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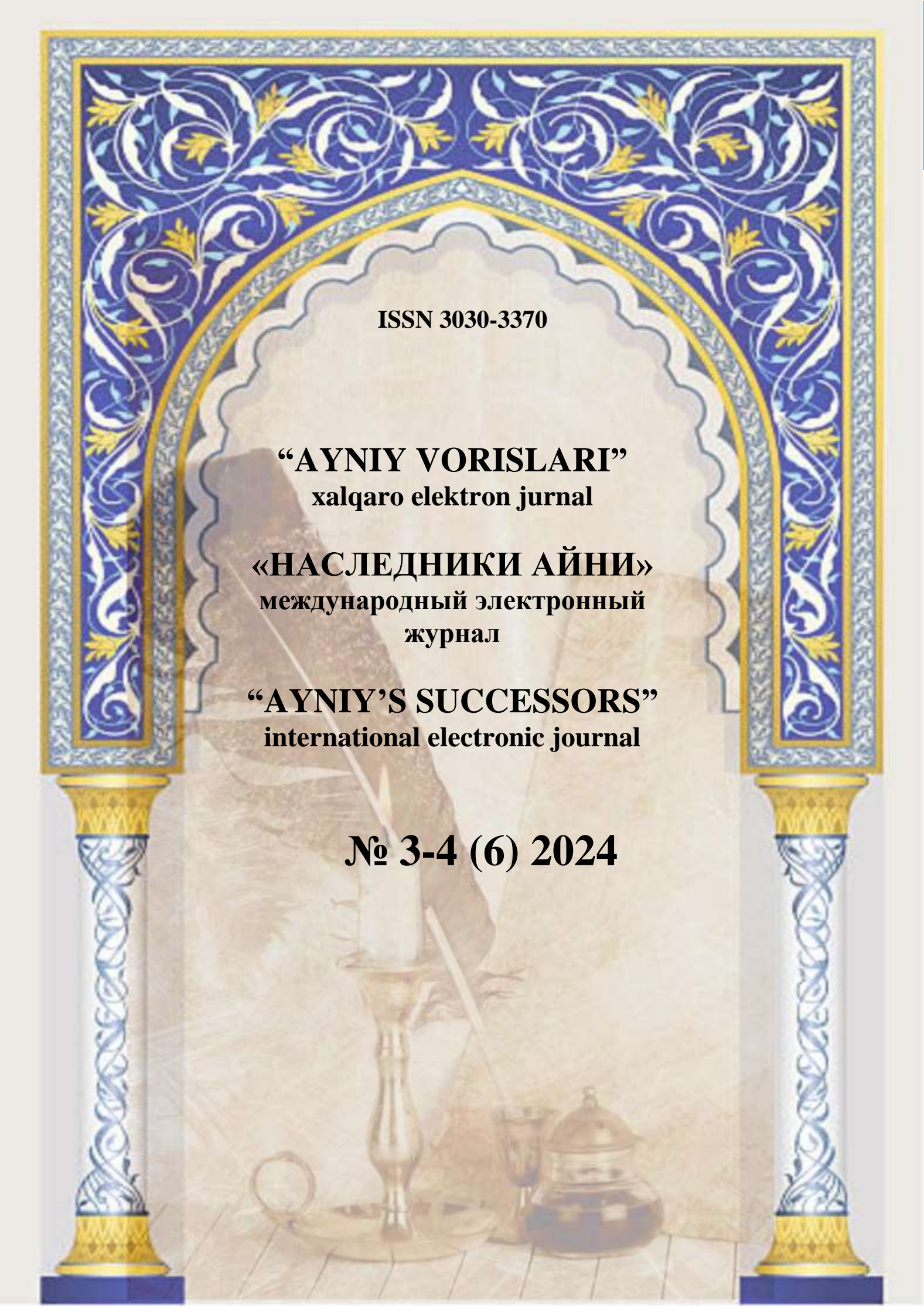
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ISSUES OF TOPONYMY IN THE WORK “BABURNAMA”

Annotatsiya. O‘zbekiston tarixiy maskan sifatida jahon madaniyatida o‘ziga xos o‘rin tutadi. Uning uzoq o‘tmishga borib taqaluvchi tarixining yorqin dalili uning toponimlaridir. Toponimlar joy nomlarini ifodalash bilan bir qatorda shu hududning shakllanishi, tarixi, aholisi va uning turmush tarziga aloqador masalalarga ham oydinlik kiritadigan muhim manba sanaladi. Jahonga mashhur “Boburnoma” asarida Buxoro va unga aloqador ko‘plab nomlar ham sharhlangan. Zahiriddin Muhammad Bobur Buxoro va unga tegishli hududlardagi joy nomlari haqida batafsil ma’lumot bergan. Bu ma’lumotlar bugungi kun o‘zbek toponimiyasi masalalarini hal etishda asosiy manbalardan biri bo‘lib qolmoqda.

Kalit so‘zlar: O‘zbekiston, Buxoro, Bobur, “Boburnoma”, toponim, toponimiya, gidronim, tarix, tarixiy manba, davlat, xalq, millat.

Аннотация. Как историческое место Узбекистан занимает уникальную нишу в мировой культуре. Топонимы являются ярким доказательством многовековой истории. Топонимы, помимо представления топонимов, считаются важным источником, проливающим свет на вопросы, связанные с формированием, историей, населением и образом жизни этого региона. Всемирно известный труд «Бабурнамэ» описывает и Бухару и многие связанные с ней имена. Захириддин Мухаммад Бабур дал подробную информацию о названиях мест в Бухаре и прилегающих к ней районах. Эти данные и сегодня остаются одним из основных источников для решения вопросов узбекской топонимики.

Ключевые слова: Узбекистан, Бухара, Бабур, «Бабурнамэ», топоним, топонимия, гидроним, история, исторический источник, государство, народ, нация.

Abstract. As a historical place, Uzbekistan occupies a unique place in world culture. Toponyms are vivid proof of the centuries-old history of Bukhara. Toponyms, in addition to representing toponyms, are considered an important source that sheds light on issues related to the formation, history, population, and way of life of this region. The world-famous work “Boburnama” describes Bukhara and its many associated names. Zakhiriddin Muhammad Babur gave detailed information about the names of places in Bukhara and the surrounding areas. This data remains one of the main sources for solving issues of Uzbek toponymy today.

Key words: Uzbekistan, Bukhara, Babur, “Boburnama”, toponym, toponymy, hydronym, history, historical source, state, people, nation.

Introduction. Uzbekistan is one of the countries with a special place in the world community. This area is distinguished by its long history. Bukhara, Khorezm, Fergana, Karshi, Termiz, Tashkent, and others in the territory of Uzbekistan occupy a special place in the world's cultural heritage with their rich history and toponyms reflecting history.

At the same time, there is a huge cultural heritage created in the layers of history – historical sources, which are considered an important tool that provides valuable information about the rich history of the places where our people live. Including Zahiriddin Muhammad Babur’s work “Baburnama” in this sentence would be appropriate. This work occupies an important place among historical sources with its information on history, culture, spirituality, geography, ethnonymics, and toponymy of the second half of the fifteenth century and the first quarter of the sixteenth century.

The main part. Zahiriddin Muhammad Babur's famous work “Baburnama” is one of the rare sources for studying place names and their history. It contains more than a thousand geographical names, definitions, and descriptions. The toponyms found in “Baburnama” are divided into several groups according to the type of objects they represent. Some of these include the names of countries – Afghanistan, India, Arabia, Mongolia, and Iraq; names of cities – Delhi, Ghazni, Kabul, Mashhad,

Banoras, Lahore, Urganch, Kesh, Bukhara, Tashkent, Sairam; the names of villages and towns – Muhammad Aga town, Archakent, Khudak town, Dehi Afghan, Dehi Yakub, Dehi Ghulamom; the names of rabots and steppes – Toshrobot, Raboti Zavraq, Raboti Sarhang, Raboti Sultanbegim, Surkhrabot, Kararabot, Dashti Shaykh; the names of palaces and mansions – Bostonsaroy, Koksaroy, Aghasaroy, Chagonsaroy; the name of the castle and fortifications – Qalayi Dabusi, Qalayi Zafar, Qalayi Ikhtiyoriddin, Olaqorgan, Tashkurgan; the names of the gates – Sheikhulislam Gate, Chorraha Gate, Charmgaron Gate; It represents the names of bridges – Mirza Bridge, Mullo Baba Bridge, Chopon Bridge, Puli Salor, Puli Ravon.

A certain part of the place names recorded in “Baburnama” is made up of oronyms. Oronyms combine the names of mountain, pass, valley, and cave. Such names include Olatog, Sarvtog, Shunkarkhana Mountain, Mehtar Sulayman Mountain, Itmak Pass, Kandirlik Pass, Obdara, Darai Zang, Darai Nur, Cave Ashiqon.

One group of toponyms in Babur's work consists of hydronyms. These are the names of rivers – Amudarya, Syrdarya, Ganges River, Sind River; stream names – Olasoy, Kuruksoy; the names of springs – Yonbulok, Kargabulok, Karabulok, Bodomchashma, Garmchashma; lake names – Karakol, Koligil, Koli Malik; the names of streams and pools include Kirkariq, Khakon stream, Mallukhon pool, etc.

About 30 gardens are mentioned in “Baburnama”. Most of them are gardens created by the owner Amir Temur. Dilkusho Garden, Naqshijahan Garden, Chinar Garden, Shamal Garden, and Behisht Garden are among them.

In the work, the naming of some places by two or three names and their parallel use are explained through examples. Tashkent - Shosh - Choch; Akhsi – Akhsikat; Oratepa - Usrushna - Usrush; Kesh – Shahrizabz; Karshi - Nasaf - Nakhshab; Rabotak Urchini - Between Two Waters; Qalayi Zafar - Shaftavar; The names of Kahlugh - Darbandi Ohanin can prove this. They can be called doublet toponyms.

Some of these are excerpts from the work itself: “*Toshkand viloyati ... kitoblarda Shosh bitirlar; ba’zi Choch bitirlar...*” (63-bet), “*... Qarshi viloyatidurkim, Nasaf va Naxshab ham derlar*” (108-bet), “*... Rabotak o’rchinidakim, bu Rabotak o’rchinini Ikki suv orasi ham derlar*” (128-bet), “*Qal’ayi Zafarkim, burun Shoftevarag’a mashhur ekandur*” (212-bet), “*Qahlug’dinkim Darbandi Ohanin ham derlar*” (181- bet).

Author’s translation: “Tashkand region ... they write Shosh in books; some Choch write...” (p. 63), “... I am from the Karshi region, they also say Nasaf and Nakhshab” (p. 108), “... I am in the Rabotak region, this Rabotak region is divided by two rivers they also say that” (p. 128), “Kal’ayi Zafarkim, formerly known as Shoftevarag” (p. 212), “Kahlug is also called Darbandi Ohanin” (p. 181).

Some of the toponyms mentioned in “Boburnama” are given in Uzbek and Tajik versions. The use of place names in this way indicates the interaction between the two peoples and their languages. *Mirzo ko’prigi – Puli Mirzo (Mirza bridge), Dilkusho bog’i – Bog’i Dilkusho (Garden Dilkusho), Mehtar Sulaymon tog’i – Ko’hi Mehtar Sulaymon (Mountain Mehtar Sulaiman), Muhammad Chap ko’prigi – Puli Muhammad Chap (Muhammad Chap bridge), Jud tog’i – Ko’hi Jud (Mountain Jud), Qorasuv – Siyohob* is a vivid example of such toponyms.

Most of the oikonyms mentioned in “Boburnama” are preserved and used in the same form as the author expressed them. Including Andijan, Bukhara, Piskent, Zomin, Isfara, Vorukh, Khojand, Sokh, Khushyor, Kabul, Delhi, Mashhad. Some of the characters in the work have come down to us with various phonetic changes. For example, the name of the city of Dizak is now Jizzakh, Kandibodom – Konibodom, Marginon – Margilon, Uzgand – Uzgan, Tashkand – Tashkent, Qubo – Kuva, Khukan – Kokan, Tirmiz – Termiz, Khuzar – Guzor, Karmina – Karmana, Rushdon – Rishton, Siyohab – Siyob, Gava – Gova have changed.

When we read “Boburnama”, we witness that it contains opinions on the etymology and meaning of many oikonyms. For example, Babur says the following about the toponym Kandibodom: “*Muning tavobiidin Kandibodomdur. Agarchi qasaba emas, yaxshig’ina qasabachadur. Bodomi yaxshi bo’lur. Bu jihatdin bu ismg’a mavsumdur. Hurmuz va Hindistong’a tamom muning bodomi borur*” (62-bet). Author’s translation: “This is due to Kandibodom (bodom – almond). Almonds are good. In this regard, this suits for this name. All these almonds go to Hormuz and India” (p. 62). It is known from the quoted

passage that the meaning of Kandibodom means “city of almonds”. In the work, the naming of the city of Shahrizabz is explained as follows: “*Bahorlar sahrosi va shahri va bomi va tomi xo‘b sabz bo‘lur uchun Shahrizabz ... derlar*” (108-bet). Author’s translation: “They say Shahrizabz ... because the desert and city of springs and the roof are green” (p. 108). Shahrizabz means “green city”, or “green city rich in gardens”.

In “Boburnama” there is a detailed explanation of the image of Kashmir in the territory of India: “... *bu tog‘ elini kas derlar... Hindiston eli “shin” ni “sin” talaffuz qilur. Chun bu tog‘da mo‘tabar shahr Kashmirdur. ... Bu jihattin bo‘la olurkim, Kashmir demish bo‘lg‘aylar*” (342-bet). Author’s translation: “... this mountain people are called kas... Indian people pronounce “shin” as “sin”. Because on this mountain is the prestigious city of Kashmir.” (p. 342). Therefore, as the geographer and scientist, Professor H. Hasanov rightly stated, “kas” actually turns out to be “kash” and Kashmir is a symbol related to the name of the tribe in this mountain.

Writing about one of the provinces in Afghanistan, Lamghon (plural form - Lamghonot), Babur notes that it consists of five districts and two sections. Regarding the origin of oikonym, he expresses these thoughts: “The grave of Mehtar Lom, the father of Prophet Noah, is in Alishang district. In some history, Mehtar Lom is called Lomak Lamkon. I have carefully considered that country, sometimes they pronounce “gayn” instead of “kof”, and this is why they call this region Lamgon” (p. 191). So, according to the author's explanation, the name Lamkon came to the form of Lamgon due to the pronunciation of the letter “k” as “g”. It should be noted that Q. Mahmudov, who thought about sound exchanges in the Uzbek language, showed the transition of “k” to “q” or the emergence of forms such as gaz>goz, kar>ghor. But in the sources, we did not find views about the transition of “k” to “g”.

In addition to these, in “Boburnama” Sangi mirror in Isfara, Tul, one of the peaks of the Hindikush mountain, Kohi Safid in Afghanistan, and Gurband in Kabul region are commented on and their meanings are explained. Here are some excerpts from the work itself: “*Isfaraning bir shar‘isida janub sori pushtalarning orasida bir parcha tosh tushubtur, “Sangi oyina” derlar, uzunlig‘i taxminan o‘n qari bo‘lg‘ay, balandligi ba‘zi eri kishi bo‘yi, pastlig‘i ba‘zi eri kishining belicha bo‘lg‘ay, oynadek har nima mun‘akis bo‘lur*” (61-bet). Author’s translation: “In one part of Isfara, there is a piece of stone in the middle of the southern bushes, called “Sangi Oina”. Everything becomes transparent like a mirror, like a husband's waist” (p. 61).

Therefore, according to Babur’s interpretation, Sangi mirror is a mirror stone, a flat, smooth stone like a mirror; Tul – is a long, distant road; Kohi Safid is a white mountain, a mountain always covered with snow; Gurband means the mountain leading to Mount Gur. Babur pays attention to their meaning when he talks about Kohi Jud in India, Savo lak parbat, and Shahi Kabul mountains in Afghanistan.

One of the nations determines that the Jud tribe lived on Mount Kohi Jud and admits that this mountain is named after this tribe: “This mountain belongs to the Jud and is called Kohi Jud” (p. 289). He explains the meaning of the name Savo lak parbat as follows: “Indians call this mountain Savo lak parbat, in Hindi “savo” means rub, “lak” means a hundred thousand, “parbat” means a mountain, that is rub and one hundred thousand mountains, one hundred and twenty-five thousand mountains” (pages 342-343).

The name Savolak Parbat is still used in geographical literature. These are the lower mountains of the Himalayas that stretch from north to south (there are about one hundred and twenty-five thousand hills). Shahi explains the origin of the name of Kabul in the following way: “There is a small hill on the south-west side of the fortress. This mountain is called Shahi Kabul because Shahi Kabul built a building on the top of that mountain” (p. 185). It is understood that Mount Shahi Kabul was named after the Shah of Kabul.

“Boburnama” also explains the names of the Hotipul gate of Guvolyar near Agra, Haftbacha hill on the Hindukush mountain, Gospendilyor (road horse) in Afghanistan: An elephant is called “hoti” and a gate is called “pul”. At the exit of this gate, an image of an elephant is carved, and two elephants are placed above it. ... In this regard, they call it “Hotiypul” (p. 413). Maybe we have a couple of cows, this road is not a horse road. They say the way is known by the Afghan language (page 207). gospand - sheep, liyor - road) or in other words “herd road”.

Conclusion. From the above analysis, we can conclude that “Boburnama” is an important source of information in the history of our country. Zakhiriddin Muhammad Babur is famous not only as a writer

and poet but also as a scholar of history, ethnography, and toponymy. His book “Boburnama” is one of the most reliable sources of extensive and detailed information about the rich history and cultural heritage of the people.

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