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### **Oykonims of the Caucasus as an invaluable source of historical and ethnocultural information (on the example of Dagestan)**

Oykonimiya (oykonim is the name of the settlement) is one of important and invaluable sources of historical and ethnocultural information on the people inhabiting this territory. In this plan the oykonimiya of the Caucasus, in particular multiethnic Dagestan is very attractive.

One of unique regions of the world from the point of view of ethnocultural diversity of the population, complexity of both historical and genetic, and modern ethnopolitical problems - Dagestan by land and to the sea borders on five states and three regions of the Russian Federation. More than 3 million people live in the territory of 50,3 thousand sq.km from which 48% are the mountain. It is one of the most multinational republics of Russia: there are more than hundred nationalities there. Languages of the people living here compactly, belong generally to three language groups (families): Caucasian, Turkic and Indo-European. International communication is performed in Russian. Fourteen languages are written.

In the republic there are more than 1600 settlements from which: 10 are cities, 19 towns (settlements of city type) and 1567 rural settlements [1]. Despite a motley language picture, there are models which general for all languages in oykonimiya. In a number of oykonims are reflected specifics of the territory, language (dialect) features and history of formation of names.

As a rule, in the Caucasian region, settlements were formed proceeding from geographical, economic and defensive purposes. It left a mark on similarity in formation of komonims (names of rural settlements).

In languages of the people of Dagestan the concept of " settlement" ("village", "farm") is put various into words: a) in Avarian: **rosu** "village" - **Kiudiyabrosu** "The big village"; **kolo** "farm" - **Gozolokolo** "Farm of Gozolo"; b) in Darginian: **shi** "village", **makhi** (**mahic**, **mashi**, **mashshi**) "farm". In difficult oykonims **shi** is used as in a nominative (**Dibgashi**, **Hurashi**), and in a lativ (**Akhussha**, **Lavasha**, **Meusisha**). **Makhi** is fixed in 119 oykonims: **Vanashimakhi**, **Tsurmakhi**, **Semgamakhi**, etc. In a quantitative sense this component on regions is provided differently. It testifies to features of formation of these or those settlements and their names. The appellative of a **makhi** consists of components **ma** "small" and **khi** (**hi**, **shi**, **shshi**) "village", i.e. "the small village". **Ma** (**me**) is presented in some komonims: **Meusisha** "Small Usisha", **Memukhi Megeb** "Small Mukhi". **Makhi** is used also in "seasonal settlement"; c) in Lak: **shyar**, **shyarvalu** "village", **mashi** "farm" (they aren't provided in the oykonims). There is the component **shi** "village": **Burshi**, **Tsuyshi**; d) in Lezghin: **khur** (**hur**), **kent**, **kjele** (**kele**) "village". In official documents in Russian in the Lezghin oykonims the component – **kent** is fixed,

but in editions in the native language and in oral speech it is used primordial **khur**: Kasumkent – Kasumkhur, Magaramkent – Magaramdkhur.

Also there are turkic elements **kent, aul, kjala** in Dagestan's oykonims used for transfer of a concept of settlement: Sulaybakent, Mallakent, Sulevkent; Myammaul; Sergokjala, etc. This fact reflects "former commercial and political connections with the Kumyk feudal possessors ... and is explained by the fact that Russians communicated with Kumyks more and acquired many names in transposition of Kumyks" [2, 296-297]. They demonstrate later formation of these names, and in some cases and settlements. As key elements in them man's personal names most often act.

As a result of migratory processes and various circumstances there were new settlements. The component *novy(novo)* witnesses about it which is present at names of 37 again formed settlements [1, 182-183]: **Novy** Barsha, **Novy** Hushet, **Novokare**, **Novo-Kuli**, **Novolaks koy**, **Novo-Churtakh**, **Novy** Chirkey, etc. As a rule, the name of the former village remains here. An exception is settlement *Sagasi Deybuk* where the Dargwa word of sagasIII "new" isn't translated.

About later formation witnesses the Dargwa name of settlement *Shalasi* "Light" – it is the second half of the 20th century. As a rule, similar names are not peculiar to the Dagestan oykonimiya.

As a rule, for settlements with multinational structure (sometimes one nationality, but from different villages) choose the neutral name: Zelenomorsk, Rodnikovy, Krasnopartizansk, Morskoy, Druzhba, Leninkent, Krasnoarmeyskoy, etc. Generally these settlements were formed in the second half of the 20th century. In them traces of the Soviet era are looked through.

In the Dagestan oykonims meet settlements of various regions identical names or a key element: *Burkhimahi* – Burkhimakhi "Farm of sunny side"; *Vanashimahi* – Vanashimakhi "Farm of warm water"; *Kjyardmahi* – Kardmakhi "Farm of the gorge"; *Dibgalik* and *Dibgashuu*, where *dibg* from the word *dibgasi* "strong"; *Gjuladti* Guladti and *Gjuladtimahi* Guladtimakhi, where *gjul* "stone, boulder"; *Sanakhjari* Sanakari, *Sanamahi* Sanamakhi, *Sanzhi* Sanzhi, *Sanchi* Sanchi, where *sana* is "the southern slope", etc.

### Literature

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