Structural-Typological Classification of Oyconyms (On the Example of Namangan Region Oyconym)

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ABSTRACT: When naming places and settlements, it is observed that certain patterns and patterns are followed in the regions. Such patterns are toponymic models. It shows that the Uzbek language oyconym is morphologically and artificially polished, has fallen into certain norms and patterns.

KEYWORDS: Toponymic model, transonimization, oyconymic indicator, simple-structured oykonims, compound oyconyms, complex oyconyms.

INTRODUCTION

Toponyms, including oyconyms, are formed on the basis of certain patterns, like other language units. Such patterns are toponymic models. Each type of oyconyms can be divided into three groups according to the basis and character: based on known models. In Uzbek toponymy, the classifications of the structure of toponyms can be divided into three groups according to the basis and nature of the approach:

1. Classifications based on the method and model of construction.
2. Classifications based on constructive tools and composition.
3. Classifications based on lexical units in composition and content.

With a creative approach to the above classifications, it is expedient to divide the Namangan region oyconyms into the following types according to their structural structure:

1. Simple oyconyms.
2. Compound oyconyms.
3. Intricate oyconyms.

The linguistic structure of simple oyconyms consists of a single base, i.e. a simple lexeme.

THE MAIN FINDINGS AND RESULTS

The following models of simple oyconyms are observed, depending on whether they are formed from an appellate or a proper nouns:

1) appellate lexicon = ot: *Chinor, Bahor, Ishchi* (Namangan city), *Baxt* (Tora., Uchqur. d.), *Baraka* (Yangi. d.), *Bog* (Pop, Yangi. d.), *Dasht* (Nam., Tora. d.), *Maydon* (Pop, Chust d.);

2) proper nouns = nouns: *Alpomish, Furqat, Mashrab* (Nam. d.), Navruz, Oybek (Ming. d.), Bobur, Navoi (Nor. d.).

On the basis of transonimization, the following types of simple oyconyms are formed from the following proper nouns species:

1. Oyconyms formed from anthroponyms (people's first name, last name, middle name, nickname): *Bahodireshon* (Nam. c.), *Abdulla Qahhor* (Pop. d.), *Abdulla Muminov* (Uychi. d.), *Abdurahmon Jami* (Koson. d.), Bobur (Nor. d.).

2. Oykonyms formed from ethnonyms (names of nations, tribes, clans): *Arbaghish // Ariqbaghish* (Chor. d.), *Bagish* (Chor. d.), *Baymoq* (Chust d.), *Beshserka* (Ming. d.), *Dovduq* (Ming. d.), *Qatagan* (Tora. d.), *Like Qatagansaroy* (Tora. d.).

The first type of simple oyconyms above was formed on the basis of onomastic conversion, the second on the basis of the method of transonimization. Onomastic conversion plays an important role in the formation of toponyms, including oyconyms. The conversion method essentially corresponds to the lexical-semantic method of word formation. In recent scientific sources on onomastics, the lexical-semantic method is referred to as onomastic conversion. In scientific sources, toponymic conversion is also noted as a type of onomastic conversion. There are two types of toponyms formed on the basis of toponymic conversion:

1) primitive simple oyconym: *Ravot, Sahil, Haqiqat, Bag* (Yangi. d.), *Istiqlol, Guzar* (Chust d.), *Yogdu, Atlas, Madaniyat, Sanoat* (Uchkur. d.), *Bakht, Dasht* (Tora. d.);

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2) Simple oyconyms formed on the basis of artificial words: *Shifokor* (Uychi d.), *Toshloq, Sohibkor* (Tora. d.), *Dustlik* (Nor. d.), *Yoshlik, Urikzor* (Kasan. d.), *Bunyodkor, Nurchi, Oromgoh* (Nam. d.), *Sadacha, Soycha* (Kasan. d.), *Qurghoncha* (Nor. d.), *Anjirzor, Bodomzor* (Nam. d.), *Gulzor* (Uychi d.), *Almazor* (Pop d.), *Bogistan* (Chor, Yangi. d.), *Bahoriston* (Koson. d.), *Gulistan* (Nam., Pop, Ming., Tora., Uychi, Uchkur., Chust, Yangi. d.).

Mixing the affixation method with the conversion method in toponymy often leads to a misinterpretation of the motives of the toponyms. The above verses are based on the conversion of artificial words into place names.

Topoformants are observed in simple artificial oyconyms. According to A.L. Khromov, topoformants are suffixes that form toponyms from the appellate lexicon. Topoformants are suffixes or equivalent auxiliary morphemes used as a means of toponymic word formation. Hence, topoformants are additions specific to the creation of toponyms. In the oyconym of Namangan region there are oyconyms with topoformants *-ak, -gan, -g'on, -mon, -cha*: *Hisorak* (Chust r.), *Hovuzak, Rezak, Navzak* (Pop r.), *Bolanak* (Chor. r.), *Poromon* (Yangi. r.), *Porosmon* (Tora. r.), *Khojand* (Tora. r.), *Pungon* (Pop r.), *Kandigon* (Tora. r.), *Naymancha* (Tora. r.).

Based on the morphological basis of simple oyconyms, the following structural models are available:

1. Oyconyms consisting of noun appellate: *Ishonch, Sohibkor, Olvalizor, Tokuvchi* (Nam. c.), *Guzar, Yoshlik* (Kason. d.), *Tolqin* (Nor. d.).

2. Oyconyms consisting of adjective appellate: *Madaniy, Ozod, Obod, Zarbdor* (Nam. c.), *Obodon* (Kasan., Tora. d.), *Gozal, Yaydoq* (Nor. d.).

3. Oyconyms consisting of verb appellate: *Changitma* (Nor. d.), *Tosar* (Nam. c.), *Birlashgan* (Tora. d.).

The names of settlements with more than one lexical basis are compound oyconyms. Compound oyconyms are made by the composition method.

According to the morphological basis and structural model of the compound oyconym, the following types are observed:

I. Compound oyconyms in the noun + noun model: *Gulbog, Qadamjoy* (Nam. c.) *Dashtbog, Kolkurgan* (Nam. d.), *Otbozor* (Nor. d.), *Boriuya* (Chust d.) *Buloqboshi* (Kasan., Chust, Pop, Yangi. d.), such as *Buloqbuyi* (Chust d.).

II. Compound oyconyms in adjective + noun model: *Balandariq* (Uychi, Uchkur. d.), *Balandkoprik* (Uchkur. d.), *Yangikhayot, Yangitong* (Nam. c.), *Uzunqishloq, Yangishahar, Yangiyul, Orta kocha* (Kasan. d.), *Oqer* (Nam. c.), *Oqqir* (Chust d.), *Oqtol* (Chust d.), *Oqtom* (Yangi. d.), *Oqtosh* (Tora., Uychi, Chust d.), *Oktepa* (Kasan., Pop, Yangi. d.), *Oqqum* (Ming. d.), *Oqterak* (Chor. d.), *Qizilyozi* (Yangi. d.), *Qizilqiyoq* (Yangi. d.), *Qizilqum* (Ming. d.), *Qiziltepa* (Chust d.), *Qiziltov* (Nor. d.), *Qiziltol* (Ming. d.), *Qiziltosh* (Chust d.). In the occurrence of oyconyms in this model *yangi, eski, oq, qora, qizil, sariq, katta, kichik, mayda, baland, yuqori, do'ng, o'rta, quyi, past, keng, tor, chuqur, uzun* such as character-specific attributes are actively involved. The fact that there are 8-10 names with *oq, qizil,* and *yangi* adjectives among the oyconyms we have collected is proof of our opinion.

Some of the names in the adjective + noun model are in the form of adjective + oyconymic indicator: *Ortaqishloq* (Ming. d.), *Eskiqishloq, Yangiqishloq, Yangier, Yangichek, Yukoriqishloq* (Pop d.), *Pastguzar* (Uychi d.), *Qizilravot* (Uychi d.).

III. Adjective + compound noun models: *Kichik Qurama, Kichik Tashbulak, Katta Tashbulak, Yukori Girvan, Kuyi Girvan, Orta Girvan, Kuyi Rovuston, Yukori Rovuston, Orta Rovuston* (Nam. c.), Yukori Choja, Yangi Fergana (Nor. d .), *Yuqori Chodak* (Pop d.), *Past Mogiltoy* (Tora. d.), *Katta Mogul* (Uchkur. d.). The oyconyms in this model are the result of the expansion of the address of one population and, as a result, the division into known, ie, *yuqori, quyi, o'rta, baland, past* parts, the formation of one next to another and naming them on the basis of opposition.

IV. Compound oyconyms in the noun + adjective model. In Uzbekistan, including Namangan region, the most common place names in the model of noun + adjective, i.e noun + obod form. The word *"obod"* in Tajik means *ob - water, obod - watery, watery groundwater.* The word is used to refer to urban, rural, and residential areas in general. The basic meaning is *"flowering"*.

In the oyconym of Namangan region, the oyconyms of the noun + obod format model can be grouped as follows:

a) Compound oyconyms in the model of related noun + obod format: *Bahriobod* (Uchkur. d.), *Bekabad* (Yangi., Tora. d.), *Gulobod* (Koson. d.), *Davlatabad* (Nam. c.), *Dehqonobod* (Ming., Uychi, Uchkur., Chust d.), *Dostlar-obod* (Chust d.), *Islamabad* (Uychi, Uchkur. d.), *Mirzavot // Mirzaobod* (Chust d.), *Mirabad* (Pop d.), *Navruzobod* (Yangi. d.), *Naimanabad* (Nor. d.), *Nurabad* (Nam. c., Uchkur. d.), *Pakhtaobod* (Pop d.), *Sohilobod* (Tora. d.), *Khalkabad* (Pop d.), *Khanabad* (Nam., Pop d.), *Khojaabad* (Nor., Pop, Uychi, Chust d.), *Hojiabad* (Uychi d.), *Haqqulobod* (Nor. d.);

b) proper noun + obod format model compund oyconym: Such as *Nuraliobod* (Yangi.d.), *Eraliobod* (Pop d.), *Qodirabod* (Tora.d.), *Hasanabad* (Nam.c.). Also, although a little, there are also oyconyms in the model of adjective + obod format: *Yangiabad* (Chor., Ming., Pop, Tora., Uchqur.d.).

Evidence shows that there are more than 20 well-known names in the region's oyconym. This shows the activity of making oykonims in modern Uzbek toponymy, including regional oikonomy, with *obod* format, in particular, in the model of noun+ obod format.

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V. Compound oyconyms in the number + noun model: *Yakkasada, Mingterak, Mingchinor, Uchyogoch* (Nam. c.), *Beshketmon, Chorbog* (Koson. d.), *Qoshqishloq, Topsa, Yakkatol, Topsa, Qirqchek* (Ming. d.), *Uchuyli* NCG, *Qo'shminor* NCG (Pop d.).

There are a number of oyconyms based on uch words: *Uchyogoch, Uchkuprik, Uchtepa, Uchuyli, Uchkurgan, Uchbolar.* *Uchuyli* oyconym is also found in the *Uchuylik* variant.

Oyconymic indicators are actively used as a second component in the morphological structure of ompound oyconyms: *Gulqishloq* (Tora.d.), *Yorqishloq* (Chust d.), *Yorkurgan* (Uychi d.), *Mirzaravot* (Uychi d.), *Navkent* (Yangi.d.), *Shurkent* (Chust d.), *Norinkapa* (Nor.d.).), *Peshkurgan* (Chor.d.), *Khalfatopi* (Uchkur.d), *Kyrgyzmahalla* (Uychi, Uchkur.d.), *Kirqchek* (Ming.d.), *Koshchek* (Nor.d.). Their structure is also, of course, in the above models.

Lexical units used in the composition of compound and complex toponyms, indicating the type of object and the type of toponym, are toponymic indicators [6.125]. For example, *village, mountain, town, river, stream, spring, hill*.

Each language toponym has lexical units used as an indicator.

Toponymic indicators are divided into the following types depending on which object they refer to:
1) oyconymic indicators;
2) hydronymic indicators;
3) oronymic indicators;
4) necronymic indicators;
5) agroonimic indicator.

Oyconymic indicators are a type of toponymic indicators. Lexical units used in the structure of oykonim, representing the concept of housing, distinguishing one type of oykonim from another, are oykonimic indicators. For example, Shahar, kent, ovul qorgon: *Tashkent, Navkent, Shymkent, Uchkurgan, Yangikurgan, Khojakishlak, Yangikishlak*.

Oyconymic indicators are added to various appellations and characterize their toponyms, in particular, oyconym, which serve to form the population's address as a special nickname - oyconym.

Oyconymic indicators, like other indicators, perform the following onomastic functions:
1) oyconym indicates the type of object it represents, concretizes;
2) the joint comes as a component in the formation of complex oyconyms and participates in the naming of the object;
3) characterizes the object;
4) distinguishes an object from other such objects [7.29;49-95].

Logical and linguistic similarities and differences in the field of toponymic, in particular, oyconymic indicators show that the toponymy of all languages is based on the same toponymic principles and laws, differing only in their linguistic expression.

The following types of compound oyconyms formed with oyconymic indicators are observed:

1. Compound toponyms with *qorgon* content. In historical sources there are oikonomic indicators such as *ma'mura, kasaba, qorgon*.

The word *kasaba* is Persian-Tajik and means *town, big village* [8.37]. These oyconymic indicators are observed in the same sense in the works of Alisher Navoi and Bobur: *Amir Qasim Anwar ... is in the town of Harjurd in Jam kasaba.* (Alisher Navoi. "Majolis un – nafois", p. 5) *The kasabas on the north side of the Sayhun River: one is Akhsi.* (Bobur. Boburnoma, P. 8)

In "Boburnoma" the word is used in many places in the sense of the city. The word *kasaba* is not mentioned in the Uzbek dictionary. Our observations show that the *kasaba* is now one of the obsolete words.

The word *kurgan* has many meanings, and the following meanings are mentioned in explanatory dictionaries[9.641]: In particular, the word "*kurgan*" is also used in the sense of a castle, a city. The word *kurgan* is also used in "Boburnoma". Bobur also used the word kurgan in the urban sense: *"At this time a strange event took place, I was present, the Akhsi kurgan took place on a high cliff ..." ("Boburnoma", P. 9)* Babur had previously used the word kasaba in relation to Akhsi, but instead used the word kurgan.

In the modern Uzbek literary language, the *urban* meaning of the word *kurgan* is archaic, but in the toponymy of Uzbekistan, including Namangan region, it is observed in many oykonims. The compound oyconyms formed with the kurgan indicator are in the following models:

a) noun + kurgan indicator: *Yorkurgan* (Uychi d.), *Turakurgan, Khojakurgan* (Koson.d.), *Tashkurgan, Kaklikkurgan* (Chust d.), *Kumkurgan, Kyrgyzkurgan, Kolkurgan* (Nam. c.), *Kyrgyzkorgan* (Kyrgyz);

b) adjective+ kurgan indicator: *Yangikurgan, Karakurgan, Shurkurgan* (Nam. d.), *Tepakurgan* (Pop d.), *Peshkurgan* (Chor. d.), *Yangikurgan* (Yangi. d.);

c) number + kurgan indicator: *Such as Beshkurgan* (Nor. d.), *Uchkurgan* (Uchkur. d.).

So, in history, the words *kasaba // kasabot, kent, kat, kurgan* also expressed the concept of residential areas. Now they are replaced by the words *village, town* In the region, there are also a few forms of the *kurgan* oyconymic indicator - a kurgancha oyconym: *Kichik kurgancha*, *Katta kurgancha* (Tora. d.), *Khoja kurgancha* (Uchkur d.).

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2. Compound oyconyms with qishlaq. The term *kishlak* is defined in dictionaries as "*a point where the population is mostly engaged in agricultural activities; posyolka*" *[10.589]*. The etymology of this word is associated with the word winter, which expresses the concept of season. In some terminological dictionaries it is interpreted as "winter place", "winter residence".

The word *kishlak* is *gishlak, kyshlak* in a number of Turkic languages, including Azerbaijani; *kystau* in the Kazakh language; *kyshlau* in Bashkir; *kystyk* in Yakut; *gyshlak* in Turkmen, *kyshiak* in Kyrgyz; *kyshtu* in Altai; *xystag* in Khakas; occurs in the Tuvan language in the form of *kyshtag*, used in the meanings of "winter address", "winter migration place", "winter, wintering place" [11.276-277].

So, *kishlak* is a common Turkish word, it is present in almost all Turkic languages and has the same meaning. Also, the word Turkish village in Ukrainian means "*home*" in the form of *kishlo*,[12.2] in the Moldavian language it is used in the form of *kyshle*, "village", "winter house", in Bulgarian dialects *kshla*, in *krshla* forms "field near the garden", "autumn mountain pastures", "winter barn" [13].

According to linguists, the *kishlak noun* was formed in the ancient Turkic language from the *kish* noun with the suffix *-la* and the winter verb with the suffix *-g* [14.448]. Meaning "*a place where the inhabitants go to the fields in the summer and return in the winter*"; the present meaning is based on that meaning. According to Sh. Rahmatullayev, in the process of language development, the consonant g at the end of the word *kishlak* was replaced by the consonant *q*, the vowel *a* or the vowel, and the sign of hardness of the vowel *i* was lost: *qishlaq > qыshla+g'> qыshlag' > qishlaq > qishlaq*. This word in colloquial speech is also pronounced in the *kishlag* style [15.555-556].

In Namangan region, there are 8 kishlak oyconym: *Boyqishloq* (Chor.d.), *Yorqishloq* (Chust d.), *Jiydaqishloq, Khojaqishloq* (Nam. d.), *Ortaqishloq* (Ming. d.), *Uzunqishloq* (Kason. d.), *Gulqishloq* (Tora. d.), *Shurqishloq* , *Kokandqishloq* (Nam., Uchkur., Ming. d.). The compound oyconyms with kishlak content are also mainly in the noun + kishlak indicator, adjective + rural indicator model.

3. Mahalla compound oyconyms: *Arabmahalla* (Chust t.), *Zavodmahalla* (Pop d.), *Lolimahalla* (Nam.c.), *Mozormahalla* (Chust d.), *Pastmahalla* (Chust d.), *Tatarmahalla* (Yangi.d.), *Khojamahalla* (Uychi d.) , *Kipchakmahalla* (Uychi d.), *Kyrgyzmahalla* (Uychi, Uchqur.d.) Such names are mainly in the noun + noun model, formed by adding a neighborhood indicator to more ethnonyms.

4. Compound oyconyms with kapa content: Such as *Beshkapa* (Uychi d., Nam. d.), *Jiydakapa* (Uychi d.), *Norinkapa* (Nor.d.).

5. Compound oyconym with *chek* content: *Koshchek* (Nor.d.), *Yangichek* (Uychi d.), *Kirqchek* (Ming. d.), *Shahrikhonchek* (Uchkur. d.).

6. Compound oyconyms with Kent content. As in the group of oyconyms of Uzbekistan, in the oyconym of Namangan region there are also oyconyms with *kent* structure: *Khojashorkent, Hadikent, Karachashurkent, Zarkent, Navkent* (Yangi. d.), *Shurkent* (Yangi. d, Chust d.).

Kent (Sughd - house, apartment) - the name of a place on the ground in Turan in the early and Middle Ages. The word is found in the Sogdian inscriptions and in the works of Arab geographers in the form of *kat, kas, kand, kend, ken* in "Diwani lugati turk", originally meant a walled courtyard inhabited by one or more families. Later, the *kent* became an integral part of place (village, city) names. In East Turkestan and Iran, the word kent is also found in some place names [16.551]. For example, Najmiddin al-Nasafi's work also mentions the names of dozens of towns and villages, such as *Akhsikas, Yorkas, Banokas, and Boykand* [17].

Although the word *Kent* is now obsolete, it is found in the toponyms of Uzbekistan, such as *Tashkent, Gazalkent, Mogulkent, Navkent, Mirkent, Kazikent*. In the oyconym of Namangan region, the indicator "*kent*" is observed mainly in the composition of rural names. From the above, it is clear that kent is the meaning of *kent, kishlak, shahar* indicators.

Currently, the archaic *kent* indicator is used in some official sources, including the media, on television in the urban sense. For example, *Our main kent is becoming more beautiful day by day.* (From TV) In this sentence, the main kent is Tashkent.

7. Shahar content compound oyconyms: Such as *Yangishahar* (Kasan. d.), *Qorashahar* (Ming. d.).

8. Compound oyconyms with top content: *Pastkitop, Pichantopi, Khalfatopi, Uljatopi, Kattatopi* (Uchkur. d.), *Boytopi, Kaltopi, Margilantopi* (Nor. d.).

9. Compound oyconyms with ravot content: *Mirzaravot, Qizilravot* (Uychi d.).

The lexical units involved in the formation of toponyms are called topolexems. Topolexemes are historically independent lexical units that have approached the affix over time and lost some of their lexical meaning. There are different opinions about the characteristics of such language units. B.A. Serebrennikov, thinking about such units: "Toponymy creates words in a word-formation model of a particular language that have no meaning in the language. These words can be called topolexemas [18.37]. According to A.L. Khromov, topolexemes include two types of morphemes:

a) morphemes that do not occur anywhere else in the composition of toponyms;

b) morphemes that were once used in a specific language, later obsolete and preserved only in the composition of toponyms.

10. Compound oyconyms with aul content. The aul is a gathering place for nomadic herders. This name is derived from the *a: v* form of the verb *a: v*, which means *topla* in the ancient Turkic language, with the suffix - *(u) l* in the Uzbek language. *a: v- + ul + a> vul> avul* [15.247].

Although the *aul* oyconymic indicator is not currently used for settlements, Uzbekistan's system of place names, including There is an aul in Namangan region *Chindovul* (Kasan. d.), *Ovul* (Nam. d.) *Soyovul* (Kason. d.), *Qazoqovul* (Nor. d., Uchkur. d., Ming. d., Kasan. d.), *Qayragachovul, Altmishovul, Tolovul* (Ming. d.), *Sozakovul, Boyovul* (Nor. d.).

11. Compound oykonyms containing katak // katay: *Yorkatay* (Uychi d.).

12. Compound oyconym with *hayat* content. There are two different written words of *hayat*, translated from Arabic into Uzbek, *"life, living"; "a courtyard, surrounded by a wall or fence" [20.254-259]*. The word has been adapted to Uzbek dialects and Turkmen in various forms. *Hayat* in oral dialects in the variant of *hayat "life, living"*; It is used in the Turkmen language in the form of *hayat* in the following senses: *1) a courtyard surrounded by a wall;2) wall* [21.708]. In the Uzbek dialects of Northeastern Tajikistan, Surkhandarya and Balikchi, it is used in the form of *hayat* in the sense of *a plot of land, a private garden* [22.106]. In the dialects of Namangan region, the word is used in the *Hayat* variant in the sense of *yard*. In this sense, it is found in the *Onhayat* (Uychi d.) oyconym. Oyconym is also used in the *Onhayot* variant in official sources.

№	Oyconymic indictors	The amount of oyconyms made on their basis
1	**Kurgan**	19
2	**Kurgancha**	2
3	**Kapa**	3
4	**Chek**	4
5	**Kishlak**	10
6	**Kent**	5
7	**Mahalla**	10
8	**Shahar**	2
9	**Top**	9
10	**Ravot**	2
11	**Aul**	7
12	**Katay (Katak)**	1
13	**Hayat**	1
	Totall	**75**

Onhayat // Onhayot means a *settlement consisting of ten courtyards and a garden*. Initially, the village had ten yards, ie ten farm yards, and lived as a garden. Later, with the increase in population and migration from other parts, the village was built. In the process of socio-economic development, the village received the status of a town.

CONCLUSION

Evidence shows that in the regional oyconym, the *kurgan, kishlak* oyconyms play a significant role, There are very few compound oyconyms based on dialectal oyconymic indicators such as *ravot, chek, kent, top* containing historical *katay (katak), hayat.*

This is a peculiarity of Namangan regional oyconym, which in turn distinguishes the regional oyconym from other regional oyconyms.

VII. Compound oyconyms in the isophalyal compound model. Although the ethnic composition of the population of Namangan region is mainly Uzbek, in some parts of the region also live ethnic Tajiks. Since this ethnic situation in the region also influenced the formation of oyconyms, the Persian-Tajik stratum was also involved in the formation of oyconyms, albeit to a lesser extent. For example, *Bogishamol* (Kasan., Chor.d.), *Baghi Eram* (Chust d.), *Hazratishoh* (Chor.d.), *Qalapoyon* (Chust d.).
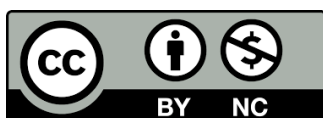
Intricate oyconyms. The names of settlements in the form of phrases and sentences are complex: *Mustaqillikning 5 yilligi, Xalqlar dostligi* (Nam.c.), *Otoldi* (Chust d.), *Kelinqochdi* (Pop d.).

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