Microtoponyms Of Surkhandarya

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Abstract: This article focuses on the classification issue in Uzbek toponymy, taking into account the features of the national language, the types of names, their motivational origins, their size and scope, and the socio-domestic reasons behind their emergence.

Introduction: One of the southern regions of Uzbekistan — the composition of the colorful place names in Surxondaryo province has not yet been thoroughly studied. The initiation and successful implementation of such scientific work, undoubtedly, is beneficial not only for the field of linguistics but also for the Uzbek people and the history, ethnography, geography, and related fields of Uzbekistan, as well as their specific branches.

"The toponymy expert of Surxondaryo, Y. Khojamberdiyev, notes that place names have at least three important significances."

1. Place names indicate a specific location. The importance of this can be illustrated with a simple example. If an ambulance is told to urgently reach a critically ill patient, but the address is unclear, then no matter how fast the ambulance moves, it cannot save the patient from a serious fate. This is because the movement is not directed toward a specific object or destination.

2. Place names provide valuable information about the historical past of nations. This can be illustrated by the toponym Qirg'intepa in the village of Sayrob, Boysun district. (Additionally, toponymist H. Hasanov explains the name and origin of the Temir Darvoza gorge in the Boysun mountains as follows:

"In the 7th century, it was written as Tamir Qapug'. In Persian-Tajik sources, it was referred to as Dari-Ohanin and Darbandi Ohanin (dar – gate, ohan – iron), and in Arabic as Bab al-Hadid (bab – gate, hadid – iron). Today, in Russian, it is known as Zheleznye Vorota (Iron Gates)." So, it has been expressed in four different languages, but the meaning is the same. (It is also worth noting that the gorge has local names such as Buzg'olaxona – "Goat Room" – and Qo'hlug, too.) – T.Sh.)

3. Place names also have educational value. Every geographical name has a reason for its naming and its own history. In Germany, there is a good tradition: at the beginning of streets or next to other historical place names, small plaques are placed with short notes explaining their history and the reason for their naming.

If information about the origin of the names of streets, villages, mountains, cities, and other places is regularly covered in the media, discussed in conversations and lectures, or shared through excursions, people will gradually learn the history of their region and the peoples connected to it, and their love and affection for their homeland will grow. That is why, since ancient times, this topic has attracted the attention of historians, ethnographers, geographers, and linguists alike.

Geographical names are a historical category, and their emergence and changes are connected to the historical development of society.

Each geographical name is an element of the lexicon and enters the vocabulary either actively or passively. The careful collection, study, and research of geographical names is the responsibility of geographers, historians, archaeologists, and ethnographers — but primarily, it is entrusted to

linguists.

Geographical terms have been used to name places, locations, and objects since the earliest periods of human society. In the primitive communal era, groups of people who lived by hunting would name the places where they hunted by distinguishing them from previous ones based on the characteristics of the location. These features would then become the permanent names of the objects or places. In this sense, the term served to differentiate the features of the object. In such cases, words like cave, hill, cliff, mountain, ravine, stream, pass, peak, slope, ridge, plateau, lowland, arch, desert, steppe, plain, valley, hillside, meadow, pasture, field, open area, height, slope, spring, ledge, ditch, pit, layer, river, lake, pond, animal pen, fountain, crossing, ford, stream, canal, and others were used as geographical terms. These were often combined with descriptive elements to form compound or complex toponyms based on the specific features of the location. This type of geographical term typically falls under the category of microtoponyms.

Microtoponyms are names that are not widely known to the general public, not shown on political, economic, or physical maps, and are used as geographical names only in the local language(s) within a specific area or for a specific object. The lexical meanings of the words that make up these names are clearly understood by all the people living in that area.

Microtoponyms do not remain in use for long; they change their form quickly and are sometimes completely forgotten. For example, in all regions of Surxondaryo province, many microtoponyms that existed during the former Soviet era were forgotten during the independence period due to the development of new lands and the replacement of farms and other facilities with new ones. As a result, some microtoponyms were lost, and new names began to be used instead. Like macrotoponyms, microtoponyms are also valuable sources that provide evidence about the language and history of past peoples. That is why recording and studying place names in a timely manner is one of the important tasks.

Microtoponyms are closer to common nouns than to proper nouns, because they have not fully transitioned into proper nouns — in other words, they are on the verge of becoming names that designate a specific object.

The lexical-semantic and etymological meaning of microtoponyms can be quickly understood. They indicate a feature of an object and are close to adjectives in nature. Over time, they evolve, become more concise, drift away from their original lexical meaning, and turn into nouns. Microtoponyms are a linguistic fact and a product of a people's creativity. Therefore, microtoponyms are a valuable source for studying the activities of people from a certain period, as well as the natural resources of an object and the world of animals.

Based on theoretical ideas about microtoponyms, their distinctive characteristic features can be categorized into the following groups:

1.   It is impossible to clearly separate microtoponyms from macrotoponyms or set a strict boundary between them. The names of the smallest objects across all fields of toponymy are considered the subject of study of microtoponyms.

2.   Microtoponyms are clear and known only to the people living in a specific area and are used in their language. They have not yet appeared on political, economic, or physical maps.

3.   In terms of structure, microtoponyms can be simple, compound words, or phrases and are not fully formed phonetically, grammatically, or intonationally.

4.   Microtoponyms often come from various parts of speech, most commonly expressed by adjectives. In their formation, they are in the process of transitioning from common nouns to proper nouns.

5.   The lexical-semantic and etymological meanings of microtoponyms can be quickly and accurately determined because they arise based on the language material of the studied period.

6.   The emergence of microtoponyms is based on geographical terms, repetition of toponyms, the characteristic features of objects, and various events.

7.   Microtoponyms often indicate belonging to a person or an object.

8.   Microtoponyms frequently change and are sometimes completely forgotten.

9.   Microtoponyms arise due to the renaming of objects by others or the re-appropriation of objects.

10.   Microtoponyms are invaluable sources for studying the history of a certain period.

With the passage of time, the historical development of society, and the evolution of language layers, geographical terms gradually move away from their original lexical meanings and undergo morphological and phonetic changes. Thus, the names given by tribes, clans, and peoples thousands of years ago have, through transmission from language to language and from people to people, lost their original lexical meanings in the present language. This demands that every scholar studying geographical names must have a thorough knowledge of geography, history, linguistics, and toponymy, analyze from the

perspective of language history, and work to restore the original lexical meaning of the terms.

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The microtoponyms of Surxondaryo region are the product of vocabulary from different periods, formed based on the material of object-language data. Accordingly, studying and classifying toponyms into lexical-semantic and structural groups is of great importance for identifying toponymic layers.

In the lexical-semantic classification of microtoponyms of Surxondaryo region, based on the works of toponymist scholars who have significantly contributed to the development and advancement of toponymy, and taking into account the specific characteristics of the terms in the studied area, we classify them into the following groups.

Microtoponyms created based on ethnic characteristics. Ethnic terms themselves are a historical process, emerging since the primitive communal era with the early names of nomadic, semi-nomadic, and sedentary Turkic tribes, clans, and peoples. In other words, words denoting ethnic names are simple in structure and among the oldest in terms of language use. To distinguish and differentiate between tribes, clans, and family groups, names and nicknames of tribal, clan, and family leaders were used as the basis for these terms. Later, the names of tribes and clans were also reflected in toponymy. The places where these groups lived, as well as objects associated with a particular tribe or clan, were named after those tribal or clan names. Toponyms named after ethnic characteristics began to emerge from the period of tribal and clan organization and continued as a historical process thereafter.

Based on the collected materials, ethnic markers such as Turkic tribes, clans, peoples, and nations have emerged genetically. Various groups, ethnicities, and peoples have lived in the territory of Surxondaryo region for different reasons. Over many years, as these groups mixed and blended, sometimes people forgot

which group they originally belonged to. However, anthroponyms, ethnonyms, and microtoponyms named after these groups have been preserved in the language.

Microtoponyms formed based on people's occupations.

JUVOZGAR – A guzar (small settlement or caravanserai) in Oltinsoy district (Shoxcha). Juvozgar means a juvoz driver and the owner of this device. A person's occupation served as the basis for the name of this guzar.

BO'YRABOB – A village in Qumqo'rg'on district. Bof (bof) is derived from the Persian verb boftan (to weave) in the present tense stem. Bo'yra is a type of mat made by tightly weaving reeds and cane to a certain length, tied with threads (bands) in 2–3 places. Po'sh comes from the present tense stem of the verb po'shidan (to weave) — meaning weaver. Bo'yrapo'sh means bo'yra weaver. In the past, poor and shabby people were called bo'yrapo'sh. The village name is based on the occupation of a group of people.

ALLOB – A village in Boysun district. Allof refers to a trader who buys and sells flour and wheat. A firewood seller was also called allof. This occupational nickname became a surname and later was adopted as the name of the village.

Microtoponyms derived from people's names.

Geographical terms derived from people's names hold a significant place in the Surxondaryo region. Anthroponyms (personal names) have, throughout various periods and under different conditions, transferred to the names of objects and have long been used as geographical terms in the language. Many geographical names originating from personal names reflect either the ownership of the object by a particular individual or are based on the name of the person who first settled or appropriated the object. Additionally, geographical terms have emerged from the names of historical, legendary, and religious figures, wealthy large landowners, as well as local rulers.

MAKEDON KO'PRIGI (Macedonian Bridge) – Located in the "Surxon" QFY area near the border of Qumqo'rg'on district, there is a village named Makedon and a historical monument — a bridge with the same name. This bridge (actually an aqueduct, i.e., a water conduit) is popularly associated with the famous Greek commander Alexander the Great (Aleksandr Makedonskiy). In reality, this bridge has no connection to Alexander the Great. According to archaeologists, the bridge built over the Bandixonsoy was constructed not during the Roman Caesar period, but later — during

the reign of Abdullakhon II of the Shaybanid dynasty, between 1557 and 1598. The bridge was first recorded in 1880 by A.F. Kostenko. Later, researchers such as B.N. Kastalskiy, D.D. Bukinich, E.V. Rtveladze, and Z.A. Hakimov studied it thoroughly from various perspectives. According to studies, Abdullakhon named this bridge "Iskandar Bridge" in honor of his father Iskandarkhon. However, because the fame of Alexander the Great (Iskandar Makedonskiy) overshadowed all other Iskandars, the local people came to associate the name "Iskandar" with Alexander the Great, calling the bridge by his name. The nearby village also took this name. It should be emphasized that this bridge was of great importance in its time — the 16th century. With a width of 20 meters, a height of 10 meters, and a total length of 70 meters, the bridge was an important structure connecting the caravan routes between Termiz, Chag'oniyon (Denov), and Hisor.

Microtoponyms created based on the names and nicknames of religious figures.

MIR SAYYID VALI MAQBARA (Mausoleum) – Located to the west of Jaloir village in Qumqo'rg'on district. Mir Sayyid Vali was the founder of the Termiz Sayyid dynasty, descended from Hasan al-Amir (see: Sulton Saodat). The mausoleum is a complex consisting of several separately built structures adjacent to each other. It was studied in 1992 by Sh. Safarov. The mausoleum's walls are made of thick adobe, with a dome constructed from unfired bricks placed on top. The entrance to the mausoleum faces east. Later, a mosque and utility room were added on the northern side of the mausoleum, with a porch built in front of them. The axis of the mausoleum is oriented from north to south. The mosque, utility room, and the roof of the porch are covered with simple wooden construction. Over time, the dome of the tomb deteriorated. At the end of the 1950s, local people repaired the dome using their own labor. At the end of the 1980s, the porch was expanded sideways with simple wooden materials.

BOBOLOCHIN – the name of a village in the Qumqo'rg'on district. The village is named after the famous Khorasan scholar and spiritual leader Bobolochin. His grave is located to the east of the ancient city of Darzangi (on the left bank of the Surxondaryo River), approximately two kilometers away, in a triangular area between the Surxondaryo River and the Kakaydi canal. In 1992, the imam of the Jaloyir village mosque, Umid Maxsum Muhammad, read from the old Uzbek manuscript "Kitobi Hikmat Xoja Ahmad Yassaviy" (page 112, middle of the page) to the late local historian Shoniyoz Safarov. According to this information, Hazrat Bobolochin came from the

Khorasan region and lived in the area known as Qayir Yuqorisi. His grave is located about two kilometers above the Mingtut settlement, between two rivers. A gravestone made of ruby-colored stone is placed over his grave. According to legend, Bobolochin was one of the most prominent spiritual leaders in Khorasan and its surrounding areas. Upon hearing about Ahmad Yassavi's fame, he came to Turkestan to debate with him. He was defeated in the debate and acknowledged Ahmad Yassavi's knowledge, subsequently becoming his disciple (pir). Following Ahmad Yassavi's instructions, he came to Mingtut and devoted himself to spreading his teacher's teachings among the locals. The ancient settlement of Mingtut still retains its name. While it was a large settlement in the Middle Ages, it was converted into farmland at the beginning of the 20th century. The reason Bobolochin's grave is said to be located between two rivers is that, in ancient times, the flow of the Surxondaryo and Bandixonsoy rivers was somewhat further downstream compared to today, or the current Kakaydi canal is ancient and was considered a river. Therefore, Bobolochin's grave was recorded as being between two rivers. To the east of Bobolochin's grave (above the ravine), there was a one-and-a-half-hectare garden and yard, and near the ravine, there was a cell (chillaxona) carved out of the ground. This cave is locally known as Bobolochin's cell. According to Bobolochin's will, he was buried alive at the place he himself designated between the two rivers. A three-meter-high pyramid-shaped gravestone made of ruby-colored stone was erected over the grave. Umid Maxsum (the father of Imam Muhammad) told his children that the memorial was still intact in 1938–1939. Bobolochin's grave disappeared overnight. Whether it was washed away by a flood or removed by people remains unknown. No trace has been found. Over the years, the local population erected a simple grave marker in place of the ancient grave site (the approximate location). This place is considered sacred. Complete information about Bobolochin (also known as Bobomochin) is given in Ahmad Yassavi's work "Hikmatlar."

Microtoponyms created based on various characteristics of water in the objects. This type of names primarily includes those derived from the color or taste of the water, as well as names related to different states or other distinct features of the water.

OQSUV – a stream in the Qumqo'rg'on district. In Central Asian toponymy, names like Oqsuv and Oqdaryo are typically used for rivers that originate from high mountains, fed by melted snow and ice waters, and do not dry up during the summer. These rivers usually have a whitish or pale color. Oqsuv or Oqdaryo are generally found around hydronyms such as

Qorasuv and Qoradaryo. For example, the Zarafshon River in the Samarkand region divides into two branches: Oqdaryo and Qoradaryo. The area between them is called Miyonkoʻl. The water flow in Oqdaryo is greater, while Qoradaryo carries less water. The water volume of Oqsuv is higher compared to Qorasuv. These features are reflected in the naming. Thus, Oqsuv means:

1. A stream or river originating from high mountain peaks and fed by snow waters;

2. A river that constantly flows;

3. Water that is pale or whitish in color;

4. A water-rich, fast-flowing river;

5. Settlements located near a river or large canal (ariq, kanal, band).

When Oq (white) is used to describe a canal, it indicates that its water flow is permanent. For example, Oqariq means a canal that does not dry up and has constant water flow.

SOVUQBULOQ – the name of a spring in Qumqoʻrgʻon. It got its name due to the extreme coldness of its water. According to local beliefs, a person who drinks water from the Sovuqbuloq spring in Bogʻlidara must stay active and avoid lying down; otherwise, they may become seriously ill.

In addition to the aforementioned types of microtoponyms, Surxondaryo region also contains place names formed based on various signs, events, and socio-political processes. Some names related to the former Soviet era have been changed with the advent of independence, and new names have been given, leading to the emergence of "independence era" microtoponyms in our language. Studying such microtoponyms is one of the important tasks facing our linguists.

The lexical-semantic analysis of place names in Surxondaryo region shows that geographic terms are formed according to the grammatical rules of the language, and each name is created based on various characteristic features of the object, reflecting the social activities of the people, their ethnic composition, and the rich historical events associated with the object. In other words, place names have preserved the history and language of the peoples. This indicates that place names are one of the important sources for studying the history of the region's past and the languages of its peoples, especially where historical documents are scarce.

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