

Study Of Ethnonyms in the System of Ethnographic Vocabulary of the Uzbek Language

By

Kurbanazarova Nargis Shodiyevna

senior lecturer of the department Uzbek linguistics Termez State University, Doctor of Philosophy in Philological Sciences (PhD)

Annotation

This article provides brief information about the Uzbek ethnographic vocabulary, ethnonyms and ethnographisms, and definitions. The author refers to the views of scientists who contributed to the study of ethnonyms. Based on relevant historical sources, scientific articles and opinions of representatives of the older generation, information is given about the Uzbek people, their largest clan - the Kungrats, their origin, composition, onomastics.

Keywords: ethnographic vocabulary, ethnos, ethnographism, ethnonym, “Devoni lugatit Türk”, “Jomeu-at tavorih”, “Chor Devon”, “Shajaray Türk”, “Boburnoma”, “Shayboniyanoma”, Vakhtamgali, Kushtamgali, Oyinni, Tortuvli.

Ўзбек Тили Этнографик Лексикаси Тизимида Этнонимлар Тадқиқи

Курбаназарова Наргис Шодиевна

ТерДУ ўзбек тилишунослиги кафедраси
катта ўқитувчиси (PhD)

Аннотация

Мазкур мақолада ўзбек этнографик лексикаси, этноним ва этнографизмлар ҳақида қисқача маълумотлар берилиб, таърифлари келтирилган. Ўзбек тилишунослигида этнонимларнинг ўрганилишига ҳисса қўшган олимлар ҳақида тўхталиб ўтилган. Ўзбек халқи, унинг таркибидаги энг катта уруғ – қўнғиротлар, уларнинг вужудга келиши, таркиби, ономастикаси хусусида тегишли тарихий манбалар, илмий мақолалар ва кекса авлод вакилларининг фикрларига таянган ҳолда маълумотлар берилган.

Калит сўзлар: этнографик лексика, этнос, этнографизм, этноним, “Девони лугатит турк”, “Жомеъ-ат таворих”, “Чор девон”, “Шажараи турк”, “Бобурнома”, “Шайбонийнома”, Вахтамгали, Қўштамгали, Ойинни, Тортувли.

Исследование Этнонимов В Системе Этнографической Лексики Узбекского Языка

Курбаназарова Наргис Шодиевна

старший преподаватель кафедры узбекского языкознания Термезского государственного университета, доктор философии по филологическим наукам (PhD)

Аннотация. В данной статье даются краткие сведения об узбекской этнографической лексике, этнонимах и этнографизмах, приводятся определения. Автор

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ссылаются на взгляды ученых, внесших вклад в изучение этнонимов. Опираясь на соответствующие исторические источники, научные статьи и мнения представителей старшего поколения, даны сведения об узбекском народе, его крупнейшем клане – кунгратах, их происхождении, составе, ономастике.

Ключевые слова: *этнографическая лексика, этнос, этнографизм, этноним, “Devoni lugatit Türk”, “Jomeu-at tavorih”, “chor Devon”, “Shajaray Türk”, “Boburnoma”, “Shayboniyanoma”, Вахтамгали, Куштамгали, Ойинни, Тортувли.*

In the Uzbek language, there are such concepts as *nation, language, culture, worldview, mentality*, associated with the lexeme "nationality" and there are such terms as *ethnography, ethnonym*, which name their specific units, and "ethnos", which means their basis, expresses the meaning of the people. Accordingly, the terms *ethnography, ethnonym* are called concepts that are characteristic of the national language, national culture, national worldview, national mentality of a certain people. In particular, ethnography is the name of concepts related to the national culture, traditions, customs, religious beliefs of a particular people [N. Kurbanazarova, 2021. P. 35], and ethnonyms are tribes, clans, peoples, nations that lived or still live in a certain territory, are special names for their various branches [Makaev K., 2007: 3]. The study of terms and units representing the ethnographic vocabulary in each language allows obtaining information not only about the language being studied, but also about the people who speak this language, its culture and history.

The field of ethnolinguistics of linguistics deals with the study of ethnographic vocabulary. Linguistic and cultural studies that have arisen within the framework of this direction serve to analyze such issues as the culture of the studied people, the influence of their culture on their language. As mentioned above, one of the main terms of ethnographic vocabulary is *ethnonym*. It should be noted that ethnonyms are the main object of study of both history and linguistics. The same concept is studied by the ethnographic field of history. Therefore, most of the studies devoted to the study of ethnonyms in world science relate to the field of history.

The history and ethnographic characteristics of Turkic, including Uzbek, ethnonyms in the 20th century are covered by famous historians and orientalists: B. Bartold, L. S. Tolstova, Ya. Gulomov, D. Kh. Karmysheva, B. Akhmedov, A. Muhammadjonov, K. Shoniyozov and others [K.Makaev, 2007:5]. A special place in the linguistic study of ethnonyms is also occupied by Uzbek linguists, in which K. Donierov, A. Ishaev, A. Otazhonova were engaged in the classification of ethnonyms as an ethnographic unit, K.Sh.Markaev studied the linguistic side of ethnonyms, A.A. Ergashev was engaged in areal-onomastic study of ethnotoponyms [A. Ergashev, 2012].

If we turn to history, the emergence of a particular nation depends on the name of a particular community - a clan, gang, tribe or a major representative of this community. Also among the most ancient are ethnonyms named after animals, especially domestic animals. The clans had (totems) with sacred animals. For example, the ethnonym *akbura, karabura* is related to the totem *bugra* - unharnessed male camel, and is formed in the form of *bura-bouvra-bugra*.

At first, members of the group helped each other only to protect themselves from wild animals, to lift heavy stones or tree trunks, later, with the development of thinking, they united in terms of worldview and thinking. Thus, tribes and clans began to arise. The study of these peoples, tribes and clans, formed over the centuries, is of scientific and practical importance for the sciences of history, linguistics, and geography.

Speaking about the ancient peoples, it is appropriate to dwell on the Uzbek people and their clans and tribes with a history of many thousands of years. According to Professor Norali Norboev, the 92 family Uzbek family was founded during the reign of the Golden Horde khans Uzbek Khan, Jonibek Khan and Berdibek Khan. Because in the historical sources of that time, the lands ruled by Khan Uzbek were called the “country of the Uzbeks”, and their soldiers were called the “army of the Uzbeks”. Uzbeks should be understood as a union of tribes and clans [N.Norboev, 1997:9]. If we talk about the *Uzbek* lexeme, then this is a compound word formed from the combination of the words *uz* and *bek*, which means “self-sufficient”, “independent”, “uzi bek” means the meaning (like an heir, in the sense that he will be a bek in the future).

Historical books about the tribes and clans of the Uzbek people, in particular, Mahmud Koshgari "Devoni Lugatit Turk" report that there are 20 tribes of the Turks, an ancient people, and the following names are mentioned: Beyenek, Kypchak, Oguz, Yaman, Bashgirt, Basmil, Kay., Yaboku, Tatar, Kyrgyz, Chigil, Tuksi, Yagmo, Igrog, Yumup (Shamul), Uigur, Tangut, Tovgoch.

In Rashididdin's book "Jome-at Tavorikh" he gives information about the origin of the tribes and clans of the Uzbek people, their tribal leaders and their places of residence.

In the book of Alisher Navoi "Chor Devan" it is noted that in the era of the Timurids such tribes as Kungirat, Kiyat, Agar, Bilgut had a great position.

Information about Uzbek clans and tribes is also available in such works as “Shajari Turk” by Abulgazi Bahadirkhan, “Boburnoma” by Zahiriddin Muhammad Babur, “Shaiboniynoma” by Binoy, “Shaiboniynoma”, “Abulkhairnam” by Muhammad Salih [Norboev N., 1997: 4] . It seems that the clans and tribes of the Uzbek people arose, formed and developed on the basis of a long and complex history. One of the genera with such a complex genetic structure and pedigree is the genus Kungirat.

There are different opinions and different information about the composition of the Kungirat clan, their origin and in which regions they lived. It should be noted here that information about ethnonyms is given on the basis of historical sources, legends and tales characteristic of folklore. In this regard, the knowledge and records of the older generation are also important. Therefore, the opinions of researchers (like ours) may contain some controversial points.

According to B. Kh. Karmysheva, such clans as Kungirats, Yuuzs (zhuzes), Lakays, Semizs, Kesamirs, Katagons, Durmons existed in the east of Bukhara in the late 19th - early 20th centuries from Dashti Kipchak [B. Karmisheva, 1976. p 86]. Also, according to the scientist, the great-grandfather of the Kungirat clan was called *Kungirat ata* or *Kungirat biy*. Grandfather had 4 children named Vakhtamgali, Kushtamgali, Kanjigali and Aiyanni, Aiylni - (*Oiylni*) from his eldest (first) wife. These are the main ancestors of the main branches of the Kungirat genus. The fifth is Tortuvli, and he is considered a child born from a younger wife who was married to the father of Kungirat and gave him a son [B. Karmysheva, 1976, p. 87]. According to another version, the name "Tortuvli" is associated not with the woman who was presented, but with the name of the son, whom the second wife gave to the aging Biy Kungirat. Instead, this main link is divided into smaller branches. Linguistically analyzing the names of these genera, we drew attention to their onomasiological aspect.

The main large groups of the Kungirat clan had their own stigma - a seal that distinguished them from other clans. Through the form of these hallmarks, representatives of

the genus indicated their history, ancestors, and place of residence. For example, there are different views on the name of the *Vakhtamgali* clan, one of the main parts of the Kungirat. In their opinion, *Vakhtamgali* is a folded word that was formed by combining the words "vakh" and "tamga". The word "vakh" in this case comes from the word *Revelation*. If we consider that the word *Revelation* is used in the sense of God's will, God's command, we can understand the meaning "created by God's command, with God's approval". Therefore, representatives of this genus consider themselves purebred. This name is given according to the history of their creation.

Kushtamgali is also one of the main parts of kungirat and is named after the shape of its hallmark. According to the information, "kush" means two, double, and "Kushtamgali" means that it has two brands, or the brand consists of two lines. As we mentioned above, the meaning of the brand was extremely important among the clans. Even animals of the genus Kungirat engaged in cattle breeding were branded. Wool felts and rugs also have a stamp template (logo) of their genus printed on them.

Another genus name, named after the shape of its brand, is Oyinni, also pronounced *Oyinli*. The ethnonym *Oyinni* is based on "moon" and means "lunar". The seal of this kind had the form of a new moon (crescent). In the Surkhandarya oasis, the famous aybaldak is an earring in the shape of a crescent, the origin of the earring goes back to the Oyinni Kungirat family. There are opinions that women of the Oyinni clan wear jewelry of this form as a sign of their kind.

The ethnonym Tortuvli is associated with the process of formation and means "to give". We spoke about the appearance of this genus above.

In a word, the system of Uzbek ethnonyms has a long history of its formation, and in this process important information about the ancient dogmato-totemic views of the people, social and everyday life occupied an important place in the semantic volume of these onomastic units. In addition, ethnonyms, reflecting the historical culture of the people, paved the way for the formation of other types of onomastic units, this is also observed in the etymology of some toponymic objects (for example, the village of Oyinli, Sherabad district, Surkhandarya region, the village of Vakhtamgali, Sariosi district, and others). However, this side of the issue is another separate object of study of ethnonyms.

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