

Diachronic Analysis of Hydronyms of the Uzbek Language (in The Example of “Devonu Lug‘ati-t-turk”)

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ABSTRACT

In the article the historical hydronyms are analyzed which recorded in “Devonu Lug‘ati-t-turk” by Mahmud Koshgari. The etymological and modern Uzbek meanings of some words of appellative vocabulary related to water bodies are also compared and explained. Certain conclusions are made regarding the historical development of hydronyms.

Keywords: Mahmud Koshgari, “Devonu Lug‘ati-t-turk”, hydronym, potamonym, limnonym, appellative lexicon, water, river, creek, lake, anchor (channel).

INTRODUCTION

The work of Mahmud Koshgari “Devonu Lugati-t-turk” is an important source of information about the language, literature, history, culture, ethnic composition, lifestyle, customs and onomastics of the Turkic peoples of the XIth century. More than eight thousand words are explained in the work, and the comparative study of linguistic facts carried out by the scientist, the creation of a linguistic map and the foundations of linguogeography retain the scientific value of the work today. Therefore, the work has repeatedly become the object of research, and at the same time these works are continuing.

In this encyclopedic dictionary, we find some information about the historical layer of hydronyms, which are one of the

proper names. The names, data of reservoirs and water bodies in “Devon” are given and explained. In the article, we tried to inform about the hydronyms listed in the dictionary, some of its types and appellatives associated with hydronyms.

Hydronym [hydor (water)+onyma – name] – is the name of water bodies. A hydronym is one of the types of toponyms, and hydronymy is a type of toponymy that studies the patterns of occurrence of hydronyms, their formation and functions. The names of ancient reservoirs have been preserved in our written monuments and dictionaries for several millennia and centuries, therefore hydronyms are an invaluable spiritual treasure for the history of the people and the history of the language.

At the intersection of history, language, geography, archeology and other disciplines, hydronymy can provide valuable material for specialists in various disciplines.

Hydronyms are an important resource for observing and studying the territorial, ethnic and migration processes of different peoples, settled and nomadic life and the life of ethnic groups, their interaction with each other, historical events, similarities and differences in their ethnic culture.

Here it should be said that the following groups of hydronyms are distinguished: 1) names of running and standing water: rivers, tributaries, canals, ponds, waterfalls, springs, swamps, lakes, dams, streams, reservoirs, seas, oceans; 2) waterways leading to cultivated fields, villages, estates and plots: ditch, large ditch, small ditch, branch, main ditch, ear, strip. Each of these reservoirs has its own name.

In linguistics, hydronyms are divided into the following types, according to which reservoirs are called: potamonyms – names of rivers; gelonyms – famous names of swamps; limnonyms – names of natural and artificial lakes; pelagonyms – names of the seas.

MATERIALS AND METHODS

Below we will discuss about potamonyms, limnonyms, which are the hydronyms in “Devonu Lugati-t-turk” (DLT) by Mahmud Koshgari.

Potamonims: the name **Ögüz** in “Devonu Lugati-t-turk” is given to such rivers as Jeyhun and Euphrates. In the Turkic countries, several other rivers are called this name,” – explains (DLT, 37). It has been noted that the lexeme Oguz is used in the ancient dictionary in the meaning of a river (OTD, 382). In the X-XI centuries, the Turkic peoples called the Amu Darya and Syr Darya as O‘guz/O‘g‘uz. In addition, O‘kuz is also called large reservoirs and rivers in other regions inhabited by Turkic peoples. In Devonu Lugati-t-turknotes “İla bir daryo oti”. “It is the Jeyhun of Turkish cities. Two Turkic peoples live on its two banks: Yagma, Tuks and several Chigils” (DLT, 50).

In DLT **Ertiř** is the name of the water (river) that flows in the Yamak Desert. According to information in “Devon”, “this water (river), consisting of several ditches (rivers) and a lake in that land (land)”, was originally called by this name.“ It was also called “Ertiř suwi”. Mahmud Koshgari provides valuable information about the etymology of this word. “... comes from the word ertiř, used in the sense of the game “who will quickly cross” through the water” (DLT, 52). It seems that the motif of the shallowness of the water and low water flow was taken into account in the naming of this water body. From this place, people competed in the game “who will cross faster”.

Qizil. Another hydronym mentioned in “Devon” is Qizil. This is the name of one river in Kařgar (DLT, 158). Mahmud Koshgari also provides information about a number of large rivers. One of such rivers name is Tadgun and Euphrates. These hydronyms were also used in that period to refer to any flowing stream, like hydronym Ögüz (DLT, 175).

Etil. “Etilriver is the name of a river flowing from Qiwčaq lands. ”The current name of this river is Volga. Mahmud Koshgari also provides information about the river water flowing into the Bulğar Sea. It is also noted that“ it has a tributary that flows into the lands of Rûs” and in the poem is given:

Etil suwi aqa turur,
Qaya tıbi qaqa turur,
Baliq telim baqa turur,
Kölñ taqı köřärñ.

Meaning: Etil water flows in the foothills. Fish and frogs are multiplying in the artificial ponds created by those waters (DLT, 42). In addition to the above hydronyms, according to the dictionary, the name of one of the two rivers flowing through the city of Khotan is Qaş ögüz. The second river is called Öriñqaş ögüz, and it is noted that white pure stone is found here. Another river is called Qaraqaş ögüz. According to scientist“ the black pure stone is here, these stones cannot be found anywhere in the world” (DLT 375).

Another large river that flows past the town of Barman is named Yuju.

“The son of Afrāsiyāb named Barman built a city on the banks of this river. ”And the city was attributed to him and named after him. (DLT, 448). In ancient times, the lexemes of water was applied to any flowing water, river, sea. For example, Qaz water is the name of a large body of water that flows into the İlariver. The reason for its name is that Afrāsiyāb's daughter built a city on its banks and the name was attributed to her (DLT, 374). Ađǧıraq suwı is the name of a water (river) in the city of Yagmo (DLT, 72).

Limnonyms. In “Devon” is also given information about the names of several lakes and the size of these lakes, in which area they are located. “Isigköl is a lake in the city of Barsǧan, thirty long and ten wide” (DLT, 369), biyız is the name of a lake in the mountains Kōrññ – Kāšǧar. There are thirty farsakhs in a circle (DLT, 369), Siđiñ köl – is a lake near Qoçıñar başı (DLT, 369), Yulduzköl is the name of a lake on the border of Kïčä, Kigüt wa uyǧur (DLT, 369), Ayköl is the name of a lake near the town of Uč (DLT, 369), Teriñköl is the name of another lake on the border of İki ögüz. The author writes in his work that “the circumference of these lakes is forty or thirty farsakhs (km). He writes that these types of lakes are the largest lakes in Turkish and Muslim cities”. (DLT, 369).

Names of streams are also mentioned in the work: Taman (the stream passing through the middle of Kāšǧar. DLT, 161), Tawušǧan ögüz (the name of the stream flowing to the city called Uč. DLT, 202).

Anhor names. Keygän is the name of two canals flowing from Kayas to Īla. In the work, it is mentioned that these anchors are “large and small, and one of them is called Kičig Keygän, and the other is called Uluğ Keygän” (DLT, 383).

In “Devonu Lug‘ati-t-turk” there are also many appellatives related to hydronyms. One of such appellatives is the lexeme of the ditch. While thinking about the etymology of the word arik, Sh. Rakhmatullaev writes: “a small flowing waterway”. This noun is derived from the verb a:r- meaning “flow” in the old Turkic language with the suffix - (y)q (EDTL, I, 188); later a: vowel length is lost (Devon, I, 96); in Uzbek, the vowel a has changed to the vowel ä, the sign of hardness of the vowel y is lost: a:r+yq = a:ryq > aryq > äriq”. (EDUL, 1, 31-32)

In the current Uzbek language, the word “ariq” means “an artificially created waterway, its bed and the water in it; It is used in the meaning of “furrow, a special waterway drawn in the cultivated field for sowing and watering” (EDUL, 1, 98). In SES, this word is recorded as “river, stream” (OTD, 52), in “Devon” as arik, nahr. (ditch, flow).

In the proverb (It is given): Ağilda oğlaq tuğsa, ariqda otiñnär. Meaning: “When a calf is born in a manger, grass grows in a ditch. ”This proverb is said to mean that there is no need to try and worry too much about food or sustenance” (DLT, 39).

In “Devonu Lug‘ati-t-turk” the word köl (lake) means “pond, lake”, “accumulated water, lake”, “sea”. “This is why the foam of the sea is not called the foam of the sea, but the foam of the lake” (DLT, 369). In scientific sources, the word kölis used as a homonym lexeme in the meanings of “lake, pond” and “title of Uighur khans (Köl bilgäxan)” (OTD, 313).

In the etymological dictionary, the lexeme “ko‘l” (lake) is “a body of water surrounded by land, the size of which is smaller than the sea” (EDUL, 1, 225), and in the modern Uzbek language “a natural body of water filled with water (covered with water), surrounded by land, consisting of a depth” (EDUL, 2:453). During the historical development of the language, it can be seen that the meaning of the word ko‘l(lake) underwent a semantic change, that is, a narrowing of the meaning.

“Irkin suw”(Free water) is a body of water; the word irkinis also applied to every accumulated thing. That's why the Karluqs call their elders köl irkin. This means a person who has as much intelligence as a lake, full of intelligence.” (DLT, 56).The word kölis used in the figurative sense of köl irkin. The OTD emphasizes that “kölirkin” is the title of representatives of the Karluk upper class (OTD, 212).

In dictionaries, the word teñiz is used in the sense of the sea (DLT, 446), (OTD, 552). Teriñ is a wide, deep sea. (DLT, 448) In OTD, Teriñis deep; teriñ teñiz is a deep and big sea (OTD, 554).

The work also contains information about the dialectal forms of some words. The lexeme Miñar in the language of the Oguz tribe means “spring, source, water source” (DLT, 446, 450).

“Yul is the eye of the spring, the mouth of the spring; That is why they say that çoqrama yul is a spring from which water flows. (DLT, 324). In OTD, the word yul has a different meaning, “inflow” (OTD, 277).

The “Devon” notes that in the speech of the Argyu tribe the lexeme baliqlıǵ öǵüz was used to designate a stream with a lot of fish and swampy, marshy land (DLT, 197). In Kanjak, kewli is the mouth of a river (DLT, 475).In “Devon” it is defined as “qaqa lake formed by rain and flood water”.

(The poet) said:

Qaqlar qamuǵ kölardı,
Taǵlar başı ilardı.
Azun tanı yilirdi,
Tı-tı čečak čergäšür.

Describing spring: The lakes formed by the rain and flood were filled and became like ponds. Due to the abundance of water in the lakes, reaching the top of the mountains became an illusion, because the water covered the foothills. The breath of the world caught its breath, the flowers blossomed” (DLT, 295). In OTD, it is mentioned that it is “a place where qaq water collects, a pond” (OTD, 422).

RESULT AND DISCUSSION

In modern Uzbek, the word “well” means “a narrow and deep hole dug vertically to extract water; meaning “hydraulic structure” (EDUL, 5, 364), is given in the form quđuğ in “Devon”.

“In the proverb (it gives like this): Quđuğda suw bar, it burni tegmäs. Meaning: “There is water in the well, but the dog's nose does not reach it.” This proverb is applied to those who want something and cannot get it, or who are attracted by the sight of food in someone's hand, but cannot get it” (DLT, 151). The quyğ variant of the word “well” is also mentioned in the work (DLT, 380).

According to Sh.Rakhmatullaev, the verb quy- of the word “well”, which means “specially dug and extracted water”, is the form of the old Turkic language kud-and the noun-former was formed by combining the suffixes -(u)g' or by adding the suffix -q to the qody form of qoyy (low) quality, over time the vowel y changed to the vowel u. (EDUL, 1, 571).

In “Devon” the word qir means “a dam, a place where water collects” (DLT, 134); In OTD qir is a dam (OTD, 445). In another place, the lexeme of a mountain is also used in the sense of a dam: suwqa toğ ur- dam the water (DLT, 366).

In the “Explanatory Dictionary of the Uzbek Language” “a dam is a hydrotechnical device, structure, which serves to block, choke, control the water flow, and is usually built on streams, rivers and streams with a larger flow” (EDUL, 4:256).

Suw is water. In the proverb (which gives like this): Suw bermäskä sīt ber. Meaning: “Give milk to those who do not give water.” The purpose of this proverb is to do good to those who do you harm. Because your goodness makes him subordinate to you (DLT, 366, 367). In SES, the word “Suw” is recorded as “sub” and means water, river as a multi-meaning word. (OTD, 512). The word Suw has also been used in the past in the form “su”. In “Boburnoma” it is possible to see that the variant of the word “su” is given: Dashtin ko'chub, Mehtar Sulaymon tog'ini

domanalab, janub sari boqa yurub, uchorada qo'nub, Sind suyining yoqasidagi Multon tavobei kentlaridin Biladegan qasabachag'a yetishildi. (BN-136)

The lexeme "Suv" is used in the compound state in Devon to mean water condition, purity, volume. For example, sızüg suw – blue clear water. The same word is applied to every clear thing, like a sapphire (DLT, 156); "the water that has leaked out of the ground and turned into a pool, is özüik"; also, a stream separated from valleys is called özüik suw" (DLT, 2017, 41); "terkin suw – stagnant, muddy water" (DLT, 176); "sayram suw– little water flowing below the ankles" (DLT, 384). In OTD "sızüg – clear, clean; transparent" (OTD, 519); "özüik suw water capacity, spring water, not larger than the volume of water" (OTD, 395); "terkin suw– stagnant water, puddle" (OTD, 555); "sayram suw – small, shallow water" (OTD, 481).

The word "sel" (flood) is defined in the "Explanatory Dictionary of the Uzbek Language" as follows: Sel [a. flow; stream, channel, creek] 1. Rushing, heavy rain, rainfall, 2. A strong mud-water flow caused by heavy rain, sleet or melting snow in mountainous areas, which causes great damage to the population and national economy. (EDUL, 3, 476).

The lexeme "sel" (flood) is used as a multi-meaning word in the Uzbek language. The word mundu□ in the ancient Turkic language had the same meaning as the word sel in the modern Uzbek language: "munduz aqin– flowing flood" (DLT, 182). And in OTD, "munduz aqin is a strong mountain stream, flood" (OTD, 349).

In "Devon" is a bridge of rivers and waters. In the proverb (which gives like this): Ol kečišni suw eltti. That is: "The water [that is, the flood] carried away the bridge. "This proverb is used in the sense that it cannot be found (corrected) after it has been done (DLT, 149). In OTD, kečiš is a passage, a bridge (OTD, 291).

In "Devonu Lugati-t-turk" "seashore, stream, valley, etc.; the word qidīg is given, meaning the end of everything. In the work, the combination of ariq qidīgī means the shore of water. Ayaq qidīgī, which means the edge of the vessel (bowl); The word

qiđiđ in the compound yar qiđiđi, meaning the edge of a cliff, is used figuratively (DLT, 151). The lexeme Qiđiđ is also interpreted in OTD as a polysemous word as edge, border and coast (OTD, 440). Also, in “Devon”, the word yođaç/yođuč is used to mean the other side of a stream or river. According to Mahmud Koshghari, “When a person stands in one place, the opposite of him is yođaç/yođuč. “Yođaç/yođuč kečtim – I crossed from one side of the river to the other”. (DLT, 326).

“The shores of the waters flowing into the lakes and sand dunes” are represented by the word tarim (DLT, 159), In “Devon” “egrim is a place where water is collected” (DLT, 56), In OTD it is interpreted as “crooked water gathering place, eddy” (OTD, 166), and the word qođuš is interpreted as “waterway, gutter” (DLT, 149). Mahmud Koshgari defined the lexeme batiđ as “the deep land of the river and others” (DLT, 149).

In the OTD, two meanings of the word batiđ are recorded: 1. A place of low humidity. 2. Inferiority (OTD, 89). B□gdi – collected; ol suwug bōgdi – he choked, stopped, collected the water. Beg sīsin bōgdi – bek gathered his soldiers. According to the writer, “many soldiers are always compared to water; for example, when water flows, it is called suw aqtī, and when a soldier moves, it is called sī aqtī (DLT, 214).

In addition to the above-mentioned, explained words, several other lexemes related to water are presented in the work: suwlađ (waterway, cattle drinking place. DLT, 185); tapuzđuq (gutter, pipe. DLT, 198), qazuq – qazuq ariq (dug ditch. DLT, 154), kelkin (flooding, overflowing of large waters. DLT, 176), qapčaq (land where water (stream) branches connect to each other and collide), suw yīkīldi (water accumulated, increased because it was dammed. DLT, 247), kečīndi – er suw kečīndi (a person appeared to be crossing water. DLT, 254); suwlar qamuđu qaqrašđi (the waters boiled. The decrease of every liquid thing is also called qaqrašđi. DLT, 274); ariqlandī – suw ariqlandī (the water made a ditch. The same word is used when the land is washed away and becomes a ditch as a result of rain and flood, DLT, 122).

Mahmud Koshgari’s work “Devonu Lug’ati-t-turk” is very rich in potamonyms and limnonyms, which are part of

hydronyms preserved in the language of the Turkic peoples who lived in the XIth century. Potamonyms are especially common: Qizil, Ögüz, Ertiš, Etil. Furthermore, referring to the appellative lexicon, which represents flowing and stagnant waters: river, stream, canal, pond, waterfall, spring, swamp, lake, pond, creek, reservoir, sea, ocean; representing waterways leading to cultivated fields, villages, estates and plots: there are words such as ditch, big ditch, small ditch, branch studying the etymological, lexical-semantic and non-linguistic features of each of these water bodies is an important source in the knowledge of the history of the people and the history of the language.

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