

TOPONYMY OF THE CITIES OF THE REPUBLIC OF KARAKALPAKSTAN AND THE KHOREZM REGION

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Abstract

This article is devoted to the study of the toponymy of the cities of the Republic of Karakalpakstan and the Khorezm region. The study analyzes the origin of the names, historical development and linguistic results of the following cities. The main objectives of the article are to develop the naming process in the region, to reveal the ethnological foundations of the city and its connection with historical and geographical support. With this, the influence of toponymy on cultural, ethnic composition and linguistic characteristics is also studied.

Keywords; Nukus, Muynak, Takhtkopir, Tortkul, Khiva.

Introduction

There are many ancient and virgin cities of our country in the territories of the Republic of Karakalpakstan and the Khorezm region. The cities in these regions have a unique, albeit less ancient history than the oases of the Fergana Valley, Tashkent, Zarafshan, Kashkadarya and Surkhandarya. Also, each of these cities has its own unique features in its topography. In particular, the city of Nukus is the capital of the Republic of Karakalpakstan, an important political and economic center. There is no exact information about the topography of Nukus. In particular, if we pay attention, there was a clan called Nekuz. According to legends, the Nukus (nu'kis) clan is a descendant of people who descended from the sons of nine exiled girls, and means "nine people" (in Tajik "no'h" - "nine", "kas" - "person"). This is just a legend. The etymology of the toponym is still unknown.[1. B 157]

The Nukus tribe in the form of "neko'z" is mentioned in ancient historical sources as part of the Turkic-Mongol clans, for example, in Rashid ad-Din's "Jome at-tavorikh". There is also an opinion that the Nukus clan means nukas ("new village"). Place names like Nrtus (Nikuz) are also found in other parts of our Republic. One of the cities on the territory of the Republic of Karakalpakstan is Muynak. Muynak consists of the following components: "mu'yin" – "neck", "aq" is a diminutive suffix. Muynak means "small neck", "neck". Takhtkopir is a city in the Republic of Karakalpakstan and the center of the district of the same name. The origin of the toponym "Takhtkopir" is associated with a wooden (wooden) bridge (in Sheva ko'pir) built in the early 20th century over the Bosay Canal, which is a continuation of the Kuvanchyorma Canal. [2. B 303]

One of the ancient cities of the Republic of Karakalpakstan is the city of Tortkul, which is currently the center of the Tortkul district. Tortkul is the first capital of the Republic of Karakalpakstan. If we pay attention to the toponym Tortkul, the city got its name because it was



built on a strict plan in the shape of a rectangle (four flowers - a square). Also, in one of the local legends, the name of the city is "Durgil", which in Persian is also interpreted as "Durri gil" - "fertile, golden soil". [2. B16]

Another ancient city of the Republic of Karakalpakstan is Khojaly, the center of the district of the same name. The term "Khojaly" appeared in the late 17th - early 18th centuries. According to the Russian scientist A.L. Kun, who was in Central Asia in the 1970s, the Khojaly fortress was built by the eshan Alamin Khoja, who moved from Turkestan. There is also a legend among the local population that the city was founded by Khojas belonging to the Yassavi movement of Sufis. Archaeological excavations confirm that people lived in the vicinity of the city in the 4th - 3rd centuries BC. [2. B 533]

One of the ancient cities of the Republic of Karakalpakstan is Kungirat, the center of the district of the same name. According to archaeological data, Kungirat has a history of 2500-2600 years. It is one of the five historical fortresses in Karakalpakstan. Academician V.V. Bartold, Ya. Gulyamov, Hungarian scientist G. Vamberi and others wrote about Kungirat. The toponym Kungirat is the name of one of the tribes of the Uzbek people. It is known that in the early Middle Ages they lived in Altai and the northern part of Mongolia. Some groups of Kun'gorats settled in the territories of Central Asia and Khorasan in the 14th-16th centuries. Kun'gorats who moved to the territory of Khorezm actively participated in the political life of Khorezm. In the second half of the 18th century - the beginning of the 19th century, the Khiva Khanate was ruled by the Kun'gorat dynasty. Kun'gorats were divided into 5 large clans: Vakhtamgali, Qoshtamgali, Qandzhigali, Oynli and Tortuvli. The ethnonym Kun'gorat later became a toponym. [2. B 186]

When talking about the toponyms of the cities of the Republic of Karakalpakstan, we believe that it is necessary to touch upon the toponym of the Aral Sea. Several opinions have been expressed about the origin of the name of the Aral Sea. Why was the sea (large lake) called the Aral? The Aral is a land mass in the middle of the water! The Khan of Khiva, a great historian and scientist, Abulgozi Bahodiikhan, called the delta where the Amu Darya flows into the sea, the Aral. It was here that the people called the Arals lived. L. Berg in his work "The Aral Sea" (1908) writes that the Aral Sea came from the name of the people who lived there - the Arals, and he echoes the opinion of Rychkov (1755) that "it was called that because there were many islands in the lake." Indeed, there were more than 300 islands in this sea. While the surrounding Uzbeks and Kazakhs call the sea Aral (Aral), the Karakalpaks call it Aral or Atau. The Karakalpak toponymist Q. Abdimuratov believes that the Aral Sea is indeed an island, derived from the word aral, meaning "land in the middle of water." [1. B 157]

Khorezm is the name of one of the regions in Uzbekistan, and the history of Khorezm toponymy is quite ancient and has a long history. There are also legends about the toponym Khorezm. For example, in the works of medieval Arab scholars Muqaddasi and Yakut Hamavi, such a legend is given. The king was angry and ordered to exile several of his helpless subjects to a remote, deserted place. But they survived because there was a lot of firewood and meat (i.e. fish in the Amu Darya) here. The foreigners settled this land and called it Khorezm ("khovar" - "meat", "azm" - "wood"). [1. B 13-14]

This is just a legend. The toponym Khorezm has been refined over thousands of years and has reached our present day. Khiva is one of the ancient cities of Uzbekistan, and according to archaeological data, the city was founded in the 5th century BC. According to data, its name is



associated with the name of the Khivak (Khivaq) well, located in the ancient part of the city. Some researchers say that the name of the city comes from the word "khiauv" - "fortress" in the ancient Acehnese language, close to the Khorezmian language, while others say that this term comes from the modified name (Kheikanik - Khivanik - Khiva - Khiva) of the Khiva canal (now Polvonyop), which flowed through the Khiva territory since ancient times.

In his 1831 work "Dili Gharayib", the Khorezm historian and chronicler Khudaiberdi Qoshmuhammad, while listing the ancient cities of Khorezm by name, states that "another fortress of this country was founded by Sam ibn Nuh, which is now known as Khivaq." Folklore also dates the founding of Khiva to the time of Noah. According to this, Noah's son Shem came to the future city and dug a well, thereby laying the foundation of Khiva. In fact, the ancient Heivak (Khiwak) well has been preserved in the Ichan fortress of Khiva. The first reliable information about the city of Khiva is found in historical and geographical sources in the Arab-Persian language from the 10th century. Istarkhy (930) included Khiva in the list of the 30 largest cities of that time. It is also mentioned as a city located on the caravan route in the works of Yakut Khamavi (13th century) and Nizamuddin Shami (14th century). [3. B 67-68]

The place of Khiva in the development of world culture was specially noted at the 28th session of the UNESCO General Conference (October-November 1995). By the resolution of the Cabinet of Ministers of the Republic of Uzbekistan dated January 3, 1996, the 2500th anniversary of Khiva was widely celebrated on a world scale in 1997. Urgench is one of the ancient and virgin cities of our country.

The ancient territory of the city of Urgench (Gurganch) is part of present-day Turkmenistan (Tashkhovuz region), and is now called Old Urgench. It has been more than 2,000 years since the city of Old Urgench was founded. The city of Urgench in Uzbekistan was founded in 1646 by the Khan of Khiva Abdulghazi Bakhodir Khan. In the second half of the 16th century, after the Amu Darya changed its course and began to flow into the Aral Sea, the city of Gurganch (now Old Urgench) was left without water. Abdulghazi Bakhodir Khan relocated the population living scattered in the fortresses of Gurganch and Vazir and their surroundings to the southern parts of the Amu Darya, and fortified the area around the settlement with a fortress wall, naming it "Clean Urgench", that is, "New Urgench". After that, the name of the city of Gurganch became Old Urgench.

There are several different views on the origin of the name of the city of Urgench. The emergence of the city dates back to the 7th-6th centuries BC. The sacred book of the Zoroastrian religion "Avesta" records the city of Urga (Urva) on the shores of the Burunash (Aral) Sea. Due to natural disasters (floods, droughts), the city was moved to the territory of the present-day city of Old Urgench. The city was known as "Gurganj" until the 8th century. After being conquered by the Arabs in 712, it began to be called "Jurjaniya". After being conquered by the Mongols in 1221, the city began to be known as Urgench. The city of Urgench is also mentioned in the Chinese chronicles of the 1st century BC as Yue-Tan or Yue-Jian. In European sources of the 14th century, it is mentioned as Urgench - Vrgant. [4. B 122]

One of the cities in the Khorezm region, Hazorasp, was a very ancient city. Hazorasp was mentioned as a "fortified fortress" in the works of the Arab geographers Istahriy, Ibn Havkal, and Muqaddasi of the 10th and 11th centuries. There are also different views on the origin of the toponym "Hazorasp". Historian, linguist, and toponymist scholars Yahyo G'ulomov, S.T.



Tolstov, F. Abdullayev, O. Madrahimov, and others argue that “Khozarasp” in the ancient Khorezm language means “a thousand horses”, that is, “khozor” means “thousand”, “asp” means “horse” or a thousand horsemen. In the past, scholars also called this city “Qalai Sulaymon”. According to the historian M. Iskhakov, the term “Khozorasp” means “Aturasp” – “place of sacred fire”, “companion of fire”. There are also legends and traditions related to the toponym “Khozorasp”. According to information, Khozorasp was a defensive fortification on the outskirts of Khorezm, where about a thousand cavalry troops defended Khorezm from enemies who were likely to come to it from the east. According to another legend, the fortress was built by a giant. The giant caught 1000 winged horses that came to drink water here and cut off their wings. The fortress, famous for its horses, was called “thousand horses” (Persian-Tajik). [1. B 13-14]

The untruthfulness of this legend is self-evident. The local people pronounce the name of the current village of Hazorasp as Hazaras. This is close to the original. It is not surprising that the fortress was named after the Khazars, a Turkic people who lived in Eastern Europe, including the lower Volga, and established a khaganate at the beginning of the Common Era. As for the suffix -as, it should be said that, according to ethnographers R.G. Kuzeyev and B.Kh. Karmysheva, ethnonyms and toponyms containing the -as (az) component are found in an extremely large area - from the Altai to the Urals, to the Caucasus and Crimea. Some scholars believe that -as was the second name of the Alan tribe or the ancestors of the tribe, who lived in the lower Volga and the northern Caucasus in the 2nd-9th centuries, while other historians believe that -as may be a reflection of the name of the az (as) people mentioned in the Orkhon-Yenisei monuments. Bashkir ethnographer, Doctor of Historical Sciences R.G. Kuzeyev says that in both cases the Azlar (Aslar) were Turkic tribes in the 8th-9th centuries.

In conclusion, it can be noted that there are fewer cities in the Republic of Karakalpakstan and Khorezm region than in other regions of Uzbekistan. In the toponymy of the cities of this region, cities with the same name are more common, depending on their geographical location. Also, in the toponymy of cities in the Republic of Karakalpakstan and Khorezm region, there are cities with the same name of various clans. There are also cities with the same name, depending on their geographical location. It can be noted that, like other regions of Uzbekistan, there are many confusions and ambiguities in the toponymy of the cities of the Republic of Karakalpakstan and Khorezm region.

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