



THE CULTURE OF TOPONYMS OF SOKH DISTRICT, ASPECTS OF HISTORY AND POLITICS

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Abstract

This article talks about the importance of aspects related to culture, history and politics, as well as the natural relief and climatic conditions of the region in the formation of toponyms.

Keywords: formation of toponyms, onomastic units, natural relief, climatic conditions, flora and fauna.

Introduction

Toponyms, as observed in all languages of the world, are directly related to the history, culture, politics, religion and various other factors of the peoples who speak that language. In this sense, the naming of objects in connection with culture and cultural studies is more often observed within the framework of oikonim.

The Main Part

Toponyms belong to the field of toponymy and mean the common name of populated areas. Residents living in a particular area are more likely to change the name of their residential address. Two main factors play a greater role in this: a sharp change in the attitude of the population to history, especially recent events, and the renewal of the political system. These two factors are closely related to each other, and their common basis is summarized in connection with the change of the national-spiritual outlook [1;12]. In particular, if we look at the history of the toponymy of the Uzbek language, the giving and changing of names is, in most cases, determined by the attempts to introduce a new state structure and ideology.

Among the toponyms, the oikonim are relatively active units in this matter, especially the names of administrative regions - regions and districts, community gatherings, streets and guzars, undergo many changes over time. The reason is that the names chosen for the place of residence are of great importance in shaping people's lives and worldviews. The names are suitable and express the characteristics of the people living in this area, and the choice of these names can create new expressions of pride and pride in them. Unlike inhabited areas, the name of a river and its associated





tributaries, and the name of a mountain and its associated ravines, peaks and hills, remain relatively constant. As mentioned above, this is related to the intentions and plans of the people living in this area and other power holders who want to influence them in various socio-political ways. At this point, there is a difference according to the aspect of the appearance and emergence of these changes. The fact that the names associated with mountains, hills, rivers, lakes and similar geographical objects are less likely to change is based on the fact that these objects do not change over a certain period of time, are not newly established, and the possibility of establishment is limited. A relatively quick change of the name of the inhabited area, structures and places is carried out by efforts to rebuild them, make certain reforms or fundamentally renew them.

If we pay attention to the current political-geographic information of the Sokh district, the land area of this district is 27.7 square kilometers. The total length of border areas is 145 km. and the center of the district is the town of Rovani. Tajiks, as well as Uzbeks, Kyrgyz and a small number of other nationalities live in this area. These factors play an important role in the formation and use of toponymic units in the region. For example, the presence of Chegarachi and Sarhadchi toponyms in the toponymy of the area characterizes the proximity of the address to the border areas.

Sokh district has a long history. In this place, the history of several peoples is summarized, views and imaginations characteristic of the distant era of modernity are revived. This, in turn, is reflected in the structure of onomastic units in the region.

Within the onomastic units of Sokh District, one can find toponyms formed on the basis of views on the culture, history and beliefs of indigenous people. The natural landscape of the Sokh oasis with mountains, caves, and ungurs connects it with the hearths of the most ancient human culture, the way of life and conditions of primitive people. The sources provide information about the existence of about 25 caves and ungurs in the Sokh oasis. Representatives of the field of archeology, including Academician O'. Islamov, stated in their research that the Selung'ur cave, located in the eastern part of the Sokh oasis, was the place of residence of ancient people about one and a half million years ago.

Archaeologists have identified several monuments in the foothills and mountain regions of Sokh, as well as on the banks of the rivers, in later periods, more precisely, in the Mesolithic period. They are historical toponyms and are directly related to issues of nomenclature. For example, Surati in the village of Tul, Inkiri in the village of Devairon, Safed, Qal'acha, Kyzilqiyaq, Oktuproq, Hafqan, and toponyms in the foothills of Lazar mountain are examples of this. Also, Mugtepa in this area is noteworthy as a place name associated with ancient forms of culture, and the





discovery of a two-headed cypress snake amulet from here shows that certain beliefs and views were formed in this area even in very ancient times.

Sokh as a place name is found in ancient records, including the Zoroastrian holy book "Avesta". The names of several regions are mentioned in the "Yasht" part of this book. Most of them are ancient names, and today there are no administrative regions with such names. But among them, the name of the place is mentioned in the compound form "Sokhi Fardafshun", which according to the dictionary meaning of "fradadafshu" means northeast. The sparks of Zoroastrian teachings can be seen in the traditions of the people of Sokh today. This is mainly seen in human beliefs and practices related to fire, water (rain), sun, earth and stars. It can be said that such customs and their transfer are now more strongly preserved in Sokh district than in other regions. This includes visions of Piri Pukhta, the god of fire, associated with not kicking burning wood or fire, keeping the hearth and oven heads clean, not doing bad things in these places or throwing the ashes of the fire everywhere, especially from mixing it with garbage or garbage. Beliefs about avoiding and believing that bad, uncharacteristic things can happen from such actions have survived to this day. Or one can observe many perceived situations related to sunrise, not sleeping at sunset, and related to the moon and stars.

The lexical bases of some toponyms of the Sokh district belong to the Sogdian language. For example, "Zang-at" means rocky land. "Mu-jum" means canal, waterway, "Baroz" means hill, "Lazar" ("Lozur") means la'l and zar (la'luzar), "Inkir" means cave, "Sug'd-kent" means the place where the Sogdians live. means city. In addition, the preserved toponyms "Sim-kat" - a mining village, "Gur-bon-on" - cemetery watchers, "Palag'-khana" - a place where the dead are kept indicate that Zoroastrian teachings were introduced in this area [2;28].

The people of Sokh land and indigenous people have a number of peculiarities in the Fergana valley, due to their historical and geographical location. In particular, various miracles related to historical sites and saints' steps or their names are often observed in the history of Sokh today. Many of these myths and legends are related to the Islamic religion and its beliefs, and some of this information is not even recorded in historical sources. One of them is related to the arrival of Caliph Ali in Central Asia, and many stories related to him can be found in many places of views and beliefs of the indigenous people of the region. Sokh district is used in many sources as Sokh land. There are more than 30 graves of mashoyikhs, such as Khwaja Muradbaba, Hazrat Ali, Khwaja Abulqasim, Khwaja Arif Mohi Toban, Sultan Mahmud Ghaznavi, Kulfi Zanjirkusho, Khwaja Arif. Among these traditions are the names of pilgrimage sites associated with the name of Hazrat Ali and his legendary horse Duldul.





The toponyms of the Sokh District as a research object from the point of view of linguistics are practically not worked out. It can be seen that only some researches have focused on the components, in which mainly local researchers have conducted researches.

O'.Sofiev, who expressed his views on the existing shrines and holy places in the territory of Sokh district, studied and researched the shrines in the area and classified them based on 5 contents [3;94]. In particular, it divides historical shrines into shrines associated with ancient religious views, shrines associated with Pirs of the Sokh River and Pirs of springs, shrines associated with Hazrat Ali and his descendants, shrines associated with the names of the Seven Khojas, and shrines associated with the names of women and girls. In particular, toponyms such as Sangi aros, Sangi Navishta, Oyinai sangin, Oluchamazar, Shakhi kuro'la, Kulfi zanjikusho, Sarg'ato (Yellow Father) are included in the sanctuaries related to ancient religious views. He lists the names of shrines related to the Sokh river and spring Pirs such as Mazori Er-hubbi, Yigit Pirim, Havzi moron, Havzi kelinchak, Chashmai Sokh. Among the names of historical monuments of Sokh District, there are many monuments related to Hazrat Ali. Therefore, in the classification, the name of the shrines associated with the name of Hazrat Ali is separated. Examples of them are the names of shrines such as Mazori Hazrat Ali, Hazrat Khurasan (Babai Khorasani), Hazrat Baba, Mazori Kenja Vali. A large number of shrines in the area are related to the series of seven pirs or seven lords, which are widespread in Islamic teachings, such as Khojai Kalon, Khojai Kabodposh, Khojai Tush, Khojai Muradbakhsh, Khojai Roshnoi, Khojai Khor, Khojai Abulqasim, Khojai Orifi Mohi Tobon. The presence of the names of shrines associated with the names of women and girls in the naming of shrines indicates that women and girls have a direct place in culture and faith. Mazori Childukhtaron, Oluchamazor, Kichirimazor, Tulbibi, Hurbibi shrines are among such shrines in Sokh region. According to the classification, when the names of holy places are analyzed, it can be seen that they have a sign of commonality as they reflect religious beliefs.

A lot of information about the Sokh district can be found in historical sources. For example, in "Baburnoma" you can find such lines: "Muhammad Shaybani Khan and Sultan Mahmud Khan harmed Olacha Khan, captured Tashkent and Shahruhiya in the old mahal, came to this Sokh and Hushyor camp, spent a year with severe shortages, and performed the azimat of Kabul," writes Zahiriddin Muhammad Babur. Hushyor, which came from this source and is still used today, is a phonetic variant of the ancient Ishor (white water, milk water).

Zahiriddin Muhammad Babur writes about the Sokh people as Persian-speaking Sarts [4;10] (Tajiks). During the Mongol invasion, more than 60 villages located in the city





of Sokh and its surroundings were annihilated and turned into ruins. As a result of these losses, Sokh lost its economic, social and trade position, and for many years it could not restore its prestige. When the Kokan Khanate and the Bukhara Emirate were established, this area became a looting area for a long time. The robberies, in turn, hindered development. Neither the Khanate of Kokan nor the Emirate of Bukhara wanted to lose this region, which has many socio-political and economic opportunities. Wars have been pushing back progress.

At the time of the invasion of Tsarist Russia, Sokh was under the control of the Khanate of Kokan. As a result of the conquest of the Kokan Khanate by Tsarist Russia, Sokh, under its control, was referred to as "volost" and belonged to the Kokan uezd [5;75-81].

As an administrative region, Sokh sought to maintain its political independence. Because of this, people's uprisings took place here several times. During the uprisings, residents of the Sokh oasis and people of Tajik, Uzbek, and Kyrgyz nationalities living in nearby villages fought together in an alliance. In particular, in 1861-1862, a popular uprising took place under the leadership of a shepherd named Kuri Yor. It is possible to see that the Tajik, Uzbek, Kyrgyz peoples living in the oasis area acted in unison during this uprising. Due to such historical processes, commonality, cooperation and organization of people of different nationalities were formed in the thinking and culture of the people living in this area. It also had an impact on the administrative and political management of the region. The Sokh oasis has gained special importance in many historical periods and has demonstrated its own style of management.

This is also shown by successive popular uprisings. In 1871, Mulla Mir and Mulla Ashurlar from Hushyor village led the uprising against the khanate. According to historical data, during this rebellion, great damage was done to the Khan's soldiers in Tangii Dehvayron, Sangi Navishta, Dara regions by moving stones from the mountain. For this damage, the inhabitants were punished by the khanate by setting fire to the villages of Hushyor, Kishtut, Goz, Simkat, Palol.

In 1875-76, an uprising was organized in Sokh against the tyranny of the Kokhan Khanate, and later in 1916, the people revolted against the local rich who conspired with Tsarist Russia. He expressed his displeasure by setting fire to the houses of the rich.

The processes of "decentralization", kolkhozization, beautification of Mirzachol from the political activities of Tsarist Russia also had an impact on the inhabitants of the Sokh oasis. In particular, in the 30s and 40s of the 20th century, the representatives of the people of Sokh, who were forcibly relocated in order to improve Mirzachol, established the present village of Sokhabad. In some areas of the Khovaling and





Vakhsh oases of the Republic of Tajikistan, you can find residential areas named after the neighborhoods that exist in the territory of Sokh, founded by representatives of the Sokh population.

Due to the policy of appeasement of the former Soviets, representatives of self-sufficient families living in Sokh fled to the territories of Afghanistan, Turkey, and Saudi Arabia and were forced to live in those countries.

While the activities of kulakization affected the composition of the population and the distribution area, the activities of collective farming in the same area caused administrative redistribution of settlements and naming them with new names with political meaning. Land and water reforms started in 1926 and continued until 1934. The lands of the rich were confiscated, and their property was handed over to collective farms. In 1928-1929, collective farms began to be established. The first collective farm in Sokh named "Ozod" was established in the village of Tul. By 1934, the number of collective farms in the region reached 22. These socio-political changes caused natural changes in the composition of the toponymy of the Sokh district. Established territories, collective farms were called by new names; most of them had a political content and were aimed at promoting the ideas and views of the regime.

Meanwhile, the Second World War began, and this event played an important role in the development of the people of Sokh and its administrative structure. Small kolkhozes were united, collective farms - from collective farms to state farms - were transformed into state farms. In 1959, the only centralized state farm "Sokh" was established in the region and attached to Rishton district. Later, some areas of Rishton district were included in the administrative division of Sokh Altiariq district as a result of merging with Altiariq district. In 1963-67, the region was part of Altiariq district, and in 1967-1990, Rishton district, and in both districts, it was considered as an additional point.

By 1990, with the honor of independence, Sokh district was separated as a separate administrative region, and on February 27, Sokh district started working as a political-administrative region.

Today, 18 villages and towns, 27 MFYs, 204 streets have been named and registered as administrative areas in Sokh, and the influence of history, politics, nation and commonwealth, and other factors can be felt in the naming of each of them.

Conclusion

It seems that the administrative names located in the territory of the Sokh district were examined and confirmed from the point of view of the period. But the lexical-semantic and historical-etymological analysis of the names can be the basis for getting





more information about the region and the people living there. If we look at the analysis of toponyms, it lists the names of 18 cities, towns and villages in the region. Toponyms such as Hushyor, Sarikanda, Tarovatli, Rovan, Sokh, Tul, Qala, Demursad, Pidirgon, Tariq, Chashma, Malbut, Lenburg, Sheykhtola, Ghaznov, Devairon, Kalacha, Kyzilkiyoq are the names given to villages and towns in Sokh District. Most of the names are taken from the Persian-Tajik language, and they are an expression of the history, social views and political culture of the Tajik people living in the area. Their linguistic analysis provides direct information on the culture and history of the people, as well as its historical development, changes and updates.

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