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PROFESSOR Z. DUSIMOV'S COVERAGE OF "AVESTO" AND KHOREZM ONOMASTICS IN HIS SCIENTIFIC ACTIVITIES

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Abstract: This article analyzes the scientific research of Professor Zaribboy Dusimov, one of the founders of the school of onomastics in Uzbek linguistics, regarding the historical and etymological connection between Khorezm toponymy and the language of the "Avesta." The fundamental research of the scientist, created in co-authorship with M.Tillaeva, is covered in a comparative plan with the sources of world Avesta studies and Iranian studies, and the linguistic evolution of Avesta substrate words in Khorezm dialects is revealed.

Key words: Khorezm Onomastics, Avesta, Din Dabira, Toponymic Indicator, Substrate Lexicon, Theonym, Anthroponym, Etymology, Professor Z. Dosimov.

Introduction

In Uzbek linguistics, the scientific heritage of one of the major scientists who created the fundamental foundations of onomastics, in particular toponymy, Doctor of Philological Sciences, Professor Zaribboy Dusimov is incomparable [3, p. 3]. His research, which lasted more than half a century, in particular, the formation of Khorezm onomastics and the monograph "Avesta" (2010), created in co-authorship with M. Tillaeva, are considered an important scientific source in revealing the oldest substrate layers of oasis toponymy [1, p. 24]. In this text, we analyze the scientific conclusions of Z. Dusimov in a comparative-historical plan with the sources of world avesta studies and Iranian studies.

Main Body

Z. Dosimov, while systematizing the stages of the formation of Khorezm toponymy, identifies the "Khorezmian period" as its most complex and long-lasting period [2, p. 35]. The toponyms formed during this period are inextricably linked to the vocabulary of the "Avesta" language and the ancient Khwarazmian language. In particular, the scholar links the etymology of the name Al-Fir (Pil), considered one of the central cities of ancient Khwarazm, with the word Vara in the "Avesta" [1, p. 37]. In the Avesta, the word Vara means "a city, a fortress, a fortification where people live within the walls" [4, p. 102]. According to the scientific evidence of Z.Dusimov, the variants of this word in the Iranian and Sogdian languages par, parak evolute to the form Pur > Fir > Pir > Pil on the basis of phonetic laws (,) [2, p. 41]. (, v>p, r>l

Regarding the origin of the toponym Khorezm , the scholar introduces a linguistic correction to Academician S.P. Tolstov's hypothesis regarding the "land of the Hurrites" (Khvarri-zem) [2, p. 38]. According to him, the first component of the toponym is formed from the combination of the Avestan words Vara (a fenced place) and the second component Zəm (land, ground), (Vara+zem) and means "a bordered, fenced country" [1, p. 157]. In the Avesta, this toponym is found in the form of Xwāirizəm, in the Babylonian script in the form of Humarism, in Old Persian in the form of Uvarazmis, which linguistically fully confirms this idea [4, p. 150].

The names of gods and people (onomastic units) in the "Avesta" had a strong influence on the naming system of the ancient peoples of Iran and Turan. Evidence from J. Dustkhah's study of the Persian-language "Avesta" and H. Shahidi's work "Farhangi Shahnameh" complements Z.

Dusimov's conclusions regarding local anthroponyms. In ancient times, people's names were often formed from the wealth they owned - mainly from the words horse (aspa) and camel (uštra) [4, p. 168].

The name Zardusht in the Avestan language is in the form Zaraθuštra, consisting of the words zara (yellow, old) and uštra (camel) and means "owner of a yellow (or old) camel" [4, p. 168]. Z. Dusimov connects the word shotir (camel driver) in Khorezm dialects with this very root uštra and shows the linguistic continuity of livestock traditions [1, p. 168]. Similarly, names such as Vištāspa (Gushtasp, "owner of a ready-made horse"), Spəntōδāta (Isfandiyar, "Giver of Good") were later deeply introduced into the culture of the peoples of the region through the "Shahnameh" [5, p. 54]. The component -toy (Anortovoy, Iristoy) in modern Uzbek names is a semantic continuation of the ancient -asp tradition [1, p. 168]. Cosmonyms also have a mythological basis, and names such as Tishtrya (Star of Tyre, Sirius), Haptō-iringa (Hafturang, Seven Robbers) are still actively used in the oasis agricultural calendar [4, p. 183].

The texts of "Avesta" were transcribed onto paper using a specially created din dabira (Religious script) during the Sasanian era. This alphabet consisted of 49 letters (14 vowels and 35 consonants), was written from right to left, and could accurately express the most subtle vibrations of sounds (especially nasal sounds) [4, p. 25]. Sources preserved through this perfect phonetic writing allowed Z.Dusimov and M.Tillaeva to restore the original etymology of a number of words in Khorezm dialects [1, p. 203]. According to their scientific analysis, the following words are directly Avestan and ancient Khorezmian substrates:

(Pari: In the Avestan language (Pairikā). In the Avesta, "fairies" were evil creatures (devs) created by Ahriman to lead people astray, but in today's Khorezm dialects and Uzbek, its semantics have changed in a completely positive direction and acquired the meaning of "extremely beautiful woman" [1, p. 203].

Patik: In the Khorezm dialect, it means "ceiling." Scientists have proven that it is formed from the combination of the root pat (high, lofty place, throne) and the affix -ik in the ancient Aryan languages [1, p. 204]

Rosh: The base of a water structure, the riverbank. This word, which is widely found in Ogahi's works and in the folklore of the oasis, is related to the ancient Iranian word resh / plan (root, basis) [1, p. 204].

Gabir: In the Kipchak dialects of Khorezm, it is used to mean "salty, salty place or food." This word is a phonetic variant of the modern Persian word kavir (salt, waterless desert, for example: Dashti Kavir) [1, p. 205].

Juvoz: It is formed from the combination of the Avestan words (yava – grain, wheat) and os (mill) (jav+os), which in ancient times meant a mortar for grinding grain, but later its semantic scope narrowed and it began to be used only in relation to the mill from which oil was extracted [1, p. 206].

(Hell: This lexeme, which is a synonym for the Arabic word "jahannam," originates from the Avestan word (dujanghu). It consists of the roots dujan (evil, enemy) and gha (space, place) and means "place of evil" [1, p. 207].

Paradise: It is derived from the Avestan word (Vahiyya - the best, noble place) and remained in active use in the sense of "paradise" even after the introduction of Islam [1, p. 207].

Bamdod: This name, which represents the morning prayer, originates from the combination of the Avestan words Bāmyah, which is the sun's bridle and the god of dawn, and dātā)- law, bestowal) [1, p. 208]. Also,terms such as arna (arna-turbulent flow) and yap (tap – water) in

Khorezm hydronymy are an evolutionary continuation of the Avestan geographical indicators [2, p. 93].

Conclusion

One of the highest achievements of the scientific school of Professor Z. Dusimov is the comparative study of the book "Avesta," which is a product of the thinking of our ancient ancestors, and the linguistic materials in it that have reached us through the writing of Din Dabira with the onomastic system of Khorezm. The scholar's research proved that the language of the "Avesta" is not only a religious monument but also an invaluable historical and linguistic document reflecting the ancient ethnogenesis and socio-economic life of Central Asia, particularly the Khorezm oasis. From the perspective of linguistics and historical lexicology, this research serves as a significant scientific source demonstrating the millennia-old history of our nation and the profound roots of our language.

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