuman saroy and jopongon saroy tribes.

According to the population list in 1924-1926 years, the number of saroy people were more than 50 thousand people in Uzbekistan [8,9]. There are several villages called Saroy in our Republic. For example, there are villages called Saroy in Shahrikhon, Oltinkul districts of Andijan region, and villages called Omonsaroy, Dungsaroy in Balikchi districts. The parts Kushtepa, Oktepa indicates the village relief, the part saroy means the origin of village population. But last years the parts which define the origin of people are omitted [9,12].

Nowadays the names Saroy in Yangikurgan district, Tepasaroy in Uychi district, Ogasaroy in Chust districts of Namangan region are preserved.

Several villages are called Kurama in Namangan, Uychi, Kosonsoy, Uchkurgon, Norin, Turakurgon districts of Namangan region and the name is closely connected with ethnonym kurama. The word kurama has the ononymic character and means *to be consisted of several parts or elements, mixed*. Uzbek nationality which formed by mixing

several kipchok tribes is also called kurama. It is clear that this ethnonym defines the name of generation. The etymology of kurama and the origin of kuramas are widely studied by V.V.Reshetov [10,18-20].

Kurama- one of the names of ethnic group in the structure of the Uzbek people, their ancestors lived in Dashti Kipchok in XV century and till the first half of XVI century. its larger part settled in Middle Asia in XVII-XVIII centuries. In the past the most kuramas mixed with Uzbek people. This ethnic group remained in Ohangaron, between Namangan and Andijan. That's why there are lots of oykonym names on the basis of kurama: Kichik Kurama (Namangan region), Kurama (Namangan, Koson, Turakurgan districts) and others.

Given ethnooykonyms define the important place of kurama tribe in ethnic population and structure of Namangan region. Katagons are also large tribes in the structure of Uzbek people. Some part of it belonged to kirghiz and Kazakh, and lived in Ferghana region, places between Namangan and Kokand, near to the town Khukand. Most of them also lived in eastern vertical slope of the mountain Kuhitang, around Sherabad river, on the right bank of Surkhandaryo, in Kashkadarya and Bukhara.

During centuries majority of katagons as other tribes in Uzbekistan forgot their names and mixed to Uzbek people. Some villages show their presence there: oykonym Katagonsaroy in Turakurgan district of Namangan region.

Kenagas ethnooykonym exist in many parts of Uzbekistan, it was formed on the basis of ethnonym kenagas. Kenagas is one of the Uzbek largest tribes. According to population list in 1926, 35040 of them lived in Shahrisabz, Kitab and nearby villages, 2725 of them lived in Bukhara valley, 2775 lived in Karmana and nearby places. Some parts of them live in Samarkand, Ferghana region and Northern Afghanistan. For example, there is a village called Kenagas in Pop district of Namangan region.

Nayman is also one of the generation which includes to Uzbek people. Naymans as a tribe also included to Kazakh, Karakalpak, Kirghiz and Altay people.

As academician V.V.Bartold wrote, the word nayman means eight in Mongolian, it defines its division into 8 parts [11,104]. As ethnograph N.A.Aristov said, the word nayman (eight) was given from the name river Nayman, inflow of river Katun in Siberia. There are lots of oykonyms Nayman, Naymancha in Mingbulok, Norin, Pop, Turakurgan districts of Namangan region.

Besides given above names of tribes, there are many names of Uzbek tribes and generation in oykonomy of Namangan region: such ethnooykonyms Yovkesak, Dumor, Kesakmahalla, Jaloyir (Nor district), Kattayaydok, Uljatupi (Uchkurgan district), Mirishkor (Namangan district). Olchin (Tura district), Tuda (Pop, Nor districts), Urganji (Namangan district), Chunbagish (Chor district), Chimboy, Chunbogich, Kiziltov, Korakushchi (Nor district), Elaton (Uychi, Uchkurgan, Yangi districts), Yalangoch (Yangi district).

There are oykononyms on the basis of different nation and people, they can be divided into the following groups:

- 1) Oykononyms connected with Kirghiz ethnonym:
- 2) Oykononyms connected with Arab ethnonym
- 3) Oykononyms connected with Tajik ethnonym
- 4) Oykononyms connected with Kazakh ethnonym
- 5) Oykononyms connected with Uygur and Kashkar ethnonym
- 6) Oykononyms connected with Gypsy ethnonym

It means that ethnic structure of population, the names of places which define the tribe, nationality, population-ethnooykononyms give the information about lives of population who lived in certain territories, very important to define the border of spreading.

Anthropooykononyms. Athroponyms – names of places from the names, nicknames, pennames, surnames of person are called anthropooykononyms (greek. Anthropos-person+oykos-place+onima-proper noun) [12,16].

The persons who built, controlled the building, lived there or the names of famous historical persons are considered as motives, and so athroponyms are formed. Athroponyms is one part of athroponyms.

1. Athroponyms are changing into toponym or oykononym according to several extrolinguistic factors. It leads to connection with athroponyms and toponyms, different oykononyms, because names of any village, town or city are the names of oykononyms of people's dwelling places. Athroponyms in transition to the system of oykononyms, plays the role of attribute- distinguisher and linguistic determinative of people's living places. The relation of person and object play an important role in it. For instance: names of villages Madyorovul (Ming district), Bektemir, Mallahovuz, Nematjon (Namangan district), Mahmudchek, Mirsultonchek (Nor district), Botir butka (Pop district), Beruni, Kalvak (Tura district).

The forming of anthropooykononyms of Namangan region can be also classified:

- 1) Oykononyms from the names of persons. Its meaning and motive is connected with name or surname of person. It only consisted of the name or surname without any additional unities. Names of villages as Ergashkhon, Yusufjon (Uychi district), Bektemir, Nematjon (Namangan district), Furkat (Nor district), Alikhon (Chor district). The main part of anthropooykononyms are those in Namangan regional oykonomy.
- 2) Anthropooykononyms formed on the unities of nickname and name of person, his position and profession. The following forms are included in Namangan regional toponymy:
  - a) Name+nickname: Botir butka (Pop district), Sharifmergan (Uychi district);
  - b) Name or nickname+ "ota" (father), "buvi"(grandmother), "ona" (mother): Kalvalbuva (Uychi district);
  - c) Person's name and "chek" formant: Mahmudchek, Mirsultonchek
  - d) (Nor district), Yorkinboychek (Uchkur district)
  - e) Name of person and "obod" formant: Islomobodo (Uychi district);

- f) Name of person and "ovul" formant: Madyorovul (Ming district).

The calling the village, town, cities by the name of person isn't positive, because these names are flying. Shortly to say, anthropooykononyms are not permanent names, due to social-political changes they can disappear. The limitation in naming by person is scientifically right, because names of persons (name, surname, nickname, title and others) are directed to differentiate the persons in the language. Names of places (toponyms) are given to differentiate the places. Besides it, the name of person can not be easily formed into toponym, it must be changed structurally and according to formation: Yunusobod, Amirobod. Our ancestors are widely used this method in the past [13,9-15].

Oykononyms formed according to profession and craft of people. In naming villages, towns and cities the profession, occupation and craft of local population were used.

In naming the people's places their economical style of life, profession, household affairs are considered as the main factor. Names of crafts were usually given to the names of mahalla from the past years. Such oykononyms have an essential place in Uzbek oykonomy. There are such oykononyms in Namangan region: Chitgar (Koson), Sohikbor (Nor, Chor districts), Etikduz, Duzanda (Chust district).

Chitgar-is a village in Kosonsoy district. Chit (printed cotton)- cloth knitted from cotton fibers. The word chitgar which consist of chit and morpheme –gar is etymologically Persian-tajik word, it belongs to old words. Chitgar - a person who knit and produce the cloth in his own house, who designs the cloth in knitting workshop [14,373]. When there were several workers which knitted the cloth, the village was called Chitgar. It means that oykononym Chitgar has toponymic meaning place where the workers who knit the cloth live.

Duzanda-the name of village in Chust district. This oykononym was formed from the Persian-tajik profession by local tajiks. Duzanda- tailor of clothes and shoes [15,421]. The population of village was busy with embroidery and needlework, this craft was carried by generation to generation. The village was named according to this profession.

Oykononyms formed according to social status, origin of village population or some persons. There are several oykononyms formed on the basis of state structure, social-political system, title and status, religious titles: names of villages-Khujabod (Nor district), Bekobod (Yangi district), Mirzaobod (Chust district), Boykishlok (Chor district), Khujakurgoncha (Nor district), Khonobod (Namangan district), Bekobod (Yangi district); name of towns as Turakurgan.

These names belonging to Namangan regional oykonomy have their own history and toponymic character. For example, Turakurgan-is the name of town in Turakurgan district. Tura is the name of kind. The word tura has several meanings in the Uzbek language:

- 1) A person from higher layer, aristocrat;
- 2) Khakim, statesman in Turkistan and Khan periods [14,253].

So, Turakurgan is the living place, fortress of persons of higher layer, statesmen, aristocrats. Noun phrase Fortress of tura (aristocrat) is the etymon of oykonym, the name has changed during linguistic progress: Fortress of tura (Turalar kurgani)-Turakurgoni-Turakurgan.

Some part of social-economical oykonyms of Namangan region was formed according to terms which define the religious layering to estate, historical-social differentiation of people: Eshontupi (Uchkurgan district), Khujakurgancha (Nor district), Khujaobod (Uychi district), Bekobod, Khujashurkent (Yangi district) and others.

Hagiooykonym and necrooykonyms. Saint things, objects, person's proper names are called hagiooykonyms (agio-saint+onoma-proper noun); proper names of cemetery, graveyard and such saint places are necronyms [16,11]. The names of living places formed from the hagioynoms and necronyms are called hagiooykonym and necrooykonyms. For instance, Bibiona (Chust), Dakhiyaota// Dakhyaota (Uychi), Langarbobo (Tura), Shomozor (Pop), Shohidon (Tura), Shahidmozor (Nor), Sutlibuloq// Suttibuloq// Sutbuloq (Yangi), Otakishi (Yangi), Olchinmozor (Tura), Kukmozor (Nor), Gurminor (Koson) and etc.

Last years the main attention was paid to ecological functions of names in several carried geographic researches. The called name idolizes the place, mahalla or street, aryk or stream, mountain or hill and helps to protect the nature components, to use reasonably the natural resources, to create quiet and clear environment in living places. Then by using religious-legal method, it can be presented as great ethnoecological culture on protecting our nature. The usage of the following words "aziz", "bobo", "gur", "mozor", "ota", "pir" in the structure of toponyms helps not only to show the place but also to do the ecological function [17,6]. Hagiooykonyms and necrooykonyms have such character, it does the linguaecological function and provides their preservation, expresses the called place's sanctity.

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