

## Microtoponyms formed on Different bases in Bukhara District

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### ABSTRACT

*Ethnic names are the most ancient words in the language. Most of the ethnonyms have been preserved as an ethnic element in the toponym or toponymic structure. In this article, there are elucidated certain microtoponyms that are utilized in different bases of Bukhara district.*

**Key words:** *ethnotoponyms, ethnonyms, toponyms, ethymology, toponyms of Bukhara district (TBD), tribalism, ethnic tribes, settlement, toponymic structure.*

### I. Introduction

A large part of place names are ethnotoponyms. The basis for the creation of ethnotoponyms are place names formed by ethnonyms. The word "ethnonym" came from Greek words ethnos - "people" and "onym" - "name". The set of ethnonyms is called ethnonymy, the science that studies ethnonyms is called ethnonymy. Ethnic names are the most ancient words in the language. Most of the ethnonyms have been preserved as an ethnic element in the toponym or toponym structure. Well-known toponymist S. Karaev emphasizes that any ethnonym has a meaning, their antiquity, and therefore there are several difficulties in determining the etymology of some of them. For example, there are several opinions about the names of nations such as Uzbek, Kyrgyz, Kazakh, tribal names such as bell, mitan, kangli, kipchak, uyshun, qarluq, xalaj but the etymology of these ethnonyms has not been scientifically resolved.

Place names based on the names of clans, tribes, and peoples are called ethnotoponyms in science. They have their own characteristics. The study of such place names is important in the deep study of the history of our people.

### II. Analysis

The transformation of ethnonyms into place names has two forms.

1. The ethnonym directly represents the meaning of the place name. second,
2. Some names are formed from the combination of an ethnic element (ethnonym) with other words.

We will discuss in detail the cases of these cases in the toponyms of Bukhara district (TBD) below. The territory of Bukhara district is distinguished by the fact that since ancient times it has been inhabited by different peoples, ethnic groups and tribes. The area was inhabited by more than a dozen Turkic peoples. These include indigenous peoples such as the Arabs and Persians, as well as various Turkic tribes.

Name of the settlement "Alotxona" is situated in the territory of Losha neighbourhood of the district. The toponym consists of two parts: alot + xona (room). The word "alot" has the forms arlot / allot / alat. Arlot is a dialectal pronunciation of the tribal name. The word room is defined as "Uy yoki

binoning devori bilan ajratilgan har bir alohida qism, bo'lma" "Ish joyi", "biror buyum turadigan, saqlanagan joy" (every separate part of a house or building separated by a wall, not a room). Originally from the Persian-Tajik word "room" has meanings like "Ish joyi", "biror buyum turadigan, saqlanagan joy" (workplace", "place where something is stored) (cannon, bakery, stable, barn, etc.). The ethnonym Arlot is mentioned as a tool in the work of H. Doniyorov. S. Korayev noted that the Arlot tribe was mentioned in the 92-chapter Uzbek "tribes" in "Jome at-tavorix", "Ravzat us-safo", "Shayboniynoma", "Abdullanoma", "Shajarayi turk" and in Navoi's works. The Arlots are one of the most widespread of the Uzbek peoples. This tribe is widespread in Bukhara, Samarkand, Surkhandarya, Khorezm, and Kashkadarya regions, as well as in northern Afghanistan. The name of Alat district of Bukhara region, the name of Alot settlement in Peshku district is connected with arlot. There are also toponyms Eski Alat and Yukori Alat in Alat district.

According to Abulgazi Bahodirkhan, the original meaning of the word arlot is "the beloved son of his mother." In short, Alotxona means "Arlot urug'i vakillarini yashaydigan maskan (a place where people of the Arlot tribe live).

### III. Discussion

Name of the settlement "Arabxona" is situated in the territory of Sofikorgar, Turkon, Amirabad Gulistan mahalla of the district. Name of village and mahalla found in most regions of Uzbekistan. There are also terms such as Arab, Arabon, Arabho (Arabo) and others, meaning "Arablar qishloqlari", "Arablar yashaydigan joy" (Arab village", "Arab dwelling). It is associated with the Arabs who came and settled in Central Asia from the time of the Arab conquest to the centuries that followed. There are villages, mahallas and neighbourhoods of the same name in Bukhara, Vobkent, Jondor, Kagan, Romitan, Peshko, Alat, Shafirkan, Karakul and Gijduvan districts. Professor T. Nafasov, in his research, noted that there are the following types of Arabs in the settlements inhabited by Arabs:

- 1) Arabs who do not know the Arabic language, speak the Qarluq dialect;
- 2) Arabs who know Arabic, speak Uzbek, do not know Tajik;
- 3) Uzbek-speaking Arabs who do not know Arabic and Tajik;
- 4) Arabs who do not know Arabic, speak Tajik and Uzbek.

The last two types of Arab settlements are called Arabkhana. Ethnic content was the basis for naming places.

TBD has the toponym Arabxonayibolo. This toponym consists of two parts: arabkhonayi bolo. The first part is in the form of arab+ xona+ I (Arabic + room + (i)), arab (Arabic) is the basis of the toponym, xona (room) is the toponymic indicator, and -i is the Persian suffix. Bolo is a Persian-Tajik word used in such meanings as high, high side. The dictionary interprets more than a dozen meanings of the word. These include "Narsaning yuqori qism", "narsaning yuzasi", "bosh", "yuqori", "tepa", "nisbatan yuqorilik" (top of the object", "surface of the object", "head", "top", "top", "relative height) and others. In the toponym, the word "bolo" means "nisbatan yuqorilik" (relative superiority). And so, Arabkhanayibolo means "arablar yashaydigan yuqori qishloq" (high village inhabited by Arabs).

Arabkhanayipoyon ethnotoponym is also found in the district. The name is applied to the address below the village of Arabkhana. This ethnotoponym consists of two parts: Arabkhanayi + poyon. The first part is in the form of arab+ xona+ I (arabic + room + (i)), Arabic is the basis of the toponym, room is the toponymic indicator, and -i is the Persian suffix. The word poyon (Persian-Tajik) is used in such senses as "quyi", "adoq", "etak", "bir turdagi narsalarning quyi tomoni" ("bottom", "low

hills", "foothills", "bottom of something of the same kind"). The dictionary says that it means "past", "intixo", "oxir", "nishab", "tag" ("low", "end", "slope", "base". This means that "Arabkhanayipoyon" means "Arablar yashaydigan quyi qishloq" (the lower village inhabited by Arabs).

Name of the settlement "Afghanan" is situated in the territory of Amirabad Gulistan neighbourhood of the district. Historically, the territory of Afghanistan has been unstable and politically fragmented, and the daily lives of the people living in this region have been correspondingly unstable. Although not descended from a single tribe or linguistically belonging to the same group, the historical destiny of the Afghans is closely linked to that of the Uzbeks. From ancient times, economic and cultural ties between the two nations have been developing. Given the above factors, Afghans migrated to the territory of Uzbekistan, mixed with the local population and settled in these areas. The unstable political situation in Afghanistan has also made it possible. In addition, Afghan villages, mainly the Afghan diaspora, have historically been formed in different parts of the country. Elements of tribalism and kinship also played a role in this. As a result of mutual trade relations in different periods of history, Uzbeks have moved to Afghan territories, and Afghans have moved to Uzbek-populated areas. It is possible to get information about the arrival of representatives of this nation in the territory of Bukhara region through the following ethnotoponym: Afghan is actually Afghan. The Afghan in the toponymic structure is the name of the people, the affix -on means plural, belonging, originality. The name of the village comes from the fact that Afghans live in it.

The name of the settlement "Beshbo'ri" is situated in the territory of Losha neighbourhood of the district. This toponym is a common Turkish word, called boy+ bo'ri (rich + wolf). The ancient meanings of the word rich are "Ulug", "buyuk", "ulkan", "yukak hajmli", "muqaddas", "mo'tabar", "katta mol-mulk egasi", "badavlat" ("great", "huge", "in high volume", "holy", "honorable" "owner of large property," "rich) etc. The modified, simplified form of the word Umay (woman, princess-goddess, legendary goddess, goddess who protects young children, goddess-creator) in the ancient Turkic peoples may be the word "boy" (rich), said T. Nafasov. Wolf - a totem, a worshiped creature in the ancient Turkic peoples. The ancient Turkic ashin rhyme considered themselves to be originated by wolves. Boybo'ri (rich wolf) is a great wolf, strong. There is a seed of the richness of the kongirats and karakalpaks. Boybo'ri is a human name. The name is also derived from the name of the totem and the seed. The name of the village is derived from the name of the tribe. In general, the names of such tribes as beshbola, beshkal, beshkaltak, beshkapa, beshkubi, beshogach, beshsari, beshtentak beshazok, which contain the word "besh", are common among Turkic peoples.

#### IV. Conclusion

A large part of place names are ethnotoponyms. The basis for the creation of ethnotoponyms are place names formed by ethnonyms. Any ethnonym has a meaning, their antiquity, and therefore there are several difficulties in determining the etymology of some of them. In this article, some common toponyms and their definitions are vividly manifested.

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