

## About the Toponymy of Andijan

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**Abstract:** Language is inextricably linked with the history of society as means of communication of society, because every change, which takes place in society, leaves its own mark on its language. For this reason, linguistic materials help to cover certain aspects of the history of society, where historical documents and written monuments are weak. At the same time, it is not enough to interpret certain linguistic factors without relying on historical materials. This shows how the history of society is related to the language of that society and the science of history which studies them.

Although there are some comments on the history of toponyms in the works of historians, they do not aim to study these names in the full philological aspect, so the study of toponyms as a linguistic phenomenon is one of the current problems of linguistics. This article provides opinions and comments on the etymology of the toponym Andijan, one of the most beautiful and remarkable regions of Uzbekistan.

**Key words:** andijan, adgon-adigon, andi, anjan, etymology, ethnogenetics, ethnotoponymy, substrate, the name of the place.

### Introduction

The term Andijan is the name of one of the oldest cities in the Fergana Valley which is the center of the Andijan region of the Republic of Uzbekistan. The city is located in the eastern part of the Fergana Valley. The western part of the region consists of hills, plains, the eastern part of the Fergana and Olay mountain ranges. The main rivers - Karadarya and Naryn (Syrdarya tributaries) cross the region from east to west. Its tributaries are Moylisuv, Akbuyra, Aravonsay and others.

Andijan is one of the largest historical cities in Central Asia. It is located at trade cross *point* of the Great Silk Road which is one of the important trade, economic and cultural centers.

In particular, the caravan route which is referred to in Chinese sources as the Northern Road, connected Kashgar with the Fergana Valley, Samarkand, and Bukhara through the Terakdavan and Tau Murun passes. According to ancient historical written sources, the Chinese traveler Zhang Jiang, there were more than seventy small towns in the Fergana Valley in the I-II centuries BC and Andijan was formed in the early days of the Great Silk Road.

### Main part

Andijan is pointed out the forms of Andijan, Andikon, Andukon in historical sources and according to historians, after the Mongol invasion in the late XIII and early XVI centuries, the status of Andijan as a major strategic city and important trade center in the east of the valley rose. The Mongol khans Tuva (Duva) and Haydular attached great importance to Andijan in order to keep the Kashgar trade route under their control. However, Andijan had a city of great strategic importance which was located on an important trade route. Due to these features, at the beginning of the XIV century Tuvakhon began to pay attention to Andijan in a special way. Historian Hamidullah Qazvini wrote in his book "Nuzhat ul-kuub" that Tuvakhon (Duvakhan) beautified the city of

Andijan in all aspects, restored and strengthened the walls of the fortress and had the capital moved there.

Naturally, he sent his people to this place. As a result, place names associated with Mongol ethnonyms appeared in the areas around the city of Andijan. It is said that the Mongols, who were nomadic people, settled in the fertile, wetlands around the city. Mongol tribes such as Naiman, sulduz, uyshin, ayronchi, argin, akhtachi, darkhan, jevachi surrounded the city like a loop and expanded its size. Later, they mixed with the local people and became part of them. The place where they lived was called a tribe. Over the years, these ethnotoponyms have stabilized in language and have appeared around other cities in the valley. For example; Bahrin (in Andijan, Khojaabad, Asaka districts), Naiman, Durman, Argin, Akhtachi, Kujgan, Ungut, (Asaka district), Naiman, Kichik Naiman, Katta Naiman, Ayronchi, Darkhan, Jevachi, Konji (Andijan district), Pastki Dormon, Among them are ethnotoponyms such as Yonbosh Dormon (Shahrikhan district), Sulduz, Uyshin, Ayronchi (Altynkul district), Durmancha (Boz district), Naiman (Balikchi, Bulakbashi, Marhamat, Shahrikhan districts).

It should be noted that the further development of Andijan is closely connected with the names of the Temurids. In 1377, the great Amir Temur put an end to the Mongol dominion in Fergana. The property of Fergana was given to Umar Shaikh, the son of Amir Temur. Umar Shaikh followed his father and puts a lot of effort into beautifying the city. He restored and repaired the surrounding walls of the city.

The area of arable land the city was expanded and orchards were established. In fact, the "Nine Tarnovs" (ditch) mentioned in "The Boburnoma" were built at that time. After the death of Amir Temur's son Umar Shaikh, the fate of Andijan was decided by his sons Iskandar and Ahmad.

It is known that the Andijan dispute between Iskandar and Mirak Ahmad. Later Mirak Ahmad disobeyed even the orders of Mirzo Ulugbek. As a result, there were military conflict. There were unjust bloodshed and destruction. Andijan is becoming poorer and poorer. When Mirzo Ulugbek controlled the territory of Fergana, the surrounding Mongol armies and the small nobles who colluded with them were crushed, then Andijan began being peace and tranquility.

After the death of Mirzo Ulugbek (1449), Abu Sayyid Mirza ruled the state of Movarounnahr. He gave the property of Fergana to his son Umar Shaikh. Akhsishahr, located on the right bank of the Syrdarya, was chosen as the capital. At that time, the Mongols, who ruled on the side of Tianshan, frequently attacked the property of Fergana from Kasan and Aksi. In one of such attacks, Aksi even was ruled by the enemy. It was recaptured in about 1468-69. After these events, the capital was moved to the inner and peaceful city of Andijan in relation to the enemy. The airy city of Aksi on the Syrdarya River became the summer residence of Umar Shaikh.

Umar Shaikh married to Kutlug Nigorkhanim who was the daughter of the Mongol khan Yunus Khan. After that, the Mongols' attacks on the Fergana estate under the groom Umar Shaikh decreased. Andijan is becoming more prosperous as the capital. In February 1483, Umar Shaikh and Kutlug Nigorkhanim had a son. They named his son Zahiruddin Muhammad. The boy was called Babur (giving him the quality of a tiger) because he was healthy, strong and extremely alert. At the age of twelve, Babur became the king of the Fergana kingdom and left a great mark in history.

According to Bobur's description in "The Boburnoma", Andijan fortress was surrounded by a wall and had three gates of the city. "*Oshlig'i vofir, mevasi farovon, qovun va uzumi yaxshi bo'lur. Qovun mahalida poliz boshida qovun sotmoq rasm emas. Andijonning noshpotisidan yaxshi noshpoti bo'lmas. Ovi qushi do'g'I bo'lur, qirg'ovuli behad semiz bo'lur.*" (The harvest will be productive, the fruit will be plentiful and the melons and grapes will be good. It is not uncommon

to sell melons at the beginning of the melon season. There is no better noshpot than the noshpot of Andijan). He said that at that time Andijan was the third largest and most beautiful city in Movarounnahr after Samarkand and Kesh (now Shahrissabz).

In the 16th and 17th centuries, Andijan had expanded considerably. At the end of XVIII century, a new Andijan canal was dug in the Kampirrovot part of the Kara-Darya River to supply water to the suburbs. Until the end of the 18th century, Andijan was the capital of the Fergana Valley for several centuries and after organizing the Kokand Khanate, Andijan lost its former administrative status and was the largest city at the time as the center of the Andijan principality. Even after the formation of the Kokand Khanate, Andijan has long maintained its position as a city of trade and handicrafts.

In addition to the local population, the city was inhabited by Uyghurs from East Turkestan (Xinjiang). In the early twentieth century, the city became famous throughout the valley for its cotton and silk goods. Andijan region was founded on March 6, 1941. The administrative center was the city of Andijan. Area - 4.24 thousand square kilometers.

Andijan's post-independence development dates back hundreds of years. Today, Andijan is one of the most economically, spiritually and culturally developed regions of the country. Although folklore contains various myths, legends and stories about the origin of the city and the origin of its name, certain opinions and comments based on reliable information about the specific period of its first rise and the etymology of the toponym "Andijan" are still unknown in science.

Below we want to reveal the linguistic and etymological features of the Andijan toponym:

1. According to legend, the daughter of the ancient king of Turan, Afrosiab, named Adinajon, became seriously ill and came to this land for treatment. That is why this healing place, which lies on the banks of the rivers which flow from the mountain systems of the Throne of Solomon, was called Adinajon. Later, Afrosiab built a horde and a garden for his daughter in this land. The city built on this site was later turned into the capital of the country by Afrosiab Turan. Over time, the city of Adinajon became known as Andijan.
2. According to some legends, the first builder of this ancient city was named "Andi", "Andi" - the name of the founder of the city and the word "jan" means "to devote". That is why the city is called Andijan.
3. Sometimes, Andijan is expressed in the sense of an ont (oath), an oath and a jon (soul), an oath of allegiance, that is an oath of allegiance or an oath of allegiance.
4. In addition, Andijan is located at the busiest point of the Great Silk Road, where pirates attacked traders on the caravan route, which is referred to in the sources as the Northern Road, and killed "ten souls." There are also conclusions that Andijan (Anjon ~ on jon) originated on the basis of this word.
5. Some legends say that the name of the city is associated with ethnonyms such as "adoq", "azoq" and "andi". According to legend, in ancient times in this ancient land lived "Andes", ie Indians. That is why the city is called "Andukon", "Andilar". In order to substantiate this legend, it is pointed out that the old "Indian tomb" has been preserved even near the city.

Toponymic myths and legends are one of the most common subtypes of folk oral literature and their creation is also motivated by a certain vital issue and detail. As we know, the etymological research of ancient famous Greek scholars on proper nouns is often based on myths, legends and myths. According to myths and legends:

1. The name signifies the essence of the subject. 2. That is why the name and the thing are closely related. 3. To know the name of an object is to reach the essence of that object, to possess it and to rule over it.

Although some information from the legends and myths about the origin and fame of the city of Andijan and their interpretation, as well as some ideas and opinions expressed in historical works are important in the study of folklore, but such information about the etymology of the toponym "Andijan" they cannot be used as scientific evidence from the point of view of historical science in order to shed some light on an issue that is still unresolved. Because, in our view, the solution of the problem requires, first of all, the identification of the original forms of the toponym "Andijan" mentioned in historical sources and their deeper analysis, both morphologically and logically.

6. Over the time, our scientists, based on scientific sources, expressed their views and opinions on the origin of the Andijan toponym, its formation as a name.

In particular, this historical city was first mentioned in the historical sources written by the tenth century Arab travelers Abu-l-Qasim Ibn-Haukal and Abu-Abdullah Muhammad ibn Ahmed ibn Abu-Bakr al-Muqaddasiye in Andijan, Andikon, Andukon in Persian-Tajik written sources in Andijan forms were recorded.

Mahmud Kashgari noted that the ethnic composition of the Turks living in ancient Fergana, including the city of Uzgen, consisted of Chigils and pointed out that the Arghis also lived in the cities of Uzgen and nearby Azgish. At that time, the cities closest to Uzgen were Osh and Andijan. Arghis can not be the city of Osh. In a dictionary written by Sheikh Suleiman Bukhari, he explained the word "adoq" as follows: "The name of the city of Andijan in Turkestan is ancient." In this case, Adoq and Azgysh // Adgysh's Ad stems seem to be related to each other. Accordingly, the city of Azgish mentioned by Mahmud Kashgari, Andijan <to be Andugon, A (n) digon> A (n) di, or A (n) dugon may be a phonetic variant of that Az (Ad) brick. Given that there was a Turkish tribe called the Andes in the Middle Ages, several scholars have suggested that the Andes lived in these areas.

Sultan Umarshaikh's work "Zafarnoma" which was written in 1469, names the city Andagan, while Zahiriddin Muhammad Babur describes his hometown as Andijan in his work "Boburnoma".

The great historian Abdurazzaq Samarkandi wrote "Andugon" in his famous work "Matlisa'adayin and majmai-bahrayin" and "Andijan" in the pages dedicated to Umarshaikh was obtained. In the manuscript "History of Kashgar" written in the XVII century was also mentioned as "Andijan".

According to Ishakhon Junaydullah oglu (Ibrat), the author of the book "History of Fergana", the city of Andijan was originally called Andijan and was called "Andijan" in Arabic. Speaking about this, he explains that "kofi" is pronounced "silently" in Persian Arabic. Continuing the example of Ibrat, the word "Andigon" refers to the Uzbeks of the Turkic lineage in Anda (that's to say, in this city). This was said by the Persians"

The famous Russian historian V.P. Nalivkin, who lived in the last century, in his book "A Brief History of the Kokand Khanate" connected to the word Andijan with the name of the "Andi" tribe living in the modern city, adding the word "gon" and pronounced "Andigon". writes. Ibrat and V.P. The Nalivkin associate the term "andi" with the Turkic-Uzbek "andi" tribe.

According to the scientific analysis of academician Ya.G. Gulyamov, it can be the name of an ancient place or a group of people in a certain profession. According to the famous linguist S. Ibragimov, the name of the city was originally called Andigon and in the 10th tenth century the Arabs had adopted it as Andukon. In the 15th century it was called Andijan.

S. Jalilov who was the historian of Andijan, noted that there is no Turkic tribe called the Andi among the Uzbeks and other Central Asian tribes. The Andijan toponym is derived from the name of a Turkic tribe called ad: it explains that a Persian plural suffix was added to the ethnonym, which began to be pronounced as adgon-adigon and later the sound "n" was accepted.

According to Historian A. Muhammadjanov, the main stem of the Andijan toponym "andu" or "andi" is attached to the term as a word-forming component-morpheme and the second stem - lexemes in the pronunciation "kon, gon and jon" is its main substrate, forming these synonymous toponyms in the Andijan form. This substrate is actually a lexeme derived from the Sogdian word "kanta" or "kanda" meaning "to dig" and "to carve". This substrate is usually expressed in the form of "kan" and "kon" and in some cases its capital letter is replaced by the sounds "g" or "j". Therefore, in the historical geography of the river valleys and agricultural oases of Central Asia, the term "kon, gon and jon" is widely used as a morpheme or topoformant. In particular, in the system of components of toponyms and hydronyms of the Zarafshan valley, especially the Bukhara oasis, they are recorded in the forms "kon", "kan", "kom", "kal", "gon", "gan", "jon". For example, Konimex, Kumushkon, Kharomkon, Kharkon, Mugkan, Vobkan, Somjan, Jondor, Arbinjon, Obijan, Khojan and so on.

The words kon, gon and jon, which form the substrate of Andijan toponyms, in our opinion, are undoubtedly synonymous lexemes denoting a single concept, such as river and stream. Thus, the name of the city of Andijan is associated with the concept of water, river or stream to which the word "andi" is attached.

Based on the lexeme "anda", the words "friend, brother", "kuda-anda" mean the meaning and concepts and if we express them in a short word as "close", then the word "close or near" connecting with "kon" meaning water, river or stream and the combination of morphemes such as "gon" and "jon" to form terms which form "near to water" or "waterfront", "near to a river" or "river bank" and "near to a river" or "along a river". For instance, in the Middle Ages, the city of Urgut was called "Andak" which means a place near the water. So, the name "Andijan" means a city which located on the river. Undoubtedly, such a mysterious name corresponds to the descriptions given in written sources (according to Babur) about Andijan. The native land of Andijan, which produced water on the banks of the Andijan River, was built by real Andijan friends - Andas - known as the "city on the river bank."

Geographer Yu. Ahmadaliev in his article named "Andi", he defined the word "andi" which means "friend and brother or tutingan (it is not blood relative who are just friends as a relative)".

Linguist M. Tadjibayev, in his dissertation on "The lexical and grammatical analysis of the Shaybani Devon" noted that the word "anda" was derived from the Mongolian word "friend" and he wrote that Mongols gathered here after their conquests, rebuilt the city they had destroyed and renamed it "Andigon" - "City of Friends" a word that has remained in the lexical unit as "kuda-anda" (a marriage) relationship).

As we have seen, language as a means of communication in society is inextricably linked with the history of society, because every change which takes place in society leaves its own mark on its language. That is why linguistic materials help to cover certain aspects of the history of society, where historical documents and written monuments are weak.

At the same time, it is not enough to interpret certain linguistic factors without relying on historical materials. This shows how the history of society is related to the language of that society and the science of history which studies them.

Place names stand out as an ancient lexical layer which has been preserved for a long time. The closeness of our opinion to reality can be expressed in the etymological interpretation of the formation of the term "Andijan" as a toponym through the rules of linguistics related to word formation.

So, is the term associated with the Andijan toponym and its various forms unique to the historical geography of the Fergana Valley? Or is this toponym and some of its forms also mentioned in the list of settlements in other river valleys and agricultural oases of Central Asia? ” - specific, but important questions for the solution of the problem. Such historical questions can undoubtedly be answered to some extent in some historical documents. For example, according to the archives of the Kushbegi office of the Bukhara emirate, one of the villages in the Davri Kurgan estate of the Denau region is called "Andijan", and one of the dekhots of the Pushtai Bukri estate in the Gissar region is called "Andigon". According to the twelfth-century author Samanni'view, there was a village called Andikon in the valley of Herirud near the city of Serax.

"So what does the morpheme 'andi' mean?" – there will be a question.

In some explanatory dictionaries of Uzbek and Persian-Tajik languages this morpheme is interpreted in the forms "andi" and "anda".

For example, in the "Explanatory Dictionary of the Uzbek language", based on the concept of the phrase "andi" expressed in Abdullah Qadiri's novel "O'tkan kunlar", it is interpreted as "a foreigner, poor." In the Explanatory Dictionary of the Uzbek Language, although not mentioned as a term "andi", in the Uzbek lexicon there are compound words which mean social relations between people: "kuda-anda", "kuda-andali" or "kuda-andalik". The lexeme "anda" is expressed as a synonym for the word "kuda".

The term "kuda-anda" is given in the general sense of the parents of the bride and groom, as well as all the distant and close relatives of one of the kuda. "Kuda-andali" means a lot of kuda: One has had their several sons and daughter married having a marital relationship with many families. Thus, in the Uzbek lexicon, the compound word "kuda-anda" is combined with the lexeme "anda" as a synonym for the word kuda which is called the distant and close relatives of kuda, that is to say kudagai and kuda's kudasi. Undoubtedly, the question of the etymology of the toponym "Andijan" can be solved by determining the meaning of the phrase "anda".

In the book "The meaning of Uzbek names" the lexeme "andi" is interpreted as a well-known name in the concepts of "jajji(cute)" and "kenja"(little) and the concepts associated with such a proper nouns are Andaboy, Andagul, Andom, Andahon (beautiful girl).

In the 1974 Farhangi Farsi Dictionary, published in Tehran by Muhammad Mu'in, the word "anda" is interpreted as "friend" and "rafiq"(fellow), meaning "friend" and "brother". In our opinion The morpheme "anda" or "andu" in the word-forming head of the toponym "Andijan" is actually in the form of anda. It is an ancient Turkic-Mongolian phrase which means "to make a brother or a friend", "to be a close brother, a close ally, a comrade, a vein", to be as a relative.

V.V.Bartold describes the very difficult social and political situation in Mongolia in the early thirteenth century in his article "The Formation of Genghis Khan's State. He wrote that Chjomuha, a hero of the Jojurat tribe, and Temuchin (Genghis Khan) made a thick treaty of friendship from a young age and they became anda with each other. He interpreted the term "Anda" to mean a brothers. That is why he always called Chjomuha "anda."

According to the ancient Turkic-Mongol custom, it was proclaimed at the general congress of the Andal tribal chiefs. A treaty of kinship was concluded between the nobles of the tribe who were present and the duties, responsibilities of the tribe were determined. For example, in 1269, when

the Mongol nobility gathered in the Talos Plain for a general congress, the territories of the Chigatay nation were divided between the heirs of Joji, Hulagu, and Chigatay and when the conflict was ended, all the Genghis Khans were proclaimed to each other. They swore to exchange their clothes and goblets to remain faithful and loyal for a lifetime.

If the oath is not kept and the covenant is broken, they were sentenced to death at such a moment. In 1205, Temujin's childhood friend, Chjomuha, betrayed the Andalus covenant and killed Genghis Khan for taking up arms, but as a symbol of loyalty to the Andal duty, he solemnly buried his friend, Zhomuha.

So, the word is an ancient Turkic-Mongolian which means concepts such as brother, sister, loyal friend, ally and brother. Hence, the lexeme “anda”, in our opinion, refers to concepts such as “a close friend, brother or ally”.

The territory of Andijan has been inhabited by peoples of different ethnic groups since ancient times and historians note that they consisted not only of Iranian-speaking ethnic groups, but also a large group of people who spoke different dialects of the Turkic language. More precisely, these regions have been inhabited by Turkic-speaking peoples since ancient and early medieval times, who took an active part in the socio-economic, cultural, including ethnolinguistic processes taking place in the region.

Of course, ethnolinguistic processes have been associated with ethnogenetic, ethnotoponymic, ethnos and interethnic processes. It is a period associated with the aboriginal status of the existing toponym and the first place names, as well as the emergence of statehood and the language specific to each ethnos develops in the process of formation of this ethnos. When a particular ethnos enters into a relationship with another ethnos, first and foremost, as a result of that relationship, it is reflected in their language.

The principle of toponym formation is no different from word formation. The means of word formation in each language are also involved in the creation of toponyms. But when analyzing place names in terms of construction, it is first necessary to take into account a number of specific semantic and grammatical features of proper nouns. When lexemes become toponyms, they change in terms of category which have a certain functional sphere, the semantic scale is reduced, that is to say, semantic specialization occurs. In related cases, their formal-grammatical features also change.

Ethnotoponyms are names which have appeared naturally for many centuries and their creator is the common people. These names, on the one hand, are the proper name of a particular object and a very ancient word, on the other hand, it helps to define the history of the people of the province. The vitality and stability of ethnotoponyms allow them to be interpreted as one of the ancient treasures of the Uzbek language.

It was found out that the Andijan toponym was formed mainly by onomastic conversion and partly by the method of composition. The method of affixation was almost non-existent in the construction of this toponym.

Toponyms are always formed on the basis of language materials. For this reason, the dialectal features of a particular region are fully kept even in toponyms. Toponyms are pronounced by the representatives of this dialect in accordance with the language features. The toponym Andijan is historically and etymologically unique to the Mongol-Persian-Tajik layer.

**In conclusion**, the term Andijan is derived from the name of the Andi tribe which is one of the ethno-names of ancient times. Their features are the following:

1. The original meaning cannot be found out.
2. In the origin of the name, folk etymology, that is to say false etymology, prevails.
3. Short and clear, it was made compact and its pronunciation was adapted.

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