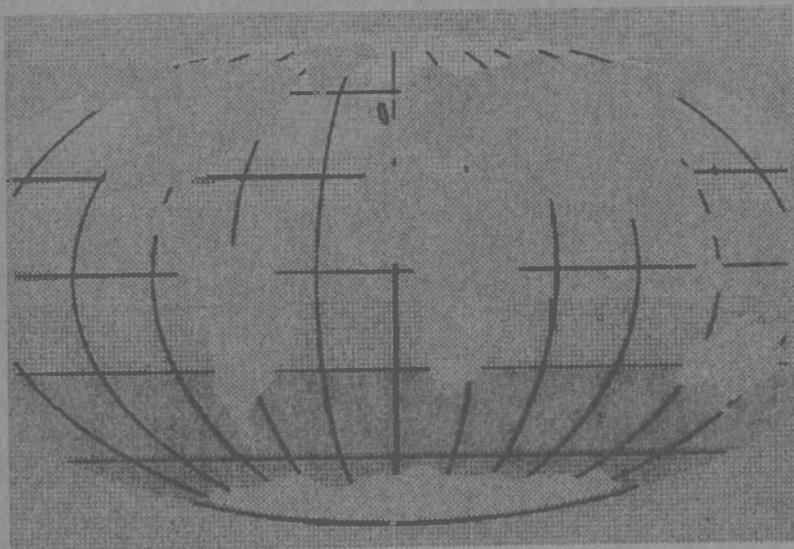


BUDAG BUDAGOV

Turkic Toponyms of Eurasia



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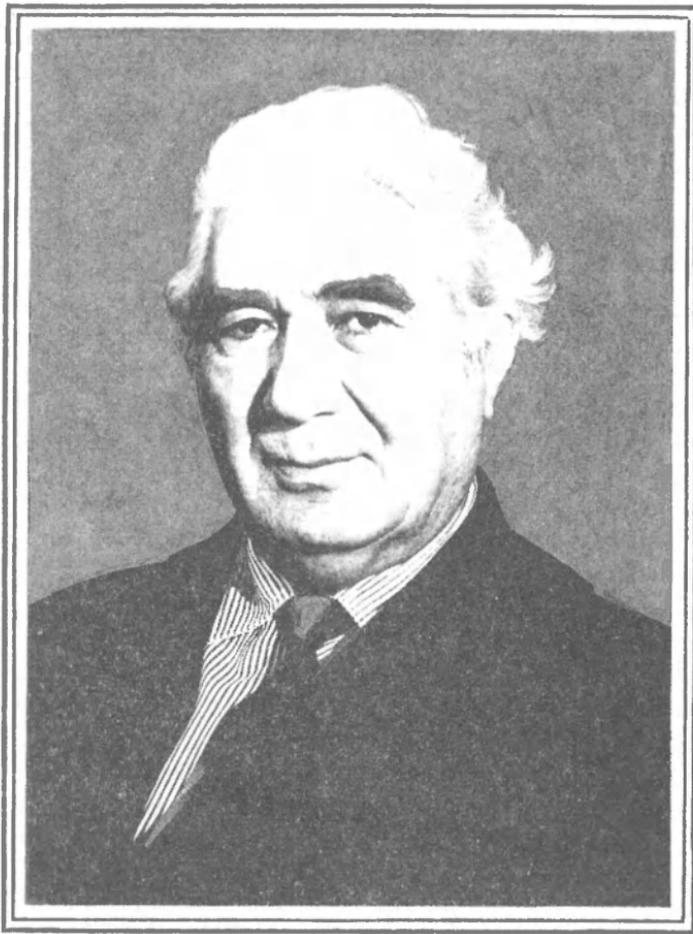
The geographical toponyms preserved in the immense territories of Turkic nations are considered in this work. The author speaks about the parallels, twins of Azerbaijani toponyms distributed in Uzbekistan, Kazakhstan, Turkmenistan, Altay, the Ural, Western Siberia, Armenia, Iran, Turkey, the Crimea, Chinese Turkistan, etc. Besides, the geographical names concerned to other Turkic language nations are elucidated in this book.

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*Academician
Budagov Budag Abdulati oglu*

A NOTED SCIENTIST

Budag Abdulali oglu Budagov was born in 1928 at the village of Chobankere, Zangibasar district (now Masis), Armenia. He graduated from the Yerevan Pedagogical School in 1947, the Azerbaijan State Pedagogical Institute (Baku) in 1951. In 1955 he was awarded his candidate and in 1967 doctor's degree. In 1976 he was elected the corresponding-member and in 1989 full-member of the Azerbaijan Academy of Sciences.

Budag Abdulali oglu is the author of more than 500 scientific articles and 30 books. Researches on a number of problems of the geographical science such as geomorphology, toponymics, history of geography, school geography, conservation of nature, ecology have been carried out by academician B.A.Budagov. He makes a valuable contribution for popularization of science. He is considered one of the founders of the geographical science in Azerbaijan.

B.A.Budagov was awarded with the golden medal named after N.A.Przhevalsk founded by the All-Union Geographical Society of the former USSR for his work titled "Geomorphology and New Tectonics of the South-Eastern Caucasus".

Many monographs have been written by B.A.Budagov. Some of them are: "Geomorphological Conditions and Agriculture of Azerbaijan", "Hasanbey Zardabi's Geographical Thoughts", "The Present and Aciert Glaciers of the Major Caucasian Part of Azerbaijan", "The Life of Mountains", "Geomorphology of the Southern Slope of the Major Caucasus", "Wonderful Mountains", "Natural Landscapes of the Azerbaijan SSR and Their Protection", "Let us Protect the Nature", "The Nature of Azerbaijan", "My Native Land, My Native Country", "The Present Natural Landscape of Azerbaijan", "Azerbaijan's Natural Monuments", "Nature and Poetry", "Life Lasted as Long as Novruz", "The Tribes of Chobakere", etc. Besides, B.A.Budagov is the co-author of many works including "Geomorphology of Azerbaijan", "Relief and New Tectonic Movements of the South-Eastern Caucasus", "Mud-Stream in the Kishchay Basin and Control Measurements", "General

Characteristics and Developmental History of the Relief of Caucasus”, “Regional Geomorphology of the Caucasus”, “The People’s Son”.

In 1994 B.A.Budagov wrote and published an original work titled “Turkic Toponyms of Eurasia” in the Azerbaijan language. We believe this serious work is a new stage in creative activity of the noted scientist. As the book was accepted very warmly by the readers the author decided to introduce it to the judgment of English speaking readers. I'm far from considering the advantages of the book, let the readers themselves judge and value the merits and demerits of it. As regards the English version of the book I should like to emphasize that the translator did his best to translate so difficult materials. This is the first attempt in this sphere. That's why there can be some mistakes in translation and edition. We shall be very thankful to everyone who will send his (or her) comments and recommendations for the next editions.

Academician Budag Abdulali oglu Budagov is known not only within the Azerbaijan, but in the foreign countries as well. We believe the noted scientist will gladden the readers with his new interesting works.

F.Mustafayev

FOREWORD

Present-day Turkic peoples dispose their own ethnic name, traditional economic life, material and spiritual culture, developed language. Historically any nation which populates specific geographical dimensions may be regarded either local, autochthonous or alien. The same is true about Turkic peoples. For example, Yakuts, Altaians, Kazakhs, Shors, Tuvinians, other Turkic-language peoples are autochthonous population of their present-day territories. Worthy of note is the following phrase of Gapagan ruler (Turkic runic writing of the VI century): "The Eilm (concerned Turkic kingdom - B.B.) has been established by Yabga oglu Sobra Tamganchur, his junior brother Hoja together with Sabra Tamgan Tarkhan, and generally by sixty five forefathers".

In emergency Uigurs migrated to neighbouring regions; despite this fact they had historically recognized the Chinese Turkistan as their original and final native land. Yakuts inhabited littorals of Arctic Ocean - Kamchatka, Chukotka and even Alyaska (North American continent). However, Turk-Seljuks migrated to the West-Asia Minor by laying the foundation of the modern Turkish language.

So the majority of Turkic-language peoples had primarily populated their present places of residence. As distinguished from Indo-European peoples - the English, Spanish, French, German, etc. who have settled in North, Central and South America, Australia, Africa and Asia - Turks reside historically on their primary lands.

This area mostly covers a certain part of Asian continent and south-east of Europe, including North Caucasus, Transcaucasia and South Azerbaijan.

There has been spread an idea that the Turcik-origin Azerbaijaneese living in Transcaucasia and in both parts of Azerbaijan settled there in the Miidle Ages. However, it is currently evident that the ancestors of Azerbaijani nation were originally autochthonous. It is a matter of current interest to study the thousand-year history of the Turkic world, its commonly-rooted culture, ethnography and toponymy.

To some linguists' thinking, all the languages of the world are, one way or another, interrelated, they enrich, extend and develop each other. True, this does not mean that one linguistic family arose at the expeence of another. This relationship ("nostratic languages", as linguists used to say) reaffirms that, besides community of their origin, the tribes who spoke different languages maintained mutual contacts. Thus, Altaic-origin toponyms (Turkic toponyms are widely spread on

the Asian part of the former USSR, to the east of Europe - the Ural mountains system, in the basin of the Volga river, Crimean peninsula, south of Ukraine, in Bulgaria, Hungary, North Caucasus, Transcaucasia, Iran) turned out spread far from compact settlement of Turkic peoples.

The present study deals mainly with Turkic toponyms spread on afore-said areas.

A branch of onomastics - toponymy examines geographical names. On the whole, onomastics includes, in addition to toponymy, patronyms, cosmonyms, anthroponyms, etc. "Topos" is a Greek word, signifies "place, area, relief", while "onoma" means "name". Combination of these words gave rise to "toponymies". Toponymy investigates the geographical names of separate areas (for example, Azerbaijan), toponymics is a science which studies toponymy.

Considering the use of "General toponymy" word-combination to be meaningless, Y.M.Murzayev (1973) gives preference to "General and regional toponymics" word-combination. The latter deals with theoretical and practical aspects of the science, prevalence of geographical names in space and time, their stratification, etc.

V.A.Nikonov (1966) attaches great importance to historical, linguistic and geographical aspects of geographical names: "The towns turned into ruins, states destroyed, languages and related peoples lost but it is names that survived. Fragile words proved firmer than granite". This remark is very much to the point.

You'd better pay attention to the words related to Azerbaijan: Caspiy (name of sea), the Caucasus, passage of Caspiy (later Derbend), Khazar, Gazakh, Gazanchy. According to the latest investigations, these toponyms go back to ancient times springing from Turkic-origin Kas ethnos. The mid - II millenium B.C.Assyrian sources mention the tribe of Kas on the territory of South Azerbaijan. At present no people with this name exists in the world, though there are still, and ever be, toponyms and ethnonyms of the same name.

As the toponymics develops, these ancient evidences are becoming clear. The toponymics is founded on three sciences - history, geography and linguistics. It is precisely because of this fact that in the course of toponymic investigation one should be guided by these three sources, otherwise, one-sidedness would yield no desirable results. Many errors found in toponymic investigations carried out in Azerbaijan occur through preference given to one source only. Toponymics without geography is spaceless, without linguistics is dumb, without history is rootless.

Being investigated one-sidedly, toponyms are kept aloof from creative synthesis of two remaining sciences. For this reason researches

engaged in studying toponyms should know all three sciences thoroughly, offer their synthesis and achieve practical scientific results. A joint research carried out by the representatives of three sciences may be a great success. In V.A.Nikonov's opinion (1966), a person to deal with toponymy must be a toponymist, not geographer, linguist or historian.

It is not worth speaking of scientific importance of geographical names' examination. The point is that geographical names imply grandfathers' breath, nation's spirit, historical and temporal dimensions. To delete geographical names is to tear pages out of rare manuscript. If we try to study the geographical names from a language or linguistic system standpoint, we succeed in establishing both "hypocentre" and "epicentre" of geographic names used in said linguistic system. As is known, north-east part of Asia (Yakuts, Tuvinians, Altaians), Central Asia, including Chinese Turkistan, Kazakhstan, Middle Asia, Turkestan on the whole, North Caucasus, East Transcaucasus, Asia Minor, North Iran are identified as historical motherland of Turkic-language peoples. At the same time they resided compactly in the east and south-east of Europe. Traces of Turkic-language peoples - geographical names are found in Alyaska (North America), north and west of India, in Arabian countries (Kirkuk region of Iraq).

Proper names embrace celestial bodies as well. Wandering all over the world, the man paid attention to the sky, stars scattered in the firmament, their motion, Sun and Moon, gave them names arising from their distinctive features (Sun, Moon, Venus, Pleiads, Scales, the Milky Way, the Mecca Way, the Profet's Girdle, Seven Brothers, etc.). In onomastics the names of celestial bodies are traditionally entitled as cosmonyms.

As time flew, people were becoming dissatisfied with the names of celestial bodies. Objects on their surfaces got names as well. Since the XVII century natural objects on lunar surface were entitled like ones on terrestrial surface. These names repeated ones of well-known geographical objects - seas, gulfs, lakes, ranges, craters found on the Earth. For example, some lunar objects, and among them ranges and seas, are called the Alps, Apennines, Caucasus, Sea of Crisis, Sea of Tranquillity, etc.

With the purpose of bringing geographical names of celestial bodies into line with international norms, the International Union of Astronomers has assumed responsibility for setting nomenclature of non-earthly objects in order. "The Atlas of the Back of Moon" (publ. 1960) recorded the names of objects by common consent.

In the article entitled "Geography of Cosmonyms and the Ethnic Relations" (1973, p. 33-37) V.A. Nikonov, proceeding from comparative analysis of various geographical names of celestial bodies spread among different peoples, traces back ethnic relations between them, makes interesting conclusions. He points out that names of cosmic objects go back to the Earth. Ancient cattle-breeders and hunters translated names of earthly objects to the sky: "The Maiden", "The Swan", "The Scorpion", "The Scales", etc. Kirghizes call "The Great Bear" constellation as "Seven Arkars", Mordvinians and a part of Russians as "The Big Scoop", northern peoples as "The Great Deer" or "Elk".

To V.A. Nikonov's thinking, "The Milky Way" called as "Sud Yolu" or "Mekke Yolu" by Azerbaijanese bears the name of "The Star Dust", or "The Guard in the Night", or "The Way of Winners", etc. as termed by other peoples. There are also peoples who call "The Milky Way" as "The Chaff Trace" or "The Grass Floor". The latter is associated with the development of grain-growing and cattlebreeding. As for Finn-Ugors, they call "The Milky Way" as "The Birds' Way". Thousand-years co-existence and mutual relations between different peoples account for semantic closeness of the names of celestial bodies. As viewed by V.A. Nikonov, the fact that Finn-Ugors, Turkic and Slav peoples had for thousand years been living next to each other accounts for semantic closeness between the names of celestial bodies. Mongols named "The Milky Way" as "The Celestial Pattern" (or etymologically "The Celestial Knot"); similar names are found in Kalmyk, Buyat, Tuva and Yakut. The time is ripe in Azerbaijan to start studying cosmonymics which is of interest from linguistic standpoint as well. The prof. A.Gurbanov's "Onomology of the Azerbaijan language" (Baku, 1988) contains interesting ideas on cosmonomy.

As stated above, geographical names have traditionally been recognized "sacred" and subjected to no alterations. No "bad" geographical names can be found, just "discordant, inharmonious" ones, distorted as time passed. When analysing an etymology of some - "discordant, inharmonious" - geographical names and tracing back their historical origin, one may ascertain that they allegedly clarify, get transparent and purified, find their primary shapes. Thus, the one encroaching upon the sovereignty of a geographical name deals the nation, its dignity and historical roots an appreciable blow. So it seems impermissible to arbitrarily change or fabricate new geographical names for the simple reason that it may result in destructive consequences and cause irretrievable damage to the toponymics as science.

As is known, as far back as in 1930s Turkic-origin toponyms on the territory of Armenia had totally been eliminated and Azerbaijanians forcibly driven out. So thousand years old geographical names witnessing life and history of local Azerbaijanians were fully obliterated. It is pressing demand to start carefully studying geographical names of Azerbaijan-Turkic origin. The last fifty years` official policy of Yerevan aimed at changing Turkic toponyms in Armenia witnesses official circles` aspiration to prove that Armenians have, from time immemorial, lived on this territory. As a matter of fact, by changing Turkic toponyms Armenians err from the truth, they ignore the fact that the history cannot be changed or remade, for it remains as it is.

It is becoming imminent for the Azerbaijan scholars to resort to historical sources and publish atlas of places where Azerbaijanians lived and deported to within a century. The problem could be solved easily provided some organization or enterprise set financially about this work. It is vitally important to look after every toponym, including of Turkic origin one, and turn it over to future generation.

As is known, a cattle-breeding part of the Azerbaijanese were elats (nationality). They themselves created geographical names, especially microtoponyms while living in nomad camps or lowlands. In general, geographical names spring up during labour or economic activities of people. When the migration was over, elats started inventing toponyms on the places of their permanent residence. No doubt, as time passed, old geographical names were replaced new ones.

In the period of collectivization some newly populated areas, kolkhozes had been called various names. Unfortunately, new geographical names distributed the structure of century-old toponyms; as a result, monotonous, meaningless and fictitious wordcombinations came up. Based on toponym-forming words, such as "yeni" or "teze" ("new"), "shefeg" ("dawn"), etc., artificial geographical names - "Yenikend" or "Tezekend" ("Newvillage"), "Shurabad" ("Soviet populated area"), "Yeni yoi" ("New-path"), "Komsomol", "Kommunizm Yolu" ("Path to Communizm"), "Gyzyl Shefeg" ("Red Dawn"). "Shen Heyat" ("Merry Life") emerged. Suffice it to say, some ancient toponyms had substituted for the names of revolutionaries, party and state officials.

Following the 3-years measures, deformations in geographical names on the territory of the Republic have partly been removed.

When analysing geographical names it has to be kept in mind that among various kinds of toponyms (names of villages, rivers, mountains, etc.) there is both historical and genetical link. For example, a certain geographical object may either borrow its name from local

itself may adopt its name from geographical objects. Persons giving names to geographical objects proceeded from economic requirements of their epoch. However, owing to diversity of economic and social activities the name-giving process went on differently.

In some cases ethnonym (name of tribe or kin) borrows its name from a toponym (oronym, hydronym, etc.). For example, during the 1918 Armenian-Turkish clashes the population of several villages situated along the river of Garasu (the Araz s tributary), former Vagarsapat region of Armenia (now Echmiadzin) fleeing to safety from Armenian bandits, had settled on populated areas in the east of Turkey. An overwhelming majority of those fleeing to safety from the villages along the river of Garasu chose family name of "Garasu", in full accord with appropriate Turkish tradition. Nowadays the population of various villages and kins enjoy a single family name of "Garasu". Another case is possible as well a population area is "old" while a geographical name is "young". Hence, a geographical name may, officially or unofficially be changed within last 70 years by adopting a name of revolutionary, state or party official. Thus, to find out an age of geographical names or ethnonyms - names of tribe, kin or nation, it is necessary to judge from historical point of view.

There is a great many ethnotoponyms in Altai, Kazakhstan and the Central Asia (Bayan, Gypchag, Garagashlar, Arbat, Chagan-Shagan, etc.). Ethnonym-users moved, at different historical times, to the west, to the present regions of Turkic language peoples` habitation, including Azerbaijan. It is no mere coincidence that presently in Azerbaijan there are villages called Bayan, Gypchag, Kangarly, Garagashly, Arbat, Shagan (Chagan), etc. The names of the said populated areas go back to ancient Turkic ethnonyms. Hence, when analysing an origin of geographical names it is necessary, along with social, historical, economic, migrational factors, to base on linguistic principles as well.

Geographical names spring up sometimes occasionally, sometimes in connection with an event. In October 1944 a 70-years old inhabitant of the village of Mehmandar Shollusu, Zangibasar region of Armenia, Hasan-Kishi, while moving on a donkey from Echmiadzin, was attacked by 2 Armenian cutthroats who had stabbed him. Luckily, the half-dead man contrived to reach the village of Boyuk Chobankere, Gara Irza`s house. Surgeons saved his life. A place he was stabbed gained the name of "Hasanolen" (lit. "a place Hasan died in").

Geographical names, conformably to linguistic laws, are subject to toponymic regulations, within the limits of certain time and place. Provided toponyms are examined with no due regard for time and place,

vided toponyms are examined with no due regard for time and place, one cannot find out their etymology and historical roots. It is a man who creates a toponym, this man can speak a certain language, lives in a certain place and time. This accounts for the fact toponymics is considered a discipline which combines linguistics, history, geography and ethnography (Ch.KH.Mirzazade, 1988, p.5).

There is a lot of works, historical essays and studies on geographical names of Azerbaijan. Some fragments of them are included in our bibliography. In view of the fact that these works are dealt with in the text of our research, we consider it unnecessary to take up this point.

As for research into Azerbaijani geographical names, it seems to be essential to point out special services of those who made a valuable contribution to this branch of science. They are as follows: A.A.Bakikhanov, M.Baharly, A.Demirchizade, Y.Yusifov, A.Huseynzade, G.Geybullayev, Sh.Sadiyev, A.Gurbanov, K.Aliyev, A.Akhundov, S.Mollazade, L.Guliyeva, Ch.Mirzade, G.Mashadiyev, Kh.Khanmamedov, E.Nuriyev, T.Ahmedov, S.Kerimov, A.Z.Gafarova, S.Mirmahmudova, N.Bandaliyev, R.Yuzbashov, B.Budagov, etc.

Significance of geographical names does not depend on their small (microtoponym) or large (macrotoponym) forms. The chief thing is a determination of place and part of a geographical name in economic and socio-political processes within the limits of space and time. To E.M.Murzayev's thinking (1964, p. 23-24), geographical names are subject to changes in form and content depending upon the historical period. This results from migrations of the population, wars, economic, cultural, and linguistic contacts, etc.

Some geographical names (Sankt-Petersbourg, Riga, Moscow, Petropavlovsk, Khabarovsk, Komsomolsk, etc.) may be identified easily. At the same time, there are ones which cannot - as yet - be identified and dated exactly. This is true about ancient geographical names. For example, dates of Tabriz, Baku, Shamakhy, Ganja, Nakhichevan, other geographical names` springing up are still obscure.

It is easy, in particular, to date personal names or names of populated areas, holy places (pirs), etc. by Arabs` coming to Azerbaijan in the VII century, by the period of Islam religion's adoption. In other words, geographical names going back to Arabs may be dated by the VII-VIII centuries and later. It is natural that same Arabic origin names might have been created later as well. These may be exemplified by toponyms made of Arabic words and widely spread in Azerbaijan.

As stated above, there are geographical names whose age is "old" but notion implied is "young". For example, the town of Sumgait

had been under construction since 1945 while the toponym itself is much more ancient. This name goes back to Turkic language tribes (Kungut, Oriyat, Sarai, Jorat, Alar, Sunit, Tangyt, Sukait, etc.) who following the Mongolian invasion, settled in Azerbaijan in the XIII century. As is seen, geographical names are created differently. There are quite different reasons, and among them those linked with natural conditions, ethnonyms, numerals, odours, taste, treatment effect, temperature, colours, profession, technological progress, natural resources, branches of agriculture, etc.

It is people who create and bring life to microtoponyms - names of small place. Toponyms unfixed in writing survive through people's memory. They are hardly to live provided they remain in people's memory only, not in writing. For instance, if the names of Agkol, Gorug, Gobu, Saz, Meshe, Mamedrza govsheni, Gultepe, Gyr, Agbulag, etc. scattered around the village of Boyuk Chobankere (Zangibasar region of Armenia) had not been fixed in written literature, they would have completely been consigned to oblivion.

In some cases (caused by migration of the population) language disappears while toponyms are alive, or vice-versa, toponyms disappear while language is still alive.

Latin is a dead language while Latin origin toponyms are alive. The Azerbaijanese are alive while Azerbaijan toponyms in Armenia are dead. Turkic (Azerbaijani) toponyms in Armenia have been wiped out in two ways: completely renamed or through deportation of the population. As is known, the Azerbaijanese were departed from their native lands in Armenia through the language and belief difference, and historical enmity. Traditionally geographical names related to the people forced to migrate are respected by the people who has replaced the former. In other words, previous geographical names remain invariable. For example, some toponyms (Uskiya, Gullar, Kharkhar, etc.) spread on the territory of South Azerbaijan and mentioned by ancient Assyrian sources (IV-VIII centuries B.C.) are living up to the present. However, the said is incompatible to Armenians who occupied ancient Azerbaijani lands guided by diehard nationalism. As far back as in the period preceding 1988, Turkic origin geographical names in Armenia had totally been changed (see The Armenian SSR, Administrative-territorial division. "Ayastan" Publishing House, Yerevan, 1971).

As G.A.Geybullayev writes, a number of ancient toponyms of Armenia - Gudark, Sisyan, Shirak, Gumru, Gengerk, Katak, etc. - go back to old-Turkic tribal names. Among them there is an ancient Turkic origin word of "Sevan"- "suv" ("lake", "water"). Armenians are unaware of it as yet. They tend to believe that, though the words of this

kind are not of Armanian origin, they are not Turkic either. They are unaware of the fact that actively used words like Aran, Vachagan, Vasai, Mamikov, Urnayir, Ohan, Sanatruk, etc. are old Turkic origin personal names of the IY-Y c. Vachagan, Asai, Mamigun, Urnar, Sanaturk. The manly character to refuse to acknowledge Azerbaijani origin words like Aganbekyan, Agayan, Balayan, Atayan, Babayan, Igityan, Demirchyan, Khanjanyan, Saryan, etc. as purely Armenian. The examples of this kind are innumerable.

After Crimean Tatars had been exiled from the peninsula, the century old Turkic origin toponyms were substituted for new artificial geographical names. A sort of toponymic assault have been launched against geographical names on the territory of the Crimean peninsula. However, the ancient Turkic origin toponym of the Crimea (to famous researcher M.Farsmer's thinking, the very word of "Kremlin" goes back to "Crimea") has not been renamed through absent-mindedness.

The present work is based on author's observations, questioning of long standing, different research works in the field of the Azerbaijan toponymy. List of references and quotations used are enclosed. The work dealing with toponyms used on a certain territory, their parallelism from the Azerbaijan have been given as well. It is of great importance for toponymic study to find out an area of toponyms.

The fact that the author used works related to toponyms of Turkic language peoples gave him a chance to reveal an etymology of these toponyms as compared with their toponymic parallels in Azerbaijani, to specify an etymology of this group.

The work is intended for wide sections of readers and popularly presented. The author believes his work is likely to make a modest contribution to the study of national toponymics and thus, prolong the life of Azerbaijani toponyms.

Arif Zeynalov is the person "guilty" of the publication of "Place Names of Turkic Nations". The author expresses his thanks to the Azerbaijan Inter-Sectoral Economic Association and its President.

TURKIC NATIONS

Starting a conversation about Turkic toponyms, we have often to address their language belonging to the Turkic family of languages. With the purpose of acquainting broad masses of readers with languages of the Turkic family, we think it necessary to provide a brief information on the subject (F. Zeynalov, 1982, p. 94-342).

It is more interesting for non-Turkologist reader to pay greater attention to the information about rarely met minor peoples rather than draw knowledge on the Azerbaijan, Turkish, Kazakh or Uzbek languages belonging to the Turkic family of languages. Hence, it would be helpful to provide some more information about small-numbered Turkic nations.

Turkic languages are divided into six groups.

Oghuz group - Azerbaijan, Turkish, Turkmen, Gagauz and the languages of Balkan Turks.

Gypchag group - Kazakh, Garagalpag, Kirghiz, Altai, Nogai, Crimean Tatar.

Bulgar group - Kazan-Tatar, Bashkir, Garachay-Balkar, Kumuk and Garaim.

Karlug-Uighur group - Uzbek, modern Uighur, Sary Uigur and Salar.

Uigur-Oghuz group - Tuvinian, Tafalar (Karagas), Khakass, Shor, Baraba Tatar and Chulum Tatar.

Chuvash-Yakut group - Chuvash and Yakut (F. Zeynalov, p. 337-338).

The above-stated groups are generally recognized by Turkological science. However, there are disputable linguistic groups among them. For example, some investigators do not reckon Chuvash and Yakut in Turkic languages` group. Other investigators include Chuvash and Yakut in various Turkic languages` groups independently.

There are two ways to divide Turkic language peoples into separate groups. First, cognition principle, second - geographical distribution principle (along with linguistic features).

Five groups of Turkic language peoples are based on cognition principle: 1. Oghuz; 2. Gypchag; 3. Karlug-Uigur; 4. Uigur-Oghuz and 5. Chuvash-Yakut.

In view of geographical distribution principle five groups are noted as follows: 1. South-western; 2. Central; 3. Eastern; 4. Northern and 5. Chuvash. Hence, it appears that Gashgays and Aynals are included in the Oghuz group of the second division while the language of Ottoman Turks is presented under Anatolian and Rum dialects. Relevant are the peoples included in the west and central division of Oghuz

group. Garagalpags and Uzbeks from Karlug-Uigur group are added to the central group.

Some researchers tend to move Yakuts from the Chuvash-Yakut group to the northern group. Moreover, there are researchers who regard the Yakut language as an independent group. Abakans, Baraba-Tatars and Chulyum Tatars are united in the Gypchag group (western and central), not in the northern one.

Group of Oghuz languages. As stated above, Azerbaijan, Turkish, Turkmen, Gagauz as well as the languages of Balkan Turks enter the group. An etymology of "Oghuz" ethnic name remains obscure as yet. To some researchers' thinking, this ethnonym results from the plural of "ok" ("okh") and "uz". As a marker of quantity, "uz" means "uch" ("three"). Hence, the ethnonym "oghuz" comes out as "uch okh" ("three arrows"). Traditionally composed of two large linguistic groups the Oghuzs bore the names of "bozok" (first offshoot) and "uch ok" (second offshoot). As a matter of fact, the word of "Oghuz" implies "okhlar", or the tribe of "oks" (F. Zeynalov, 1982, p. 94).

The territory of the Azerbaijan Republic covers 86.600 sq km, the population is 6.770.000 (1989). The figures for South Azerbaijan are as follows: 110.200 sq km and 25.500.000 persons. Hence, the total number of Azerbaijani speaking people makes up more than 32 mln.

The contemporary science traces back Oghuzs' history since the V-VI centuries (F. Zeynalov, 1982). The Azerbaijan language has mainly been formed on the basis of Oghuz tribes' language. However, it has to be kept in mind that no Seljuk Oghuzs - who settled in West Asia (the XI-XII centuries) and Azerbaijan, in particular, - are meant. The point is that Turkic tribes constituting Oghuz group of languages had lived there from time immemorial. Gypchag and partly Karlug (Uigur) played a certain part in its enrichment. There are still elements of the said languages in Azerbaijan.

As is known, Azerbaijan was called differently in ancient times: Atropotakan, Adurbadagan, Atropatane, etc. As viewed by historians, the word "Azerbaijan" is related to "Aturpatkan" - "The country of fires". The reason is that everywhere in Azerbaijan, including the Absheron peninsula, there had emerged gas torches which later turned into an object of worship (see V.A. Nikonov, 1966, p. 16).

Some researchers tend to divide the word "Azerbaijan" (known as such from Arabic sources of the VII century) into the syllables Az-er-bai-jan and interpret them as "az" - name of tribe; "er" - 'man', "fighter"; "bai" - "master", "rich", "top", etc. Hence, "Azerbaijan" means "valiant tribes of Az may be proud of themselves". Of course,

this is just an assumption which needs to be clarified by future researchers.

Turkish language. In the early XI century Seljuk Oghuzs had encroached upon Minor Asia from Central Asia, assimilated to local peoples. Thus, the language of Seljuk Oghuzs is an offshoot of the Oghuz language. 58 336 thousand people speak the Ottoman Turkish language (1990).

On the whole, an origin of the ethnonym "Turkish" is of certain interest. Much has been written about it. In I.B. Batmanov's opinion, Turks are named as such thanks to their head-dress. In town, V.V. Barthold regarded "Turkish" as political term, not ethnic one. S.P. Tolstov interpreted the term as linked to denotation of "military alliance". A.N. Kononov points out that this ethnonym represents a totem signifying "nobility" (see V.A. Nikonov, 1966, p. 430-531). It goes without saying that one cannot be contented with this Turkish ethnonym's. Some researches proceeding from an idea that "Avesta" terms Iranian-language tribes as "high-speed horseman turs", conclude that this ethnonym originates from "Tur" plus "k" affix. This problem has been touched upon by American R. Frye, Russian V.V. Barthold, German I. Markwart, etc. As for Soviet Turkology, it is A.N. Kononov who paid a special attention to this fact.

Turkmens. Besides Turkmenistan, they live in Uzbekistan, Tajikistan, Kazakhstan, Garagalpakia, Stavropol, etc. They may also be found in Afganistan, Iran, Turkey, China and Syria. Turkmenistan's area is 488. 100 sq km. According to 1959 data, they numbered 1, 231600; in 1989 - 2.729.000 people. The number of Turkmens in abroad makes up 1.001.600 people, of them 98,9 percent regard the Turkmen language their mother language (P. Azimov, J. Aman-sariyev, K. Sariyev, 1966).

The word "Turkmen" is an ethnonym which is found in the sources of the early century. This ethnonym's emergence resulted in forcing the previous "Oghuz" ethnonym out. It should be noted that Oghuzs were spread from Talas mountains up to the Caspian Sea coast (VIII-X centuries). As viewed by some investigators, an original spelling of the ethnonym was "Turkمند". The word "man" is polysemous in Turkic languages. So, "Turkmen" may ethymologically be interpreted as "pure Turks", "noble Turks", "great Turks" (V.A. Nikonov, 1966, p. 429). It is hard to ascertain authenticity of this point of view. At any rate, "men/man" forms are easily retraced in Turkic origin the words such as "garaman", "bushman", "kuman", etc.

The Gagauz language forms a part of Oghuz group (south-western). Some researches tend to attribute the Gagauz language to a dialect of the Turkish language (L.A. Pokrovskaya, 1966). Gagauzs

totally number 123.800 (1959). They had first lived in Bulgaria but in the early XVIII-XX centuries moved to north-eastern parts of Moldavia (Chadyriy, Komrad, Vulkaneshti). Besides, Gagauzs live in Kazakhstan, Central Asia as well.

Some researchers call Gagauzs as "Goy Oghuz" to constitute an origin of the word "Gagauz" (ASE, v.2, 1978, p. 548). During their stay in Bulgaria Gagauzs adopted Christianity (Orthodoxy). In the mid XVIII century they moved to Bessarabiya.

The language of Balkan Turks is conditional. "Historically a mixture of ancient Turkic, Pecheng, Uz, Seldjuk-Oghuz, Ottoman and other Turkic peoples, this language has greatly been affected by Turkish and thus assumed its common linguistic features. Today it may be regarded as a subdialect of the Turkish language. Balkan Turks are partly Christians, partly Moslems (V.A. Moshkov).

N.A. Baskakov divides Balkan Turks into two groups: 1) Gagauzs, Pechengs, Uzs, Turks (Macedonian Gagauzs, Surguchs, Gajalys); 2)Turkenized Bulgars, Greeks, Ottoman Turks, Yuruks, Karams, Gyzylbashes, Tozlug Turks, etc. (N.A. Baskakov and others; see F.Zeynalov, 1981, p. 166). The Kazakh, Garagalpag, Kirghiz, Altai, Nogay and Crimean Tatar languages form the Gypchag linguistic group.

The Kazakh language people live, besides Kazakhstan, in Central Asia, Russia, China (Sintzyan-Uigur Autonomous Region), west of Mongolia (Kenesbayev, Karasheva, 1966). In 1959 Soviet Kazakhs numbered 3.621.600, in 1989 - 8.131.000 people. Area is 2.717.300 sq km.

The early XX century Russian historical literature mentioned Kazakhs as Kirghiz-Kaysaga or Kazakh-Kirghizs. An ethnic name of Kazakhs goes back to "Kazakh" ethnonym. This ethnonym's etymology being interpreted as "freedom-loving", noteworthy is a link between this word ("Kazakh") and ancient Turkic origin ethnonyms of "Khezer" ("Kasar"), "gashgay" ("Kaskay"), "Kazan" ("Kasan") going back to Kas tribes. The second part of the word - "stan" means "country" in Iranian languages. Kazakhs are divided into three parts: Boyuk zhuz, Orta zhuz and Kichik zhuz. Several tribes formed zhuz (F. Zeynalov, 1982, p. 170).

Garagalpags. More than 1 mln people speak the Garagalpag language. They reside in the Garagalpag Autonomous Republic (area is 164.600 sq km) of Uzbekistan numbering 172.600 (1959). In 1989 their number rose up to 424.000, and today they populate Kharezmi and Fergane regions of Uzbekistan, Kazakhstan, Astrakhan region of Russia, Afganistan (N.A. Baskakov, 1966). To N.A. Baskakov's thinking, the Garagalpag language has been formed on the basis of

Gypchag tribal alliance language. The ethnonym of "Garagalpag" constitutes the name of the people. There are tribal names of "Garagalpag" and "Garabork" in South Azerbaijan.

In V.V. Barthold's opinion, the Kirghiz language is the oldest among other Turkic languages (the "Kirghiz" ethnonym is found in 201 B.C.). The V-VIII centuries Orkhon and Yenisei Turkic monuments as well as the III century B.C. Chinese sources also mention the "Kirghiz" word. Total area of Kirghizistan is 198.500 sq km. Besides their republic, Kirghiz live in Uzbekistan, Tajikistan, Kazakhstan, Sintzyan-Uigur Autonomous Region of China, Afganistan. They numbered 968.700 in the Soviet period (1959). Their language, together with the languages of Mountainous Altaic Region, form a single classification group (B.M. Yunusaliyev, 1966). In 1989 the number of Kirghiz made up 2 mln. 529.000.

In K.I.Petrov's opinion, "Kirghiz" is made of "kyrykh" ("red") and "z" phoneme (which signifies "quantity"), i.e. "red people" (F.Zeynalov, 1982, p. 187). To N.A.Baskakov's thinking, "Kirghiz" means "red Oghuz" or "Oghuzs who live in south". A.N.Kononov agrees with K.I.Petrov as saying that the ethnonym of "Kirghiz" is composed of "kir" ("red") and kin (gin) - giz (affix of plurality (F.Zeynalov, p.188.)). For unknown reasons it is disregarded that "gyrmyzy" is not Turkic origin word (ancient Turks used "al" or "kizil" instead). As viewed by another researchers, the word of "Kirghiz" goes back to "gir" ("steppe") or "kis", "kechme" ("crossing") (V.A.Kononov, 1966, p.192).

The Altaic language forms eastern-Hun group of Turkic languages. A greater part of this people numbering 60.000 live in the Altaic Autonomous Region. The Altaic language started taking shape in the 20s of this century. This language is very close to the Kirghiz language. Prior to 1948 the Altaic language was called the Oyrat language.

South and east dialect groups in the Altaic language are different from each other. Dialects of Altai (Altai-kiji, teleut-telengut-kiji), telengit (telen-git-kiji), (chu_kiji) form the southern group of Altaic dialects.

The northern group includes tuba, kumandin and chalkan dialects (N.A.Baskakov).

Nogays. This Turkic language people live in Stavropol and Garachay-Cherkez Autonomous Region. They also populate Tarumevsky and Gyzyt Yar regions. Their not greater part resides in Astrakhan region and Krasnodar province as well. In 1959 they numbered 38.600, in 1989 - 75.000. They settled in Nogay area of Daghestan (Khasavyurt, Babayurt, etc.). From phonetic and gram-

matical standpoint Nogays are closer to Garagalpags (N.A.Baskakov, 1966).

Approximately 60.000 people speak in Nogay: in Nogay area of Daghestan, province of Garachay-Cherkez, in Astrakhan and Krasnodar.

The Garachay-Balkar language is spoken by Garachays and Balkars, who mostly reside in province of Garachay-Cherkez and Kabardin-Balkar Autonomous Republic, a part of them has also settled in Kirghizia, Kazakhstan and Uzbekistan. In 1959 the number of Garachays was 81.400, Balkars - 42.400. In 1989 the same figures made up 156.000 and 85.000 respectively. From time out of mind these peoples have been entitled "Alans". The language of both peoples forms a part of Gypchag-Polovets linguistic group (M.A.Khabichev, 1966).

The name of Garachays goes back to the river of the same name (Garachay). According to the legends, a person Garchu by name was heading his people who moved to the Northern Caucasus - the basin of Garachay (see V.A.Nikonov, 1966).

Crimean Tatars live on the Crimean Peninsula and Uzbekistan. Tatars living in the north of the Crimea called themselves Nogay Tatars, or Nogays while Tatars in the south called themselves "Tata". The Russian sources relate literary language of Crimean Tatars to Polovets tribal language (E.V.Sevortyan, 1966). In 1989 Crimean Tatars numbered 272.000.

The Crimean-Tatar language is conditional. Though historically it has been related to Gypchag languages, later it fell under the influence of Oghuz languages (especially, Ottoman Turkish one); as a result, it lost characteristic Gypchag features. Nowadays traditional for Karlyg group traits are found in this language as well (F.Zeynalov, 1981, p. 207).

Kazan Tatars', Bashkir, Garachay-Balkar, Kumyk and Karaim peoples' languages belong to Bulkar languages group.

Kazan-Tatars. The word "Tatar" is ethnonym, goes back to Mongolian "ta-ta" name of family. In his treatise Mahmud Kashari (XI century) mentions Tatars as saying that they have lived in the vicinity of Kirghizstan. In turn, V.A. Nikonov supposes that Tatars descend from "ta-ta" tribe of Mongols. In the former USSR there lived 6.649.000 Tatars (1989).

The word "Tatar" is found in Orkhon-Yenisei letters. An ethnonym as it is, "Tatar" means "to test", "to check". There are also variants of "tat" as "another kin", "alien kin".

"Tatar" is supposed to descend from "Tat" ("foreigner", "stranger") and "ar", "er" ("man", "person") words. Until the second half of the XIX

century, the "Tatar" language has been used simultaneously with the "Turkic language". But subsequently each of the Turkic languages received its independent name. After the dissolution of Golden Horde the tribes which has settled on its territory managed to preserve "Tatar" name. Later on, as distinct from Crimean Tatar, these tribes' languages got their names under "Mesher Tatars", "Kazan Tatars", "Astrakhan Tatars" and "Siberian Tatars".

In the East (China) the Tatars (Turkic language peoples) were called "ta-ta", in the West (Europe) - "Tatars". Both in the East and West the word "ta-ta" (Tatar) meant "another world", "hell", "inhabitants of another world". In the Western Europe by "Tatars" were meant death, torture, fear, horror, doomsday. This was due to the fact that under this title were meant peoples who successfully fought against the Great Chinese Empire, conquered lands in Europe, especially Eastern, destroyed and burned towns and villages. The XII century Mongolian invasion of Russia adding the word "Tatar" to its participants and its definition as "Tatar-Mongolian invasion" contributed to the fact that the hatred against Tatars utterly rose.

It is interesting that Mongolians themselves were displaying hatred against the word "Tatar" and its repositories.

Chingiz-khan accused Tatars of killing his ancestors from time immemorial. He went on saying that "we'll revenge ourselves upon our enemy for our fathers and mothers (D.Danzan. Altantogii, M., 1973, p. 133). Hence, even Chingiz himself displayed hatred to Tatars, this integral part of Tatar-Mongol invasion.

There are various assumption regarding the etymology of "Tatar" word. Abrar Karimullin produced some scientific argumentations on issue ("Tatars, ethnos and ethnonym", 1988, p. 16-18). To A.A.Sukharev's thinking (1904), "tat" allegedly means "dag" ("mountain"), "ar" - "adam" ("man"). So, "Tatar" means "mountaineer". The "Ar" word is also found in "Bolgar", "Majar", "Avar", "Khazar", "Mushar", "Suvar", etc. words. In Turkish "ar" means "adam, insan" ("man", "human being"). Turkish "ir" is a synonym of "ar". In A. Karimullin's opinion, the word "Tatar" is of Turkic Origin. He referred to O. Belozerskaya ("Znaniye - sila", 1970, N 7) and other researchers as saying that "Tatar" is used by Tunguses in the meaning of "ta-ta", which signifies "to pull", "to draw". Such an etymology causes doubts, A. Karimullin believes.

D.Y.Yeremeyev allies the first part of "Tatar" to Persian "tat", i.e. the name of ancient Iranian-language people. Meanwhile A. Karimullin cites Mahmud Gashgari who said the following: "Turks call those Persian speaking as Tats". Besides, Turks called Chinese and

Uigurs as Tats as well. Apparently, original meaning of "tat" meant "Iranian" ("Persian").

Some researchers pointed out that "ta-ta", "da-da" or "tatan" meant the name of a Mongolian tribe. The Chinese regarded "Tatar" as synonymous to "wild".

K.Ritter wrote that the peoples ranging from Volga to China and Japan, from South to Tibet - through Mountainous Asia - to the Arctic Ocean were defined "Tatars" too. "Tatars" were portrayed horned, squinting, bow-legged, etc. on the pictures and thus linked to savages.

In A.Karimullin's opinion (1988, p. 188) "Tatar" is, at least, a nickname. It is no mere coincidence that Tatars from Volga and Ural called themselves as "Bulgars".

Tatarstan's area is 68.000 sq km. According to 1989 data, Kazan Tatars number 6.649.000. Just 29 percent of Tatars live in Tatarstan (1959). Tatars live in Baskirtostan, Chuvashia, Nizhni Novgorod, Tambov, Penza, Ryazan, Samara, Orenburg, Volgograd, Saratov, Astrakhan, Cheliabinsk, Novosibirsk, Omsk, Tomsk, Tyumen, Perm, etc. They also settled in Azerbaijan, Central Asia, Sankt-Peterbourg (M.Z. Zakiyev, 1966).

To judge from their linguistic features, Tatars on the post-Soviet space are divided into three groups entitled "Dobrudja Tatars", "Kazan Tatars" and "Crimean Tatars".

The Bashkir language is primarily spread in Bashkirtostan. The language is spoken in Tatarstan, Kazakhstan, Uzbekstan, Tadjikstan, Volga Region, etc. The Bashkir language is studied since the first half of the XIX century. "Bashgird-Bashkort" is used in several variants since the X century: "Bachgurd", "Bashkurt", "Bashchurd", "Bashchurd", "Bashgurd" (X-XIII centuries). 1.449.000 speak in Bashkir (1989).

The ethnonym "Bashgird" is sometimes interpreted as "first tribe" or "bash uyr". There are researchers as well who interpret this ethnonym as "boz" (bash-bus-buz) and "kort" (bozgurd). M.A.Zakiyev interprets "Bashgird" as "forest tribe" (see: F.Zeynalov, 1982, p. 255). The interpretation of this ethnonym as "Bash gurd" (i.e. a leader of wolf pack) is due to wolf's being regarded as totem standpoint (V.A.Nikonov, 1966, p. 66).

According to 1959 information, about 135.000 Kумыks lived in Daghestan. Total number of Kумыks (1989) is 282.000. They live in Checheno-Ingushetia and North-Osetia as well. It is a common assumption that the Kумыk language sprang up as a result of confusion of Poleyets and Oghuz group languages (XI-XIII centuries) (F.Zeynalov, 1982, p. 239).

The ethnonym "Kumyk" is linked with Kimaks, and offshoot of Gypchak. However, a research does not bear in mind that the original name of "Kimak", as stated in sources, is "Gaymak", or "Kaymak". At any rate, V.V.Barthold holds this standpoint as stressing the form of "Gaymagly" in Azerbaijan (Gazakh district). Some researchers (A.Bakikhanov, A.I.Tamay, etc.) tend to link "Kumyk" with "Kuman" ("Polevets" in Russian sources).

Karaims called themselves as "Karay" or "Karays". Karaims is a religious trend in Judaism. Karaims live in the Crimea, Lithuania, Ukraine (town of Galich, Ivanovo-Frankovsk region). 16,5 percent of Karaims living in the former Soviet Union regard the Karaim language as their native one (1959 data) (K.M. Musayev, 1966). According to 1989 data, the number of Karaims is 2600.

In the VIII-X centuries Karaims has been a part of Khazar Khanate. After dissolution of the Khanate they moved to mountainous parts of the Crimea and Chifutkala as well. In the XIV century by the order of the Great Prince of Lithuania Vitovt they were forced to migrate to Trakiya near Vilnius. Another part of Karaims had to move to Galich and Lutsk (Peoples of the European Part of the USSR. M., 1964, p. 836). In 1959 they numbered 5.727.

Krymchaks is a minor Turkic language people residing in the towns of the Crimea (Simpheropol, Sevastopol, Kerch, Feodosiya) in the Caucasus (Novorossiysk, Sukhumi). They profess Judaism. With an unidentifed ethnogenesis, this people is supposed to descend from ancient aboriginal population who later mixed with Jewish, Turkic and, perhaps, Italian (Genoa) elements (see: Krymchak, GSE, 1973, p. 518). Total number of Krymchak in 1989 made up 1,400.

Uzbeks are a part of Karluk-Uigur linguistic group. Besides Uzbekistan proper, they live in Kazakhstan, Kirghizia, Tajikistan, Garagalpag Region, Chinese Turkistan, north of Afghanistan (V.V. Reshetov, 1966). Total area of Uzbekistan is 447.400 sq km. The number of Uzbeks (1989 data) is 6 698000.

The Uzbek people is said to be allied to ruler Sultan Mohammed Uzbeki's name (1312-1342). This seems to correspond to no reality. The point is that the Uzbek is that the Uzbek nation has sprung up earlier than the said khan's epoch (XIV century). Subsequently the Uzbek people started calling Syr-Darya as Yaksart (Yeksart in olden times) which means "merchant". After this name has been recognized "insulting" (1917) it was substituted (V.V. Reshetov, see: V.A. Nikonov, 1966, p. 434). The Uzbek language is the one with ancient literature.

In 1921 S.Y. Malov termed the language of tribal of Uigurs living in China and the USSR as the New Uigur Language. This linguistic

group includes the tribes of Kashkalyk, Turkanlyk, Aksuluk, Yekanlik, etc. "Uigur" (this word is supposedly made of "ud/uj" and gur/gur affixes) has sometimes been interpreted as "joining" (to Oghuzs), "sticking", "merging" (see: F. Zeynalov. Foundations of Turkology, 1981, p. 269).

An overwhelming majority of Uigur (New Uigur)-speaking peoples have settled in Chinese Turkestan (Sintzyan Uigur Autonomous Region). Besides, they reside in Kazakhstan, Kirghizia, Uzbekistan and Turkmenstan. According to 1953 data, Uigurs in China numbered 3.640000. According to 1959, Uigurs in the former Soviet Union numbered 95 300 (A.T. Kaydarov, 1966), and 263000 according to 1989 data.

The ethnonym "Uigur" is known from Orkhan-runi (in Mongolia and ancient Turkic monuments (VIII century). After the XV century the word "Uigur" was substituted for the names of places where they lived in - Kashkalyk (those living in Gashgar), Turfanlyk (in Turfan), Aksulug (in Agsu), Yelkenlik (in Yarkend), etc. Uigurs from Ilichayvalley were called Taranchy (Ranjbar). Prior to the Revolution Uigurs called themselves "Sarats", those living in Eastern Turkestan - "Gatars". The Chinese called them "Khuanin" ("Moslem") or "Chantou" ("Chomans"), Mongolians - "Khoton". The 1921 Alma-Ata Conference offered (S.Y. Malov) to call all Uigurs under their proper name - Uigurs (A.P. Kaydarov, 1966).

The Uigur language enters the south-east group (Central Asiatic or Karlug) of Turkic languages. About 181000 (1979) in the former USSR and approximately 6 mln in China speak this language. Uigur is used in Afganistan, Tajikistan and India as well (ASE, v.9, p. 429).

Sary Uigurs live presently in the province of Nansu, China. They are sometimes called "gara Uigurs" among people (F. Zeynalov, 1981, p. 281-282). Sary Uigurs' language is spoken in China (Uigur Autonomous Region- Sintzyan); it is different from spoken Uigur and represents an independent ancient Turkic language (S.Y. Malov; see: F. Zeynalov, 1981, p. 282).

The Salar language enters the Uigur group of languages. Some experts attribute it to an independent dialect of Uigur. Others regard it as fully independent language. Until the XIV century Salars had lived on Gypchag territory, later they moved to the areas populated with Chinese (along Khuankhe river), Mongolians and Tibetans. It was after that period that Salars made contacts with Uigurs who constituted majority on the area as well as with Sary Uigurs who exerted a certain influence upon them. Salars mainly live in Sinkhua, partly in Tenkhai province as well as in neighbour Gansu. More than 40000 speak this language (F. Zeynalov, 1981, p. 282-289).

In Y.R. Tenishev's opinion, the word "salar" is linked with "salgur" ("salur") - "salor", a name of Turkmen tribe.

Group of Uigur-Oghuz languages includes Tuvinian, Tofalar, Karakas, Khakass, Shor languages as well as Baraba and Chulym Tatars language.

207000 speak Tuvinian. Tuvinians live in the same named autonomous region (area 170 500 sq km), Krasnoyarsk region and partly in Mongolia. They call themselves "tuva-kji" or "tyvas". "Uryankhal" means "original", "primordial", in other words, "local people" (V.A. Nikonov, 1966, p. 426).

Tofalar (Karakas) is very close to Tuvinians. Sometimes it is called "Garagash" or "Tuba". Tofa is an ethnonym (V.A. Nikonov, 1966, p. 426). This language has no written literature.

Khakasses live in the autonomous region of the same name (area 61 900 sq km). This province stretches out along Yenisei river, including its upper tributary - Chulyma river. It was the Chinese who named ancient Khakasses from Sayan as "Khakass".

Prior to 1917 Khakasses had been called "Minusin Tatars", "Abakan Tatars", "Abakan Turks", "Yenisei Turks". Out of 56000 Khakasses 48 000 regard the Khakass language as their native one (1956). In 1989 they numbered 80 000. According to N.A. Baskakov's classification, the Khakass language enters Uigur-Oghuz group of Turkic languages. In this opinion, Kamasin, Kuyerik, Shor, Sary Uigur and northern dialect of the Altai language constitute Khakass subgroup of languages.

The Khakass literary language has been formed within 70 years. 70000 speak this language. As informed by N.A. Baskakov, this language sprang up as a result of hybridization of Sagay, Kachny, Kyzyl, Shor, Koybal and Beltir dialects. Originally similar to Kirghiz.

The Shor language relates to East Siberian Turkic languages. Similar to the Khakass and Altaic languages. Within last 70 years Shors have been living on the area between Altai and Kuznetsk regions, in the environs of Khakass and Mountainous Altai.

As a part of Turkic languages (Khakass subgroup) peoples, Shors settled in northern regions of Altai, Kuznetsk Alatau, along the river of Tom, its tributaries Kondon and Mrassy. This area borders on Mountainous Altai and Khakass regions.

In 1959 Shors numbered 15300, in 1989 - 17000. In prerevolutionary literature they have been called "Shors", "Chernevil Tatars", "Mrases", "Kondoms", "mras Tatars", "Kondom Tatars", "Kuznetsk Tatars", "Tomsk-Kuznetsk Tatars", "Abins (G.F. Babushkin, G.I. Donodze, 1966).

Baraba Tatars language is similar to Tatar, Bashkir, Kazakh, Altaic languages and dialects.

Baraba Tatars (Barabins) live in Baraba, Kuibyshev, Chanov, Karagat, Kystov, Severny and other places of Novosibirsk Region. They settled around the lake of Chanov, on the area between the rivers of Irtysh and Om (Z.V.Dmitiyev, 1966, p. 55).

Baraba Tatars call themselves "Paraba" which sounds like "Baraba" in Russian. They link the name of their residence with Turkic negative affix "par" in the meaning of "not to set out". Until 1966 the Baraba Tatars numbered 8000.

Chulyum Tatar people has no written literature. Similar to Shor and Khakass. They live in Tomsk Region along the river of Chulyum, a right tributary of Ob. D.G. Messerschmidt was the first to have informed about the language of Chulyum Turks. In 1719 the Russian government sent him to the region to study the language of this people.

In 1863 V.V.Radlov collected and later published linguistic material on Chulyum Tatars living on the banks of the Kiye river, a tributary of Chulyum. The national epos of this people entitled "Mattnaur Khuffeti" presents them under the name of "Kiyeriks". Russians interpreted this name as "Koryks". In Chulyum Turks` language this sounds like "Kuyerik". To be exact, "Kuaruk" is interpreted as "Kurunduk" (dictionary meaning). Y.S. Malov described this language in 1908. According to P.T.Ivanov`s information, in summer 1928 the language of Chulyum Turks living down Chulyum stream had survived just in the villages of Yeji (16 families) and Turgay (26 families). In 1950 the language of Chulyum Turks widely spread in Tomsk Region was also the subject of scientific research (A.P.Dulzon. Chulyum-Turkic languages. "Languages of the peoples of the USSR", "Nauka", p. 446-447).

Chuvash and Yakut languages. Chuvashia embraces an area of 183000 sq km. According to 1959 data, Chuvashes numbered 1,5 mln in 1959 and 1 842000 in 1989. 52 percent of them live in Chuvashia, 48 percent - outside the region. An interesting feature of Chuvash is that it unites the languages of currently extinct Bulgars and Khazars (A.Andreyev, 1966). About 2 mln people speak in Chuvash. More than half of Chuvashes presently live outside Chuvashia - in Tataria, Bashkiria and other regions of the Russian Federation (Samara, Simbirsk) (F.Zeynalov, 1988, p. 325).

The "Chuvash" ethnonym is linked with Suvar generation who was famous in the Central Volga region from the I millenium A.D. to the XIY century. The Russian sources first mentioned Chuvashes in 1521 (V.A.Nikonov, 1966, p. 472).

Yakuts (total area is 3103200 sq km) call themselves "saha" or "yaka" (typical for some Turkic languages sound "s" is turned into "y")

in Yakut). For this reason "saha" and "Yakut" as identical ethnonyms are phonetically sounded in a different manner. Evenks call Yakuts "Yako", Russians - "Yakut". Till 1966 Yakuts have totalled 236700. 97,5 percent recognized the Yakut language their mother tongue. In 1989 Yakuts numbered 382000. Besides Yakutia, Yakuts live in Taimyr (Krasnoyarsk Region), Evenk national district, Magadan, Sakhalin, Amur regions (Ubryatova, 1966, p. 403). By some linguistic indicators the Yakut language is related to Oghuz linguistic group. A large group of Yakuts lives in Viluy. The language of Olekminsk Yakuts is related to the dialect of Viluy group. The Dolgan Yakuts dialect (Dolgan-Nenetsk national district) as sharply different from other ones is hardly understood by those from Dolgan schools. The written literature of Yakuts was created after the Revolution (Ubryatova, p. 404).

V.A.Nikonov (1966, p. 49) writes that in the XVII century Russians knew Yakuts under the name of "Yekots" through Evenks (Tunguses).

Dolgans call themselves "dolgan", "tua-kahi" and "saha". They live in Taimyr national district (Dolgan-Nenetsk). Dolgans descend from Tunguses and speak one of the dialects of Yakut. Dolgans' ancestors lived in the region of Olenyok (XVIII century) and Taimyr peninsula (XVIII century).

Dolgans are related to Edyan and Dongot offshoots. The Dovgan offshoot proper lived along the rivers of Lena and Viluy (its mouth) as well as the town of Zhigansk. This name later spread over to other offshoots as well, and all of them called "Dolgan". In the past Dolgans were engaged in reindeer-breeding, fishery and hunting (GSE, v. 15, p. 12, 1952).

The above cited analysis of Turkic languages that Turkic origin big and small nations were scattered over vast territory: from Balkan Peninsula and Front Asia to the littoral of the Pacific Ocean. Though their languages are phonetically different, there is no doubt that they are single-rooted, they go back to a single, primary culture and spirituality. As a result, there may be found parallels to Azerbaijan toponyms on the said territory as well. For example, there is an absolute affinity between Yakut's "saka", Kazakh's "kazakh", on the one hand, and Azerbaijani "sheki" and "gazakh", on the other.

AZERBAIJAN TOPONYMS IN SCIENTIFIC RESEARCHES

As a scientific discipline toponymic studies in the former Soviet Union go back to the XIX century. The establishment of Russian Imperial Geographical Society in Sank-Peterburg (1845) gave a strong impetus to researchers to travel to Asia and collect there materials on various fields of science, including geographical names, their mapping and reflection in written literature.

Research in geographical names and analysis of their interpretation in local language enriched the world outlook of readers and thus enchanged their interest in toponymics. Thus, in turn, encouraged travellers-researchers to conduct the research work. P.P.Semyenov was one of those who made a valuable contribution to toponymic science. In particular, he gave an ethymology of many geographical names (especially Turkic ethnonyms) in the Central Asia. Worth mentioning is a contribution of the famous Russian linguist V.I.Dai from the Geographical Society who compiled a unique explanatory dictionary of the Russian language.

The flowering of geographical names research fell on mid-XX century. Many investigators, and among them V.V.Zhuchkevich ("Textbook on General Toponymics", Minsk, 1968, 1980), V.A.Nikonov ("Concise Toponymic Dictionary", M., 1966), Y.M.Murzayev (1959, 1974), Y.M.Pospelov (1971), A.I.Popov (1965) and others made a great contribution to the development of toponymics. For example, V.A.Nikonov in his "Concise Toponymic Dictionary" referred to a great number of Turkic origin toponyms as illustrating an etymology of toponyms on the whole. He included here such toponyms as "Azerbaijan", "Agsu", "Alagoz", "Alaverdi", "Alatau", "Aldan", "Altai", "Altntag", "Alma", "Alp", "Amangeldi", "Absheron", "Araz", "Hashtarkhan", "Atbasar", "Aktuba", "Aktyrpa", "Achinsk", "Baba", "Baykal", "Baki", "Bayramali", "Balkhash", etc. "Dictionary of Local Geographical Terms" by V. and V. Mirzayevs reflected geographical terms of Turkic language peoples, including those of Azerbaijani people. Toponymic investigations of this kind gave a strong impetus to the research in geographical names of Azerbaijan. It would be expedient to pay a special attention to the subject in our Republic.

Toponyms are a depository of people's memory. Azerbaijani geographers, linguists and historians benefit much by them. Subsequently we'll touch upon a group of toponyms.

It should be noted that within 15-20 years the toponymy science has been in the limelight of researchers. Owing to this circumstance, it

became possible to teach toponymy at appropriate faculties of higher institutions, train cadres, hold scientific conferences, create investigations deserving consideration, etc.

Considering above-said, we'll dwell upon generalized monographs, text-books and training appliances on geographical names on the territory of our Republic. A detailed analysis of some investigations is aimed at bringing information and cultural content of these geographical names to the notice of readers. From this point of view, our research is a kind of summary of toponymic studies. It is hard to find an Azerbaijani uninterested in the origin of native geographical names. This interest forms an integral part of our spiritual life.

Once you start a work, you should bring it to an end. They say: never put off till tomorrow what you can today. Since tomorrow's undone work is added today's and thus complicate the problem. Besides, who knows what will happen tomorrow. Thousand years ago Ibn Sina (Avicenna) used to say that tomorrow's work must be done today, for the life is cruel. Today you are as you are, tomorrow your destiny is unpredictable. Hence, if you fail to do tomorrow's work today, your dreams will sink into oblivion. Teaching of toponymics in higher educational institution demanded compilation of an appropriate curriculum on the subject (Y.B.Yusifov and V.L.Gukasyan, 1989; A.M.Gurbanov, 1980) as well as creation of text-book. "General Toponymics" (Minsk, 1968, 1980) by V.A. Zhuchkevich was published in Russian. However, the text-books by Zhuchkevich could play a part of training appliance, not text-book, for Azerbaijani higher institutions. For this reason an importance of such a text-book's publication in Azerbaijan grew immensely. It was Y.B.Yusifov and untimely late, talented toponymist S.N. Kerimov who successfully coped with this task ("Principles of Toponymics", Baku, 1987, p. 201). The first chapter of the book (five chapters and supplements) is entitled "Introduction to Toponymics". The chapter deals with the point of toponymics, history of its development and research, scientific-theoretical foundations, methodological principles, etc.

Toponymics as a science is based on crossing of geography, linguistics and history. The second chapter of the book traces back the point of each separately. The third chapter deals with toponymic schools, main principles of research and folk etymology. The fourth chapter narrates about main sections of toponymics, its laws and categories, gives an idea of toponymics development in Azerbaijan. In Supplements there are shown the toponymic parallels, migration process between the republics in time and space (so called "migrant toponyms").

Y.B.Yusifov and S.N.Kerimov created their "Principles of Toponymics" on the basis of rich facts. Language of the text-book is simple and clear and thus favours the successful training of toponymic cadres and experts in the Republic. The authors attach a particular importance to Turkic Azerbaijani toponyms to exemplify referential material and thus make a valuable contribution to the toponymic science as a whole, to the creation of useful text-book for those engaged in toponymic research. We have previously stated some shortcomings in the text-book (see: B.A.Budagov, "Principles of Toponymics", "Azerbaijan Muallimi", 12 February 1980).

GEOGRAPHY AND TOPONYMICS

As stated above, the study of Azerbaijani toponyms' investigation history goes back as far as to the century. However, analysis of its principles as a science falls on last 30 years.

In 1920 publication of a valuable work by M.Baharly devoted to Azerbaijani geography was a great cultural event for that period. This work occupies a particular place in the history of Azerbaijani geography and toponymic study. The book presents essays on physical geography, ethnography and economy. Ethnographic essays is of special interest for us from toponymic standpoint.

In this section of his book M.Baharly relied scientific sources and thoroughly narrated on ethnonyms in Azerbaijan. Further research works reaffirmed that the Azerbaijani researcher proceeded from fundamental principles in his analysis. He focused on various ethnonyms as well as related ethnotoponyms which got a wide geographical spreading. Besides, he referred to numerous facts to corroborate his point of view. Among examples cited by him there are Gerger (Gargar), Kaspi, Agvan, Haput, Gardman, (Girdman), Turan, Sak, Skid (Iskut), Khezer, Zykh, Gazakh, Sabir (Savar), Massaget, Hunglar, Bichenek (Pecheneg), Helej, Ayrum (el-Rum), Gajar, Padar, Khelilli, Sorsor (Sur-Sur), Tatar, Garagoyunlu, Bujag, Ereb, Khal-Khal, Garachy, Tat, etc.

In this connection "Azerbaijani Geographical Terms" (Baku, 1966, p. 157) by Ramzi Yuzbashov is a first valuable work investigating Azerbaijani toponyms from geographical point of view. The author dwelt on popular geographical terms (including toponymic ones) as well on ones of strictly scientific character. Following research toponymic terms, the author resorts to ones desirably referred to as scientific ones.

Popular geographical terms` section of the book pays a special attention to both positive relief forms - "tel", "yal", "syrt", etc. - and negative relief forms - "chylga", "nova", "vadi", "chala", "Kobar", "chyrnykh", "kesh", etc. as well as to plain forms - "yazy", "duzluk", "duzenkah", "duzduk", "yaylym", "ley", "ova", "hedere", "yayla", "yastan", "yasamal", "tap", "kudru", etc., narrates about their genetic peculiarities.

The author expounds the meaning of wind names (so called climatic terms) as follows: "isti-guru kulek", "ag kulek", "ag yel", "Baky kuleyi", "boganag", "gara yel", "gilavar", "rehmani", "kermadi", "khezri", "dag khezrisi", "Tiflis kuleyi", "jabani", "shahmar kuleyi", "soggar", "silvan", "dovri kulek", "dashdavar", "meh", "deniz mehi", "kemki kuleyi", "ve`de kuleyi", "yelgovan", "kechigyran", "Ganja kuleyi", "oglag gyran", "Salyan kuleyi", "yarpagtoken kulek", etc.; Rain names - "leysan", "abi-leysan", "kurshad", "ag yagysh", "barani-rehmet", "chaggal yagyshy", "bobpi", "shilevar", "deli yagysh", "sallama yagysh", "ilgym-syz yagysh", "tufan yagyshy", "gumguma", "ve`de yagyshy", "gara ti-sek", "gurd yagyshy", "pusek", "puskuntu"; snow names - "duyurjek", "dumurjuk", "duyu gar", "kerek gar", "tozangy gar", "ganadly gar", "heyvagul gar", "gushbasy gar", "elchim gar", "papaglama gar", "novruz gary", "pishikbasy", "lopa gar", "alachopa", etc. Like all popular geographical terms, the monograph points to the locality, a geographical term is related, and refers to its analogies from Turkic-language literature.

We`d like to add "gun yagyshy" ("blind rain" in sunny weather), "shydyrgy yagysh" (transitory rain), "chiskin yagysh" (lasting rain) to above-mentioned samples of rain names.

As for snow names we`d like to add "sulu gar" (wet snow) and "den-den gar" (granular snow) popular geographical terms.

Many terms referred relate to the denotation of atmospheric event: "syrsyra", "chych", "chych seli", "markal", "tar", "kurdik", "ag duman", "gara duman", "boz duman", "toz duman", "sis duman", "chen", "boran", "chovgun", "girve", "girveli gysh", "burku", "ilgym", "gezengi", "goy gurshagy".

Hydrological terms include running waters ("su", "chay", "syzgy", "sel"), stagnant waters ("gol", "golmeche", "nohur"), artificial water ways ("arkh", "gano", "kanal", "marol", "garnym", "garj", "ana garj", "shive garj", "govher", "nov", "nav"), some hydrological terms ("khor-kham", "gyzhov", "gurultov", "su/at" ("suvat"), "khol" ("gol"), "boluk" and "bere", "gach", "bogum", "arkh/basy").

R.Yuzbashov (1966) points out that people often use little known terms to denominate natural elements, not spread ones: "ku", "ki", "sar", "suva" ("suvan"), "kepez", "syrt", "yasamal", "tap", "bayir", "kesh", "kel", "gal"), "rechik", "kats", "rasa", "chylga", "zur" ("zor"),

"rud", "or", "ab", "akmaz", etc. The author also mentions terms related to plants and animals (sham, soyud, goz, dary, nohud, gamysh, jeiran, gurd, ayi, dovshan, toragay, kerkes, etc.); natural resources (duz, neft, gumush), agricultural (khyrman, agyl, bal, etc.), occupation (blacksmith, shatyr, bezirgan, murov (mrov); populated localities (oba, bine, gyshlag, gala, shen, etc.); religion and superstition (pir, ziyaret, ojag, turbe, etc.).

A popular geographical term "garym" was used in the village of Chobankere, former Zengibasars (now Masis) region of Armenia. "Garym" meant furrow for rainy waters to run.

In the region of Gabala "navala" means deepened furrow.

Among popular geographical names mentioned by R.Yuzbashov there are ones denominating location ("guzey", "guney", "gible", "namazgah", "aralyg", "bash", "gabag", "yukhary". etc.); outward appearance ("ag", "boz", "gyzyl", "gyrmyzy", "gara", "sary", "chal", "chil", etc.); terms - metaphors ("shah", "tore", "sal", "Lulper", "hacha", etc.).

The author also paid a particular attention to scientific geographical terminology, he traced back the development of scientific geographical terms beginning from the early XX century to its mid. It becomes evident that at a first stage these terms were overburdened with foreign words, later on cleared from them.

The practical significance of the work is that the author considered it necessary to include in his work some terms as scientific ones ("garnag", "salbuz", "jyg", "kirve", "korshe", "kurdic", "sallama yagysh", "gurd yagyshy", "shilevar", "gez", "kep", "ilgym", "julgy", "kesh", "sellik", "bogym", "yassan".

Another valuable contribution of the book to the development of toponymic science is a dictionary of Azerbaijani popular geographical terms which number 425 entires. The dictionary is a result of hard, laborious work.

E.G.Mehraliyev was among those who has contributed greatly to collection of popular geographical terms. He furtherly improved R.Yuzbashov's work by compiling the "Explanatory dictionary of popular geographical terms" (Baku, 1987). Despite some shortcomings there is a great deal of valuable terms in the dictionary as well.

"Toponyms of Sheki-Zagatala zone of the Azerbaijan SSR" (Baku, 1989, 109 p., ed. by B.A.Budagov) has been written by E.Nuruyev, a researcher of the Institute of Geography, Azerbaijan Academy of Sciences.

The author starts his work from the analysis of toponyms according to their kinds, meanings and linguistic community. Following studying the traces of ethnoses in toponyms (national, tribal generation names) the author dwells on the effect of nature and natural phenom-

ena on the formation of regional toponymy, broaches upon a subject of misrepresented toponyms, etc.

Proceeding from the analysis of toponyms of Sheki-Zagatala zone (6235 names), the author concludes that 16,6 per cent of them are oikonyms (1031 names), 25,7 - oronyms (1606 names), 15,8 - hydronyms (872 names) and 42 per cent toponyms (2126 names).

Nuriyev ascertained that the meaning of 60,5 per cent of toponyms examined is transparent, 6,4 per cent half-transparent and 13 per cent unknown. The last circumstance urges Nuriyev to pay a special attention to the analysis of toponyms with half-transparent and unknown meanings.

According to the table of languages by their linguistic affiliation (p.32), out of 6235 toponyms 5111 (81,9 percent) are of Azerbaijani origin, 31 (0,5 percent) - Iranian, 12 (0,2 percent) - Arabian, 68 (1,0 percent) - Caucasian, 4 - Russian origin.

102 toponyms (6 percent) are mixed, 904 (14,4 percent) are of unknown origin. Of no small importance is a map-scheme which reflects a background and spectrum of Sheki-Zagatala toponymy. This map-scheme clearly demonstrates that against a background of widely spread Turkic toponyms there are "islets" of toponyms from other languages.

The work also refers to oikonymic parallels from other regions of the Republic. For example, the ethnonym of Dulu - Tulu is found in Balaken, Toli - in Lerik, Tullar - in Khanlar, Tular - in Guba districts (p. 37). The author also dwells upon local toponym-forming geographical terms ("bayir", "kober", "nuy", "yazy", "erene", "gach", "saz", etc.).

A particular attention is paid to distorted toponyms. E.Nuriyev made a valuable contribution to correct spelling of some geographical names.

He also succeeded in collecting geographical names (total 69) of passive word stock of Sheki-Zagatala district, in compiling an appropriate scheme, etc. It should be noted that about 69 villages on southern slopes of Major Caucasus turned into a heap of ruins. But the time comes when local inhabitants would return to their rural problems and restore their ruined dwellings. It has to be kept in mind that just in one Oghuz (Vartashen) district there are 19 villages ruined, and among them there are villages of Aglyg, Balushun, Gazmalar, Galatsitsig, Galachug, Garabulag, Garanlygdere, Gushlar, Armanatgyshlag, Karyazy, Gulluk, Ortmanly, Pambyggala, Suntay, Khalkhalgyshlag, Chevlan, Shahlyg and Shahra (p. 78-79).

An index of geographical names is enclosed as well.

"Defining Geographical Dictionary" has been published for the first time as far back as in 1960 (Baku, 1960, 266 p.). Compilers of the

dictionary are O.U. Osmanov, G.K.Gul, S.H.Rustamov, V.G. Zavriyev, A.M.Shikhliniski, Sh.J. Aliyev, B.A. Budagov, R.M. Yuzbashov and Kh.I. Omarova contributed to the dictionary as well.

The dictionary presents more than 3000 entries of populated localities and physico-geographical objects. The compilers inform about the place, natural location and economy of geographical names under consideration. A greater attention is paid to an interpretation of big towns, regional and district centers. The said dictionary has been a first step in the development of toponymy, now it is a valuable source of scientific information.

One of the richest research sources is an inquiry book named "Administrative-Territorial Division of the Azerbaijan SSR" (Baku, Azerneshr, 1968, 197 p.). The book includes the names of districts, towns, town-type settlements, workmen's settlements, centres of village soviets, then the names of important districts, towns, settlements and villages that have been changed. The list of settlements is given alphabetically as well.

Side by side with ancient geographical names one can find geographical names (Commintern, Komsomol, Luksemburg, Sovetabad, Sovetler, 28 April, 26 Baku Commissars, Bir May, etc.) in the book created last decades.

Nabi Nabiyev's "Geographical Names" explanatory dictionary (Baku, Azerneshr, 1982, 82 p.) has a general character. The main aim of the author is to give a concise information about the origin and content of a number of geographical names spread in the world, former Union, including Azerbaijan. Mainly the published works were used in compiling of this dictionary.

Some toponyms, related to the territory of Turkic-language nations, are met in the "Geographical Names". For example; Achinsk ("aja"), Buzluk ("bazylyk", "bozlug", "cholluk"), Garaganda ("garagan" - name of a plant), Gabala ("front", "fore-part"), Gutgashen ("gut" - name of a tribe, "big village"), Elet ("people", "migrant"), Zardab ("yellow water"), Zyg ("tribe"), Ilek ("roe inhabited place"), Yarkend ("valley village", "ravine village"), Kashira (in Tatar "kosh", "keshir", "territory where nomads roam", "roaming from place to place"), Kepez ("rock", "rock near water"), Manych ("bitter", "bitter lake"), Murov ("majestic", "proud"), Sarvan ("halter's way", "way of camel", "camel owner"), Tebriz ("one who turns out a high temperature", "one who turns out illness"), Tuymaz ("insatiable", "greedy"), Turyanchay ("revolt", "overflow"), Ujar ("flying"), Shamkhor, Shemkir ("light-house of Kur", "fortress of Kur"), etc.

The work titled "Azerbaijan Geographical Names (essays)" (Baku, 1972, 100 p.) co-written by R.Yuzbashov, K.Aliyev and Sh.Sadiyev

is one of the initial steps in our Republic made in the sphere of toponymic research. The authors speak about theoretical bases of toponyms, study of fund and dictionary toponymy according to regions (toponymy of Upper Garabag), object types (hydronyms, ethnotoponyms), languages, and toponymic dictionary, ancient Azerbaijan and Caspian toponyms. AS the work was written jointly by geographer, historian and linguist furtherly all toponymic works are referred to it. In the section of toponymy of Upper Garabag the geographical names of each administrative district find their concise but deep theoretical explanation. For example, in Agdere district there are altogether 8 clearly understanding meanings of names in Armenian, Khojavend district - 10, Khankendi, Hadrud districts - -5 accordingly, Shusha district - 2. It demonstrates once more that the geographical names belonging to the Armenian language are later brought, figuratively speaking, they are seedling rooted. 70 ethnonyms were given in the ethnonymic dictionary. Such kind of each oikonym finds its concise theoretical (etymologic-historical) explanation. For example, "Sor" (Sor-sor) is the name of Turkic tribe called Jelayir.

In the section of study of the Azerbaijan toponymy on languages the brief dictionary of Talysh and Armenian toponyms were given. The Armenian toponymic dictionary includes altogether 50 toponyms. For some reasons, the authors include the Armenian dictionary (p.47-48) shared, hybrid or crossed geographical names as Agabeyelnj, Verin, Chayly, Ganjatala, Guzulveng, Dashshushen, Zardakhach, Kolkhozashen, Guneygaler, Metstaglar, Mehdishen, Mamedzor, Mirushen, Nerginopatag, Nergianchayly, Sarushen, Seidshen, Serdashen, Hintaglar, Shahmasur. Since when Guney, Mehdi, Miri, Chayly, Taglar, etc. were Armenian words or Armenian personal names? The researchers speak about the etymology of toponyms convincingly in the dictionary part of the work. This valuable questionnaire work is five printer`s sheets. N.K.Mamedov (1975) has studied the geographical names of Mugan and Salyan plains of Azerbaijan. A lot of toponyms (Allar, Akhtachy, Poltavka, Sugovushan, Shorsulu, Alvady, Agchala, Garayar, Alchaly, Sarysu, Seidler, Khalfeli, Shorarkh, Gyzylkend, etc.) were scientifically explained.

While geographical terms and other words play topoformant role in the study of toponyms they have a scientific importance as well. Each topoformant is the core of a group of geographical names formed on its basis.

Just from this point of view the contribution of a group of researchers, including R.M. Yuzbashov (1966) and Y.N. Bushuyeva (1871) in study of geographical terms must be particularly noted.

Y.N. Bushuyeva has compiled a dictionary of geographical terms and other words met in toponyms of the Azerbaijan Republic. Besides studying the writing rules of Azerbaijani toponyms in the Russian language she speaks about the etymology of toponyms as well.

In the dictionary of geographical terms besides explanation of topoformants "abad", "avshar", "agyl", "agyz", "ezgil", "elijan", "ayrum", "aparan", "arab", "arkh", "akhmaz", "bagyrsag", "basar", "bataglyg", "bash", "bilev", "boyun", "boyat", "burun", "bulag", "goy", "guzey", "gyrkh", "yemshan", "kekil", "mehle", "nalbend", "palan", "sabat", "tendir", "gaty", "ulu", "efendi", "yanyg", "yatag", etc. examples formed from these geographical terms are cited as well (Y.N. Bushuyeva, p.16-168). For example, after giving the dictionary meaning of the word "yatak" - sheepfold (a place in open air where animals are kept) some examples referred to it are cited: Agyatag, Gulyatag, Saryyatag, Dashlyyatag, Vatagoba villages, Arabyatag range, Gumyatag lake, etc. (It is shown that Saryyatag mountain is situated in Armenia). "Chay" is explained as running water and then some topoformants formed hydronyms by the help of the word of chay are given as well. The following words should be considered the same kind of examples: "meidan", "garatepe", "garkilse". "ajy", "dashagyl", "kukurd", "aggaya", "danayer", "ilkhydere", "deli", "gurugara", "gyzyl", "istisu".

The second part of the dictionary includes the index of geographical terms (p. 169-182), the third part covers the list of toponyms given in the articles (p. 188-267). The dictionary of terms compiled by Y.N. Bushuyeva is a valuable inquiry source.

The author of these lines has played a certain part in research of toponyms and organization the studying of geographical names of the Republic. He, working out the physico-geographical basis of toponyms (B.A. Budagov, 1984, p. 9-12), has showed that Azerbaijan toponyms depends on separate components (relief, climate, hydrography, soil, plant, animal world) and types (desert, semidesert, steppe, forest, meadow, etc.) of landscape. The author talks over the toponyms which are related to local (Jeyranbulag, Gatatugay, etc.), interlandscape (Shorgol, etc.) all types of landscapes (Chemenli, Eyridere, Gold land, etc.). Toponyms related to minerals do not follow the conformity to natural laws (Demirlibulag, Filizchay, Duzdag, Zeylik, Gumushlu, etc.) (B.A. Budagov, 1981). About some geographical names being found in the Western Siberia and their parallels in Azerbaijan (Bakino, Tevriz, Kargaly, Balagany, Chugunly, Bolshoy Tava, Ust Tava, Ingaly, Novy Tap, Kaisy, Nizhniye Azy, Takmykh, Tuikalinsk, Sumy, Ichkala, Shish Karym, etc.) are spoken in the work.

Examining the ethnonyms, geographical names met in "Kitabidede Gorgud" legend confirm the opinion once more that this legend is mostly related to Azerbaijan (B.A.Budagov, 1976; B.A.Budagov, A.Aliyev, 1977). There should be included Goyjedeniz, Alinjagalasy, Gazlyg (Caucasus) mountain, Gazanbulag, Agchay, Derbend, Berde, Ganja, Sharur. Some oikonyms (Duyer, Bayandur, Samur, Dondar, Garabulag, Garagune etc.) have been created on the basis of personal names met in the book.

B.A.Budagov (1990) considers it necessary to restore all illegally changed geographical names. As to him, there is no bad geographical name. Geographical names are to be protected and their inviolability must be demanded.

B.A.Budagov has come out against the changing of geographical names, particularly, mechanically armenization of Turkic-origin geographical names in the border of Azerbaijan and Armenia. There cited Azerbaijan names have been changed into Armenian by translation: Ishygly (mountain) - Ishkhansar, Garagol (lake) - Sevlij, Gelingaya (mountain, - Harsanisar, Kuku (mountain) - Goshgar, etc.

The problem of geographical names has found its reflection in his voluminous interview published in the newspaper "Azerbaijan Genjleri" (1988, August 14). B.A.Budagov has carried out researches related to scientific geographical names, geographical dictionaries (1958, 1973, 1974, 1977, 1981, 1986, 1987, etc.).

The Turkic toponyms in Daghestan have been investigated for the first time by Kh.L.Khanmammadov (1979). He has studied the toponyms created in languages of the Azerbaijaneese, Nogays, Kumuks inhabited in Daghestan.

Geographical terms met in toponyms are divided into general ("gala", "kutan", "yurt", and "gazma") and specific ("aul" - "avul", "kup", "mekteb", "kend", "oba", "mahalla") ones by K.H.Khanmammadov.

While speaking about oronymic terms he explains that "art" (mountain range), "bash" (behind) appertain to positive relief forms; "tyube", "tyebe" "bet" (mountain, slope, altitude), "yakha" (rock, shore), "tuz" (plain), "yayla" (plateau) to specific terms. Geographical terms reflecting the negative relief forms include "gol", "kana" (narrow, deep valley), "anak" (cave), "choni" (depression), "yar" (ravine), etc.

"Su", "ozen" (river), "chay", "arkh", "tatvul", (in Kumyk - canal, in Nogay - "enden" (ditch), "bulag", "kudyk" (in Azerbaijan "guyu", in Kumyk "kuyu"), "nohur" have been considered to relate to hydronymic terms.

The types of toponyms are described and each of them is spoken about separately.

The toponyms of Highland Shirvan have been investigated by N.S. Bendeliyev (1986). He studied the names of 439 settlements. 70 (16%) settlements are ruins. 22 ruins have only their names. The names of 111 blocks have been collected. Tyrtyr, Padar, Ululu, Goyler, Kolany nationalities, the names of settlements called Minge, Balyg, Bekle, Boyat, Chyragly, Garavelli, Nabur, Jagan, etc. have been studied. There are oikonyms (Talyshnuru, Muganly, Khynysly, Gonagkend, Lahyj, Diyally and Dilman) brought from outside as well.

The dictionary meaning of the names of some settlements in the Tat language have been studied too: Melhem - "medicine", Tudar - "two rocks", Nuydi - "new village", Haftasov - "seven springs", Duvaryan - "rises", Serdehar - "top of a rock", Chendehear - "meadow rock", Ehen - "iron".

N. Bendeliyev has noted 1695 names (oronyms) of mountains and villages during his field research in Highland Shirvan. 661 of them are mountain and summit names, 451 - slopes, 410 - vallies, 27 - passages, 61 - depressions, 85 - plains. The author has gained great achievements in studying of hydronyms. Out of 924 names of water objects gathered in Highland Shirvan 641 are springs (69%), 112 - lakes and pools (12%), 110 - rivers (12%), 33 - reservoirs (3,5%). These hydronyms are explained in the work. 134 geographical names of Highland Shirvan are met in passive fund; it is a good example that these mountain villages were gradually deserted and become ruins.

Taking its start from the November of 1987 (Aganbekyan's Paris "Statement") the Garabag misfortune is a black stain on the history of former Soviet Union, including Armenian and Azerbaijan national relations. The instigator of this enmity is Armenians; they saying "Highland Garabag is ours" try by the help of arms and false propaganda to capture our age-old lands.

Azerbaijan people, his bravious sons and girls are fighting for their native land to the death. One of the ways of fighting is to prove the reality - to show that the geographical names of Daglyg Garabag have the Azerbaijan origin. To the share of Armenian out of toponyms of Highland Garabag falls at best beggar ration. A.Z. Ismailova's candidate dissertation called "Studies of Geographical Names of the Highland Garabag Autonomous Region, the Azerbaijan SSR" (Baku, 1986) is another striking demonstration. After scientific filtration the language relation and meaning clearness of gathered geographical names the researcher has noted that out of 309 toponyms gathered in Highland Garabag are shared in the following way: Azerbaijan - 68% (208 geographical names), Armenian - 24% (total 77 names), 8% (24 geographical names) - mixture (hybrid) toponyms of Azerbaijan, Persian and Armenian languages. The meanings of 78% (309)

of names, out of 397 geographical names (besides settlements the names of mountains, valleys, and rivers are included as well), are fully clear, 6,5% (25 geographical names) partially clear, and remaining 15,5% (65 geographical names) are incomprehensible. It becomes known that the meanings of more than 82% of geographical names are understandable for Azerbaijanians.

As stated above the geographical names observed in Highland Garabag have been given by real owners of the land - the Azerbaijanese but not by Armenians who migrated from the Maraga region of Iran in 1828 to these places (a monument has been constructed by Armenians for this occasion in Highland Garabag).

A.Z.Ismailova's scientific explanation shows that the names of 106 settlements out of 202 in Highland Garabag are of Azerbaijani language origin, only 49 are related to the Armenian language. So, majority of names of Armenian villages have been given in Azerbaijani language. 10 out of 95 mountain, valley (oronym) names, only 18 out of about 100 river, lake and spring names met in there are related to the Armenian language.

Let don't touch the science. Outstanding scientist-physiologist I.Pavlov has told: "I bow my head before the fact". Instead of bowing his head before the facts Armenian, characteristic to his greedy nature impudently has rechanged many Azerbaijani names into Armenian ones: Khankendi - Stepanakert, Chaykend - Getashen, Goyje (lake) - Sevan, Eleyaz - Arags, Zengi (river) - Hrazdan. In other works, he translates Azerbaijani origin geographical names into the Armenian language and then considers them his own.

S.N.Mirmahmudova (1986) has studied Azerbaijani oikonyms spread in the territory of Armenia. Though the author could not cover all settlements in Armenia she has made the first step.

The researcher has first of all investigated the geographical terms met in Armenian oikonyms and has given appropriate examples - "bash", "burun", "gaya", "dag", "dash", "yokhush", "tepe", "kever", (altitude), "takhta", "gezdek", "gez", "ser", "senger", "dere", "duz", "tala", "yazy", "art", "gol", "chay", "su", "gamysh", "gul", "soyud", "chemen", "shamb" (bog), "chinar", "jil", "alma", "armud", "alcha", "iyde", "inek", "balyg", "jamush", "sichan", "dovshan", etc.

Among the Azerbaijani toponyms there are ethnonyms, patronyms and anthroponymic oikonyms taken part in formation of our nation in Armenia. "Bayandur", "Aymur", "Afshag", "Gajar", "Chepni", "Khalaj", "Garaman", "Terekli", "Bayburdlu", "Godan" and other tribe, family, generation, names are observed there.

The author gives consideration to the rechanged geographical names of settlements entered into passive fund.

It is known that after 1986, especially in 1988 the Azerbaijanese residing in Armenia were deported and hundreds of Azerbaijani toponyms entered into passive fund. There is a great and urgent need to study the names of Azerbaijani origin in Armenia.

Learning of toponyms in teaching of school geography rises the interest and love for this discipline and makes easy to master it.

Toponymic materials given in methodic recommendation called "On the learning of toponyms in school geography" (Baku, 1983) (compiled by M.H.Mirzoyev, B.F.Anoyev and B.H.Hajiyev) are very useful. A great place must be given to learning of toponyms in teaching the courses of "Beginning of Physical Geography", "Geography of Continents", "Physical Geography of the USSR" and "Geography of Azerbaijan". It is needed to rework and republish the methodic recommendation.

A.N.Asadov, in his booklet called "Toponyms in Geographical Maps" (Baku, 1985, p.83), has given brief information about the toponymy, looked through their correct spelling and after discussing the relations of toponymics and geographical science he has spoken about the general view of toponyms according to language group spread in former Soviet Union.

There are inquiry materials about the toponymy for students of higher schools and as a whole, for numerous readers.

It is known that great majority of geographical names spread in the area of Azerbaijan part of the Caspian Sea has been changed or translated into Russian (E.B.Nuruyev, M.A.Abbasova, 1986). In the first quarter of 1991 the initial names have been restored by the decree of the Supreme Soviet of the Azerbaijan Republic.

On the basis of above said it should be concluded that a considerable work has been done lately on the field of toponymy in geographical aspect in our republic.

LINGUISTICS AND GEOGRAPHICAL NAMES

A number of scholars have been engaged in Azerbaijani toponymy from linguistic aspect.

From this standpoint the book - "Fifty Words" (A.Demirchizade, 1968) devoted to Azerbaijani toponyms should be considered one of the good linguistic investigations. Surplus references given in the work show that it has been written in the high level.

In researchers` thinking, the word "Azerbaijan" is a compound geographical toponym, it consists of the combination "aturbat" (title) and "kan" (space, land, country) and means "country of aturbat" (p

19); the name of "Alban", consisting of "al" - "upper mountain", "ban" - "place", "land", "country", means "mountainous country", "Daghestan". The etymology of the following words are explained in the book: Agvan, Kaspi, Khazar, Gafgaz, Midia, Mugan, gardash, hogga, manat, goyarchin, sygyrchyn, bildirchin, zog, ezgil, darchyn, etc. "Fifty Words" is a valuable booklet.

A.I.Aliyev has investigated the toponyms (1975) of western regions of Azerbaijan in a high scientific level. One of the mature researchers of toponymics Ali Aliyev, after discussing the toponyms being expressed by simple and compound words, examines the toponyms formed from ancient Turkic words ("Baba", "Baldur", "Balyg", "Belen", "Gary") and words ("esruk", "yazy", "goy", "oksuz", "chal", "chashyr", "jajyg", etc.) expressed in toponyms. Toponyms with Persian compound words - "Derbend", "Leshkar", "Khana", "Abdal" (settlements with good amenities), some Mongolian words - "Gabu", "Nuyu", etc. have been spoken in detail. The information about the anthroponyms, phytotoponyms, zoonyms has been given as well. The researcher has given the linguistic analysis of the following words: "boz", "gazh" (ditch), "gasava" (hill), "golpun" (bed - river, ravine), "kudru" (waterless steppe), "kedik" (passage), "tap" (above - mountain plain), "silvy" (mountain summit), "jele" (small arca of forest), etc.

S.M.Mollazade (1970) has studied the toponyms of Azerbaijan's northern regions. It must be noted that this is the first linguistic work on the research of our toponyms. The author talks about the research history and linguistic composition of toponyms of Azerbaijan. It is seen from work that in northern regions of Azerbaijan the toponymic background consists of Azerbaijani (Turkic) origin geographical names. There are a lot of toponyms referred to Caucasian language nations in the composition of Azerbaijani toponyms.

The meanings of some toponyms have been given in the work as following: "Sinjan" (Oguz) - "sin" - "body", "figure", "soul" means "very beautiful, picturesque"; "Ongaly" (Sheki) oronym - "on" - "right", "gari" - "side"; "Keshgutan" (Gakh) - "intermontane settlement", "kesh" - "water running between two mountains", "gutan" - "settlements"; "Terkesh" oikonym - "junction of rivers"; "Gurdulchay" hydronym (Sheki) - "short river", "Chagangaya" - "poor rock"; "Garagash seki" (Sheki) - "mountain passage"; "Goralty" (Gakh) oronym - "flat part of plateau"; "Jabbalyg" (Oguz) oronym - "low lake place"; "Sirt Chichi" (Guba) oikonym - "wood working border"; "cholan" (Oguz) oikonym - "decreasing", "ending"; "Tosig dag" - "useful mountain", etc.

Posterier investigations have showed that majority of the opinions about the origin of these toponyms said by S.M.Mollazade are not correct.

We consider that some Sinchanly names observed in Armenia are distorted forms of Sinjanly geographical name. The oikonym Sinjanly has been borrowed from the name of Sinjan tribes of Turkic nations.

Agamusa Akhundov's book called "Traces of History on the Land" ("Genjlik, Baku, 1983) has been devoted to the study of Azerbaijan toponyms from the linguistic point of view. In his research on Azerbaijani geographical names the author addresses to historical facts, especially, to the facts of historical formation of toponym formed words. The study of many onomastic units are of great interest for readers.

In the section of "Toponymic Areas" the geographical names are examined from historical aspect. Geographical names related to colour (Bozyer), animals (Inekbogan), members of human body (Garagashly), personal names (Jafarabad) are talked briefly here.

Topoformants of Iranian, Caucasian, Armenian, Russian, Arabian, Mongolian origin and toponyms formed on their bases have been widely elucidated in the work. - An, -van, -geh, -khany, -keran, -ab ("Zarkeran", "Gemervan", "Bigeh", "Kurdakhany", "Lenkaran", "Zardab" and other toponyms) are given as an example for topoformants of Iranian language origin.

In author's thinking, the formants - -ukh, -rukh, -mukh, -akh, -khur, -it, -ut, -et, -st ("Ganykh", "Ajakhur", "Lejet", etc.) refer to Caucasian origin; -shen, -kert, -azor, -zur, -beret, -berd, -vank, -hog, etc. ("Daushen", "Mardakert", "Mammadzor", etc.) refer to Armenian origin; -ov, -in, -na, -sk, -ichi, -ikha ("Oblivnoy", "Pokrovka", "Krasnoselsk", etc.) to toponymic areas of Russian origin; toponyms related to "arab" ethnonym (Arabshahverdili, Arabyeniye, Seidli, Shamly, etc.) are considered the Arabian origin. A.Akhundov writes that Mingechevir (name of commander) oikonym is the toponym of Arabian origin. He refers the following names to toponyms of Mongolian origin: "Bujag", "Zunud", "Jorat", "Kungut", "Elinje" (Alinjik), "Chobanabdally", "Chobankend", "Chobangerehmez", "Chobangol", "Chobanbaba", "Chobandag", "Jelair", "Jeyirii", "Inje", "Injechol", "Gobu", "Gobustan", "Gobugyryg", "Gobuustu", "Nohur", "Nohurgyshlag", "Nohurduzu", "Bulejeri", "Tarkhan", "Bahadur", etc.

Oonymic place names ("Garamanly", "Boyat", "Gushchu", "Demirchiler", "Ilkhychy", "Kengerli", "Padar", "Tekle", "Shahseven", "Gyzylagaj", "Kosalar", "Garabag", "Mugan", "Shirvan", "Golbandag", "Sarysu", "Guruchay", "Sorsu", "Khanabod", "Chaldash", "Gamyshly", "Khalaj", "Turagay", "Salvardy"), synonymic place names ("Agusha", "Tudar", "Niyazabad"), including ancient toponymic names ("Azerbaijan", "Kur", "Araz", "Nakhichevan", "Barda", "Shamakhy) have been studied in detail in the work.

At the end of the work under the name of "Echo of the Middle Ages" the author talks about "Alpout", "Gazakh", "Agjabedi", "Garağoyunlu", "Agstafa" and other toponyms.

The author tries to express his own opinion about the great majority of Azerbaijani (including Turkic nations as well) toponyms.

A short part of the monography named "New Trends" deals with geographical names stood the test of history and replaced by new ones. A.Akhundov blames fairly the substitution of ancient names for new, meaningless geographical names.

Lale Guliyeva's work named "Russian Toponyms of Azerbaijan" (Pub.H. of ASU, Baku, 1984) has been devoted to creation of Slav origin toponyms concerning the beginning of migration of Russians and Ukraines to Azerbaijan (beginning from 1930s). The regions of Azerbaijan which the Russians were migrated and years of foundations of villages have been given (p. 11-12). It includes the next settlements: "Altyagaj", "Nikolayevka", "Ivanovka", "Siavyanka", "Shirvanovka", "Novospasskoye", etc. As to author, the migrants have brought the names of their settlements and the names of many villages founded here were created by this way (Saratovka, Astrakhanovka, Astrakhanbazar, etc.). The words of Azerbaijani origin have taken part in formation of Slav origin toponyms. For example, "arkhaj", "bakhcha", "khandak", "bayanat", "garabend", "bulakh", "yatak", "uchukh", "bijar", "chol", "chukhur", "chayly", "shoran", "bataglyg" etc. (p. 53-54). A lot of work has been done by L.Guliyeva for collecting the microtoponyms of Slav origin.

The work deals with toponyms of initial (Azerbaijan) and subsequent (Russian) origin of the names of island and seabed depression of the Caspian Sea. It is known that a whole of names covering the Absheron and Baku achipolagoes have been translated into Russian.

Tofiq Ahmadov's book called "The Names of our People and Country" was published in 1984 (Pub.House "Genjlik"). It was a serious step in studying of Azerbaijani toponymics after R.Yuzbashov, K.Aliyev and Sh.Sadiyev's work named "Geographical Names of Azerbaijan" (Baku, 1972). The book written in explanatory toponymic dictionary style was accepted interestingly by readers. There is an information about more than 250 toponyms in the part of "Names of People and Country" (p. 14-90). Though the author quotes the articles and works written up to him there are his own original thoughts in his work. From this point of view the part named "The Ways of Creation and Formation of Azerbaijani Oikonyms" is particularly interesting. T.Ahmadov's booklet "The Palaeotoponymy of Azerbaijan" published in 1984 completes his before written work.

We consider it necessary to inform the readers with scientific explanation of some toponyms given in "The Palaeotponymy of Azerbaijan".

The researcher has explained the next toponyms; Jar (yar) - "steep", "ravine", Azyg (azug) - "bear", "Shongar (Sungur) - "hawk", Buk - "brushwood", "jungle", Atuj - "arable area inter two ditches", Adur - "small hill", "altitude", "naked hilly place", Barmag - "small mountain", ast - "lower", Lower place", Bum (boum) - "impassable place, narrow valley", Geshed - "hill", "hilly place", Ispik - "mountain passage", Ordu - "khan s camp", Tavus - "noise", Kupchal- "impassable place", Alysha - "lower place", Ala - "even place", komur- "steep place on the top of mountain", etc.

A.Gurbanov's works named "Onomastics of Azerbaijan" (Baku, 1986, 116 p.) and "Problems of Azerbaijani Onomalogy" (Baku, 1986, 100 p.) are the first researches devoted to Azerbaijani onomastics, content of onomastic lexicology of our literary language, confirmation of onomastic units, toponyms, hydronyms, zoonyms, cosmonyms and Azerbaijan's ktemathonyms are talked widely in the first work. The second book throws light on the formation and changing of onomastic units in the Azerbaijan language, poetic and stylistic peculiarities of onomastic units, orphoetic problems of onomastic units. Both books elucidate the various problems of onomastic which is the one of branches of linguistics. It goes without saying that these books take a great part in preparation of specialists on onomastics and at the same time on toponymy.

Anthrotoponyms (Hajidelli, Garahasany, Alylar, etc.), ethnotoponyms (Chullu, Mugan, Shykhly, Chakhyrly, etc.), hydronyms (Kenarchay, Damjyly, Hamamsu, etc;), zoonyms (Agjuyur, Serchedag, Dovshandag, etc;), phytotoponyms (Meshali, Chinarly, Goyemtala, Shamiy, etc.), toponyms having socio-political character (Sovetabad, Bir May, Communism Yolu, 28 Aprel, etc.), memorial toponyms (Leningrad, Uzeirkend, Jalilabad, etc.), cosmotoponyms (Dedegunesh, Shefeg, Guneshli, etc.), descriptive toponyms (Altyagaj, Bashlygaya, Meshebashy, Alchalydere, etc.) are extensively stated about in the first book.

The author, together with types of toponyms (oikonyms, urbanonyms, chrononyms, dromonyms), gives scientific explanation to them.

Toponyms of Azerbaijan language origin spread in Georgia, Armenia, Daghestan and Iran are given in the first part of the book. It is to be appreciated.

There are many valuable consideration about the hydronyms, zoonyms and cosmonyms of Azerbaijan. Especially, materials on

cosmonyms (Moon, Sun, Earth, Pleiades, Venus, etc.) used in the Azerbaijan language are of great interest. The examples collected from both the belles-littres and folk-lore are very attractive for readers.

A.Gurbanov's both works have played an important part in development of scientific level of the onomastics in our republic. The classification of Azerbaijani onomastics have been given and its certain regularities have been revealed by the author.

The author's many years labour has found its attraction in his work called "Onomology of the Azerbaijan language" (Baku, "Maarif, 1988). Lately, just under the guidance of A.Gurbanov a number of linguistic toponymists have been trained.

Etymology of toponyms as "Kaspi", "Araz", "Kur", "Terter", "Khazar", "Gurgen", "Shamkhor" has been elucidated in the N.A.Askerov's thesis devoted to Azerbaijani hydronyms; the structure of hydronyms, ways of their formation have been investigated and their lexic-semantic classification has been given.

Of course, the author's opinions about the origin of ancient toponyms are not the final word. In spite of this his considerations force to think. For instance, according to one opinion the name of "Araz" river has come out of Greek word "arasso" which means "to run, rapid, speedy". Whereas, according to A.Akhundov the word "Araz" has an anthroponymic origin. But N.A.Askerov relates the "Araz" hydronym to "az" ethnonym of Turkic origin and explains it as "water belonging to azs".

According to K.Aliyeva (1959) the hydronym "Kur" is derived from the word of the Gruz language "kur chay" (powerful river). N.Nabiyev (1982, p.129) explains the word "Kur" as "rapid running", "overflowing its banks". In that case N.Nabiyev's explanation the word "Terter" as "cool", "new" is not convincing. According to N.A.Askerov's opinion, the toponym "Shabran" is derived from the name of Safar (Sabir) tribe belonging to tribe unities of Huns. This word was expressed as "Sabran" in the past.

As to A.Bakykhanov, the hydronym "Shamkhor" has the anthroponymic origin. According to folk etymology it means "supper". In A.Huseynzade's thinking, the word "sham" is derived from the word "sam" and means "hill, altitude" in the language of Khazars. As to him, "Samkur" means upper reaches of the Kur.

While speaking about river names expressing the colour N.Askerov shows that the words "ag" (white) and "gara" (black) mean "short" and "long" river correspondingly.

Ch.KH.Mirzazade's work called "Azerbaijani Toponyms in the Medieval Arabic Sources" (Baku, "Elm", 1988) takes on special sig-

nificance in study of Azerbaijani toponyms. Theoretical questions in formation of geographical names, structural types of geographical names, formation factors of geographical names during the conquest of Azerbaijan by Arabs and writing forms of Azerbaijani toponyms in Arabic sources, etc. are extensively talked about in the past. The second part of the book has been devoted to linguistic research of Azerbaijan's geographical names.

In the introduction of her book Mrs. Chimnaz notes that the aim of her research is not to carry out the etymological analysis. In spite of this from time to time she states her opinion about a number of ancient geographical names.

The name of the village Bina in Arabic means "building", "construction", "house"; The name of Maarifkend (Gedebey) - "knowledge", "understanding", "education"; Nevahi (Ağjagabul) is derived from "nahiyat" and means "direction", "side". In the name of the village Rasullu (Imishli) the word "Rasul" means "sent", "fore-runner" and Rahimli (Gedebey) - "good-natured", "honest". It is to be said that these toponyms are not of Arabic origin at all. The word "bel" is derived from the Azerbaijani language, but the toponym "Bina" is of Azerbaijani origin. Rasul, Rahim and other toponyms derived from personal names taken through the Islamic religion, of course, are not of Arabic origin from the etymology point of view.

The author is right that, for example, the first component of the geographical names as Turbechay (Jalilabad), Gibledag (Absheron), Ziyarechay, Galakend, Velioba, Seyidgyshlag, etc. are of Arabic origin and correspondingly mean "worshipped place", "fortress", "near", "native", "hope", "sacred", "ruler", "master". These are concerned to etymology of the words but not to the origin of the toponyms.

It is not correct to explain the name of the village Malikgasymlı (Jalilabad) as the Arabic word "malik" - "king".

The historical toponyms (behr - "sea", "big river", nehr - "river", jebel - "mountain", jezire - "island"; gerye - "village"; gible - "south"; silsile - "mountain range"; ship jezire - "peninsula" and toponymforming basic toponyms (continent, pole, valley, settlement, desert, fortress, direction, sphere, the whole world, north, east, west, south) included in the geographical literature of Azerbaijan have been given separately.

After studying the oikonym "baylagan" Ch.Kh.Mirzazade concludes that this name means "place", "living place", "country", "fortress". As to her, Baylagan means "Living place".

The author explains the name of Ganja as "treasure" (a store house where money and things are reserved, a place where valuable jewelry is collected), but it is not convincing. According to her the oik-

onym Shabran is derived from the name of Turkic tribe Savirs, it is to be appreciated (p. 68). The toponyms Shirvan, Shamakhy, Shamkhor, Gabala, Gafgaz, Kur, Kurki, Mugan, etc, are extensively spoken about in the work.

The onomastics of the Azerbaijani language is investigated at the Institute of Linguistics named after Nasimi, Azerbaijan Academy of Sciences. The anthroponymy (R.Israfilova), toponymy (G.Meshediyev) and zoonymy (G.Jafarov) of the Azerbaijani language are widely talked in the book named "Onomastics of the Azerbaijani language" (Baku, 1987, 187 p. editor Z.I.Budagova).

The work, consisting of new, interesting, factic materials, has been written in original way.

Recently, publishing of report materials of three conferences held at the Azerbaijan Pedagogical University has played a certain part in development of onomastics in Azerbaijan as an independent scientific branch. The first scientific-theoretical conference devoted to Azerbaijani onomastics was held in 1987, and the second one in 1988. The materials of both conferences have been published. The content of the collection is very diverse. It includes the theses on problems of anthroponymics, ethnonymics, toponymics, hydronymics, zoonymics, ktematonymics. Together with high scientific level essays there may be met the reports with raw, less convincing opinions in the materials of the conference.

M.K.Hajykhalilov's (1990) works on nomenclature terms reflected in the toponyms of Azerbaijani origin in Georgia, ethnotoponyms met there and other materials deserve attention. In reality, the author gives new facts for areas and scale of our toponyms.

M.N.Yusifov's observations (1986, p. 191-193) about the word "kola" are intricate. It is obvious that in the toponyms Kolair, Kolatag, etc. may be the word kola means "hornless goat", or "small cattle", but there is no base to be related the ethnonym "kolany" to this word.

It is impossible to analyse each of materials published in the collection separately. It itself is the topic of an independent research. I suppose that the future researchers will study these words and positive opinions said about this or that toponymic origin will be proved.

While looking over the collection one question - the notions of microtoponym and macrotoponym - forces to think.

A.V.Superanskaya (1985, p.48) divides the toponyms into three categories - microtoponyms, special toponyms and macrotoponyms. She considers that the microtoponyms are the individual names of the geographical objects and reflect their peculiarities.

Special toponyms (these kinds of names we call mezotoponyms) are the names of objects formed naturally and artificially. As these

kinds of geographical names are forced to change in the course of time they do not reflect directly the name of this object in themselves. The names of physical-geographical systems (mountains, rivers, etc.) especially distinguished political-administrative territories (state and region) are their individual names. As to author, the scale of use of the macrotoponyms has an international size. The classification of toponyms given by A.V. Superanskaya is acceptable. But there is no basic criterion for division given in her work. Or rather, one can not find the answer to the question: what is the basic criterion which distinguishes the microtoponyms from special toponyms. In order to eliminate the defects of this classification we have recommended that this classification must be based on the scale of maps. For microtoponyms we advise to base the maps of on a scale of 1:10000, for mezotoponyms - 1:50000, but for macrotoponyms - 1:15000000 and large scale maps. By reduction the scale of map a selection is carried out among the toponyms; while passing from one scale to another scale the toponyms gain the right to be preserved in the maps. In other words, a regeneration process is carried out in new (smaller) scale maps.

While speaking about the historical time of their formation the toponyms are usually grouped as following: palaeotoponyms, generally, toponyms, new toponyms. As to us, the notion "palaeotoponym" is not precise. Because, every toponym from the beginning of its formation passes a severe process of evolution and gradually is subjected to the influence of regeneration. That's why it is not correct to say palaeotoponym the geographical name, as to us, they are to be called toponyms of evolution. In our thinking, together with the term "evolutional toponymy" there must be used the terms "neotoponyms", "modern toponyms". Undoubtedly, such classification will prove itself scientifically.

Above given concise information about the research in toponyms from the linguistic and geographical point of view, of course, do not evolve all articles and works devoted to this field. But to say the truth, much works have been done. A certain work has been carried out on research of toponyms and the geographers have made their valuable contribution to this work.

HISTORY AND TOPONYMICS

We spoke above briefly about the research works of linguists and geographers carried out on the field of our toponyms.

Every toponym is a historical document, a reliable source informing from the past as a specimen of material culture. Toponyms existing at present in the territory of Azerbaijan have been created in different historical periods. It is clear that one can't say his opinion about the origin of this or that name without looking over the ancient sources. Therefore, the historians play a great role in research of toponyms as well.

There is a lot of information about the toponyms related to Azerbaijan in ancient sources bearing on all stages of ancient ages and beginning of the Middle Ages.

Beginning from the VI century B.C. many names have found their reflection in the ancient sources, then in the Persian, Armenian, Georgian, Syrian sources, especially in the works of Arabian geographers of the IX-XIII centuries, in the travel writings of the Middle Ages' travellers. For example, in 1213 and 1220 Yagut al-Hamavi (1179-1220) visited Azerbaijan and wrote about a number of its towns as - Abrashtavim, Uchan, Arran, Ardabil, Urmiya, Ispidrud (Sefidrud), Ushnu, Unar, Ud, Akhar, Ikhris, Bab al-Abrab, Babadash, Badrharvan, Bauya, the Khazar Sea, Urmiya Lake, Beilagan, Tabriz, Turtur (Tartar), Ganja, Sarav, Shabran, Shirvan, Shamakhy, etc.

Then, Hamdullah al-Gazvini (1280-1349) talks in detail about Aran, Khalkhal, Khoy, Salmas, Maraga, Marand, Nakhichevan, Ordubad, Andijan, Mugan, Pilyasuvar, Beilagan, Shabran, Savalan, Sahand and a number of other settlements and geographical objects (river and mountain).

It is to be noted that A.Bakikhanov was the first researcher who studied our ancient toponyms in relation with our history. His opinions about the role of toponyms in clarification of the origin of our nation are often cited by researchers. It is a real fact. There is a very few sources (especially local sources) on the ethnic composition of our nation dated from ancient and early Middle Ages; toponyms mean much for scientists who study this problem. It is the main aim of the investigation of toponyms from the historical point of view.

In the 20s of our century Mammadhasan Baharly took the initiative in this field. His opinions on the tribes of Turkic origin are of great importance today as well.

Systematic researches in this aspect were carried out from the beginning of 60s.

Ali Husynzade has its own share in studying of Azerbaijan toponyms (see list of literature). A group of geographical names in his work was studied not only historically but complexly as well. For example, while studying the toponym "Bilasuvan" (A.Huseynzade, 1979) besides "Suvar" he shows other forms of this ethnonym - "Sapir", "Savir", "Savar", "Sabir", "Savarad", "Sverd", "Sobortoy". The author has investigated the following ethnonym and ethnotoponyms: "Bolgar", "Bulgar", "Borchalo" (Bolchaly, Boshchaly, Boshchallar, Bashlykend, Barashly, Burachalu, etc.), "Khazar" (Khazar, Khazarli, Khazar Ahmadli, Khazaryurd), "Bechanak" (Buchanak, Bejana, Bejanak, etc.), "Kangar", "Kangarli, Gyzyk Kangarli, Boyuk Kangarli, etc.).

Ali Husynzade (1980) has determined that the oikonym Shubany (Garadag) in one document dated from 1490 was written as Sheibani and as to him, it is related to the name of Arabian tribe Sheibani. Sheibanis have come to Azerbaijan during the Arabian conquest (last quarter of the VIII century).

As to Ali Huseynzade (1979, p.86-87), the toponyms of Bilasuvan, Bolgarkend, Borchaly, Khazar (sea), Bichanak (passage), Kengerli, etc. were created up to Saljugian Oghuzs of the Caucasus.

A.Huseynzade (1973, p.86-87) calls the names of some ethnonyms in Absheron Peninsula and shows the date of their formation: Bilajari (VI-X centuries), Zagulba (X-XII centuries), Duvanny (XII century), Jorat, Saray, Sumgait (XIII-XIV centuries), Absheron, Ahmadli, Sabunchu, Turkan (XI-XVIII centuries). The author has also revealed the tracks of many present Azerbaijani toponyms (A.Huseynzade, 1977, p.46-51); "afshar" (aushar), "bayat", "bayandur" (beyandur), "badrhanak", "bendeli" (bekhtili), "chapni" (chebni), "chuvaldar" (chualdur), "eimur" (imir), "iva" (yiva), "salgir" (salor), "tukar" (dugar), etc. While speaking about this or that toponym the author gives all known historical facts. A.Huseynzade (1980, p.20-24) considers that the toponym "Duvanny" was derived from the name of tribe belonging to Gypchag unity, and their coming to Azerbaijan dates from the XII century. As to him, the oikonym Guba, Gushchu, Aran (Uran), Kuman (Koman) and Gypchag also belong to this period. The geographical names as Jorat, Saray and Sumgait being met in Absheron are ethnonyms, consequently, they have been derived from the names of the tribes (A.Huseynzade, 1973, p.38-46). The ethnonym "Gushchu" is met in many territories where Turkic language nations live. As to author, the meaning of the word "gushchu" is a person who breeds the hunting bird, specialist on hunting birds (A.Huseynzade, 1971, p. 89-95). We suppose, this opinion is not precise, because in a such vast territory tens of villages can't be related to hunting and bird breeding. As to him, the oikonym Guba is derived from the ethnonym

"kuba", "kuva" (A.Huseynzade, 1971, p. 117-125; 1970, p. 82-85), the toponym Baku means "hill" in old Turkic language.

Another historian-toponomyst is K.Aliyev. According to him, the name of the Kur river is related to the word "kur" - river in the Gyzian language. He rightfully does not agree that the name of the Kur river has been derived from the name of Kir who was one of the kings of the Ahamini kingdom (K.F. Gana and T.S. Passek). Up to him A.Akhundov has explained the etymology of Kur through the word "kur" - "depression", "water reservoir" in the Udinian language.

Kamal Aliyev on the basis of old toponyms has suggested the consideration about the ethnic belonging of Azerbaijan's ancient population. The author has carried out a serious work on studying of old toponyms, more precisely, on determination of their language belonging. He has showed that a number of our toponyms - Alban, Gabala, Nukha, Choga, Khalkhal, etc. are known in the Middle Asia and Kazakhstan as Turkic tribes. It is true that ethnonymic parallels between different historical periods may be accidental, but in itself this fact is notable.

The prominent researcher of our most ancient toponyms is Yusif Yusifov. For example, in his article named "Toponyms and Ethnic History of the Ancient Azerbaijan" (1987) he suggests a discourse that a number of toponyms in cuneiforms (III-I millenia B.C.) found in the territory of South Azerbaijan are of Altaic origin. If subsequent researches prove this opinion, then it will be needed to write the history of Azerbaijan from another point of view.

After giving a detailed scientific explanation to the name Nakhichevan Yusif Yusifov concludes that the oikonym Nakhichevan (for the first time it was called by Ptolomei - Naksuana) means "country of good or excellent water", "country of medical mineral". Of course, it is not the last word about the name Nakhichevan, it is only one thought. As to author, the word "Araz" is derived from the word "oks", "okas", "yakas" of Turkic languages. and they also mean "river", "water" (p. 12). Maybe, it is so, but is hardly probable that this hydronym consists of two languages.

The translation of "Masis" mountain from Armenian is "great". The mountain being named by the Azerbaijanese "Agrydag" is called "Ararat" by Armenians. As to us, the researcher is right considering this oikonym of Turkic origin and "Agry" means "common", "twin", "pair". In reality, the Ararat mountain was situated in the north part of Mesopotamia. It has been written and showed about in Bible that the Noah's Ark has moored at this mountain. The word "Ararat", being called in holy book, is the reflection of the word "Urarty".

Then the name of this mountain has gradually changed its previous place and tended to retake the place of the name of Agrydag (Y.Yusifov, 1987, p. 109).

In general, as a known specialist on the ancient East history, Y.Yusifov's opinions about ethnic belonging of the tribes su, kuti, lube, turukku, kashshu, etc. being called in the sources beginning from the III millenium B.C. in the territory of South Azerbaijan radically differ from the opinions of other historians. We wish the author new successes in his work.

G.A.Geibullayev renders a great service in studying of Azerbaijani toponyms from the historical standpoint, especially, in using of ancient toponyms as a source for researching our nation's ethnic history and ethnogenesis. He is the author of a number of scientific articles and four monographies. The author's basic research subjects are toponyms, mainly, the names of people and tribes. Just a lot of ethnonyms as "Kunkut", "Oriyat", "Eljikinчай", "zunud", "Galagayin", "Jorat", "Dondarly", "Gorus", "Gargar", "Tartar", "Aranzamin", "Asgaran", "Onjally", "Gapanly", "Salyan", etc. have been studied by him.

His work named "Toponymy of Azerbaijan" (1986) and "On the Ethnogenesis of the Azerbaijanese" (Iv., Baku, 1991) published in Russian have been written on the basis of many sources and literatures.

G.Geibullayev has revealed about two hundred words of Turkic origin. Just on the basis of toponyms the author considers the ethnonyms "Kimmer", "Gargar", "Sak", "Alban" and "Kaspi" of Turkic origin. From this standpoint his opinions confirm the Yusif Yusifov's conception.

Last years the Armenian dashnaks try to tear off the Garabag from Azerbaijan. They prove their pipe-dreams by that as if the territory between the Kur and Araz rivers, including Garabag have been Armenian land and the native residents of these territories from the II century B.C. have been Armenians as well.

G.A.Geibullayev in his work named "Garabag". On the Political and Ethnic History" (Baku, 1990) has destroyed the Armenians' known conception on the basis of historical facts, first of all by the help of ancient toponyms. He, just studying the toponyms of early middle century in the territory of Highland Garabag has proved that they are basically of Turkic origin. It shows that on the contrary of some researchers' thinking, the Azerbaijanese are not comer in the XI-XII centuries, but they are inhabitants and autochthons. of course, much work must be done in this direction.

G.A.Geibullayev's two-volume work published in the Russian language "On the Ethnogenesis of the Azerbaijanians" (I v., Baku,

1991), as to us, must be considered a great achievement in the field of our ancient toponyms (because the meanings of many ancient toponyms and ethnonyms have been revealed in the work) and ethnic history. From here it becomes clear that the opinions told about our origin have been wrong.

While speaking about our history and toponymy it is impossible not to recall the name of a talented historian-toponymist who died untimely. The talk is about Sarraf Karimov. S.Karimov's death after the late linguist-toponymist Ali Aliyev, was a great loss for our toponymy. S.Kerimov is the author of a number of articles. Following the Yusif Yusifov, Ali Huseynzade and Giyas Geibullayev's way he has done much work in studying of toponyms on the basis of historical sources.

The Azerbaijani toponymy may be classified differently. In general, there are various of classifications in toponymic literature. We do not intend to open a wide discussion about this matter here. It is only to be noted that the toponyms are also classified according to their types - oronyms, hydronyms, ethnotoponyms, zoonyms, etc. Much has been said about such kind of classification in toponymic literature published in our republic. And we shall express our opinions about the different types of toponyms according to this classification.

TYPES OF TOPONYMS,ORONYMS

There are some geographical names called Gelingaya in Azerbaijan. Sometimes they are wrongly disputed as Galyngaya (thick rock) instead of Gelingaya (bride rock). Reasons of calling the rocks so are different. Undoubtedly, some of them are really related to bride; throwing the bride herself from the rock, taking a seat of bride on this rock, etc. There are narrations about these rocks. And the meaning of some rocks so is connected with their resemblance to bride (as if a bride turned into stone).

Mountains situated in Daralayaz mountain range in Garabag volcanic plateau are called the Gelingaya mountains. There are mountains named Takhtayaylag (Board plateau) in Garabag volcanic plateau and in the south-eastern part of the Caucasus. They consist of vast mountain plains - boardlike massive rocky plain. These mountains from their formation point of view have a relief formed on flat limestones, volcanic (lava) plateaus, made surfaces, etc. Geographical name reflects the general view of relief as it is, objectively. Some of the mountains according to their outside appearances are resemble to neck of camel, box, farmash, saddle bags, piloff laid on tray, pan, etc. Therefore, there are mountains named Farmashtepe in the

Minor Caucasus, Khurjunlar, Sandyg, Plovja, Deveboyunu in the Major Caucasus. Mountains given the first geographical names from outside are resemble to cube. The name Khurjunlar (upper reaches of the basin of Kish river) is given because the existence of mountain ridge, depressions (glacial origin) in the foothills of its southern and northern slopes.

One of the mountains in the upper reaches of the Dashagyl river is called Zindandag. The summit of this mountain consists of limestone sandstones. Its upper part are flat, quadrangular and sides steep. According to its appearance it is resemble to dungeon.

Summits having the pointed shape, usually, have been formed, from the erosion and denudation stable rocks. Such summits sometimes are called Shishtepe (Garabag volcanic plateau): It is difficult to move in mountain slopes where made ways rising to passages are stony, rocky. Therefore, one of the mountains situated in Garabag volcanic plateau is called Dikpilleken (vertical stairs).

Some parts laid in mountains pass through stony and rocky places; horseshoes` nails of horses, following this paths, fall out. Calling of some mountains Mykhtoken (Minor Caucasus) in our republic is connected with this event.

Shingly places have been formed because of physical weathering of lavas in volcanic plateaus. The geographical term chyngyl (shingle) has entered the Russian language as "chingili" and is used in geomorphological science. The diameter of each stone belonging to shingle reaches about to tens of meters. Shingly places give birth to stone stream, stone "rivers" as well. The name of Perichyngly mountain formed in volcanic territory of the Minor Caucasus may be given as an example.

A little river in the Minor Caucasus (Kelbejar) is called Garadymag (black nail). As the slope valley is stony, rocky the animals passing through these places hurt their nails. Because of this the place is named Garadymag. The word "gara" (black) shows the colour, but here it means that the slope brings the wound to animals` nails.

At some distance from each other the rocks are seen in mountainous territories, in vast plains - in made surfaces and in even slopes.

They stand in line, like caravan of camels. This territory is called Gatargaya mountain (gatar - line, row; gaya - rock). So, geomorphological structure of the relief has conditioned for creation of the geographical name "Gatargaya"..

The mountains called Boyuk Ishygly and Kichik Ishygly situated in the Minor Caucasus (in the territory of Lachyn district) are of volcanic origin. The word "ishygly" (lighty) met in the names of these moun-

tains is connected with the shine of snowy summits during sunny days.

There are some Delidag (Crazy mountain) in Garabag volcanic plateau. The name given to this mountain is related to bad weather conditions. Suddenly mist covers the mountain and then brings rain. Because of this natural phenomenon the mountain is called Delidag.

There is a place named Tuver, Tuvergyr in the sunset part of Turkmenistan. This geographical name consists of two words - "tuver" and "gyr". According to M.Gashgari the word "tuver" means "tuger", as to Rashidaddin it is "duker". Their meaning is "to assemble one place" (in Turkmen "bir topara uyshmek"). The name of the village Tuver (S.Ataniyazov, 1981, p. 45) in Kalinin district of Turkmenistan probably is connected with this word. This geographical names (tuger, duker) are observed in Azerbaijan and Turkey as well (S.Ataniyazov, 1981).

As to us, the oikonym Tver in Russia is also derived from the toponym Tuver having the Turkic origin. The difference between these geographical names is the falling of the alphabet u which is absent in Slavic languages (Tuver - Tver). Of course, it is our mere supposition. There may be another opinion.

The word "gyr" (kir) is a geographical term. It is a geographical name forming the topoforment in toponymy. "Gyr", "gyrash" place is synonym of the appellatives Adyr in the Middle Asia. We call "gyr" the lowlands with dry steppe landscape. The landscape term "bozgyr" is used as synonym of the word "steppe" in Russian. The word "gyr" has the same meaning in the Turkmen language.

S.Ataniyazov gives the geographical names of Mugal (mogol), Gerey, Gereili (Garay, Garayly), Merkit, Chagatay, Chili of Khelakin and Zhalayir derived from the Mongol language and met in Turkmenistan as an example. The personal names Jyगतay and Geray (Geraybeyli) must be of the same origin with this ethnonyms.

There are oikonyms as Baltaly, Balta-Chokhrak in Azerbaijan. Balta (axe) is the name of an instrument. Boggy place is also called balta by Gagauzians. It may be considered that the village names Baltaly and Balbajy are named because the people who live there are busy with this instrument. But it is mistaken. The researchers have showed that first of all the word balta is an ethnonym. Geographical names related to balta are met in Uzbekistan (Boltali), khanate of Kazan (Boltachy). So, it is the ethnonym of common Turkic origin (T.Nafasov, 1988, p. 41).

Govdagy situated in Azerbaijan is the name of top and at the same time the name of mountain range. It locates in the upper reaches of Girdmanchay basin.

There are 8 geographical names formed with the word "gov" in Uzbekistan. They have been formed with the combination of next words and affixes: "bulag" (Govbulag), "dere" (Govdere), "dehne" (Govdehne), "zhallob" (Govzhallob), "urgan" (Govurgan), "ushman" (Govushman), "khana" (Govkhana)

(T.Nafasov, Explanatory Dictionary of Uzbek Toponyms, Tashkend, 1988, p.54).

The word "gov" has the meaning of "gov" (made of cotton) which is used in steel in Azerbaijan. The word "gov" is used in Uzbekistan as depressed place, hole, low place. While giving the explanation of the toponym Govkhana T.Nafasov uses it as a place where cattle is kept, cattle-shed.

But G.Geibullayev has proved that "gov" (in ancient Russian sources "kou", "kov") is the name of one of the Gypchag tribes and the village names

Govlar, Govlar-Saryly, etc. met in Azerbaijan reflect the name of this tribe. So, from the first sight it seems that the name of this or that toponym is clear, but when the area is taken account it comes out that it has quite another meaning. Therefore, some toponyms are "deceptive".

The word "man" has two meanings in Turkic languages - sheep and fortress. Then, the etymology of the name of Mangyshlag peninsula situated in the coasts of the Caspian of Kazakhstan in Turkic languages means "fortress, winter stay", "winter stay for sheep" (see: S.Ataniyazov, 1981, p.44).

HYDRONYMS

An interesting peculiarity is observed in Turkic toponymy of our country. A toponym existing in Azerbaijan can be met in the Middle Asia, Kazakhstan, Altay, and even in Yakutia. Just this peculiarity plays a great role for determining the language belonging of the toponym. One principle, the observance being necessary in toponymic research, is that while studying any toponym first of all it needs to determine its area.

There was an Azerbaijani village named Eylenli in Echmiadzin district, Armenia. The village is situated on the bank of Garasu river (left tributary of the Araz river). While speaking about the etymology of Aylanchar river in Uzbekistan T.Nafasov (1988, p.10) writes that it shows the winding and passing of stream round jut of mountain. The second component of this word "char" has the same phonetic from char (ravine) met in our some toponyms.

So, this village is called Eylenli because it is situated on the crooked, turned part of the basin of Garasu river. Together with this the Garasu river runs through the plain and in the place where it falls into the Araz river its speed becomes slower, at first sight it seems that its water rises and stops. That's why the meaning of village Eylenli together with "eyilmek" (crook, turn) may be related to the word "eylenmek" (to stop).

There is a dry ravine called Julga in Gobustan. The toponym "Julga" is met in Crimea, Uzbekistan and other places. Belonging to Turkic-Mongolian languages the word "julga" is used as a synonym of the word ravine. "Zhulga" in Uzbek, "zhulge" in Turkmen, "zhilga" in Kirghiz, "yelga" in Tatar, "julga" in Azerbaijan are the phonetic forms of the same word (T.Nafasov, p.76).

There are Zangi river (it begins from the lake Goyje), Zangbasar region and district in Armenia. Talking over the same toponym in the territory of Uzbekistan T.Nafasov relates it to the word "sang" - "only stone", "hill" in the Persian language (p. 79). Zangi river flows through mountains cut by narrow and deep ravines and sometimes through canyonic stony cages. Armenians have changed the name Zangi and have called it Hrazdan.

Azerbaijan is rich overground and underground resources. Some of them have been known by different ways to people and others have remained unknown. For example, existing of sulphur (kukurd) under the ground the people have found out by the help of sulphuric springs and flowing waters, and they have been named Kukurdsu river (Gedebey), Kukurdsu mineral spring (Guba). Salty (duzlu) surface waters have caused to be given the following names - Duzluakhmaz, (Agdash), Duzdag lake (Salyan), Duzlag territory (Daghestan, Derbend), Duzlag settlement (Yevlakh) and Duzdag mines (Babek).

Stone (dash) is one of the natural resources. Stone means rock, rocky slope as well. Though there is different types of stone (limestone, blue stone, cobble-stone, stone, etc.) the people call all of them identically. The ore, being mined from the copper mines, is called "dash" (stone). For example, the name of the village Garadash is related to mining of copper ore as long ago as the XVIII century.

There are several toponyms called "Dashkesen". If some of them are related to extracting of ore stone (the name of Dashkesen town) then another part is connected with the place where stone for building the house is extracted. Last century there were toponyms called "Dashkesen" in mountainous Shirvan and Zengezur which just they showed the places where the building stone was extracted. Many geographical names have been formed in Azerbaijan by putting the

term "dash" before toponym - "agyl" (fold) - Dashagyl, "alt" (below, under) - Dashalty, "bulag" (spring) - Dashbulag, "burun" (nose) - Dashburun, etc. The toponyms of Azerbaijani origin formed with the topoformant "dash" are met in the territory of Georgia, Armenia and Daghestan. Geographical names related to the word "dash" have been mainly formed in the mountainous territories, in the places where stone is abundant.

More than 24 oikonyms have been formed with the word "dash" in Azerbaijan. This word shows the geographical location of this or that object (Dashalty, Dashbashy, Dashbulag, Dashlyja, Dashkend, Dashly, Dashsalahly, Dashushen, Dashuz, etc.), its belonging to a certain person (Dashveysalli, Dashdamirbeyli), chemical composition of the stone (Dashduz), utilization of stone as a natural resource (Dashkesen), etc. The name "Dashbulag" shows that the place where the spring comes out is abundant with stone and rock. Or "Dashyatag" states that the place where cattle-shed was built is stony.

Some of the natural resources have been known to people only in connection with the development of geological science, in other words, in extracting them from the entrails of the earth. For example, the toponyms related to the names of tin, silver, cobalt, metal and other natural resources have been formed as early as the XIX-XX centuries. But it is to be said that the history of iron goes back to remote ages. As to historians, the iron has been known in the territory of Azerbaijan in the I millenium B.C.; our ancient ancestors have extracted and smelted the iron ore and made different iron instruments.

The geographical names called Demirdagy (Geogia), Demirdagy (Ordubad), Demirlisu (Julfa), Demirtepe (Gazakh), are very ancient. The village and river names as Demirchi, Demirchiler, Demirchdam, Demirchay are related to the profession of blacksmith.

The mineral "zey" (alunite) has been known to our people from the very old times. The names of river Zeylik, village Zeylik (Dashkesen, Kelbejar, Agdere) are related to the production of alunite (zey) in these places. As the alunite was widely used in dye-works it has had its own place in weaving of carpet, palas and other hand-made goods in Azerbaijan.

Since of olden days (Bronze Age) the copper (mis), non-ferrous metals have been extracted in Azerbaijan; the geographical names of Misdag in Babek district (Azerbaijan), Miskhana in Noyanberyan district (Armenia) are related to this proses. There were copper smelting works in the territory of Gedebey district in the XIX century. There is a river named Missuyu in this district.

An especial stone being used for grinding of iron instruments in Azerbaijan is called "bulovdashy (grindstone). A grindstone is formed

from the rocks of volcanogenic effusive origin. There is a village called Bulovluk in Lachyn district.

The word "gyzyl" (gold) in the Azrbaijan language shows both non-ferrous metal and colour. Other formants ("agaj" -tree, "agyl" - mind, "arkh" - ditch, "bogaz" - strait, "bulag" - spring, "burun" - nose, "dash" - stone, "gazma" - drilling, "kilsa" - Church, "gyshlag" - winter-camp, "magara" - cave, "nohur" - pool, "yulgun" - tamarisk, "chay" - river, "shafag" - sunrise, daybreak, etc.) joining with the topoformant "gyzyl" have formed numerous of toponyms. In these toponyms the word "gyzyl" shows that the colour of the soil, place, etc. is mainly reddish. The word gyzyl is used as personal name from of old. For example, Gyzyly - Kengerli (Agdam).

The word "gum" (sand) takes a great place in our toponymy. A number of geographical names have been formed from the words and affixes combined with the topoformant "gum" (Gumludasn mountain, Gumbashy mountain and village, Gumla village, Gumlag-chay, Gumlug mountain, Gumtepe, Gumyatag lake, etc.).

Neft (oil) is known in Azerbaijan since of old days. Extracting of oil has caused to be formed the following toponyms: Neftdashlary, Neftchala, Gyrdag, Gyrgol.

Azerbaijan is called a sunny republic. The sun is an important living source. There would be neither heat nor light without the sun in the terrestrial globe. Therefore, in everywhere, including Azerbaijan the people are boasting for the numbers of sunny days. For example, the brightness of the sun in our republic is 2800 hours in a year. On the basis of this the sun (more than 10 C) of temperature of the soil obtained from the sun is estimated and according to this fact the agricultural crops are divided into districts.

Knowing the value of the sun, the Azerbaijanese who once worshiped the fire, light, heat have created a number of geographical names related to the sun. Some of them are: Guney mountain, Gundurdag, Guneybulag, Dedegunesh village (Shamakhy), Guney village (Basarkechar), Guneybad (Ordubad), Guneygaler (Highland Garabag), Guneydash mountain (Krasnoseisk), Guneykend (Dashkesen), Guneymahalla village (Guba), Guneypaya (Kelbejar), Gunesh settlement (Beylagan), Guneshii (Devechi), Guneshtepe (Basarkechar), Gungyshlag village (Zangilan).

Evidently, the landscape and natural resources have played an important role in formation of our oronymy. A great part of the oronyms is related to tribe, people and person names, and animal kingdom (zoonyms), plant world (phytooronyms) as well. Much has been written about it in our republic.

PHYTOTOPONYMS

The phytonym means the "name of plant". Place names formed of phytonyms are called phytotoponyms.

Azerbaijan is a country where the types of plant, flower, tree, etc. are abundant there. The plant world has found its reflection in toponymy as well. There are numerous of phytotoponyms related to flower, rose, poppy, violet, pine, oak, willow, alycha, apple, walnut, chestnut, hazelnut, medlar, sorrel, nettle, cow-parsnip, etc. As they are countless even we can't speak about the few of them.

About the phytotoponyms have been written in the works and articles dealt with toponymy published in our republic. But our phytotoponyms are not an independent object of the toponymic research for the present.

ZOONYMS

Zootoponym is a geographical name formed on the basis of names of animals including insects, birds, etc.

Zootoponyms of Turkic nations have been formed by three ways. One group shows the real animal kingdom, another group immortalized the names of animals being considered the totem and worshipped (horse, wolf, bear, falcon, eagle, sheep, camel, etc.). The third group includes the geographical names of natural objects their appearance of which resemble to this or that animal.

The wolf, sheep, horse, camel, etc. are considered holy by Turkic nations. Because of this many toponyms have been created in connection with these animals. For example, the names related with the zoonym "gurd" (wolf) are met in different regions of Azerbaijan: Gurdgobu (Agsu), Gurd mountain (Sheki), Gurd passage (Shirvan). If this or that animal is often seen in this or that geographical object this object is called after the name of a relevant animal. For this reason a certain gorge, passage, mountain is related with the name of wolf (gurd).

The names of domestic animals take an important place in zootoponyms. In connection with "deve" (camel) we can show the following toponyms: Devebatan river (Ismaily), Deveboynu mountain (Yardymly, Ordubad, and Gakh), Develi mountain (Shamakhy), Deveolen (Sharur), Devechibazar (Devechi river, railroad station), Devechi, Lokbatan (Garadag), Nardaran (Absheron), etc.

When the zigzags of mountain roads are very elevated, vertical then such kinds of roads are resembled the neck of camel. The dis-

strict centre of Devechi up to 1940 was called Devechibazar (Cameleer's market). In former times there was a market where camel buying and selling was carried out.

The valley of Arpachay where a camel died has been called Deveolen. One of the lakes where a lok (a type of camel) drowned has been called Lokbatan. Places (for example, in pasture) where there were many camels have been named Develidag.

Ilan (snake) was considered a totem in former times; for this reason it used to be cared. The Azerbaijanese bear double treatment to snake (ilan). They are ruthless against the venomous snakes. It is the reason to be said: "Damn to those who have seen the snake, damn to those who have seen but not killed, damn to those who have not buried" or "Damn both the white snake and the black snake". Snake is very sensitive to a voice; Hearing a voice the snake jumps to that side. It is said that the snake himself finds the bullet. But there is quite another treatment for the snake. The snakes inhabited in the homes are considered holy. It is sin to treat them badly. As a rule, the domestic snakes are not killed. Such snake does not hurt the home's owner. Sometimes at the appointed time it used to be put a plate of milk for the snake in one of corner of the home. The geographical names, oronyms such as Ilandagy (Kelbejar), Ilandagy (Julfa), etc. are related to the snake.

"Horse is a desire" it is said, horse is the support of hero. Because, it was impossible to imagine the hero without a horse, the horse without a hero in the old times. In the course of history the horse has played an important role in the life of man, including in domestic economy. As the watershed resembles to horse mane (at yaly) the mountain has been called Atyaldagy (Gobustan). There are Atbulag village and the same named railway station in Agjagabul district. The places where horses are grazed have been called "ilkhy" (herd). The height of Ilkhydash mountain (Sumgait) is 336 m. The left tributary of Kurekchay river is called Ilkhydere. One of the mineral springs of Minkend is named Ilkhyusu.

The geographical names related to "it" (dog) are very few. The height of the mountain called Itbashy is 211 m. The mountain is situated in the territory of Jalilabad district. But the oronym is not directly related to the dog; it has been called so because from the distance it resembles to the head of dog.

Among the zootoponyms there are numerous of geographical names related to leopard, lion, pig, wild boar, bear, gazelle, deer, etc. Unfortunately, it is to be noted that in the places related to gazelle, deer, leopard the named animals have been completely extermi-

nated. Only such toponyms show that upon a time these animals widely distributed in the named places.

Generally, the bear, bee, lion, horse, gazelle, fish, bull, nightingale, wild boar, leopard, ram, lamb, lammergeyer, wolf, bird, heifer, camel, pig, crane, leech, herd, snake, cow, dog, hyena, goat, buffalo, falcon, deer, ox, magpie, sparrow, mouse, elk, berzoi, lark, fox, jackal, gazelle, sable, etc. zoonyms have found their reflection in our toponyms.

A number of toponymic examples can be cited to the names of each above mentioned animal (Ayitalasy, Ahudagy, Guzugungaya, Zeligol, Gurdkechidi, Jamysholen, Tazyuchan, Toragay, etc.).

The deers (maral) are considered the charms of mountain nature. The topoformant maral (deer) has formed a lot of toponyms - Maralgol (Khaniar), Maraldag (Tovuz, Megri), Maralzami village (Megri), Maraldash (Kelbejar) Maralzamilar area (Tabasaran), Maralyurd area (Agdere).

One of the characteristic faunas of the steppe is gazelle (jeyran). As the gazelles have been intensively hunting last fifty years their generation is near extinction in the territory of Azerbaijan. The gazelles are widely distributed in the plain and foothill parts of the republic. The names of mountain, reservoir, village, area, river as Jeyranoyug, Jeyranyaylag, Jeyranbatan, Jeyrandag, Jeyrankechmez, Jeyranlar, Jeyranly, Jeyranolen, Jeyranyazy have been formed.

One of the rushy and forest faunas is steppe pig (donguz, donuz). The zootoponyms Donuzdag (Oguz), Donuzdarasi (Krasnoselsk), Donuzgayasy mountain (Gafan), Donuznohur mountain and lake (Daghestan, Rutul), Donuztepe mountain (Georgia, Signak), Donuzgalasy area (Shahbuz), Donuzuten mineral spring (Masally), Donuzja river (Sheki) are related to the name of the fauna.

In the places where "gaban" (wild boar) is distributed the geographical names related to this animal are met (Gabangedik mountain - Lachyn, Gabandag - Ismayilli, Gabanlyg territory - Gakh).

There are geographical names Gaflandagy (Sheki) and Gaflangala range (Dashkesen and Khaniar) related to gaplan (leopard) in the territory of Azerbaijan.

The names related to the zoonym "kechi" (goat) are met among the zootoponyms (Kechibeli, Kechili, Kechigyran, etc.).

A number of geographical names related to the names of birds (ornotofauna) have been formed. Undoubtedly, the geographical name formed in connection with fauna is to be given the name of fauna which is mainly characteristic to this or that place. For example, as sarcha (sparrow) is distributed in the plain and lowland territory of Azerbaijan the geographical name related to this bird is not charac-

teristic for other territories (for example, middle and highland district). The name Sarchalidag is met in Gedebey and Sheki districts.

There is also a mountain (in Babek district) called by the name of the bird "garangush" (swallow) who is the spring's messenger.

In general, mountain names related to the name "gush" (bird) - Gushdash (Ordubad), Gushgala (Gusar), Gushgaya (Absheron), Gushgayasy (Sshahbuz), Gushtepe (Fuzuli), Gushgala (Baku) have been created. A group of Turkic nations being busy in poultry farming have left their traces in ethnonymy by means of village names called Gushchu, Gushchular and Gushyuvasy. But it is to be said that not all toponyms formed by the help of the words "gush" (bird), "gushlar" (birds), "gushchu" (a man who is busy in poultry keeping) are related to the zoonym "gush". Some of these toponyms denote the name of ancient gush (gushchu, gushan) tribe of Turkic origin.

There are an area called Bulbul (nightingale) in Gakh and geographical names called Bulbuldzov (dzov - ravine in the Armenian language) in Agdere.

There are three mountains (Guzgungaya, Guzugunlu, Guzuguntepe) and an area (Guzgunchaylag) related to the name of "guzgun" (lammergeyer) in Azerbaijan.

There is a spring called Durnaly in Dashkesen district. The name of this spring is related to distribution of the bird durna (crane) in this place, maybe, it is called so because the water of the spring is pure and transparent as the eye of crane or it shows how girls looking like the crane carrying water from this spring with pitcher.

MICROTOPONYMS

The geographical name is a name of place. A name can't be macro, mezo or micro. But an object being given the name may be small or big. Depending on the size of objects the names are considered small or big. There are microtoponyms which according to their content and antiquity maybe they are more valuable than another group of microtoponyms. For example, there is a toponym called "Gochdash" (goch - ram, dash - stone) in Kelbejar district. Once the "goch" (ram) was considered sacred. And so, the people have made his statue and constructed it as gravestone.

The worship to ram (goch) is connected with totemism. In old times the brave, strong, heroic, fearless man has been called "goch". For example, the words "goch Koroglu", "gochag" (a man of courage) are also connected with the word "goch". The word "goch" takes a great place in religious ideas. The statues of goch are met on the

graves of Turkic people. But falsifier Armenian scholars have stolen the ram stones from the graveyards belonging to the Azerbaijanese, who once lived in Armenia and collect all these statues in Armenian churches and museums. They, being dead to shame and having no conscience, are introducing these statues as their own.

We have talked above about the definition criterion of macrotoponyms and microtoponyms of the toponyms. As to us, the microtoponyms must cover the names which are not met in written sources and on the maps of 1:10 000 scale.

The geographical names including small place names are connected with economic activity, economic life of the people.

It is known from the history and as well as from the present life that a number of settlements are becoming ruined; and by this the life of the small names existing around these settlements comes an end. In order to keep in the mind of the coming generations the microtoponyms are to be carefully collected and preserved.

In 1988 more than 220 thousand Azerbaijanese were forced to leave their historical motherland in Armenia. After this accident within 15-20 days almost all microtoponyms around the settlements disappeared at all. In other words, if creators of microtoponyms are forced to leave their settlements for this or that reason the microtoponyms' existence come an end.

It was the first days of July in 1959. We were carrying out a detailed research work in the basin of the Kish River. Together with geomorphological and landscape researches we began to study the microtoponyms too. Within two month we collected about 90 geographical names in this area. Only some of them have been marked on the map of 1:10 000 scale.

We consider that the toponyms of the basin of the Kish River would be interesting for our readers.

The Kish river has the tributaries called Gaynarja, Damarchyn, Saryguneydere and Donuzja. The rich bed deposits of a river disappear in one place and come out in another place. For this feature the river has been named Gaynarjachay. Besides this, in the upper reaches of the river there is the same named (Gaynarja) spring or source as well. So, the forming source of both hydronyms is the same. Alongside the river where upper conglomerates come out the path is often washed and destroyed and becomes narrow. It is difficult to move there. Who passes this part of the path by horse he is to hold the horse by the bridle. Once a potter went to sell his earthenwares in Daghestan. Suddenly his horse's load touched the rock and they fell down together into the deep ravine (in the basin of Samur river). After this accident that part of the path was called Duluschu (potter). There

are Dereyurd, countryside of Hamza, Garanemner mountain, Gaynarja river, Great Maral spring and other names there.

A path takes the travellers to the source of a river - Kem countryside. This countryside elevates 600-700 m from the foothills of ravine of the Damarchyn river. Its surface is flat, but the eastern slope is steep. The countryside are called Kem because they are bordered by precipice from the east and by a mountain branch from the west. "Kem" ("kam") means ravine, river in the Persian language.

Alongside the ravine of Damarchyn river on the right side of the upper river there is a slope with high rock. It is a place considered holy and wonder-working. The name of this place is Pirgaya. The upper part of a forest has been called Meshebashy (meshe - forest, bash - head, here bash means upper, top or end).

In the basin of the Kish river there are places called Aglytala, Sekitala, Yanygmeshe, Gyzybere, Alyolental, Garadavanchay, Tovlegaya mountain, Khanymdagy, Doluderesi, Markhaldere, lydere glade, Galavantala, Gashan mountain, Goytepe river, Tikechukhur river, Sarytorpag river, Gengejala, Jibreitala, Leskitala, Mahmudolengala, Saryguneydere river, Agylchay, Eyridag, Mustafatala, Alashert mountain, Hajy Irvaham slope, Sygnagtala, Alashatala, Boyuktore mountain, Duluzlar ravine, Kichiktore mountain, Armudludere river, Nohurlubulag, Injedag, Sheytanlydere, Markhal Suderesi, Alagoyut ridge, Okhut ridge, countryside of Khan, Chakhyl mountain, etc. The name of the mountain Chakhyl has been taken from the sandstony lime stones spread around these areas.

There is a mountain slope which is very steep and vertical. Because of its steepness and verticality it is called Chukhadurmaz (The toponym Chukhadurmaz consists of two words: chukha - a long sleeveless overcoat for man in the Caucasus, durmaz - here means not standing on the shoulder, slipping from the shoulder). The wild boars (donuz) are distributed in the middle reaches, in forest meadow site of the Kish river. This area is called Donuzja. The same river is also called Donuzja. Kish, Okhut, Dodu, Baltaly, Gyshlag villages, Sheki town and other settlements are situated in the basin of the Kish river. The Lower Darvaza, Khubkar, Shoveter country-side, Erkiniya fortress, Gurudere, Bayaruderesi, Garasutalasu and other names met there are of microtoponyms.

We have talked only about some toponyms observed in the ravine of the Kish river. A considerable part of these geographical names have been written for the first time. How many such kinds of river ravines, not noted interesting toponyms there are in the territory of Azerbaijan at present!

THE TWINS OF THE AZERBAIJAN TOPONYMS

RELATED TOPONYMS OF UZBEKISTAN AND AZERBAIJAN

Tura Nafasov studies the geographical names of Uzbekistan. He has made a valuable present to Uzbeks who are a part of Turkic nations. His book called "Explanatory Dictionary Of Uzbekistan Toponyms" consists of eighteen printer's sheets.

Geographical dislocation of Uzbekistan, especially, his neighbourhood with Tajiks, Afghans, Persians, Indians who belong to Indian-European language system have found their expression in geographical names of the territory. It is mainly observed in the south and partially in the central districts of Uzbekistan. For this reason the research of toponyms of the southern districts has scientific and practical importance as well.

The Persian language toponyms take an important place after the geographical names of Turkic origin. The hybrid toponyms formed in the border of two languages in the territory are connected for this reason. We do not want to speak about the whole toponyms of Turkic origin in Uzbekistan. Otherwise, it would be the repetition of T.Nafasov's dictionary. Our main aim is to look over the parallels between the etymology of toponyms of the Azerbaijani geographical names and the names met in T.Nafasov's work called "Explanatory Dictionary of the Uzbek Toponyms. The Southern Districts of Uzbekistan". The explanation of the etymology of toponyms spoken about in the work means to study of parallel met in Azerbaijan. Well studied toponymic parallels are of great importance for us.

To speak about the toponymic parallels is undoubtedly interesting for readers and very helpful for those who study the toponyms. As it was told in previous chapters the toponyms are dumb beyond of linguistic science, rootless without the historical science, spaceless apart of geographical science. In other words, the inherent secret of each one of the geographical names is first of all opened by linguists, the scholars reveal the language belonging of the toponym, determine the word's history based the toponym, their relations with neighbour languages, and spreading areas. It is to be confessed that without taking into account the science of linguistics and the languages of peoples (at least the main ones) where studied toponyms are spread it is impossible to obtain the true conclusion. The historians reveal the root - the forming history of the geographical name (here the materials of linguistics come to the aid of the historians). The researcher of topo-

nyms, besides the study of geographical dislocation of geographical names, their evolution, determines the scientific basis of geographical names and studies their forming branches. The linguistical, historical and geographical sciences must be combined all together in research of toponyms and obtained results must be given to the judgement of the readers systematically.

The origin of the toponym "Shirvan" observed in Azerbaijan is very interesting. Among the people it is considered as Persian word and consists of two parts: "shir" - milk, "van" - place. It is the folk etymology and has no any role in research of toponym from the scientific point of view.

It is interesting that there are toponyms named "Shirvan" in the Middle Asia too. So, just this parallel shows that the formation of the toponym in relation with the word "shir" - "milk" can not be considered true. According to Armenian geography dated from the VII century there was a tribe named Sharvan in the territory of Azerbaijan. As is known, this work has been written on the basis of Ptolomey's work, going back to the II century. The name of this tribe has been written as "Suran" in accordance with phonetics of the Greek language by Ptolomey. So, such a tribe lived there in the II century. The basic question is to determined the ethnic origin of this tribe. The attention of the historians and linguists must be concentrated on this matter.

T.Nafasov writes that there are the cults mountain, water (ravine, lake) among the Turkic language peoples. They, considering holy, have called the names of these geographical objects with respect.

In 1963 there was formed a lake because the earthquake in Dekhkonobod district, Uzbekistan. It was named Issykkul. The water of the lake did not freeze in winter and the local population was astonished, and the lake was renamed as Sheytangol (lake of Devil). The water of the lake does not freeze because it is a little salty. So, the cult of geographical object may be formed at present as well.

As the geographical names Turgay, Turgay, Turan are the totemic ethnonyms they are widely spread in the territories where Turkic language peoples live. Peoples, who migrated from the territories where Turkic language peoples (10 mln. km²) spread, carrying with themselves first of all their saint geographical (at the same time person) names have passed the toponymic baton from generation to generation, from territory to territory and this way they kept the names up to days. The geographical names derived from saint root are living for ever. The geographical names being clarified within the time and space are imbibed by the land.

As it was noted above there are Kish village, Kish river (Sheki) and Kish river (Siyazan) in Azerbaijan. And the history of the toponym

Kesh observed in Uzbekistan goes back to the XII century. T.Nafasov (1988, p. 96) basing on a number of researchers shows that this geographical name is met in different places in different forms, such as Kesh, Kish, Kash, Keshi, Kishi, Kiss, Keshk. On the basis of these words the following village, town, fortress names have been created: Keshk, Minkesh, Keshkurd, Kishman, Kishtivan, Kashmir. According to T.Nafasov, the old meaning of the words "kesh" - "kish" - "kash" have been "mountain" - "guide" - "barrow".

There is a village named Tudar in Azerbaijan (Gobustan). Consisting of some houses the name of this village (according to folk etymology) means "tworocks" in the Tat language. The dictionary meaning of the name of Tuda village situated in Uzbekistan (Boysun district) is - "heap of stones", landslide taken place in mountain, stony place in foothills. Maybe, there is a relation between the meaning of the names of two villages - Tudar in Azerbaijan and Tuda in Uzbekistan, because the Tudar village has been built at the stony, rocky foothills as well.

There is a village named Gatar (line, string) in Uzbekistan, and there are seven villages where this village is situated. The top village is called Gatar (line). A line of camel caravan also consists of seven camels. The first camel sometimes is called gatarbashy (head of line). There is an oronym named Gatardashy (line of stones) in Azerbaijan. It means that seven stones line in one direction.

The hotels, camel camps built on the ways of caravan were called carvansaray. The word "carvansaray" means "coaching inn", "house", "dwelling", "stop, station". The camel is called "tuya" and cameleer - "tuyachi" ("tebachi", "tavachy") in Uzbek. There is a settlement called Tuyatosh (camel stone) in Shakhrisaz district, Uzbekistan. It is called so because there is a camel like rock there (T.Nafasov). Then it is told, "a stone as big as a camel". There are many geographical names related to camel in Uzbekistan (Tuyabash, Tuyabuyun, Tuyabuynok, Tuyagum, Tuyasingar, etc.).

Once in a place where the Azerbaijanese lived there was a village called Tekiye in Armenia. A same named village exists (Sherobad district) in Uzbekistan. The name "Tekiye" has been derived from the Persian word "taye", "tekiye" and means a place of idol, a dwelling place of hermits (T.Nafasov, 1988, p. 172). The same toponym is observed in Azerbaijan as well.

There is a mud volcano called Turagay in Gobustan. This name is related to the name of the bird "turagay" (lark). But Turkic language peoples have derived the oikonyms "turiga" - "tulga" - "turgay" from the totemic ethnonyms. The geographical names as Turyanchay,

Turan, Turagay are taken from this ethnonym. As "turagay", "turaga" is a saint (totemic) ethnonym, its spreading area is very wide.

It is told that the name of Lachyn town has been derived from the name of the bird lachyn (hawk). T.Nafasov (1988, p.110) notes that "Lachyn" is an ethnonym. A replacment took place in the first syllable of the word "lachyn" (alchyn - lachyn) and a new word was formed (in Uzbek "olchin" - "lochyn"). There are oronyms called Lachyntepe, Lachyndash in Uzbekistan. Here the ethnonym has turned into oronym.

A number of geographical names related to the word "nova" have been formed in Uzbekistan. The word "nova" means waterrunning aryk, chanel in the Persian language. Because of this the Nova river, Novobulag village, Novbur village and other toponyms have been created there.

The name of the village Navahi observed in Azerbaijan, Agjagabul district has been also taken from the word "nova". The Navahi village is situated on the bank of waterrunning river bed - Pirsahat river. There is a village named Navahi in Agsu district too.

There is a village called Ovul (Avyl) in Uzbekistan. "Avyl" (Ovul) in the Mongolian language "ayl" means family, home, inside of home. There is a settlement named Ayl. "Avyl" has the following variants in Turkic languages: ovul-avul-aul-avel-avyl, aol-ayyl (T.Nafasov, 1988, p. 136). There is a personal name called Avyl. The tribes named Avyl are observed as well.

ABOUT THE TURKIC ORIGIN TOPONYMIC PAR- ALLELS OF KAZAKHSTAN AND AZERBAIJAN

One of the toponymic dictionaries about the geographical names of the territories where Turkic language nations live is the Y.Koychubayev's work named "Concise Explanatory Dictionary of the Toponyms of Kazakhstan" published in the Russian language (Alma-Ata, 1974, p. 174).

The dictionary compiled on the basis of rich materials deals with etymology of Turkic toponyms in one of the largest republics of the former Soviet Union and is a fundamental and valuable work. The studying of Turkic toponyms in Kazakhstan helps to explain the meanings of a number of toponyms met in Azerbaijan directly (sometimes indirectly).

As to us, it is helpful to give the information to readers about a group of Kazakhstan's geographical names on the basis of Y.Koychubayev's materials.

Yerekbay Koychubayev, basing on word creation, word similarity and elements of word component, divides the Kazakhstan toponyms into five main layers: 1) ancient layer, being characterized with the ancient language elements (tal, sal, gar, kan); 2) ancient layer, having the Turkic-Mongolian, Turkic-Iranian language elements; 3) Turkic language layer, embracing the different indications of Turkic language families (yoklashma, choklashma, zhoklashma, etc.); 4) Kazakh, Kirghiz, Altaian, Karakalpak, Bashkir, Uzbek, Uigur layer, embracing the modern features of Turkic languages; 5) Russian toponymic layer.

As to E.M.Murzayev, the Russian toponymic layer is the most upper, i.e. the youngest layer for Azerbaijan.

There are some geographical names formed by the added words to the word "agaj" (tree) in Kazakhstan (Agajaryk, Agajayag, Agajgol, etc.). The settlements called Altyagaj, Topagaj, Garagaj are situated in Azerbaijan.

The name of the settlement Azat (Alma-Ata region) has been derived from Iranian languages. There are the names - Azad village (Khanlar), Azadkend (Ali Bayramly), Azad Garagoyunlu village (Tartar), Azadchay (left tributary of the Kurekchay), etc. in Azerbaijan.

The name of the steppe Azgyr (Guryev region) is from the ethno-toponym "az" of Turkic languages and "gyr" means "hill".

The same of the settlement Ay (Semipolatsk region) is the ethnonym of ancient Turks. The name has been taken from the name of celestial body ay (moon). There is a village called Aygunlu (Devechi) in Azerbaijan. Probably, the word "ay" in this toponym is an ethno-toponym.

The toponym Air (name of a mountain and passages) met in Kazakhstan has found its reflection in microtoponyms of our republic. The toponyms "ayir", "ayrig" are very valuable as people's geographical terms. The name of Ayrikdag is met in Murovdag range, Southern Altai, Zammuk Alatau and in other territories. According to V.V.Radlov, the word "aygyn" (clear) is related to the word "arkh" (ditch). So, the word "arkh" means a border drawn between the certain areas.

The name "aygyr" is often met in the toponymy in Kazakhstan. The word "aygyr" has two meanings. The first meaning shows the name of grass and the second one means the horse - stallion. Some geographical names have been created by adding the topoformants "bulag" (spring), "yal" (mane), "gol" (lake), "gum" (sand) to the word

"aygyr". Aygyr lake (Echmiadzin district) situated in Armenia may be related to the toponym "aygyr".

A number of geographical names have been formed by adding the words "bulag" (spring), "para" (half) to the word "ayna" (mirrow). The geographical names Aynagol, Aynabulag in Azerbaijan are relatively parallels to toponyms met in Kazakhstan.

The name of the steppe Aygaytas consists of two Kazakh words - "aygay" (cry, voice) and "tas" (stone). So, this name means "stone giving a cry" and the oronyms Gavaldash, Jingirdash met in Azerbaijan (Gobustan) have the same meaning.

The name of the steppe Ayshyrak in Kazakhstan is from the name of Aychyrak, it is a phonetic form. Aychyrak consists of "ay" (moon) and the ethnonym "chyrak" (lantern). The village names Chyragly, Chyragyurd, Chyraggala, Chyraggol (Azerbaijan) are of the same origin.

There is a river called Akbalyk in Kazakhstan; it consists of two words - "ag" - running and "balyk" - water. It comes out that the name Akbalyk means running water. The word "balyg" has also fodder grass meaning in Turkic languages. Akdama (name of steppe) means "steppe with fodder grass".

Agbash (Agbashgol) is the name of family in Kazakhstan. The ethnonym Agbashlar is known in Azerbaijan and it has found its expression in the name of the village Agbashlar. The hydronyms named Akkollar are usually situated in valleies and the exchange of water takes place actively there. Because, the "akkol" is explained as "flowing lake". It is also to be said that the lake Aggol situated in Azerbaijan (Agjabedi district) once was flowing. So, the name of this lake as the one situated in Kazakhstan means "flowing" lake. The lake Aggol situated in the Mil plain does not flow. The word "ag" in this hydronym denotes the name of colour and means "white" - "greyish".

The toponyms of Akkaba (river) and Koba (mountain) are known in Kazakhstan. As to us, there may be a certain relation between the word kaba observed in these geographical names and the oikonym "gabila" (tribe).

The word "say" observed in the hydronym Aksay (Agchay) is used in the modern Kazakh language as in the following meanings: "balka", "crack", "gutter" and sometimes "valley". In E. and V. Murzayevs' thinking (1959, p. 23), Agsu (Aksu in Kazakhstan) is called this way not for its colour but because of its feeding with ice and snow, and ground waters as well. The ag su is used in the meaning of running, drinking water in Azerbaijan. There are many geographical names formed with the word "ag" in Azerbaijan just as in Kazakhstan and this word has different shades of meaning. The word "ag" met in the

toponyms Agsu, Agdam, Agdash, Agdere, Aggol in Azerbaijan and Akkobik, Akkubiu, Aknyr, Akoba, Aksary, Aksoran, Aktau, Aktabe, Akshagye, Aktogay in Kazakhstan just has the different senses.

The oronym Aktogay met in Kazakhstan consists of two words: the word ak here means "rich grass" and togay - "separation of river", a place where a river separates into two places.

The word tugay met in the name of the village Garatugay (Sabirabad district, Azerbaijan) side by side with the sense "plain crossing riverside forest" has the meaning of a place where there is "rich grass" and the word "gara" here means density.

There are number of geographical names related with the word Alma in Kazakhstan (Alma-Ata, Almaly, Almalyk, Almaly river, etc.) and in Azerbaijan (Almalydag, Almaly village). Some geographical names formed by the help of the word "altyn" - "gyzyl" (gold) are met in Kazakhstan (Altynaryn, Altyn-Kazgan, Altynkol, Altynsu, etc.). The oronym Altyntakhta (the name of a mountain in Garabag mountain range, Azerbaijan) has the same origin.

The name of the village Anar in Kazakhstan (Selinograd region) is related with the fruit "nar" (pomegranate). There are similar names such as Narlyg, Nardere in our republic. But the word "nar" in the geographical name Nardaran is from the word "ner" - "camel" and Nerdaran means those who keep the camel.

There is a passage called Amangol in Alma-Ata region. It means "happy journey", "a way giving a chance". There were a chance shelters on the paths of mountainous territories of Azerbaijan in the past. The chance shelters are the places where men who are late or in difficult state can take shelter.

There are many toponyms related to the word "aral" (Aral, Aralagash, Aralkum, Araltengiz, Araltobe, Araltogay, Aralsk). The first meaning of the word aral is "island", the second meaning is "interriver", "between". There are two villages called Aral in Azerbaijan (Agdash district).

The name of the steppe Arandy (Gyzyl Orda region, Kazakhstan) may be valuable argument to open the meaning of the toponym "aran" observed in Azerbaijan. According to authoer's thinking, aran means in Kazakh "barrier", "a place of obstacle". In other words, the word aran in the Kazakh language means "a place where crossing is difficult", "impassable place" (Y.Koychubayev, 1974, p. 37).

When we say aran in the Azerbaijan language we mean a semidesert landscape where warm and dry climatic conditions is observed. Hot and dry winds blow about 70 days during the warm half of a year in the land of aran. The lands of aran have been winter place in a thousand years in Azerbaijan.

As to G.A.Geibullayev, in the territory of Azerbaijan the word "aran" has its reflection for the first time in the toponym of Tosaren noted by Ptolemy (Ptolemy writes that the Kur-side territory is called Tosaren). Later on it is known that though the Kur-Araz plain has had its name among the people lived there and the word "aran" being isolated by some ancient peoples (ancient Persians, Syrians and Arabians) has been used for the name of the whole territory of Northern Azerbaijan. There is no doubt that the word "aran" is of Turkic origin and means "plain", "warm place", "winter place" and the fact once more shows that Turkic language nations have lived in the territory of Azerbaijan since before our century. There may be an origin relation between the steppe name Aran in Kazakhstan and the word aran which a plain is named so in Azerbaijan and it must be taken into consideration. The explanation of the word "aran" as "impassable place" may be also considered acceptable. For people who live in mountainous territory the land of aran is a natural barrier, a hell like place.

The steppe of Altygaya is situated at the side of identically named lake in Kazakhstan. There is a passage called Altgay in the Azerbaijan part of the Major Caucasus. Probably, these oronyms are of the same origin according to their language belongings and meanings.

The geographical names Auzkol, Auzorta, Auzsu in Kazakhstan and Agzy birchala in Azerbaijan are related to the word "agy" (mouth). The toponyms Ayibulagy, Ayitas, Ayushat in Kazakhstan and Ayichyngyly mountain in Azerbaijan are related to the word Ayi (bear)."

There are Badamchay in Kazakhstan and Badamdar settlement, Badamly village in Azerbaijan. They are called this way because the almond trees grow in these territories.

Balabek (the name of a hill) is explained as upper, high hill in Kazakhstan and the word "bala" has been taken from the Russian language ("bek" means "hill" in Turkic languages (Y.Koychubayev, p. 50). We consider the author's explanation the word "bala" everywhere as upper, high is wrong.

A number of geographical names related to the plant names Baldyrgan (cow-parsnip) and yarpyz (horse mint) -Baldyrandy, Baldyrkol, Yarpyzlygol, etc. are observed in the mountainous part of Kazakhstan. There are Baldyrganly spring (Kelbejar), Yarpyzbasar mountain (Gakh) in Azerbaijan.

There is a village called Nuran (Agsu district) in Azerbaijan. G.Geibullayev truly considers that this oikonym is related to the word "nura" - "rock-fall", "a place of ravine" in the Mongolian language. Y.Koychubayev (1974, p. 180) explains this word in the Kazakh lan-

guage as "upper part of mountain summit". As to him, the word "nura" has been taken from one of the unknown ancient languages (whereas this word is of Mongolian origin) and means "summit of a mountain", "the end part of a mountain", "mountain ridge", "backbone". It is to be said, in fact, the village Nuran is situated on the mountain, at the side belt of a ravine.

The name of the Balkhash lake is pronounced as "Balkash" in Kazakh. The another name of the Balkash lake has been Kokchetengiz (Goyjedeniz - Blue sea). It has one more name - Atrakkol which means "separated lake". The words "bal" - "bar" are also used in the sense of "water". As the word "bal" has the meanings "mud", "shaking part of the bog", "hills on the bog", then the word "Balykash" gains a sense of "reservoir".

The meaning of the names of lakes called Goyje situated both in Kazakhstan and in the Minor Caucasus has been formed on the basis of origin of the same language. The word "goyje" shows that the colour of the water of lake is blue.

Some words related to the name of the Goyje (Sevan) lake in Armenia. It is known that the Goyje region has historically been one of the zones where Azerbaijanians populated. According to the researchers the territory where the lake is situated has been called Gelakuni, Gelam, Suini in the Mikhian writings of Urartu in the VII century B.C. The Armenians' own historians write the word "suini" means "waterside" in the Urartuian language. The toponym Suinin consists of the words "su" - "water" (the form "suv" is more ancient in Turkic language) and suffix "iki" derived from that language. All these show that Turkic language peoples have populated the Sevan - Goyje zone since the old time. The geographical names having the same content are characteristic for the toponyms of both republics.

The name of the steppe Bashkalmak (Kazakhstan) has been created from the word "bas" and the ethnonym "dash", "Kalmak", "Kalmyk" and means a place where the head, leader of Kalmyks seats. We think, by the help of this toponym the meaning of the oikonym Basgal (in Azerbaijan) may be explained. Basgal consists of two words - "bas" - "head, leader" and "gal", "galmag" - stay, seat, live. The toponym Basgal may be considered a place where the head seats, lives.

There are some toponyms called Bayan in Kokchetav region, Kazakhstan and Bayan village, Bayandash mountain, etc. in Azerbaijan. It is to be said that "Bayan" is of an ancient Turkic origin ethnonym.

In his researches G.Geybullayev has given the toponymic parallels of this tribe which are met in a number of Turkic language peoples.

The tribe Bayandur is one of the 24 tribes of Seljug Oghuzes and has its own place in the toponymy of Azerbaijan. The toponym Bayandur consists of the ethnonym "bayan" and formant "dur". As it is known, the khan named Bayandur is the main image of the epos "Dede Gorgud".

The sameness of the name of countrysite called Bell in Kazakhstan and the word "bell" observed in the name of the village Bashlybel in Azerbaijan is evident. In the explanatory dictionary the word "bel" is explained as a waterdivide stretched along the narrow strip. This word is also met in the toponym Chenlibel, a name of place where Koroglu seated.

The word "suat" observed in the name of steppe called Bersuat in Kazakhstan is also interesting. This word is used limitedly in Azerbaijan. The word "suat" means a place where animals drink water. This place may be formed naturally or artificially. In such places the river is usually rather shallow. "Suat" is used as a people's geographical term in Azerbaijan.

At last, it is to be said that the toponyms related with the word "besh" (five) are widely spread in Kazakhstan and Azerbaijan as well. It goes without saying that the word "besh" is connected with number. For example, there is an oronym named Beshshatyr in the Ishchay valley, Kazakhstan.

There are villages called Shatyrlı (Berde and Jalilabad districts) and Shatyrob (Masally district) in Azerbaijan. Probably, it means a baker.

There are a lot of geographical names related to the colour "boz" (gray) in Azerbaijan. Bozayran, Bozlu, Bozguney, Bozbine, Bozdovshan, Boztapanlar, Bozalganly villages, Bozdag, etc. It is obvious that the word "boz" in these toponyms shows the greyish colour.

The word "boz" in Kazakhs gives the meaning of virgin soil, steppe. The toponym Bozaygyr means a steppe where grows greyish grass. Probably, the word "boz" has been taken from the geographical name "bozgyr" (steppe); it expresses, as in Kazakhs, a type of grass which is gray.

There are a river and a mountain called Burkan in the south, south-eastern part of Kazakhstan. According to V.V.Barthold the word "burkhan" is a social term in Turks and means "ruler". We think, the name of the village Burkandul (Leric district, Azerbaijan) is a good example for this word and it is worthy to be studied. Y.Koychubayev (1974, p. 77) speaks about the ethnonym called "Kemchik". From here it comes out that this ethnonym is observed in the name of mountain called Kemchi in Azerbaijan. As to G.Geibullayev, the name

of village called Dolanlar is related to the name of Mongolian tribe called Dolan. The same ethnonym is met in Kazakhstan as well.

The names of villages called Jar (Zagatala), Jardan (Agdash) have been taken from the word "jar" which is the phonetic form of the word "yar" (yargan - ravine). Because the phoneme "y" in some of Turkic languages, including Kazakh, is pronounced as "j". The word "yar" observed in the toponyms Krasnoyarsk and Kyzyl-yar, doubtless, is of Turkic origin and means precipice, vertical slope, rock, ravine, etc.

There is a mountain named Piyazbashy in Nakhichevan; the word "piyaz" means "an onion", "big onion", "great onion" (Y.Koychubayev, p.204) in the Kazakh language. Mentioned mountain looks like an onion from the distance, because of this it has been named so. The oronym llandag is pronounced as Zhlantak (snake mountain) in Kazakhstan.

There is a hill named Zangar (Gyzyl-Orda region) in Kazakhstan. Our oronyms named Sengertepe, Sengerdag, Sengergaya, etc. are related with the forms of phonetic pronunciation of the same word. Some folk geographical terms (adyr, syrt, say, taky, tugay) are directly identical in Azerbaijan out of eleven native geographical terms (adyr, bidik, kak (khak), saz, say, sor, syrt, tanyr, tamar, tortkul, tugay) in the Kazakh language (G.K.Konkashpayev, 1963, p. 133-134).

The geographical name "saz" is used in the Azerbaijan language and dialects. At the same time the word "saz" means a pool where cane, reed grow. A boggy-meadowy area (moistmeadow) where ground waters come out is called "saz" in the Kazakh language.

There are depressed areas covered with thick salt layer in a semidesert plain of Azerbaijan. They are filled with water and turn into pools in the cold seasons and they become dry in the warm half of a year. But in some places the waters do not dry completely. In other words, salt mixed bog is formed there. Salt water lakes are called "sor" in Kazakh. In the Azerbaijan language this word is pronounced as Shor, shoran (the phoneme "s" turns into "sh" in Azerbaijan).

As to Y.Koychubayov (p. 109), the name of the river Ili (Yeddisu - "Semirechye") means "yel" (wind), "yul", "ili", "rapidly running" in ancient Turkic languages.

The name of the village Iliisu (Gakh) is also called Yellisu (rheumatic water) among the population of the village. The sulphuric content of the water of Hamamchay (left tributary of the Kurmukchay), location of bath-house in the slope of valley and treatment for rheumatisants there reason to be called the name of the village Iliisu as Yellisu.

The Ingar mountain range of Azerbaijan is situated in the Devedbatanchay and Aghsouchay part of the Highland Shirvan. The ravine situated in Gyzyl-Orda region is called Ingardarya. "Inkar" and "Ingar" are considered the ethnonym in Kazakhstan. So, the names of both oronyms have been derived from ethnonym.

Gabala is one of the most ancient towns of Azerbaijan. There are a river called Gabala in Lagodekhi district, Georgia and Kabala ravine in Kazakhstan. As to N.A. Baskakov (1962, p. 185), the word "kaba" is the ethnonym in a number of Turkic language nations, including Kirghizes and Karakalpaks.

"Kaz" is ethnonym in Turkic language peoples. According to Y. Koychubayev (1974), Kazbek situated in the southern regions of Kazakhstan, is the name of a territory with hills and mountains. Here "kaz" is ethnic name and "bek" means hill (for example, as in the toponym "hill of Guard" in Gedebek district). Gazbek or Kazbek means "elevation of Gazes", "Mountain of Gazes". So, the name of Kazbek mountain situated in the Caucasus and Kazbek in Kazakhstan have the same origin.

I should like to express an opinion connected with the ethnonym "kaz". As I think, besides in the oronyms Kazbek ("kaz" mountain) this ethnonym finds its expression in the oronym Gafgaz (Caucasus) (ancient form was "Kapykaz"). The latter means the door (passage) of Kazes. Gafgaz is called as Kazlyg mountain in the legend "Kitabi-Dede Gorgud". It is worthy to be taken into consideration that according to the ancient sources the Caspians have lived in the Caucasus as well (Derbend passage is called as "Kaspi passage" by some ancient authors). So, the ethnonyms - Kaspi, Kazakh, Kazar (Khazar), Kazbek ("Kaz mountain") and Kapkaz "Kaz passage") are connected with the name of a tribe called "Kaz", "Kas". One can find valuable opinions about this question in the G. Geybullayev's book called "On the Ethnogenesis of Azerbaijanians" (I volume).

Our toponymists write that the name of the cave Azykh, situated in Garabag, means bear in ancient Turkic languages. It is interesting that there is an ethnonym called "azykh" in Kirghizistan (Y. Koychubayev, 1974, p. 112).

There are a steppe named Kaynar in Kazakhstan, a river and a spring (hydronym) - Gaynarja in Azerbaijan.

The name of the settlement Karakastek has been taken from the name of Turkic language tribe Karakesh (Garagash). There are six villages named Garagashly in our republic (Aghdam, Imishli, Sabirabad, Salyan, Khachmaz districts).

The ethnonym Karakastek observed in Kazakhstan (the tribes called Karakas and Sarykas among the Altaic Turks have been de-

terminated by V.V.Radlov as long ago as in the last century) consists of the name of the tribe Karakas and the suffix "tak" and means "the place of Garagashes". The names of villages called Garagashly in Azerbaijan, undoubtedly, also consists of the ethnonym "Karakash" and the ending of possessive case "ly". Is the ethnonym "Karakash" the same in both republics? - this question will be answered by coming researchers. But there is a problem to be taken into consideration: "kas" in the ethnonym "Karakas" (as it is in the ethnonym Sarykas) is the same with "kas", "kaz" met in the ethnonyms Kazbek, Gafgaz. It would be wrong to be considered the component "kas" ethnonym in all toponyms.

The name of the village Kass (Zagatala district) has been taken from the word "kats" and means passage in the Sakhur language. In the name of the village Kasapet (Highland Garabag) the component "kas" - "gash" means fore part of the mountain.

There are geographical names called "Karaman"(ly) in Kazakhstan, Garaman and Garamanly in Azerbaijan. They are from the name of ancient Turkic tribes.

The Karkara mountain is situated in the south-eastern part of Kazakhstan. According to Kazakh toponymists, the name of the mountain means "tall hat decorated with golden steps". It is difficult to judge how much this etymology is truthful. It is also known that there was a tribe called Gargar at the beginning of the middle centuries in the territory of Albania and the toponyms Gargardag, Gargarchay (Garabag) in Azerbaijan have kept the name of this tribe.

G.Geibullayev considering this tribe the Turkic origin writes that the toponyms connected with it are met in the North Caucasus, Azerbaijan, Georgia, Armenia and South Azerbaijan.

There are two villages (Agdash, Terter), a plain (Sharur) and other toponyms called Kengerli in Azerbaijan. This toponym is also observed in Kazakhstan. According to Y.Koychubayev's information, (1974, p. 132), the Turkic tribes named Kengerlis (Kangars) have lived in the lower reaches of Syr-Darya river and Aralside zone in the old times. The name of this tribe has been mentioned in ancient Georgian and Armenian sources in connection with the events taken place B.C. in the territory of Azerbaijan. Now there are Kenger mountains in Armenia. The Kengers have had the ruling position in Nakhichevan in the middle centuries. A number of settlements called by the name of kins of Kengerlis have been determined in Azerbaijan.

There are many toponyms connected with the word "goy" in Kazakhstan. This word has mainly two meanings: sky and blue (colour) and it is used in both meanings in toponyms. The toponyms formed by the help of the word "goy" in Azerbaijan are mostly connected with

the colour (Goytepe, Goyler, Goybulag, etc.). According to Y.Koychubayev (1974, p. 150), the word "kotan" in the modern Kazakh language is used for round enclosure where cattle is milked. The geographical names Kosh-Kutan, Kotanly, Kotangaya, Kotantala, etc. met in our republic, undoubtedly, are the different forms of the word kotan, gutan.

There are mountains named Goshgar in Azerbaijan and Koshgar in Kazakhstan. The name of this mountain is from the word "goch" (ram). As to Y.Koychubayev (p. 151), "goshgar", "gochgar" means bull, he goat.

The word "sunkar", observed in the oronym Sunkar (a summit of a mountain), in Kazakh is identical with the Azerbaijani word "shongar". But in our toponyms, for example, in the oronym Sungardag this word keeps its Kazakh form as well.

The name of the settlement Sygnaki observed in Kakhethian part of Georgia as the name of the steppe Synnak in Kazakhstan is an ancient Turkic ethnonym (in the old times the capital city of Gypchags in Dshghi-Gypchag steppe has been called Sugnak). Apparently, Gypchags have also brought this name to Azerbaijan.

The toponyms called Taskesken, Tasmurn, Tastobe, Tekeli, Temirtau, Tekesu, Tesiktas, etc. in Kazakhstan are twins with the toponyms Dashkesen, Dashburun, Dashtepe, Tekali, Demirlidag, Tekesu, Dshikdash in Azerbaijan.

Toragay (Turgay in Russian) denotes a plain with vast steppe landscape. There are Turgay depression, Turgay gate, Turgay flat, narrow and long Turgay depression, Turgay strait in the places where Turkic nations live. The words "tor", "dar", "dara" belonged to Turkic language peoples mean lowland, depression, narrow and deep lowering, crack between mountains; "gay" (lake) is a diminutive suffix. There is a mud volcano called Toragay in Gobustan. It is seen from the information given by us about the parallels of Kazakh and Azerbaijani toponyms that generally, the toponymy of Turkic nations has the same structure and origin. There may be two reasons. The first, existence of the same tribes both in Kazakhstan and in Azerbaijan, the second, taking part of the same geographical terms in creation of toponym. Just this point has been stressed in G.Geibullayev's review given to Y.Koychubayev's dictionary and published in Alma-Ata. So, the territory of Azerbaijan is a part of geographical area where from the old times Turkic peoples have settled.

A lake and mountain range situated in Cheliabinsk region are called Zyuaratkul. This geographical name consists of three components and in Bashkirt means "zor" - great, strong, "at" - horse, "kul" - lake, a lake of strong (great) horse (the word "zor" is also used in Az-

erbaijan, for example, "zor adam" - strong man. The word "zorlu" is of Turkic origin). Bashkirts call the graveyard "ziyaret", because of this A.K.Matveyev (1980, p. 97) considers that the first component of the word means ziyaret. As we think, this opinion is mistaken. It stands in the same line of the hydronyms of Atbulag, Madyangol observed in Azerbaijan.

In the name of the lake Izhbulat (Sverdlovsk region) the component "izh", "it", "ish" in Bashkirt is from the word "esh" - "sirdash", "dost" (friend) of ancient Turkic languages (as the ending "ish" in the word "tovarish" (comrade) in the Russian language). So, Izhbulat lake means Dostpolad lake.

The names of Ilek river (a tributary of the Ural river), Ilek villages (Orenburg region) are from the word "ilek" (mountain goat). The name of the river Inzer observed in Bashkortostan is written as Inyar, Ingar in this language. According to authors, who have studied this name, the word "inger" means "agitation", "irritation". The name of the village Hingar (Ingar) and of the same named mountain range in Highland Shirvan of Azerbaijan are of the same origin with the toponym observed in Bashkortostan, are not? It is worthy to be thought about it.

The name of the river Iren in Perm region is related with the word "ayran" (buttermilk). Because of the colour of water the river has been called Ayran. The name of one of the mud volcanoes in Gobustan (Azerbaijan) is called Ayrantoken. The erupted clay rocks are shot with ayran (light blue). There is also a village named Bozayran (boz - grey) in Azerbaijan.

The name of the lake Irtash consists of two words: "ir" and "tash" (dash). "Ir" ("er" in Azerbaijan and in other Turkic languages) in Tatar means "man", "fighter". The toponym is explained as "Kishi dashy" (man's stone). Irtash variant of the hydronym Irtash is met in the north of Cheliabinsk region. There is also a lake called Gyzyltash there.

It is to be noted that the word "tash" (rock, stone) met in the toponymy of other Turkic nations is written as "dash" in our toponymy. This word must be understood not only in the sense of dash (stone) as we in all cases use (dash aleti - stone instrument, chaydashy - cobblestone, gara dash - black stone, cheki dashy - weight, etc.), but "gaya" (rock) as well. For example, G.Geibullayev rightly explains that the name of the village Hrandashans (the Armenians allege that this name is of Armenian origin) met in Highland Garabag and dated from the XII century means "Aran-Dash" (i.e. aran - lowland village situated on gaya (rock)). The name of the village Dashveyselli must be also

explained as "the village of Veyselli situated in a place where there are stones, rocks".

There is a lake named Karagayakul in Cheliabinsk region. "Karagaya" means "sham tree" (pine tree) in Bashkirt and Tatar languages. So, this hydronym means "Shamlyg golu" (Pine lake). There is a village called Shamlyg in Azerbaijan. But the names of the villages Shamly must not be confused with one of the goldenhead tribes, inhabitants of the city Sham, i.e. the Syrian tribe who has helped with military forces to establish the Sefevids` state in Azerbaijan. While speaking about the toponymic parallels the linguistic features of each element of the outside alike toponyms are to be looked through separately. As it is seen from above mentioned parallels, the word "sham" denotes the type of tree, but it may be also the name (word) Sham (a city in Syria) observed in Arabian sources.

One of the characteristic points of the toponymy of Turkic peoples is that the words denoting the colour take an active place in creation of toponymy. There are some geographical names formed by the help of the word "gara" (black) in Bashkirtostan, such as Karatau (mountain range) and Karatash (summit). There is a lake called Karatibs in Cheliabinsk region. The word "tebiz", "tepiz" observed in ancient Turkic monuments means "salty territory". The water of this lake is really salty. There are toponyms called Kichkenetibiz (small salty place), Kektibiz, Suratibiz which have been formed by the help of the word "tebiz". The word "kara" (gara) is met in the toponyms related with the word "karaul", as Karaulskoy in Yekaterinburg and Cheliabinsk regions, Karaulnoyar in Tumen, Karaulny Yar and Karaul in Perm. But it is not correct to explain this word as black. These toponyms have been taken from the word karaul (in Azerbaijan garavul - guard, watch). The word "karaul" has entered the Russian language from the Mongolian and Turkic languages (A.K.Matveyev, 1980, p. 127-128).

The name of the river Kargalka (Orenburg region) has been derived from the name "gargaly". A.K.Matveyev connects this name with the name gargo (crow). The author is mistaken. There are a number of villages named Gargaly, Gargalyg in Azerbaijan. Our toponymists consider that this name is related to the name of Turkic tribe called "karga". To our opinion, it is verisimilar. Then, the result would be faulty to look for the black colour in all Turkic toponyms which begin with the words "kara", "gara".

There is a town named Alapayevka in Yekaterinburg region. In A.K.Matveyev`s opinion, Alapay (in the Tatar language) means "unpleasant", "sloven". And alapa means "sound", "strong man" (A.K.Matveyev, 1980, p. 115). This toponym is also explained as "al"

- "red", "apay" - "elder sister", "aunt" in this work. How can the name of a village be created from the word "red aunt"? In E.M.Murzayev, V.A.Matveyev's opinion, the word "alap", "alapa" ("alaf", "elef" in Azerbaijan) means "water meadow covered with rush", "cane". The word "allap" means marshland formed in lowland in the Barabarian Tatars language. The latter meaning of the geographical name Alapay is admissible. We cite this example purposefully. Usually, the folk etymology is taken into consideration while explaining the toponyms or toponyms are divided into known words and explained. In the end, the sense given to toponym does not coincide with the geographical situation of the object. Therefore, while explaining the toponym, especially, the name reflected the geographical situation, first of all, the landscape, fauna, flora, etc. of the place where the toponym is located must be taken into account.

The name of the settlement Altynay (Yekaterinburg region) means "golden moon" or "red moon" in Tatar. A.K.Matveyev connects this name with the name of Altynay or Altanay who was one of the relatives of Kuchun khan (XVII century). There is a mistake in explanation of this toponym. Maybe, it is true that the toponymic Altynay has been formed from the personal name. He is wrong to divide this name into the words "altun" - "gold" or "ay" - "moon". The moon can not be called "golden moon" by any of nations. But an expression of "golden sun" is used because while the sun rises or sets the horizon becomes golden or red. In reality, the name of this person is Altun. "Ay" is an ending of ancient Turkic languages (some researchers refer this ending to Altaic language family) which is added to the names of person or tribe. Then, the meaning "golden moon" of the toponym is fiction.

The first part of the name of the town Aramil (Yekaterinburg region) according to A.K.Matveyev has been derived from the word "aryama" - "a place in side of a river covered with dense brushwood" and the second part "il" means in Azerbaijan "el" - tribe.

The name of the region Shoragel (Shorayel) in Armenia inhabited by Azerbaijanians is also such structured toponym.

Aran (Arran) - one of the most ancient toponyms in Azerbaijan has been created from the Turkic origin word "aran". Even now when somebody says aran it is considered the "flat country", "winter place", "warm place". In our opinion, maybe, this toponym just gives the meaning "winter place" of the word "aran".

The name of the settlement Arti (Yekaterinburg region) is from the Turkic origin word "art" - "mountain passage", "plateau". The word "artylysh" in Bashkirt means passage. in Azerbaijan this name has been materialized in the name of the mountain Salvarty. There is a toponym called Mug-Art in Daghestan.

According to A.K.Matveyev, the origin of the names of the Azov Sea and Azov mountain (Yekaterinburg region) is related to the word "azy" (molar) in the Tatar language and he compares this oronym with the toponyms of Zub, Zubets, Bolshoy Zub, Maly Zub (Alatau in Kuznetsk). It has been called Azov as though the rocky summit resembles to the tooth (A.K.Matveyev, 1980, p. 9). There is no any expressive and semantic correspondence of the word Azov with "azy" tooth (molar). The hydronym Azov is of Turkic origin toponym and has been taken from the word "azak" and means "outfall of the river". The Russian toponymists and linguists have written about this as well.

Aydyrly (Orenburg region) is one of the tributaries of the Suunduk river. In the Kazakh language the word "aydyrly" means a hill with "kekil" (topknot) (in other words, an altitude with a heap of stones on its top) (A.K.Matveyev, p. 9). This toponym is of great interest, because there are also toponyms called Kekildag and Kekilgol in Azerbaijan. What relation may there be between the word "kekil" (topknot) and those toponyms? (The Turks keep a tuft of hairs on their heads which is called "kekil", the Russian Kazaks are called "khokhol" for their topknots). It is known from the above said toponyms that the word "kekil" in the geographic names means "heap", "group" (in the names of tree, mountain, cane-lake).

One of the left tributaries of the Neyva river (Yekaterinburg region) is called Agyar. The name has been formed from the words "ag" (white) and "yar" (steep bank ravine). The word "yar" has been taken into Russian from Turkic languages. In the Azerbaijan language it is kept in the word "yargan" (ravine). As the phoneme "j" turns into "dz" in Gypchag languages this word has kept its "jar" form in the name of the village Jar. Without taking into account the meaning of the name of the town Kyzyl-Yar in North Caucasus sometimes we write it as "Gyzlar". In reality, it means "Red rock", "Golden ravine" (according to the colour of its rock).

There is a railroad station called Alabashly in Azerbaijan. And one of the tributaries of the Neyva river in Yekaterinburg region is named Alabashka. It is difficult to insist on the sameness of these two geographical names. If it is ment the name of a mountain, then the word-combination "ala" (particoloured) and "bash" (summit) may be supposed. But it is meaningless to find particoloured "mountain summit" in the village Alabashly located in the territory of Azerbaijan.

The names of both lakes situated in Cheliabinsk region are Alabuga. In the Tatar language it means fish. A left tributary of the Iti Tanun river in Bashkirtostan is called Archay. The word "ar" in the Bashkirt language means dry bed of a river.

The name of the town Karaysk (Kurgan region) is also interesting. The fact is that according to G.Geibullayev's researches the toponyms Katay and Katayk are known as the names of regions in Highland Garabag and Armenia from the Middle Ages. The author links these names with the names of Turkic language tribes called Katay and Katak dated from the beginning of the era. It is to be said that there are families and blocks named "godekli" in some of our regions and Godekli village in Armenia. They are the phonetic forms of the Katakly. Calling one of the tribes of Pechengs as "Katay" lived in the steppes of South Russia in the early Middle Ages once more confirms the reliability of this opinion. A.K.Kuzeyev has written that the tribes called Katek and Katay exist even at present among a number of Turkic language nations (Tatar, Turkmen, Kazakh, Uzbek, Karakalpak, Gagauz, etc.). The toponym Kataysk proves above said.

A.K.Matveyev explains the name of the town Kachkanar as "Gachan ner" (running camel). In our opinion, it is wrong. This may be from the words "gash" (edge of a mountain) and "kenar" (side). The name of the town Kizil means "red" in Bashkirt, and the word "kizil" (cornel) in the Russian language is also from here. The Ural River has two tributaries called Great Kizil and Small Kizil. There is a toponym named Gyzylyjg (cornel) in the Azerbaijani toponymy.

The names of the two right tributaries of the Kama River are North Kondas and Yarykchy Kondas. The word "kondas" is from the words "kondaz" (in Bashkirt) and "konyz" (in Tatar), "gunduz" (in Azerbaijan) and means "beaver".

The name of the range Kryktau is pronounced as Kryktyuau or Kyrkhty (Broken mountain) in the Bashkirt language. The Ken countryside (Sheki), Yarymja flat (Khyzy), Chapyggaya mountain, etc. are of the same kinds (broken, incomplete, scar, etc.) of oronyms.

The name of the town Kuvaduk (Orenburg region) is from the word "kuvan" of the Kazakh language and means "drought", "anyg" (endless, boundless place). It sounds quite logically. But those who connect this word with the words "kuvan", "kuan" - "to gladden", "gladness" observed in Turkic languages are not right.

One of the left tributaries of the Ural River is named Kumak. This hydronym means "gumlag" (sand place).

Kumetrtau (the name of a town and a mountain in Bashkirtostan) means Komur (coal) mountain. It may be connected with the production of charcoal or coal in these mountains in the past. The name of the town Dashkumur in Uzbekistan is related with the natural coal field and it is a young toponym.

The name of the town and ice cave Kungur (Perm region) is from the Tatar word "kongyr" - "gonur". There is a mountain called Gonur-

dag in Azerbaijan. The word "gonur" has been accepted as person name and surname. According to A.K.Matveyev (1988, p. 152), "kongur" is a Mongolian word. The word "khonkhor" has been brought into Turkic languages in the shape of "gongur" from Mongolian and Buryat languages.

There are a town and a region called Kurgan. "Kurgan" means manmade hill and fortress.

The name of the river Kus (a right tributary of the Ay river) in the Bashkirt language means "Kus yolu" - nomads' road. The roads leading to country-sides are sometimes called nomads' road (koch yolu) among the people of Azerbaijan. The nomads' roads, usually, run at some distance of highways, sown areas and gardens. Sometimes they are also called "gara yol" (unpaved road).

Geographical name called Kuyash (Cheliabinsk region) means "koyash" - "sun" ("gunesh" in Azerbaijan) in the Tatar language. There are the following geographical names related to this word in Azerbaijan: Dedegunesh (Shamakhy), Ergunesh mountain (Jebrail), etc.

The name of the town Kyshtym (Cheliabinsk region) means "kyshky" (winter place) in Tatar and Bashkirt languages, "gyshlag" in the Azerbaijan language. Formation of the toponyms connected with the name of the season "kysh" (winter) are related to the cattle farming, the forms of economy (breeding of cattle in the country in summer and in the winter place in winter). It is not coincidence that there is no the word "village" in the languages of nations of the Middle Asia, it is replaced by the word "gyshlag" (winter place). It means that according to their origin the settlements have been formed on the basis of winter places. There are a number of geographical names, mainly settlements (Gyshlag village, Nohurgyshlag lake, Garagyshlag village, etc.) formed due to the word "gyshlag" in Azerbaijan.

The mountain Masim observed in Bashkirtostan is an ethnonym. The name of the town Minyar (Cheliabinsk region) means thousand steep banks. "Yar" means vertical slope, steep bank. It has been mentioned above about. The lower mountain range stretched along the southern end of the Ural mountain is called Mugojar; "jar" - phonetic form of the word "yar" has found its expression in this toponym.

A.K.Matveyev writes that a group of scholars explains the meaning of the word "mugojar" as "a deep precipice in the summit" and others connect this word with the name of a Turkic tribe called "mug". The word "mugojar" is also connected with the word Mongol (in Turkic languages this word has the following phonetic forms: Mongol, Mongul, Mogol) (A.K.Matveyev, 1988, p. 176). Unexpectedly a number of supposition come out; maybe, the toponyms connected with the word "mug" which are met in a vast territory are from the name of a tribe

Mag. Mug lived in ancient Azerbaijan; maybe, once there was a tribe of Turkic origin named mag, Mug and this tribe has inhabited in Azerbaijan, Mugan plain and in other countries in the past. Many researchers have not been able to explain the etymology of the word "mug" on the basis of Iranian languages.

Obshiy Syrt, occupied a vast territory in Orenburg region, is an altitude. The word syrt means mountain ridge, watershed in Turkic languages. This word has found its expression in a number of Azerbaijan's toponyms.

The name of the village and district centre Orda (Perm region) means "military camp", "camp" in Turkic-Mongolian languages. Those who connect the first component of the oikonym Ordubad (Azerbaijan) just with this word are right. But in ancient Turkic languages the words orda, ordu at first meant "khan's camp". It has obtained the meaning "army" after the XIV century. The second part of this word "bad" has not been explained correctly. Alyar Safarli, a wellknown researcher shows that this word is not at all the Persian word "abad", otherwise the word "Ordubad" would be written as "Ordbad". It is needed to determine the areal and then the language belonging of this component.

The name of the city Orenburg (the region as well) consists of two parts: the meaning of the first part - "oren" is not known precisely, the second part - "burg" is a German word and means "fortress", "fortification city". It is supposed that the towns Orenburg and Orsk have taken their names from the name of the river Or. "Or" means "ditch", "dugged hollow" in the Kazakh language. And what does the word "on" mean in this case? It is obvious that the toponym Oregala (Azerbaijan) can not be compared with the "oren" observed in Orenburg. Because the word Oren means "ruined", "destroyed".

The Pyshma river is a right tributary of the Tura river (Yekaterinburg and Tyumen regions). In the Tatar language the word "poshmys" means "silent", "low". So, Pyshma may be explained as "noiselessly running river".

Sakmar (a right tributary of the Ural river) means "silently running river" in the Bashkirt language. In Bashkirs the word "sak" (khak) means "carefully", "silent" and "bar" - "go".

The town Salavat in Bashkortostan has been named in honour of national hero Salavat Yulayev. There are also two passes named Salavat in the watershed of the Major Caucasus in Azerbaijan part. They are: West Salavat pass and East Salavat pass. And how can these oronyms be explained? As it is known, our toponymists have not explained the meaning of the name of these passes. In our opinion, the name of the passes consists of Turkic origin words "sal",

"flat", "whole rock", "face", "surface", "slope", "a magnificent view", "passage" and conjunctive particle "a". According to the law of harmony the word "bet" has been agreed with the word "sal" and toponym has obtained the Salavat form. This explanation corresponds to the relief structure of the passages, too.

One of the tributaries of the Uya river is called Sanarka. In the Kazakh language the word "sonar" means "fresh snow", and "sonarty" means "to go hunting for hare by a sledge". So, the toponym Sanarka (Sanar) has been created in connection with "hunting on a river covered with ice". Maybe, the mountain Sinar (Shahbuz) situated in Azerbaijan is also of the same meaning.

The Suundug river is a left tributary of the Ural river. The name of this river is explained as "suyunduk" - "sevindirmek" - "to make glad". "Soyunduk" means "gift" in the Kazakh language.

It would be interesting to remember the oronym Sandykdag in Azerbaijan. A number of toponymists think that this mountain is called Sandykdag (Chest mountain) because it is alike the chest. It is wrong. In reality, the word "sandik" means "intermontane depression" in Turkic languages.

There is a river named Tavr in Yekaterinburg and Tyumen regions. It is a left tributary of the Tobol river. The town Tavr has taken its name from the name of mentioned river. A.K.Matveyev has explained the oikonym Tavr on the basis of Turkic (Tatar, Bashkir) languages as "tauda" - "in mountain" (A.Matveyev, 1980, p. 240). If it is so, then what can we say about the names as Tovrtepe, Tauradag, Tavradek, etc. observed in Azerbaijan? As we think, G.Geibullayev has elucidated rightly the meanings of these toponyms in his work called "On the Ethnogenesis of Azerbaijanis"; these toponyms are from the ancient Turkic word "tavor" - "nomads' camp". By the way, this word known in the shape of Tavratat (as the name of a region) in the territory of Armenia since the VII century.

The toponym togakay is explained as "togan" (trivet), "support", lower part of something, "three-legged" in Tatar and Bashkir languages. So, the word taganay is explained as "support part of the moon". According to G.Y.Kornilov, the toponym Taganaytau means "a mountain where the moon rises", "moon rising from the back part of a mountain". The name of the village Toganly (Khanlar district, Azerbaijan) consists of the word "togan" and ending "ly". The word "togan" here means "having support", "supported". Togan is a person name in Turks as well.

While speaking about the origin of the oronym and hydronym Tagil A.K.Matveyev (1988, p. 242) especially emphasizes that this name is of Turkic origin and consists of a combination of the words "tag" -

mountain and "il" ("el") - tribe. As we think, this toponym means "tribe's mountain" as well. Y.Koychubayev (1974) explains two geographical names (Good Tagyly and Bad Tagyly) in Kazakhstan on the basis of the Kazakh language. According to him, "Tagyly" means "a place where there are game-birds", "a place where there are wild animals". He shows that Togaly means "mountainous territory".

One of the right tributaries of the Ural river which runs through the territory of Bashkortostan and Orenburg region is called Tanalyk. This hydronym consists of two parts: "tana" (heifer) and ending "lyk". This toponym is understood as "a place where heifer is kept". There is a village called Danachy (heifer breeder) in Azerbaijan. G.A.Geibullayev considers that this toponym consists of the name of Turkic tribe "tana" and ending of the possessive case "chy". Though both toponyms sound samely they have different meanings.

The name of the river Techa (a right tributary of the Iseti river in Cheliabinsk and Kurgan regions) has been taken from the Tatar word "tyuche" and means "sweet water" (V.A.Lezhkin). A.K.Matveyev writes (1988, p. 245) that it is natural to be given this name as there are many lakes in the basin of the Techa river.

The name of the river Toguzak has been taken from the number "toguz" - nine in Turkic languages. Interesting point is that after the number nine comes the word "ak" - "flow", "river". As a whole, the hydronym means nine flows.

The name of the settlement Tugulum (Yekaterinburg region) is from the Tatar word "tugylma" - "be mixed". The name of the town Tuymazy in Bashkortostan means "greedies".

The name of the Tura river (Yekaterinburg and Tyumen regions) means "town" in Tatar. But there was a Turkic language tribe called Turan. Maybe, the oikonyms Turinski and Turanskaya Siabodka are from the ethnonym "turan", but not from the word "town". There are some Azerbaijani villages named Turan in the territory of South Azerbaijan.

The settlement Tyumen is situated on the right bank of the Tura river. "Tyumen" means "ten thousand" in Tatar. The initial name of the town Tyumen in the Tatar language has been Chimchi-Tura or Chingi-Tura (A.K.Matveyev, 1988, p. 257). The name of the district centre called Dmanisi in Georgia, in reality, has been derived from the word "tuman".

Beginning from the XVII century a group of researchers (V.N.Tatishyev and oth.) while explaining the etymology of the oronym Ural have noted that it means "waistband", "belt", "being belted". So, "Ural-tau" means "Beltmountain". Ural is the next form of the mountain

Araltova or Oraltova. There exists the verb "uralmag" in the Tatar language even at present which means "to belt".

The etymology of the oikonym Ufa (the capital of Bashkortostan) is somewhat questionable. According to some researchers it has been taken from the word "uf". It is a folk-etymology. It is more admissible that this word has been derived from the word "uba" ("oba" in the Azerbaijan language) of the Bashkir language which means "burial mound", "made hill" (then it was used in the sense of place where nomads used to build a camp).

The name of the mountain Khoyevka (North Ural) has been formed from the words "khoy" and "evka". In the Mansi language the word "evka" means "old woman". In Nenets "khoy" means "mountain". So, the Khoyevka has the meaning of "old mountain", "rock". From this standpoint the name of the town Khoy on South Azerbaijan is very remarkable. It is quite possible that the word "khoy" met in ancient Turkic languages means "sheep".

The name of the town Chebarkul in Cheliabinsk region consists of two words: in Tatar "chybar" means "particoloured" and "kul" - "lake". So, as a whole, it gives the meaning of "particoloured lake" (Alagol in the Azerbaijan language). There are some lakes called Alagol in Azerbaijan Republic.

A.K.Matveyev considers that the name of the town Cheliabinsk has been derived from the word "chelebi" of Turkic languages. "Chelebi" in Arabian means "god" and "chelebi" - "a man of god". Chelebi is an ethnonym. It is the name of one of the Turkic tribes. The tribe and personal name of Chelebi is widely spread among the Turkic nations.

The hydronym Chizma (Perm region) has been taken from the words "chishma" in the Tatar language and "shishma" in the Bashkir language. The name of the river Chizma (in the basin of the Chusovaya river) means "spring" (water source).

There are oronyms called Cheshmebasar (Nakhichevan), Cheshmeli (Tovuz), Cheshmek (Lerik) in Azerbaijan.

The name of the mountain Yamantau (in the Bashkir language) in South Ural means Evilmountain.

The name of the settlement Yanaul means "Newvillage" (Yeni-kend in the Azerbaijan language). There are no village names called Yanaul in Bashkortostan and Tatarostan. Many settlement names have been formed around the words "yeni" and "teze" (new) recent half century in Azerbaijan. There are more than 20 and 21 settlements the names of which are related with the words "yeni" and "teze" relatively there. All these are connected with the collectivization during the Soviet power.

The name of the town Yangantau (Bashkortostan) means Burning-mountain. There are hot springs in the mountain and the steam hungs over them. There is a legend in Bashkortostan that in the time when the people have not had understanding about the existence of fire there appeared the fire. Then people have distributed the fire to all corners of the world. Getting the fire from thunderstorm or eruption of volcano is known to science. As if, this legend expresses the reality.

We have written this chapter on the basis of A.K.Matveyev's work called "Geographical Names of the Urals" and used our own materials from time to time. The main purpose is to get to know the readers with the name of Turkic origin spread in the Urals. As Tatarostan and Bashkortostan are the native lands of Turkic language nations it is natural to meet here the Turkic toponyms. The existence of Turkic origin toponyms out of these republics, especially in Yekaterinburg, Tyumen, Perm, Orenburg, Cheliabinsk regions proves once more that the Turkic origin nations, especially Tatars, Bashkirs, Kazakhs have been living in these places from the ancient times. It comes out from above-said that the Turkic toponyms, the words of which they are consisted though differ in these or those Turkic languages according to their phonetic peculiarities they constitute a system formed on the united regularities. The toponymic parallels are to be taken into consideration in toponymic study. Then the obtained results will be convincing.

ABOUT TURKMENISTAN AND AZERBAIJAN'S TOPONYMIC PARALLELS

Turkmenistan is situated on the sunrise side of the Caspian Sea. In linguists opinion, the Turkmen and Azerbaijani languages form a part of Oghuz group of Turkic-languages family. Because of this, lots of parallels may be observed among the Azerbaijani and Turkmen toponyms. A brief information about these parallels will be given below.

The Turkmen toponyms are examined on the basis of two works: S.A.Ataniyazov. "Turkmenistan's Toponymic Dictionary", Ashkhabad, 1970, 306 p.; "Turkmenistan's Toponymy", Ashkhabad, 1981, 73 p. Both works are in Turkmen.

The same Turkic tribes, especially, Seljuk-Oghuz tribes have taken part in formation of both nations - Azerbaijan and Turkmen. And it has favoured to be formed the parallel toponyms.

There are ethnotoponyms called Avshar, Bayandur, Bayat, etc. in Turkmenistan. The same toponyms are observed not only in Azer-

baijan, Armenia (in the past of course), and in South Azerbaijan and Turkey as well.

There are many geographical names related with the saltiness of water in steppe and semisteppe landscape zones of Turkmenistan. These names mainly cover the names of wells, springs, lakes, gorges (Azhybulak, Azhygamysh, Azhygurd, Azhydarya, Azhygöl, Azhyshabek, Azhytepe, etc.).

There is a place named Akchagyl in Turkmenistan. One of the periods of Pliocene in geology is called by this geographical name. The sedimentaries of that period have been called by the name of Akchagyl because the sedimentaries of this period of the Pliocene are better observed in this territory. Alma, Almaly, Almatakhtha and other geographical names in Turkmenistan are met in Azerbaijan too. Some scholars consider that the name of the mountain Balkan (Great Balkan and Small Balkan) is of Persian origin. The name of the Balkan Peninsula is also considered of Turkmen origin. S.A. Ataniyazov (1970, p. 42) writes that "balkan" means "mountain".

There are many Bayat settlements in Turkmenistan. Bayat is the name of one of the ancient Turkic tribes. Probably, reader knows from a legend that Dede Gorgud has come from the tribe of Bayat. Azerbaijan's outstanding poet Mohammed Fuzuli is also from the tribe of Bayat by origin. Even there is a legend where it is said that Fuzuli was from the family who founded the village called Bayat in Agjabedi district. Who knows, maybe, it is true. The tribe of Bayat was known in Fore-Asia, especially, it has taken an active part in formation of the Azerbaijan Sefevids State in the XIV-XV centuries. It is spoken about in detail in the monograph written by historian Ogtay Efendiyev. There are villages named Bozalganly in Turkmenistan and in Azerbaijan.

While studying the toponyms we have observed many toponyms related to colour. We have suggested that those names which denote the colour are to be called boyamyns (colomyns) or chromonyms.

Colour denoting toponyms are often observed in the areas where the Turkic nations inhabit. It is to be said that the toponyms related to general name of colour - "boya" are very rarely met. One of such names may be found in Kelbejar district. It is the name of a village called Boyakhly. There are two such names in Turkmenistan (Boyadag and Boyalyer). The word "boya" is a generalized name, here it is considered not a certain colour, but mixture of some colours. A place where one colour predominates is called by the name of that colour (Garagaya, Agdash, Sarytorpag, Gyrmzyly, Khynalyg, Gonurdag, Chaldash, etc.). In Turkmenistan a mountain has been called Boy-

adag because black and brown colours predominate there (N.O.Nazarov).

There are villages called Bygyr (Goychay) and Bugur (Ismaily) in Azerbaijan. The mountain of Garaburga is situated in the Main Caucasian range. The names of "bugur" and "bugra" in these oronyms are of the same origin. The word "bugra" denotes the name of two-humped camel. But there is a difference between the toponyms Bygyr in Azerbaijan and Bugralar in Turkmenistan. The toponym Bugralar, in reality, means "camels". A mountain in Shamakhy has been called Bugurdag because it bears a great resemblance to two-humped camel from a distance. The name of the settlement Bygyr in Goychay district is a brought name. Generally, there are some toponyms derived from the word "deve" (camel). For example, Devebatanchay (Ismaili), Deveolensu reservoir (Sherur), Develidag (Gobustan), Deveboynu (Lachyn), etc.

The word soyug (cold) and buz (ice) take part in the names of geographical objects where in comparison with adjoining territories the weather is colder. For example, the shady part of a canyon in Turkmenistan is called Buzludere, and a mountain in Azerbaijan - Buzluggar. In Guba district a cave is called Buzlukaha. The names of the springs Soyugbulag (Sheki, Gazakh, Kelbejar, Lachyn), Soyugbulaglar (Gazakh) are related to cold water. Clearly seen mountains, rocks, stones in the relief of mountainous territory are named due to their outward appearance. There are oronyms called Bavrudeshik (side-hole) in Turkmenistan, and Delikdash (hole-stone) in Azerbaijan.

When a geographical object bears a resemblance to this or that member of human body then it is called like it. For example, there are many related to "burun" (nose) there: Gyzylburun, Burungovag, Burunlu (Azerbaijan) and Burungum, Burundere, Burunjug (Turkmenistan).

We have spoken above about some toponyms in Turkmenistan and Azerbaijan which are connected with the names of Turkic tribes.

The names of the rivers Gabyrdyaryk in Turkmenistan and Gabyrry in Azerbaijan have been taken from the name of Gabyrly (old form of Kabarly, Kebirli) tribe. Investigation has showed that Kabar, Keber, Kabur was the name of one of the tribes of Khazars. The village Gazakhoba in Turkmenistan and the town Gazakh in Azerbaijan are, undoubtedly, from the name of Gazakh. There are many oronym called Gazanjyg (Turkmenistan), Kazan (Tatarstan), Gazanjyg (Bulgaria), Gazanchy (Nakhichevan) there. A great number of toponyms are observed in the Caucasus, North Caucasus and Central Asia which the word "gazan" takes part. It is interesting that this word is used at the same time in the names of village, mountain and spring

as well. G.Geibullayev has elucidated this question for the first time. The toponyms related to the word "gazan" have been divided into two places. If one category of these toponyms is connected with the name of Kazan tribe concerned to the ancient Bolgarian (Bulgarian) ethnos and another one (the names of spring and mountain) denotes the resemblance of their outward appearance to "gazan" (Kettle).

Or let speak about a great number of village, rock, pond, river names in formation of which the word "ganly" (bloody) has been used. In this case two points must be also taken into account. One category of these toponyms denotes the name of Turkic origin tribe called "kangly", "ganly" (Kanglydag is known in Kelbejar district). This ethnonym is observed in the village names of Bozalganly, Divarganly, etc. But such toponyms as Ganlygol, Ganlygaya, Ganlykend, etc. are, undoubtedly, related to accidents (drowning of people or domestic animals in water, falling from a rock, death by fight, etc.).

So, the words "gan" (blood) or "ganly" (bloody) do not mean bloody rock or colour at all. Sometimes the words "gyzyl" (gold) and "gyrmyzy" (red) are observed in the names of some rocks and mountains. It shows that a rock or a mountain is of volcanic origin and its colour is reddish.

Armenians have changed the geographical names on a mass scale and carried out genocide policy against them in the middle of our century. They themselves artificially raised a clamour that the Azerbaijanese have carried out genocide policy against the Armenians. When they changed the name of the lake "Ganlygol" (Bloody lake) they tried to base it in this way that many Armenians' blood killed by the Azerbaijanese run into this lake and for this reason it was called "Ganlygol". If it is so, then why has this lake been named in the Azerbaijani language but not in the Armenian language? All these are downright nonsense. It is to be said that the Armenians are always able to lie unblushingly. Mind is given to man to think, judge. The etymology of the names with the word of "ganly" (bloody) goes back to the Middle Ages when there was nothing between the Turks and Armenians. There is not a bit of justice for Armenian nationalists. It is their national illness to be greedy, grasp others' lands, demand an especial, undeserved privilege.

There are five toponyms named Gapanatan, Gapanlag, Gapanlygyr, Gapanly and Gapanly spring in Turkmenistan. In S.A.Ataniyazov's (1970) opinion, these places are called so because once there lived "gaplans" (leopards). There is a mountain named Gaflandag in Azerbaijan. We believe that once "gaplans" lived there too and now they have been completely exterminated (There is a mountain called Gaflanty in South Azerbaijan).

The component "gun" (sun) is observed in the names of both republics. Researches show that these names are divided into two groups according to their origin. Our group reflects the name of the Turkic origin tribe called "gun", another one denotes just sunny places or unshady places. For example, the village Guneymehelle (Guba) is situated, in reality, in sunny place. But Guneshli was a name of tribe among Afshars. Dede Gunesh is a name of sacred place. So, Gunesh Dede, Dede Gorgud, Dede Alesker, Dede Aly, etc. are known most of us and their graves are used as sanctuary.

As it is seen, alike words in toponyms may have different origins and senses. This principle is to be taken into consideration in toponymic researches.

There are 103 geographical names related to the word "gara" (black) in Turkmenistan (S.Ataniyazov, 1970, p. 65-75). The same situation is observed in Azerbaijan. For example, the toponyms as Garaburga, Garabulag, Garavulkanly, Garaagaj, Garagol, Garagushlu, Garatepe, Garajagaya, Garaman, Garasy, Garakhar, Garashor, Gargalyg, etc. But it must be noted that the meaning of the word "gara" in every toponym needs to be clarified specifically.

The names of the mountain in Turkmenistan and the fortress in Azerbaijan called "Gelesen-Goresen" (Come and See) are of the same origin.

The parallels of the geographical names as Gozlu, Gozlug, Gonur, Gonurdag, Gonurtepe, Goshabulag, Goshagala, Goshatepe, Goshao-ba, Goygumbuz, Goydere, Goygol in Turkmenistan are also observed in Azerbaijan.

There are some obas (settlements) called Goyje in Turkmenistan. The hydronym Goyje met in Armenia denotes the colour (bluish) of lake's water. We have already spoken above about the lake of Sevan.

S.Ataniyazov (1970, p. 205) writes that the word "yazy" in ancient Turkic languages means "plain", "wide square", "desert". It is quite true. This word is met in the name of Saryyazy too. In Azerbaijan the toponyms as Garayazy, Agyazy, Gilezi (Gilyazy), Alayazy, etc. just have been formed by the help of the word "yazy".

There is an oba called Suvalma in Turkmenistan. This name has the meaning of "water taker". But the village names of Suvalchal (Gusar) and Subagil (Zagatala) observed in Azerbaijan are of quite another language origin. The words "suva", "ova" mean "mountain", "slope" in Lezghin and Avar languages. There is a river named Sumbad in Turkmenistan. While explaining this oikonym S.Ataniyazov (p. 212) denotes that the word "sum" means poplar. The second part of

the oikonym - "bad" has been taken from the Persian language and means "there is". So, the name of the river means "there is poplar".

As we think, S.Ataniyazov is mistaken in this case. Why should the people take the word "there is" from the Persian language? In reality, the word "Sumbad" could be from the words "Souma-abad". "Soume", "sovme" mean "temple" in the Arabic language. Very likely, just the word "soume" takes part in this toponym.

The toponyms Suma and Sumaly met in Azerbaijan show the names of places where there were temples in the past. Of course, the origin of the toponym Sumgait is quite different. As long as 70s A.Huseynzade and G.Geibullayev have proved that this toponym had been taken from the name of Sukant tribe come to Azerbaijan with Mongolians.

There is a common point for toponymies of both countries - it is the word "gyz" (girl) which takes part in formation of the names of a number of mountains, rocks and fortresses. It is to be noted that the toponyms Gyzgala and Gyzgalasy are explained as a symbol of virginity and impregnableness in toponymic literature. There is also another supposition; they say that it is called Gyzgalasy because it has been constructed for water goddess Nahid. Both standpoints are based on folk etymology and have no scientific ground. Firstly, there was not and can't be an impregnable fortress in the world. Secondly, a fortress would not be constructed for the water goddess on the top of steep, dry (waterless) rocks. The fortress at present called Gyzgalasy is the old defence object. In ancient Turkic languages the word "gyz" means "rare", "only", "united".

64 geographical names related to the word "gyzyl" (red) have been created in Turkmenistan (S.A.Ataniyazov, p. 97-103). From these toponyms as Gyzyburun, Gyzygum, Gyzyldag, Gyzydere, Gyzylja, Gyzylsu are also observed in Azerbaijan. They are the names of places where reddish rocks spread.

The oikonym of Gypchag is met in both republics. Gypchag is the name of one of the Turkic tribes. The village names as Gyrlar (a village in Agsu district) and Gyroba (Krasnovodsk region) are also from the name of Turkic tribe.

The geographical names formed from the word "dash" are met in both republics - in Turkmenistan (Dashyer, Dashgyz, Dasharbat, Dasharyk, Dashayan village, Dashbent, Dashberdi, Dashbulag, Dashgaly, Dashkesen, Dashkorpi, Dashiyburun, Dashlydere, Dashoyug, Dashkhovuz, etc.) and in Azerbaijan (Dashalty, Dashbashy, Dashlybulag, Dashveyselli, Dashdemirbeyli, Dashja, Dashduz, Dashkend, Dashkesen, Dashly, Dashsalahly, Dashuz, Dashushen, Dashly Chalgan, etc.).

The majority of these relative names has been formed on the basis of natural objects.

The oikonyms of Derbend (at the same time a town in Daghestan) and Derviz (a village called as Darvaz in Bolnisi district, Republic of Georgia) in Turkmenistan have been formed from the Persian words "der" - "door", "boz" - "open" and "bend". If Derbend means "strong door", then Darvaz means "open door", "open passage".

There are a number of geographical names related to zoonyms in Turkmenistan. They have expressed in themselves the names of local fauna. Some toponyms are ethnonyms at the same time.

There are many names formed by the help of the word "donuz". They are the names of places where "donuz" (wild boar) are spread. The following geographical names could be cited as examples: Donuzazhy, Donuzgum, Donuzgyr, Donuzluja, Donuzoldu, Donuzsyr, Donuztokhay, etc. Not any of them is the name of settlements. There are zoonyms called Donuzuten (warm mineral spring), Donuzja (river), Gabandag (mountain) in Azerbaijan.

The toponyms named Duzludere, Duzluderya, Duzluk, Duzlu, Duzallum, Duzbashy, Duzbulak, Duzgyr are met in deserts and semideserts of Turkmenistan. All these names have been formed in connection with the word "duz" (salt). The geographical names as Duzdagy, Duzlag, Duzluakhmaz observed in Azerbaijan are also related to the word "duz". Salt is both the natural resource and the soil's poison.

The village names Danachy in Turkmenistan (Donachy) and Azerbaijan are ethnotoponyms in both cases and reflect the names of "tana", "dana" tribe.

There are about ten oikonyms beginning with the number seven in Turkmenistan (Yedigol, Yediagaj, Yedisherik, Yeditepe, Yedigum, Yediaryk, Yedigulu, etc.) and two in Azerbaijan (Yeddikhyrman mountain, Yeddiomayag village).

While investigating such kinds of toponyms it is to be taken into consideration that the word "agaj" (wood) has been used as a unit of linear measures (6-7 km) or has denoted the forest.

Altyagaj (settlement) met in Azerbaijan denotes the distance. The word "yeddi" (seven) observed in other geographical names shows the number of geographical objects (seven: ditch, lake, sand, well, pool, partner, etc.).

The word "yeke" met in a group of geographical names in Turkmenistan has the same meaning with the word "boyuk" (great) in the Azerbaijan language. In Turkmenistan this word denotes the size of objects (Yekearcha, Yekegyzylidere, Yekeduran, Yekesoyud, etc.).

There are many geographical objects beginning with the word "boyuk" in Azerbaijan: Boyuk Kesik mountain range, Boyuk Tava is-

land, Boyuk Trut plain, Boyuk Harami mountain range, Boyukshor lake, etc. The words "boyuk" (great) and "kichik", "bala" (small) in the names of settlements, as a rule, denote the comparison. The words of "boyuk" or "yeke" and "kichik" in the names of the physico-geographical objects show the height.

The toponyms beginning with the word "kichik" are twice less than the toponyms beginning with the word "boyuk" in Azerbaijan. It is to be said that toponyms with the component of "kichik" almostly repeat the "boyuk" ones - (Boyuk Gafgaz - Kichik Gafgaz, Boyuk Ishygly - Kichik Ishygly, Boyuk Alagollar - Kichik Alagollar, etc.). There are only two geographical names beginning with the word "kichik" (Kichikaga village and Kichik Balkan), and thirteen with the word "yeke" in Turkmenistan (S.Ataniyazov, p. 125-126).

In the territories where prevailing winds are observed well the geographical objects are called by geographical name related to "yel" or "kulek" (wind). For example, the prevailing wind in the Absheron peninsula is khazri. Up to present it was considered that the name of the wind "khazri" had been taken from the name of the Khazar (Caspian) Sea. But G.Geibullayev disproved this opinion in his work called "Garabag" (Baku, 1990). He writes that the name of the wind "Khazri" is from the ancient Turkic word "khazir". The word has become archaic and left our language. The word "khazir" means "excited", "infurated", "angry". Really, Khazri blows howlingly as if it is angry. A wind blowing in the opposite direction (from south to north) of Khazri is named "Gilavar". The name of this name has been taken from the toponym "Gilan" (the name of Iranian region in the south of the Caspian). The component "var" is of Persian origin and means "wind", "breeze".

There are toponyms named Yelarbat, Yeldegirmen, Yeldepe, Yelkendepe, Yelligaya, Yellizhe, Yelliay, etc. in Turkmenistan. Only one out of nine toponyms formed in connection with "yel" (wind) is oikonym (Yellidepe). So, the names related to wind is more in Turkmenistan in comparison with Azerbaijan.

There are Jeyirli village in Turkmenistan and villages named Jeyirli (Kurdemir and Shamakhy), Dagjeyir, Dellerjeyir in Azerbaijan. According to S.Ataniyazov (p. 131), the word "Jeyre" (Zhepre) means "porcupine". We think, the author is mistaken. "Jeyirli" is an ethnonym and it has no any relation with the name of porcupine. It is a fact that the tribe of Jeyir, Jegir has left its trace in the toponyms of both republics. It goes without saying that 4-5 villages in Azerbaijan could not be called by the name of porcupine.

There are a village named Julge (Zhulge) in Turkmenistan and a dry gorge in Azerbaijan.

In different territories the parallel phytotoponyms related to plant cover may be met in that case if the same plants grow in these territories. Turkmenistan and Azerbaijan have alike dry subtropic climatic conditions and the same species of plants grow in both countries. For example, injir (fig), uzum (grape), nar (pomegranate), yulgun (tamarisk), ardyj (juniper) and other plants are observed in above mentioned territories. For this reason, the phytotoponyms such as Inzhiroba, Inzhirli spring and Inzhirdere in Turkmenistan, and Injirlik, Enjirli, etc. in

Azerbaijan have been distributed.

Yulgun (yilgyn, ilgyn) - tamarisk grows in semidesert conditions, in the place where ground waters are near the surface. They like the salty soil as well. Some geographical names related to yulgun have been formed in both territories. For example, in Turkmenistan the following names should be called : Yalgynagyzsardaba, village of Yalgynly, Yalgynlyguymabulag, Yalgynlygyr, etc. The name Narly (in Turkmenistan) is connected with the existence of pomegranate bushes. There are place names called Narlyg, Narryja in Azerbaijan. There is even a village named Narbagy in Lenkeran district. Sometimes the words nar and ner are confused with each other in toponyms. For example, the toponyms "Nargyz" with "nergyz" in Turkmenistan and "Nerdaran" with "Nardaran" in Azerbaijan are confused; at one moment the first, at another the second is considered to be true.

Zootoponyms created in connection with the animal kingdom have caused to be formed toponymic parallels related to the names of animals living in both territories. The names of following wilds as ilan (snake), kirpi (hedgehog), Donuz (pig), durna (crane) may be met in the toponyms of these republics. The names of llangyr (Turkmenistan), llanlydag, llanly village (Azerbaijan), llanchalan (Armenia) are distributed there. The village Kirpili and the place named by Kirpili are observed in the territories of both republic. There are 9 geographical names related to "donuz". There are also poetic geographical names as Durnaly, fortress, Durnalygum in Turkmenistan.

There are a toponym called Injegyr in Turkmenistan and 9 toponyms beginning with the word "inje" (thin, fine) in Azerbaijan. Adding the words "dag" (mountain), "su" (water), "chay" (river) and "chol" (steppe) to the word "inje" the following toponyms have been created: Injedag (Sheki), Injesu (Gazakh), Injechay (Jabrail, Jalilabad, Goranboy), Injechol.

There are two villages named Yuzbashly in Agdam district and Yuzbashevan plateau in Gabala. Yuzbashy is a military rank and the names related to this rank are also observed in Turkmenistan.

The place name called Goshgakum in Turkmenistan and toponyms named Gashgachay in Azerbaijan are related to the general view of territories having many colours. According to S.Ataniyazov (1970, p. 142), the word "gashga" in the Turkmen language means "a man with sparse beard".

There are some toponyms called Kilit in Azerbaijan. The same named toponyms are observed in Turkmenistan as well. S.Ataniyazov rightly considers that the word "kilit" has been derived from the Persian language and means "fortress". Probably, the word "kilid" met in the Azerbaijani language has the meaning of "lock", "closed place", "fortress", "impassible place". There are old fortress ruins in the mountain called Kilid (in the territory of Guba district); it denotes that the name "kilid" has really the meaning of fortress".

The geographical name Uzboy met in Turkmenistan consists of the words "uz" and "boy". The word "uz" is a phonetic form of the word "uguz" (river) in Turkic language. "Boy" means "bank", "side" (S.Ataniyazov, 1960, p. 144). So, Uzboy means "bank of a river", "side of a river bed".

The word "boy" takes part in formation of Azerbaijani toponyms (for example, the oikonym Goranboy). But in this toponym the word boy signifies "group", "kin", "family". Hence, the word "boy" may be used in two meanings in toponyms, they must not be confused.

The word "kemer" used in both republics according to its origin and sense is diverse and disputed. The word "kemer" met in geographical names (a mountain in Turkmenistan, Kemergaya in Azerbaijan) denotes the different colours of rocks and the existence of a rock layer or stripe in a rock. In the literature dated from the last century 9 settlements called Kemerli are observed (in Azerbaijan and Armenia). Undoubtedly, "Kemer" is an ethnonym here. The origin of the tribe Kemer has not completely determined yet. According to G.Geibullayev, this word is a real name of Scythian tribe noted as "Kimmer" in the ancient sources. It is interesting that there are villages called Kemerli in South Azerbaijan. In the ancient eastern sources (for example, in the ancient Assyrian sources dated from the VII century B.C. the name of this tribe is noted as "gamar", "gamir") it is noted that Kymmerians have inhabited in the territory of Manna. The name of the village Gemerli (Kemerli) observed in Armenia is considered the pronunciation form (Gemerli) of this toponym in the ancient Armenian language.

S.Ataniyazov while explaining the toponym Kerki writes that it consists of two parts ("ker" and "kukh"). It is mistaken. There are the villages called Kerki, Kerkibashly, etc. in Azerbaijan. Kerki is the name of an ancient Turkic tribe.

The word "arkhaj" (a fenced place where cattle is kept) takes a wide part in formation of Azerbaijani (Turkmen as well) toponyms. In V.V.Radlov's opinion, "arkhaj" means "foothill". "Arkhaj" has been taken from the word "arkha" and was used as "support", "strong point", and it is the place where sheep is kept.

The names of Kondelendag, Kondelendere have been created from the word "kondelen" (transverse) in the Azerbaijani and Turkmen languages. The word "kondelen" (transverse) is used in toponyms as it is understood. There is a river named Kondelenchay in Azerbaijan.

The Kopetdag stretches from sunset to sunrise about 600 km. Hypothetically, S.Ataniyazov divides this name into Persian words - "kukhibat" - "mountain", "bat". It is mistaken. "Kap" is of Turkic origin word and takes part in the name of the mountain Kepez (Azerbaijan). The word "kep" means "step", "stair". In reality, as to us, the oronym "kep" is from the words "step" and "five" - "face", "slope", and means "in face steplike mountain".

The name of Kuregendag in Turkmenistan, the cape of Gurkan, Gurgan village in Absheron are the same geographical names. Basing on different scientific sources S.Ataniyazov writes that the word "kurken" found in this toponym is of the name of a tribe and as well as means "ejayib" i.e. "beautiful". The researcher notes (p. 141) that Kirkan means Kupken (Gurgan) in the Turkmen language.

The word Mangyshlag has been derived from the words "man" - "sheep" and "gyshlag" - "winter place". "Man" denotes "four aged sheep" in Turkmen (S.Ataniyazov, p. 164).

If there are only two toponyms (Mugal, Mugalbala) related to the name of Mugan in Turkmenistan, their numbers have reached to eighteen over the territory of Azerbaijan (see: "Administrative-Territorial Division of Azerbaijan", 1968, p. 184-185). As we think, it may be related with migration of representatives of Mugal (Mongolian) tribe to Azerbaijan or great portion of these ethnic groups among the aggressors who have invaded our country.

A village named Namazgah has been constructed in a small plain in Ismailli

district, Girdman valley where "namaz" (Mohammedan prayer) used to be held. People have a profound respect for the places called Namazgah and they are considered to be holy.

There are toponyms created in connection with extracting of oil in the territories of both republics. The foundation of the town Nebitdag has been laid in 1933 (the word "neft" - oil - is pronounced as "nebit" in Turkmen). There are a number of geographical names related to the oil: Neftchala, Garachala, Garachukhur, Neftchiler, Neftdashlary, etc.

"Nohur" is the name of geographical objects, mainly the name of lake in Mongolian. There are hydronyms and oikonyms as Nohurlar (lake), Nohur plain, Nohurgyshlag in Azerbaijan and Nohuroba, Nohurdev in Turkmenistan. "Nohur" is considered to be of Turkic-Mongolian word. It is true that S. Ataniyazov (1970, p. 180) uses many sources in connection with the origin of the word "nohur". In reality, there must not be doubt that "nohur" is of Mongolian origin word in all sources, and those who consider that it is of Persian origin and consists of the words "no" - "nine", "hur", "huri" are mistaken.

There is a village named Ojagly (ojag - fire) in Azerbaijan and a settlement named Ojakh in Turkmenistan. In the settlement of Ojakh there is a place called Ojakhgas where the marsh-gas comes out. There is also a toponym called Uchojakh (three fires) in Turkmenistan. "Ojakh" is a polysemantic word and means place, country, home, dwelling place, place of worship, holy (fire burning) place.

This ancient Turkic origin word has been given as the Armenian word by Zori Balayan in his double-dyed reactionary, chauvinistic work. Whereas, the Russian linguists themselves writes that the word "ochag" observed in the Russian language has been derived from Turkic languages. Apparently, Zori Balayan is green in this issue (as in the historical issues).

Sakgar is the name of a family of Turkic nations. There is a river named Sakarsu (Kelbejar district) in Azerbaijan and Orasakgar well in Turkmenistan. So, Turkic tribes named Sakgar have settled in both territories.

There is a village called Orus in the Central Asia, including Turkmenistan. Besides that there are a village and a ditch called Orusboy and place names as Orusyanbay, Orusyatan there. Orus is the name of ancient Turkic tribe of Turkic nations. Some researchers erroneously identify the word "orus" with the ethnonym "urus" or "rus" (Russian). The ancient Russian sources (XII century) themselves show that one of the Gypchag tribes was called "Urus".

The word "oyug" takes part in the content of oronyms. For example, there are the geographical names as Oyugdag, Oyugludag in Azerbaijan and Osmaoyuk, Dashoyuk in Turkmenistan. "Oyug" is the mark stones. In order to find, to determine precisely this or that object, to move through the narrow paths to needed direction and as well as to distinguish the certain territories from each other the mark stones - "oyug" are used. Oyug must be built in a place which a traveller can see the oyug from a distance. Oyug is a guide for traveller, is a mark to find what somebody wants to find, it is a helpful mark to search a well in the desert, to determine the places of sacred objects etc. The oyugs are mainly built of stones in Azerbaijan and according

to E. and M. Murzayevs' information, they are also built of stones, adobes, fallen trees, muds. They are rised on a ridge, summit of mountain or on a watershed. The oyug must be clearly seen from a distance. It may be built to frighten somebody. Sometimes the word "oyug" is confused with the word "ovug" (to crumble, to dig).

Geographical names created by the help of the word "dash" (stone) are observed on the territories of both republics. The geographical names related with the word "dash" as "dere", "oyug", "ozbek", "rabat", "hovuz", "oba", "yan", "dashlyg" have been created in Turkmenistan. There are some geographical names of such kinds (Dashly, Dashuz, Dashoguz, etc.) in Azerbaijan too. There is a river called Sakarsu in Kelbejar district, Azerbaijan and a settlement named Sakar in Turkmenistan. S. Ataniyazov shows that "Sakar" is the name of a Turkic tribe. So, the ethnonym "Sakar" has been brought by the people of Sakar tribe who migrated to Azerbaijan from Turkmenistan. Probably, Sakars are the descendants of "Sak" tribe.

The name of Salyroba (Turkmenistan) is found in other territories where Turkic language nations are found. "Sal" or "salgur" is the name of tribe of Oghuz origin. The names of the villages Saryjaly have been taken from the name of the same ethnonym. There are the villages called Saryjaly (Agdam, Agjabedi, Mirbeshir, Jabrail), Saryja (Sheki), Saryjalar (Saatly) in Azerbaijan.

The toponyms denoting the colour "sary" (yellow) are found both in Turkmenistan - Saryalantepe, Sarygamysghol, Sarygovagdere, Sarygum, Sarydash, Sarytepe, Sary Ishan and in Azerbaijan - Sarybulag (Balaken), Sarygaya (Zardab), Sarygamysh (Nefthala and Khanlar), Sarygyshlag (Zengilan), Sarydash (Kelbejar), Saryyatag (Gubadly), Sarysu (Khanlar).

There are an oba and village called Sarybash in Turkmenistan and in Azerbaijan. In S. Ataniyazov's thinking (1970, p. 203), a plant named "sarybash" is distributed along the Amu-Darya river. Beside the phytotoponym, at the same time it is an ethnonym.

The geographical name Saryyazy (Taggabazar district) in Turkmenistan has been created from the word "sary" and "yazy". "Yazy" means "plain", "desert" (V.V. Radlov, III, 229 p.). There is also a tribe named "Yazy". The word "yazy" is pronounced as "yazy" or "yassy" in some of dialects of Turkmenistan (for example, Yasytepe) (S. Ataniyazov, 1970, p. 204-205). So, "yasy" is a synonym of the words "yasdy", "yazy", "yasty" used by the Azerbaijanese. According to the information given by S. Ataniyazov, Pomarentsev it is considered that "Saryyazy" means yellow writing (sary - yellow, yazy - writing).

The village names called Sayat and Sayatly are found in the territories of both republics; Sayat (Sayyat) is the name of a tribe and at

the same time means hunter. There is an oba named Ovchu (Hunter) near the Sayat settlement in Turkmenistan. The name Suvalanoba (Turkmenistan) means "suvalan". There are a mountain in South Azerbaijan and a village in Gabala district called Savalan. We think, the words Suvalan and Savalan have the same meaning. The settlement named Sulutepe are found in Azerbaijan and Turkmenistan.

The names of the Suvboy river, Suvlugan gorge, Suvsuzlu area (Turkmenistan) are related to the word "su"- "suv" (water). The names of a hill in Turkmenistan and a village in Azerbaijan called Sygyrly are from the word "sygyr" (cattle).

There are a hill called Tel in Azerbaijan and the settlements Tallygazarma, Tallymerzhen in Turkmenistan. The word "tel" means "hill" in the Arabic language. So, the geographical names derived from the words "tel", "tall" have been formed from the word "hill". In the name of Teltepe met in Khachmaz district the same word - "hill" is repeated twice. It is obvious that the word "tel" observed in the name of the village Televar (Yardymly) gives the meaning "hill", "elevation".

The toponym Uzunakar denoting the name of spring at the Balkan mountain in Turkmenistan, undoubtedly, is from the word "akhar" (running). It would be supposed that the name of the village Akarak in Armenia is also from the word "akar". But it is not so. Tens of toponyms named Akaran and Ekerek were noted in the Caucasus in the last century. According to researchers, by origin this word is from the Shummer language and means "arable land".

The names of "tepe", "dere", "ojag", "tagan", "urug" have been created in Turkmenistan. Nine oikonyms have been formed related to the word "uch" (three) in Azerbaijan. There are the names of hills and ditches as Uchgun, Uchoglan in Azerbaijan and Uchtepe, etc. in Turkmenistan. Besides that, the toponyms as Khazareklidepe, Khazaryol, Khazarymetgit may be found there. Though, S.Ataniyazov (1970, p. 235) links these toponyms with the Persian word "hezar" - "thousand", it can not be considered reliable. Maybe, these names are connected with the name of Khazar tribe.

Side by side with the names of Khazar (sea) and Khazar (wind) there are the names of settlements as Khazar (Neftchala) and Khazarli (Khachmaz) in Azerbaijan.

There is a mountain called Khanyaylagy in Sheki. In the warm half of the year the khan of Sheki used to go to the country for resting. Such kinds of oronyms are found in Turkmenistan too.

The name of Kharlaroba (Turkmenistan) is an ethnonym. There was a tribe called Kharylar in the Chobankere village of Zangibasara (now Masis) district. So, Kharylar is an ethnonym.

Khatardash is a place name in Turkmenistan. The same named oronym - Gatardash is observed in Azerbaijan as well. One meaning of the name of Gatardash is to denote the separate rocks naturally standing in a line at a slope. Another meaning of this toponym may be to be named the man-made mark stones being raised for denoting the direction of way (S.Ataniyazov, p. 270).

There is a mountain named Chagyr (Chayly gorge, Chakhmagly area, Chaldag, Chanagchy, Chemenli, Chyragly) are observed in Azerbaijan and partially in Armenia.

"Chil" means "fourty" in the Persian language. The names "Childag" and "Gyrkhdag" are of the same meaning. There are two villages called Chilgil (Khachmaz district) in Azerbaijan. The exact meaning of the name "Childag" is unknown. Maybe, it means "mud volcano". There are lots of such toponyms related to ethnonyms. Some of them have been spoken about above. We consider it necessary to note below the names of Turkmen tribes and families who have taken part in formation of toponyms. These ethnic names have been taken from S.Ataniyazov's work named "Toponymic Dictionary of Turkmenistan" (Ashkhabad, 1970). They are: avshar, achar, ak, akgonur, alazha, alasha, altygara, amasha, gapan, batash, bada, bekvul, agman, batyr, bulag, bay, varar, garlyg, garkyn, garayandag, garama, garata, garadashly, garadashayag, garagulag, garadamag, gabyrды, gazan, galdav, galmyg, nurken, gara, garagozha, garagoyun, garagoyunlu, kor, kechiemen, korken, kyrach (kyrk), sabyr, sandykly, surkh, orman, olan, okh, ogshuk, oraz, orus, ochem, mamany, mukru, yerli, sayy, sakar, sanak, salyr, sytdykh, chakhyr, cheren, chagarchyk, tuver, uker, perren, tovy, tagan, gokma, teke, gogachy taymaz, khalyam, kharlar, khatam, khomay (khovmay), chanakchy, ergy chandyr (chendir), chashgyn, chekir, kekich, chemche, chovdar, egrigelle, egri, eymir, erkiva, ermenin, eymerik, etek, yabany, yaldyr, yagly, yagyplar, yagyr, yazyr, yazy, yalavaj, etc.

A great part of such type of names takes part in formation of Azerbaijan ethnonyms.

The names of the fortress Shirvan and the place Shamakhy in Turkmenistan and the toponyms Shamakhy in Azerbaijan, probably, are of the same origin. This tribe name is also observed in Kazakhs, Kirghizes and Uzbeks, only in the form of "Shamoka" or "Shomake". It shows that generally, "Shamakhy" is the tribe name of Turkic origin.

"Jar", "char", "jer", "dar", "yar", "zor", (Jar, Jardam, Charly, Jorlu) mean "steep", "precipice", "gorge", "steep bank", "vertical rock" as we think, "vertical slope"). Azykh-Azug ("adyg", "azak", "azyg", "ayyg", "ayy") means bear.

The geographical names Shongar-Shalbus, Shabran, Sungur have been created on the bases of the words "Sungur" and "Shangar". Shongar means "falcon". As the fortress Shabran belongs to the Turkic tribe called Sabirs (Shabirs) it has been named Sabirin-Sabiran-Shabiran-Sabran-Shabran (S.Ataniyazov, p.39). The oronym Shalbus is the ancient dialect form of "Salbus".

Alyj and Alyshar mean "arable area between two ditches" in the Turkmen language.

The geographical name tapan is used in the senses of "heel", "bottom", "foot" (mountain, rock, hill), "mountain pass", "plane, flat place", "mountain depression", "declivity" (p.42). A limited plain in mountain slopes is also called "tap".

"Art" gives the senses of "mountain", "mountain pass". At the same time it has the next meanings: "back, blade". Some toponyms ("Arta", "Artupa", etc.) have been created on the basis of the word "art". The word "upa" observed in the toponym "Artupa" means "oba" (a small settlement). As a whole, Artupa means "an oba built in a mountain pass".

The word "art" according to the author, has been kept in the toponyms as Selverd, Salvard (Salvart), Limerd (Limert), Kyzart, Mugart, Artyart, Kyzyl-Art, etc.

The above-stated information indicates that Turkmenistan and Azerbaijan are rich with the toponymic twins.

TOPONYMS OF MOUNTAINOUS ALTAI AND AZERBAIJAN

The toponymy of Mountainous Altai has been formed in the languages of Turkic nations who live there. One of the most noted scientists who studies the Turkic origin toponyms of Mountainous Altai is O.T.Molchanova. She has studied the Turkic toponyms of this territory in a very high scientific level in her works named "Toponymic Dictionary Of Mountainous Altai" (1979) and "Structural Types of Turkic Toponyms of Mountainous Altai" (1982).

It must be admitted openly that we have no such toponymic researches covering the toponymy of Azerbaijan in the level of O.T.Molchanova's works mentioned above. It is worthy to think about.

At first, O.T.Molchamova speaks about the stratigraphy of toponyms of the Mountainous Altai Autonomous Region in her toponymic dictionary, then gives the analysis of lexical structure of toponyms. A list of geographical appellatives and basic words found in mentioned region is given in the dictionary. A valuable part of the work is the

toponymic vocabulary of the region. We shall talk below over the toponymic parallels of the MAAR and Azerbaijan. In her work named "Structural Types of Turkic Toponyms of Mountainous Altai" (1982) O.T.Molchanova includes 1760 words in the list of lexems which form the toponymic background of Turkic languages. Many toponyms found here are observed among the toponyms of Azerbaijan. As all these words are clearly known to the Azerbaijanese there is no need to explain them.

The most part of these lexical units given by O.T.Molchaniva takes part in the content of our Turkic origin toponyms. Taking into account of their participation level in formation of toponyms the author has grouped the lexical units as following. Lexical units observed only once: aba, abyl, azhy, azaraygyr, ayran, ayyrk, aman, arayan, aral, aralu, arasan, arbalu, aryn, atash, altu, ashtar, baaluk, bayan, balaly, balan, baldyr, balta, baskan, bek, bali, bir, bozulu, buluk, bulun, burkun, dash, yazy, yabyk, yabulu, yelbel, yidi, yolu, yumurlu, yurt, yygyn, yyldys, iman, inok, isty, kaban, kadagan, kazandu, konar, kalma, kamyshly, karaanalu, kababok, karagat, karadzha, kary, katyn, kachar, kachakbu, keber, keldi, kedish, kyruk, nuylu, kuyun, kumanda, kumdar, kurek, kyzylgan, kyrchal, kyrgyz, kyrlaru, kyrlyh, kyrjyn, maly, maral, mongol, odun, oylyk, oymak, ondag, pay, saat, sagal, sadu, sadulu, saymysh, samuralu, sarlyk, sart, sarunu, sarymsak, sarycha, sol, soot, suulak, suujag, ygyny, gaychy, takyr, tamga, tarak, tudar, tuman, tulkulu, uzak, ulan, ujar, chatan, chadurlu, chalbash, chalma, chalyk, chep, chodur, chukhur, etc.

Some lexical units which take part in toponyms twice: adalyk, adyrlar, aydyn, baatyr, boka, balynchy, bas, bosh, yay, yary, kadyr, kazan, kamchy, karakush, kichik, koshkar, kochkor, kuy, kur, mal, muzlu, ortalyk, sakal, suvak, sygyrar, taygulu, teke, til, tutkush, ulak, ular, uchuk, uy, chechek, cholok, elik, etc.

Lexical units observed three times: adaly, ary, arak, balyk, yash, kabyrka, komur, kor, kuragan, kush, susku, sygyn, tag, tagan, chat, ekinchi. There are totally 61 lexems which take part in formation of geographical names four times. Some characteristic examples of them are: ada, ay, bashka, bulan, kayalu, kalyn, kar, ulus, ust, chol, etc. Lexems being used 6 times are 20 (bazy, kadyr, kuba, gar, etc.), 7 times - 21 (adyr, ada, ara, yahlu, kash, kum, goshgy, etc.), 8 times - 19 (bert, yarluk, yer, kabak, tas, terek, togus, tosh, chadyr, etc.), 9 times - 12 (ayulu, balyktu, yeti, suuash, tuyuk, etc.), 11 times - 10 (besh, bulak, yar, kayydu, kayyr, kyshtu, mukur, say, sal, tal). A group of remain lexems takes part in toponyms beginning from 12 times (suulu), 107 times (tuu), 108 (kara) and to 111 times (kol).

It must be taken into consideration that as O.T.Molchanova's work was written absolutely in linguistic style the classification of toponyms according to types and the determination of their origin were pushed into the background. Her basic research subject was the lexical units in toponyms.

We do not want to note the names of all toponyms in formation of which above mentioned lexemes take part. It is to be noted that because of O.T.Molchanova's work we decided to carry out the similar research. Just for this reason we gathered all lexemes found in the work named "Explanatory Dictionary of Geographical Names of the Azerbaijan SSR" (Baku, 1960). The lexeme is the heart of toponym, it constitutes the column - carcass of the names. The geographical names are formed around the lexemes. For example, the words "nokhud", "nohur", "ilkhy", "gozlu", "ayi" are the toponymic carcasses of the following geographical names as "nokhud" - "dag", "nohur" - "bashy", "nohur" - "gyshlag", "gozlu" - "chay", "ayi" - "chyngyly", "ilkhy" - "su". For this reason, if we select the basic leading lexical unit we give the forming root of the geographical names.

If we take the lexical unit "goy" as a root then we show how such kinds of toponyms are formed: "goy+em", "goy+gol", "goy+ler+dere".

It is also to be noted that each of these lexical units takes part one or some times in formation of the geographical names. Naturally, dag, dere, chay, ag, gara, gyrgyzy (gyzyl) and a number of other lexical units take part in formation of toponyms: gabag, gabagly, gaban, gazan, gazanly, gazanchy, gumlag, gazy, gazma, gaymagly, gaynar, arkhaj, gaynarja, gaynaja, galajyg, gayyn, galagah, puta, ayn, gamyshly, gedik, gara, gapy, gapyjyg, garagaj, baba, bag, bey, bogaz, bork, burga, ganly, guzey, gush, ayagly, deyin, dehne, donlu, yazy, yaylag, yar, yatag, kend, kollu, kollar, gune, garangush, garanlyg, pir, pirimli, choban, goch, goyun, gochgar, ushagy, abad, zaman, burun, bulag, davan, dam, dash, deyirman, dere, biragyz, chala, yatag, koynek, korpu, nohur, oyag, goshun, goyunlu, aza, azad, mesjid, mesjidi, ayy, chyngyly, ay, gun, gunlu, ayran, tokel, ayry, gobu, akhmaz, bashly, ala, eyri, kol, goz, mezre, almaly, agaj, algy, alyyn, anbar, dag, mineral, bazar, bar, ara, batan, dagly, ardyj, ary, gyran, gunesh, arpa, tepe, khan, bey, ata, at, atesh, akhar, bakhar, akhyn, ah, vay, oh, ahu, aj, ajy, ashagy, bayram, bujag, gushchu, eski, para, yaychy tag, leke, gul, gulu, ashan, ashygly, gum, zenek, yel, yelli, kar, bagban, bagbanly, bagyrsag, badamly, bayan, bayyl, bayramly, bay, bala, gen, kur, kurek, khany, bal, bally, ballyja, bas, gal, bat, bash, bashy, emirkhan, beshtakhta, barmag, beshyatag, beyim, bend, ovan, benovshe, berk, shad, bilov, jer, jar, jeri, kok, gah, bine, gedi, oyug, jaagan, shagan, khakh, shykhyly, bichenek, buchagly, agyl, boz, ayran,

aran, yer, boyag, boyuk, ag, adam, gol, murad, su, gyshlag, goshgar, dehne, duz, ishygly, kesik, kesmir, kesek, gedik, gil, mishov, ov, siyeki, suval, tava, herami, shor, buga, buz, buzlag, buzov, bulanlyg, bulla, bulud, bura, bulbul, duz, jan, chayly, vetege, zemin, gosha, tikantly, garaul, khana, beyli, day, chal, chinar, garachy, chukhur, garaja, jemirli, janly, balaja, garaly, garalyg, kaha, gyshlag, gary, kharman, daly, chatyr, olan, gaflan, muganly, gachag, gash, gosha, gashga, ashrym gedim, gedir, gelender, gible, giblesiz, gyz, gaya, gala, gyzyl, gyzylja gylyj, gyljnly, kesemen, gyrag, gyr, gyrma, ustu, gyrmyzy, gesebe, gyrkh, gyrkhlar, gobu, gobi, gov, gobustan, sary, sovlar, godug, gyran, gozlu, gollu, gonag, gormur, gongar, goncha, gorchu, gotur, goturlu, gochu, goja, gojaly, gosha, govag, atag, goshgar, gubad, gurdur, guzgun guyrug, enje, guyu, gulan, gillar, gulun, um, ada, adasy, yama, umlag, efendi, gurban, gundag, gurd, kechid, guru, shen, gut, armud, gona, gushlar, gushchu, gushchular, dabag, davar, araly, dagdagan, tumas, dayag, damarchyn, dana, danachy, gyran, chol, dary, agyl, ait, arkh, kesen, goyuchan, uz, cholu, deve, batan, boynu, develi, devechi, dele, garly, delik, delikli, demiraparan, demirli, demirchi, deniz, dervishler, eleyez, der, deste, bil etli, dik pilleken, dindi, donuz, uten, dostu, dovlet, yarly, derd, duvan, duzlu, akhmaz, duran, dur, gur, duruja, dubendi, durbir, aga, biliji, gyrygly, gerli, jirde, ev, oglu, kesdi, takhta, yurd, el, oyugu, eller, erkech, eshshak, eyri, guney, korpu, eli, elik, dembeli, nemish, van, yan, yatagy, erik, anpaya, aba, ejel, yaylag, eje, zaga, zagaly, zey, zeylik, zenjir, zer, zerd, ab, zerde, geran, ziyaren, zim, zindan, var, zyg, zire, zogal, bad, ikinji, ilan, ilkhy, ilkhychy, imaret, inek, bogan, inje, chol, injir, isti, it, iti, yagar, yagly, yaylajyg, yalama, yal, yanygly, yanyg, yarymly, yarym, yarymja, yarypyz, basar, yasamal, yatyg, yashma, yeddi, khyrman, yeke, ojag, yeni, ayryja, goch, yoichu, yukhary, basandy, yuz, gemi, gaya, karvan, sari, saray, kaftar, kotuk, kotuklu, kechel, kesh, keshish, kekil, kole, kelle, goparan, kelek, kemend, kemer, kemerli, kem, kemche, kemchi, oba, keniz, kengerli, kesen, ketan, keti, ketin, kliid, kilse, gergi, giz, gol, kichik, tag, kor, kotan, komur, kondelen, kohne, konul, koch, kuche, gede, dadik, gorme, chatakh, gird, govur, godek, gozlu, goy, goyem, komur, kuz, kul, bekht, bend, ogullar, gumush, gunbez, guney, peye, tag, lek, biz, batan, mal, maly, maral, melik, mil, min, meydan, meshe, mir, mishar, mishov, mykhly, govag, token, molla, kuche, tenge, nabat, nal, zharan, nar, neft dashlary, nezer, vaz, nov, nokhud, nuran, oqlan, ogul, odun, oylug, soyuglu, orta, lay, otuz, ikiler, okuz, padar, palan, token, para, peygember, penje, saat, jahan, sabunchu, sagar, sagyr, sagsagan, sal, sang, gamysh, sarymsagly, khanly, yokhush, sach, sebet, sele, senger, sanki, ser, dar, kar, sercheli, sir, siyaku, gut, zen, sichanly, sygyrly,

syrt, soyug, bud, soyud, soyudlu, suzlug, sudur, susay, tovre, biyan, gazy, uchan, tala, talysh, tanry, yokhush, tatar, mehelle, korpu, tahir, teze, teke, tekle, tik, tikanly, tovuz, togan, top, goyunlu, topchu, tore, tug, tuva, turagay, tursh, tutgun, tufan, turkan, ugur, uzun, umbaky, uchur, ujar, uch, uchunju, faldar, armaj, fit, fyndyg, khamlyg, khach, khatyn, vakht, Khezer, khezne, khyl, khynalyg, khyrda, khol, khoja, khosh, hamam, havar, yaram, hacha, hajy, hil, chay, chaylag, bair, chanagchy, chally, chapar, chamarly, chapylmysh, chyrag, chatakh, chemen, chatma, chakhmag, cheil, eshme, chemenli, cheperli, chetin, chylpag, chyngyl, chyrag, choban, chokh, chol, chukha, chukhud, zemi, jar, jeyran, kechmez, batar, jengi, jehennem, jil, jin, joshgun, shaban, sham, kar, tuk, shar, shah, dili, nabad, takhty, sheytan, ud, sheker, shem, kir, dad, sherbet, arp, shil, shir, lan, shish, shykh, bably, bagly, shol, shongar, sulu, chylga, shukur, etc.

If a reader takes notice he finds that in this case the lexical units are not situated as ethnonym, zoonym or phytonym. This is absolutely linguistic analysis. It is obvious that the lexical units in the toponymy of Mountainous Altai are not similar in all cases with the lexical units of Azerbaijan. The words belonging to different languages (Arabian, Persian, Turkic, Daghestan languages) take part in formation of Azerbaijani toponymy, whereas, in Mountainous Altai they are mainly of Turkic origin. For example, the word alma (apple), the name of a fruit and Almaly (in reality, the ethnonym Almaly is misrepresented) are the words of different origin.

One can not find a group of lexems in the geographical names collected by N.Bendeliyev in Mountainous Shirvan among the toponyms given above. It shows that there are rich materials in micro-toponyms. They are valuable from the standpoints of linguistics and geography: chakhnag (chat), donme, akhtarma, julge, kechel, chil, delme, delmeler, deshik, kaha, sygnag, gonur, magara, boyuk, kichik, orta, bana (ban - flat parts of sea terraces), demir, demirli, od, yanan, kudru, kukurdlu, shire, gyryly, gyr, chukhur, chokek, mermer, yalama, chaggyl, yellije, guru, sujag, su, saz, yatag, bataglyg, goval, chingi, golmeche, anbar, soyug, isti, gaynar, ilyg, merez, iyli, tursh, agyl, buz, gar, eyri, ildyrym, ishgyr, bed, ov, burun, dosh, bel, boyun, chiyin, aza, dirsek, gaban, uten, narly, gaynarcha, salavat, kem, kemchi, gosha, tek, delik, uzuk, gatar, halga, choban, kergi, gumushlu, tekne, ayy, janavar, dovshan, torpag, sahe, arkhaj, arkha, gush, gushchu, goy (sky), Gunesh, Ay, guzey, guney, yovshan, yovshanly, soyudlu, gedim, ojad, gol, kechi, peleng, yulgun, gyrtysly, bitar, jogan, selab, bugda, tulku, tulkulu, dongar, noyut, noyutlu, torpag, ashyg, gala, galajyg, kotuk, kotuklu, yal, yaylag, chukhur, demirchi, yurd, ojad, guru, divar, bal, aryly, gotur, bulov, chyngyl, ezgil, armudlu, almaly,

yamaj, ezgilli, gavalı, yemishanly, meshe, mesheli, chemen, chemenli, leng, biz, gobu takhta, yazy, yashma, yalama, gejar, donuzja, ala, soganly, sarymsagly, yovshanly, gypchaz, fyndygly, etc

One of the branches of Turkic language nations is spread in the territories of around the Yenisei of Siberia. M.N.Melkheyev in his work named "Geographical Names of Around the Yenisei of Siberia" (Irkutsk, 1986) talks about the geographical names and their interrelations in Tuva, Khakass, Buryat and other languages met in Krasnoyarsk Territory and Tuva.

As we speak about the toponyms of Tuvinian and Khakass we consider necessary to talk about some toponyms found in M.N.Melkheyev's work (1986).

M.N.Melkheyev has used 11039 geographical names in his work. 4971 of them have been taken from the old sources. From the geographical names given in the table 1 in this work only 5 are of Russian origin, but 427 geographical names are from other languages (mainly Tuvinian). From the names of 220 settlements 162 are called Tuvinian and other nations' languages, and 58 in Russian. So, out of 652 geographical names 589 are in the Tuvinian language (partially Mongolian, Buryat). There is such a statistic information about the Khakass Region. Out of 801 geographical names 616 are in Khakass and other nations' languages, and 185 are in Russian. From these toponyms 154 are the names of settlements, remain 31 are rivers and places. So, it shows that the Russian have settled in the territory of Khakass earlier and widely than in the territory of Tuva.

Out of the names of 2893 rivers and places gathered by M.N.Melekheyev from the south, central and northern parts of Tuva, Khakass and Krasnoyarsk Territory 80% are in the languages of aboriginal peoples, only 20% in Russian. Out of the names of 3175 settlements mentioned above 1141 (36%) are in the languages of native peoples, but 2034 (64%) belong to the Russians. It is to be concluded that 80% of the names of natural objects (river and place) belong to aboriginal peoples and 43% of the names of settlements belong to Russian speaking nations. It is natural, because Russian language peoples have come here more lately and settlements built by them were named as they wanted and they have used the ready names of hydrological objects (river, lake, spring) and places (mountain, valley, plain, etc.).

The toponyms of above mentioned territories have been created on the basis of Turkic, Ugor languages and on the languages of Samodi spread in the Far East (M.N.Melekheyev, p. 17).

Turkic origin Sayan (Sayi, Sayin, Soyan) people living here has entered the composition of Khakasses. 582 Sayan families live in the south part of Tuva (M.N.Melekheyev, p.18).

The geographical name "Tuva" has been derived from the ethnonym "tuba", "tuva". The lexical sense of the word "tuva" means "people" (in Mongolian). Tuvinians were called "uryankhay" (ulyankha, ulyankhay). There are some toponym building words in the Tuvinian language which are very near to the Azerbaijani's word expression manner. For example, the final point of river falling place is called "menseb" by the Azerbaijani, the Tuvinians call this place "aksy" - "mouth" (of river), "outfall" (of river). In the Tuvinian language the word "taiga" (taiga - high mountainous territory with forest cover) has the right of present geographical name.

The lexical meaning of the ancient toponym "Khakass" (kas-khas) in the Samodian origin language are "person", "man", "people". Tofas used to call the Khakasses "kara-gas" as well.

M.N.Melekheyev (1986), basing on M.I.Borgayakova, writes that the ethnonym "Girghiz" (Kirghiz - Khirghiz) has been formed by the combination of the following words as "gir", "khir", "steppe", "mountain" and "khys" ("gyz" -girl, woman) and means "people of steppe", "man of steppe" (see: M.N.Melkheyev, p.32). Of course, it is not believable, the word "gyz" (girl, woman) can't give the meaning of "people".

M.N.Melkheyev cites the next toponym building words as examples in the Khakass language: "sug" (water), "su" (river), "chul" (river, rivulet), "pir" (bir), "chalgy" (oily), "chazy" (plain), "gaya" (rock), "tibe" (camel), "khaya" (rock, mountain), "sor" (salty), "sas" (bog), "ilbekh" (rich, abundant), "khol" (ravine, ravine in the plain, small ravine), "akhyra" (tillage, steppe), "pil" (top of mountain, pass, saddleback), "yut" (fire), "muzmuus" (horn), "chir" (land, soil), etc.

Out of the 801 geographical names found in the Khakass Autonomous Republic only 185 (23%) have been created on the basis of the Russian language, but 616 (77%) are in the Khakass and other languages. The Samodis have lived in Middle Asia from the ancient times and the territory has been divided into two parts by the Ketian ethnic massive. They have entered the composition of Tuvinians, Khakasses and partially Buryats (M.N.Melkheyev, p.18).

The name of Abakan (city and river) has been created by the combination of words of "aba" (ethnonym) and "kan" (river). There are scholars who mistakenly explain the lexical meanings of the words of "aba" as "bear" and "kan" - "blood" ("Blood of Bear"). In reality, it means "River of Abas" (M.N.Melkheyev, p.58-59).

The word "azyr" met in the name of Azyr-tag range means "to lose one's way", "to part".

M.N.Melkheyev writes that the toponym Altai has no any relation with the Turkic-Mongolian word "altyn" (gold); according to him this word has been formed from the word "lower". So, Altai means "Lower place" (M.N.Melkheyev, p.62). The word "as" observed in the name of the settlement Askiz (in Khakass) is an ethnonym (family name of Ases), "kiz" means "winter place", "village", as a whole the toponym Askiz means "village of Ases".

He explain the lexical meaning of the geographical names related to the word "bayan" as "rich", "wealthy", but he is mistaken. We have mentioned above that the word Bayan is an old tribe name.

There is a range called Boris in Western Sayan. The oronym "boros" in Mongolian means "rain" and "borootey - Boroony us" - "rain water". The name of the wind "bora" (in Azerbaijan boran) has been created just from this (rain) word.

The words "bey" and "buluk" in the hydronym Bey-Buluk mean "great" and "spring" correspondingly. So, this name means Great Spring. The name of the river Yenisei sounds as "Yeoankhi" in the Evenk language and means "great river".

The word "pil-pile" is met in the names of mud volcanoes in Azerbaijan (B.A.Budagov, 1973). The toponym Bulbule is just from this word. The word "pil-pile" means "a place where gas is erupted". It is obvious that this word has no any relation with the word "pil" found in Khakass (back, back of mountain in the Azerbaijan language).

There are villages called Gadirli (Masally, Tovuz, Sabirabad districts) in Azerbaijan. The meaning of the word "gadir" is known, it is a person name of Arabic origin. But the meaning of the word "gadir" (kadyr) in Tuvinian toponymy is steep, vertical (slope).

M.N.Melkheyev (1986, p.113-114) speaks more about the etymology of the word "Sibir" (Siberia); as to him this word has been derived from the Tatar word "sibirmek", it sounds as "supurmek" in the Azerbaijan language which means to clean. This name is dated from the beginning of the XIII century in the historical sources of Mongolian. M.N.Melkheyev notes just here that in 1207 Chingizkhan's army has conquered the "forest peoples" and discovered the peoples of "Shibir" (to the west from Angara, to the north from Altai). A hundred years later the toponym Siberia is met in the work of "Jami et-tavarikh" written by Rashid ed-Din (1246-1318). It has the following forms: "Ibir", "Sibir", Shibir". There were cities called Kashlyk and Isker (not far from Tobolsk) at the Siberian khanate in the XIV century. It is supposed that the word "Sibir" (Siberia) may be met in the language of

Finno-Ugric nations. The Tatars of Tobolsk lived in the middle course of the Irtysh stated about the peoples called "Sybyr".

According to researchers' opinion, those peoples have been forced to leave their native land and left the name "Sybyr" - "Sibir" (Siberia). So, the word "Sibir" is an ethnonym. This opinion is confirmed by a number of orientalist researchers. The lexical meaning of the Mongolian word "Shibir" is "bog", "grassy bog" and this toponym is of a Turkic origin ethnonym.

The word "turan" being often used among the people means "solonchak", "active solonchak" in the languages of Turkic peoples. So, turan is a geographical notion being formed within the desert, semidesert or dry steppe landscape. There is a town called Turan in Tuva.

As it is told, the word "chagan" is a misrepresented form of the Mongolian word "saggan" (tsagan) which means "white". The oronym Chagangaya observed in Sheki district has the meaning of "white rock".

TURKIC TOPONYMS OF THE URALS

The Urals extend from the coasts of the Arctic Ocean to the altitude of the Mugajar about 2500 km. The Turkic language nations live at the central and south part of the Urals side by side with Slavonic, Finno-Ugric languages peoples.

A.K.Matveyev has investigated the geographical names of the territory called "Great Urals". He, using numerous numbers of literary materials has written a work named "Geographical Names of the Urals. Concise Toponymic Dictionary".

A.K.Matveyev's work, side by side with the geographical names formed in different languages, deals with the geographical names created by Turkic language peoples. He, using the Indo-European (Iranian, Slavonic, Latin, Greek, etc.), Mongolian Savodian, Finno-Ugric languages, language materials, has discovered the language origin of toponyms. His work has been mainly written on the linguistic style. The author has used the lexical materials related to Chuvash, Tatar, Bashkir, Kazakh, Khakass and other cognate languages.

A.K.Matveyev has spoken about the anthroponyms (person names), hydronyms (water names), ethnonyms (names of family, tribe), oikonoms (settlement names). While explaining the toponyms he sometimes uses the folk etymology. The meanings of some Turkic toponyms given in the work are clear (Garatau, Karasu, Kyzylar,

etc.). But there are Turkic origin toponyms the meanings of which need to be explained.

We, widely using A.K.Matveyev's work named "Geographical Names of the Urals", shall talk over the newly explaining meanings of the toponyms.

As it is seen from the above mentioned work the geographical names related to Turkic languages have been widely spread in Yekaterinburg, Perm, Cheliabinsk, Tyumen, Arkhangelsk, Orenburg regions, Bashkortostan and Tataristan republics.

The name of the mountain ridge Irendyk situated in Bashkortostan consists of the words "ir" and "yendik" which mean correspondingly "land" and "top of root" in the Turkic languages; as a whole this word combination gives the meaning of "root of land".

The name of the lake Itkul situated in the north part of Cheliabinsk region consists of Bashkir (or Tatar) words "it" (meat) and "kul" (lake) and means "Meat lake", in other words, "lake with fish".

The name of the town Ishimbay has been derived from a person name. The words "ish", "ishem" (in Bashkir) mean "pair worker", "friend", "brother" (A.K.Matveyev, 1980, p.119).

The name of the settlement Achit (Yekaterinburg region) is translated as "Ajit" (in Tatar). As other translations (Turshgol-Sourlake, Ajugol-Bitterlake, etc.) do not coincide to the meaning of this word they have fictional contents (A.K.Matveyev, 1980, p.21). The name of the town Asha (Cheliabinsk region) is written as "Ashu", "Ashiu". And in Bashkir it is translated as "to get across", "passage", "pass". In the Turkic language the word "asha" means "passing, running through" (A.K.Matveyev, 1980, p.23).

There are some villages called Ashbutak in Orenburg region. In the Kazakh language the word "ashy" means "bitter" and "butek" - "branch", "arm".

The name of the town Baymag (Bashkortostan) situated in the upper reaches of Tanalyg river has been taken from the anthroponym of Turkic peoples (A.K.Matveyev, p.28).

The name of the town Bakal (Cheliabinsk region) has been taken from the Turkic origin word "baka" - "frog". This toponym has been created by adding the ending "li" ("li" means plenty) and expresses "a place where there are plenty of frogs". The name of the village Bakalbina observed in these places means "a village rich with frog".

The name of the river Balair (left affluent of the Pyshmy river) situated in Yekaterinburg region has been taken from the combination of Tatar words "bala" and "ayir" and means "small river".

The name of two villages (Baraba) in this region has been also taken from the Tatar language and means "outskirts of settlement". The

name of the plain Baraba also gives the same meaning and it covers a vast area. The name of the city Birsik situated in Bashkortostan has been derived from the Bashkir word "byure" which means "wolf". "Byursu" means "water of wolf".

The name of the settlements Bulanash has been created from the words "belan" - "deer" and "ash". In other words, "Bulanash" means "forage of deer".

The name of the settlement Buribay in Bashkortostan means a place where there are "many wolves". The name of the city Vorkuta also means "a place rich with wolf". There are many geographical names created in connection with wolf in taiga.

The geographical name Duvan is met in a number of places along the Volga river. In the Bashkir language the word "divan" means "counsel", "assembly", "meeting". This word is used as "duvan" (court) by Kumyks, "zhuan" (region court) by Kazakhs and "divan" (court) by Azerbaijanians. A.Matveyev notes that (1980, p.84-85) the word "duvan" has passed into the Russian language too. But he denotes that in the first case the word "duvan" means "clean", "open place" and in the second case - "strong wind".

There is a railroad station called Duvanny in Azerbaijan. (We think, changing the name of the settlement Duvanny into Gobustan is unforgivable mistake).

A.Matveyev considers that it is unknown if there was a Turkic origin tribe named "duvag". But there is a tribe called "Tuvan", "duvan" in a number of Turkic language nations. A.Huseinzade has written and published an especial article devoted to the toponym "Duvanny".

There are some villages and areas named Elan in the Urals. These geographical names are met in Yekaterinburg region, alongside of the Volga and in Siberia. "Yelan" means "plain", "forestless", "open land", "meadow", "clearing in the forest". The Turkic toponym "yelan" has passed into the Russian language in the form of "yalan" (A.K.Matveyev, 1980, p.87). This word has been kept as "aran" - "open land", "plain" in the Azerbaijan language.

There is a place name called Yalama in Azerbaijan. A type of river stones are also named by this word. The word "yalama" is translated into English as "lick". Yalama stone means licked, rubbed, made, smoothed, polished stone.

The geographical names connected with the name of "if" (dog) are related to worship in the Turkic language nations. There are village, fortress, lake called Yetkul (Etkul, Itkul) in Cheliabinsk region and Itkul lake in Western Siberia (I.P.Falk). "Itkul" means "Meatlake" or "Dog-lake" in the Tatar language or Bashkir language. Depending on the dialect difference the word "it" is translated as "meat" or "dog".

A.K.Matveyev (1988, p.91) notes that the geographical names created in connection with wolf and dog in the Turkic toponymy are considered the worship. The Bashkirs consider so that new-born children are guarded by dogs. Basing on this A.K.Matveyev writes that to have a dream about the dog is considered a good sign for the Turkic language peoples. To have a dream about wolf, horse, fox is considered a good omen among the Azerbaijanians. On the contrary, it is believed that to have a dream about the hare would bring the disaster.

A town named Karabash is situated in the north part of Cheliabinsk region. The Karabashka river joins the Balaya river. A settlement situated in Bugulma district, Tatarstan Republic is named Karabash. There is a village called Karmaskaly in Bashkortostan. This oikonym is pronounced as "kyrmyska" in the Bashkir language and means "ant", "kyrmyskaly" - a place where ants are distributed. There is a village called Kyrmyskaly in Kunashaksk district, Cheliabinsk region. (A.K.Matveyev, 1980, p.128).

The town Kartaly in Cheliabinsk region is situated on the Kartaly-Ayat river. There are more than seven oikonoms, hydronyms and oronyms with the component "kara" (black) in the Urals.

The city Katov-Ivanovsk (on the Katov river) is situated in Cheliabinsk region. According to V.A.Nikonov ("Concise Toponymic Dictionary", 1966) the word "katiu" is of a Turkic origin toponym and is used in the sense of "drying", "dirtying". But we think, it means "making dull". As this oikonym is derived from the hydronym Katov here the word "katiu" means "making dull". The name of the city Kataysk (Kurgan region) has been taken from the Bashkirian word "katay" which means "noble origin". It is an ethnonym, a group of Tatars is called Tatar Katays.

It is to be said that the geographical distribution of the Tatars is very vast and this purpose they are mostly named according to the names of their dwelling places (Volgaside Tatars, Crimean Tatars, Siberian Tatars, etc.). In reality, they are one nation, one people. The only difference of these peoples is the space indices.

Bashkortostan is an ethnonym. Bashkirs call themselves "bashkort". V.N.Tatishyev writes that the word "bashkort" is a Turkic toponym and consists of two words - "bash" (chief) and "kort" (wolf) and so, this word-combination means "chief wolf". It is known that wolf is a totem for the Turkic language peoples. And the Bashkirs call themselves "byure". A.K.Matveyev writes (1980, p.35) that up to the XIX century the region leaders of Bashkirs always used to wear the head of wolf as a badge on their chests. The head of wolf - badge was the symbol of power (A.K.Matveyev, 1980, p.88-89).

The name of the town Belebey (byalyabra in the local language) met in Bashkortostan has been taken from the anthroponym. There is a settlement called Bilmbay in Yekaterinburg region. It is a person name of the Turkic peoples. Bilmbay means "wise nobleman" and it can be understood as "rich man"

There are some rivers called Yemanzelga in the Middle Ural. In the Bashkir language the word "yeman" or "yaman" is used in the sense of "bad" and "zelga" or "yilga" means "river". The rapid rivers are called "zelga" by Bashkirs and Tatars. The settlement Yemanzhelinsk is situated at the shore of the Sarykul lake in Cheliabinsk region. The same named railroad station exists in Orenburg region (A.K.Matveyev, 1980, p.88-89).

The name of the settlement Yertarsk - "yortara" in the Tatar language means "yard", "home", "dwelling place". The Tatar word "yortara" has passed into Russian as "yurta". The word "yorta" is used as "yurd" by the Azerbaijanese.

The origin of the name of the lake Aslikul (Bashkortostan) has been explained as "open", "having a hole at the bottom", "bottomless". The Bashkir word "asiu" means "to open", "reach", "opened". Those, who write the name of this lake in the variant of Asylkul, explain it as "real lake" (beautiful lake) (A.K.Matveyev, 1980, p.21).

Atkul (Cheliabinsk region) means "Horse lake" in the Bashkir language. The name of the lake Ayat (Yekaterinburg region) is translated from Arabic into Turkic languages as "verse of the Koran", "miracle". It is absolutely mistaken. According to Kochubayev, "ayat" is a Kazakh ethnonym.

The left affluent of the Sinary river is called Bagaryar (Cheliabinsk region). This Turkic origin place name means "deep ravine" (A.K.Matveyev, 1980, p.27). E.M. and V.G.Murzayevs (1969) write that the Turkic origin word "bayrak" means "gully" (balka, ravine). The name of the river Baranja, the left affluent of the Tagil river, has been derived from the Tatar word "baranche" which means "first" (birinji in Azerbaijan) (p.32).

Some rivers in the Perm region are called Barda. According to A.Matveyev's opinion, the toponym "Barda" is the name of a fish (p.33).

The name of the Volga river was used to be called Idel (river) in the Tatar and Bashkir languages. The name of Asidel in Bashkortostan has the meaning of Jgchay. Garaidel means Black river (A.K.Matveyev, 1980, p.35).

A flat side of the river where animals are watered is called suvat (watering place) in Azerbaijan. This word has been kept in the name of the Bersuat river (Tobol river basin) in Cheliabinsk region.

A right tributary of the Kumak river (Orenburg region) is called Jarly (Varly, Dzharly). The word "zhar" means "ravine", "precipice" in the Kazakh language. A.K.Matveyev writes that there are many place names as "zharkol", "zharbulak", "zharkum", "zharly", "zharlabutan", "zhardykol among the Kazakh toponyms. There is a village called Jar in Azerbaijan too. The word "yar" has been kept in the contents of the toponyms as Yarban, Krasnoyarsk, Yarkend, Babi-Yar.

The name of the lake Zhatykol (Sevenlake) met in Orenburg region is a Turkic origin toponym. There are two rivers named Zilayir in Bashkortostan. In the Bashkir language it means "is living" (A.K.Matveyev, 1980, p.94). The component "yila" (zila) of this toponym means "branch", "river branch" in the Bashkir language. The word "ayir" is also used in the sense of "branch", "river branch". From here it comes out that Yalayir (zilayir) means "branches` branch". In reality, this toponym denotes the name of the Mongolian origin tribe Jaiayir. This ethnonym is pronounced as "zhelair" in Kazakh and "jalair" in Mongolian (A.K.Matveyev, 1980, p.94-95).

There is a village called Jalair in Azerbaijan and nobody must doubt that this name has been brought to Azerbaijan by the Mongolians at the XIII century.

ON THE TURKIC ORIGIN GEOGRAPHICAL TERMS OF WESTERN SIBERIA

Western Siberia had been the cradle of different Turkic language peoples beginning from the remote past. Altaians, Kazakhs, Tatars, Tomsk Turks, Khakasses, Chulma Turks, Shors and southern Samodis inhabit there. And for this reason the Russian toponyms created in this territory form the last lay. The Turkic toponyms are ancient, at the same time rooted.

M.F.Rozen on the basis of rich literary materials has compiled a dictionary of geographical terms of Western Siberia. Below a talk will be carried out just about the part of these Turkic origin terms. All materials of this chapter concerning to Western Siberia has been taken from the M.F.Rozen`s mentioned work.

The topoformant "agash" met in Western Siberia means "forest" in the Altay language. It is known that a Turkic origin tribe is named Agajari. There is an oronym called Agajaridag related to the name of this tribe in Upper Garabag. The name of the tribe Agajari has been explained by researchers as "agaj erleri", i.e. "people lived in forest area". As it is seen, this etymology is available, because the word "agaj" means just "forest" in the languages of Turkic nations of West-

ern Siberia. Mountainous forest is called "arga" by Tuvinians. For example, Ara-arga forest is used in the sense of Ara mountainous forest.

The word "adyr" used by Tuvinians in a number of toponyms (Ol-adyr, Kurgan-adyr, etc.) means arm of river, separation of rivers from each other. In Middle Asia the word "adyr" denotes the intensive broken low mountains observed in dry-steppe zone. The word "azhu" in the Altaic language ("asu", "ashu" in Middle Asia, "azhyk" in the language of Shors) means "passage". In Azerbaijan the word "adur" has been kept both in geographical name (Adur village in Guba district) and person name (Adurov). This word is found in the names of mountains called Tolmanazhu, Azhu in Altay..

The word "ail" (this word is used in the form of "oba" in Azerbaijan and "aul" in Daghestan and means village) has kept its trace in the toponyms of Turkuleshi ail, Rypachaya ail, etc. The word "aymak" ("oymag" in the Azerbaijan language) is used by Tuvinians and Altaians in the oikonyms of Mayma aymak, Kon-ozu aymak, etc. In Azerbaijan the word "oymag" is reserved in the name of tribe and its dwelling- place. This word is mainly lived in poetry and folklore.

The tributaries joining to main rivers are called "ayri" by Altaians (Myushtuayri, Ioldoayri, Koniayri, etc.). "Ayri" means ayrilmag (to separate) in Azerbaijan. The mountain rivers entering the plain sometimes are divided into some arms. But there is no an special term in the Azerbaijan language for naming the arms of the river ("protok" in Russian, "arm", "branch" in English). We think, it would be advisable to name the arm of a river by the term "ayri" in the Azerbaijan language. The geographical term "aksu" is widely spread for naming the hydronyms of the territories where the Turkic language nations live. Usually, the word "aksu" is used in three senses in the south part of Western Siberia. In the first sense it means snow-white waters taking their beginning from the glaciers. Second, "running", "always running", pure waters. Third, Aksu means the rivers "powerfully running and not drying in summer" (see: M.F. Rozen, 1970, p.9). The mouth of the river is called "aksu" in Tuva. This term is named "menseb" by Azerbaijanis which is not of Turkic origin word. The word "al" used in Khakass, Altai has been taken from the word "aul" and means village. "Arka" in Altai, "arga" in Khakass means behind, back. The component "arka" observed in the name of the mountain Karapgayluarka (Altai region) denotes the north slopes. Tuvinians use the word "ary" (ariy) for naming the northern slope of the mountain. The word "aul" (in the sense of village, settlement) is widely spread over the places where the Turkic language peoples live. The aul of Sauchkan concerning to Tatars is situated at the bank of the Irtysh in Siberia. There

is an aul called Krasny in Altai region. Instead of aul the Khakasses and Tuvinians use the word "al". It is obvious that "al" is a phonetic form of "aul". The word "bash" (head, top) takes a wide part in formation of toponyms in the territories where the Turkic language peoples inhabit. The word "bash" is used in the sense of head, top of geographical object - for example, head-river, top of mountain. The Maash-eybash mountain, the Inbashy mountain in Siberia may be cited as example. There are place names called Meshabash (Gakh), Meshabashy (Sheki) in Azerbaijan. The words "bel" (crest of mountain) in Altai, "beldir" (river-confluence) in Tuva, "buerak", "baerak" (ravine), "bulak" (spring) in the Turkic languages take part in formation of the geographical names of Western Siberia.

The hydrolaccoliths are called "bulgunyakh" by Yakuts. This relief form shaped by underground ices are widely spread in the central and northern areas of the Asian part of the former USSR. There are oronyms created with the term "dag" (mountain) - Chinge-dag, Orshel-dag, Dilgi-dag, Dagbazy, Ondum dags, etc.) in Tuva. Damyrak found in Tuva means "spring", "small river". There is also a river named Damarchyn (a tributary of the Kish river) in Azerbaijan. Waters running from the springs made up in deep, horizontal slopes form the water veins, rivulets, small rivers. Because of its view these waters have been resembled to "damar" (vein) and correspondingly named Damarjyg. There are oronyms created from the words of "dash" (stone) or "gash" (forehead) in Tuva. The word river means "yelga" in the Tatar language. For this reason the following rivers of Western Siberia have been called by Tatars as: the Irtysh-yelga, the Om-yelga, the Ta-yelga (M.F.Rozen, p.23). There is a river called Tashtemir-yelga in Omsk region. The hydronym "karasu" (Ak-Karasu, Uzun-Karasu, Kayulu-Karasu) has been widely spread in the studied territory. Many geographical names created from the terms of "kaskak" (steep slope formed after the rock-fall), "kaya" (Akkaya mountain) may be met in Altai. The term "koby" is also used in hydronyms (Koba river). Rocky-stony areas formed in mountain slopes are called by the word of "korum" ("khorym" in Khakass, "khorum" in Tuva) in Middle Asia, Kazakhstan, the northern part of Siberia. The names of mountains and mountain ridges as Karakorum, Akkorum have been created from this geographical term. The word "chyngyl" is used instead of "korum" in the South Caucasus (Transcaucasus). But the reasons of formation of "korum" and "chyngyl" (shingles in English) are different. Chyngyl is a rocky and stony area formed in volcanic lavas. Chyngyls are a type of "stone lakes".

There is a territory (area) called Kudurlu in Altai. Kudurlu is situated in Yazyly settlement, Mountainous Altai. Kudurlu is pronounced

as "kuyur" in the Altaic language, "khudzhir", "khuzhir" in the Mongolian language. "Kudurlu" means saline land. There are toponyms called Manakudyur, Kudyurgen, Kyzylkudyur in Altai (O.T.Molchanova, 1979, p.237) This toponym is known under the name of Kudru plain in Azerbaijan. Kudru covers the north-east part of the Shirvan plain where it adjoins with the Lengabiz mountain range and a part of the Mugan plain. Probably, it is Gudurdag and Bumdag in the border of Azerbaijan-Daghestan.

The salined lands, white coloured salty flat areas in the form of glades replace each other in Kudru plains which consist of semidesert and dry steppe landscape. The general view of landscape of the territories called Kudru plain in Azerbaijan coincides with the landscape of the geographical names called Kudurlu in Altai and Kudurlu in Mongolia. H.B.Zardabi ("Soil, Water, and Air", 1912), R.M.Yuzbashov and E.G.Mehrallyev have written about the Azerbaijan's kudru and its nature.

The word cave is called "kuy" in Altai and Tuva. The place names of kul (lake) and Kurgan (made hill, hill mound) have the same meanings in the Azerbaijan language too. Because they are of common Turkic toponyms. The word "kyr" is widely used in the Altaic and Tuvian languages and means mountain or mountain range. The names of the Jtkyr mountain, the Yelbek-Tukar- Kyr range and other oronyms are just from the word "kyr". The Altai mountain are known as "Altay kyrs" (M.F.Rozen, 1970). Under the name of "kyrlan" the Tuvians consider the small mountain range.

In Azerbaijan by the word "gyr" is expressed the low mountainous territories, foothills met in dry steppe landscape. The word "gyrylan" is the synonym of the term "adyr" met in the Uzbek language.

In other words, in the places where Altaians, Tuvians and Shors live the mountain, mountain ranges are called "gyr" (gyrlar), but the dry steppes observed at the low mountainous territories are called "gyr" in Middle Asia and Azerbaijan. In both cases the word "gyr" is a folk term, in the first case it denotes the middle and high mountain territories and in the second case the dry territories observed in low mountain and foot of mountain. Shyshtag (Tuva), kyshtu (Altai), gyshlag (Azerbaijan) in everywhere the meaning of the word "gyshlag" (winter place) met in our language. Many geographical names have been created related to this word. The word "oozy" takes part in the names of settlements located in the mouth of the rivers (Ini-oozy, Kan-oozi, Kakasu-oosy, etc.) (M.F.Rozen, 1970, p.46). "Oozy" means "agzy" (mouth) in Azerbaijan.

Small mountain chains are called "arga" by Tuvians, island is named "ortalyk" by Altaians. The conelike heap, made of stone and

other objects is named by the "oyug" in Azerbaijan (at the same time in a number of Turkic language peoples). But the hollow, ditch are named by the word "oyuk" by Tuvinians and Altaians. The word "oyug" gives the meaning of "dugged and made empty" in these languages. The presence of the word "oyuk" in the written language of the Altaians proves the above said opinion (see: M.F.Rozen, 1970, p.47). There are glaciers called Abyloyuk, Murkhoyuk in Altai. It is to be said that giving the name of "oyuk" to mountain glaciers this relief form is understood in positive meaning in Altai. The saddle-like passage, back are named "pil" ("bel" in the Azerbaijan language) in Khakass (ada-piltiru, sos-piltiri, etc.). A river bed the waters of which are becoming dried and pebbles are seen is called "say" by them. The word "say" in the languages of Altaic, Tuvinian and Khakassian is the same with the word "sayir" found in the Chulyum Turks. There are the place names created with the words "su", "sug" (water) in Western Siberia (koku, Karasu, Igasu, etc.).

The word "sur" (suur) in the language of the Tuvinians means "village", "settlement". The bogged type of pine forests in Western Siberia is called Suryam (Ilyin Rostislav, 1930; see M.F.Rozen, 1970, p.66). We think, there is a tie of relationship between the Suram mountains of the Southern Caucasus and the name of "Suryam". A research must be carried out to be answered this question.

The Khakassians have created the geographical names as Mustag (Pustag), Buzdag from the word "dag" (mountain) concerned to the Shorians. We have especially spoken about the geographical name "Taiga" and noted that in the Tuvinian and Altaic languages it means "mountain covered with forest". Then it obtained the present meaning - "taiga" forest.

"Taman" means "foothill" in the Tuvinian language; "tandy" - "high mountain", "high mountain taiga"; "taskhyl" - "mountain range", "a mountain covered with snow"; "tau" in Tatar - "mountain", "forehead"; "tas" in Shor - "stone", "stony"; "tebe" in Altai - "hill"; in Shor "tyabe", "tebe" - "mountain", "summit"; in Tuvinian "tey" - "hill". In the Turkish language the word "teniz", "tengiz", "dengiz" - "sea" is used in the meaning of "great lake". On the bases of these geographical terms many geographical names have been created. The lexical meaning of the name of the mountain Gey is "clean bold summit" in the Khakass language, Chabystegey means "smooth, smoothed summit" (see:

*There is a place name called Teydag in the territory of the Azerbaijan Republic.

M.F.Rozen, 1070, p.70). In the Altaic language "tu" means "mountain" (Altyntu, Irbisty, etc.). "Tuz" means "salty lake" (Chikhur-Tuz, etc. in the Kulunda steppe).

Tuman (toman) means "running lakes" formed in the wide places of the canyons. A number of lakes situated at the basin of the Taydy river are named as Gursunt-Tuman, Leushin-Tuman, Telmski-Tuman, etc. (F.Rozen, p.72). The Tatars used to call the name of the city Tyumen as Chimchi-Tura in the past. "Tura" means "city", "home", "camp". Probably the word "tura" constitutes the root of the geographical name "Turan". "Gurug" means "precipitous black rock" in the Tuvian language (Akgurug).

The root of the name of the Turut plain, probably, is also related to the geographical names of "tur", "turug". In the Tuvian language the word "khair" means "solonchak", "khem" - "river", "khovu" - "steppe", "ujar" - "waterfall"; the Turkic word "orman" means "plain forest". The word "khol" is used in the sense of "ravine" in Khakass, but in the Tuvian language it means "dry bed" (river). There are villages called Kholgarabujag, Kholgaragashly, Kholtezekend in Salyan district, and Kholmilli in Lenkaran district. The word "khol" observed in these oikonyms has the same meaning (pond, small flat-bottom valley at the side of the Kur river). There are the geographical names called leri-khol, Ak-khol, Kup-khol in Tuva. "Kholchuk" means "pool", "pond" (see: M.F.Rozen, 1970, p.77). So, the arms situated at the side of the Kur river and called "khol" are just from the word "khol".

The geographical term "khooday" means "city" in the Tuvian language. This word has kept its trace in the toponyms of Kyzyl-Khooday, Turan-Khooday.

The word "khyr" means mountain, mountain range, altitude in Khakass. But this word has quite other meanings in Azerbaijan. "Khyr" means water-melon, melon, and gourd plantation. In Cuba district it denotes the rice-field. The word "chaylag" used by the Khakasses and Tuvians means "summer pasture in the mountains". The word "chaylag" is expressed by the word "yaylag" in Azerbaijan. It is to be said that at the beginning of the word the phoneme "j" characteristic for the Oghuz languages turns into "dz" in the Gypchag languages (for example, as in the words of yar - jar). The word "yar" (ravine) is pronounced as "jar" by the Khakasses. It proves once more the above saids. For this reason the words "yaylag" and "chaylag" found in the Azerbaijan language can not express the same meaning. "Shel" in Tuvian, "chul" in Uzbek and "chol" in Azerbaijan have the same content and mean "steppe". Mirzachul means Mirza steppe. The word "shat" in the Tuvian language gives the sense of "mountain ridge", "ridge". We think, the word "shat" takes part in the name

of the mountain called Bargushad situated in Azerbaijan. This word in the form of "chat" has been reserved in the name of the Chatyal mountain (Dashkesan district).

The word "yul" is used in the sense of "river", "small river" in the Turkic languages. The name of rivers - Mashyul, Taldiyul, Sariyul met in Mountainous Altay are from this word. The word "chul" is used as river in the Khakass language too. As our ancient town called Julfa is situated on the Araz river its name might be also derived from the word "jul" which means "river".

As is seen from above saids the Turkic toponymy of Western Siberia and the Azerbaijan toponymy have the shared genetic origin and in spite of phonetic differences of a number of geographical terms they carry the same meaning in the toponyms.

ARMENIA'S TURKIC TOPONYMS

A book named "The Caucasian Calendar" dated from 1908 deals with brutality of Armenian dashnaks and genocide carried out by them against our nation. Looking through this ashamed document it comes out that in Irevan (Yerevan) province up to March 1918 hundreds of Azerbaijani villages had become ruined.

Reading the historical truth presented in "The Caucasian Calendar" it becomes very hard to breathe, one can not hide his anger, hate. And I can not be indifferent to all these brutalities of Armenian blood suckers, because I myself met, spoken with those whose brothers, sisters, fathers, relatives have been killed, babies, grey-headed old women and men set on fire and buried alive, and villages, settlements razed to the ground.

According to this book the village Chobankere (Armenia, Echmiadzin district) consisted of 338 houses. The population of the village was 2417. And my parents lived there too. My childhood passed among the ruins of our burnt village. The misfortunes depicted in "The Caucasian Calendar" have been inprinted upon my memory. While recalling the inhuman brutalities carried out by the Armenians against the Azerbaijanese a man hardly keep his head, wants to damn the whole world and the life loses its significance, beauty, wonder. The murderous deeds done by the Armenians at the four uyezds of Armenia are spoken in this Calendar. 15155 Azerbaijani villages with population 135 thousand were ruined in a short period. In the XIX and XX centuries, most likely the Armenian dashnaks have had and will have only one dreamy wish: "to build the Great Armenia". The avid eyed Armenians even while sleeping see "the Great Armenia" in their

dreams and the end of this wild wish is not seen. So, we Azerbaijanese must not forget that they have been living with this foul intention and they are able to bring many misfortunes to our nation in future.

If "The Caucasian Calendar" were published now there would be found its expression the description of how 210 thousand Azerbaijanese were forced to leave the various districts of Armenia, their historical motherland. In 1988 the Azerbaijanese lived there were obliged to leave about 6 thousand square kilometres of lands (arable lands, fruit gardens, pastures). This area is considerably more than the Upper Garabag where the Armenians live. The difference between these two data is that up to 1918 the genocide against the Azerbaijanese had been carried out during the power of tsarist Russia, and in 1988 the expatriation of the Azerbaijanese was carried out during the USSR where Azerbaijan was considered one of the republics with equal right of one state. If in the past the Azerbaijanese had been killed by dashnaks, then nowadays they were exterminated by the leaders of neodashnaks who worn the communist's clothing.

If the first person who ruled the tsarist Russia during the Armenian-Azerbaijani national slaughtering years up to 1918 stood at one moment for instigation, at another moment for observation, then those who were at the head of so called communism building country taking observer stand could not understand the real point of the problem. So, recent 80 years the slaughtering and deportation have taken place before the eyes of two structurally and ideologically different state systems. Generally, in both cases the slaughtering has been taken equally...

"The Caucasian Calendar" opens the cover of many hidden deeds. 190 villages located in Echmiadzin district where my childhood passed were ruined absolutely. These villages included 5970 houses, the number of population was 35784. It is to be noted that this published figures are not complete. The names of many villages being a part of Irevan province up to 1918 have been not included this list. For example, the names of tens villages (Jadgyran, Sollu Mehmandar, Garagyshlag, Donuzyeyan (now Zangilar), Hachaparak (now Zahmat), Gulgumbat, Ashagy and Yukhary Nejjili, Sarvanlar, Shollu Damirchi, Haji Ellez, Ashrabad, etc.) near our village, ruined and sacked by dashnaks have been not included this document too.

Our village - Chobankere belonged to the first militia-area. There were villages called Molla Dursunlu, Hajilar, Hirampa Ayyarly, Aramly, Zeiva, Kolany, Gargabazar, Gezli, Gamarli, Safibad, Kurekunlu, Ayrarly, Patrinj, Ikinji Ayrarly and Tos in this area. The old men of our village used to talk that there was a rich man who had some sheep

herds. While panic flight he did not leave his home and told loudly: "There is no need to run away. When the Armenians come I shall give my wealth to them and they will not disturb me". But he was mistaken deeply. The dashnaks appropriated not only his wealth, they killed him by hammering a nail into his head.

18 Azerbaijani villages have been named in the second militia-area of the Echmiadzin uyezd. It covered the next villages: Kichik-kend, Parsi, Takiye, Parpi, Akhys, Zeynalbulag, Kotekli, Ushu, Nezra-van, Angersak, Goshabulag, Gotur, Garajoran, Kurd Ali, Hamamly, Tulunabi, Akarak and Argov.

19 Villages were ruined in the third militia-area of Echmiadzin. They were Yukhary Garkhyn, Ashagy Garkhyn, Shorkend, Turkmenli, Molla Badal, Agjarkh, Kerimarkh, Armydly, lydeli, Janfida, Yukhary Gulubeyli, Ashagy Gulubeyli, Saatly, (Sehhetli), Gamyshly, Motokala, Gatyraabad, Rehber, Pezini and Khojayar.

31 Azerbaijani settlements located at the fourth militia-area of the Echmiadzin uyezd were also ruined and sacked: Pertikan, Pirmelek, Sheykhkhaji, Karvansaray, Aralykh, Guludervish, Eshnek, Talyn, Mehriban, Irind, Yukhary Gargagonmaz, Ashagy Gargagonmaz, Ashagy Agjagala, Sabunchu, Yukhary Galakut, Ashagy Galakut, Ehengchi, Gazbin, Garagulu, Susuz, Knit, Mustafato, Bozbur Aynaly, Seipangy-shlag, Ujan, Bairamali, Gadim Bashir, Agjagala, etc.

The oikonym "Ujan" presented in this document is from the word "uchar" which means waterfall, cataract in the bed of rapid running river. The geographical name Ujar observed at the territory of Azerbaijan giving the same meaning is also from the word "uchar".

The toponym Talysh changed by the Armenians has been given as Talin. The initial name of the district centre Talin was Molla Goyje. To the south-west from Talin near the Azerbaijani village called Pirmelek there has been a mineral mine dated from the Stone Age... Many stone cutting tools are kept in this mine.

5979 housekeepings functioned in 83 Azerbaijan and 2 Kurd vil-lages distributed in the Echmiadzin uyezd.

As it was in 1988 at the end of the XIX century and at the begin-ning of the XX century the chief Satan was settled in the "sacred" re-ligious centre - Echmiadzin and Armenian nationalist bandits were guided from this settlement. Historically, Echmiadzin has been being the "thinking" brain for Armenian killers. Echmiadzin has been and is the den of main beast of the double-dyed Armenian nationalists.

In 1987-1988 a group of Kurd intellectuals was caught in a trap by the Armenian nationalists and they gave interviews to mass informa-tion media (TV, radio) where they dishonestly blamed the Azerbaijan part. The peoples of Kurd must understand once and forever that the

Armenian nationalists can not be their friend, because it was just the Armenians who have pillaged, ruined the homes, villages of Kurds and forced them to leave their birthplaces.

In 1988-1989 the people of Kurds settled in Armenia, even including those Kurds who betrayed the Azerbaijanese were expatriated from Armenia. It must be a lesson for the Kurds.

In four militia-areas of the Irevan uyezd the 30 Azerbaijani villages were sacked and ruined cruelly. There lived 19005 people and functioned 3015 households in these 30 villages. The villages of the uyezd which were robbed and ruined are: Damagirmez, Zar, Kamal, Gozejin, Mankus, Okhjavert, Ali Gykh, (first militia-area); Agahamzali, Jambajly, Kharratly, Ulukhanly, Garadagly, Saryjallar, Reyhanly, Habilkend (second militia-area); Sabynchy, Gamarli, Duzhu, Bozvand, Garahamzali, Alpava, Dogguz, Ipekli, Agbash, Novruzlu, Chemenizali (third militia-area); Sederek (fourth militia-area).

The villages pertaining to the third militia-area of the Irevan uyezd and ruined up to 1918 as Mesimli, Dargaly, Chilekhanly, Imanshahly, Garagoyunly, Torpaggala, Chatma, Yamanchaly and the names of other Azerbaijani villages were not included in this list.

The villages of Garalar, Shirazly, Shiddi, Boyuk Vedi, Kichik Vedi, Garabaglar, Kortuz, Mengut, Galadibi, Yappa, Shujena, Ovsharev, etc. were a part of the second and third militia-areas of the Irevan uyezd.

The second and third militia-areas of the Irevan uyezd covered the villages which referred to Armenia's administrative districts of Masis (former Zangibasar) and Artashat (former Gamarli). But one can't find the names of villages situated in the territory of Ararat (former Vedi) district among the robbed, ruined Azerbaijani villages. Because the voluntary armed forces headed by Abbasgulu aga Shadlinsk defended courageously these villages from the army of one-eyed Andronik.

Seven villages situated in the territory of Nor Bayazit uyezd were sacked by the Armenian Bandits. They are: Erzekend (first militia-area); Agzybir, Bygly, Aggala, Eyruveng, Haji Mugan and Rehmankend (second militia-area). There were 668 households and lived 4649 numbers of people in these seven villages. From the villages (Nor Bayazit uyezd, first militia-area) where inhabited the Azerbaijanese and ruined by the Armenians only one - Erzekan (now it is called Arzakan) has been included in this list. The following villages - Kankan, Guyulu, Goykilsa, Gykhbulag, Zar Garagala, Deve, Kharaba, Shahably, Muhub, Arynj, Numus, Fantan, Derechilek (now Sakhgadzor) and the names of other villages distributed in the territory of the Irevan province have been omitted from the list of ruined villages.

"The Caucasian Calendar" gives information about 75 villages situated in the Surmeli uyezd. There were 5493 households and the population numbered 41347. So, within the first 17 years of our century the population of the Surmeli uyezd numbered more than 41 thousand was forced to leave their dwelling-places. They were abused, killed (as it was then in 1988). The majority of this population escaped to the east part of Turkey and some of them were scattered over the districts of Azerbaijan.

The first militia-area of the Surmeli uyezd covered the next villages: Aligochag, Yukhary Bendemurad, Ashagy Bendemurad, Kunda, Dashlyja, Asma, Garaguney, Guljek, Garakeser, Kazymgala, Sichanly, Arhaji, Izdira, Melekii, Sultanabad, Agamahammad, Agaverdi, Arabgirli, Gasymjan, Guzudan, Gazanchy, Kiti, Gulag, Oba, Sarychoban, Yukhary Charkhchy, Ashagy Charkhchy, Yaydilisi, Amarat, Kharaba, Alijan, Huseyn, Zulfugar, Gyzy Zakir, Gyzylgashlag, Murshudali, Najafii.

As the names of some villages were misrepresented they do not follow the lexical norms of the Azerbaijan language. It needs to be studied their initial correct forms. For example, the name of Kunda (in this variant) is a person name in India. But its supposed variant "Kunde" or "Gunde" is a "transparent" toponym. Which of them is correct must be examined.

The second militia-area of the Surmeli uyezd covered the following villages: Hasankhan, Goycheli, Jannatabad, Dize, Garagoyunlu, Gyrashbag, Okuzlu, Safargulu, Tokhanshaly, Boyat, Gajar, Kharaba, Alijan, Shirej.

27 villages ruined in the third militia-area are: Inje, Surmeli, Piri, Osmankoy, Soyudlu, Yukhary Gatyry, Juvanly, Turaby, Mirzakhan, Suku, Pirseh, Ekerek, Gamyshly, Ashagy Keryurlu, Chincevad, Garin, Agdash, Agabey, Demirsykhan, Garajoran, Yagly, Alakoma, Ikinji Sichanly, Dashlyja, Kuruachag, Mucha, Ergov. The names of oikonyms of Suki, Kuri-achag and Mucha are to be examined.

Real names of some villages out of 197 villages ruined in the Irevan province have been misrepresented so, a man, who is unaware, faces with difficulties to read correctly. We should like to give some examples: Karichlu - Kirechli, Agamzalu - Agahamzali, Karadalagly - Garadolagly, Saradzhar - Saryjaly, Reganly - Reyhanly, Abilkend - Habilkend, Chamangisalu - Chemendziedi, Argadzi - Erhaji, Kuzuyudan - Guzuudan, Gegdzhalu - Goycheli, Girampa - Girhampa, Aderdu - Eyyarly, Kelandu - Kolany, Parti - Perpi, Ushi - Ushu, Karadzhoran - Garajaoren, Tulanabi - Tul(u)e nebi, Karkhu Verkhnit - Yukhary Garakhyn, Turkmandu - Turkmenli, Agdis - Arkh, Agja - Arkh, Saatdu - Saatly (Sehhetli), Ragpar - Renjber, etc.

The names of some settlements found in "The Caucasian Calendar" denote the names of a group of Turkic tribes (Garkhyn, Agzybir, Kharatly, Kirachli, Agdash, Garagoyunlu, Gazvin, Zeyva, Kolany, Saryjaly, Sabynchy, Garadolagly, Boyat, Mugan, etc.).

Many geographical names of the Irevan province mentioned above are observed in the territories where the Turkic language nations are spread (Gargabazar, Aralyg, etc.). Among these place names there are many toponyms which denote the profession (Gazanchy, Sabynchy, Inekli, Shirechi, Charkhchy, Kharratchy, Demirsykhan, etc.), the natural conditions (Dashlyja, Garaguney, Sichanly, Gamyshly, Goshabulag, Armydly, lydeli, etc.). At the same time they are ethnonyms. The number of expatriated population of Azerbaijani villages ruined up to 1918 exceeds 100 thousand. The deportation process carried out by the Armenian bandits in 1918 was again repeated with a little change in 1988.

Before the Azerbaijanese had time to forget the wound caused in 1918 they got new and new wounds in 1948 and 1988. The wounds caused by the Armenians to the Azerbaijanese are incurable. The Azerbaijanese must draw themselves up, think over deeply and be ready to answer once and forever to Armenian blood-suckers. Armenians` deeds and avidity force to act so. Sometimes they say that if someone is mad, then another one must be clever. When someone is impatient then the another one is to be patient. While someone is dull, then the another one is to be quick. The knife is about cutting. We are obliged to act seriously...

The Khojaly slaughtering is one of the most terrible tragedies at the end of the XX century. I believe that the skinned bodies, cut heads, slashed arms, put out eyes, shed bloods of innocent peoples will not be left unanswered...

Once the two boys - Azerbaijani and Armenian were fighting in the street. A grown Armenian man who was observing this scene frequently repeated to Azerbaijan boy in the clear Azerbaijan language: "Ada, bashina vurma" ("Hey, don`t strike his head"). At the same time he told to another boy in the Armenian language: "Ara, glkhin tkhi" (i.e. "Hey, strike just his head"). The same situation but in a large scale takes place in our region...

My dreams carry me to the districts of Amasia, Garakilsa, Alverdi (Allahverdi), Dilijan valley, generally to the north-western part of Armenia. O, my God, how many villages, cities, populated with the Azerbaijanese were there. But where are they? What was the reason they began to become empty in 1918 and 1948? And why did this process approach its apogee and with lightning speed become an end in 1988?

We live in a very strange world... At last we must wake up and think seriously about our future generations. We must know that as we are a neighbour with Armenia and it will last forever, there will not be rest, peace and we are forced to overcome many misfortunes. We are grave neighbour with the Armenians and our headache will never leave us until we live side by side with them. Our ancestors said: "If your neighbour is bad it is better to change your dwelling-place. Now we are in difficulties. Because our ancestors had not idea about the Arabic saying: "Before building your house choose your neighbour". We have been mistaken by choosing our neighbour. Simply, it is our fortune. Let our God help us. But if we are asleep, even the God can't help us. So, he who has the Armenian neighbour must be awake the whole 24 hours...

The Azerbaijanese have lived in the territory of Armenia for ages. The Azerbaijanese lived in Armenia are a part of the Azerbaijan nation. It means that the formation of the Azerbaijanese once lived in Armenia are organically related to the origin of the Azerbaijan nation. As to us, it may be explained by two facts. First, the territory of late Armenia where the Azerbaijanese lived once was a part of the Albanian state; second, the ancient Turkic elements - tribes taken part in ethnogenesis of the Azerbaijan nation had been settled in Azerbaijan and in the territory of modern Armenia where the Azerbaijanese lived. Of course, it goes back to BC, then the Armenian element had not observed in this territory yet. Therefore, the place names of Azerbaijani origin having an ancient history in the territory of Armenia are of a part of the Azerbaijan toponymy. The existence of different types of toponyms (ethnotoponym, orotoponym, hydrotoponym, zootoponym, etc.) in the Azerbaijan language shows that the Azerbaijanese are native and the toponyms have passed a long forming period in this language.

The place names of Azerbaijani origin are found in all belts of low-lying and mountainous territories in Armenia. But recent some ten years the Armenians began to change all Turkic place names into Armenian in succession. These attempts were not carried out on the sound root, but on the foundation of nationalistic feelings. So, the policy of nationalism has been transferred on the map. The geographical names are a memory of land. This memory has been given within time and space by people. Then, the place names have been absorbed by lands, marked on maps and materialized in writings by ancestors. New given names in Armenia have no any historical importance. It is a sacred and urgent duty of the Azerbaijanese to collect all place names which have passed into passive fund from literature and maps and to study them thoroughly. If today we do not

study the geographical names, then the coming generations will not know about the places from where the Azerbaijanese have been expatriated and they will not have a clear imagination about the historical memory which is a part of our nation and we shall be blamed by them.

It is known that the Armenians call themselves "hay". They call their land "Hayastan". "Hay" and "Hayastan" are used only in the Armenian language and writing.

According to historians of the early Middle Ages there is no a toponym being explained by the help of the ancient Armenian language. The names of provinces and regions pertained to Armenia are cited in the work called "The Geography of Armenia in the VII Century". No any one of the names of provinces and regions as Kangarak, Gugarak, Tayk, Taran, Gegam, Tuara, Turuberan, Kolt, Katayk, Kolb, Syuni, Shirak, Gorus, Bdjini, Balk, etc. is in the Armenian language. According to G.A.Geibullayev's researches, the names as Kenger, Gugar, Kol, Katak Pecheneg, Shirak are from the names of tribes, and the toponyms of Tayk, Taran, Gegam, Tuara, Turuberan, Tangriyan, Balk, etc. are explained through the ancient Turkic languages. What does it mean? If the names of provinces and regions are in another language, then does not it mean that these places were inhabited just by those people? Of course, it is so.

We know that the religious centre of the Armenian nation is Echmiadzin. This city is called Uchkilse by the Azerbaijanese. Even the name of religion centre of the Armanians - Echmiadzin consists of word combination of Turkic language ("ech" - i.e. "uch" - three) and Arabic language nations ("miedzín" - a place of worship). It would be better if the Armenians think about changing of the toponym of "armeni". Why do they reserve the toponyms sounding in Turkic? Let they change their surnames which are of Azerbaijan-Turkic origin. If they act so, they will be a real man. Let Igityan and Zori Balayan also refuse from the Turkic origin words - "igit" and "zor" relatively.

As the Armenians write, the highest mountain summit in Armenia is Ararat (5165 m). The Azerbaijanese and Turks call this mountain the Agry mountain (Great Agry, Small Agry). The Armenian "especialists" consider so that the name of the Agry mountain is Ararat. In other words, the Ararat is a name of the Urartu state given in the "Bible". So, as this oronym is not of an Armenian word it can't be explained by the help of the Armenian language.

Up to yesterday the name of the city Yerevan was used to be called as Irevan by the Azerbaijanese. The names of the rivers running through Yerevan city were called Gedarchay and Zengichay. One part of the old city was used to be called Tepebashy (now

Gond), other parts - Demirchibulag, Korpulbulag. The name of a lake situated in the south-eastern part of the city was called Tokhmaggol. The only bridge built on the Zengi river (now Hrazdan) was known as Panahkhan's bridge (up to 1945). The gardens located in the west, north-west part and now adjoining to Yerevan were called as Derebaglary, Delmebaglary, Kharaba Sarvanlar, Charvakh. The name of the largest mountain range crossed the territory of Armenia was named Agmangal (now Gegam). The Eleyez mountain (ancient form - Alagoz), one of the most wonderful mountains in Armenia has been renamed Aragats. The beauty of mountains, the Goije lake is called now Sevan lake...

There are many questions to be explained. There are many place names in Armenia that I don't know how they are called now. I should like to cite the former names of some big settlements in the territory of Armenia. Then a reader will be able to have some idea about the names of Azerbaijani origin: Vedi (Ararat), Gamarli (Artashad), Basarkechar (Vardenis), Zengibasar (Masis), Hamamly (Spitak), Garakilsa (Kirovakan), Akhty (Charensavan), Kever (Kamo), Kolagiren (Yumanyan), Gyzyggochu (Gugasyan), Gumru (Leninakan), Mollagoyje (Maralik), Allahverdi (Alaverdi), Ajin (Ani), Duzkend (Akhuryan), Gazanchy (Megralin), Gurdugulu (Oktemberyan), Dereleyez (Yekhegnadzor), Delekin (Arevik), Eleyez (Aragats), Togluja (Krasnoselski), Jalaloglu (Stepanavan), Goyje lake (Sevan), Arpa river (Akhuryan), Ganlyja (Mar-Marashen), etc.

Some place names have been written simply by translating from Azerbaijan into Armenian. In itself it is clear that in this case the first names (i.e. initial, Azerbaijani names) are main, rooted, and the second names (new, Armenian names) are fiction, rootless. The following names may be given as example: Garagol (Sevij), Ishykly mountain (Lyusasar), Derechichek (Sakhgadzor), Gelingaya (Harsanasar), Almaly village (Khynzorashen), Armudlu village (Danzik), Gyrmzyly village (Garmirashen), etc.

When the Zegibasar district was founded (1938-1988) 95% of its villages consisted of Azerbaijani villages. It covered the next villages: Chobankere, Mehmandar Shollusu, Rahimabad, Garagyshlag, Zehmet, Goygumbaz, Jafarabad, Hajyellaz, Demirchi Shollu, Ashagy Nejilli, Yukhary Nejilli, Zangilar (Donuzyeyan), Ulukhanly, Zangibasar, Sarvanlar, Habilkend, Agahamzali, Arbat, Renjber, Hasanli, Ilkhy reserve, Saryjalar, Reyhanly, Gulujan, Shurakend (Seyidkend), Tezekend, Ajagyshlag.

All surrounding microtoponyms of my native village - Boyuk Chobankere were named in the Azerbaijani language (Gobu, Gyr, Armenian ditch, etc.).

The people of Chobankere used to go to the country in early summer. The Eleyaz mountain (now Aragats) is about 4090 m height above sea level. More than 25 country cottages of our villagers were situated around the territory of this mountain. Some of these summer places are: Hajyveller, Hajy Jafar, Hanfaoglu, Sharfogl, Mursagullar, Hajy Jabbar, Mahmud Agaly, Jafaraga, Kalva Mahmud, Gulalyar, Eiripapaglar, Shahverdiler, Ismailoglu, Khalfaglyogly, Allahvereni, Hazhalbey, Sanamoglu, Hajy Kerimoglu, Pasha Bebiroglu...

I tried to make a list of the names of tribes, families, clans once settled in our village. They reached to 135 names. I should like to express my thanks to Ismail Yagsatanoglu for his help.

We consider that it is a great importance for history to write down the names of each village's tribes. The most part of these names is tribe and family names. Gyrdylar, Garabudaglar, Garallar, Gagoylar, Gorrular, Shykhlar, Gnyazlar, Dudular, Zeriflar, Kocherilar, Mursagylar, Saryllar, Sumoychular, Sharifilar, Khalfagylar, Ajafililar, Hanifaililar, Garadolaglar, Emirkhanlilar, Shahverdilar, Zuypapaglar, Uyanlar, Hummatlar, Mammadlilar, Bojukler, Gyllylar, Lalabyglar, Orushdular, Orushdular, Polukler, Lolukler, Lulepapaglar, Palapapagiari, Yek-nabilar, Veligojalylar, Gumdolanlar, etc. are the names of families. The names of families are mainly distinguished from the names of tribes by adding the word "ushagy" (child of): Ashurushagy, Gaytaranushagy, Ejebushagy, Yagsatanushagy, Garaneleushagy, Jivreilushagu, Khuranushagy, Safiguluushagy, etc. The names of a group of tribes and families denote the settlements or places where they live or from where they have come: Ilkhygoruglar, Khoylular, Hazhalbeyliler, Ashravadylar, Veligozhalyar, Goyusoyuler, etc. There are the names of tribes and families which denote the profession and occupation - Toychular, Kecheliler...

In 1918 the population of the most part of villages in the Gurdgulu region (now Oktemberyan) was forced by Andronik's cutthroats to leave their native dwelling-places (Janrydy, Gulbeyli, Agjaarakh, Gurdgulu, Tepebashy, Shahriyar, lydeli, Armudlu, Kechili, Mollabeyaz, Saryjaly, etc.). They spread over the world. In 1948 the population of the villages of Kerimarkhy, Kheirbeyli, Hajybairamly, Shavart, etc. was expatriated purposefully from Armenia to Azerbaijan...

In the territory of Armenia within 1900-1920 numerous of villages had been ruined and the names of these villages had been forgotten. In order to study the history of the Azerbaijanese once lived in Armenia it is of great importance to recollect the names of these villages. I should like to cite some of forgotten villages according to appropriate districts: Spitak (Hamamly) district - Gursaly, Guzuloren (now Sheno-

van), Garal, Tapaly, Gotur, Nalbend, Jajur, Parym, Avdybei, Agbulag, Saryhart, etc.

Kalinino district - Ilmezli, Gyzyl Shafag, Gyzyldash, Evli, Demirchiler, Saryyar, Soyugbulag, Garagala, Garaisa. The russians and the Azerbaijanians lived together in the villages called Petrovka and Mikhailovka.

Krasny district - Agbulag, Haggykhly, Vurgun, Polad, Jil; Amasia district - Agbulag, Okhchuoglu, Agbaba, Demirchi, Renjber, Garagyshlag, Gollu, Ayrum; Noyemberyan district - Lembeli and Korpulu; Alahverdi (Alaverdi) district - Ashagy Ayrum and Yukhary Ayrum; Stepanavan (Garakilsa) district - Soyugbulag and ilmezli; Kirovakan district - Archut, Haidarly, Hallavar, Mollagyshlag, Kilsa, Gozeldere, Al-malyg (now Vartana).

It comes out from said that it is necessary to collect, study and publish all place names of Azerbaijani origin in Armenia. It must be included not only the names of settlements, but the names of mountain, ravine, river, summer place, winter place, lake, spring, steppe, town district, tribe, family as well...

THE TURKIC TOPONYMS OF IRAN

As is known, the half part of Azerbaijan is in the composition of Iran. It is the reason of historical fortune. In the VII century BC there existed ancient states founded by the Azerbaijanese - manna, Media, Atropatene... Who were the ancient inhabitants of this part? our historians have been discussing some ten years about this question, but they can't come to common conclusion. And the end of this discussion is not seen. It is said that the Turkic language people have come here after the XI-XII centuries and then the local population (population of the cities of Tabriz, Ardabil, Khoy, Marand, Barda, Ganja as well) adopted the Turkic language (we can't understand why and how thousand of people of cities and villages refuse their own native language?). We can't agree and adopt this opinion. It is a fiction. Y.Yusifov and G.Geibullayev's researches prove our doubts.

There are many Turkic origin toponyms in South Azerbaijan and in other provinces of Iran. These names (settlement names) have found their reflection in 12 volumes work named "A Geographical Dictionary of Iran" and published in Russian. There are some works dealt with this question in Russian. One of them is V.I.Savina's work named "A Dictionary of Geographical Terms and Other Words that form the Toponyms of Iran" (M., 1971). Though the dictionary does not cover all geographical names of Iran, one can find many Turkic origin terms

there. We try to share our consideration with readers just on the basis of this work.

The Azerbaijani toponyms are spread not only in the territory of South Azerbaijan (West Azerbaijan, Central Azerbaijan and East Azerbaijan ostans), but in the other territories of Iran. Naturally, there are crossed (hybrid) toponyms too. The Azerbaijan and Persian languages have been existing side by side for ages.

According to its origin the word "abad" means a settlement, a place where the people inhabit, in short, a settlement with good amenities. As is known, the word "abad" is used not only in the toponymies of Iran and Azerbaijan, but at the same time in the Eastern countries.

As to researchers' opinion, the root of the word "abad" is of Persian origin. "Ab" means "water". There are many village names which have been created by adding the word "abad" in the territory of South Azerbaijan (as it is in North).

Special places in open air where sheep are kept are called "agyl", "agul" (sheep-pen) in Iran too. Evidently, the names of settlements as Dashagyl, Gamyshagyl, Gazanagyl, Duzagyl (Azerbaijan) and Gyzylagyl (Khorasan) have been created just on the bases of agyls (sheep-pens).

The word of "agaj" observed in toponyms has two meanings: first, tree; second, unit of measures of length. The names of villages as Ikiagaj, Altyagaj, etc. in Iran denote just the distance. But Agajari or Agajeri are related to the name of tribe Agajeri once lived in Iran (V.I.Savina, 1971, p.20). There is a mountain called Agajaridag in Mountainous Garabag.

Saline lands, lakes, etc. are formed in the territories with dry climate. The words "ajy" (bitter), "shor", "shur", "shore" (salty), "duz" (salt) take part in formation of toponyms made in such territories. Ajychay, Ajydere, Ajysu, etc. hydronyms have been formed on the basis of the word "ajy" in Iran. The toponyms as Shurtepe, Shorbulag, Duzzechishur, Shurgol, Shurja, Shurestan, Tuzlugol, Tuzlar and Tuzlu are widely spread in South Azerbaijan.

The toponyms created by the help of the word "ag" (white) are very characteristic for the Turkic toponymy of Iran. There are many place names made adding to the word "ag" the next words: "gol" (lake), "chay" (river), "chayly" (hollow), "kend" (village), "kehriz" (underground water line), "tepe" (hill), "dash" (stone), "bend" (dam), "gum" (sand), "sham" (pine), "mazar" (grave). Besides that there are also place names as Agjagala, Agjamesjid there. The toponyms of Aladan, Alagaya, Alacheshma, Alagol have been created by the help of the word "ala" (particoloured).

The word "sary" (yellow) denoting the colour takes part in formation of the toponyms of Sarydash mountain, Sarysu river, Sariyer, Sarydash, etc.

The toponyms of Gyrgyzgol, Gyrgyzy Khalifani (South Azerbaijan) have been formed on the basis of word denoting the red colour. Gyrgyzy (red) is an ethnonym as well. In the village of Boyuk Chobankere, Armenia there was a man named Gyrgyzy Huseyn. There was also a village called Gyrgyzyly in Armenia.

As a rule, almost all colour denoting words take part in formation of place names in South Azerbaijan.

The number of toponyms formed by the help of the word "gara" (black) in Iran is more than 25. The following words as "dag" (mountain), "bulag" (spring), "dash" (stone), "bag" (garden), "ilan" (snake), "agyl" (mind), "tepe" (hill), "batlag" (bog), "chay" (river), "derbend" (narrow passage), "dere" (ravine), "gazan" (pot), "agaj" (tree), etc. join to the word "gara" and form different toponyms. But there are original toponyms like Ganygara, Gazangara. These names need to be explained.

The ethnotoponyms are of great importance among the toponyms of South Azerbaijan. The toponyms formed on the bases of ethnonyms denote the settlement places of tribes that took part in formation of ethnogenesis of the Azerbaijan nation.

In the Turkic language nations the "oba" is considered a temporal, seasonal settlement built of felt marquees by cattle-breeders. An oba is a nomadic place which pertains to a certain tribe, family.

The settlements named Agjaoba, Obabulagy, Uzunoba, etc. in South Azerbaijan; Iliatoba in Gilan; Obaeta in Goran have been founded just on the bases of "obas".

As to Azerbaijanese once were fire worshippers many place related to the word "atesh" (fire) have been created in Azerbaijan. Therefore, there are toponyms called Ateshan, Ateahkuk - in Central Iran; Ateshbek, Ateshkhosrov - in Azerbaijan; Sangatesh - in Khorasan. We think, the history of fireworship in the territory of Azerbaijan is as old as sun-worship. Who knows, maybe, when people understood that the life on the Earth depends on the sun rays then they began to value the flame, heat of the fire. Many nations worshipped the fire. But for some reason the Azerbaijanese have considered the fire as the god and it became a form of religion.

A man who considered the sun, the fire a god, an initial beginning he could not bow before the fire. The deep traces of fire-worship are reserved in Azerbaijan even nowadays.

In Iran the magmatic volcanoes are called "Ateshfeshan" or "Kukhe-Ateshfeshan" in the Persian language. The Azerbaijanese call

the volcano as "Yanardag" (Burning mountain). To swear the fire goes back to the ancient times in Azerbaijan as well. It shows that the fire is considered as sacred as the sun.

One of the Turkic language tribes in Iran is the Afshars. There are the ethnonyms called Ovshar in Agjabedi district, North Azerbaijan, Avsharlar in Vedi district (Ararat), Armenia, Efshar and Efsharjik in South Azerbaijan. Generally, there are more than 12 place names related to the ethnonym of Efshar (Efsheran, Efsharly, Siakhefshar, Chemenefsharlar, etc.) in Iran. We support some researchers' opinion that the toponym "Absheron" has been also derived from the ethnonym of "Efsharan" (Baharly, 1920).

As the historians write, this tribe has come to Fore-Asia in the XI-XII centuries with the Seljuk Oghuzes. Mahmud Gashgari (in the X century) calls the names of 24 tribes of the Oghuzes. Some of them are: Avshar, Bayat, Bayandur, Yive, Jabni, Salur... These tribes have taken part in our ethnogenesis after the XI-XII centuries. A genre of folklore as "Bayaty", the tunes of music as "Bayati-Gajar", "Kurd Ovshary" are related just to the tribes of Bayat and Ovshar (Efshar).

One of the Seljuk-Oghuz tribes settled in Azerbaijan, including South Azerbaijan has been the Alpouts. There are the toponyms named Altavut in South Azerbaijan, Alfavut in Central Iran, Alpout in Kurdish Iran.

The word "okh" has two meanings in the Turkic languages: "arrow" and the name of a tribe.

The masters who make "okh" (arrow) and those who fought with "okh" (arrow) have been called "okhchu". Then the word "okhchu" was as an ethnonym and widely spread in the places where the Turkic language peoples lived.

Probably, in South Azerbaijan the toponyms called Okhchu, Okhchular, Okhsar are just the traces of Okhchu tribe.

The Turkic tribe of Bayan is also known. In the past one tribe was called Bayan among the Uigurs. Some ethnotoponyms (Bayanchol, Baylanlyja, Bayanly) in South Azerbaijan have been formed in connection with the Bayans. It is interesting that there are about 12 geographical names related to Bayan in Iran (Bayandere, Derebayan, Chenarbayan, etc.).

The next geographical names - Bayatly, Gyzyltepebayat, Gyshbagbayat, etc. may be given as example for the toponyms formed in connection with the Turkic tribe of Bayat. It must be taken into consideration that there are toponyms named Tikanly, Dikanly, Tukan-tepe, Tikanlyja, Garatikan, etc. in Iran. It may be considered that these toponyms are from the word "tikan" (thorn) observed in our language. It can't be true. There are villages called Ashagy and Yuk-

hary Tikanly in North Azerbaijan too. In reality, Tikan is the name of a tribe of Gypchag origin. There is a tribe called Tukan even now in Uzbekistan.

Turk - Tork is the combining, common name given to the Turkic nations. The place names created on the basis of the word Turk are spread within more than 12 provinces of Iran. There are toponyms called Torkfre, Torkviran, Torkedek, Gyzgapantork in Iranian Azerbaijan. Besides that, about 30 additional toponyms (Torkul, Torkan, Noutork, Torkani, etc.) have been created on the basis of the topoforment "turk" ("tork") in Iran. The name of the village Turkan situated in Absheron, undoubtedly, is of from this type and is the name given by the Persian people to the place where the Turkic language people lived.

There are 14 geographical names (Uzantorkman, Tepetorkman, Kehrizterekeme, etc.) formed on the basis of the ethnonyms of Torkeman, Torkman, plural form - Terakeme (Turkmens) in Iran. Turmen was the name of one of the existing tribes among the Gyzylbash tribes of the Sefevids in the XV century. It proves once more that the Turkic language nations have widely settled in the territory of Iran.

The Gashgays, being a Turkic origin ethnographic group in Iran, consist of a number of tribes. One of them is named Salar. There are the toponyms called Firuzsalat (South Azerbaijan), Efessalar, Salaria (Center Iran), Salarabad, Salarm, Kelatesalar (Khorasan), Dek-salar (Kerman) in Iran. The Salars live in Altay too. An outstanding scientist Sara Ashurbeyli has determined that the word "aran" (lowlying land) has reserved the meanings of "winter place", "flat country" nowadays as well.

One of the ethnoses taken part in ethnogenesis of the Azerbaijan nation, including the Azerbaijanese who lived in Armenia is the Garagoyunese. Armenia was subordinated to the state of the Azerbaijani Garagoyunese. They were a ruler on a vast territory - Iran, Iraq and Transcaucasia within 1410-1468 (V.I.Savina, 1971, p.102). The toponyms of Garagoyunlu have been reserved in Azerbaijan and Khorasan. The villages called Garagoyunlu were observed in Armenia too.

Generally, there were 6 villages named Garagoyunlu in the Caucasus in the XIX century. In the Turkic languages there are some toponyms formed on the basis of the word "gazan" in Iran. They are: Kazanabad, Gazanagylly, Gazankend, Gazan, Gazanser in South Azerbaijan; Gazangara in Kurdustan; Chalegazan and Gazanchy in Central Iran. Gazan has been the name of a tribe in the acient Bulgaria (G.A.Geibullayev, 1986). There are a lot of toponyms related to this ethnonym in Bulgaria, Ukraine, Tataria (the ancient city Kazan),

North Caucasus, along the Volga and Transcaucasus. V.I.Savina mistakenly relates the toponyms of Gazan found in Iran with our word "gazan" (pot, a vessel used for cooking meals). Truly, there are toponyms where the word gazan expresses the form of geographical object. Gazandag, Gazangol, Gazanbulag and other toponyms may be given as example. What relation may there be between the villages of Gazanchy and the vessel named gazan? (It is to be said that in the old Turkic language this vessel was not named "gazan", but "gazgan". In the course of time it has obtained the form of gazan and it was seemed that the ethnonym Kazan and the word gazan were used in the same meaning). If we want to speak about the origin of this ancient ethnonym, as to us, like the ethnonyms of Gazakh, Khazar, Kaspi, etc. the ethnonym "kas" constitutes the base of this word.

The Gajars are from the Turkic tribes. It is supposed that the Mongolians have been in Iran as well. 8 geographical names (Gajrabad, Dekhkodjar, etc.) are related with this ethnonym in Iran. In North Azerbaijan the Gajars are the forefathers of Ziyadoglu, Javad khan who founded the basis of the khanate of Ganja. They have lived in Armenia as well.

The Gazakhs are the Turkic tribes. There are the toponyms of Gazakhly and Gazagy in Iran related to their names. The city Gazakh situated in North Azerbaijan dates from the VII century in Arabic sources. The Kengerlis are also mentioned in these sources. There are the "Kengerli Mountains" in Gugasyan district, Armenia. We consider that there was a territory called "land of Kenger" in adjoining region of Azerbaijan, Georgia and Armenia. In order to efface from memory the traces of Kengerlis the Armenians have abolished this toponym.

It is worthy to know that there are Turkic (Azerbaijan) origin toponyms named Garagoz and Alagoz in Iran. It may be used as a key for being determined the toponym Alagoz (it is called as Eleyez by the Azerbaijanese) written as Aragats in the ancient Armenian source (in the work of Moses Khorenski, the V century). There were tens of toponyms called Alagoz and Alagozlu in the works dated from the previous century in Azerbaijan and Armenia. In short, this toponym is waiting for its researchers. Who knows, maybe, "alagoz" was the name of one of the Turkic origin tribes among the Azerbaijanese. It is to be mentioned that the Albanians are depicted as tall, grey-eyed nation by the most part of ancient authors.

In Iran, including South Azerbaijan there are toponyms derived from the Turkic origin ethnonyms as Gypchag, Gykhlar, Gyljnly, Chemenli, Muganly, Rumly, Sekkizler, Iydyr, Tatar, Tekeli, Sarygash, Khalaj, Cheleb, Chyragly, Ilkhychy, Chubuglu, Shahseven, Garabat-

lyg, Gullar, Kolanly, Ilhanilar, Azadly, Yashylbash, Gonjali, Chygatay, etc. These toponyms express the names of Turkic tribes which constitute the origin of the Azerbaijanese. The same names are also observed in Armenia and North Azerbaijan.

It shows once more that in everywhere - in South and North Azerbaijan, Armenia, Georgia and Daghestan the Azerbaijanese are the united living organism. The root is common, the origin is common. Pseudo-historians like Zori Balayan call us newly-come Turk - Tatar and as to them, it dates from the Middle Ages. Their basic aim is to capture new lands, to built "great Armenia". A vast territory - South and North Azerbaijan, including the appropriate zones of Armenia, Georgia must be considered by our historians and linguists as a single whole area where the Azerbaijanese have been formed. An opinion that the Azerbaijanians have appeared in this region only in the Middle Ages is completely false. Unfortunately, up to present we could not elucidate the ancient history of our nation. The homeless Armenians also consider us "yesterday's child". As to them, even a well-known poet Nizami is not an Azerbaijani.

There are some geographical names (Eloglu, Dinoglu, Ogulbey, Deveoglu, Sufioglu) related to the word "ogul" (son, child) in South Azerbaijan. It is obvious that the word "ogul" in these toponyms does not express its direct meaning, the boy child of the father, but it denotes a certain "family", "clan", "genesis". We have reminded above that the khans who founded the khanate of Ganja were named "Ziyadoglular". There are villages called Eloglu (Agdash) in North Azerbaijan.

G.A.Geibullayev has rightly noted that it is the misrepresented form of the name of Yiveogullar. It means "those who are from the Yive tribe". The name of this tribe has been reserved in the name of the village Juva in Armenia. Really, the word "ogul" (son, child) is a wonderful word. It sounds proudly: "el oglu" (son of the people), "vatan oglu" (son of the motherland).

Horses have been used as a riding and load carrying means for ages. As to me, it is impossible to find other domestic animals that have played so huge role in the history of Turkic nations as horse, dog, deer, camel. Probably, the readers know that as long ago, as in the IV century BC the king of Alban made a present of two horses to Alexander the Great. The herd was considered a valuable wealth for our people in the past, because our ancestors used to fight against the enemies on horses. The existance of villages named llkhychy in both sides of Azerbaijan proves it. The history keeps in minds the names of a number of horses: Gytrat, Durat, Bozat, Duldulat, etc.

There are the toponyms called İlanly, İlankosh, İlangara in South Azerbaijan. Of course, the word "İlan" (snake) observed in these toponyms is not related with the snake, though the snake was worshipped in the past. There is a mountain called İlandag in Nakhichevan. At the same time, "İlan" is the name of one of the Turkic tribes as well.

A group of toponyms found in South Azerbaijan is related with the names of animal: Jeiranbulagy, Jeiranderek, Jeyranlar, Develi, Devechi, Agdeveli, Tulkutepesi, Garatulku, Dovshanbulagy, Dovshan-tepe, Dovshanly, etc. There are the names that express our animal world. As to V.I.Savina, the toponyms Shegalek and Shagaly met in Iran denote the name of animal of "chaggal" (jackal); but we consider this opinion is absolutely baseless. Such kind of explanation can't be satisfied us, because the Azerbaijanese would be never named their villages Chaggally or Chaggalan. In reality, these toponym must be related with the name of the ancient Sacks (real name - "shaga", "shaka"). The settling of the Sacks (shaks, i.e. those who are from Sheki) in these places dates from the VII century BC. Information about this matter is given in I.M.Dyakonov, I.Aliyev's works. There was a village named Sheki in Sisyan district, Armenia. The name of Sheki fortress is noted in connection with the revolt headed by Babek and taken place in the VIII century. A well-known historian Z.Bunyadov has written much about this event. So, as in Armenia and North Azerbaijan the Shakas (Sacks) are our ancestors in South Azerbaijan as well. As regards the language of the Sacks we do not say anything. But anyhow we can't agree that the ancestors of those who are from Sheki are Iranian language.

There are some toponyms related to the names of fruits (Almaly. Armudagajly, Tutagajy, Tutchal, Anjirli, etc.) in South Azerbaijan. They are phytotoponyms. The mulberry-tree is a fruit-tree and at the same time was the only tree for the development of silkworm breeding. The silkworm breeding was one of the oldest professions of our forefathers. It is wonderful that the people of Azerbaijan take an especial interest in the Sun, sunlight. They built their villages on the south sides of places, the doors of their houses are to be opened to the Sun side. As a rule, villages, houses are not built on the north side. As a result, a number of toponyms as Agguney, Saryguney, Gyzylguney, etc. have been created in South Azerbaijan. There are many geographical names in North Azerbaijan related to the word "guney" (south): Guneydash, Guneymehle, etc...

A number of toponyms related to the climate are found in South Azerbaijan. The toponyms as Yelderesi, Yeldeyirmani, Yelsuyu, Yeliderek, Yellibulag have been formed in the places where a natural

process - "yel" (wind) is often observed. The place names connected with the word "yel" are divided into two groups: one group is related with the wind and another group denotes the illness of rheumatism (for example: Yelsuyu, Yellibulag).

The word "demir" (iron) is known to the Turks from the old times. The discovery of this metal, as is known, has opened a new era in the development of human history. It laid the foundation of the Demir (Iron) Age. Probably, the readers are aware of F.Engels' words about this matter. The ancient Turkic personal names as Temir (Teymur), Demit, Temur have been taken from the name of this metal. Who does not know the names of noted conquerors of Chingiz khan (his real name was Temuchin, i.e. Temurchin - "like iron") and Teimurleng (Teimur the Lame)? As a result, a profession called demirchi (smith) has appeared in the world of Turkic nations; at the same time, the profession of demirchi (smith) was highly thought of by people even it become the name of tribe, kin, family. There are villages Demirchiler in both sides of Azerbaijan. The place names as Uchdash, Agdash, Dashtepe, Dashalty, Dashgala, Dashbulag, Dashkesan, Dashkhana, Dashatan, etc. have been created on the basis of the word "dash" (stone) in Iran. The parallels of these geographical names are met in North Azerbaijan as well.

The geographical terms concerned to Turkic toponyms in Iran - South Azerbaijan are variegated: "abad", "aul", "ara", "bag", "bair", "boluk", "gala", "gyshlag", "eyvan", "ev", "el", "yaylag", "yurd", "yer", "kend", "koch", "kenar", "mehelle", "oymag", "otag", "oba" ("ova"), "ojag", "ulus", "ordu", "olke", "sanjag", "tukme", "torpag", "khane", "khain", "bulag", "hasar", etc. The most of them are the Turkic words, though some of them (abad, gala, hasar, khane, khain) are of Persian and Arabic origin, they sound just as Azerbaijan words in toponyms. Because all these toponyms have been created by the Azerbaijanese. In connection with this matter I should like to say some words about the mistaken classification made in our toponymy. Mostly, our researchers divide the toponyms into Persian, Arabic, etc. groups according to language belongings of the words met in appropriated toponyms. We think, it is mistaken. For example, the word "abad" is of Persian origin, but toponyms (Jalilabad, Samedabad, Ordubad, etc.) are of Azerbaijan toponyms. The same words may be said about the toponyms related with the words of "gala", "dehne". Professor Agamusa Akhundov writes that the toponyms made of Persian-Arabic words are the names just of Azerbaijan origin. We share his opinion (of course, with the exception of Iranian language toponyms made on the bases of languages of the Tats and Talyshes in the places where they live compactly). The word "bayir" in the ancient

Turkic language means "hill", "mountain ridge". In North Azerbaijan this word is mentioned even in the work of Mahmud Gashgari. There are words related with the word "bayir" in Iran as well.

There are different opinions about the origin of the word "gala" (fortress). Some say it is Persian, others consider Arabic. From remote past it entered our language and many toponyms have been formed with the component of "gala". There are more than 30 toponyms related with the word "gala" in Iran.

The word "yaylag" characteristic for cattle-breeders means nomads' camp or summer camp (V.I.Savina, 1971, p.275). It is also typical for the names of some villages (Yaylag Tehmasib, Tekyaylag, Goyjeyaylag, etc.) in Iran. A place where cattle-breeders keep their catties is called "gyshlag" (winter place). The word "gyshlag" is pronounced as "keshlak" in Persian.

There is an Azerbaijanian village named Kishle in Iran. At first sight it is seemed that this toponym is from the word "gyshlag". In reality, it is not so. There is also a village named Keshle in Absheron, North Azerbaijan. But this name has passed into passive toponym. It is reserved only in the name of one railroad station.

At present the word "otag (room) is used in the sense of "flat" in our language. In remote past its initial meaning was "marquee", "tent". The word "otag" expresses just this meaning in "Dede Gorgud". There are toponyms in South Azerbaijan called Agotag, Otagly, Otagsaray where the word "otag" keeps its initial meaning. The word "saray" observed in the last toponym means in the Persian language "home", "dwelling place", "estate", "karvansaray" (coach inn), etc. (V.I.Savina, 1971, p.191). But there is a difference between the Persian word of "saray" (for example, second component of the word "karvansaray") and the name of village of Saray. There is only apparent likeness. Because, Saray is the name of a Turkic tribe who came to Azerbaijan in the XIII century with the Mongolians. This toponym has been explained for the first time by A.Huseynzade.

The word "yatag" (sheep-fold) related to the stock-breeding means a place used for keeping the stock, temporary dwelling-place used in winter, a place where "domestic animals are kept". This word is met in the toponyms as Gayayatag, Gyzylyatag, etc.

The word "ojag" pertaining to Turkic nations is polysemantic. Ojag is the symbol of every dwelling-place; it is a place where the fire is burnt. Ojag is a family. But this word has more broad meaning in our language; in this case it denotes the place where kin, tribe settle. Such ojags (settlements) sometimes carry the name of tribe and person. At the same time, ojag is considered a holy place by Turkic peoples. These are the place names called Ojaggalazlar, Ojagkend,

Saryojag in South Azerbaijan, Ojag, Abdallahabadojag in Central Iran, Dehneojag and Shahojag in Khorasan. By the way, it is to be said that this old Turkic word (in the form of "ojag") has passed into the Russian and Armenian languages too. Armenian Zori Balayan in his work named "Ojag" (1984) shows that the Azerbaijanese land is Armenian ojag. It is the the top of Impudence. It is beyond of one`s understanding that he wants eo name the Azerbaijan land his own, i.e. Armenian ojag by the help of our word. It is impossible to find the second example of this kind in the world. His hands have been stained with the bloods of thousands of innocent men and he can clean it never.

The Turkic - Mongolian origin word "oymag" means family, kin, kin`s branch, children, related group, people. There are the villages called Yeddioymag in North Azerbaijan (Masally district) and Jeharoymag in Iran (V.I.Savina, 1971, p.164).

The word "ordu", as it is said above, in Turkic languages means "camp", "khan`s headquarter", "khan`s marquee". This word has kept its mentioned meaning in the toponym of Ordugakhe-Movekhet (military camp) observed in Iran.

It is to be noted that there are terms that express the smallest elements of landscape of the territory. As the Turks were mainly cattle-breeder they spend the most part of their days in open air walking through high mountains and dry steppes. For this reason they were able to create many interesting terms which express successfully the different relief forms.

Many terms related to the different relief forms have been created in Turkic languages in Iran. Some toponyms concerned to big relief forms in South Azerbaijan are: "dag" (mountain) - Garadag, Serabdag; "dash" (stone) - Goydash, Uchdash, Dashatan; "dere" (ravine) - Agdere, Garadere, Gyzyldere, etc.

There is a toponym (Batlage-Shurezar) formed on the basis of the Turkic word "batlag" ("batyg", "batdag" - marsh) in Iran. It is worthy to know that historian Shiabeddin Mohammed en-Nesevi, dated from the XIII century while describing the war carried out by Sultan Jelaledin with the Mongolians in the territory of Azerbaijan, writes about a pool called Bashdag in the border of Azerbaijan and Georgia. Z.Bunyadov, who has translated this work into Russian, speaks about this name in one of his commentaries.

A number of place names found in Iran, including South Azerbaijan are similar with the names observed in the territory of Azerbaijan. It proves itself in oronymic, phytonymic, zoonymic and hydronymic toponyms derived from both the ethnotoponyms as well as the geographical terms. It shows, first of all, the sameness of the origin and

language in both sides of Azerbaijan at the time when these toponyms were formed. As we think, it is our researchers' fault that they have not studied the toponymy of South Azerbaijan till now. At least, we are able to collect the macrotoponyms of South Azerbaijan on the bases of geographical works and dictionaries (for example, dictionaries compiled by Mesud Keyhan, Ali Razmara) written in the Persian language.

V.I.Savina has made many mistakes in explanation of Turkic origin toponyms observed in Iran. Because she does not know the Turkic (Azerbaijan) language. For example, she relates the toponym "Bum" observed there with the Persian word "bum" which means "country", "land", "place", "territory". Whereas, beginning from Altay in all the territories of Turkic countries the words "Bum", "Bom" are widely spread. "Bum" means "empty", "narrow ravine" and the village Bum in Gabala district is situated just in a such similar geographical conditions.

Of course, we can't deny the presence of Persian origin words in a number of our toponyms. Thousand years along the Azerbaijan language lives side by side with the Persian language. Prominent Azerbaijan poets as Nizami, Khagani, Mujiraddin Badalkhani have written and created in the Persian language. As a result, many Persian words have been adopted and used in toponymic creation. For example, the following Persian words as "gah" (land, place), "dar" (keeping), "zar" (land, place, "khana" (home, residence), etc. are used not only in formation of common Azerbaijan words (seirangah, duzengah, anbardar, khazinadar, lalezar, chaykhana, etc.), but at the same time they have found their expression in a number of toponyms (Namazgah, Badamdar, Lalezar, Kurdekhana, etc). The word "dize" concerned to the Persian language (in the modern Persian language "dezh" - "fortress") is widely used in our toponyms (mainly in the territory of Nakhichevan).

There are the toponyms called Zengabad, Zengi, Zengilan, Zengibasar, etc. in South Azerbaijan. Similar named toponyms as Zengi river, Zengibasar are met in Armenia, and Zengilan in North Azerbaijan. The name of the toponym Zengilan situated in North is mentioned for the first time in the work of "History" written by Kirakos Ganzakets (in the XIV century). They are the geographical names which have very interesting origins. Some people consider that these toponyms have been derived from the ethnonym "zenji" (Ethiopian). But it is also known that one of the Kurdish tribes is called "zengi" in Iran. The Azerbaijanese are in touch with the Kurds from remote past. The orientalist as I.M.Dyakonov and V.F.Minorski have also noted it...

We have spoken above about the toponyms related to the ethnonym "mug" in Western Siberia. There are tens of geographical names concerned to the ethnonym Mog, Mug in Iran.

Generally, there are more than 25 place names related to the word "mog", "mogan" (Moganen, Mogandek, Bemmogan, Siazmogan, Mogriz, Mogestan, etc.) in Iran.

As I think, it is very hard to find another mysterious ethnonym of this kind like the ethnonym "mag", "mug" in our history. Many questions of our history will be remained dark until we do not clarify the ethnic belonging of those who bear the name of "Mag", "Mug". While studying the ethnic origin of this ancient tribe the Herodot's (in the V century BC) opinion must be taken into consideration. He denotes that there was an alliance between the Persians and the Midianians. In what language did the Midianians speak? It will be key answer for being determined the ethnic origin of the tribe Mag.

The word "pir" in Persian means a sage old man, a leader of religious community, a person who lays the foundation of religious order, sacred (V.I.Savina, p.172) (our late friend Z.I.Yampolski did not consider that the word "pir" is of Persian origin). There are about 36 settlements (Pirgah, Pireyir, Pirsaat, Pirebeyli, etc.) concerned to the word "pir" in South Azerbaijan. Pir is considered the holy places in Azerbaijan. The pirs are divided into two places: first graves of authorities, sheikhs, religious and holy persons; second, ancient temples, mountains, rocks, etc.

I am to note that during the Soviet power the most of pirs (holy places) were ruined and burnt. We shall feel the pain of this damage for a long time. You know, the pirs are the memory of our past and we are obliged to give life and restore them.

The words "sel" and "selab" are of Arabic and Persian origin. According to V.I.Savina, a natural phenomenon taken place in mountain rivers during the heavy rains is expressed by the word "sel" in Iran. She explains it as flood. The word "selab" is mainly used in formation of microtoponyms. The words "sel" and "selab" are not used in the names of settlements. Because, village, settlement, nomad's camp were not built in a place where a flash flood took place. Probably, the readers know that even grave-yards are mainly laid on hilly places, but not in a place where flood is occurred.

But there are the village names called Serab in Iran and North Azerbaijan. The word "ab" observed in these toponyms means "water" in Persian. The first component of these words "ser" means "on", "at". Sometimes the spring is called as "serab" ("at the spring", i.e. a place where a spring comes out, takes its beginning) in our language. The toponym Serab (Sarov in North Azerbaijan) means just on the water

(spring). As is known, before laying the foundation of settlement our forefathers have taken first of all care for the water source and then began to built their settlements on or near the springs, rivers... According to researchers, the toponym Sarov found in North have been brought by the families who left the Serab village located in South Azerbaijan.

The word "sur" in Arabian means wall of fortress, protecting barrier of a fortress, tower, fortress (V.I.Savina, p.20). We suppose that this word takes part in the name of settlement called Surakhany (Absheron).

But the village names called Surra and met in both sides of Azerbaijan bear quite another meaning. The toponyms of Surra are from the name of tribe of Surla concerned to the Gyzylbashs (XV century). This has been proved by G.A.Geibullayev. The tribes as Gorus, Zengane and Surla supported with their own military forces the rulers of the Sefevids and for this reason they were made a present of lands in Shirvan; some families of these tribes migrated and settled in mentioned lands.

The word "tell" or "tel" in Arabian means "hill", "hillock", "small mountain". There are many names related to this term in South. A village name of Televar (Yardymly district) in North is of this kind.

A Persian origin word expressing the meanings of narrow place, narrow passage and deep ravine in the mountains is observed in South. The next place names as Tengi ravine and Tengealty (Guba district, Rustave village), Tenkerud river (Talysh mountains), Tengetik (Lerik), Tengerud (Astara) are spread in the regions where the Tats and Talyshs live compactly.

The Turkic language tribes who lived across the river Amu Darya were called the Tur and the territory where they settled Turan by the Iranians (Aryans) in very remote past. The historians (including European and Russian historians) consider just the Aryans (ancient ancestors of the Persians, the Tajiks, Pamir nations) those who bear the "Tur" ethnonym as well. It is difficult to understand: then why are the Aryans opposed to the Turs (Turanians) in Persian eposes and in Firdovisi's "Shahname" written on the basis of these ethnoses? Some researchers relate this opposition with the differences of life manners, economic activities; they say, those who live across the river Amu Darya are the nomadic Aryans, but those who are on this side are the settled Aryans. It is a very strange logic. A nation who spoke in common language in the VII century BC is divided into two places, they kill each other, and the wars carried out between the Iranians and the Turanians for a long time find its expression in the work called "Shahname". All these take place only because that half of them is of

nomadic and another one - settled. It is not serious. It is a childish delusion. Whereas, the word "Turk" is just from the ethnonym "Tur". Let us leave it aside, but what can we say about a number of Turanian villages in South Azerbaijan the population of which speak in Azerbaijan? Why have these Aryans - Turs who are among the Persians many thousand years become Turkified?

There are eight toponyms (Turane, Turani, Turan, Turanposht, Turankele, etc.) formed on the basis of the word "Turan" in Iran. We think, the specialists in Persian philology can't or do not want to explain the origin of our nation in demanded level...

Maybe, a reader wants to explain the toponym Turyanchay on the basis of the ethnonym "turán". But it would be mistaken. The name Turyanchay is from the Mongolian word "turgen" which means "rapidly", "quickly" (rapid running river). It is worthy to know, historian Rashid ad-Din (in the XIV century) writes that this river was firstly called Kererud which means "Rapidriver" in the Persian language.

There are many toponyms denoting the ethnonym Khazar in Iran and South Azerbaijan and the most of them are the names of settlements. It is known that one part of the Khazars was migrated from North to South Azerbaijan by Khosrov Anushiravan (VI century). But V.I.Savina mistakenly relates some of them with the Arabian word "hazr" - "sir", "pir" and others with the name of the prophet Khyzr.

A settlement situated not far from Medina city, Saudi Arabia was named Kheibar in the VII century. A lot of families was migrated to Azerbaijan. Now there are some toponyms called Kheibar in South Azerbaijan. The second component of the name of Zarat Kheibari (a village in Shamakhy district) found in North is just of Kheibar.

The word "khosh" takes an active part in formation of some toponyms in Iran and South Azerbaijan. V.I.Savina again mistakenly relates this word with the Persian word "Khosh" (pleasant). In reality, "khosh", "gosh" is an ancient Turkic origin word (takes part in the word "goshun) and means nomads, cattle-breeders, camp, etc. The place names as Khoshkeshin, Khoshchobanly, Keve-Gutan, Keshden, Keshtaz (Koshtaz) in North Azerbaijan, Khoshmanzil, etc. in Daghestan are from this word.

We tried in a popular form to give information about the Turkic (Azerbaijan) origin toponyms distributed in Iran and South Azerbaijan. From here it comes out that the Turkic origin ethnonyms and geographical terms are similar not only in North Azerbaijan and in other countries where the Turkic nations live, but at the same time some Persian and Arabian words are equally used in formation of toponyms in this vast territory. What does it mean? It means that all these toponyms have been formed in mentioned territory on the lexical basis of

a common language. At the end I want to express my one desire. The researchers from North Azerbaijan are to study the toponymy of our brothers who live in South Azerbaijan. It is our urgent and sacred duty and we must hurry for this matter.

ABOUT THE TOPONYMS OF THE TERRITORY OF TURKEY

A talk about the toponyms of the territory of Turkey will be carried out only on the basis of maps (tourist map on a scale of 1:1 000 000 published in 1969).

A number of toponyms forming the place names observed in the territory of Turkey are identical with the toponyms of Azerbaijan toponymy. The reason is obvious. The Turkish language is the closest language to the Azerbaijan language and so, toponyms and terms in both languages consist of the words which have the same inherent grammatical structure and their formation is mostly subordinate to the same lexical laws. Maybe, it will be a little tiresome for readers, but we consider it advisable to give the list of these terms: ada, agry, agaj, abat (abad), alaja, alan, ala, altyn, ata, ashat, ara, aygyn, ary, ari, al, arpa, akhar, ashagy, agja, aga, ajy, alp, agyl, bal, bay (bey), bek, besh, badam, boyuk, boz, burun, bogaz, burj, bel, balik, bol, basdy, baby, bag, bala, bash, bulan, bul, bend, bulag (bulak), bin (min), buldug, bora, bashmag, van, gol, gan, gangal, gapy, gara, gash, gaynar, gavag, gulun, gyrkh, gyzyl, gorgan, goz, gum, guruja, gush, guyu, gaya, gamysh, gazy, goja, gonag, gala, gartal, gurd, guzu, gonug, gyljn, divan, deri, demir, dash (tash), dag, tuz, duz, doru, dogu, delen, damla, dik, direk, duragan, derin, dere, dovre, dikili, din, duyar, duman, dord, dursun, ded, deyirman, el, zeytun, injir, islahk, iskil, ip, iyne, inji (inje), irmag, yavuz, yayla, yavla, yal, yalan, yatag, yarpyz, yashyl, yeni, yer, yurd, yag, yulduz, yol, yaman, yonja, yanar, hamaj, yazy yalag, kir, kishlak (gyshlag), keshle, kilich (gyljn), kilse, komur kok, kesh, koch, kopru (korpu), kechid, kosa, kulek, kuz, kend, kesik, kun, kelek, kilid, kaman, korkud (gorgud), kirik (Gyrkh), kel, kelesh, kebir, kizil, kechi, kedik, koy, kemer, gol, gun, genen, keral kudul, gumush, kor, kul, kur, goz, gedik, guven, jeviz (goz), goyje, gel, gezen, magan, mal, meshe, min, mermer, meydan, mutlu, nar, kerman (gala), ova (oba), oguz (ordu), orta, oylan, orman, oy, palan, pinar (bulag), savir, savash, sandyg, saray, sary (srai), cenir (cinir), ser, sinjan, soma, sulag, sungur, susur, su, sanjag, soyud, senger, suvar, sala, silsile, suruk, sus, seki, suman, gar, teke, takhta, tarak, tepe, tire, tirme, tay, uj, uzun, ulus, ulu, ushag,

uch, uz, uzum, khan, khendek, khatyn, khermen, khoja, chavush, chichkek, chaga, chanag, chaty, chukur (chukhur), chay, chakhmag, chyl-dyr, chayir, cholag, choban, cheshme, chubug, chetin, cherpez, chin-ar, chor, chardag, chelik, jak, jalat, charchy jatal, shal, ekin, esen, emir, er, eshme, ev, oren, hasar, shile, shebin, etc.

As is seen, these terms, words are mainly concerned to geographical relief, landscape, colour, number, fruit names, etc.

The majority of ethnotoponyms (especially, geographical names denoting the names of Seljug-Oghuz tribes) found in Azerbaijan, Armenia and Middle Asia is met in Turkish toponymy. The Azerbaijan's ethnotoponyms as Afshar, Bayat, Viva, Chebin, Mini, Gyrkhly, Bayandur, Chovdar, Gajar, Gaply, Khalaj and oth. are observed there as well.

Though, the majority of above mentioned topoformants takes part in formation of geographical names of both sides of Azerbaijan, some of them are not met in our toponymy. In order to prove it we should like to give some examples: apa, adakhly, alp, berga, bashmag, irmag, iskil, yavuz, yavla, korkud, kevash, mutlu, saim, ulus, khadim, hisar, etc. But it is possible to find the parallels of place names met in the territory of Turkey in the toponymy of Azerbaijan. For example: Palantoken, Gargabazary, Yassybel, Gultepe, Guney, Derbend, Sinjan, Dashagyl, Kemer, Gaynarja, Gazanly, Bujag, Mollakend, Gyzylagaj, Soyudlu, Hezre, Garabulag, Chanagchy, etc.

There is a definite rule in geographical distribution of the toponyms of Turkey. Thus, the Turkic origin toponyms are the base of place names. The toponyms that are not of Turkic languages origin, i.e. the geographical names existed before the Turks inhabited in this territory, are few and mostly they are subordinate. The most part of non Turkic origin toponyms are mainly observed in coastal and side zones of the territory of Turkey. Some of them are: Afyon, Menderes, Milet, Bergame, Efes, Artvin, Trabzon, Samsun, Bodrum, Nersin, etc.

The place names related to religious figures, temples, holy places and sanctuaries in Turkey are few in comparison with Azerbaijan. For example, there are 22 place names concerned to the word "seyid", 25 - "molla", 36 - "pir" in North Azerbaijan. But such kinds of names are not met in Turkey. We think, it is because of differences of historico-geographical conditions in Turkey and Azerbaijan. It is known that the Azerbaijanese are more ancient than the Ottoman Turks. It is an accepted opinion in science that the Osman Turks were formed on the base of Seljug-Oghuz tribes who have come to the present territory of Turkey mainly in the XI-XII centuries...

In spite of this, as it was mentioned above, a certain part of the ethnotoponyms found among the Turkish toponyms are observed in

Azerbaijan too. It is also very interesting that the names of some tribes who lived in Albania (Gargar, Sheki, Aran, Kochjer, Shirvan) are met in the toponymy of Turkey.

How can it be explained? Here two views can be expressed: either the names of these villages are the brought names of those families, tribes who once left Azerbaijan for Turkey or the bearers of these ethnonyms have come from Middle Asia to the territory of present Turkey among the Seljug-Oghuz tribes. Sooner or later this matter must be clarified. If the second opinion is true, then it will give the additional proofs about the Turkic origin of tribes once distributed in Albania.

While studying the Azerbaijan's toponymy it is necessary to give the parallels of Turkish toponymy. By this we can determine the spreading areal of the toponyms and in its turn it may give the additional arguments to be clarified the language origin of this or that toponym. For example, there is a village called Gargabazar in Fizuli district, North Azerbaijan. The toponym consists of two words: "garga" (crow) and "bazar" (market). In order to determine the origin of this name many attempts have been made, but in vain. The acceptable answer has not been obtained yet. Because other place names called Gargabazar (in Turkey, Nakhichevan) have not been taken into consideration. Are these toponyms migratory names? Is it possible to follow the migratory course of this name? Is it worthy to look for the bird "garga" (crow) in this name? We are in difficulty to answer in the affirmative. What relation may there be between the bird "garga" (crow) and the "bazar" (market)? Who knows, maybe, garga is from the ancient Syrian word "karga" - "fortress"? According to the writings of our historians, the Christianity was spread in Albania and Armenia by Syrian missionaries from the beginning of A.D. and a definite part of the Syrian christians lived in the territory of present Turkey. As is seen, the toponymic areal is of great importance for examining the distribution level of the place names.

Both the historical and the linguistic facts must be taken into account in study of the ethimology of geographical names. The toponymic study needs a professional approach. Unfortunately, some people consider it a question of minor importance. As a result, the scientific function of toponymics is decreased and the historical importance of toponyms is forgotten.

As a whole, the toponyms are the indications of welfair standarts, economic activities of peoples, they are the products of interrelations going on between the man and the nature.

Almost inaccessible stony mountain paths, steppes, forests, rivers, etc. take the name owing to men's economic activities.

But above saids are mostly concerned to the toponyms which are related with geographical position, landscape, flora and fauna. Another part of the toponyms is formed in connection with the influence of certain tribes, nations and even separate individuals on nature. Ethnotoponyms and anthrotoponyms are formed just so.

The basis of genetical sameness of the toponyms of Turkey and Azerbaijan must be searched out in ethnogenesis of these two nations. The reader knows well that the names of toponyms observed in the territory of present Turkey are given in a legend named "Kitabi-Dede Gorgud". How many names of fortresses, mountains, caves related to Koroglu are in Azerbaijan! Equally, there is a fortress called Koroglu in Turkey too.

There are many toponyms among the place names related to colours (green, white, black, grey, particoloured, yellow, etc.) in Turkey: Agdere, Garadag, Garasu, Garachay, Gyzyltepe, Bozgyr, Sarygol, Saryyol, Sarygamysh, etc. Phytotoponyms (Armudlu, Yarpagly, Ulu-chinar, Gamyshly, Sham, Zeytun, Soganly, Soyut, Chayir, Heyvajyg, Garpyzly, Gozlug, etc.); zoonyms (Bozgyrt, Gartal, Porsug, Gushadasy); hydronyms (Gizilirmag, Porsug river, Agchay, Yenije Chay, Yashyirmag, etc.); oronyms (Bingol, Yalgyzjam, Dumanly, Toros, Munzur mountains, Gazandag, etc.) are also spread widely there.

The place names as Gumushkhana, Duzluja, Kirej, Gumushsu, Marmaris have been formed on the bases of natural resources distributed in this territory. Besides this, there are some geographical names related to climatic conditions. One of the mountain passages is very narrow and the wind often blows there. For this reason this place is called Kulekbogazy passage (1050 m). One of the towns is also called Kulek (Wind).

The relief of the territory of Turkey contains of mainly mountains and intermountain depressions. Such natural conditions make for the formation of many lakes, rivers and springs there. A lot of toponyms have been formed at the result of interrelations of orography, climate, hydroecology and hydrology. In the places where there is much water the toponyms as Sulanyurt, Sumyova, Sushehri, etc. have been created. Taking into account the relief forms and outside appearances of mountains they have been given the next names: Sivrije, Dashuju, Gayadibi, Chukhur, Garaduz, Duznoy and oth.

The place names concerned to profession (Dashdelen, Demirchi, Develi, etc.) are also observed.

There are also toponyms in the compound of names of the territory of Turkey which are not observed at all or observed partially in the Azerbaijan language. From the geographical as well as the linguistic standpoints they are valuable place name forming words (urfa,

gedik, kechid, eshme, gash, belen, oren, agry, bashag, gonug, yalag, kuz, gendil, pinar, sinir, chatan, ishle, etc.). For example, the words "pinar", "kechid" observed in Turkey are used relatively as "bulag", "ashyrym" in Azerbaijan.

The word "urfa" found among the toponyms of Turkish toponymy mentally carried me half century away, to my childhood. Flour, dough, yeast dough, urfa are the inseparable words. In order not to soil one's hands while rolling a piece of dough the "urfa" is used in Turkey. The word "urfa" is pronounced as "urva" in the Azerbaijan language...

The above says only briefly characterize the toponymy of Turkey. In spite of this, the place names of Turkey being a part of toponymy of the Turkic world show that the historical past of Turkic language peoples is turned to stone in these names. They say, the Turks have made the history, but they have not put it down. It sounds very truly. The ancient history, ethnoses, languages and natural conditions - all these are the place names, the main point is to read them.

TURKIC TOPONYMS OF THE CRIMEA

It is difficult to find a second region in the territory of the former USSR like the Crimea which its long-suffering history has borne so many diversities. There are many place names concerned to peoples of different languages. The linguists and historians have written much about the layers of toponyms of Iranian, Greek, Caucasian and Turkic origin. We are interested in the Turkic layer. How old is this layer? It is to be noted that as if there is a "conspiracy" in this matter against the Turks. The Turkic origin names are tried to make "younger" as far as possible. It is attempted to prove that the Turkic origin names have been formed in the XII-XIII centuries, i.e. after Tatar-Mongolian campaign. But what about the Kimmers (it was mentioned above that the ethnonym "Kimmer" is the written form in the ancient Greek language of the tribe Kemer or Gemer, and the names of villages called Kemerli are reserved in Azerbaijan and Armenia up to nowadays), skifs, saks lived there beginning from the VII century BC as is shown in the sources of Greek and Latin? All of them are considered the Iranian tribes, though these tribes are the ancient Turks. They are characterized as "those who drink the horse milk (koumiss)", "those who are living in bullock cart covered by felt" in the ancient sources.

I am not a historian and I do not want to open a discussion on the history. But as they say, it is unfair to say black instead of white.

The total fund of Turkic toponyms has decreased noticeably after 1943 in the Crimea. At that year the Crimean Turks were expatriated and the Turkic toponyms were translated into Slavic languages (for example, Ayidag has been turned into "Medvezhi gora"). Probably, the readers know that the expatriated Turks are coming back the Crimea. Still there are a number of Turkic toponyms in the peninsula.

S.K.Sosnovski in his book named "The Crimea. Guide-Book" (Simferopol, 1982) writes with regret that the majority of place names of the Crimea has not found its expression in maps, plans, documents. For this reason he addressing to the aged generation of native inhabitants asks to gather all remembered place names and send them to the museum of area studies of the Crimea. Side by side with this kind deed S.K.Sosnovski has given the concise vocabulary of geographical names at the end of his book named "The Crimea" (1982). Out of 219 geographical names given here 177 are the Turkic toponyms. There are only some hybrid names. The number of Greek origin toponyms is 27 (Ay-Todar, Alushta, Batiliman, Yevpatoria, Kalamita, Kalos-Lilin, Sevastopol, etc.). Beside that, not great number of Persian, Arabic and Slavic origin names are also observed among the geographical names of the Crimea.

The etymology of place names of the Crimea is given in above said work written by S.K.Sosnovski. The topoformants introduced in this work are: ada, aiy, azov, ay, alma, alty, alchag, ayi, ak (ag), agaj, bir (ayry), baba, baydar (paydar), bakh'al, bash, baly'n, bakh'cha, besh, bel, bin, boyuk (biyuk), bayram, bala, gul (kul), gol (gol), gach, gara, gush, dash, dag, delik, demir, dere, deniz, deshik, ulu, uzun, uchan, uch, aziz, eyri, kuyu (guyu), Crimea, kule (guile), kyz (gyz), kuru (guru), kuchuk, kamysh, kush (gush), kesh (kech), kyr (gyr), kara (gara), kaya (gaya), koy, kala (gala), kazan, kamysh (gamysh), karaul (garavul), kastel (kuchuk), kachay, kan (gan), kerc, gizil, kink (kichik), kok (goy), kapu, kut, kul (kul), mechit, meryam murzak (mirze), merdven (nardivan), ova (oba), or, sungu (sungu), suuk (soyuk), Syuyurdu (sivri), sapun, sary, saray, su (suv), sala, sal, salgir (salgyr), savlykh (saglyg), sol, syrt, tekne, terek (direk), tip (dib), dag, tav, tau, tash (dash), taz (daz), uzun, uy (ev), fatma, uyshun, takhta, temesh, tuz, chukuk, teshik, tobe, tepe, tep, jav, chokrag (bulag), jan, juma, julge, cheshme, chongar, khan, khaytu, ilur, ilyas, isar (khisar, hisar, hasar) - (gala, istehkam), ishun (uyshun), indal, echki (kechi), ekliz (kilsa), eski, yurt, yuz, yaman, yaryl, yeni, sheytan, shan (shen), etc.

The topoformants spoken about form the following geographical names as Akkara, Akyar, Altynteshik, Ayidag, Baydar ravine, Bakhci, Beshtekne, Beshterek, Biyuk Karasu, Demirchi, Gazantap, Karagach, Kar ravine, Karauloby, Kizilkaya, Kuloba, Kushkaya, Sarysu, Suuksu,

Takhtaly-jami, Tashlyoba, Tuzla, Khansaray, Chobankule, Shankaya, eskiyurt, Yuzoba, etc.

Among the words of the Crimean peninsula there are the topoformants which are not observed at all or observed rarely in the toponyms of Azerbaijan. Some of them are: kermen (fortress), uzun (river), bakval, baka (frog), bakla (haricot), bedene (female quail), bulganak (muddy), burunjug (small rock), jur-jur (waterfall) sala (village), in (cave), koba (cave), kiik, kiyik (beast), atlama (sour milk mixed with water), kosh (nomads), chesme (spring), sandyk, savlyk, saglyk, sivash (mud), tavli (mountainian), taz (bold), taygan (bayone), tarak (comb), tarkhan, air (separate), tepesen (hill), tirke (table), khaytuv (turn, Bend), khoba (cave), chamny (a place where pine grows), chatyr (tent), tau, kule (tower), chekurcha (hollow), shan (gay), echki (goat), yaman, yarylgach (to get rid of, victory, triumph), yauz (severe, very beautiful, excellent), etc. Some of these topoformants have found their expressions in the next geographical names: Alma-Kerman, Auzen-Uzen, Bakatash, Bakla, Beshterek, Binbashkoba, Bulganak, Jautepe, Juma-jami, Jur-Jur, Kichik Atlama, Melakchesme, Opuk, Savlyksu, Sandykkaya, Sivash, Sungusu, Tavel, Taraktash, Tyrke, Uchkosh, Khan-Jami, Khobatepe, Chamnyburun, Chatyrdag, Chokurcha, Churuksu, Echkidag, Yamantash, Yarylgach Yauzlar...

There are a number of ethnotoponyms among the Turkic toponyms of the Crimea: jongar, temesh, salgyr or salgir, gyrkh, kacha, ilur, uyshun, jangul, azak, kebir, aydar, ishuk or uyshun, gerch, etc. The ethnonyms of "salgyr", "gyrkh" and "kebir" are reserved in the toponyms as Saler, Gyrykhly and Kebirli in Azerbaijan.

The Turkic toponyms of the Crimean peninsula need to be studied thoroughly.

While speaking about the areals of Turkic origin toponyms the territories of Bulgaria and Hungary must be taken into consideration as well.

The Turkic toponyms were widely spread once in the territory of Bulgaria. But recent half century many Turkic toponyms have been substituted for Slavic (Bulgarian) names.

We have revealed 32 Turkic origin toponyms on the basis of tourist map concerned to Bulgaria. From these geographical names the following topoformants have been determined: gaytan, garga, guru, shar, duran, kulan, khachy (hajy), balik, ala, alban, aksak (akhsag), kamchi (gamchy), kan, man, gan, pel (bel), golyam, (gulam), chif (jut), topchi, esen (hesen), koshar, bar, balkan, tund, boz, omar (omar), galyam (gulam), makhala (kend), suyut (soyud), uzun, ova (oba),

kharman (in the meaning of fortress), konush (gonush), ard, kyr (gyr), meden, gazan, chovdar, baba, khan, dere, khisar, etc.

The topoformants mentioned above are mainly the oykonym forming words.

There are also hybrid origin toponyms in Bulgaria. For example (mainly oykonym and partially hydronym): Aladzham, Aksakova, Asenova, Ardino, Ardach, Baba, Balik, Bargan, Balkan, Beliplast, Bazagyn, Gorenjiflik, Gaytaninovo, Galyama, Gara Khitriko, Suytiya, Golyam, Goromik, Dermanchi, Dragala, Dospat, Durankulan, Dyrankulasko, Kamchiya, Kazanlyk, Kurishari, Krchali, Konush, Kanlyshko, Madan, Dyubanova, Makhala, Museyilova, Musellah, Novi Khan, Ikhtiman, Omarchevo, Yuyutiyska, Uzunbova, Khyrmanli, Neka, Khaji Dimibr, Tutrakan, etc.

The Turkic origin geographical names are also observed in the territory of Hungary, Yugoslavia as well as in the East European countries.

Y.Nemet (1969) has expounded the etymology of two geographical names of Gypchag origin met in Hungary. One of them is the oykonym "kartsag". "Kartsag" is the person name in the Khakasses, Kirghizes, Chuvashs and Gypchags. "Kartsag" means "steppe fox". The Jygatays say "karsag" and in the Tatar language it means "short", "shortish". According to Y.Nemet's opinion, maybe, the word "karsag" at the same time denotes pseudoname, personal name. Because, a group of animal names are used as persons' names by Turkic language peoples - Arslan, Gaplan, Bars, Janavar (Bechkem), Gurd, Buga, Dovshan, etc.

Kartsag is of Kuman origin. In 1239 the Kumans escaping from the Mongols settled in the Great plain, Hungary. One of these groups has settled between the rivers of Tissa and Danube (Y.Nemet, 1969, p.26).

Y.Nemet using the literary materials writes that there are toponyms called Barsk_bey (between the Ural and Elba), Karsakpay (to south from Cheliabinsk, not far from the banks of the Ilek river), Karsag (the name of Nogay district).

Another Gypchag toponym observed in Hungary is the oykonym "Debretsen". According to Y.Nemet's information, the name of the villa Debrez is dated from 1235. The word "Debretsen" is used in different meanings among Turkic language peoples. In his opinion, "tebre" means "to act", "to catch", "to happen" and "tibren" denotes "to rock". He compares the word "Debretsen" with the words of "Dursun", "Tursun" and "Tokhtasyn" used in opposite meanings in Turkic language.

TOPONYMS OF CHINESE TURKISTAN

The Sintzyan Uigur Autonomous Region is situated in the north-east part of China, in the territory bordered by Mongolia and the former Soviet Union. Because of its geographical disposition it is also called Eastern Turkistan. The area is 1,6 mln. sq km. According to the data of 1982, almost 50 per cent of population (13,1 mln) inhabited in the Sintzyan Uigur Region is the Uigurs. Side by side together with the Uigurs there reside the Chinese Kazakhs, Kirghizes, Mongols, Dungans as well.

The region's toponyms are mostly of Turkmen origin. It shows that native population of this territory consists of Turkic peoples (Uigurs, Kazakhs, Kirghizes).

It is known from history that in the first millenium BC the Turkic, Iranian and Mongolian language nations lived at the territory of the Sintzyan Uigur Region. They carried out nomadic as well as settled life. The total number of the Uigurs is 6 430 000 and the Kazakhs about one million.

On the left side of the Khuankhe river the Alashan mountain range is situated. Its highest summit is 3601 metres. A place named by the Turkic oronym Alashan is located in the east of the Issykkul lake. There is a steppe called Alashan to the west of this mountain range. The names of the plain Jungar and the steppe Takla-Makan are also of the Turkic origin.

Out of names of mountain ranges as Mongolian Altai, Altyntag (5805 m), Muztag (7289 m), Ulugmuztag (7723 m), Boglo-Ula (5445), Barun-Bogdo (3957 m), Karlydag (4925 m) are of Uigur origin oronyms.

The names of the lakes of Yarkend, Kangar, Orkhon, Aksu, Raskemderya, Garagash, Karamuran, Khotan, Chercher, Tarim, Urungu, Konchaderya, Goshun Nurchay, Ulyngur and Bagrash have been derived from Turkic languages. Some of these hydronyms are oikonyms (Kashkar, Khotan) as well. The names of Turfan depression (154 m) and Urumchu city are also of Turkic origin.

Though Azerbaijan is situated 2500 km far away from the territory of Chinese Turkistan there are many parallels of the geographical names, They (Garagash, Agsu, Kongar, etc.) need a special study.

At the middles of the XX centry E.M. Murzayev has carried out a broad research work in the Sintzyan Uigur Region. His work written in Russian "Nature of Sintzyan and Formation of the Deserts of the Central Asia" (m., "Nauka", 1966, 381 p.) is very famous. The book contains a valuable chapter named "Concise Toponymic Dictionary"

(p. 336-357). Eduart Makarovich Murzayev was an experienced and tireless researcher of Turkic toponyms and folk geographical terms. He has been able to introduce masterly the landscape of toponymy of Chinese Turkistan to readers.

We basing upon the Murzayev's mentioned work shall give information about the Turkic toponyms found in the Sintzyan Uigur Region. They are: ab, ob, avat, agyl, akan, aid, alysh, aryk, beik vadi, gobi, gol, davan, derya, dash, desht, jangal, jilge, don, garasu, kerim, kotan, kyr, laysu, obchak, oztan, saz, say, satma, syrt, tag, tam, tau, topa, tokhtakorum, chap, ching, shor, yurt, yaryk (E.M.Murzayev, 1966, p.336-337).

The topoformants taken part in formation of Turkic origin geographical names met in Chinese Turkistan are the followings: abad, ayran, akar, ag, say, bash, su, tag, ala, el, altyn, ata, shar or shaar, alty, aman, aftab, aral, arsan, arka, art, achat, daba or daban, achi, ayag, gum, derya, nor, bostan, bazar, dere, bay, bala, bar, barlyg, bahan, bel, boja, boro, tala, bostan, bugur, bulgan, bulun, burul, togay, butchum, gobi, daglyk, yeti dinar, ili, irtysh, kara, buran, kash say, su, karga, karlyk, garga, keriya, ketmen, keng, korum, kok, rabat, kongur, guru, kutul, kyzyl, kumysh, luyush, mazar, madyan, mayli, manas, maral, kent, mis, muz, myng, uy, larat, pas, sary, saur, seynek, semistay, takla, mekan, tamchi, tarim, tash, kurgan, telli, azan, tarek, teshik, tikenlik, toksun, ton, torug, tuz, tumshuk, Turkistan, turfan, ugen, ulug, chat, urka, garysh-gurush, urumchi, uch, ushag, khobuk, khotan, khutubi, khotukbiy, chakar, chark, charkh, charki, chatyr, chayan, chige, chiglig, chingiz, chingil, chol, chonkyr, junkur, shakhid, yuldus, yangi, khisar, yantak, kuduk, yargoz, yardang, etc.

E.M.Murzayev in his toponymic ditionary has given the explanation of about 280 geographical names observed in the Sintzyan Uigur Region. From them about 130 toponyms are of Turkic origin.

Uigurstan is waiting for its future researchers.

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