

EDUCATIONAL FEATURES OF THE TOPONYM "YELMURAT AHUN" MOSQUE

Yusupova Umitxan

Abstract

This article examines the formation of toponymy in the Kungrad district and the historical foundations of the changes observed there. The paper analyzes the laws of place name formation using the example of the toponym "Yelmurat Ahun Mosque" and nearby names such as Mashtaq Ata, Sorkól, and Jansyz, located in the area where Yelmurat Ahun—the teacher and maternal uncle of the classical Karakalpak poet Ajiniyaz Qosıbay ulı—lived. It is proven that the formation of toponyms is closely linked to the area's relief, the people's life experiences, and historical events. The significance of anthroponymic toponyms is also highlighted.

Introduction

Any geographical name (toponym) is a reflection of history, having existed alongside the people for long periods. The naming of toponyms in Kungrad is connected to the history of the people living in that area. Toponyms are also distinguished by being names for events and various phenomena that occurred in the people's livelihood and life. The naming of toponyms is influenced by the area's relief, the people's profession, ethnicity, customs and traditions, their relationship with nature, and rich life experiences.

The past life of the Karakalpak people and the stages of their formation as a nation were dependent on their environment. Therefore, the formation, usage, and establishment of toponyms in the Karakalpak language are considered natural phenomena. When naming a geographical object, people take into account its appearance, the names of notable people who founded it, its location relative to another geographical object, or concepts related to the nature of the people, ethnicity, or region (e.g., animals, plants, mountains, soil, etc.).

Anthroponymic toponyms (derived from personal names) are considered to be from the old layers of the linguistic lexicon. Anthroponymy and toponymy are closely related, as some anthroponyms have emerged based on toponyms, while some toponyms are formed from personal names. Naming geographical objects with individual personal names or surnames is common among the peoples of Central Asia.

In this work, we examine the laws of place name formation using the example of toponyms and anthroponyms in the area where Yelmurat Ahun—a member of the Balgaly clan of Kungrad, the teacher and maternal uncle of the great Karakalpak classical poet Ajiniyaz Qosıbay ulı—lived.

Yelmurat Ahun and Anthroponymic Toponyms

The place where Yelmurat Ahun, who hailed from the Balgaly clan of Kungrad, died has today been established as a toponymic unit named "Yelmurat Ahun Mosque". This toponym was formed in connection with the name of a notable historical figure.



The Toponym "Yelmurat Ahun Mosque":

The mosque is located in the "Rawshan" Citizens' Assembly (APJ) in Kungrad district, about 15-20 km north of the "Mashtaq Ata" village, along the "Jansyz" riverbed.

The mosque was built by the Khan between the late 18th and early 19th centuries.

During the "Bozatow Uprising," people moved away from this area, and the mosque was flooded in 1935. The area was submerged until 1972-1973.

Yelmurat Ahun and Ámet Ahun were buried under the dome of the mosque.

The area where the mosque is located was previously called "Qara Oy".

Yelmurat Ahun's lineage is indicated on the granite tombstone placed in 1981 by his descendant in Kone (Köne Urgenish, Turkmenistan) as "Qudiyar ulı Yelmurat Ahun".

Mashtaq Ata Village:

The village of Mashtaq Ata is located near the Yelmurat Ahun Mosque.

The scholar Mashtaq Batyr, who distinguished himself with his bravery in the "Bozatow" massacre, studied with Ajiniyaz at the Yelmurat Ahun Mosque, and his grave has been identified by scholars to be near the mosque.

Therefore, the origin of the Mashtaq Ata village name is also a toponym derived from a personal name (anthroponymic toponym).

Yelmurat Ahun of Sorkól was the maternal uncle and teacher of the famous classical Karakalpak poet Ajiniyaz Qosibay ulı. Recognizing his nephew and student's passion for knowledge and diligence, his uncle first guided him in his own madrasah. Later, so that he would not be limited by this education, he helped Ajiniyaz study at the Shergazi Khan Madrasah in Khiva to travel the country and perfect his knowledge, thus contributing to Ajiniyaz's development to that level.

Geographical and Historical Toponyms

In the area where Yelmurat Ahun lived, we witness several toponyms with distinct geographical characteristics besides the anthroponyms:

Sorkól/Súrgil:

Scholars determined that Yelmurat Ahun lived in Sorkól.

Today, on the dried seabed of the Aral Sea, there is a place called Súrgil to the northwest of Moynaq.

The name "Súrgil" is, in our opinion, derived from "Sorkól" due to phonetic phenomena.

The presence of saline lakes (salty lakes) in that area caused this name to arise.

As the Aral Sea retreated due to the diversion of the Amu Darya to the Sarykamysh Lake in the 13th-16th centuries, saline lakes formed. The people living by one of these salty lakes named their settlement based on a concept related to the area's nature.

Jansyz Ózek (Lifeless Riverbed)/Óli Darya (Dead River):

It is said that Yelmurat Ahun lived on the bank of the Jansyz riverbed. "Jansyz" is one of the old tributaries of the river.

The origin of the word "Jansyz" is also connected to the Amu Darya's course to the Aral Sea and the drought of the 13th-16th centuries.



Historically, when the Amu Darya changed its course in the 9th century, flowing between Mizdahkan and Gurganj (Urgenish) along the eastern chinq of the Ustyurt plateau towards the Aral Sea, the Aybúyir Lake and Dawdan channels were full.

However, the Óli Darya in Shomanay district and the Jansyz Ózek in Kungrad became "lifeless" or "dead" after the Mongol invaders diverted the Amu Darya to Sarykamysk Lake in the 13th century.

The names given at that time have survived to this day.

Qara Oy (Black/Great Hollow):

The area where the Yelmurat Ahun Mosque is located was previously called "Qara Oy".

This name is subject to the rule that toponyms are based on the geographical object's physical features.

The name arose because the geographical area was situated in a large hollow ("qara" also means large or great).

The geographical objects in our surrounding environment possess various natural features. These features perform a nominative function that distinguishes the object from others, thus creating a local toponym. This type of toponym includes names that emerged based on the object's natural-geographical differences. The geo-morphological peculiarities of the place play a special role in the people's practice of naming objects.

In the Kungrad district, the natural features of the geographical object served as the main indicators for the nominative function of the toponyms. The toponyms were shaped by the object's natural-geographical characteristics, location, and words related to historical events. Anthroponyms and appellatives related to hydronyms were taken as the basis for the formation of toponyms in the district. They served as the orienting function for a known place or geographical object in that territory.

Conclusion

The toponym "Yelmurat Ahun Mosque" and the surrounding names such as Mashtaq Ata, Sorkól, and Jansyz Ózek demonstrate the complex and historically rich nature of the Kungrad district's toponymy.

Anthroponymic toponyms, such as "Yelmurat Ahun Mosque" and "Mashtaq Ata", clearly show the formation of names related to the names of prominent historical figures.

Toponyms like "Sorkól," "Jansyz Ózek," and "Qara Oy" confirm the laws of toponym formation being connected to natural-geographical features and historical phenomena (e.g., changes in the Amu Darya's course, the formation of saline lakes).

Toponyms are distinguished by being names for events and various phenomena that occurred in the people's livelihood and life. The formation of Kungrad district's toponyms is closely linked to historical sources, geographical peculiarities, and national identity, serving as an orientation function for known locations in that territory.

References

1. Yesbergenov X. Qongirat. Tariyxıy hám mádeniy estelikleri. – Nókis: Bilim, 1993.
2. Bayniyazov Q. Ájiniyaz shayır haqqında // «Jas Leninshi», 1975, 12-avgust.
3. Bayniyazov Q. Yelim dep eńiregen yerler. – Nókis, «Qaraqalpaqstan», 1993.
4. Ádiwli insan umitılmadı.. URL: <https://qqadebiyati.uz/1122.html>.

