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AN IMPORTANT RESOURCE IN THE STUDY OF ORONYMS

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ABSTRACT

The article has been dedicated to the research of oronyms, the words and terms that have orographic features in the work "Boburnama", also, their structure, Formation linguistic and nonlinguistic features which are appropriate its meaning have been represented.

KEYWORDS: *Oronim, Orographic, Hydrographic, Dialect, Speech Structure, Geographic Term, Height, Elivation, Hill.*

INTRODUCTION

The work of Zakhridin Muhammad Babur "Boburnoma" differs from any other historical written sources in rich material on oronyms. In addition, many orographic words, terms and oronyms formed from them, as well as other types of geographical names, can be seen in the work. Babur mastered his native Turkic language, as well as various dialects of his time, the forms of speech of people belonging to different estates and categories, had a wide vocabulary, fluent in Arabic, Persian-Tajik, Afghan (Pashto), Urdu (the language of people living in Pakistan), Hindi, thanks to knowledge, fully understands natural phenomena, landforms, orographic, hydrographic objects, political, social and other similar phenomena in his work and describes their names in different languages and dialects.

Methodological bases and methods of research

Methodology of research is based on historical tendency obeyed in linguistics, i.e. all events in certain historical process are based on interpretation without parting from historical preconditions and occurrences.

Scientific and theoretical base of research consists of methods analyzing scientific opinions which are being used in toponimics of Modern linguistics.

As well, in linguistic research of oronyms it is worked approaching to dialectical laws combined with community and particularity, essence and event, form and content.

As the main method of research were used comparative- historical, analysing according reestablishing and dormant, structure and formation with comparing language facts.

Main Body

Orographic words and terms in Boburnama: ulang, kurik, magak, pushta (in the work it is used as an independent term "mountain" and in the composition of oronyms it is also used as an indicator representing an object of the same meaning), uchma (in the work it means a land with an uneven angular height), domana (foothills), burge (mountain top), chakar, kanora (mountain edge), enish (descent), dobon (pass), meadow (pasture), tuz (plain), changal (forest), shoh (rock), tangi (narrow road between the mountains, passage), kotal (mountain pass), kul (small branches between the mountains, in the work can be seen in the sentence "*qar kulda va har pashtada kentlar yasab ulturubturlar*" - on each branch of the mountain and on each hill make kenti (populated point), orchin, sangtuda, kulla (it is used in the meaning on the foot in the work, this is confirmed by the following comment: "*Ul togning qullasida Shohi Kobul imorat qilgani uchun bu togni Shohi Kobul derlar*" - Since the king of Kabul built a building on the foothills of the mountain, this mountain is called Shah Kabul"[3,185]; kuhiston (mountainous region), tumshuk (represents the shape of a mountain): "*Shohi Kobul togidan bir tumshug ayrilub kelubtur, Uqobayin derlar*" - From the mountain Shahi Kabul has get off a branch called Ukobain [3, 186]; gangs (this term is used in the work in the sense of a gorge, as evidenced by the following comment: "*Ul viloyatlarda kutallarni band derlar*" - In these provinces (modern Afghanistan) kutals (pass) are called gangs[3, 193]; kuh (mountain), singir (in the work this term is explained as follows: "*Bu togni berkitganni singir derlar emish*" - This people covering the mountain are called singir [3,206]; kamar (belt), kuhpoya (this term in the work is used to refer to foothills or mountainous lands: "Isfara viloyatida to'rt bo'luk ko'hpoyadur: biri Isfara, yana biri Vorux, yana biri Sux, yana biri Hushyar." - There are four mountainous lands in Isfara region: one Isfara, another Vorukh, the third Sokh and another Khushyar [3.61]; julga (which means meadow), dun ("Hindiston tili bila julgani" dun "dermishlar" - In the Indian language, julga means dun [3. 330]; obkan (Persian-Tajik "a place saturated with water, a perforated place"), dzhar (ravine), sekirtma (in the work is used as high-low, uneven places), ushoktoʻr (raspberry mountain, berk toʻr (closed mountain), takob (tagob - under the mountain, the area at the foot of the mountain). The following phrase is given in the work about him: "Takoblari berk daralardur, aksar yerlari yakandozdur. Har yerdan tushub bo'lmas"- "Takoba are closed gorges, most of their lands are solitary. It is impossible to go down everywhere ..."[3. 201].

Many of these terms are found in oronyms and other types of place names derived from oronyms (oikonoms, hydronoms). In particular, there are 64 oronyms with the term mountain and its Persian version, 5 oronyms with the term dobon, 51 oronyms with the term dara and kotal, 4 oronyms with the term Pashta (here the word Pashta is used instead of the term "mountain"). It can be seen that there are 10 oronyms with the term ulang, 4 oronyms with the term steppe, and 2 oronyms with the term julga. These oronyms cover the territories of modern Uzbekistan, Tajikistan, Afghanistan, Pakistan and India. Orographic terms used in the work are also formed

from lexical units characteristic of the languages of the peoples living in the aforementioned countries. Most of them are Turkic (ulang, kutsal, kurik, uchma, yaylak, tuz, kul, tumshuk, singir) and Persian-Tajik (kuh, kuhpoya, Pashta, domana, kanor, shah, tangi, sangtuda, band, kamar), and also terms related to Arabic (Hisor, Akba) and Mongolian (Dobon, Urchin) languages.

Babur not only quotes or lists orographic terms and oronyms, but also notes the related explanations in place. For example, "Since the king of Kabul built a building on the foothills of this mountain, this mountain is called Shohi Kabul (king of the Kabul province)" [3. 185]. Javak kutali, Tul kutali, Bozarak kutali are described as follows: "Bu uch kutaldan yahshirogi Tuldur. Vale yuli bir nima uzunrokdur. Golibo bu jihattin Tul derlar" - "Tul is better than these three kutals (passes). But the path is a little longer. In this respect, the name is Tul" [3. 188]. The word tul is originally Arabic and means long. Below is another commentary on the Bozarak pass: "Bozarak kotalini Sarob eli Porandai otli kentga inar uchun Porandai kotali derlar" - "The people of Sarob call the Bozarak pass the Porandai pass because this pass descends Porandai" [3. 188].

Babur explained that the mountain road leading to the Parvan area is called Haftbacha: "Yana biri Parvon yulidur, uluk kotal bila Parvon orasida yana etti kotal bor uchun haftbacha derlar" - "Another road is Parvan, it is called Haftbacha, because between Parvan and Parvan has seven more passes" [3. 188]. Therefore, the name consists of two components, where the word haft means the Persian-Tajik seven, and the word bacha means the concept of an orographic object (pass).

Mount Kuhi Safid is described as follows: "Tukkiz rud ushbu togdin chikar, bu togdin kor hargiz uksumas. Bu jihattin golibo Kuhi Safid derlar" - "Nine mines will come out of this mountain, and the snow will never fall from this mountain. On this basis, Kohi Safid is called" [3.190]. The toponym Gurband is explained as follows: "Yana bir Gurband tumanidur. Ul viloyatlarda kutallarni band derlar. Gur sari bu kotal bila borurlar, golibo ul zhihattin Gurband debturlar" - "Another - Gurband region. In these provinces, the passes are called gangs. They go to Gur with this pass, and for this reason they are called Gurband" [3. 193]. The word gang comes from the modern basis of the Persian-Tajik verb bastan - "to bind, block", and as an orographic term means "barrier, barrier, blocked place". This word is used as an orographic indicator in Iranian (Buluzhistan, Makron), Afghan oronym and refers to the type of mountain. Another orographic term cited by Babur in his work is the word singir. This word is given and explained in "Boburnom" in the following form: "Tonglasi andin kuchub, Khangua tushuldi, bu navohadagi afgonlar bir parcha togni singir kildilar. Singir lafzini Kobulga kelganda eshitildi. Bu el togni berkitkanni singir derlar emish" - "In the morning they moved from there and landed at Hangu, where the Afghans of the area built a piece of the Singir mountain. Singir's words were heard when he arrived in Kabul. They say that this people is called singir when it covers the mountain" [3. 206].

Babur indicated that the word is used in Afghanistan to refer to a lonely hill in the foothills, a towering ridge, a hill, and a man-made barrier made of piles of earth, branches or stones. This word in the "Persian-Russian Dictionary" by M.A Gaffarov, based on classical Persian sources, is given in the form of a sangar and is "a fortified place; trench; barricade" [4.475]. In modern Persian this word is also used in the indicated meanings and as a military term formed on this basis [5.62].

Sources indicate that this word was actively used in medieval Turkic languages. Including, according to M. Kashgari, in the XI century, the mountain nose or wall nose was called the *singir* [7. 374]. The word is still used in some Turkic languages. In particular, in the Kyrgyz language, *senir* means “high ridge, high ridge covered with grass” [9. 643]. In the Kazakh language, *singir* is used in such meanings as “peak, rock, height, mountain peak, high ridge in the gorge” [6. 139]. Also in the Turkmen language *senir* (*singir*) has such semantic features as “a pile of sand, a dune, a hill, a long height”, in Turkmenistan the oronyms *Garasengir*, *Teksengir* are formed from this word [1. 177]. Researchers of the Turkish language I.A Batmanov, Z.B Aragachi and G.F Babushkin discovered that the word *syngir* exists in the lexicon of many ancient and modern Turkic languages [2. 94]. Academician V. Radlov wrote that this word means “foot, nose, hill” [8. 687].

It should be noted that the word used by Babur in the form of *singir*, according to its semantic properties, means "barrier, fortified place, barricade" in Persian-Tajik dictionaries (literally: *sang+gir* – “surrounded by a stone, blocked”) corresponds to the word. Here either Babur mispronounced the word form, or the word form was misspelled in the manuscripts. In our opinion, the word *singir* in Babur's interpretation is not a word used in the Turkic languages, and expresses the same concept as in oronyms, but they reflect a homonymous character.

The work explains Mount Khoja Regiravon as follows: “Between these two steppes (that is, Kurrai Toziyon and Dashti Sheikh) there is a smaller mountain, on which there is a piece of sand, called from top to bottom Khoja Regiravon” [3. 194]. Here, the word *reg* in the Persian-Tajik language is *sand*, and the word *ravon* is the modern form of the verb *ravidan* (go, flow), and the suffix *-on* is added to it, which form the form of the modern adjective (*ravon* - current). Hence, it is so named because sand is constantly flowing from the top of the mountain to the foot of the mountain. We think that the word *Khoja* was added as a mountain cult in the sense of its sanctification and glorification. The name of the mountain comes from the natural features of the site.

The origin of the name *Guspendiliar* gorge is explained as follows: “Sometimes a shepherd and a shepherd will lead the flock along the etum road and gorge, for this the road is called *Guspendiliar*. They say that the road is called *liyar* by the Afghans” [3. 207].

In one place he mentions the name *Kuti hawali* and explains the word *hawal* as follows: ‘Caves and depressions in the mountains are called *hawal*’ [3. 257]. Let's look at the following commentary on *Kotali Zarrin*'s name: “The road is steep and going up. *Kotali Zarrin* is called. Here the word *sarin* actually has the form *sarin* (*sar+ in*), which *sar* in the Persian-Tajik language means the main, high; the affix *-in* form a relative adjective.

In one place the name of Mount *Kohi Jude* is explained as follows: “To the north of *Behra* is a mountain consisting of seven groups. This mountain is described in *Zafarnom* and in some books as *Kuhi Jude*. The reason for this name was not known, but later it turned out: two peoples of the same ancestry live on this mountain. One is called *zhud*, and the other is called *zhanzhukh*. ... Half of this mountain is *jude*, half is *jandju*. This mountain belongs to *Jude*, and they are called *Kohi Jude*” [3.289].

Since oronyms, like other types of toponyms, are also the most ancient words in the language, they are formed from local geographical terms and words and suffixes specific to a particular

dialect. Therefore, their interpretation, identification and demonstration of linguistic and non-linguistic foundations become more and more complex over time. Over time, the original form and meaning of the names become unclear, which leads to the appearance of various legends, assumptions among the population as their etymology. Boburnoma also contains many commentaries on the etymology of names. For example, in the commentary on the origin of the oronym Kohi Safid “white mountain” the following feature is traced: “Nine rivers will come out of this mountain, and the snow of this mountain will never melt, that's why they call Kohi Safid” [3.190].

About the origin of Khodarvesh also gives the following explanation: They say that some dervishes in this steppe met a strong wind, could not find each other and died, saying “Ho, dervish”, “Ho, dervish”. Since then their name has been Khodarvesh ” [3. 62]. In general, some of the explanations given by Babur are close to a scientific basis, while others do not have this feature and are based only on popular assumptions. In general, some of Babur's explanations are close to scientific substantiation, while others do not have this feature and are based only on folk etymology.

In addition to his native language, Babur was fluent in Arabic, Persian-Tajik and Hindi. Therefore, when he writes about a certain word, take into account its specific sound system, their differences from the Uzbek sound system, as well as the correspondence of each language to interdialective phonetic laws. In particular, “these mountain people are called Kas. I remembered that the people of India pronounce "shin" as "sin" (here the sound "sh" is pronounced like "s"). Because the great city on this mountain is Kashmir, and on this mountain you cannot hear a single city except Kashmir. In this sense, it is called Kashmir. The Indians call this mountain Savo lac parbat. In Hindi, “savo” is a quarter, “lak” is one hundred thousand, “parbat” is a mountain, that is, rub and one hundred thousand mountains, one hundred twenty-five thousand mountains. The snow on these mountains does not melt, and in some provinces of India, such as Lohur, Sihring and Sanbaldin, the snow on this mountain appears white. In Kabul this mountain is called the Hindu Kush ”[BN.250].

In his work, Babur also gave information about the mountains of India. In particular, he writes: “India also has mountains. Including there is a mountain going from north to south. The origin of this mountain is in the palace of King Firuz, called Jahannamo in Delhi province, which was located on a rocky mountain.

CONCLUSION

In conclusion, we can say that the work of "Boburnom" is an important source in the study of orographic terms and oronyms belonging to Uzbekistan, Tajikistan, Afghanistan, Pakistan, India. Orographic words and terms are inherently positive and negative landforms and refer to Turkic, Iranian (Persian-Tajik, Pashto), Hindi and Urdu.

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