**REFLECTIONS ON THE NAMES OF PLACES EXISTING IN THE DENOV BEKLIK**.

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**Abstract.** This article is devoted to studying place names existing in the Denov principality, and analyzing their historical and cultural characteristics. The study covers the origin of place names, their role in the life of the local population, and the historical development and geographical features of the local area through place names.

**Keywords:** Denov beklik, Surkhandarya, toponym, ethnotoponym, Jarmachit, Tagichinor, Parchahovuz, Jo'ybori, Toqsabo, historical and geographical places.

**Introduction.** The names (toponyms) of the Denov region and its surroundings embody traces of the long historical, cultural, social, and economic life of the people. Toponymy is a branch of science that studies place names, which is inextricably linked with such disciplines as history, ethnography, geography, and linguistics. This field is an important resource for researchers to study the specific characteristics of people, historical processes, and lifestyles.

The origin and development of the place names of the Denov region are closely related to the cultural and historical development of the people. Due to its ancient history and strategic historical geographical location, this area has been at the center of many historical events. This shows that the toponymy of the region reflects the cultural strata of different periods and peoples. Therefore, Denov toponyms are important pieces of evidence that reflect historical socio-cultural processes in the region.

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**Review of literature.** Developments in the fields of historical geography, linguistics, and ethnography serve as the main source for research on place names in the Denov region. For example: Khudoyberganov R.Y. [and others]. Explanatory dictionary of place names of Uzbekistan ("Donishmand ziyosi", Tashkent, 2022). This dictionary describes the origin and linguistic interpretation of place names and explains many toponyms in the Denov region. Bebitov M.A. and others. History of toponyms of Uzbekistan ("Bekshok print service", Termiz, 2024). In this source, the historical roots and development processes of toponyms related to the Surkhandarya region and Denov province are analyzed. Barthold V.V. About the historical processes in the Turkestan region ("In the period of Turkestan", 1963). This work discusses the historical significance of place names along with the general geography of Turkestan. Field research. Interviews with local residents about the names of places in Denov and their narratives preserved among the people are a valuable source of information for research.

The analysis of the literature shows that the names of the places in the Denov region are inextricably linked with the history, culture, and traditions of the people. These sources play an important role in enriching the content of the article.

**Research methods.**In this article, historical-geographical and linguistic research methods were used. The research included the following steps:

1. Studying sources:

Scientific literature, dictionaries, and historical written sources were analyzed.

People's folklore (narratives and legends) about the names of places in the Denov region were collected.

2. Linguistic analysis:

The semantic meaning and etymology of place names were studied.

Aspects of toponyms related to the national language and culture were analyzed.

3. Historical-geographical analysis:

The historical development and territorial significance of each place's name were researched.

Geographical location and ecological characteristics of place names were determined.

4. Local interviews and field research:

Interviews were conducted with elderly people living in the Denov region and historical evidence was collected.

Through this methodological approach, the historical and cultural significance of toponyms in the Denov region was more widely covered.

The main part. In the process of studying toponyms, it is necessary to analyze the main factors that influenced their origin. In particular, historical geographical features (ethnotoponymy, anthropotoponymy, phytotoponymy, mountains, rivers, valleys, ethnic composition, historical events), types of economic activity (farming, trade, crafts), and religious beliefs play an important role in the formation of place names. Linguistic analysis of toponyms in the Denov region, determining their semantic meaning and etymology, can provide valuable information about the history of the people who lived in the region.

Thus, the scientific study of the names of the Denov region and its surroundings not only illuminates the historical and cultural heritage of the region but also serves the process of restoring the historical memory of the people and realizing the national identity.

In the territory of the Denov district (now the Denov district), there were historical place names that were used by local residents before the establishment of Soviet power. Among them, there are residential addresses such as Jarmachit, Hajikofar, Karakichkina, Tagichinor, Khojakhalqi, Parchahovuz, Kozhichogli, Astana, Tegirmonboshi, Khayrabad, Chukur, Kuloqlitepa. When we talked with the elderly people who lived in the Denov region, they told us stories about the origin of the name of these residential addresses. Below we will mention some of them [5].

**BOYRACHI** is a village in the Denov district of the Surkhandarya region. It is noted that the naming of this toponym is related to the ethnonym of the kidney [11, c.99].

**DAHANA** is the name of a place in the Denov district of Surkhandarya region. The toponym is derived from the Persian-Tajik word dahan, i.e. "mouth", in toponymy "the entrance to the gorge", "gorge", "the confluence of the river", "bogiz", "to' It is noted that it comes in several meanings, such as "ghon", "the place where a ditch or canal begins", "the mouth of the street". Here the word dahana means "dam". A dam was built on the canal that supplies it with water in the village, and through it, water is distributed to the territory of other villages. That is why the village got its name [18, c. 95].

Denov is an ancient city, in written sources from the end of the 14th century, the city was mentioned as Dehinav in the Tajik language. The city was mentioned with this name in Sharafuddin Ali Yazdi's "Zafarnama" (15th century). The name consists of two components, deha - "village" and nav - "new", meaning "new village". The name, which has been in use for a long time, has been simplified and the letter "a" in the word "deha" has been dropped for ease of pronunciation.

The word Dehinav as a name has been adopted into the modern Uzbek language in the form of "Denov" [18, p. 107].

It is known from history that by the end of the 16th century, a new city Deh-i-nau (Denov) was established in Kyzilsuv as a result of the complete decline of the modern Surkhandarya, Chaganiyan (Budrach) in the upper basin of the river in the north-eastern part [12, c. 333].

In the second half of the 18th century - in the 19th century, like the main territories of the emirate, the Surkhan oasis, that is, the eastern part of Bukhara, was divided into Boysun, Sherabad, Denov, and Yurchi districts, 10 in Boysun, 6 in Sherabad, 6 in Denov, and 4 in Yurchi. there was ownership [15, p. 153].

**JAMACHIT.** At the end of the 16th century, the peasants of the Denov region revolted against irregular taxes [16, p. 5]. The uprising was brutally suppressed by the emir of Bukhara. A few farmers from Postindara of Shorchi district, under the leadership of Haydarqulboy, Aliboy, Khidirbey, and Shotorabiy, hide for some time in the ravine formed in the old bed of the Kyzilsuv river. The people of Postindara like the river and start living there. They quickly recover. Along with making a courtyard, a mosque is also built here. The prosperous land was immediately reached by the step of the property owners. Amir's soldiers also come to the new settlement. From this day, the new settlement will be called Jarmachit.

**KOZHICHAKLI.** The inhabitants of the area are mainly from the Karapchi tribe of the Yuz clan, who are engaged in agriculture and partly cattle breeding. Manzil people were very skilled in measuring the cultivated area and its yield. The elders counted and said so much land or so much grain, and when they measured it, it turned out to be almost the same. That's why the surrounding peasants trusted the elders of the village and said that their eyes were on the hill and they didn't understand. In the years when the collective farm was established, Khojamurad was famous in Kozhichakli. Even the residents of the neighboring villages turned to him, and he distributed the donna to the collective farmers at the time of harvest and income distribution. No one was dissatisfied with him [8].

**LAGMON** is the name of a place within the Denov Beklik (now Yurchi Mahalla, Denov District, Surkhandarya Region). Lahim, lagm - a device that releases underground water from underground to the surface; -on is a Persian plural suffix [18, p. 231].

**NAMOZGOH** is the name of a place in the Denov district (now a neighborhood in the Denov district of Surkhandarya region). Special mosques with large gardens and courtyards for worshiping in ordinary mosques, for Muslims to pray on annual holidays, were called namazgoh [18, p. 268].

**OBODON** is the name of a place in the Denov district (now a neighborhood in the Denov district of the Surkhandarya region). Abadan means prosperous [18, p. 284].

**OQLAR** is the name of a place in the Denov district (now a neighborhood in the Denov district of the Surkhandarya region in the QFY of Uzbekistan). The Arsari tribe of the Turkmens includes the Aklar clan, while the Guklek, Yomut, and Ersari tribes have the Aklar clan [13, c. 151].

**TAGHICHINOR.** This settlement is adjacent to the Denov district. It is located on the southern side of the bridge on the Kyzilsuv River. There was an old maple tree in this place. It is not known when and by whom Chinorking was planted. Its inhabitants immigrated from Boysun, Kashkadarya districts, and the Turkman steppe. Since the location was near the city, part of the population was engaged in trade and part in agriculture. The village was called "Tagachinor" by passengers who rested under the plane tree during hot days [4].

**PRACHAWUZ** A long time ago, many people from the Karapchi tribe of the Yuz clan moved to the village of Khojakhalqi. When the village expanded a lot, some of them moved to the surroundings of the big hill. They dug a pond here to provide the villagers with water throughout the summer. However, due to the small size of the pond, its water dried up in autumn. Residents of the farming village called them villagers with a small pond [9].

**PATAS** is the name of a place in the Denov district (now the Denov neighborhood of Surkhandarya region). One of the clans of the Jilontamgali (Ilontamgali) group was called patas [11, c. 97].

**SANGARDAK** - an ancient village located in the north-west of the Denov region, two rivers in this area are called Sangardak. Arab geographer Ibn Havqal (10th century) from Saganpan, the capital of Kesh region, Sangardak village

1 day away, located near the Sangardak River [1, c. 124].Sang - stone, mountain; gard - fortress; in Forstojik, sangar is a fortification, a barricade (Tajiksko-russkiy slovar. -M., 1954. C. 340); -ak is a diminutive affix.

**CHUKUR VILLAGE**. According to the elders, around the 1860s, a Toqsabo named Abdukarim, who was serving in Hisar beg, told the beg about the increase in taxes imposed on the people and advised them to cancel some of them. Beck gets angry and pushes him away from the fortress. Several close people are also preparing to move with Toxaba. Seeing this, Bek gets angry and wants to leave them. However, the child was out of shape, Abdukarim begged to take them under his care. Denov Bey presents them with a part of the land lying idle without enough water from the Khayrabad stream. The people of Toksabo build houses on the high promontory where the Surkhandarya flows

Since this place is much lower on the river bank than the villages of Astana, Bugadil, and Khayrabad, people started calling the new village Chukur village [7]. The Chuvniks planted grain in the rice field along the river, and their work developed. Soon the village will become like a city and its fame will spread around. The fame of Abdukarim Toksaba reaches Hisar Bek. Bek summons Toxaba to Hisar and executes him. Topalang, Khojaipok, Sangardak, and Kyzilsuv rivers joined the Surkhandarya on the border of the Denov region. The villages located along the flow of these rivers were subject to special fields. The location of tribal clans is also taken into account in the demarcation of Joybori. In particular, the Uzbeks belonging to the Turkmen Yuz clan on the banks of the Surkhandarya to Khidirsho, Postindara, Joyilma, Karatamgali, Tajiks or Tajik-speaking Uzbeks to the Sina, Sangardak at the foot of Hisar mountain. they obeyed. The landlords were leading the joyboris and appointed them as guards. Amlokdar entrusted the leadership of each village to one or more elders. Elders were elected by villagers. Officials such as dahbashi, mirzobashi, chorogasi, jibachi, karovulbegi, mirokhur, tosabo, eshogaboshi were appointed with the title of amir. These officials were assigned talkha (land within the borders of the villages they controlled according to their rank), but they did not pay taxes on the harvest.

The villages of Bugajil, Shamoli, Karakichkina, Khojakhalqi in this reservoir receive water from Khayrabad stream, Astana, Maidakhoja, Chukur, Khojikofar villages from Karaarik, Kozichagli, Khojakhalqi, middle and upper Khayrabad villages get water from Khojaipok river. drank

Khairabad Stream receives water from the Sangardak River. The excavation was led by the son of Mullah Dostkabil Kosa, who came from the Potos tribe of Uzbeks. At the beginning of the 19th century, under the leadership of a man named Muhammad, near the village of Karakichkina, the Karaariq was re-excavated to receive water from the Khayrabad stream. After that, Karaariq supplied water to Dalvarzin village in the Shorchi district. Because it fills with mud every year, it is re-excavated at a depth of one and a half meters for two to three months.

**KHAIRABAD.** Khairabad is located in the middle of the 35-kilometer distance between the Qizilsuv and Tentaksoy rivers, which start from the Hisar mountain ranges and flow into the Surkhandarya. According to the scientific literature, the toponym is related to the Persian word kharabad, which means "a place where Sufis mourn and worship" [3]. Also, a well-known terminologist describes Hayrabad as a generous village in his treatise [14]. Near the village of Khairobod in the Denov district, the ancient settlement of Chordongak consists of 4 places. It is interpreted as "four-legged". Currently, only one of these hills has been preserved, and residents interpret it as a guard tower or the remains of a majid. According to archaeologists, one of the 5 Buddhist monasteries of Chagoniyan, recorded by Xuan Xiang at the beginning of the 7th century, is located in Chordongak settlement.

The name Khayrabod is interpreted as the smaller population center that arose on the site of the ancient city, the ruins of the fortress, or near them. The surrounding people planted crops only on the banks of the river, and the old settlement was restored as an inhabited settlement again in the 11th century [17, p. 188-189].

Tashmuhammad was the owner of Khidirsha's farm. Yoldosh mirokhur in the village of Kozhichakli, Bobo toksabo in the village of Bugajil, and Mamatmurad from the village of Khojakhalki were close assistants of the landowner. All these leaders were appointed by the Beys and Emirs. Therefore, without a good understanding of the management system, they were only shadows of the kingdom of the Bek and emir. They did not care even if the lives of the working people became worse every year. Irregular taxes and water scarcity filled the people's cup of patience. On the eve of the collapse of the Emirate, there were two major riots in the Khoybori of Khidirsha. For example, due to the drought in 1914, the grain yield was low in many places, despite this, the bek tried to collect the tax he intended. Mulla Mirza from Kuyuk village (now in the collective farm named after Karl Marx in Shorchi district) and Ergash elders from Shayton village (now the center of Khazarbagh sabkhazi) Khidirsha Khoybori, as a representative of the farmers, expressed the condition of the people and asked for a part of the taxes. Beck doesn't get used to it. They will go to the emir of Bukhara. But the driver of Denov Beg Subkhanqulikhan arrived before them and told the story. Amir takes people's representatives into account.

In 1916, riots broke out during recruitment of young men. This is due to the inappropriate abduction of Alim, the son of Begmat in the Kozhichakli village in the same year.

Toponymist scientist T. Nafasov explains the name Kungirot as follows: "Kungirot is the name of an ancient Turkic tribe, and it is based on the Turkic, Mongolian, Khunkerite word - "crow". So, the totem of the clan was a crow, that is, those who worshiped the crow bird were called kungirat [1, p. 196]. Currently, there is a clan called "Karga" in "Kizilgul" neighborhood of Denov district [6].

In 1902-1908, Kasimbek was the patriarch of Denov, he was involved in restoring the ruins of the city left by the armies of the Bukhara emir Muzaffar, beautifying the city and, in a certain sense, building cultural and household buildings [19, p. 184].

From 1908 to September 12, 1920, Suvonkul was the bey of Denov, crafts, science, and production developed in Denov, and the people lived peacefully [10, p. 10]. In 1920, after the emir of Bukhara, Said Olimkhan fled Bukhara, Suvongulbek also renounced the governorship of Denov and fled to Hisar. Until 1920, when Suvonqul served as governor of Denov, the population of the city was mainly engaged in trade, 7 caravan palaces, 3 schools, and several mosques operated in Denov, and established regular trade relations with the cities of Denov-Termiz, Samarkand, Bukhara, and Hisar. put

Summary. The place names in the Denov region reflect the rich historical and cultural heritage of the region. These names are a reflection of the social, economic, and cultural processes of different periods, embodying the people's way of life and worldview. The results of the research show that by studying the place names, it is possible to get more detailed information about the past of the area. At the same time, toponyms reveal geographical and ecological features of the region, as well as national and cultural peculiarities.

This research is of great importance not only for studying the origin of place names in the Denov region but also for conveying this information to future generations. Research in the field of toponymy makes a great contribution to the sciences of linguistics, history, ethnography, and geography. In addition, such research can be useful in the promotion of tourism and cultural heritage.

**Offers.**

1. We propose to analyze the names of places in the Denov region by geographical (mountain, river, valley), historical (related to ancient cities and events), and social (related to the life and activities of the population) categories. This helps the reader to understand the content of the article more easily.

2. The legends or legends of the name of each place preserved among the people serve to reveal the historical, cultural, and spiritual aspects of the Denov region.

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