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TYPES OF NECROTOPONYMS IN KARAKALPAKSTAN ACCORDING TO THEIR GRAMMATICAL STRUCTURE

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ABSTRACT

The article examines the types of necrotoponyms in the Republic of Karakalpakstan according to their grammatical structure.

KEYWORDS

Toponym, topography, topoformant, affix, indicator, necrotoponym.

INTRODUCTION

There are opinions of linguists about the composition and structure of toponyms in Russian linguistics. While many linguists wrote about topography and formants, V. Toporov and O. Trubachev gave initial information about toponymy formed from topography and topoformant. V.N. Toporov briefly touched on the issue of toponymy in theoretical toponymastics and specially explained topoformant, topography and topobasis.

In fact, until now, in the field of toponymy, more attention was paid to the processes of topography, topoformant, indicator naming and toponymization. There are different opinions among linguists about the grammatical structure of toponyms.

METHODS

Prof. Z. Dosimov calls the classification of toponyms according to their structure structural-typological

classification and in this respect groups toponyms as follows:

1. Toponyms and root names without affixes: Qala, Alan, Boz, Jam, Adaq, etc.
2. Affixed toponyms or fake names: Tuyachi, Kosar, Tasloq, Tangzor.
3. Prefix toponyms: Poyarik, Bevatan, Sardara.
4. Indicative toponyms or toponym-composites.
5. Combined toponyms.

Taking into account the above theoretical ideas, we analyzed the necrotoponyms in Karakalpakstan on the basis of our collected materials, dividing them into three types according to their grammatical structure:

- 1) simple necrotoponyms; 2) combined necrotoponyms; 3) compound necrotoponyms.

RESULT AND DISCUSSION

Simple necrotoponyms. A toponym is the basis of a toponym, which is the basis for the creation of another form. Many linguists call this simple root toponyms. Such toponyms are also found among necrotoponyms.

For example:

Keneges – is located in Abat NCM of Kegeili district.

Ko'kcha – is located in Kyzylkum NCM of Ellikkala district.

Qiyat – is located in Kuskhanatov village of Bozatov district.

Khoja – is located in Kumshungil NCM of Kegeili district.

37 necrotoponyms on the territory of Karakalpakstan consist only of topography, that is, they are basic necrotoponyms.

It is considered the nucleus of the formation of toponyms in micro and macro toponyms that exist at the same time in the territory of our country.

In the language, simple artificial toponyms are created by adding formative suffixes or topoformants to basic toponyms. Researcher G.S. Zhoraboyeva, while researching the toponyms of the Fergana Valley from a comparative-historical and anthropocentric point of view, expresses the following opinions: "Simply made-up toponyms are names consisting of a lexical base and a formative affix. In the toponymy of the Fergana Valley, it is observed that they are mainly formed by means of the affixes -i, -lik, -chi, -cha, -ma, -iya:

Such as Kashkari (Baghd. d.), Kashkarlik (Izbosk. d.), Karateginchi (Jalaq. d.), Naymancha (Torak. d.), Ko'tarma (Khoja. d.).

Among the necrotoponyms in Karakalpakstan there are also necrotoponyms formed by means of affixes. They are mainly formed by means of the following affixes:

by means of the affix -li:

Aqbasli (Nukus d.), Biydali (Chimboy d.), Borshekli (Chimboy d.),

with the suffix -lik:

Birodarlik (Nukus d.), Jedlik (Kungirat d.), Shahidlik (Tortkol d.)

With the help of –chi (in Karakalpak -shi)

Such as Savatchi (Amudarya d.), Garbizshi (Kegeyli d.);

-chik (in Karakalpak -shik):

Like Ko'gershik (Karaozak d.);

-chilik (in Karakalpak -shilik) means:

Like Seytshilik (Takhtakopir d.);

By means of the -bay affix:

Like Artiqbay (Kazakh) (Chimboy d.), Ayiobay (Karaozak d.).

with the suffix -s:

Christians (Nukus d.), Koreans (Beruni d.)

By means of -mes/-bes affixes:

Like Eslemes (Karao'zak d.), Terbenbes (Karao'zak d.).

with the affix -da:

Like Amanda (Takhtakopir d.).

with the affix -laq:

Like Taslaq (Takhtakopir d.).

with the affix -sha:

Like Shorsha (Nukus d.).

Combined necrotoponyms.

There are both simple toponyms and compound toponyms made from the combination of two words in the modern Uzbek literary language. It is known that words made up of more than one base are called compound words in linguistics. Their formation is called composition or syntactic method of word formation. In linguistics, this way of forming words is known by various terms, such as word addition, base addition, morphological method, analytical method, composition method.

A. Turobov, a linguist who studied the ethnonyms and ethnonyms of Samarkand, writes: "The formation of compound ethnonyms is one of the oldest ways of forming words in the language, it ranks second in terms of productivity after the morphological method, and plays an important role in enriching the vocabulary of the language." In fact, in the Uzbek language word formation, word formation using the method of composition is one of the most productive ways. However, there are not many joint toponyms among the necrotoponyms, especially the necrotoponyms of Karakalpakstan.

Most of the combined necrotoponyms look like a word combination in the form of "determiner-defining". For example, necrotoponyms such as Aqqum (Uzb. Oqqum), Kokloki (Uzb. Ko'klo'ki) are a combination of white and sand, blue and loki and a compound word. In this case, a natural word is a word formed from the union of two root morphemes, but from a genetic point of view, it is two independent words that entered into a grammatical relationship.

In toponymy, compound words consisting of two roots become one toponym as a result of toponymization and serve to indicate the name of a certain object.

The necroponymy of Qolbergan Ota (Amudaryo d.) is composed in the form of noun+verb adjective form and is formed by joining the parts of hand and gave. It expresses the meaning of "He gave his hand to the Pir to become a murid". Like the necroponymy of Sheremgan (Ellikqal'a d.).

Compound noun necrotoponyms formed on the basis of the demonstrative-observant syntagm pattern reflect the noun+noun relationship. In this case, the meaning of the first component is related to the meaning of the second component. The first component is in the unmarked nominative case, and the second component is in the nominative case. For example: Dermenqul (Takhtakopir district), Eshimqul (Kegeili d.), Januqul Eshon (Qanlikol d.). There is also a form in which the first component, based on this

template, takes the unmarked nominative case, and the second component takes the possessive suffix in the third person singular: Hakimquli ota (Kegeyli d.). The necrotoponyms of Januquli Eshon and Hakimquli Ota included eshon and ota indicators. There are compound necrotoponyms in which both components are unmarked, but the first component contains a demonstrative case, and the second component has a possessive affix. For example: Arazqal'a (Tortkol d.), Eshonqal'a (Kegeyli d.). The indicated necrotoponyms received the qal'a indicator. These originally appeared on the basis of Oikonim. Necroponymy is also called oikonym, since the population entered the area of residential address.

Qangliqum necroponymy (Takhtakopir d.) is also based on the above pattern. It means "sand belonging to the qangli clan". Kangli is the name of a clan of the Turkic peoples, and the Karakalpaks also have this clan.

The necroponymy of Sheikhezamon Bobo (Ellikqal'a d.) is based on the Tajik isofa. Both components belong to the noun group and are formed in the noun+noun pattern. The first component is the sheikh religious title, which is often used as an indicator in necrotoponyms.

The necroponymy of Javakhashar baba (Takhtakopir d.) is composed in the form of noun + verb adjective form.

The necrotoponym of Jigarband Baba (Beruniy d.) is formed in the form of noun + adjective.

The necrotoponyms of Dagirata (Kungirod d.), Janbobek (Chimboy d.), Shermanbaba (Kungirod d.) are formed in the noun+noun pattern.

Religious degrees are compound necrotoponyms of the noun+noun type, with the bobo and oxun components, which are sometimes indicators:

Qazibaba (Shumanay d.), Eshimoxun (Qanlikol d.), Sultanakhun (Khojayli d.), etc.

A joint necrotoponym formed in the form noun + hana: Kuskhana (Nukus d.).

Combined necrotoponym with ethnonym+noun component: Rusmozor (Beruniy d.).

Combined necrotoponym formed in zoonym+noun form: Tulkibo'get (Takhtakopir d.).

Combined necrotoponym formed in noun+verb form: Jolimber (Chimboy d.).

The first component of some compound necrotoponyms consists of adjectives. The second noun component added to it can express different meanings. Necrotoponyms that grew out of oronym adjective+noun type: Aqqum Avliyo (Moynaq d.), Aqqum ota (Kegeyli d.), Aqqum (Chimboy d.), Karaqum iyshan (Bozatov d.), etc. There are also

necrotoponyms Aqkempir (Chimboy d.), Aqkesek (Kegeyli d.) based on this template..

Combined necrotoponym with blue+horse component: Kokloki bobo (Beruniy d.), Koklikol eshon (Kanlikol d.). The meaning of the loki component in the first necrotoponym is obscured. Kokmanglai (Karaozak d.).

Necrotoponym, which appeared on the basis of the ethnonym with Kara + noun component:

Karamangit (Kegeyli d.). Representatives of this clan are buried here.

Sari(q) + noun is the necrotoponym of father Sarikhoja (Ellikqal'a d.).

Necrotoponymy with a new (in Karakalpak janga) + noun component: Jangabazar necrotoponymy (Kegeyli d.).

Ayri (Ayir in Karakalpak) necrotoponyms with a noun component: Ayirbakan (Koraozak d.), Ayirmakhan (Chimboy d.).

The role of numbers in necrotoponymy is special. The type "Number+noun" expresses the following semantic relations:

"Count number + noun". When the numbers and nouns are combined, they clearly indicate the number of the geographical object:

Besboydaq (Kungirod d.), Koshterak (Chimboy d.), Seksenkhoja (Khojayli d.), Tortkulak (Bozatov d.), etc.

Necrotoponyms are followed by necrotoponyms formed by ordinal numbers.

Ordinal numbers are formed by adding -(i)th (in Karakalpak -inshi//inshi) affixes to the count numbers, showing the specific order of the subject to which it is connected: Sheyitlik-1 (Kegeyli d.), Sheyitlik-2 (Kegeyli d.) are located.

Combined necrotoponyms.

There is also a type of toponym formation in Uzbek, which is made by joining two or more units, and this method is called syntactic method.

Among the necrotoponyms of Karakalpakstan there are a number of compound necrotoponyms.

Necrotoponyms with appellative + defining + indicative composition: Erohun Eshon Bobo (Amudarya d.). The first component indicates a person's name, the second a religious title, and the third is a necrotoponymic indicator.

Also necrotoponyms with appellative + indicator content:

Sa'd Waqqas Bobo (Ellikqal'a d.). Sultan-Uwais Bobo (Beruni d.).

Necrotoponyms in the form of determining + appellative + indicator:

Like Sheikh Abbas Vali (Beruni d.), Khoja Jabr Baba (Beruni d.).

There are also necrotoponyms in the determiner+appellative form.

For example: Bibi Mushkul Kushod (Ellikqal'a d.). The bibi component in this is used for women. The word Mushkulkushad is explained in the dictionary as follows: MUSHKULKUSHOD [a+f.t] religion. Prayers and rites performed in order to make a person's problem easier, to carry out his work" (O'TIL, I, 486). There is another necrotoponymy with the same name, which is located in Kokhna Tortkol NCM of Tortkol district.

Necrotoponyms in the determiner+noun form:

There is also the necrotoponymy of Sheikh Jalil Baba (Amudaryo d.), the third component of which is an indicator.

There are also necrotoponyms consisting of all three indicators. Often, the words haji, eshan and babo are indicators. Necrotoponyms of Hodji Eshon Baba located in Kipchak town of Amudarya District and Khoja Eshon Baba located in Uyshin MFY of Amudarya District were made based on such a pattern. The xoja component in the second necrotoponym also often serves as an indicator.

The necrotoponymy of Sari Eshon Baba (Takhiyatosh d.) in the form of adjective+noun+indicator, denoting the appearance of people. In this case, sari is a Karakalpak word and is used in the Uzbek language in the form of "sariq" (yellow). There is also the necrotoponym Choloq Eshon Baba (located in Bozyop Ovul, Amudarya district), which represents the physical weakness of a person, and it was formed based on the above pattern.

There is also a necrotoponymy of Malla Donli Baba (Tortkol d.) composed of adjective+noun+indicator, representing the color of a person's clothes.

There are also necrotoponyms with a numerical component.

Necrotoponym Thousand and a half martyrs (Amudaryo d.) formed in the form of number + martyr. It was named so because of the burial of people who died in the war with the Russians in the twenties of the twentieth century.

There is a necrotoponymy of Qos Makhsim Khoja (Kungirod d.) formed in the form number+noun+indicator exists, and (in Uzbek language double makshum khoja) is named so because two makshum khojas, famous among the people, were buried in this cemetery.

There is a necrotoponym Ush kiz apay (Chimboy d.) formed in the form number+noun+noun, which is used in the Uzbek language as Uch kiz opa.

There is also a Necrotoponymy of Yuz Boshi Bobo (Amudaryo d.), which is a word denoting a position formed in the form of number+noun+indicator.

Necrotoponyms that are written separately and have two components are also used.

Necrotoponyms formed in the form of a noun + indicator. Some of them are used with grandfather indicator:

Like Abdimalik baba (Uzbek grandfather) (in Diykhanabat APJ of Shomanay d.), Ajinyoz baba (Moynaq d.), Akpan baba (Uzbek grandfather) (Shomanay d.).

Appellatives can also include formants: Alamli bobo (Tortkol d.), Azizler bobo (Nukus d.), Imamjon bobo (Ellikqa'la d.).

Some are used with the parent indicator. The construction pattern is the same as above: Abdujalil ota (Amudarya d.), Latifboy ota (Ellikqal'a d.), Miskin ota (Amudarya d.).

Shaykh (Shayyq in Karakalpak) is also used with the indicator. In this case, proper noun+indicator: Murat shayiq (Karaozak d.).

The necrotoponymy of Four sheikhs (Ellikqal'a d.) formed in the number+indicator pattern is also found.

There are also necrotoponyms with a proper noun + maksum (maksim in Karakalpak) such as: Musa maksim (Kungirod d.), Nasrulla maksim (Moynaq d.), Serimbet maksim (Chimboy d.).

Necrotoponyms with a noun + akhun (Akhun in Karakalpak) indicator: Nurimbet akhun (Kegeyli d.), Qasimbet akhun (Chimboy d.), Suleymen akhun (Takhtakopir d.), etc.

Necrotoponyms with noun + xoja indicator:

Nur Khoja (Amudaryo d.), Karshili Khoja (Amudaryo d.), Qasim Khoja (Chimboy d.).

There is also a necrotoponymy of Piryor vali (Tortkol d.) in the form of a proper noun + vali. There are also necrotoponyms made by adding indicators representing the quality of a person and profession to a proper name.

There is a necrotoponymy of Otesh batir (Kanlikol d.) with the proper noun + botir indicator.

Usta indicator + necrotoponym of Usta Absamet (Bozatov d.) in the form of a proper noun. Number + necrotoponym of Uch Terak (Kungirod d.) in the form of a noun.

CONCLUSIONS

When studying the grammatical features of necrotoponyms in the territory of the Republic of Karakalpakstan, we can see that most of the original necrotoponyms are clan names of the Karakalpak nation, or necrotoponyms made with affixes occupy a very important place. We find that joint necrotoponyms in the territory of Karakalpakstan are formed in different patterns. Among the necrotoponyms of Karakalpakstan there are a number of compound necrotoponyms. We can see that indicators play a very important role in the combination of compound necrotoponyms of the studied area.

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