

FUNCTIONING OF THE NAMES OF KHOREZM MONUMENTS IN WRITTEN SOURCES.

Shamsutdinova Galia Shamilevna

Teacher of Russian language and literature at the NOU “University-Mamun” in Khiva,
Khorezm region.

Abstract.

In this article, the names of Khorezm monuments have their own historical and cultural significance, which is necessary to understand the rich heritage of this ancient region. In written sources, these names serve as linguistic and symbolic signs that provide insight into the architectural, religious and social dynamics of Khorezm's past. By using these names in written sources, researchers, scholars and enthusiasts reveal the events, meanings and identities embedded in the monumental landscape of Khorezm.

Key words: researchers, written sources, texts, materials, historical narratives, cultural heritage, inscriptions.

Introduction.

The use of the names of Khorezm monuments in written sources opens the way to the study of the architectural heritage of the region. Each name carries echoes of the past, reflecting the materials used, the tasks performed, and the communities that lived in or revered the structures. Names ranging from fortresses such as Toporkh-kala to holy sites such as Guldursun and Koi Krilgala epitomize the diversity and depth of Khorezm's architectural heritage. The names of the monuments of Khorezm serve as a linguistic bridge to the cultural heritage of the region. Originating from ancient languages and local dialects, these names reveal connections with religious beliefs, folklore and historical events

Materials And Methods.

By searching for the etymology and meaning of these names, researchers can uncover layers of symbolism, ritual, and narrative that enrich our understanding of Khorezm's cultural identity. In addition, the use of the names of Khorezm monuments in written sources facilitates scientific research and comparative analysis. By referring these names to historical texts, inscriptions, and archaeological data, researchers can trace the evolution of monument nomenclature, identify regional changes, and draw parallels with the architectural traditions of neighboring regions. This comparative approach deepens our understanding of Khorezm's architectural heritage in a broader cultural context. Essentially, the names of Khorezm's monuments in written sources refer to the past, providing insight into architectural ingenuity, cultural iconography, and historical narratives. Through systematic study, explanation and interpretation of these names, scholars will uncover the secrets, meanings and memories of Khorezm's monumental landscape and ensure that this rich heritage continues to enlighten and inspire future generations.

The names of the monuments of Khorezm in written sources are of decisive importance in preserving the historical and cultural heritage of the region. The authenticity of these names may vary depending on the source, the language used, and the historical context in which they



were written. Studying the reliability and accuracy of the names of the monuments of Khorezm in written sources is necessary to obtain the originals of these important monuments. Written sources documenting the names of the monuments of Khorezm include historical chronicles, inscriptions, archaeological reports, scientific publications, travel notes, and various literary works. In these sources, monument names may be presented in different languages, transliterated or translated, reflecting the diversity of languages and cultures that have interacted with the region over time. The historical Khorezm region, located in the heart of Central Asia, attracts tourists and history buffs with its amazing ancient monuments. Khorezm, occupying the territories of modern Uzbekistan and Turkmenistan, bears witness to the rich cultural heritage and architectural wonders that have marked the region for centuries. Let's take a virtual journey through time and space to discover the magnificent monuments of Khorezm that continue to fascinate visitors from all over the world.

1. The ancient city of Khiva. One of the pearls of Khorezm, the ancient city of Khiva, also known as Ichon-Kala, transports visitors back in time with its labyrinthine streets and impressive structures. This living museum, a UNESCO World Heritage Site, displays magnificent mosques, madrassas, mausoleums and minarets that reflect the intricate craftsmanship and artistic ingenuity of Khorezm's builders.

2. Toprak Kala: As we delve deeper into the heart of Khorezm, we come across the ancient fortress of Toprak Kala, a marvel of brick architecture built in the 1st century BC. This enormous structure reflects the strategic planning and defensive courage of the ancient Khwarezmian people and serves as a silent guard against the ruins of time.

3. Ayaz-Kala: The hilltop Ayaz-Kala fortress complex in the Khorezm region invites adventurers to explore its ancient fortresses and courtyards. It is believed that Ayaz-Kala was built between the 4th and 2nd centuries BC. It offers panoramic views of the surrounding desert landscape and invites visitors to admire the eternal heritage of the Khorezm civilization.

4. Kunya-Urgench: Crossing the borders of Western Turkmenistan, we encounter the historical city of Kunya-Urgench, the once prosperous center of the Khorezm Empire. Here, tourists can stroll among architectural wonders such as the Kutlug Timur Tower, the Mausoleum of Sultan Tekesh, and the Torabekhanim Mausoleum, each of which is a testament to the sophistication of the region's art and culture.

5. Gyaur-Kala: Our tour of Khorezm ends at the ancient fortress of Gyaur-Kala, built in the 4th century BC. This place provides an opportunity to glimpse the daily life of the ancient Khorezmian people, and its well-preserved defensive walls, the dwellings and religious buildings are an unmistakable testament to the region's enduring heritage.

As we complete our virtual exploration of the monuments of Khorezm, we will be amazed by the rich history, culture and architectural splendor of this area. These majestic monuments are not only reminders of Khorezm's glorious past, but also beacons of inspiration for future generations, inviting us to uncover the secrets of this ancient land and celebrate its contribution to world heritage.[5]

Results And Discussions.

One of the factors influencing the authenticity of the names of Khorezm monuments in written sources is the transliteration and translation of names from the original language into other languages. Transliteration systems may vary, resulting in inconsistencies in the spelling and pronunciation of names.



In addition, the translation of names may be influenced by linguistic differences, cultural interpretations, and historical contexts, which may change the original meaning or significance of monument names. The accuracy of the names of the monuments of Khorezm in written sources also depends on the reliability of the sources themselves. Primary sources written by eyewitnesses, scholars, or contemporary observers are more credible than secondary sources or later interpretations. Consulting multiple sources and in-depth research into the historical context of monuments can help confirm names and information given in written sources. In addition, evolution and language change over time influence the preservation and interpretation of monument names in written form, sources 'may reveal the secret. Historical changes in language structures, phonetics, and writing systems lead to differences in the spelling, pronunciation, and interpretation of monument names. Studying the linguistic evolution of a region and consulting experts in the history of linguistics can provide valuable information about the authenticity and interpretation of monument names in written cultural heritage sources. The region's monuments testify to its glorious past, with each building bearing a name of deep historical and cultural significance. The names of the monuments of Khorezm, recorded in various written sources, are of crucial importance in preserving and understanding the heritage of the region. In this article we explore the meaning of these names in written sources and their impact on our understanding of the history and culture of Khorezm.[4]

Written sources documenting the names of the monuments of Khorezm go back to ancient historical chronicles and inscriptions. These primary sources provide valuable information on the names of important structures, temples, palaces and forts in the region. The names recorded in historical chronicles give a brief idea of the beliefs, customs and cultural traditions of the people who built and lived on these monuments. The inscriptions found on Khorezm monuments are clear evidence of names, dedications and historical events, shedding light on the purpose and significance of the monuments.

Archaeological excavations and research have provided new information about the monuments of Khorezm and led to the publication of scientific reports and studies. These sources often contain detailed descriptions of monument names based on inscriptions, artifacts, and architectural features. Scholars and researchers analyze the linguistic, historical and cultural context of monument names to understand their meaning and significance. Scientific publications provide a platform for sharing knowledge and interpretations of the names of Khorezm monuments, contributing to our understanding of the region's past.

Travelers, researchers and writers recorded their impressions of the monuments of Khorezm in travel and literary works. These secondary sources offer different perspectives on monument names, reflecting cultural interactions and interpretations of different periods. Travelogues describe the names of monuments encountered during travels, and in literary works the names of monuments may be included in poems, stories, or historical accounts. Through these stories, the names of monuments are intertwined with personal reflections, feelings and artistic manifestations, adding new meanings and interpretations.[3]

The correctness of the names of the monuments of Khorezm in written sources is based on the self-correctness, reliability and reliability of the sources. Scholars consult multiple written sources, compare transliterations and translations, and analyze the historical context of monument names to confirm their accuracy. Interpreting monument names involves understanding the evolution of language, cultural nuances, and historical events that shaped monument names. Researchers critically study written sources, consult with experts, ensure the



preservation and interpretation of the names of Khorezm monuments in their original historical and cultural context.[2]

The names of the monuments of Khorezm over the centuries have been found in various written sources and provide valuable information about the rich history and cultural heritage of the region. These sources, from ancient chronicles and travel accounts to modern scientific works, allow us to see the meaning and symbolism of the architectural treasures of Khorezm. Here are examples of how the names of Khorezm monuments are recorded in written sources:

The oldest written sources mentioning the monuments of Khorezm can be found in ancient chronicles and historical texts. In particular, the works of Arab geographers and historians such as Al-Masudi and Al-Biruni provide detailed information about the cities, fortresses and palaces of Khorezm, including such unique structures as the city of Khiva and the traveler fortress of Ayaz-Kala. and researchers from different parts of the world wrote about their travels around Khorezm, often describing the amazing monuments they encountered along the way. For example, the guidebook of the 14th-century Moroccan explorer Ibn Battuta mentions the city of Khiva as a thriving center of trade and culture, and the writings of the 19th-century Russian explorer Alexander von Bunge emphasize the architectural splendor of Kunya-Urgench.

In recent years, scholars and researchers have been studying the subtle aspects of the architectural heritage of Khorezm, studying the inscriptions, artistic motifs and historical condition of its monuments. Scientific journals, archaeological reports and monographs provide in-depth analysis of structures such as Toprak Kala and Gyaur Kala, shedding light on their construction methods, cultural significance and conservation issues. Monuments such as the historical center of the city of Khiva and the state historical and cultural park “Ancient Marv” in Turkmenistan have their universal value, and written sources draw attention to the need to protect them and preserve the name of the monuments of Khorezm for future generations. Its appearance is evidence of an enduring heritage this ancient region and its contribution to world heritage. By studying these sources, we can uncover the history and significance of Khorezm's architectural wonders and ensure that they will continue to inspire and enchant viewers for generations to come.[1]

Conclusion.

In written sources, the names of Khorezm's monuments serve as a window into the rich history, culture and heritage of the region. Written sources contain a wealth of information about the names of monuments and their meaning, from historical chronicles and inscriptions to archaeological reports and literary works. Researchers and scholars contribute to the preservation and understanding of the cultural heritage of Khorezm by studying, confirming and interpreting these names. Through constant research and research, we continue to uncover the histories of the names of Khorezm monuments, honor the past and preserve a heritage for future generations that requires comprehensive analysis. Researchers and scholars can contribute to the preservation and understanding of Khorezm's rich cultural heritage by studying transliteration, translation, reliability of sources, language development and historical context, ensuring the correct expression of monument names.

References:

1. Tolstov S.P. In the footsteps of the Drenekhorezmian civilization. M., 1948.[1]
2. Zhdanko T.A. Ethnogeographical studies of the Khorezm expedition (peoples, problems and works) // Culture and art of ancient Khorezm. M., 1981.[2]



3. Andrianov B.V. Irrigation systems of the ancient Aral region. M., 1969.[3]
4. Vinogradov A.V. Ancient hunters and fishermen of the Central Asian interfluve // Proceedings of the Khorezm Archaeological and Ethnographic Expedition (TAE), vol. XIII. M., 1981.[4]
5. Vinogradov A.V. Tumek-kichidzhik burial ground in Northern Turkmenistan//AO 1974, M., 1975, p. 520-521; Weinberg B.I. Tumek-kichidzhik burial ground in Northern Turkmenistan//AO 1972. M., 1973.[5]