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The Sociolinguistic Features Of Socio-Economic Toponyms In Kushrabat District

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ABSTRACT

This scientific article sheds light on the intricate relationship between language, culture, and geography. By delving into the etymology and semantics of toponyms which occur in Kushrabat district, we gain insight into the historical narrative, cultural heritage, and geographical features of a region. Moreover, the study underscores the significance of local context and cultural perceptions in understanding the meaning and significance of place names. It emphasizes the role of toponyms as markers of identity, memory, and heritage, reflecting the collective consciousness of a community.

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KEYWORDS: Toponymy, Kushrabat district, ethnotoponyms, orotoponyms, hydronyms, socio-economic value

I. Introduction

Toponymy, as a field of study in linguistics, focuses on examining place names, analyzing linguistic elements (prefixes, additions, roots, and linguistic components) in their structure. They mostly reveal information about the history, geography, and cultural characteristics of the respective places. *Ethnotoponyms* are specific to certain places and indicate linguistic and cultural uniqueness, often referring to ethnic identities. Understanding the linguistic elements (such as names, ethnic groups, or customs) related to *ethnotoponyms* provides insights into their socio-cultural and historical contexts, contributing to the rich tapestry of *toponymic* knowledge. *Orotoponyms*, on the other hand, intersect geographical and linguistic characteristics, often reflecting natural features and landscapes. *Hydronyms*, composing water bodies, signify the characteristics of the water zone and its significance in the historical and cultural context of the place where it is located. Thus, in *toponyms*, we encounter various elements of national and cultural significance worldwide. To comprehend and interpret these elements, we employ an integrative approach within the methodology of linguistic and cultural studies.

II. Materials and Methods

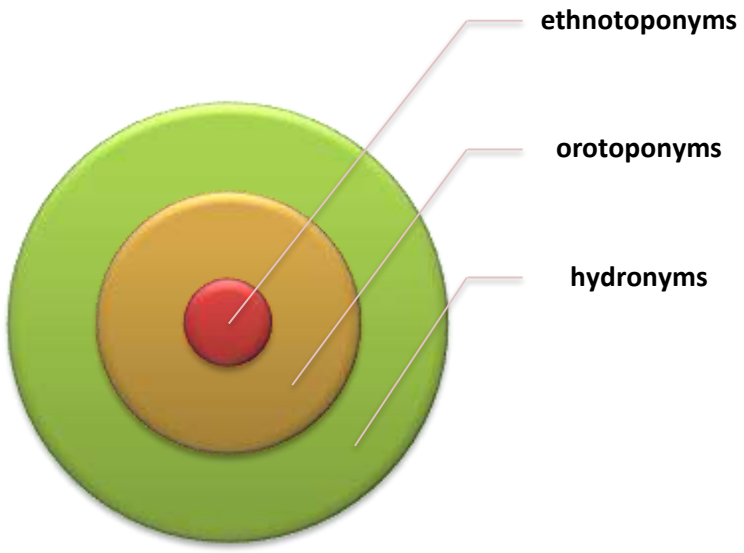
First of all, all *toponyms* from the *Kushrabat* district were collected from official records, local archives, and ethnographic studies, supplemented by colloquial speech and folklore. Secondly, linguistic, historical, and mythological analyses were conducted on the collected *toponyms*. Thirdly, linguistic elements were identified, historical contexts were explored, and mythological symbolism was examined. During the final step, the analysis focused on understanding the cultural and geographical significance of each *toponym*, considering local context and cultural perceptions, and comparisons between different types of *toponyms* were made to discern patterns within the *toponymic* landscape.

Materials included official documents, historical records, ethnographic studies, folklore collections, and linguistic resources, facilitating comprehensive analysis. Linguistic tools and methodologies aided in linguistic analysis.

III. Results and Discussion

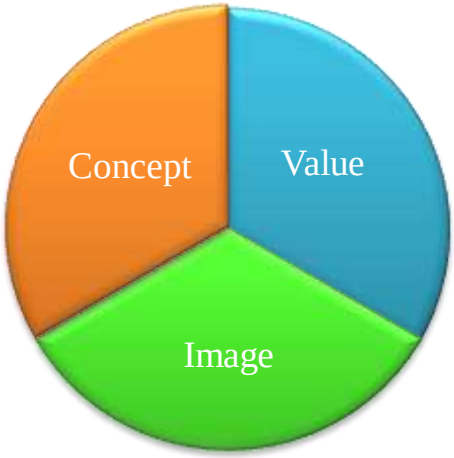
Based on introspective analysis, we view *social-economic toponyms* in the region as concepts. It is known that the linguistic-cultural concept domain is primarily divided into core and peripheral elements. Core elements consist of the most frequently expressed *toponyms* quantitatively, while the rest are distributed in the periphery (near, intermediate, foreign) in a similar manner.

Figure 1. The hierarchical structure of the concept (toponym).



In the *Kushrabat* district, the high proportion of *ethnotoponyms* among *toponyms* indicates significant attention (evaluation) to the patriarchal system and clan relations in the local socio-cultural context, thereby reflecting the importance attributed to the concept of 'knowing one's roots'. The names of 92 vineyards of Uzbek origin also illustrate a specific image. From the above observations, we can outline the structure of the cultural concept (toponym) as follows:

Figure 2. The structure of cultural concept (toponym).



In the *Kushrabat* district, existing *socio-economic toponyms* are examined from a linguistic perspective, revealing that they primarily use tribal names for *toponymy*. This indicates a preference for the first type of names, which are rooted in tribal or communal living and reflect neighborly relations. The use of *ethnonymic* names in the second type may imply a certain degree of ethnic tolerance. For instance, *micro-ethnotoponyms* like *Kal, Tulki, Qashqa, Davlayka* are examples. Alterations in the negative assessment of the *"Qullar"* (slaves) component led to the pragmatic consideration and avoidance of uncomfortable situations, prompting the later modification of the *toponym "Istiqbol"* from its original form. Similarly, in cases like *"Qo'shtamg'ali"* and *"Qoranor"*, components were adjusted to avoid negative associations (intentionally), indicating the evaluation of these components as symbols of servitude. It's evident that each community has its own standards.

In the composition of *social toponyms*, colors such as blue, yellow, and red often emerge. For example, in names like *"Qorakissa", "Qorakuya",* and *"Qorabog'"* the attribute conveyed in the composition, the semantic *"qora"* (black) component, also holds a particular significance. In our view, from the perspective of mythological perception, the black color symbolizes power and strength. The phenomenon of power and strength embodies concepts such as authority, majesty, and invincibility.

The mythological landscape of local folklore is often reflected in *toponyms* as well. For instance, in names like *"Qirqchilton", "Galajin",* and *"Azlartepa",* mythological and supernatural images are present. These images often evoke a sense of mystery and awe in the local community, functioning as a means of preserving cultural heritage.

IV. Conclusion

In conclusion, the analysis reveals the intricate relationship between toponyms and various socio-cultural factors. The study highlights the influence of linguistic, historical, and mythological elements on the formation of place names. Additionally, it underscores the importance of considering local context and cultural perceptions when interpreting toponyms. Furthermore, the exploration of toponyms unveils a complex interplay of linguistic, historical, and mythological influences shaping place names. Through the analysis of toponyms, we not only unraveled the linguistic richness of a place but also identified its socio-cultural tapestry. All in all, it is evident from the article that toponyms serve as linguistic artifacts that connect us to the past while shaping our present understanding of the world

around us.

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