




# Types of Necrotoponyms By Origin

 Yusupov San'at Shukhratovich

Teacher of the Department of Social and Humanities of Nukus State  
Pedagogical Institute, Uzbekistan

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**Abstract:** Since the Republic of Karakalpakstan is one of the centers of civilization, there are many ancient fortresses and monuments dating back to ancient times. The article examines the types of necrotoponyms in the Republic of Karakalpakstan according to their origin.

**Keywords:** Toponym, necrotoponym, ossuary, archaeologist.

**Introduction:** The territory of Karakalpakstan is also considered one of the oldest centers of world civilization. Human habitation in the region spans several millennia. According to archaeological research, in the 7th-6th centuries BC, the peoples living in the territory of present-day Karakalpakstan and Khorezm developed somewhat. Prof. M. Mambetullaev and historian U. Yusupov provide the following information: "The remains of large canals, irrigation networks found in Karakalpakstan and the Khorezm region, dating back to the middle of the 7th-6th centuries BC, most of the settlements in more than 300 villages have been preserved in the vicinity of Khumbeztepa, Tashkirman, and Bazarkala." Large irrigation systems that emerged in the late 7th-6th centuries BC: canals, as well as cities and villages, centers of agricultural culture, were built by the centralized state and were under the care of the country.

In the 7th-6th centuries BC, cities such as Afrasiab, Koktepa, and Uzunkir were built in the southern neighboring regions of Khorezm - Sogdiana. Channels such as Bugungur and Dargom are being dug. During this period, the Bactrian-Sogdian state was established. Khorezm has cultural ties with these regions. The phenomenon of urbanization in society begins at the same time in these countries.

The emergence of Karakalpak necrotoponyms dates

back to ancient times. Where there is a person, there is always birth and death. According to historians, including archaeologists, people were not buried before the emergence of Islam. Prof. M. Mambetullaev and O. Yusupov write: "In ancient times, the Khorezmians carried the bodies of the deceased to certain places, and after they were cut off, they gathered their bones and buried them twice in ossuaries, that is, in chests like a rectangular box (a bowl made of alabaster or clay), sometimes in a jug, a large jug, or other vessels. In our country, the places where the deceased are buried are:

1. Ossuary cemetery.
2. Temporary storage of ossuaries at home.
3. Transportation of the deceased to special places (dahmas).
4. Placement near special temples and places of worship.

The Ossuary cemetery is often located on high ground, at the foot of the mountain, within ruined castles, or on the top of ancient graves. Ossuary cemeteries were discovered and studied on Mount Sultan Uvais, Mount Mizdahkan, Mount Kuba, Mount Kiran, Mount Buken, Mount Miskan, Mount Tuk, and Mount Kusxana. In some ancient courtyards, ossuaries were kept in houses for a certain period of time, worshipping them and the spirits of their ancestors. Chilpik, located 40 km south of Nukus, is a known place for removing the bodies of dead people. It is surrounded by cone-shaped paxsa with a diameter of 70-75 m and a height of 15 meters. A 20 m wide staircase rises to the eastern side of the cliff. There is such a special place on the left bank of the Amu Darya on the mountain of Kuba. The citizens of Khorezm burned the bodies of their kings and renowned aristocrats on top of the fortress, storing their ashes in special ossuaries and vessels, which they worshipped and practiced their religious beliefs. In ancient times, there were also traditions in Khorezm for ossuaries to burn their bodies, keep their ashes, and bury the dead in the ground. The presence of these customs indicates the existence of different ethnic groups in the Southern Aral Sea region.

Linguist M. Mayorov, who studied necrotoponyms in Russian linguistics, divides them into two types according to their origin: 1) old toponyms and 2) new toponyms.

As mentioned above, as the Republic of Karakalpakstan is one of the centers of civilization, there are many ancient fortresses and artifacts belonging to ancient periods of human life. Therefore, we believe it is advisable to study the emergence of necrotoponyms in the region, dividing them into four periods:

Period 1. The period from the 7th-6th centuries BC to the Arab conquest.

Period 2. The period from the 8th-10th centuries AD to the 19th century.

Period 3. The period from the 19th century to the second half of the 20th century.

Period 4. The period from the second half of the 20th century to the present.

The peculiarity of the first period is that during this period, as mentioned above, after the death of people, their bodies were moved to certain places and buried only after their bones were left, or else their bodies were burned and their ashes were placed in special ossuaries and buried. Such necrotoponyms are also found in several places in the territory of Karakalpakstan. For example, Mount Sultan Uvais. This oronym (names of mountains and hills) was not named as such in the early period. We think that this name was probably given in the second period. Because the necrotoponym "Sultan Uvais Bobo" is located on the territory of the "Dustlik" village in the Beruniy district. Hazrat Uvais Karanī was born in the village of Karan in the country of Yemen during the reign of the Prophet Muhammad, whose real names were Suhail ibn Amir ibn Rumman. The dates of birth of this breed are not clearly indicated in the sources. However, it is known that they lived at the same time as our Prophet Muhammad Mustafa. According to the legends, when the Prophet went out on his journey and asked Allah for a friend of the Day of Judgment, Allah gave him a friend of the Day of Judgment. By divine wisdom, the meeting of these people is also postponed to the Day of Judgment. It is said that his tombs existed in several places. One of them is in the territory of Karakalpakstan. Both the mountain range in the area and the necrotoponym located on it are named after Sultan Uvais.

Mizdahkan is located in the area of present-day Khojeli district.

Kuba Mountain is currently located in the Tashkhauz region of the Republic of Turkmenistan. This necrotoponym is not part of our study.

Kiran Mountain. This mountain is located in the Bozatau district of the Republic of Karakalpakstan.

Buken Mountain. It is located in the Kazakh-populated village of the present-day Turtkul district. The village of Buken is probably also Kazakh.

The mountain of Miskan. It is located near the Chilpik fortress in the Amu Darya district. On the left bank of the river, on the border with Turkmenistan, the necrotoponym Miskin is also located. But archaeologists have shown that this mountain is now in

the middle of the river, and the water flows on both sides of it. Ossuaries were found in this part.

Dark mountain. It is located in Nukus district. There are various legends about this oronym, located 5-6 km northwest of the city of Akmangyt. In some, the stones of this mountain were brought by giants and poured out. That's why it is called Tuk mountain, or Tuk's mountain, but some say that the people who lived in this place were very prosperous and well-off, so it is not called tuk, but tuk. Some researchers place the ancient Raboti Oghuz fortress here. Its ruler was a man named Nasiriddin Tukhbuga. Rabguzi wrote the book "Kisasi Rabguzi" or "Kissas-ul anbiyo" here. He presented it to the governor of the fortress, Nasir al-Din al-Tukbuga. It is said that the castle was named in honor of this man, the castle of Toq, or Toq Qala.

Birdhouse mountains. It is located near the Amu Darya in the city of Nukus. Even today, people are buried here.

It turns out that even in earlier times, people lived mainly along the banks of rivers, lakes, and other waterways. The oldest necrotoponyms mentioned above are also located on mountains and hills adjacent to water structures.

The characteristic of the second period is that during this period, Islam penetrated all parts of Central Asia. During this period, people who died were left in special places after their death, their bodies were separated from their bones, and their bones were buried in ossuaries. They were washed after death, covered with a shroud, and buried in special places. Thus, necrotoponyms arose. They were named after people who were famous in the area. Such ancient necrotoponyms exist in the territory of Karakalpakstan.

Hakim Ota is Suleiman Bakirgani. Suleiman Bakirgani was born in 1122 and died in 1186. He was educated at the Khoja Ahmad Yasawi school in Turkestan. Khoja Ahmad Yasawi tested him many times and was impressed by his knowledge. In his tazkira, Alisher Navoi mentions that Hakim Ata's work gained fame among the Turks. In his wise words, Suleiman Bakirgani used the pseudonyms Qul Sulaymon, Suleiman, Hakim, Qul Hakim, and Hakim Suleiman. In addition to writing lyrical poems, Suleyman Bakirgani also wrote epic works. For example, the epics "Deidiyo," "Merojnoma," "Bibi Maryam," and "Sobit's Story" are among them. Currently, large-scale construction work is underway at the Hakim Ota shrine in Muynak.

The necrotoponym Norinjon Baba is an architectural monument in Karakalpakstan (Ellikkala district) (10th-14th centuries). The complex was built around the burial center of the ancient fortress - the mausoleum of Narindzhan Bobo - at different times, including a shrine, an eastern mausoleum (14th century), a khanaqah

ayvan, a qalandarkhana (18th century), and other additional rooms. No accurate information about Narinjon Bobo has been preserved. To the tombstone in the mausoleum: "This is the grave of Muhammad ibn Musa ibn Dawud Abu Abdullah al-Narinjani, a wise, memorable, constant faster in the way of Allah, who shows the miracles of Allah on earth. May Allah have mercy on him and his friends, 712 AH." The girih patterns on it are similar to the tombstone in the mausoleum of Termez. Initially, a mausoleum without a portico with a murabba was built (10th century), the roofs of the shrine and the cemetery adjacent to it (14th century) were combined into domes and a portico and a chillahana were made in front.

A khanaqah and ayvan were built from the east, and an altar was built instead of the eastern door of the mausoleum. A small tower was built in the eastern corner of the entrance, and a qalandarkhana was built next to it. It was scientifically studied in 1981-83. It was restored after independence. According to this information, in the 10th-14th centuries, there was a huge fortress named Norinjon in the area. This region was home to a powerful religious figure, namely Muhammad ibn Musa ibn Dawud Abu Abdullah an-Norinjani. Later, as a result of scientific research, the name Norinjon bobo was given based on the name of Norinjoni.

The necrotoponym "Buvrahon ota" is located in the "Kipschak" mahalla of the Kungrad district. Born in 1111, his real name was Ibrahim binni Suleiman. This man was actually born in Arabia. He came to these places with a caravan and gave religious education here. The local people called this man Buvrahan Ota. The cemetery where this man was buried after his death was called the "Burahan Ota" cemetery.

The necrotoponym "Shibiliy Ota" is located in the village of Kumshungul in the Kegeyli district. According to historical sources, Abu Bakr al-Shibili was born in 858 AD. There is no information about the place of birth of the sheikh. According to orientalists, Sheikh Shibili was one of the three renowned sheikhs in Baghdad in 912 and was also mentioned as a renowned scholar who served at the court of the Baghdad Caliph alongside his father. Mansur Khalladj was sentenced to death in 922 by Al Muqtadir, the Caliph of Baghdad, for saying "Ana al-Haq" (that is, I am God). Many of his supporters, scholars and murids, said, "We did not understand what he was saying," and did not consent to the killing of Mansur Khalladj. Despite resistance, Mansur Khalladj was hanged by order of the caliph, and his supporters were persecuted. At that time, Sheikh Shibli was forced to leave Baghdad among the suspects.

According to other sources, Shibli arrived on the coast

of the South Island (Ancient Khwarazm) in the first half of the 10th century through trade with the aim of spreading Sufi teachings. It is believed that at this time, Sheikh Shibli was in his 60s and arrived in the territory of today's Karakalpakstan (ancient Khorezm), where he served the local population and gained authority among them. Sheikh Shibli died in 945 at the age of 87 (ancient Khwarazm) in the territory of the present-day Kegeyli district and was buried there. It was the cemetery where Abu Bakr al-Shibili was buried that the locals gave his name to.

Old necrotoponyms. The 3rd period is the period from the 19th century to the second half of the 20th century. The peculiarity of this period is that in the 1870s, Russia conquered Central Asia. In 1924, he conquered all three khanates on the territory of Uzbekistan and annexed them to the Union. The Soviet system was established everywhere, and the Russian language was declared the language of interethnic communication. Many toponyms and hydronyms were considered obsolete, and they were replaced by terms related to the Soviet system. However, even under such circumstances, our people preserved the names of necrotoponyms without changing them. In this system, religion was promoted as an opium for the people, and even people were banned from participating in funerals, but the people's love for great ancestors, great scholars, and the necrotoponyms named after them remained. For example:

The necrotoponym "Dovut Ota" is located in the "Adabiyot" mahalla of Kungrad district. The reason for the creation of this cemetery was not a prophet, but a simple man like us. David lived between 1787 and 1874. In fact, the place of birth and upbringing was the Aktobe region of Kazakhstan. David was the son of Esau, and Esau was the son of Barak. In reality, David was a brave warrior, a mare of his village. During the Russian invasion of Kazakhstan, 420 families arrived on the banks of the Amu Darya River. This information is presented in the work of Mirzan Zhetpisbaev from Kazakhstan, "Dav-atovli Dovud." When David died, he was buried in this cemetery, and the cemetery was named after David. Mirzatayev Mayram Ziynellaevich, the inspector of the David ota cemetery, also mentioned this information.

The necrotoponym Musa Eshon Baba is located in the "Sarabiy" mahalla of the Ellikkala district. The cemetery of Musa Eshon is highly valued and visited by the Sarabian people. Musa eshan-bobo moved from Karmana in the 1800s, became a religious figure, and taught the Islamic religion to the population. In the middle of the cemetery there is a large hill of earth. It is said that Musa eshan Baba was buried on this hill. There is no information about when he was buried. There is

only such information in the local language, and this cemetery has been leveled six times so far. When the tombs disappeared and were neglected, the Ishans, who had a strong religious knowledge, allowed them to smooth out the religious scriptures, and then smooth out and reburied them. The modern tombs are the tombs of the seventh generation. Musa eshan Baba was so named because he was buried.

The necrotoponym "One and a Half Martyrs" is located in the "Buston" neighborhood of the Amu Darya district. The history of the "One and a Half Thousand Martyrs" cemetery is as follows. In March-May 1873, the army of Tsarist Russia invaded Khorezm with an army. As a result, after the cities of Kungrad, Khojeli, Mangit, the cities of Khazarasp and Khiva were mercilessly occupied by the Russians. The historian Muhammad Yusuf Bayani writes about this invasion in his work "Shajarai Khorezm Shahi": "... Veryovkin came to a large village near Mangit. The general ordered. The Russian troops attacked him and slaughtered all the inhabitants, male and female, young and old. After that, they burned him and destroyed him. Not satisfied with this, he attacked the fortress of Mangit and slaughtered men and women, young and old, women and children lying in cradles. Dogs, donkeys, and turkeys were always shooting. They killed him without leaving him alive. Then they set fire to the town and went out." This is only an excerpt from the bloody events of May 28, 1873. In the memoirs of Sodiqboy Muhammad Murad, the father of the poet-ulanic poet Karima Sodiq Kizi from the village of "Chaykul" near the Mangit fortress, who was a living witness to this bloody conflict, it is noted: "Sacred books wrapped in felt and buried in sacks in the mosque chapel built by Muhammad Sultanboy the shepherd survived the fire." The crowd of mourners gathered the bodies of those who had died in the gun battle near the mosque that had been built by Muhammad Sultanbay and burnt to ashes. Under the surviving north-eastern wall of Mangit fortress, the martyrs were laid in a row and buried with their faces buried with the wall of the fortress. According to historical sources, 1,500 people were buried in this area. That is why this cemetery is called the "One Thousand and a Half Martyrs" cemetery.

The necrotoponym "Azizler bobo" is located in the "Samanbay" APJ of the Nukus district. It is located on the territory of Akmangyt village, on the east side of Tuk-Kala. In the middle of the 18th century, the people living in the Shortanbay region were led by the imam of Allaberdi. Allaberdi cemetery is shown on the map of Labachevsky, who was a spiritual leader of the Karakalpaks. The animal is found in the written sources of the Khiva khans about the fact that Azizler grandfather owned 300 tanob lands around the

fortress. As a result of the demolition of the old mausoleum above Baba's grave, in 1979, his descendants restored a new dome and erected a memorial stone on it. The names of Allaberdi Azizler, his descendants Rahmankuli, Subkhonkuli, and others are inscribed on the stone. The cemetery where Allaberdi Azizler was buried after his father's death was named after him. Over time, the name of Azizler father changed to Aziler father.

The necrotoponym "Pirman eshon" is located in the "Kushjop" APJ of the Kanlikul district. There is no information about when this man, whose real name was Pirmuhammad, was born. One day the people built a mosque and there was not enough poplars to cover the roof of the mosque. At that moment, Pirman eshon pulls the poplar with his hand, and the poplar stretches. After this event, the people recognized him as having divine power and earned respect. Before he died, he made a will to put his body in a cart with two bulls and bury it where the bulls stopped. He died in 1811 and his children executed his will. The place where Pirman eshan was buried became a cemetery and became known as Pirman eshan cemetery. This information was recorded from the Improvement Supervisor at the "Pirman Eshon" cemetery, Sagiyeu Rapaddin.

Period 4. The period from the second half of the 20th century to the present. New necrotoponyms.

The peculiarity of this period is that the population of the Republic of Karakalpakstan is rapidly growing. The population of the republic, which had a population of about one million in the 1970s, now exceeds two million. In recent years, three new districts have been created in the region - Ellikkala, Bozatau, and Takhiatash districts. Thousands of hectares of new lands have been opened. Cemeteries were established to bury people who had died in the areas where the population had moved. Since these people were also famous among the residents of that village, the cemetery was named after them. For example:

The "Shavten Khoja" cemetery is located in the "Kyzylkum" mahalla of the Ellikkala district. Shavten Khoja cemetery is a cemetery where people of Kazakh nationality are buried. Shafton Khoja was a doctor who knew the Islamic religion well and was engaged in animal husbandry. After Shavten Khoja died, this cemetery was named after him.

The necrotoponym "Sharofat Bobo" is located in the SRA "Sarabiy" of the Ellikkala district. In 1995, people began to be buried in the Sharofat Bobo cemetery. The locals called this cemetery in the sense that it should be honorable and harmless to no one.

The necronym "Eshon bobo" is located in the "Ulli bog" mahalla of the Turtkul district. The Eshon Bobo

cemetery is a cemetery that has been preserved since ancient times. The old name of this cemetery has not been preserved until now. In 2001, Pirim was landscaped by a man named Makhsim, named after Eshon Bobo, and burials began.

The necrotoponym "Tajibike" is located in the "Berdaq" neighborhood of the Kungrad district. Tajibiye was originally a nickname, and her real name was a woman named Damitken. It is unknown when he was born, only there is information that he died in 1976. This man was engaged in medicine. According to local people, she was a very tall woman. The cemetery where Dadimken Momo was buried after her death was given her nickname, that is, the name Tajibiye.

## **CONCLUSION**

In conclusion, the study of the history of Karakalpakstan, the origin, ethnic characteristics, national culture, and linguistic features of the peoples who lived in it, provides great opportunities for science. An in-depth study of necrotoponyms, which are an integral part of the history of peoples, is also an urgent issue.

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