



TOPONYMS AND ETHNOTOPONYMS OF NORTHERN TAJIKISTAN

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Received: 20 th April 2021	Sughd region occupies the northern part of the Republic of Tajikistan, which, according to historical data, includes the cities of Khojand, Ura-Tube (now Istaravshan), Penjikent, Kanibadam, Isfara, their districts and the eastern part of Upper Zarafshan. (Matcha, Falgar and Yagnob). Penjikent includes Oftobruya, Kishtut, Magiyan and Fan.
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The population of Northern Tajikistan was made up mainly of Uzbeks, Tajiks and various Turkic-speaking peoples. When characterizing the ethnic composition of the population, the initial messages are the reports of Zakhiriddin Babur. According to him, in the 15th century the population consisted of Tajiks and Turks. It is known that toponyms arose in certain historical epochs, changed over time in form, and often in content, spread depending on specific historical events - population migration, wars, cultural, economic and linguistic communication. L.S.Tolstova notes that the peoples of Central Asia (now Central Asia) have much in common in the ways of their formation in ethno-historical development. Components belonging to different linguistic families took part in the long process of ethnogenesis of the peoples of this region.

Even in the period of the primitive communal system, the languages of the Indo-European family were spread here. In the second millennium BC, the languages of the Iranian group, the Eastern Iranian subgroup, spread in Central Asia, which included the languages of such ancient peoples as the Saks, Massagets, Khorezmians, Sogdians, Bactrians and others (7). The Iranian group included the language of the Sarmatians, neighboring with the Sako-Massaget tribes in the northwest, and also taking a certain part in the formation of the peoples of Central Asia.

Already from the first centuries of our era, Turkic-speaking peoples began to penetrate into the territory of Central Asia: Huns, Turks, Karluks, Uighurs, Chigils, Yagma, Kipchaks and many other Turkic-speaking peoples and Turkicized an ever larger part of its population (15, 7). The last constituent component in the ethnogenesis of the largest people of Central Asia - the Uzbeks - was the Dashtikipchak Uzbeks.

All these peoples of different times and languages, who took one or another part in the ethnogenesis of the peoples of Central Asia, including the studied region, have left their traces in its historical toponymy. If the distant period of domination in Central Asia before the Indo-European languages left traces in its onomastics in the form of separate toponyms and ethnic-forming formants, then much more traces in onomastics remained from the long period of the ubiquity of the ancient East Iranian languages here. L.S.Tolstova notes that a range of issues related to the toponym and ethnonym Mitān deserves special consideration. Going back to the lexical composition of the East Iranian languages that were once widespread in Central Asia. "The component *mucan / mutan* ..., as you know, goes back to the ancient Persian *mayo - \vapa*" dwelling ", " abode ", Parthian *maehap*. Sogdian - *myop* (given in New Persian *mehap* - "Motherland") (15, 12). On the basis of written sources, it can be assumed that "the appearance of this component in the toponymy of Central Asia refers to the Parthian time. It is especially widely noted in the toponymy of the Merv and Bukhara oases and Khorezm," writes O.I. Smirnov (14, 176). Other researchers also wrote about this toponym (or a composite component of toponyms). For example, M. Tanyshpayev also in his article "Materials for the history of the Kyrgyz-Kazakh people" stops about these toponyms (19). Many researchers believe that the origin of the names with the Mitān component is associated with the Sogdian language. Narshakhi cites several variants of the so-called folk etymology regarding the toponym Romitan. He explains that Afrasiab had a daughter. She suffered from severe headaches. After arriving in Romitan, her pains stopped due to the healing climate. She called this area "Tan Oromi or Oromi tan" - "giving pleasure to the body", "healing". In fact, the name Romitan is associated with the ethnonym Mitān or with the Sogdian lexeme Mitān in the meaning of "dwelling place, fortress, homeland". In the upper reaches of the Zeravshan River, there is the Tajik village of Urmetan. Scientists believe that this name means "wide, large dwelling" (4). It should be noted that in a number of her articles L.S.Tolstova writes that "Mitān" is one of the most ancient tribal names of the Karakalpaks and Uzbeks. She suggests that this term is of very ancient origin, goes back to those distant times of the primitive communal system, when the concept of "place of settlement, camp" and "people - inhabitants of this camp" were indivisible in the mind of a person (15, 19). There are toponyms with the ethnonym Arab. In all regions of the region, names are widespread, which include the ethnonym Arab. So in the city of Khujand there are two quarters Arabon (lit. Arabs). One of them

was located in the southeast, the other - on the southwestern outskirts of the city. But its inhabitants do not consider themselves to be Arabs. Old-timers explain this name by the fact that an Arab family once lived here, which gave the name to the quarter. In Kanibadam, the Arabs inhabited five quarters: Arabhona (literally, the house of the Arabs), Yukorigi Arablar (Upper Arabs), Paste Arablar (Lower Arabs), Arab Mahalla (Arab quarter), Arablar (Arabs), Kalachai Arabon (quarter). In Istaravshan there is the village of Kal'ai Arab (Arab Fortress), a small village of Kalachai Arab (Arab fortress), the Arab Bulk spring (the Arab's spring). On the northern outskirts of the Isfara region, there is the village of Kalai Arab (Fortress of the Arab) and the Arab village (Kishlak of the Arab).

As well as in other cities, the smallest cell of the Penjikent city structure is the Guzar quarters. One of these quarters was called Arablar (Arabs), possibly Arabs also lived in this quarter. Despite the fact that during the period of the conquest and domination of the Arabs, there was an acute political struggle and various social ethnogenetic processes in the study area, nevertheless, linguistically, the Tajik language continued to maintain its independence. The Arab conquest did not significantly change the toponymy of the region under study. However, new names have appeared here, which are given above. Traces of that era are, as already noted, such place names as Arablar ("Arabs"), Arabhona ("house of the Arabs"), Arab kishlok, Kalachai Arab ("Arab fortress"), Arab bulok ("Arab's spring") and others. However, the residents who settled in those regions also do not consider themselves Arabs. They have not preserved their language, ethnic traits, or their culture.

Mongolian place names in connection with well-known historical events are quite clearly represented in many countries. It is easily found in Kazakhstan, Central Asia, Siberia, Azerbaijan, the Volga region, the Middle East. The territory studied by us is no exception. In structural and semantic terms, Mongolian toponyms have much in common with Turkic ones. Sometimes they are formed from folk geographic terms such as: Chakar, Aimak, Urug, Airi, Dolon, Daban, Yam and others.

Mongols appeared here in the 13th century. Mongolian toponyms, in some cases, replacing old ones, have survived to this day. Aimak is a Mongolian word ("clan", "tribe"). Currently, this word is the main administrative unit in Mongolia. In the village of Uvok in the Ura-Tyubinsky district, residential quarters-guzar (passage) Urug (also a "clan") and Aimak were found. For example, the Khazars (or Hazaras), the descendants of the Mongol conquerors, live in Afghanistan. One part of them roams in central Afghanistan, the second part - in the west of the country, where they, together with other nomads, united in Aimak or Chor-Aimak (four aimags), where "Chor" is the Tajik word for "four". Khazars have forgotten the Mongolian language and have been speaking Tajik for several centuries. But some researchers have noted in the vocabulary of the Khazar many Mongolian words that have survived.

There is a large village of Ashoba in the Asht district of the Sughd region. It was formed at the foot of the Boboi peak (bobo – "grandfather", ob – "water"), at the entrance to the mountain gorge. According to the informants, the first settlers of the village were the Turks of the Kara-Chinese group, the Karluks. They were nomads and hunters. Conducting a comparative analysis of the toponym Ashoba with the toponyms given in the article by V. Minorsky, we come to the conclusion that the toponym Ashoba retained the element of Mongolian origin "o". This is a Mongolian lexeme that is very productive in toponyms: oboo, obo – "a pile of stones on the passes or mountain tops, a mound, a road sign". A number of examples are also given in VI Savina's dictionary "Dictionary of Geographical Terms and Other Words Forming the Toponymy of Iran". In it both are "a felt wagon of a nomadic tribe, a tent; tribe; family of nomads, nomad; village; farm; a stone shepherd's hut, a temporary nomadic community among the Kurds". Examples with the lexeme "both": Akchaoba, Obabulagy, Uzunoba, Iliatoba and others. V. Minorsky gives an example: the village of Khabatu or Obatu, i.e. having both. In our opinion, Ashoba is from the same row. The name reflects the peculiarities of the geographical location of the village. It should also be noted that the term ashagi (Mong.) Means "mountains with depressions, weathered rock, nostril surface of a rock, cavern" (8, 131). In the dictionary of V.I.Savina (1971), the word ashagy is lower. look, the place where the village of Oshoba (Ashoba) is located corresponds to the nature of these places. Ashoba is located at the foot of the Boboi ob peak, at the entrance to a mountain gorge. The territory of Ashoba is uneven, the north-western part is made up of slopes of the Kuraminsky ridge. In our opinion, hence the name Osh - short for oshgi and oshagi, -oba (-obo) - a heap of stones on the passes, a mound or a nomad, a village, which means a lower nomad, a lower village, a stone shepherd's hut. "Thus, it seems that the toponym Oshoba (Ashoba) In the Asht region there is also the town of Shaidan. According to the legend, it was founded more than 600 years ago. The legend says that the martyrs who died for the faith were buried here, hence the name Shaidan, the Shahidon. Comparative analysis e of that toponym, we came to the conclusion that this term is of Mongolian origin.

Central Asia has a large salt marsh desert called Tsaidam. The village of Tsaidam is in Buryatia on the shore of Goose Lake. The village of Tsaidemu is located in inner Mongolia, in the Xilyaohé basin. Lake Baga-Tsaidam - Small Tsaidam and Tsaidamyn-Nur - Lake Tsaidam in the Central Desert. Mongolia has a salt lake called Tsaidam. Tsaidamin-Barun-Unur is an extinct volcano in Darigeng in eastern Mongolia, which means "Western (right) height (mountain) of Tsaidam". (8, 168) All this convinces us that the toponym Shaidan is of Mongolian origin. The toponymic area shows that all the names with "Tsaidam" are confined to the Mongolian regions of Central Asia. In Mongolian languages, Tsaidam means "salt marsh, shallow salt lake, saline depression". This Mongolian word may have been borrowed from the Tibetan language, where the word Tsai - house, corresponds to the words "salt, + mud", etc. salty mud, geographically speaking, "swampy saline". This example shows that the common noun geographical term entered the geographical nomenclature in the form of its own name, which accurately reflects the features of the desert. E.M. Murzaev in his arguments relies on the descriptions of the toponym Tsaidam, made by

the famous traveler N.M. Przhevalsky: "This whole country consists of two rather sharply differing parts: the southern part, to which, in fact, the Mongolian name Tsaidam is confined - undoubtedly, it was recently the bottom of a large vast lake, and therefore lower, completely flat, abounding in key bogs, almost entirely covered with salt marshes, and the northern one - the more elevated of the mountainous clayey, pebble and part of the salt marshes, wedged by low mountains.

The descriptions of E.M. Murzaev and N.M. Przhevalsky correspond to the geographical location and natural conditions of the Asht region. Asht district is located on the southeastern slope of the Kuraminsky ridge. The area is very uneven. The northwestern part of the region is made up of the slopes of the Kuraminsky ridge, and the southeastern part is the plains of the Fergana Valley. The vegetation in the steppe part is rather scarce. The soil is saline, in places salty. Most of the region is a low-water desert plain, gradually descending to the east to the valley of the Syr-Darya river. From the north and west, the plain is bounded by the spurs of the Kuraminsky ridge. The famous healing lake Aksukon is located here. It occupies a depression about eight kilometers long and two kilometers wide. In the middle of summer, there is no water left in the lake at all, and the precipitation, drying out, becomes covered with a thick salty crust. Hence the name Aksukon (Uzbek ak - "white", su - "water", kon - "mine"). Healing mud is formed here. Is this not the origin of the name Shaidan, which corresponds to the Mongolian Tsaid? After all, the description of Shaidan and Tsaidam accurately reflects the characteristics of these regions. It is known that the phonemic composition of sounds in different languages is different. So, in the Uzbek language there is no sound "ts". Perhaps that is why "Tsaidam" in the pronunciation of the local dialect sounded like Shaidan. As for the transition from "m" to "n", in toponymy this is a common phenomenon. It is possible that the geographical name Shaidan remained from the time of the Mongol invasion. The Shandan village near the Uzbek city of Khiva, as well as near Nau (now Spitamen), corresponds to the nature of these places. E.M. Murzaev in his work draws attention to the name Mogoltau, which in the Tajik form sounds Kuh-i-Mugul.

Of course, the mountains got their name from their ethnic name. Even in the past, they were inhabited by a semi-sedentary population, in language and way of life close to the Kazakhs and Kyrgyz. As N.T. Mallitsky writes (1930), perhaps these were the descendants of the Mongols, who at one time settled here to observe the large conquered city of Khujand. The Khujand people called them ilat - "nomads" (8). However, some scholars believe that earlier the mountains were called Mevagul, which means a mountain "teeming with fruits" (10, 193). There are also a number of place names associated with the name Mugul: Mugulteppa is a hill in the village of Uvok, which is located on one of these hills. Mugultoy is a gorge of mountains in the village of Ovchi (Okhotnik) in the basin of the Basmandasai river in Ura-Tyube. In the Penjikent region, along the Zeravshan River, there are the villages of Yukori Mugullar (yukori - "upper") and Pastki mugullar (past - "lower"), the remains from the time of the Mongol invasion. Geographic names formed with the help of Turkic elements are found not only where the peoples belonging to the Turkic-speaking groups live, but also throughout the entire territory of the studied region. Among the toponyms of the area under study, one can see those that are formed from the names of ethnic groups, clans, tribes. For example, the names of the villages of Naiman, Mangit, Parchayuz, Bolgali Turk, Kirgiz, Kenagaz, Chagatai, Katagan, Kipchak, Kurama, Kirk and others reflect the names of tribal tribes and groups. The formation of toponyms from ethnonyms was also facilitated by the fact that usually representatives of one or more clan groups belonging to the same tribe settled in one village.

According to statistics, more than a dozen small villages were scattered on the territory of the Penjikent region. The population in these villages belonged to the Turks of the Barlas and Chagatai groups (18, 434). Tuyakli Uzbeks lived in the villages of Koktash, Shurchi, Savr, Khumri. Kishlak Uyas was formed at the beginning of the 20th century as a settlement of a sedentary population, not far from the village of Samgar, Khojent region. The village of the same name appeared and exists to this day in the Ura-Tyubinsky region. This was the extreme northwestern settlement, which was the place of residence of Uzbek nomads. The settlement of Bayavut was named by the ethnonym of the Uzbeks Kirkuz. In various regions of Northern Tajikistan, there are not only settlements, villages, but also rivers, wells, quarters named after ethnic groups. So in the center of Khujand there is a quarter (mahalla) Tapkok, named after the ethnic group of Uzbeks. The village of the same name was located in the Ura-Tyubinsky region. In Kanibadam, some quarters were called by the names of ethnic groups: Kazoklar (Kazakhs), Uzbeklar (Uzbeks), Turkmanlar (Turkmen), Mangit. The most influential people in these quarters were called Kushok-Mangit, Nor-Mangit, Er-Mangit, Dzhura-Mangit, i.e. the name of the ethnonym was added to the names of these people.

In the village of Naiman, Isfara region, the Kyrgyz of the Naiman group lived. In the village of Sur, there was a Bashkir quarter. Kakir is a Kyrgyz village, the population of which belonged to the Kipchak group. The village in which the Kirghiz of the Avat group lived was called Kirgizkishlak. In the Asht region, the Karakalpaks, who moved here in the second half of the 19th century, formed the village of Karakalpak.

The ethnic composition of the area was different. Here, along with the Tajiks, the Turks, Uzbeks, Tajik-speaking and Uzbek-speaking Kurama lived. The Turks inhabited the large foothill kishlak of Ashab and some villages of the plain oases. In the lowland oases, Uzbeks, Turkic-speaking Karakalpaks and Kyrgyz, who settled compactly, constituted the majority of the population of the villages formed here. In the Asht region there is a village called Kirkkuduk (literally, kirk - "forty" or the ethnonym Kirk + Kuduk - a well (Mong.)). In our opinion, the name was formed as a result of the introduction of the Kirk ethnogroup here. For certain regions of Northern Tajikistan, studies and surveys of older people were carried out, as a result of which a number of ethnotonyms were identified such as: Kipchak - (aul in the village of Istaravshan), Kenagas, Mangit (villages in the Ganchinsky region), Kungrad ((a village

in Gulyakandoz (Khojent At the foot of the Kurama mountains (Khojent region) there were the Takmak auls, inhabited by the Kurama of the Karokuyli and Karosiyrak groups.

The Kurama, Kilich, Bayavut aul lived in the Utkansai aul. As a result of the nomadic settlement in the Ura-Tyubinsky district, ethnic groups appeared: Naiman, Kukand karapchi Karapchi, Turkman, Kushtamgali, Satinsara, Achamayli, Bayavut, Bolgali Tuyakli, Karobuyin, Kushchi, Beshkal, Tapkok, Kushkendzhi, Ishan Sarmichbi (group), Lailak, Uyas, Uyuli, Irchanakli, Buragan, Chepan, Tutaakli, Mukir, Avay masan. The settlement of Bayavut is named by the ethnonym of Uzbeks - Kirkuz. Uzbeks-nomads lived in the settlement of Uyas. tribal Uzbeks of the brochayuz, considered an offshoot of their relatives who lived in the settlements of the same name in the Dalvarzin and Hungry steppes. Parchayuz were divided into groups of mirzo, tulak, olmachi, karosiyrak, baimakli.

According to field and other sources, more than 150 ethnonyms have been collected. There is Katagan village in the Khojent region. According to historical legends, the village was founded by a group of Uzbeks from the Katagan tribe of Dashtikipchak origin called Asil Katagan (asil - true, real), which, as a result of internecine wars, was torn off from its inheritance located in the Kunduz region in northern Afghanistan (18, 151). The Katagans formed residential quarters in which various ethnic groups of Uzbeks, Tajiks, Kyrgyz, the so-called Kol, Kolmok, Mastchokhi, Samarkandi and others lived. A large role in the formation of the main population in Gulyakandoz (Khojent region) was played by a group of Türks-Chagatais, who retained their ethnonym in the late period of their existence under the name Chagatai Urugi (Urug - clan), headed by Nurullo Eshon. In Gulyakandoz there are Kungrat arigi, Barozmahalla; Chagatai-arik (tract in the Isfara region); Chagatai (mosque in Isfara); Kipchak (village in Khojent region), Uyas - (village in Khojent region).

According to the informants, in the village of Gulyakandoz there are the following quarters: Kungrad (the name of a large Uzbek tribe), Chorvok (the name of the Uzbek clan), Akhtachi (the name of the Kyrgyz clan), Baroz - a high plateau (the quarter is so named after the village of Baroz, from which the inhabitants this mahali), Makhsum (respectful name for clergy and their related males) and others. The main population of the Gulyakandoz kishlak were Uzbeks of the Yuz tribe (toza Uzbeks – “pure Uzbeks” as they called themselves; the main clans living in the kishlak: kokani-karapchi, naiman, baloi azim, beshbola) and Tajiks. The Uzbeks are apparently the later settlers of the village (3, 30). Many neighborhoods are named after their inhabitants. M.Yu. Kosven thoroughly researched the names of the quarters and came to the conclusion that these names are nothing more than patronyms. Patronymy was known to many peoples. M.Yu. Kosven wrote that patronymy naturally becomes the name of a place inhabited by a certain family-related group, which is necessarily reflected in toponymy (6). Reflection of patronymic in place names is mainly characteristic of nomadic and semi-nomadic peoples in the past.

The study of toponyms, in particular ethnonyms and ethnotonyms, plays an important role in the life of every nation. Since they help to learn about the past of each nation - about life, about the development of society. It is not for nothing that it is said: without knowing the past, it is impossible to build the future.

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