



# AN ANTHROPOCENTRIC VIEW ON THE FORMATION OF NAMES

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## ANNOTATION

*The form and meanings of the source of some simple turkic toponyms are compared with the words from other relative and non-relative languages and its place in onomastic system was anthropocentrically elucidated.*

**KEY WORDS:** *onomastics, toponym, anthropocentrism, pattern of thought, nomination, nominee, levels forming.*

Though before proper nouns, especially toponyms in Uzbek language has not learned in the condition when the term anthropocentrism was applied, today's broadly applied principles and laws were paid a great attention in their analysis. In particular, Z. Dusimov attracted our attention to this task in its time and pointed out: "Principles of designation of Khorezm toponyms and nomination laws have special features as well".<sup>1</sup>

In toponymy it is written that first names were simple and the things were given the names which the things meant. For example, rivers and lakes were called with the words meaning "water" and mountains were called with the names meaning "mountain". In spite of these facts it is very important to discover historical characteristics of these words, (they were not formed at once, they were developed on the basis of special thinking process) and linguoculture of ethnic units of related and non-related languages. These generalities and specialities play a great role in marking thinking condition of nations.

For example, *daiza*, *diza* in Aryan *daijha*-, *dijha*- in ancient Indian *dehi* "wall, embankment, hill, barrier"; on the basis of them *dheigho-s* "wall" was formed in Indo European languages, Greek *veixoç* "wall"; English *dike* "dam, obstacle" appeared. In Avesto language *daēza*- "a pile of soil, rock layer"; in ancient Persian *diā-a*- (in klinopis *didá*-) "fortress, stronghold" *daida*- "wall", "stronghold", in the language of mussels *dizaka*- habitant in a stronghold, *kale* (from Akkadian sources). In the language of mussels the suffix *-ka* made an adjective from the word *diza*- "stronghold". This suffix in the meaning of affiliation can be met with various forms in other Indo European languages.

In middle Persian *diz* (*de*), in Iranian texts *dyz* "stronghold, fortress"<sup>2</sup>. So, this word was like *dēz* in ancient

Persian, in modern Persian it is *dez*, *diz* "stronghold, fortress" (the word – *diz*, later in the form – *giz* can be often met in Central Asian and Iran toponyms – *Хуппрамдиз*, *Кўҳандиз*, *Дарағуз*). In Tajik language *diz*, *dez* mean "stronghold, castle, fortress" and they are among old words<sup>3</sup>. In Bokhtar language *diz(z)* "high mountain"; in Parthian *diz* "stronghold", in Sogdian language *ōyz*, in moral writings *dyz*, in Christian texts in Sogdian language *dyz* "fortress, city". So, the formation of the component *duz* was firstly connected to with the phenomenon of soil. Later this phenomenon was spread towards the semes "fortress, castle". And it is necessary to say that the component "диз" exists in the structure of some words in Uzbek language word stock with the meaning "surrounded". The word *φυρδαεc* which has been considered as borrowed from Persian *pari-daiza*-, *parā-daiza*- means just "surrounded with a wall". Later this word was used with the meaning "garden". Therefore it was borrowed from Iranian into Greek in the form *ναρὰδειοος*, and then came to Russian like *нападиз* ("paradise") from French. In the next stage of Avesta *pairi-daēza*- was used in the meanings "surrounded with wall"<sup>4</sup>. In ancient Persian *pari-daida*-, in classical Persian *pālez*, *paliz* "garden", in Tajik *poliz* "vegetables" (it was borrowed in this form into Uzbek too), in Sogdian *prōyz*, in Sogdian-Christian texts *prdyz* "garden", in Khwaresmian language *prōyzk*- "garden"<sup>5</sup>. So, we can say that the spreading area of this word is large.

The formation of the word *Девор* is also connected with the phenomenon soil and it was formed historically *daiza*- // *diza*- + *uāra*- "the wall of fortress", "wall". In old Persian *dida-vara*-, in middle Persian *dewār*, in moral writings *dyw'r* in classical Persian *devār*, in the Dari language *dēwār*,

<sup>1</sup>Дўсимов З. Хоразм топонимлари. – Тошкент: Фан, 1985. – Б.6.

<sup>2</sup>Расторгуева В.С., Эдельман Д.И. Этимологический словарь иранских языков. Том 3. – Москва: Восточная литература. 2003. – С.314.

<sup>3</sup>Фарҳанги забони тоҷики. Дар ду ҷилд. Ҷилди 1. – Москва, СЭ. 1969. – С. 369.

<sup>4</sup>Bartholomae Chr. Altiranisches Wörterbuch. Strassburg, 1904. – P. 865.

Расторгуева В.С., Эдельман Д.И. Этимологический словарь иранских языков. Том 3. – Москва: Восточная литература. 2003. – С. 315.



in Tajik *devor*, *devol* (this kind of phonetic situation can be met in Uzbek either), in modern Persian *divar*, in Boxel language *divar*, in Tot language *duvar*. This word *divar*, *divör*, *davar*, *dawar*, *diwär*, *dwar* means “door, exit” in new Sogdian language, in Khwaresmian language *öβr*, *öfr* [*<var*]<sup>6</sup>. And it means “door” in Ossetian language with the form *dwar*<sup>7</sup>.

The later meaning development of this word moved to the meanings of “address”, “place”. Thus its meaning “door” was formed. So, this word moved to the same “door” from the meaning “a certain address (surrounded with wall)”. The usage of “door” in the meaning “house” in some dialects of Uzbek language is not random, but it is the result of ancient thinking style. Thus *duar-* / *duär-* was used in the meaning “door, gate”, and “place, house”. In Aryan *duar-*, *duär-*, *dur-* (plural form *dvârau*, *dvarä* “doors”, in Latin *fores* “double door”, Greece *ύρπά* “door”, in Old English *duru*, in Modern English *door*, German *Tür* “door”; in Lthuanian *durys*, Latin *durvis*, in Praslav sources *dvon* “castle”, in Russian *дверь* (plural *двери*), *двор* “castle”<sup>8</sup>. In the language of Avesta *dvar-* 1) “door, gate”; 2) “path through mountain”; in Old Persian *duvarfa-* “gate, door”<sup>9</sup>. Various forms and meanings of this word in Iranian languages are close to each other or similar: in classic Persian, Dari, and Tajik *dar* (“door”), in modern Persian *dar*, in Bokhtar *der*, in Tot *där* and etc. The event \**du->b-* happens in the North Western languages: in the language of Parphs *bar* {*br*} “door, gate”, in Avram *barä*; in Huron *bär*; in Talish language, in Sangulujij *bar*; in Surkhai *bär*<sup>10</sup> and etc. here we observe one situation. The basis of the word *балчиқ* in ancient Turkic language in the meaning “mud” *бал* has general features with the above mentioned words from formal and semantical view points. Such kind of facts are the evidences of ancient generality of language and thinking among the Asian nations although they belong to different ethnic groups. The word *балиқ* in Old Turkic which expressed administrative-territorial division means “town” in the monument “Tunyukuk”, Iranian and Turfan texts<sup>11</sup>.

V.V. Bartold includes this word among the common words for all Turkic languages being based on the ancient writings. V.V. Radlov defined the meaning of this word in the form *балық*, *палық* as “town” and “fortress”<sup>12</sup>.

<sup>6</sup> Henning W.B. The Khwaresmian Language. Zeki Velidi Togan'a Armag'an. Istanbul, 1955. – P. 426, 432.

<sup>7</sup> Абаев В.И. Историко-этимологический словарь осетинского языка. Т. I. – М.-Л., 1958. – С. 377-378.

<sup>8</sup> Фасмер М. Этимологический словарь русского языка. Т. I. – Москва: 1964. – С.487, 489.

<sup>9</sup> Bartholomae Chr. Altiranisches Werterbuch. Strassburg, 1904. – P. 766.

<sup>10</sup> Расторгуева В.С., Эдельман Д.И. Этимологический словарь иранских языков. Том 3. – Москва: Восточная литература. 2003. – С.500.

<sup>11</sup> Дадабаев Х. Общественно-политическая и социально-экономическая терминология в тюркоязычных письменных памятниках XI-XIV вв. – Ташкент: Ёзувчи, 1991 – С.41.

<sup>12</sup> Радлов В.В. Опыт словаря тюркских наречий. IV. – СПб. 1911. – С.1496.

So, this word was written in the form *балыг* in the Ibn Muhanna's dictionary which is considered as one of the oldest Turkic dictionaries.<sup>13</sup> It is possible to identify from Makhmud Koshgari's writings that this word became old by the 10<sup>th</sup> and 11<sup>th</sup> centuries though it kept its meaning “city, fortress” in the toponym's structure. Makhmud Koshgari said about it like this: “the word *балық* meant “city” in the languages of Turks and Uygurs at the time of Jokhiliya”. It is the evidence of that the largest cities of Uygurs were called as *Бэи балық*. He wrote that Uygurs had called some of their cities as *Янги балық* – new city<sup>14</sup>. The meaning “city” is the result later formal and semantical development of the word *балық* and Turcologists, including S.E. Malov wrote that this word is historically made from another word i.e. it appeared on the basis of the ancient Turkic root *бал* in the meaning “mud”.<sup>15</sup> G. Doerfer proved that this word developed from the meaning “wall” towards the meanings “fortress, city”.<sup>16</sup> In this feature the root *бал* can be met in the Old Turkic Balasagun toponym. And so it's not random that the word *балгас* in the Mongolian language means “city”. The prove of E.V. Sevortyan that the structure of this word in Mongolian is formed from same root with the Turkic *балық* – *балқ* - *балақа* (city) shows that its formal and semantical roots are so ancient. We shouldn't miss the S.P. Tolstov's interpretation in historical and etymological analysis of this toponym.<sup>17</sup>

The examples show that they are suitable to the phenomenon of the object of former simple toponyms in the meanings of city, fortress, Kent. The first examples of them developed on and on this way *тупроқ* → *қазииш* (*кент*, *кан*, *кад*, *када*, *кас*, *кат*, *хас*), → *девор* → *истеҳком*. If we pay attention to the ancient appearance of the word *шаҳар* with this meaning from the root *xshahr* in Pakhlaviy *shahr* (property, region), *shathr* (world), to its form *xshathya* in Avesta and to the appearance of the Old Indian word *kshatra* (city) from the root *xshi* – governing, giving a decree, being powerful,<sup>18</sup> we can see that this type of toponyms were formed in the later stages of historical and ideological development of humanity. So, inspite of the fact that the interpretation of proper nouns is the materials of different languages, the nominator – mankind is single. And we mustn't omit it from our attention. For example, if we observe the toponyms in which the components in the meaning *оёқ* took part, we can see that the words meaning “leg” are the emblem

<sup>13</sup> Мелиоранский П.М. Арабъ филологъ о монгольскомъ языкѣ. – Санктпетербургъ: Типографія императорской академіи наукъ. Вак. Остр... 9 линия, № 12. 1903. – С.080.

<sup>14</sup> Махмуд Қошғарий. Девону луғотит турк. Таржимон ва нашрга тайёрловчи С. Муталлибов. II жилд. – Тошкент: Уз ФАН, 1960.

<sup>15</sup> Малов С.Е. Памятники древнетюркской письменности. – М.-Л., 1954. – С.368.

<sup>16</sup> Doerfer G. Turkische und mongolische elemente im Neupersischen. Wiesbaden, 1963. Bd. 1: Mongolische elemente im Neupersischen Gerhard Doerfer; 1963. Bd. 2: – P.257.

<sup>17</sup> Толстов С.П. Города гузов // СЭ. №3. – С.71–73.

<sup>18</sup> Ўрозбоев А. Огахийнинг тарихий асарлари лексикаси. – Тошкент: Мухаррир. 2013. – Б.90.



the ground and earth in lots of languages in the world. For instance, in Latin *crus*- “leg”, in Old Indian *hruse*- “ground”, in Greece σκέλος – “leg”, in Lydia language *qela* – “leg”, in Indo European languages *ped* – “leg”<sup>19</sup> and etc.

Therefore, the research of the words with the meanings “water, mountain” can give important facts in marking the development steps of toponyms.

According the above mentioned facts we can come to the conclusion that the toponyms which are considered the first ones in the formation of their process gain regular step by step development in its turn.

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<sup>19</sup> Маковский М.М. «Картина мира» и миры образов (Лингвокультурологические этюды) // Вопросы языкознания. №6. 1992. – С.51.