

DESCRIPTION OF SOME TOPONAMES USED IN ISHAQKHON TORA IBRAT'S
"HISTORY OF FERGANA"

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Annotatsiya. Mazkur maqolada Is'hoqxon Ibratning "Tarixi Farg'ona" asaridagi toponimlarning lingvistik va tarixiy-geografik tahlili amalga oshirilgan. Ayrim toponimlar semantik va etimologik jihatdan tadqiq qilinib, ularning tarixiy shakllanishi va hududning ijtimoiy-madaniy jarayonlaridagi o'rni ochib berilgan.

Kalit so'zlar: *tarixiy rekonstruksiya, toponim, toponimik indikator, toponimik nomenklatura, transonimizatsiya, polisanim, nekronim, apellyativ.*

Annotation. This article analyzes the linguistic and historical-geographical aspects of toponyms in Iskhakxon Ibrat's work History of Ferghana. Certain toponyms have been examined from semantic and etymological perspectives, revealing their historical formation and role in the socio-cultural processes of the region.

Keywords: *historical reconstruction, toponym, toponymic indicator, toponymic nomenclature, transonymization, polysonym, necronym, appellative.*

Аннотация. В данной статье проведён лингвистический и историко-географический анализ топонимов, представленных в труде Исхакхона Ибрата История Ферганы. Отдельные топонимы рассмотрены с семантической и этимологической точек зрения, что позволило выявить их историческое формирование и роль в социально-культурных процессах региона.

Ключевые слова: *историческая реконструкция, топоним, топонимический индикатор, топонимическая номенклатура, трансонимизация, полисоним, некроним, аппелятив.*

Toponyms are geographical names, which are names given to a specific territory, place, object or complex of objects. Toponyms are closely related to the fields of linguistics, history, ethnography, culture and geography, and they reflect the spiritual and material culture of the people. Through toponyms, it is possible to study the places of residence of ancient peoples, migration routes, customs and historical processes. We can see that toponyms are a versatile source for reconstructing geographical, historical, linguistic and cultural processes on the example of the following content:

1) reflect ecological and natural-geographical conditions. Toponymic units appear as linguistic markers reflecting the geomorphological structure, climatic features and ecological changes of a particular territory.

2) as indicators of ancient transport and trade routes. Toponymic nomenclature (classification of place names) serves to identify many historical trade and migration routes. Toponyms associated with the Aitaylik, caravan routes, river ports and border regions (Namangan, Fergana, Kokand, Margilan) are of great importance in determining the geopolitical significance of the Silk Road and other important economic routes. Semantic-structural analysis of such toponyms helps to understand the historical dynamics of transport and communication systems.

3) as scientific evidence for cultural and religious research. Religious and cultural toponyms preserve historical traces of religious beliefs, places of pilgrimage and spiritual values formed in a particular territory. For example, necronyms (Hazrati Davud, Chashma, Shahi Zinda) are used as linguistic and

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historical evidence in the study of religious practices, the Sufi movement and the evolution of local beliefs.

4) as a linguistic-indicative source for studying social and ethnic composition. Toponymic units embody important linguistic information about historical ethnic migrations, ethnogenesis of the people and demographic processes.

Toponyms and their aforementioned aspects can be seen on the example of some toponyms in the work of Is'hoqkhon tora Ibrat "History of Fergana". Below, some of them will be studied from a linguistic, historical and etymological point of view.

The author, stopping at each toponym, describes its genealogical and typological classification, as well as its lexical-morphological analysis and transonymization. Giving a description of the cities of the Fergana Valley one by one, first of all, he explains the Fergana polysonym (names of inhabited places; names of cities). The scholar, referring to the work of al-Ma'sudi, who lived and worked in the 10th century, "Kitab akhbor uz-zamon va chandy ul-buldan", expresses the following opinion: "... In "Ajayib ul-buldan", it is written that Fergana is a city. During the time of Hazrat Alexander, when he went to Aqsa Sharif, one or two Persians immigrated to the land of Fergana, ... when Tsar Alexander asked: "What is your request?" They said: "Our request is: if you make this place where we live a city," they appointed a wise and intelligent man from among their emirs and ordered him to build a city. That man's name was Fergana Bahadir. How many years did that man work, bringing people from every city and every region, naming it Har Khana, and Har Khana Pargana, and naming it after the founder, and Fergana became famous".¹

Scholars emphasize that the word Fergana was written in the Sogdian inscriptions as early as the 13th century in the forms of "Pargana", "Pragana" and in the Indo-Sanskrit language it meant "small region"; in Persian it meant "valley between mountains", "surrounded by a steep valley". In particular, the fact that the Fergana Valley is surrounded by mountains on all sides finds its explanation in the Persian term.² Also, people from different places built buildings and planted crops in this area. Since they came from different places, people began to call them Az har xana "those who came from different households" (kurama). Then the suffix -az was dropped and it became Harxona, which gradually took the form of Fergana.³ It can be seen that as a result of linguistic development, the toponym underwent phonetic, morphological, and dialectal changes and came to this form.

Khoqand (Kokand) is a pleasant, graceful city, a good city. This toponym is discussed in the work "History of Fergana" with many explanations and descriptions, and historical facts are presented. "...Kho'kand is this, ...when it was not a city, the land of Kho'kand was covered with groves and reed beds,... They dug the land and ate all kinds of food, in this regard, when the Tajik khodas came, how many lands did they dig... When asked who dug it, the Tajik answered: "kho'k kand", that is, when they said that the pig dug it, the name of those lands was "Kho'k kand", and Kho'k kand is difficult to pronounce, and in our Turkic language, it became kho'kand because of the strong letter "qof", the Turks replaced the Persian "kof" with the Turkish "qof", which is a word. Now, here's another change, in Russian there is no "qof" and it's "Ko'kand"... Some Khokandi people say Kho'yi kand with a good

¹ Ishakkhan tora Ibrat. Selected works. – Tashkent: Manaviyat, 2005. p. 60.

² National Encyclopedia of Uzbekistan. Volume 14. Volume 9. – Tashkent: State Scientific Publishing House, 2000-2005, page 192.

³ Karayev S. Toponymy. – Tashkent: National Society of Uzbek Philosophers, 2006, p. 37.

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*interpretation, that is, the verb is Kho'yi kand.*⁴ That is, the place of the city of Khokand (Kokan) has long been a grove, and the pigs dig deep into the land, and the Tajiks call those places “khok kand”, that is, “the places where the khok (wild animal) dug”. And in order to make the word more convenient, the work provides detailed information about how the letter “kof” in the Persian-Tajik language was replaced with “qof” in Turkic, and became the polysonym “Khokand”, and in Russian, “Kokand”. Kand means “dug place”. In addition, there are names such as Kokand, Havokand, Huvaqan, Huvakent, Havokent, Kuqand in relation to the toponym Khokand. Khossatan, Havokent is also called the city of winds, which often changes the weather, cools the climate, opens the heart, and ensures purity.⁵

In the chapter “History of Namangan” of the work, the author refers to the Namangan khoronym (names of administrative regions): “...that place (s) was a salt lake, the whole side of the river was covered with salt. Therefore, it was called a salt mine, that is, a salt mine. This salt mine was written as “gon” in Persian, and the salt mine was called Namangon, and with one “nun” it became Namangan, which is originally salt mine,” he says. However, this name has been disputed by many scholars. A. Vamberi connects the name of the city with the word Namang - “coral” and explains it as “coral mine”. A. Zhuvonmardiev expresses the opinion that Namangan is a city of noble and famous people with a noble gon⁶. There are also other meanings of the toponym Namangan: “Namoyon” - “showing off”, “Navmangan” - “New palace by the stream”, “New castle by the river”⁷. We also support this view in the course of our small study.

The polysonym turakurgan is formed by derivation and is considered a noun of the type ot+ot. In this case, tura means a person belonging to the upper class; a nobleman, a white-haired man, an aristocrat, and a word used in honor or in honor of people's names, titles, positions, as well as words denoting certain things in a portable sense, while kurgan has many meanings and also means a courtyard surrounded by a wall in the field and generally outside the city and the buildings inside it (the surroundings usually consist of a garden, fields)⁸. In the work “History of Fergana”, the author describes many historical facts through the description of this toponym. “...the capital of the Namangan-makarri government was Turakurgan, and due to its antiquity and climate, the Islamic rulers made this place a place of fortresses and fortresses, and the soldiers of Islam were the homeland and makarri. However, the two sons of Shigai Khan, Ya'qub Tora and Yusuf Tora, who became famous as Turakurgan, were the two sons of this fortress, which was called Turakurgan because it was a fortress for the Khan. Its original name is Qal'ai Khandur, and its Turkish name is Turakurgan⁹”. There was a view that the toponym Turakurgan etymologically meant “the fortress of the Toras”. The source we are talking about also expressed similar views. In addition, it is said that the rulers built fortresses in these places because of its atmosphere and antiquity, and that its original name was Qal'ai Khan, and Turakurgan is its Turkic name, and that it was named after the names of two Toras named Yusuf and Ya'qub. There are also many other toponyms formed using this appellation basis. In particular, the toponym Uchkurgan was also formed using this topographic basis: “The snake on the Namangan River went to Uchkurgan, and then went to the place of his father-in-law, Iriskulibek,

⁴ Ishakkhan Tura Ibrat. Selected Works. – Tashkent: “Manaviyat”, 2005, p. 60.

⁵ Madrahimov Z. Historical toponymy. – Tashkent: “Navruz”, 2017, p. 81.

⁶ Dusimov Z., Egamov Kh. A brief explanatory dictionary of place names. — Tashkent, Ukituvchi, 1977. — P. 177

⁷ Madrahimov Z. Historical toponymy. – Tashkent: Navruz, 2017. 130 p.

⁸ Explanatory dictionary of the Uzbek language. – Tashkent: National Encyclopedia of Uzbekistan, 2008. – 5th ed. – P. 416..

⁹ Example. History of Ferghana. Valley. Socio-historical, scientific and popular magazine. 2/2017. - B. 29.

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the Kyrgyz, and hid in Ketmontefa, where his father-in-law was." "Kurgan" - this word exists in the Old Turkic language in the form "kurgan" or "kurgan", and means "fortification", "assembly or large stone fortress or house"¹⁰. So, "fortress" is associated with protecting a place, defending it, or establishing a village in a safe place. Semantically, it means "three forts" or "three fortified places." This suggests that there may have been three protective, defensive structures at this place at some point. According to information, people lived in these places as early as the 4th century BC. At that time, there were three forts on the right side of the Naryn Gorge, the ruins of two of which have survived to this day, in the settlement of Mug (later passed to Kyrgyzstan) and near the village of Kyzylravot¹¹. The work also mentions the toponym Kattakurgan: "From there, Kattakurgan was taken. Then, a compromise was reached with the Amir, and reforms were introduced." Kattakurgan is a city in the Samarkand region. The city is the center of the Kattakurgan district, located approximately 90 km from the city of Samarkand. This area is of great historical and economic importance. The word Katta is derived from the Iranian word kanta - fenced, dug; kurgan - hill, and Kattakurgan means "city on a hill", "fortification on a hill"¹². In conclusion, toponymization using the indicator of the mound served as a typical and typical toponymic process for this period.

In addition, it can be said that in the work of Is'hoqkhon Tora Ibrat "History of Fergana" one can also find many place names formed on the basis of toponymic indicators such as tepa, arik, mazar, kand, ota, bog', bodom. For example, oikonoms: O'ratepa, Ketmontepa; necronyms (Greek vexpwv – cemetery + onoma – noble noun): Yormozor, Avliyoota and the following comonyms (names of villages, villages, guzars, neighborhoods, villages, fortresses, in short, small settlements): Konibodom, Gorkand, Gulbog', Chimkand, Beshariq. Many place names are cited in the work, although without explanation. In particular, oronyms (Greek oros - mountain, i.e. relief names of the earth's surface) such as Chodak, Kandir, Sarsonchap are also mentioned: Sarsonchap was a mahoraba on the western side of Turakurgan. Kandir is approximately a davon between Khokand and Tashkent, and in the term it means hemp, that is, a perennial plant that grows wild, the fiber of which is used as a raw material in textiles, and its fiber.¹³ As a result, it is understood that this type of plant was named as a toponym because it was a place where it grew.

The study of toponyms in the work of Is'hoqkhon Ibrat "History of Fergana" helps to analyze the historical and geographical location, cultural and social status and economic relations of the Fergana Valley and its important cities. The place names analyzed in the article, such as Fergana, Namangan, Turakurgan, Kokand, Uchkurgan, Kattakurgan, shed light on the historical development, social structure and cultural relations of the region through their linguistic, semantic and etymological features.

Toponymic indicators are an important tool in reflecting the economic and cultural activities of these regions, as well as in studying the ethnic composition and migration processes. The etymology of place names in the Fergana Valley helps to determine, in particular, the linguistic heritage of the Turkic peoples and their geographical features. The analysis of place names also reveals their significance in historical processes, which allows for a better understanding of the rich cultural and social history of the Fergana Valley.

¹⁰ Abaev V. I. *Istoriya Turkskih Yazyikov*. - Moscow: Nauka, 1964.

¹¹ A. Jabbar. *Namangan region (compact data set)* - Namangan, 2011. - B. 226.

¹² Murzaev E. *Central Asia*. - Moscow, 1964. - B. 247.

¹³ *Explanatory dictionary of the Uzbek language*. - Tashkent, 2008. - 2nd ed. - P. 314.

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