

Topic Groups of Microtoponyms of Jondor District

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ABSTRACT

Toponyms, the well-known names of places, date back to the distant past and reflect the social, cultural, spiritual, religious and philosophical views of our ancient ancestors, as well as their skill and ingenuity in naming places. In this sense, toponyms are the historical and linguistic richness of the Uzbek language, the great heritage of the people's spirituality. This article explains the semantic groups of place names in Jondor district of Bukhara region, and summarizes the etymological features of each place name.

Key words: *Onomastics, toponyms, etymology, physical-geographical, oikonoms, hydronyms, dromonyms, agroonyms, necronyms.*

I. Introduction

Onomastics is the branch of linguistics that studies famous horses. This section covers various groups of famous horses. One of them is a toponym - place names. Toponyms, in turn, can represent many forms of place names. For example, streets, guzars, mahallas, auls, villages, cities, and so on. In toponyms, village names are distinguished as a specific group. In this information, we analyze the names of villages found in the territory of Jondor district.

II. Literature review

Onomastics is one of the fastest growing branches of Uzbek linguistics since the 1960s. So far, a number of serious studies have been carried out on the study of Uzbek anthroponymy and toponymy, especially in the field of toponymy. Their authors are the leading Uzbek nominees H. Hasanov, T. Nafasov, Z. Dosimov, S. Karayev. Thanks to the efforts of these scientists and a number of nomenclature, the toponyms of Khorezm, Kashkadarya, Surkhandarya and Samarkand regions were collected and analyzed in depth.

The oikonomy of Bukhara region was studied in general by S. Nayimov. In this work, mainly the oikonims of Bukhara region were studied.

It is known that toponymy is a linguistic material that is spread in certain regions and lives in the vernacular, and is essentially a lexical richness of folk dialects and dialects. Unfortunately, until now, linguists have bypassed onomastic material in their work.

From the above comments, it is clear that the toponyms of the Bukhara region have not been satisfactorily studied. This idea is fully applicable to the macro and microtoponymy of Jondor district of the region.

III. Materials and methods.

The methodological basis of the research is the scientific-theoretical views of materialist dialectics on the relationship between the object and its name, as well as important scientific concepts developed in the field of nomenclature in the study of famous horses.

Some analyzes of the toponymy of the study area have relied on the achievements and experiences of modern anthropology, including Turkic anthropology, Uzbek anthropology, as well as Russian anthropology.

Descriptive, historical, historical-comparative scientific methods were used in the work.

IV. Analysis and results

Many of the village names found in Jondor district are ancient. They are named for various reasons. The reasons for naming some villages have been forgotten: *Pasana, Doqqi, Shodila, Tangosha*.

It is possible to specify the reasons for naming many villages in the district. These include:

1. Names appropriate to the natural-geographical conditions of the village: *Jo'yzar, Koliyon, Hazorman, Yovonbola, Joysafed*.

2. Names that indicate the presence of a boek in a rural area: *Yakkatut, Chiqir, etc.*

3. Names indicating the location of the village: *Yovonbolo, Yukori Arabkhana, Boloib, Yukori obod, Kuyi obod, Kolibolo, Yukori Luqman, Kuyi Luqman, Yukori Kulonchi, Yukori Rahimabad*.

4. Names referring to the occupation and occupation of the villagers: *Asbobsoz, Samonchuk, Pakhtaabad, Chiqir, Shamshirgaron, Toprez*.

5. Names associated with the emergence of the village: *Denov, Yangigulzor, Navrabet, Yangibog, Yangier, Yangiabad*.

6. Related to the social status of the population or an individual: *Madamboi, Mirzayon, Akhoja, Qazikenti, Khojahayron, Eronshah, Darveshi, Xujagaroy, Khojagulrez, Hojikanda, Toksabo, Khojalar*.

7. Names of villages associated with the name of the person: *Madamboi, Umarkhoja, Rahimabad, David, Ibn Sino, Yukori Rahimabad, Alisher Navoi, Mahmud Torobi, Sadridin Aini*.

8. Names of villages related to the tribe: *Arabs, Arabkhana, Kipchak, Janafar, Kalmak, Chandir, Mangit, Urganjiyon, Urgenjis, Aleli, Alelicha, Oxshikh, Yobu, Qovchin, Qazaqon*.

Thus, the names of villages in Jondor district can be divided into about ten groups of topics. Their semantic structure and etymological analysis can serve as a basis for future serious research.

Aleli is the name of a village in the district. It is associated with the name of the Alieli clan of the Turkmens. There is also a village of Alelicha in the district. Alelicha means little Aleli. ”

Arabkhona is the name of a village and mahalla found in most regions of Uzbekistan. There are also terms such as Arab, Arabon, Arabho (Arabo) and others, meaning "Arab village", "place where Arabs live". It is associated with the Arabs who settled in Central Asia from the time of the Arab conquest to the centuries that followed.

Arabkhanai bolo means "high village" inhabited by Arabs.

The name of this village in Davcha district has changed phonetically. The original form is Dehcha, meaning small village, kishlakcha.

Darveshi is defined in folk etymology as "a village with a dervish", "a village with a dervish". On the other hand, in Persian-Tajik there is a word "darroshi", which means "narrow" - the beginning, "rosh" - the top, that is, "the beginning of the hill, the height".

Do'rmon is a village name found in many regions of the country. Dormon Dashti is one of the Uzbek tribes that originated from the Kipchak in the 16th and 17th centuries, and their village is called Dormon, Dormoncha, and Dormanon by the locals. The word Dormon means "four" in Mongolian.

Denov - Tajik deh + i + nav - means a new village, a newly built city.

Yobu is the name of one of the 92 Uzbek tribes, an ancient tribe that was part of the Uzbek

nation. The village is so named because it is inhabited by Yobu people.

Jingon is a name that has undergone a phonetic change. In fact, it is Chingon, and chin is a wolf, and gon is a place, which is interpreted as "the place of wolves." According to some sources, it came from the form of Janggoh to its present form.

Jaloyir is named after one of the Turkic peoples. Prof. According to T. Nafasov, at the end of the 12th - beginning of the 13th centuries, the Jalayirs came to Movarounnahr and Ettisoy and became part of the Uzbek, Kazakh, Kyrgyz and Karakalpak peoples. The Jaloyars lived in Uzbekistan in the Tashkent oasis, the Zarafshan coast, Ahangaron, abroad in Tajikistan, Azerbaijan and Iraq.

Jondor is the center of the district. There are four meanings to this word:

1) a living being, an animal; 2) Yasovulboshi in Central Asia during the reign of Karakhanids and Khorezmshahs; 3) the owner of the weapon; 4) friend and helper.

Joysafed means "White Canal". It is believed that this was due to the clearness and calmness of the water flowing near the village.

It is believed that Mirzayon is a village inhabited by literate and literate mirzas.

Oqshix - the original form is Oqshi. A branch of the Shikh tribe of the White Turkmens. There is also a network of shikh in the beshbola clan of bells. There is a branch office in the double section of the bells.

Rabot is the name of a village, mahalla, guzar, street in all districts. There is also the pronunciation of Ravot. The word Rabot (a) was translated into Uzbek, Persian and Tajik in the 7th and 8th centuries. The reason is that in the early days of Islam, a building built for the military was called a rabot. In recent times, it has also meant a fortress, fortress, and caravanserai. Rabots have been built in Uzbekistan since the 7th and 8th centuries, mostly outside the city. Near large villages, around markets, and at stations along trade routes, rabots were built as a single gate with a rectangular shape. The place where there are buildings in the structure of Kopgon, the village, the mahalla, the guzars are called rabot.

To'qsoba. There are two definitions of this word in the sources: 1) It was one of the highest positions in the Bukhara Emirate, and its function was to provide food to the Emir and to govern the district. The lexical meaning of the flag is derived from the word "flag", which means "an army with its own flag"; 2) the name of one of the Kipchak tribes in the Middle Ages.

Sepatta is a Tajik word, se means three, patta means bush. Although the exact translation is "three bushes", the natural area where the village is located is called "butazor kishlak" or "butazor" in the lower part of the Avgir canal, because it is thick and bushy.

Torob- Narshakhi called this village Tarovcha and noted that it was similar to the villages of Nur, Vardona, and Safna, and that it appeared before the city of Bukhara.

Temirkhoja is named after a family of blacksmiths who lived in this village in the late 19th and early 20th centuries.

Urganjiyon is a settlement in Romitan, Jondor and other districts of Bukhara region. One of the villages called Urgench. At different times, those who came from Khorezm were called Urganjiyon (Khorezmians) after Urgench, the largest city in the region.

Humdonak. Khumdon is a place for making pottery and bricks, and the name of the village means "a place with a pot", "a pot with a pot".

Khojas are the names of a number of villages in Bukhara and Navoi regions. The term khoja

was first applied to the natives who converted to Islam, and later to the descendants of one of the four caliphs, who were considered privileged. According to some sources, the word *xja* in Persian means master, owner, possessor. An honorary title and form of address that has been used in different senses in Islamic countries at different times. As a social class, it was second only to the *sayyids*. There are different opinions about the origin of the masters. Some sources say that the *Khojas* were descended from the *Choryars*, while others say that they were descendants of the generals who led the Arab conquests. The masters had certain privileges. In some countries, this privilege is limited.

Khojahayron - This term means "the village of the generous *Khoja*".

The settlement on the **Khumin**-*Narshakhi* Bukhara-Karakol road is called *Xunbun*. The present-day village of *Khumin* is located near a hill called *Shahri Islam*, which is probably the site of the village of *Hunbun* mentioned by *Narshahi*. After the Arab conquest of the village, it may have been called the City of Islam. It is also interesting that the mosque on the hill is called the Mosque of Imam *Qutayba*.

Chandir is one of the Turkmen tribes and is also mentioned among the *Uzbeks*. Some researchers interpret it to mean "hybrid" or "hybrid".

Shamshirgiron is the name of a village in *Jondor*, *Romitan*, *Shafirkan* districts of Bukhara region. In Tajik, *shamshir* means "sword", and *shamshirgiron* means "swordsmen".

Yangiabad - means a newly developed place.

O'ba - Occurs in a number of places in the form of *O'ba*, *Yuqori O'ba*, *Quyri O'ba*. In Kazakh it means "stone pile", in Mongolian it means "lift", "artificial hill".

Toponyms such as *Kosalar*, *Qulonchi*, *Darveshi*, *Mokhon*, *Pochchoyi (Poshshohi)*, *Manqufi*, *Namgoni*, which are found in the district, seem to consist of two parts, but they are not divided into morphemes. This is because the parts of these toponyms were formed before the toponym appeared.

The complex content of words meant that they consisted of several lexical bases. It is noted that a word contains two or more root morphemes that have independent meanings. A similar situation is observed in toponyms. In toponyms, a complex composition, that is, the formation of several lexical bases, means the combination of two or more lexical bases.

Among the toponyms of *Jondor* district there are many units with a complex structure. We analyze morphemes for some of these toponyms below.

Qo'shrabo - my toponym consists of two parts. Double (quality) + *Rabot* (related horse). The *rabot* part of the toponym is known as *rabot* // *ravot*. Both words are common in Central Asia, especially in its river valleys, agricultural oases, and in urban and rural areas. In *Giyos ul-lugat* and in the Explanatory Dictionary of the Language of *Navoi's Works*, the term is used in the form of *rabot*, but in the vernacular it is used in the form of *ravat*. *Ravot* means our people, first of all, a dwelling, a gate or a gatekeeper.

The term **rabot** // **ravot** has two components and is a combination of the words *ra* and **bot** // **vot**. The first component of the term *ra* is derived from the Persian word **ro** // **ra**, which means "road" in Persian. Its second component is *bot* // *vot* from the Sogdian word **wat** // **vata**. It means "guest" and "address." If both components of the term are pronounced correctly in terms of their lexical meaning and phonetic transcription, then it turns out that the original form of this toponym composite was **ro + vat**, or **ro + vata**. The term *rohvat*, which is a combination of these two toponymic components, was later changed phonetically in the vernacular, with the "o" sound in the "ro" composite being changed to "a" and the "a" sound in the "vat" composite being replaced by the "h" sound. "Sound fell in pronunciation.

As a result, the term lost its original form and became a lexeme in the form **rabot // ravot**.

There are two forms of the word double, the first form has three meanings and the second form has two meanings. As part of the toponym, it is used in the first sense of the first form, that is, in the sense of a compound, a pair.

It should be noted that the rabot component of the toponyms of Jondor district, such as *Haftrabot, Rabotiog'lon, Navrabot, Oqrabot, Rabotiqora*, was also used in the above-mentioned sense.

The toponym consists of two parts, the wolf is the name of an animal, and the garden is a fruit tree. It could mean a garden set up by a man named **Boriboghi** Wolf. On the other hand, in the ancient Iranian languages var, vara, vari, bar, bur, buru, buri - the surrounding wall it also means a place surrounded by a fortress.

Madamboj is derived from the name of a person. In fact, he must be Madaminboy.

Oqrabot consists of two morphemes. White (quality) + rabot (horse). A common name in various parts of Uzbekistan. Along with Jondor district, it is also present in Kamashi and Dehkanabad districts of Kashkadarya. Rabot is a walled settlement, a caravanserai, a military fort, and a palace built outside the city after the Arab conquest. When names such as palace, fortress, rabot, mosque, village, and place names are combined with blue, white, red, and black adjectives, the size, shape, size, appearance, structure, affiliation, and type of people are created and served. - taken as a criterion for naming social characters. Oqrabot - a great rabot, a huge fortress; represents the meaning of a structure built by the government.

V. Conclusion

Linguistic analysis of the toponymy of the territory of Jondor district of Bukhara region allowed to draw the following general conclusions:

1. The fund of toponymy of Jondor district consists of ancient names. According to their historical and etymological structure, these names belong to the Uzbek (Turkish) and Persian-Tajik languages.

2. Spiritual and thematic materials of the toponymy of the district

The classification of almost all types of toponyms in this region

showed that However, the most characteristic and significant onomastic units for the region are oykonims, hydronyms, dromonyms, agroonyms, and necronyms.

3. Most of the toponymy of the district consists of names formed from related (words) - lexical bases. Such ioms more often represent the physical-geographical features of the so-called object.

Observations have shown that the toponymy of Jondor district is characterized by the creation of new names from well-known horses (bases), and on this basis anthropotonyms, ethnotonyms, topotonyms were formed, the most productive of which are anthropotonyms and ethnotonyms.

4. Toponyms of the district are simple and compound in linguistic structure. Indigenous toponyms are rare. The toponymy of the studied area is characterized by the structure of more compound toponyms.

5. Compositional and onomastic conversion methods are effective in district toponymy, and morphological toponyms are less common than the above methods.

6. Onomastic determinants are found in almost all forms of district toponymy. They are toponymic identifiers,

hydronymic determinants, oronymic determinants, agronomic determinants. It is only with the

help of identifiers that it becomes clear what the toponyms are and what the name of a particular object is.

7. The emergence and development of toponymy of Jondor district is closely connected with the long historical past, social, political, economic, cultural and spiritual life of the population living in this area, not only in the field of linguistics, but also in history, geography, ethnography. , can also provide valuable material for the history of culture and spirituality.

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