



EOC
EUROASIAN
ONLINE
CONFERENCES

SPAIN CONFERENCE

**INTERNATIONAL CONFERENCE ON
SUPPORT OF MODERN SCIENCE AND
INNOVATION**



Google Scholar

zenodo

OpenAIRE

doi digital object
identifier

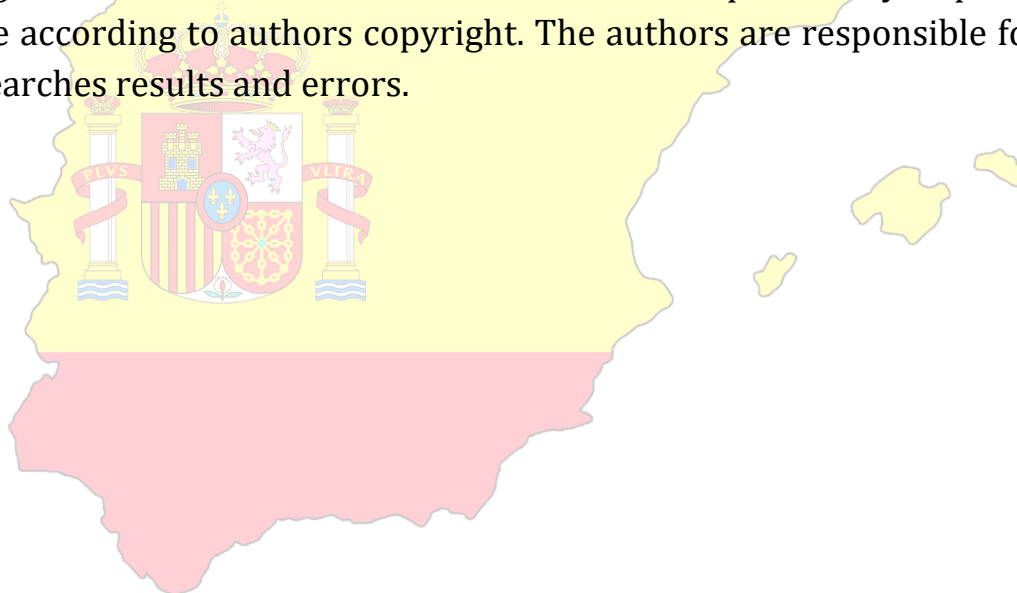
eoconf.com - from 2024

INTERNATIONAL CONFERENCE ON SUPPORT OF MOERN SCIENCE AND INNOVATION: a collection scientific works of the International scientific conference – Madrid, Spain, 2025, Issue 3.

Languages of publication: Uzbek, English, Russian, German, Italian, Spanish,

The collection consists of scientific research of scientists, graduate students and students who took part in the International Scientific online conference «**INTERNATIONAL CONFERENCE ON SUPPORT OF MOERN SCIENCE AND INNOVATION**». Which took place in Spain, 2025.

Conference proceedings are recommended for scientists and teachers in higher education establishments. They can be used in education, including the process of post - graduate teaching, preparation for obtain bachelors' and masters' degrees. The review of all articles was accomplished by experts, materials are according to authors copyright. The authors are responsible for content, researches results and errors.





THE SOCIO-CULTURAL FOUNDATIONS OF AGRONYMS IN UZBEK LANGUAGE

Khakimbayeva Ozoda Kalandarovna
Uzbekistan state world languages university

Annotation. In this article, the formation and usage foundations of Uzbek agronyms are analyzed. Agronyms are studied as onomastic units within the linguistic system that reflect the agrarian lifestyle, labor culture, and social values of the Uzbek people. Their semantic and linguocultural aspects are revealed, emphasizing the role of agronyms in expressing values such as diligence, respect for nature, blessing of harvest, and patience. In addition, the article discusses the morphological structure, motivational basis, and cultural-spiritual functions of agronyms.

Key words: agronym, Uzbek language, linguistics, linguoculturology, toponym, agrarian culture, symbol of harvest, labor, diligence, patience, symbol, prosperity, honesty, purity, cleanliness.

The study of a particular region's toponymy begins, first and foremost, with the collection of toponymic material from that area. Such material, undoubtedly, consists of a set of names of various types. In order to determine the meaning, lexical composition, nominative and grammatical features of these names, it is necessary to identify which types of names are most typical for the toponymic system of the studied area and to group them into specific categories (types).

This requirement leads to the classification of onomastic material based on certain principles and methods. For this reason, researchers have regarded the issue of classifying place names as one of the main problems in onomastics. The description and analysis of proper names cannot be complete without classification. Classification plays a direct role in onomastic studies and, in some cases, may even be the main purpose of a study, realized according to the criteria expressed in the classified material.

Almost all onomastic scholars have engaged in the description of onomastic material, since the classification of proper names is one of the most essential and fundamental conditions for analyzing the onomastic system. The success of a study largely depends on the ability to correctly classify the material.

Agronyms occupy an important place in the life of Central Asian cities. It is impossible to imagine the cities of these regions without markets. To better describe and reveal the distinctive features of the markets in these provincial cities, we will consider the unique linguistic aspects of Central Asian agronyms.

If there were many markets, there must have been very few squares, and perhaps cities did not even need them, since various festivals (such as *Navruz*, *Mehrgon*, *Qurban*, and others) were celebrated in wide open spaces outside the city. The reason for the abundance of markets in the past is that, unlike today's "universal" markets, each type of product used to have its own specific market, and markets were usually named after the goods sold there.

As history shows, after people began occupying and using lands that had previously been left idle, they first used those lands for farming. Later, the agricultural products grown there were sold or bartered for other goods nearby. As a result, those agricultural areas gradually turned into markets. With the emergence of markets, the population in those places increased, and various entertainment events began to be organized, leading to the appearance of open squares where games and festivities were held.

At first, people named the lands where they farmed, but later those names were transferred to the markets; over time, the same names became the names of city squares. This phenomenon can be observed in the toponymy of all nations. It is noticeable not only in the application of English agronyms, but also in that of Central Asian agronyms.

O. A. Sukhareva writes the following about the markets of Bukhara: "In the structure of Bukhara, markets held primary importance. The markets of Bukhara stood out for their size and variety, as noted by travelers in the early 19th century. By the late 19th and early 20th centuries, trade in Bukhara, and throughout Central Asia had grown significantly, which in turn contributed to the development of cities and their markets" [1].

One of the markets in Bukhara was called **Bozori Nav**, in which the agronymic component *bozor* ("market") and the lexeme *nav* ("new") form a **binary oppositional toponym**. The term *bozor* ("market") originated from the Tajik language (borrowed from Persian and subsequently adopted into many other languages, including Russian through Turkic). This binary toponym **Bozori Nav** thus literally means "New Market" [2].

In the markets of Bukhara, agricultural, handicraft, and similar products were initially sold and exchanged. Later, these markets developed into the main trade centers of the country. The market did not operate every day; on market days, traders, farmers, craftsmen, shoemakers, and others would come from distant places to participate. The market square would host entertainers and acrobats who organized various games and shows. As a result, the fame of such markets spread across the seven climes.

As mentioned earlier, in ancient times, markets in Central Asian cities were not held daily. Specific "market days" were set for each market, and hence many markets were named according to the days of the week. For example, in Khujand there is the **Panjshanbe Bazaar** ("Thursday Market"), which indicates that this market operates once a week, on Thursdays.

Similarly, another market in Central Asia is known as the **Juma Bazaar** (“Friday Market”), located in present-day Tajikistan. This market, too, was held only once a week — every Friday.

The term **“bozor” (market)** is widely used throughout Central Asia and is even considered synonymous with the phrase *“day of rest.”* In spoken language, the expression *ruzi istirohat* (“day of rest”) is often replaced by *ruzi bozor* — “market day”.

Similarly, there are several examples of such markets in certain districts of present-day **Karakalpakstan**. These are markets held only on the day of rest — that is, on **Sundays**. Examples include markets known as *Yakshanba bozor* (“Sunday market”), *bozor kungi bozor* (“market of the market day”), *mol bozor* (“livestock market”), *ruzi bozor* (“market day”), and *talqon bozor* (“flour market”). These markets still exist in various districts of Karakalpakstan today and are organized only once a week, specifically on **Sunday**, the officially recognized day of rest.

The foundations for the use of Uzbek agronyms are closely connected with the nation’s agrarian lifestyle, labor culture, and national values. They constitute a distinct layer within the onomastic system of the Uzbek language, reflecting through linguistic forms the people’s historical experience, worldview, and spiritual heritage. The study of agronyms holds particular importance as a key source for understanding the ecological and economic thinking of the Uzbek people, as well as for deepening awareness of national identity.

Used literature

1. Jumayev R.X. “Sadridin Ayniyning “Esdaliklar” asarida antroponimlarning leksik qatlamlari”. *Образование и инновационные исследования международный научно-методический журнал* 3 (2022): 34-37.
2. Jumayev R. “Sadridin Ayniy asarlaridagi joy nomlarining tahlili”. *Центр научных публикаций (buxdu.uz)* 23.23 (2022).
3. Do’simov Z., Egamov X. *Joy nomlarining qisqacha izohli lug’ati*, –T., 1977.
4. O’zbek tilining toponimlarining o’quv izohli lug’ati. To’ra Nafasov, Vazira Nafasova. Toshkent. 2007.