



Analysis and Description of Babur's Scientific Interpretations of Toponymy

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Abstract: The article describes the analysis and description of the lexical-semantic, etymological, nominative-motivational, structural aspects, dialectal and literary variants, spelling and pronunciation of some toponyms in "Boburnoma" by Zahiriddin Muhammad Babur.

Keywords: Toponymy, toponym, oikonym, polysonym, commononym, ecclesionym, historical-etymological source, lexical base, motive, etymology, etymology, folk etymology, toponym variant.

Introduction: Zahiriddin Muhammad Babur's work "Boburnoma" provides valuable information on the toponymy of Central Asia, Afghanistan, and India. Babur's toponymic heritage has been studied and highly appreciated by geographers and linguists such as H. Hasanov, M. Hoshim, T. Nafasov, S. Qoraev, S. Jalilov, K. Khakimov, Z. Kholmonova, B. Qilichev.

The memoir contains a total of more than 1250 toponyms, and in Babur's language, the etymology of 27 of them is recorded, the toponymic units are given in the pronunciation and spelling typical of the 15th-16th centuries. Babur was very interested in and studied the Turkish, Persian, Mongolian, and Indian toponyms that were actively used at that time, and tried to convey their etymology and meaning to the reader. Therefore, the work is very rich in etymological explanations and interpretations of toponyms.

As a possessor of Babur's unique talent, he was fluent in Turkish, as well as Persian-Tajik, Arabic, Afghan (Pashto), and Indian languages. Therefore, he explained

Persian, Afghan, and Indian toponyms with intelligence, providing complete, interesting, and accurate information about them. He also carefully cited legends about some toponyms, that is, interpretations of folk etymology.

1. The scholar's scientific heritage in toponymy is characterized by the following aspects:
2. Bobur records and provides the scientific and folk etymology of toponymic units such as polysonyms, comonyms, urbanons, and ecclesionyms such as Karshi, Kashmir, Lamg'annot, Kohi Safid, Hodarvesh, Seyoran, Kohi Jud, Laklaqi, Chinikhona.
3. The scholar also provides phonetic, lexical, grammatical, dialectal (specific to dialects and dialects) and literary variants of historical toponyms, as well as their linguistic description.
4. He describes place names from the perspective of history, geography, and local history, and also notes the figurative expressions associated with them.
5. He also provides and substantiates the comparative-etymological, lexical-semantic explanation of toponymic indicators actively used in the composition of geographical names.

Main part

These aspects are clearly visible in the interpretation, analysis and description of the toponyms below: Babur explains the naming of the Sangi Oyina stone as follows: In a certain part of Isfara, among the southern yellow hills, there is a piece of stone, they call it "Sangi Oyina", its length is about ten kara, its height is in some places as tall as a person, and its depth is in some places as low as a person's waist, and everything is reflected like a mirror. (p.35). So, the reason why this stone was called Oynaktash was that it reflects everything like a mirror. The name Oynaktash (mirror stone) is formed in the form of a Persian isofa in the form of a noun + noun.

The author paid attention to the geographical features of the object (plant world, nature, climate) in the description of toponyms. In the description of the Fergana region, he separately describes the city of Konibodom and interprets the naming of this town as follows: It is called Kandibodom by its origin. It is not a town, but a small town. Almonds are good. From this point of view, this is the season. There are almonds all over Khormuz and Hindustan. (p.36).

The names of settlements named based on natural factors belong to the group of phyto-oikonyms. So, Kandibodom is a phyto-oikonym. Because the natural environment (the abundance of almonds) was the reason for the naming of this settlement. Currently,

this territory belongs to the Sughd region of the Republic of Tajikistan, and it is called Konibodom. According to the local population, the name Konibodom consists of two parts: the words kon and bodom, meaning an almond mine. In fact, the formant kon in the first part of this oikonym has nothing to do with the meaning of abundant, abundant, abundant, in fact, kand is a toponymic indicator, used in the meaning of a city, and the name Kandibodom means an almond city or a city with almonds. The original etymology of the oikonym is clearly understood from Babur's explanations.

The current Zarafshan River is mentioned in the work as the Ko'hak Suy variant. Ko'hak is the medieval name of the Zarafshan River, and in the "Avesta" it is called Daitya (Edgu Suy). Babur notes that the reason for the river's name being Ko'hak was that it flowed under the Ko'hak Mountain: This water flows down a hill between Samarkand, it is called Ko'hak. Because it flows from the bottom of this hill, it is called Ko'hak Suy. (p. 59)

The lexical basis of the Ko'hak oronym is the word koh, which is historically and etymologically Tajik and means mountain. The -ak in the name is a diminutive suffix. Therefore, the oronym has the meaning of a small mountain. The hydronym Ko'hak Suy, which arose on the basis of the oronym, has the onomastic meaning of a mountain river.

The scholar cited the buildings of Temurbek and Ulugbek Mirzo in his description of the city of Samarkand. Among them, Chinnikhona is a courtyard (a structure built on a crossroads) in Samarkand. Babur noted that it was built by Amir Temur and that it was called Chinnikhona because it was covered with porcelain brought from China: Another courtyard is built in this garden, the facade of which is completely porcelain, they call it Chinikhona. (p.60).

The toponym is formed from the combination of two Persian-Tajik words based on porcelain (white clay used to make dishes, plates, insulating materials, and products made from it) and the addition of the topoformant khana.

In the language, the word khana means not only a room divided by a wall, but also a place distinguished by some of its features. In this sense, it is used as a formant in toponymy. So, the building was called the Porcelain House because it was completely covered with porcelain.

One of the ancient mosques of Samarkand is the Laqlaqa Mosque. Although Babur does not explain the exact name of this mosque, he notes to the reader the event that served as the basis for the motive for its naming: Inside the fortress of Samarkand is another ancient building, called the Laqlaqa Mosque. If you step on the

ground in the middle of its dome, a laq-laq sound will come out of the dome, a strange command, no one knows the secret of this. (p.60). So, the mysterious laq-laq sound emanating from the dome of the building was the motive for the naming of this mosque, and the word laq-laq imitation that expresses it was the lexical basis. The author emphasized that no one knows the reason for the formation of the mysterious sound.

In his memoirs, Babur says that there are good meadows around Samarkand, the most famous of which is the Konigil meadow. Some call this meadow Koni gil, that is, a clay field, while Fazlullah bin Ruzbekhan in his work "Mehmonomai Bukhara" calls it Koni gul, that is, a field of flowers. Babur emphasizes that the original name of this meadow is Konobgir (pond), but in the histories it is only written as Konigil: One famous meadow is Konigil meadow. It is east of the city of Samarkand, somewhat inclined to the north, a poetic river, a black water, they also call it Obi Rahmat. There flows from the middle of Konigil, seven or eight millstones of water. The entire area around this water is covered with water. Some say that the original name of this lake was Konobgir, but in the chronicles it is written as Konigil, which is a much better lake. (p.60). Babur Mirzo explains that the reason why this lake is called Konobgir among the people is that the Obirakhmat (Qarasuv) stream flows through the middle of the Saykhan, and the area around this water body is completely swampy.

The author notes that the name of the mosque built by Ulugbek in Samarkand, Muqatta Mosque, is related to its construction and architecture: In this respect, they call it Muqatta, because they cut the logs into pieces and put Islamic and Chinese patterns on them, and the entire walls and ceiling are of this style. (p.60). Babur noted that the walls and ceiling of the building were covered with boards with Islamic and Chinese patterns, and since these logs were in pieces (qt'a-qt'a) (Muqatta - piece), it was called the Muqatta Mosque.

The author explains the polyonym Shahrisabz as follows: Shahrisabz is also called the desert and city of springs, and because its roof and roof are very green. (p. 61) So, the reason for naming this place was the fact that in spring the deserts and the city, the fields and the roofs were covered with greenery, and it was called Yashilshahar. The name of the city is a combination of two words, namely, shahar in Sanskrit means state, the seat of absolute power, and sabz in Persian-Tajik means green, green in color formed from the combination of the words in the adjective + adjective relationship.

Lake Magok is the name of a place about 2 km from Samarkand. Babur emphasizes that the geographical

location was the basis for the naming of this area: Another lake is Lake Magok... On one side there is a great lake, from this point they call it Lake Magok. (p.61).

Magok – 1. Depth, hole, 2. Low place.

Babur explains the name of the city of Karshi, the current center of the Kashkadarya region, as follows: Again, it is the Karshi region, Nasaf and Naxshab are also called, Karshi is a Mongolian word, and the Gurkhana is called "opposite" in the Mongolian language. Goliba, this word was created after the conquest of Genghis Khan. (p. 61)

If the "Baburnama" had not been written, we would not have known the true meaning of the name of this city, because the word "opposite" is used in many Turkic epics and historical works, mainly in the meanings of "opposite", "opposite", "palace", "castle". Babur notes that the word "opposite", which is the lexical basis for the name of the city, is historically and etymologically Mongolian and expresses the meaning of a cemetery, explaining this by the fact that the city's inhabitants were victims of Genghis Khan's invasion. He also specifically mentions that they are called Nasaf and Nahshab.

Babur Shahi Kabul explains the name of the fortress as follows: A small mountain rises to the southwest of the fortress. Since Shahi Kabul built a building on the top of that mountain, this mountain is called Shahi Kabul. (p.107). So, the motive for naming the mountain was the building built in this area, and the name of the owner of the building, the Shah of Kabul, was the lexical basis. The name was formed on the model of the Persian isofa.

He noted that the Sarab people called Bozorak Kotali by the name of the village because it adjoined the Porandiy village: Bozorak Kotali is called Porandiy kotali by the Sarab people because it adjoins the Porandiy equestrian village. (p.108).

From these explanations, we understand that the name Porandiy Kotali was formed on the basis of the transonymization of the Porandiy oikonym.

Tul Pass belongs to the group of names whose naming is motivated by a geographical feature - size, that is, length. The length of the Tul Pass is the basis for its name: The better of these three passes is Tul. The road to Vale is somewhat longer. The victorious one calls it Tul for this reason. (p. 108).

Babur explains the name of the Haftbacha pass in the Hindu Kush mountains, located between Badakhshan and Kabul: It is another Parvan road, and there are seven more ravines between the great ravine and Parvan, so it is called Haftbacha. (p.108).

As a shrewd linguist, Babur pays special attention to the

phonetic aspect of the language. Since he knows history well, he takes a historical approach to the naming of some place names and freely expresses his own thoughts on this matter. For example, he emphasizes that the name of a person was the lexical basis for the name of the Lamgonat region, located east of Kabul. He substantiates the etymology of the Lamgon polysynonym as follows: In some places, this region is recorded in the Lamgon variant: East of Lamgonath. This region consists of five districts and two divisions (p. 109).

The affix -ot (t) in the Lamgon polysynonym is a toponym-forming suffix, which appeared in two different ways: one is Arabic, the other is Sogdian. In the above passage, the place name performed the function of a toponym-forming suffix.

Babur also explains different variants of the same toponym and the factors of their emergence. He gives the Lamgon and Lamkon phonetic variants of the Lamgon toponym. He explains this as follows: The grave of Mehtar Lom, the father of Hazrat Noah, is in the Alishang district. In some chronicles, Mehtar Lom is also called Lamak (Lamkon). I have been thinking a lot about that country, and sometimes they pronounce "gayn" instead of "kaf", and in this respect they call this region Lamgon. (p. 110)

Haftbacha mountain belongs to the group of metaphorical toponyms and is figuratively named. The toponym is a compound toponym composed of the Persian-Tajik words haft - seven, bacha - child, and means seven children. That is, since there are seven more passes between the Katta pass and Parvan, this pass was called Haftbacha, that is, with seven children: There is another Parvan road and it is called Haftbacha because there are seven more paths between the great lake and Parvan. (p.108)

As noted in the memoir, the emergence of the toponym Kohi Safid is associated with natural factors (the non-melting of snow). Babur explains this toponym as follows: ... snow never falls from this mountain. In this respect, they call it Kohi Safid, the victorious one. (p. 110)

The toponym Kohi Safid is based on the Persian-Tajik words koh - mountain, safid - white. The toponym means white mountain. This icon is also modeled after the Persian isofa. So, the white appearance of this mountain, which never snows, was the reason for its name, Kohi Safid.

He explains the naming of the Gurband district as follows: In those regions, they call the bushes band. They go to the tomb with this bush, they say, Gurband, the conqueror, is Gurband. (p.112).

In his memoir, Babur also vividly explained the naming of one of the Ghazni neighborhoods, Ravza: Sultan Mahmud's grave is in the neighborhood of Ghazni, because the sultan's grave is called Ravza, the good grape of Ghazni is Ravzadin. (p.113).

The word Ravza is Arabic and means meadow, garden. However, the graves of great people are sometimes called Ravza, comparing them to flower gardens. So, the location of Sultan Mahmud's grave was the motive for the neighborhood to be called Ravza.

Go'spandliyor - a road connecting the Bangash and Bannu regions in Afghanistan. This road (dromonim) was mainly used by shepherds and shepherds to herd their sheep. Since it was a narrow mountain road, it was not used by horse-drawn carriages or caravans. Babur also explains this toponym very carefully and clearly, so that the reader has no room for questions: The shepherd and the shepherd sometimes drive the sheep and goats along this road and the night, so they call this road Go'spandliyor. They call the road in the Afghan language Liyor. (p.119). So, according to the structure of this dronym (the name of the road), it is a compound word, made from the words Gosfand (Persian. sheep) and Liyor (Afghan. road), meaning sheep's road.

Kashmir is a disputed territory located in the northwestern part of the Indian subcontinent, historically a former province in the Himalayan mountains. Babur is very interested in the etymology of the toponym Kashmir, asks the Indian people, conducts research, but cannot find accurate information and analyzes it himself: Many investigations and researches have been carried out by the people of India, but no one has been able to give a clear report on this path. They say that this mountain region is called Kas. I remember that the Hindustani people pronounce "shin" as "sin". Because the most important city in this mountain is Kashmir, and perhaps there is no other city in this mountain other than Kashmir. From this point of view, it would be better to say "Kasmir". (p. 197).

Babur also knew Persian-Tajik, Arabic, Afghan (Pashto), Urdu (the language of the people living in Pakistan), and Hindi. That is probably why he gave us interesting and accurate information about toponyms, and was able to analyze their names. In particular, Babur pays special attention to the names of mountains that are natural wonders. He writes that the mountain called Hindu Kush in Kabul was called Savalak Parbat by the Indians and explains it clearly: This mountain is called Savalak Parbat by the Indians, because in the Indian language "sawa" means rub, "lak" means one hundred thousand, "parbat" means mountain, that is, rub and one hundred thousand mountains, one hundred and twenty-five thousand mountains... This mountain is called Hindu

Kush in Kabul. (p.197). The Hindu Kush is a large mountain range in Asia, about 800 km. That is probably why the Indians, referring to the length of this mountain, called it Savalak Parbat - the mountain of one hundred and twenty-five thousand peaks. The name Savalak Parbat is still used in geographical literature, it is a long, but lower foothill of the Himalayas from north to south, with one hundred and twenty-five thousand peaks.

According to legend, many Indians died in these mountains. The 14th-century Arab traveler Ibn Battuta wrote: "We passed through the mountains called Hindu-kush, which means 'killer of the Indians'. Because many slaves brought from India died from the thick snow and severe cold." The name of the mountain is sometimes written as Hindukoh (Hind Mountain).

The memoir also contains some ethnonyms (ethnonyms formed on the basis of the names of a tribe, nation, or people (ethnonyms)). For example, Babur noted that the Kohi Jud mountain north of Bhira was named after the ethnonym Jud: This mountain is written in the "Zafarnama" and in some books as "Kohi Jud", the exact origin was not known, but later it became known: there are two peoples from the same ancestor on this mountain. One is called Jud and the other Janjuha. They have been rulers and emirs of this mountain and the people and ulus between Nilab and Bhira since ancient times. ... They call this mountain a part of Jud and call it Kohi Jud. (p. 165-166) The Jud people have been ruling and ruling the people of this mountain and the area between Nilab and Bhira for a long time, and this mountain belongs to the Jud people, so they called it Kohi Jud. So, the ethnonym Jud was the motive for naming this place.

In his memoir, Babur also explains some Indian toponyms that are incomprehensible to the reader. For example, he noted that he had walked around the palaces of Man Sing and Bikramajit, and that Man Sing's palace was better and higher than all the palaces of the rajas. Also, Man Singh says that on the eastern side of the fort, under the tower of the wall, there is a Haatiy Pul, and explains it as follows: The elephant is called "haatiy", the gate is called "pul". At the exit of this gate, they depict the image of an elephant, and two elephants are also placed on it; both are elephants, and they are very similar. In this respect, they call it "Haatiy Pul". (p.238). So, since the image of an elephant is depicted at the exit of this gate, it was called Haatiy Pul - Elephant Gate.

Babur also paid special attention to toponymic legends:

Babur says this about the Kairakum desert: "Some say.

Several dervishes, caught in the night wind in this wilderness, could not find each other and, saying "Ho dervish", "Ho dervish", perished completely, and since then this wilderness has been called Hodarvesh. (p.36).

Khodarvesh – is a steppe between Khujand and Konibodom. The area was famous for its frequent strong winds. Babur also encountered its winds while passing through here. Later, this steppe was named Karakchikum, Kairakum. Now a large part of the steppe is occupied by the Kairakum reservoir. So, here is the ancient folk Hodarvesh variant of the current toponym Kairakum.

Takasekretku // Takasekrigan – a hydronym of the narrowed part of the Syrdarya riverbed north of Andijan. In the memoir, this area is mentioned in connection with the battle between Umarshaykh Mirza and his father-in-law Yunus Khan. Babur cites the following story about the naming of this stream: ...On the banks of the Sayhun River, in a place called Takasekretku. From this aspect, the meaning of this name is seasonal, from the aspect of the mountain range, this river flows narrowly, as they say, a horse jumped over that land, was defeated and fell into the pit. (p.37)

This, the hydronym was named figuratively according to the volume of the water body, that is, with exaggeration, narrow enough for a horse to jump from one bank to the other.

RESULTS AND DISCUSSIONS

H.Hasanov suggested that Takasekretku was a narrow stretch of the Naryn River near the village of Uchkurgan, but S.Jalilov says that this place should be searched for in the Karadarya. Thus, it is not known where Takasekretku is located.

They say Khoja Seyaron. There are three kinds of trees in and around this spring. In the middle of the spring are thick plane trees, which cast a gentle shadow. On both sides of the spring, on the slopes at the foot of the mountain, there are thick oak trees. Apart from these two patches of oak, there are no oak trees in the western mountains of Kabul. In front of the spring, on the steppe side, there is a thick grove of arguvan. There is no grove of arguvan in this region except this grove. They say that these three kinds of trees are the miracles of three saints. is called the one who has the power to show his face. (p. 112)

People usually start looking for meaning in names that are incomprehensible to them and try to pronounce them in a way that suits them. Folk etymology arises in this way, and legends are woven in this way. For example, the name of Seyaron's face is also explained by mixing it with legend. Seyaron is a Persian-Tajik word

meaning "three friends." The presence of three types of trees (plane, balut, arguvan) around the spring and the absence of these trees in other parts of Kabul were the basis for the above legend to emerge among the people.

Another proof of Babur's mastery of toponymy is that he was able to give appropriate names to the places he built. For example, Nazargoh is a garden built on a hill in the Tutum gorge in the village of Khoja Basta near Ghazni, which Babur noted as Nazargoh because it was located opposite Guzargoh and was a place of attraction: Because it was located opposite Guzargoh and because it had a good material view, it was the reason for "Nazargoh"... (p.250).

CONCLUSION

In short, Babur's explanations, analyses, and notes on place names are a valuable source for the disciplines of history, geography, and linguistics in studying issues such as the historical and linguistic development, etymology, historical variants, lexical, nominative-motivational foundations, and location of currently actively used toponyms.

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