

Interpretation and description of the toponyms of Namangan region in Babur's work "Boburnoma"

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Annotation: The article discusses the life of Zahiriddin Muhammad Bobur. The significance of the work "Boburnoma" in the study of historical toponymy its interpretations, explanations and notes on the historical toponyms of the present-day Namangan region of the Republic of Uzbekistan and its analysis are given. Based on the materials of the work, the historical variants and linguistic development of current toponyms belonging to the toponymy of the Namangan region are highlighted.

Key words: toponymy, toponym, historical toponym, oikonym, hydronym, toponymic indicator, historical-etymological source, lexical basis.

In world literature, the work of Zahiriddin Muhammad Bobur "Boburnoma" stands out for its extremely comprehensiveness. The work "Boburnoma" is also important for us in this respect, as it contains valuable information about the toponymy of Central Asia, Afghanistan and India. In particular, we can find very interesting information in the memoir about the cities, villages and streams located in Namangan, one of the most beautiful and unique regions of our Republic.

Bobur takes a responsible and scientific approach to toponymy. He does not just cite toponyms, but provides interesting information about their location, nature, vegetation, and climate. For example, one of the most frequently mentioned and widely described cities among the Namangan toponyms in the work is Akhsi. This city, called Akhsi//Akhsiket//Akhsiket//Akhsikat in historical sources, is one of the ancient settlements in Central Asia, located near the confluence of the Kosansoy River into the Syrdarya. The ruins of the city are located on the Syrdarya side of the present-day village of Shahand, Namangan region.

Akhsi was founded in the 3rd-2nd centuries BC, and in the 9th-10th centuries it was the capital of the Fergana Valley. It was completely destroyed by the Mongols in 1219. During the reign of Amir Temur, a new city-fortress was founded 5-7 km west of Ancient Akhsi. [1:60] The "Boburnoma" provides valuable information about this very place: The books mention Akhsikat... There is no larger settlement in Fergana than Andijan. Umarshaikh Mirza made it his capital. The Sayhun River flows under the fortress. The fortress is located on a high cliff. Instead of a moat, there are deep cliffs. Umarshaikh Mirza made it his capital, and built more cliffs a few steps further out. There are no fortified fortresses in Fergana. [2:36]. According to the information given in the "Boburnoma", Akhsiket played an important role in the history of Uzbek statehood, and was one of the great and strong fortresses in Fergana. Bobur clearly describes the location and borders of toponyms: The settlements on the north side of the Sayhun River: one Akhsidur... West of Andijan is nine harvest roads... The Akhsidur side of the Sayhun River is a steppe... The Andijan side is a forest. [2:36] He also touches on the flora and fauna of Akhsidur, emphasizing that its melons are unparalleled in sweetness, and that there are many white deer, deer, maral, pheasants and wild rabbits here, and they are fat: The melon is good. Some kind of melon is called "Mirtemur", and some melon is unknown, let alone in the world. The Bukhara melon is famous. When I was in Samarkand, I brought Akhsidin and Bukharadin melons and cut them in one sitting. The Akhsidin melon was no match for it.

There are many white deer... Deer, pheasants, and lynxes are found in abundance, and they are fat and fat. [2:36]

The toponym Akhsi is also mentioned in the work "Hudud ul-Olam" written in the 10th century. This toponym is used in two places in the work as "Akhsikat", and was first used in the work's "Speech about Rivers" section to describe the regions through which the Uzgand (Qaradarya) river, an upper tributary of the Syrdarya, flows: Another one is the Uzgand river... It flows through the city of Uzgand, the city of Bab (Pop), Akhsikat, Khujand, and Banokat. [3:9]

In the section "About the Movarunnahr region and its cities", detailed information is given about the city, stating that it is one of the large cities of Fergana, that the residence of the emir and the ayans is also here, that it is located at the foot of the mountain, on the banks of the Syrdarya River, and that there are many

silver and gold deposits in its mountains: Akhsikat is a settlement of Fergana, the residence of the emir and the responsible ayans is Erur; a large city, located on the banks of the Hashart River; at the foot of the mountain. There are many silver and gold deposits in its mountains. [3:15-16] Bobur recalls in his memoirs that Akhsin is written in books as "Akhsikat". Therefore, we can conclude that he was familiar with this work created in the 10th century.

The area that was previously called Akhsikat, Akhsi is now called Akhsikent. Scientists have determined that kat (kass) and kent (kand) are actually dialectal forms of one Sogdian word. [4:31] The most common topoformants in the toponyms of Uzbekistan are kat (kass) and kent (kand) meaning "village, city, settlement".

The word akhsi was used in Ottoman Turkish and Arabic as a homonym in the form of akhs in the following meanings: 1) trade; 2) exchange; 3) fortress, fortress. According to Y. Uzoqov, A. Aliyev, akhsi, in its "trade" meaning, was the basis for the toponym Akhsikent.

In our opinion, the etymon of the homonymous word akhsi, meaning "fortress, fortress," is more likely to be the name of the Aksikent icon. Thus, the icon, which consists of the morphemes akhsi and kent, means "fortified city." [5:38]. In his memoirs, Bobur gave interesting information about Koson, now Kosonsoy, along with other cities in Fergana. In particular, he noted its location, the purity of its air, and the abundance of beautiful gardens, but because all these gardens were located on the banks of the stream, he compared it to a fur coat with a fur lining: Another Koson, located north of Akhsi. It is a smaller town. For example, the Andijan water comes from Osh, and the Akhsi water comes from Koson. It is a place with good air. There are pottery gardens. And the pottery gardens are all located on the banks of the stream, so they say, "offer your fur." There is a prejudice between the people of Osh and Koson in terms of cleanliness and air. [2:36]. During Bobur's time, Koson was one of the seven cities in Fergana.

Ancient Koson, which has a history of almost two thousand years, occupies an important place in the history of our country. There are various sources of information about the origin of the name of the city of Koson. In particular, in the work of the unknown author "Hudud ul olam" (X), it is mentioned in the style of Koson by Kason, Samaniy and Yakut Hamaviy (XII-XIII) centuries. According to information, this word is a modified form of the word Kushan, and it is said that a sound change occurred between the words until the IX century.

According to H. Hasanov, the word Kushan is actually a folk name, a modification of the name Koshan - Kushan.

Iranian scientist Said Nafisiy, Dr. Muin, Uzbek scientist N. Mahmudov and I. Yuldoshev came to the conclusion that "Koson" is an assimilation of the word "kosibon". [6:119-120].

According to S. Qorayev, the name Koson is actually derived from the word kas (kat) - "village". [5:212]

According to Is'hoqkhon Ibrat, the toponym Koson was formed on the basis of the word "kason" meaning people, and later the vowel sound a in the first syllable of the word turned into o: kas - "person" + on - lar > kason > Kason > Koson. In our opinion, this is a much simpler interpretation. The history of the city and the historical archaeological monuments there allow us to conclude that the name Kosonsoy is a product of the linguistic development of the word Kushan. [7:146] The fact that the city was the capital of the Fergana state belonging to the Kushan kingdom in the 1st century BC clarifies the above conclusion. The city mentioned in the Memur as Koson is now called Kosonsoy. The history of the formation of the toponym Kosonsoy is interesting. Initially, the city was called Koson. A stream flows through the center of the city, starting from the Chatkal mountain range with the name Chilkuduksoy... The stream flowing through the city of Koson was called Kosonsoy, referring to its location... Later, the name of the stream passed into the name of the city (polysonym) that formed it, that is, the city of Koson was called Kosonsoy. [7:147] However, in colloquial speech among the people, as noted in the "Boburnoma", the toponym Koson is actively used. The toponym of the present-day city of Namangan is also mentioned in the work in one place as Ghaznai Namangan, which was a settlement in the northern part of the Fergana region during the reign of Bobur. Bobur, not finding it necessary to besiege the Arkhiyon fortress that Ahmad Tanbal had entered, descended to Ghaznai Namangan, one sharia distance from this fortress, and stayed in this land for thirty to forty days: Not finding the Arkhiyon fortress a safe place to besiege, he descended to Ghaznai Namangan in one sharia. We were in

this land for thirty to forty days. Tanbal was in the Arkhiyon fortress. [2:74] The well-known toponymist scholar H. Hasanov commented on the name Namangan and wrote: "This name must have been first mentioned in the "Boburnoma". [6:105] Bobur mentioned Namangan as a village in his "Boburnoma". When the ancient capital of the Fergana Valley, Akhsi, was destroyed by earthquakes in 1620, its population moved to the nearby Namangan, and Namangan expanded and gained importance. In particular, the foundation document of 1643 mentions it as a city. [6:97-98]. There is no clear consensus on the origin of the toponym Namangan, but among the people the name Namangan is widely known as "Namakkon", which means "salt mine" in Persian. Ishaqkhon Tora Ibrat, in the "History of Fergana" section "History of Namangan", explains that there is no clear scientific interpretation of the toponym Namangan, either because this region is new, or because we, the people of Islam, pay too much attention to religious books and do not attach importance to history. He also cites the following view, which has been passed down from mouth to mouth from our ancestors, due to the lack of a known book on the history of Namangan: For example, this Namangan is not originally Namangan. The Persian word is simply namakon - salt mine. This means that in the Chigatai language, there is no original gon, this dialect is Persian. In the word "chigatay" there is "kan" or "gan" or "kan"...

For example, Namangan was originally a desert - a salt lake where no one lived, nine hundred years ago, and at that time, Abdullah Khan, one of the khans of Bukhara, came to this Fergana region, dug cisterns everywhere, built domes on top of the wells for the faithful, and did many good things for the people. That man came to the land of Namangan and... wanted to build a city here because it had a river on one side and a mountain on the other, and ordered a person who was in the position of an aghali among them to build a city, and when it was time to build a city, the entire river side of that land was a salt lake. Therefore, he called it a salt mine, that is, a salt mine. This word "namak kon" is written as "gon" in Persian, and "namak-kon" is called "namangon", and the "nun" is added to the word "namakon", which is originally "namakkon". [8:36]

Some historians interpret the word Namangan etymologically as "Novmakon", that is, "new place". Also, the toponym Namangan has the meanings "Namoyon" - "showing off", "Navmangan" - "new palace on the bank of the river". [6:98] In our opinion, the interpretation given by Is'hoqkhon Ibrat in his work "History of Fergana" is justified. The villages of Karnon and G'ova, which are now in the city of Chust, are also mentioned in the "Boburnoma". Bobur's great-uncle Sultan Mahmudkhan is traveling from Tashkent to Andijan to help his nephew. After crossing the Kandirlak pass, he meets his brother Sultan Ahmadkhan in the land of Zirqon and Karnon: After crossing the Dobandin, two khans were killed in the Zirqon and Karnon navakhs. They spent a day in the Karnon navakhs. [2:91] Here it is mentioned as the Karnon navakhs, but below, in a dream that Bobur's loyal servant Qutluk Muhammad Barlos had, it is mentioned as the city of Karnon in the language of Khoja Ubaydullah: Qutluk Muhammad Barlos said,... I dreamed, Khoja Ubaydullah said, Bobur is in a village called Tsar Karnon. [2:100]. In the memoir, Karnon is mentioned as a place where Bobur hid from enemies and saved his life. The first root of the toponym Karnon is "kar", which means "city", "nest", "enclosed place". It is clear from this that the village of Karnon is ancient and in ancient times was a large, enclosed village. [6:116].

In his memoir, Bobur called the G'ovasoy, which starts from the southern slope of the Chatkal Range, Karnonsoy because it flows through the Karnon region, and noted that this stream emerges from G'avo from the current village of G'avo. G'avo is a very ancient village, and finds dating back to the 1st-4th centuries AD have been found. The main root of the term G'avo is "g'ov" - in Persian it means "village", "village". [6:114]. In the memoir, it is used in the form of G'avo: My akim G'avodin kyud kelur, yettuk. Baba Sayrami said, you stay here, I will go and carefully follow the G'avo road. [2:98]

Topohydronyms are the names of water bodies that arise on the basis of attribution to place names. The stream flowing through the Karnon region is named after this area. Within the toponymic system of the language, this phenomenon is called transonymization (the transition of a noun with one type of proper noun to a noun with another type of proper noun). [9:84]. In the above example, the name of a village has been changed to the name of a water body. There are many such toponyms in the work. For example, the village near Akhsi is Sang, and Bobur calls the stream flowing through this area the Sang stream:

Most of us were dismounted before we reached Sang. Sang is the second Shari'ah of the two Shari'ahs. After passing Sang, we did not see any other people, and the Sang River continued upstream. [2:97] The

village of Sang is now in the Pop region, and it is still called Sang without any change. There are several legends about how the village was called Sang. One of the commanders appointed by the Arab Caliphate, Hasti Jalil Hasan, son of Shifazil, subdued Chust, and on his way back, he came to the village and asked for water. When no one gave him water, he said, "Their people are harder than stones." Another legend says that when a grave was dug to bury Khoja Abdullah Ansari and Khoja Ibadullah Alamdari, the earth came out hard, so the Arabs said, "Sangzarang is a Buddhist." [6:110-111]. Sang (f. stone; scale stone) [10:438] means stone, and the cited narrations are also united by the theme of hardness.

The fortresses located in the Namangan region, Pop, Pishkhoran, and Navkand, are also mentioned in the work.

The fortress of Pop is a fortress and one of the ancient cities in the Aksi region, and Bobur's struggle against Jahongir Mirzo, Ahmad Tanbal, and Uzun Hasan also included Pop. In the "Boburnoma", Pop is mentioned as a strong fortress: One of the strong fortresses of Aksi is the fortress of Pop. The people of Pop are guarding the fortress of Pop and sending us people. [2:94]. The Pishkhoran fortress is a fortress on the right bank of the Syrdarya River, located near the village of Peshkurgan in the Yangikurgan district of the present-day Namangan region. Bobur's struggle against Ahmad Tanbal is partly connected with the Pishkhoran fortress: We landed and came to the Pishkhoran governor. It seems that Tanbal's men entered the Pishkhoran fortress. [2:74]. There are different accounts of the name of this village. In particular, Bobur came to the village during the wars for the Fergana throne and called it Peshkhoran. Local residents say that Bobur called it Peshkurgan because the fortress appeared to be a leader on his way when he entered the village. There are also opinions that Peshkurgan - peshi Karan, "in front of the Karan ditch, or in front of the fort." [6:105].

In some places in the memoir, Bobur also calls this village Bishkhoran: Navkanddin tog sari Bishkhoran tarafigaga chopkun maslakhatigā gorili.[2:94]. In the work, we can also see such a linguistic phenomenon, i.e. the sonorization of consonants at the beginning of a word, in the toponyms Chagonsaroy-Jigansaroy. Although the sonorization of consonants at the beginning of a word is widespread in the Oghuz group of Turkic languages, it is also found in the Karluk and Kipchak languages. Bobur Mirzo made effective use of this linguistic phenomenon and used toponyms beginning with a sonorous and sonorous sound, such as Pishkhoran-Bishkhoran, Chagonsaroy-Jigansaroy, with their variants.

The dictionary also mentions the fortress in the territory of the present-day Namangan region, the Navkand fortress. This fortress was located near Akhsi, and part of the battles against Ahmad Tanbal took place here: At that time, Shahboz came and sat in front of the fortress of Navkand, and we crossed the Khujand River near Bichrota and went to Navkand to Shahboz. [2:94]. In historical sources, this city, called Navkand, Navkat, Navkent, means in Sogdian nav - "new", kat - "village", a new village. Thus, the work "Boburnoma" is an important scientific source for studying the Uzbek literary language of the late 15th - early 16th centuries, the history, geography, including onomastics, and in particular toponymy, of the countries of Central Asia, Afghanistan, and India.

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