

THE IMPORTANCE OF TOPONIMS IN LEARNING LANGUAGE HISTORY

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Resume

The article examines the development of language history of toponyms, ethnic composition, origin, substrates of the state Khorezmian language, the interaction of languages, lexical structure and its formation, sources of development, aspects of culture and tradition, archeological excavations, turkic and opinions on toponyms of non-turkic languages were expressed.

Key words and phrases

toponyms, turkic toponyms, language history, Khorezmian language, ethnic composition, development, customs, archeological excavations, dualistic dictionary structure, etc.

Toponyms, studying the vocabulary of the language, historical lexicon and historical dialectology of the Uzbek language, will be a source for the development of future relations on the history, ethnogenesis and languages of the peoples living in the South Aral Side (hereafter SAS) 'can be. In fact, location names have been important for a very long time to form a significant part of the famous names in our language in writing.

In particular, the structure of Turkic, Persian-Tajik, Mongolian, Slavic and Arabic structures in the dictionary of place names in SAS distinguishes the components (elements) of Khorezmian, Sogdian, Indo-Dravidian, Sanskrit languages. The fact that the Khorezmians lived with the Turkic peoples in the Khorezm oasis until the XIII-XIV centuries AD, including in the SAS, is evidenced by the science of life history. They are very diverse in terms of ethnic composition. The unruly Khorezmians included non-Iranian, or more precisely, Turkic-speaking tribes [Радлов, 1963, 122].

The substrate of the ancient Khorezmian language is now preserved in the SAS region in the form of many toponyms, anthroponyms, ethnonyms, oykonyms, oronyms, hydronyms, agronomy, zoonyms, theonyms, astronomical names. For example, Gandimiyon, Durbadik, Mizdakhon, Gavurqal'a, Anquql'a, Zumuxshir, Navkat, Sakhtiyon, Kerdor, Darsan, Kalta minor, Tuproqqal'a, Kat, Os, Olon, Mazdubast and others. For example, the name Mazdubast is Tajik and means Mazda dam [Фуломов, 1959, 28], the toponym Sakr-ash-shaytan is Arabic, (Satan Dam), and a. [Фуломов, 1959, 74-89]. In this regard, the name Sakar-ash-shaytan (Satan's Dam) mentioned above and the name Mazdubast are dualistically compatible. The name Mazdubast mentions the god of goodness, while the name of Sakra-ash-satan refers to the god of evil who opposes him. It should be noted that the Arabic equivalent of the Arabic term "satan" has not yet been determined.

In the central part of the Kaltaminor space, a large furnace pit was found relative to the thick ash layer. According to С.П.Толстов, this furnace was the place where the immortal sacred fire of the seed burns [Толстов.1945,47]. It was the head of the seed sitting next to the oven. Looking at the only furnace found so far, it is hard to imagine that it was even sacred, of course. In recent years, our scholars have suggested that Mazdaism originated in Central Asia and even Khorezm. This idea was born on the basis of Bundakhishn's confirmation that the first sacred fire - "Adar Khurro" was lit by Jamshid Khorezm [Толстов.1945,47].

The re-discovery of such sites and monuments belonging to the later period of the history of the SAS allows us to speak boldly about this condition, which is very important in the history of the development of the ideology of the peoples of the ancient Middle East. We need to look deeper into the foundations of this religion, which has played a huge role in this for thousands of years. At the same time, it is worthwhile to look for the origin of the term "brother of fire", which is preserved among the Kazakh people, that is, the ruler of the grass, elder, chief. The term corresponds in meaning to the ancient Iranian, more precisely to the Sogdian term - "kad god" or "kat god". Because the lexeme kat or kata in ancient Iranian terminology meant a large yard separated by a wall inhabited by a seed or part of it.

The term "kat", commonly used in Central Asia, is derived from the unspoken, primitive term "kad", "kat" or "kata", and the term "kat god" is still used today to refer to a certain community, as well as . SAS residents often use the phrase "firefighter", which encourages people to respect the grass and treat it with care. There are many customs associated with grass and water among the people. When a new bride arrives in the family, she throws the bride out of the fire at the

threshold so that all harmful things will remain in the fire. There is also a belief that herbal treatment of a patient with a neurological disease. When the elders see each other, they ask, "Is the fire alive?" In SAS, the word kat is widely used in the sense of city, saddle, hut, nickname. In the Sogdian language tak / kat means housing, space, dome, neighborhood. For example, hydro-indicators such as arna: arna (aryk), yap: djap (arykcha), salma (small arykcha), kanar (coast), which occur in the hydronyms of the SAS region, are considered by experts as the substrate of the ancient Khorezmian language. For example, arna: arna-large stream; the old core of a canal where water does not flow; Suvalli arna, Qilichbay arna, Shavat arna, Gönarna, Paxtarna and others. This word is also quite common in the territory of Uzbekistan. In Khorezm, the main canal, a small ravine at the foot of the Nurata Mountains, a dry ravine at the foot of Zarafshan, a small river, a ravine, a ditch, an abandoned, waterless waterway used in the villages of Kashkadarya region. In the "Explanatory Dictionary of the Uzbek language" the word arna is given with a dialectal sign and is a stream separated from the river [ЎзТил. 1981,17,54]. Used in various senses in the Turkic languages of the region: Karakalpak, arna - a large canal; Kazakh, arna - riverbed; kyrgyz, arna soy; turkmen, arna - the place where the beginning and end of the river meet, and a. Ya. Gulamov notes that the word arna in Khorezm dialects corresponds to the word anhor in Tashkent and the central regions. This is due to the fact that in the oral speech of the representatives of the Uzbek dialects, the consonant h and trembling r are dropped in the pronunciation, and metathesis is common.

Arna: There are various opinions about the origin of the word arna: ar-suv and na-soz are affixes, a remnant of the ancient Khorezmian language" [Бартольд,1900,122]; in the ancient Khorezmian language ar: ir-suv means. [Дульзон,1964,144]; in Sanskrit ar-aqmoq, aspilmoq, arna - a strong current of water [Толстов. 1964, 23,14,83]; В.В.Радлов's dictionary explains that "airi - a river, ayrichak, ayrik - a stream, separation - in the sense of a separated channel, ditch, cracked depth, formed under the influence of river water" [Радлов,14. 271]. Mahmud Kashgari's "Devonu lug'atit turk" contains the words: ariq, nahr. This word means that if a goat is born in the mouth, a horse is born in the ditch - if a goat is born in the barn, the grass grows in the ditch [DLT., 8:46, 96]. In Devon, the words "thin land" are also used. Apparently, most scholars comment on the fact that the term arna: arna belongs to the Iranian, Khorezmian, Sanskrit languages. However, the etymological origin of the word belongs to the Turkic (Uzbek) language, as evidenced by the data collected from Uzbek dialects in the SAS : yyr: the word jyr is to divert water from a ditch; yq - to flow in a river or ditch; to

separate - to separate, and b. In fact, a large ditch dug by hand from the Arna River, the word for separation in our Uzbek literary language has the form of separation in the local dialects: paqsa ayrylyp ketti. Also, the origin of the word arna seems to be related to the ark lexeme to some extent. In the Uzbek dialects, words such as arna: anna, ariq, yap, salma, kanal act as indicators in the structure of hydronyms, and these lexemes are distinguished by their ability to form words. Beshariq, Altariq, Kokariq, Bozariq, Bog'yap, Kipchakyap, Tashliyap Jangadjap, Lavzandjap and others. Observations show that. In the SAS region, the words arna: anna ariq, yap: djap, salma, kanar are widely used in complex toponyms and are distinguished by their quantitative capabilities in word formation. This is evidenced by the active use of the elements arna: anna, arik in the Turkish language in the composition of hydronyms.

The ancient castle and township had two types of waterways: an open canal above ground and a closed canal below. The latter was considered a secret waterway, the place of its beginning, the dams, the busy and the connection points being very secret [Мурзаев 1959, 89]. Hence, in the history of Turkic languages, the word yap was used to mean a closed waterway. In Turkic languages, the lexeme yap has been used since ancient times to mean a place of running water consisting of branches of different sizes drawn to bring water to arable lands. Excavated ditch, river, canal in "Tafsir" [Боровков А.К.1963,58]. In the Uzbek Soviet Encyclopedia, a stream is a branch of a large body of water and rivers [UzSE, 1984, 449]. In the Uzbek dialects of the SAS, the word ayryk is still divided into two parts, meaning a network of running water, a split, and a place where the old wall is divided into two. In particular, N.G.Милицкий also thinks that the stream is a pure Turkish word, a network of flowing water, made of the verb to separate, to split [Милицкий N.G., 77,1945,276,287]; В.В.Радлов interprets the words aryk, arik er ik, arx as a canal, a closed waterway for water supply to the field [Радлов В.В.Т.1, ch.1, 1893, 271,71]. One of the Uzbek linguists S. Karaev said that the word aryk is derived from the original Turkish word aryk. З.Дўсимов made the word ariq in the modern Uzbek language in the form арқық (ар-сув, ық-оқмоқ) [Дўсимов.№6,55]. Бафоев, explains that the first main morpheme of the word is ar (that is to say water), and the second morpheme (и=(ы=, ық\, иг) is a name-forming adverb, which should be the same as the main morphemes of the words aritmoq, eritmoq, itmoq, irimoq [Бафоев,1991,58]. Hence, the words arna: anna ariq are the original Turkic words, derived from the phonetic change in the pronunciation of the words ayrilish, ayirik, ayriq, ayir ayrılmaq. In modern Uzbek dialects, SAS is actively used

in the sense of ayry (panshokha), two-humped camel (ayry camel), two-humped camel, two-way road or paxsa wall айрық (оча).

Thus, there is no doubt that words such as arna: ariq: yap: jap (yap), salma, kanar are typical of ancient Turkic languages and have been introduced into Iranian, Khorezmian, Sogdian, Persian-Tajik and even Sanskrit languages. Because hydronyms with arna: anna, arik, yap: djar, salma components are very common in all regions of Uzbekistan, and today their meanings require explanation.

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