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LEVEL OF STUDY OF ONOMASTIC ETHNONIES

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ABSTRACT

The expansion of onomastic research in Uzbek linguistics has led to the development, formation and development of this scientific field. He has defended his doctoral and master's theses on the study of Uzbek names and toponyms, published dozens of monographs, collections and pamphlets, and many articles. All this indicates that Uzbek onomastics is a unique scientific field of linguistics. Language as an instrument of social communication is inextricably linked with the history of society, because every change that takes place in society leaves its mark on its language. That is why linguistic materials help to cover certain aspects of the history of society, where historical documents and written monuments are weak. Thus, a nation is a linguistic, territorial, economic, and cultural unit that precedes a nation. Ethnic tribes began to form during the formation of tribal alliances. Ethnic groups are usually made up of several tribes with the same origin and language, or tribes that have been mixed and conquered by one another.

KEYWORDS: *Ethnonym, Ethnotoponym, Necronym, Geradot, Torg Pompey, Xenophon, Mahmud Kashgari, "Devonu Lug'otit-Turk".*

INTRODUCTION

Ancient historical names are the hallmarks of a nation's history. Famous horses, in addition to linguistic features, contain valuable historical, ethnographic, geophysical, ethical, and even archaeological information. Famous horses are a great cultural linguistic heritage left to us by our ancient ancestors. This heritage reflects the historical memory of our people. As a result,

efforts to restore and preserve historical names of the past have intensified in recent years. In this regard, one of the most important tasks is to study and improve our language, which is of great value.

Every language reflects the social life, way of life, life experiences of people who communicate in that language - people, nations and ethnic groups - for centuries. For this reason, the language is recognized as a unique witness to the life of the people, the stages of historical development, the symbol of ethnic unity, which collects its life experiences and transmits them from ancestors to generations, preserving national identity.

The inexhaustible wealth that has been passed down from generation to generation for centuries and has been passed down from generation to generation, and that has passed on to all these peoples, its spirituality and culture, its national values, its enlightenment, its total cultural heritage. 'zligidir. For this reason, it is important to study and analyze the linguistic riches of each nation in the language of written monuments.

It is known that everyone who is considered to be an intelligent and cultured child of this nation, first of all, must know the seven ancestors who lived there, the genealogy of their ancestors, national-cultural, religious values, customs and traditions. This requires knowledge of the sacred sites known by the names of a particular nation, tribe, or clan, as well as the necronyms and ethnonecronyms, ethnonyms, and ethnotoponyms formed on their basis.

The study of ethnonyms, ethnotoponyms and necronyms is even more important at a time when the country is making great efforts to revive national historical traditions and popularize our lifelong traditions.

Language as an instrument of social communication is inextricably linked with the history of society, because every change that takes place in society leaves its mark on its language. That is why linguistic materials help to cover certain aspects of the history of society, where historical documents and written monuments are weak. At the same time, it is not enough to interpret certain linguistic factors without relying on historical materials. This shows how the history of society is related to the language of that society and the science of history that studies them¹.

Scholars have long been interested in the in-depth study of names, in particular place names, tribal names, their generalization, taxonomy, and inference. According to ancient written sources, in the middle of the millennium BC in Central Asia there were place names such as Khorezm, Sughd, Bactria, Parthia, and the peoples living there were called Scythians, Saks, Massagets. , Reflected in sources written by Torg Pompey, Xenophon, Ctesias, Arrian, Strabo.

The expansion of onomastic research in Uzbek linguistics has led to the development, formation and development of this scientific field. He has defended his doctoral and master's theses on the study of Uzbek names and toponyms, published dozens of monographs, collections and pamphlets, and many articles. All this indicates that Uzbek onomastics is a unique scientific field of linguistics. After the independence of Uzbekistan, the attitude to famous names, toponyms and ethnonyms has changed radically. Now these names are respected and studied not only as linguistic material, but also as a rare heritage of the people's history, culture and spirituality. As a result, the field of study of Uzbek onomastics has expanded and gained prestige. The emergence of Uzbek nomenclature and its formation as a modern scientific field has led to the creation of a unique scientific terminology in this field, as well as its development and improvement. On the

basis of sources on the names of Turkic tribes and clans, as well as other ethnic groups living in Central Asia in the past, to study the information on the names of some places in Uzbekistan, to pay attention to the spelling, ethnonyms Etymological analysis works in the historical works of Abu Rayhan Beruni, Mahmud Kashgari's "Devonu lug'otit-turk", Abulgazi Bahodirkhan's "Shajarai turk", Narshahi's "History of Bukhara", Alisher Navoi's prose and poetry, Zahiriddin Muhammad Babur's "Boburnoma" », As well as in Persian sources" Abulkhayrnoma ", " Abdullanoma ", " History of Muqumkhan ", " History of Salotin mang'itta ", " History of Abulfayzkhan ", as well as in the offices of Khiva, Bukhara, Kokand khanates. preserved in the documents. These works are an important source for studying the names of Uzbek nations and tribes, as well as place names based on them.

Mahmud Kashgari's Devonu lug'otit-turk is also an encyclopedic source that contains a rich ethnolinguistic information about the origin of Turkic tribal terms. It is no exaggeration to say that his work is literally a dictionary of place names. In addition to the well-known names on the world map attached to it, there are many small names on the wall, as well as geographical and etymological explanations. When Kashgari set out to compile a dictionary of Turkic languages, he unknowingly set the stage for linguistic expeditions. He writes about it: "I have traveled for many years in the cities, villages and pastures of the Turks, Turkmens, Oguzs, Chigils, Yaghmas, Kyrgyz, collected dictionaries, various I have studied and determined the properties of words "1. Kashgari's small hemisphere map, which he attached to Devon, is still important today for the study of toponyms and ethnonyms. The scientist identified the distribution of tribes and clans and began research in the field of area linguistics, which is now one of the most promising areas of linguistics.

Devonu lug'otit turk mentions many names of peoples, tribes and ethnonyms. Mahmud Kashgari in the main part of his "Devonu lug'otit turk" talks about the Turkic tribes: bajanak, kipchak, oguz, yamak, bashgirt, basmil, kai, yabaku, tatar, kyrgyz, chigil, tuxsi, yagma, igroq, janiq, jumul, uyghur, tangut, xtoy; In the dictionary part of the book, kenjak, argu, kayig, bayot, chigay (chig'an), sugdoq, uch, qarluq, ogroq, kucha, bulaq, xalach, aramut, turkmen, qiniq, also mentioned ethnonyms such as salgur.

T. Rakhmatov writes about the reasons for the emergence of toponyms related to ethnonyms: "My ethnonym is transferred to my toponym in three cases. First, the geographical object is unique in the area and is called an ethnonym. Second, the name of the place will be the substrate. Third, the relative name of a geographical object becomes a nickname for another object in the immediate vicinity. " In his research, the scientist did not actively use the term ethnotoponym, but only the phrase "place names made of ethnonyms." According to him, ethnotoponymy is not very characteristic of linguistics and nomenclature. They are just names of places that later appeared on the basis of ethnonyms.

Research on Uzbek ethnonymy and toponymy has been particularly fruitful during the years of independence. The determination of our national values and the return to identity have turned the field of toponymy of linguistics into a whole new core. Candidate's and doctoral dissertations on toponyms, in particular, ethnotoponyms were defended, but their monographic study was carried out by A. Otajonova "Khorezm ethnotoponyms and their lexical bases" 1, A. Turobov "Analysis of ethnonyms and ethnoiconyms of Samarkand region" 2, K. Markaev's dissertation on "Analysis of ethnonyms of the Uzbek language" 3. The main purpose of this work is to study the

ethnonyms found in the south-western regions of the Republic of Uzbekistan, as well as ethnotoponyms created on this basis. In particular, A. Otajonova in her research under the headings "Types of ethnonyms and ethnotoponyms according to the motives of their formation", "Phonetic and grammatical features of ethnonyms and ethnotoponyms", "Formation of ethnonyms and ethnotoponyms" equally analyzed ethnonyms and ethnotoponyms. A. Turobov's researches also analyzed ethnonyms and ethnoiconyms together.

It is known that Uzbek ethnonymy is an integral part of Turkic ethnonyms. It is natural that names related to Uzbek tribes and clans and their branches are often found in the ethnic composition of Turkic peoples. This, in turn, created similar and repetitive parallel names in the system of ethnonymy of the Turkic peoples. For this reason, the area-linguistic study of the distribution of the names of a number of tribes and clans is important in the study of Uzbek ethnonyms and ethnotoponyms.

What is a tribe? A tribe is a type of ethnic unity and social organization in a classless society. The members of the tribe are related to each other and are divided into clans and other small groups. The members of the tribe lived in a common area with a certain unity and economic unity. That is, they hunted as a team, helped each other, and spoke the same language (shcva). At a certain stage in the development of society, tribes unite to form a nation. Remains of tribalism can also be preserved in class society and merged with slavery, feudal and capitalist relations.

Thus, a nation is a linguistic, territorial, economic, and cultural unit that precedes a nation. Ethnic tribes began to form during the formation of tribal alliances. Ethnic groups are usually made up of several tribes with the same origin and language, or tribes that have been mixed and conquered by one another. In the process of ethnic formation, as the connections between certain groups of the lineage increase, the language of the most numerous and most advanced ethnic component becomes the common language of the ethnic group; the rest of other tribes become shevas or sometimes disappear altogether. In this way, the territorial, cultural and economic unity of your people, which is called by a common name, is formed.

A nation is a stable historical unit of a person. It is a common economic life and language. territorial unity is a form of social development based on the specificity of culture, consciousness, and psychology. A nation is made up of blood relatives and non-brothers, tribes and nations. The economic and political unification of nations leads to the emergence of a single national language based on the convergence of the written literary language of the peoples and the spoken language of the people. The Sheva language is gradually being replaced by the national language.

The Uzbek people began to form from different tribes and clans in the early Middle Ages. Barlos, who was part of the Uzbeks before the October coup. nayman. tribes such as palaces and bells, in turn. a few loops. lyre, horn, generation, tribe. Each section has its own norm. Ethnonyms are the names of the ball, the ball, the horn, the tira, the community, the class, the generation, the tribe, the clan, the tribe, the people, the people, the nation. My ethnonym is made up of the Greek words einos - "people" and onim - "name". The set of ethnonyms is called ethnonymy, and the science that studies ethnonyms is called ethnonymy.

Ethnonyms are still unexplored fields of ethnonymy, ethnography, history, and linguistics, which greatly contribute to a deeper analysis of the ethnogenesis of peoples and nations. Large and

small, each district has its own unique place names that differ from other district toponyms. Ethnonyms play an important role in Uzbekistan.

Following the law of relative negativity, VA Nikonov writes that ethnotoponyms do not exist in any part of the territory inhabited by any nation or people, but only in the outskirts of the territory, that is, in the border zone where two peoples live together. For example, in Russia Russkie Liryagi - Mordovskie Lipyagi - CHuvashskie Lipyagi; Russkiy Brod - Tatarskiy Brod; Russkaya Konorelka - CHERkasskaya Konorelka; A pair of names, such as Russkie Porechnoe - Cherkasskoe Porechnoe, originated in an area where a second ethnic group lived with the Russians. Some historical ethnotoponyms are very rare in the central part of Russia, where the tribes and clans are already extinct and inhabited mainly by Russians.

The same cannot be said about the ethnotoponymy of Uzbekistan. Because the remains of the seed existed here until recently, and the village where each seed or its branches lived was named after that seed or branch. Sources say there are 92 Uzbek tribes. In addition, each seed is subdivided into smaller groups. According to ethnographer K. Shoniyozov, a single bell seed is divided into more than 200 small horns - balls. Thus, the Uzbek nation is made up of different tribes and clans.

Among these tribes, the Turkic tribe lived in the Khanakadarya basin, in the upper reaches of the Kofirnihor, in the valleys of the Kizilsuv and Yakhsu rivers and along their tributaries, in the Karadarya valley, in the upper and middle reaches of the Surkhandarya, near Bukhara along the Shahrud canal, in the foothills of Samarkand and Most of the Turks lived in Khojaabad and Marhamat districts of Andijan region, in Aravan district of Osh region, around Uratapa, on the banks of the Uradarya in the Kashkadarya valley, in the mountains around Sherabaddarya. Many of the Movarounnahr Turks were Qarluqs.

They are on the banks of the Surkhandarya, on the banks of the Karatagdarya, in the valleys of Kofirni khan, Vakhsh, at the head of Yovonsnv, between Vakhsh and Kyzyl-snv. They lived in the Kulyab valley and on the right bank of the Panj River, in the lower reaches of the Kashkadarya, in the lower reaches of the Zarafshan (along the Shahmd canal).

Barlos lived in the Karatagdarya valley, in some parts of the Surkhandarya valley, in the headwaters of the Kashkadarya, in the Shakhrisabz airaf. In addition, the Barlos lived in the Qoratepa, Mogiyon, Farob, Panjakent volos, Nurata and Molguzar mountains of the former Samarkand district in the Zarafshan valley, and in the foothills of the Turkestan mountains.

The Kaltatoys lived in the upper and middle reaches of the Surkhandarya, on the slopes of the Nurata and Molguzar mountains, in the foothills of the Turkestan Mountains, and around the city of Kitab in the Kashkadarya Valley. Musabozors lived in the Gissar valley, on the northern slopes of the Gissar mountains (in the basins of Khanakadarya and Koyatogdarya), around the villages of Farob, Denov, Sumsar on the headwaters of the Kashkadarya, and below them - near the village of Miraki. The Mongols were fewer and settled in the Jilgasay valley, near the village of Chubak on the right bank of the Panj River. In the Gissar valley, and in some parts of South Turkestan, Mongol villages can be found here and there. Most of the Mongols are also in northern Afghanistan. The bells lived on the banks of the Amudarya, in the valleys of Kashkadarya and Surkhandarya. In Jizzakh, Kattakurgan, Samarkand, Bukhara and Karakol oases there are also isolated bell seeds. The Mangits lived mainly in the Zarafshan valley, partly

in the Khiva khanate, then in the Karshi oasis, as well as on the left bank of the Amudarya near Charjoi. Mangit is divided into several large and small seeds. Largest seeds: white mango, black mango, hungry mango, semi-mango, bay mango. In addition, there are iron, isoboy, gavlak, kosa, toz, qarabayir, baqirchi, kula, tamgali mangit. Kazakh, twelve, chokay, gala-batyr, beshkal, chobakchak, in, uvolay and other seeds are also rich. The Naimans settled mainly in the Zarafshan valley, around Jizzakh, Kattakurgan, Samarkand, as well as in the Bukhara and Karmana oases; There were also a small number of Naimans in the Khiva oasis and the Fergana Valley.

By the end of the 19th century, the Naymans consisted of three large tribes. These are double, sadirbek and uvoh-tamgali. In addition, the Nayman tribe agran, ayranchi, badir, biya, bogonali, boltali, buqalay, burunsov, jagalbayli, jastavon, jilonli (snake), jumalak-bash, altyiogi !, oqto nli, polotchi, segizuruv, sarinayman, quadruple (quadruple), quadruped, urguch, ukrash, changali, chomichii, gooseberry, blackberry, blackberry, blackberry, crow It is also divided into branches such as ali, kiltamgali, koltamgali.

The Saray tribe lived in Bukhara, Karmana, Gijduvan, Kattakurgan, Sa-inarkand and Jizzakh, Karshi. He lived in the Shahrisabz oasis, partly in the Fergana Valley. The palaces were divided into several large and small tribes: Azsaroy, Qi Pchaksaray, Kyrgyzsaroy, Kungradsaroy, Magarsaray, Karabogsaroy, Naymansaroy and others. Each of these is further subdivided into several clans. The Kenagas lived mainly in the Shakhrisabz, Bukhara, Karmana, Denau oases, and the Lakays in the Kofirnihon, Vakhsh, and Kizilsuv basins. Kenagas do not open, kirey, abak kirey, ovakli, tarakly, chuyut, kayri soli and other small tribes and clans; and the lakais are divided into the bolakiar, the esonhoja, the cucumber, the holiday, and the tortovul. The settlers settled in a large area - in the districts of the Fergana Valley between the cities of Namangan and Kokand. Most of the victims lived on the eastern slopes of the Kohilang Mountains, in the Sherabaddarya basin, on the right bank of the Surkhandarya River, in the foothills of the Vakhsh River, on the right bank of the Panj, and in the Yahsu Valley. In the Kashkadarya basin, in the foothills of Zarafshan, near Bukhara and Karmana. There are also many refugees in northern Afghanistan. The Kipchaks settled in the districts between Samarkand and Kattakurgan, on the right bank of the Amu Darya, in the north-eastern and north-western parts of the Fergana Valley. The teams were stationed in the Ahangaron basin, between Andijan and Namangan.

This is the "geography" of the great Uzbek tribe. In addition, there are many seeds in different parts of Uzbekistan, such as forty, hundred, thousand, double, hoofed, gourd, kangli, dormon, yurchi, chimboy, mitan.

The whereabouts of the Uzbeks are described in general terms. As mentioned above, each seed is further subdivided into several smaller groups. The Unig tribes are so complex that it is almost impossible to have only one Unig in a large area. The fact that the Ummah lived in such a mixture is reflected in the toponymy.

Famous horses, created on the basis of the names of tribes and their branches, tribes, peoples, nations, form a large group of toponyms and are called ethnotoponyms in linguistics. The study of the system of famous horses on the basis of ethnotoponymic materials in solving some important issues of the history of the Uzbek language, historical lexicology, grammar, as well as the history of ethnic origin, lineage, customs, life of the Uzbek people style and its coverage of cultural and economic relations with other peoples. In fact, the study of ethnotoponyms from a

linguistic point of view allows to clarify and supplement not only linguistics, but also such disciplines as history, ethnography, archeology, geography.

Research shows that nations are formed by the convergence of several ethnic groups, not just one. Therefore, ethnogenetic problems can be solved on a scientific basis only if it is recognized that the ethnic composition of each nation is complex. Interethnic relations are a continuous process that covers all spheres of life, and no nation in the world can develop on its own without interacting with other nations. On this basis, it is safe to say that ethnonyms in the territory of Uzbekistan have been formed and developed over time.

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