

Toponyms Formed On The Basis Of Nation Names

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Abstract — Ethnonyms are the sources that can demonstrate the history, way of life, national language, belief, cultural and spiritual life, worldview of each nation. To explore ethnonyms both gives information about the history of the nation and contains crucial linguistic information. The role of ethnonyms is important in order to comprehend the features of contemporary national language and express its linguistic possibilities. In Bukhara region there are a lot of toponyms that are appeared on the basis of ethnonyms. These ethnotoponyms show the life of people living in the area, cases of mixture with indigenous people and the region has had a long process of development. First of all, ethnotoponyms showcase the spread of Turkic tribes, geography of their areal stretch or the extension over the area. Furthermore, they express how other peoples and tribes appeared in the area of the region and their mixture with indigenous people. The following article draws some views about ethnotoponyms which are formed on the basis of nation names in Bukhara region and are used presently as names of a place among local people. Ethnotoponyms can be apparent as means that provide the existence of ethnic unity of the separate region.

Keywords — language of the nation, name of the nation, Bukhara region, Arab, Mongol, Kazakh, Turkmen, Afghan, ethnonym, Rural Citizens' Assembly (RCA), Makhalla Citizens' Assembly (MCA), ethnic group.

I. INTRODUCTION

Ethnonyms are linguistic units that inform people of different ethnic groups living in a given region at a given time. Ethnographic names are used to identify areas and territories where people and tribes live. Thus, the collection and research of an ethnonym is not only valuable information for linguistics, history, ethnography, archeology and geography, but also plays an important role in conducting comprehensive research in various areas of our culture and spirituality. In Uzbek linguistics, numerous research works have been carried out to study the ethnonym continuing to this day. S. Qoraev “Etnonimika” [1], A. Otadzhonova “Khorezm ethnographic names and their vocabulary” [4, p. 24], Y. Ne’matova “Namangan viloyati etnooykonimlari xususida” [8, p. 103-105], A. Ergashev “Areal – onomastic study of ethnotopony Andijan region” [10, p. 40] and other studies show that this area is developing further.

II. LITERATURE REVIEW

Ethnonym is a name that was born naturally for many centuries. Their creators are ordinary people. Ethno-toponyms, on the one hand, help to clarify the history of the people, if the well-known name of a particular object is a very ancient word. The names of the nation, which are still alive as an ethnonym, also reflect the material and spiritual ties of nations. Ethnic names are formed on the basis of national names.

The names of peoples that exist today as an ethnos reflect the material and cultural ties of peoples. An ethnonym based on ethnic names not only carries historical information, but also influences native languages. We can observe such ethnotons in the Bukhara region.

For example, Turkon (Bukhara region, Kuchkumar RCA, Turkon MCA, Yurinbolo RCA), Uzbek (Alatta region, Uzbekon-Bukhara region Kushkhod MCA, Shergiron MCA, Ramitan region, KuyiUzbekon – 64 – Atbazar RCA, Uzbekabad – Kagan region). We can find ethno-names derived from the names of several nations, such as the Public Association Otbozor (Uzbekabad – Kagan District).

In addition, we also find countries that have migrated to Uzbekistan because of their historical context and have become part of the nation. One of them is the Arab nation.

Ethnic names formed on the basis of Arab nationality. Arabs are the peoples of Asia, the Persian Gulf and the Mediterranean and speak one of the Somali languages in North Africa [2, p. 50].

In the VI-VII centuries, some Arab peoples united and the Arab Caliphate was founded. As a result of the invasion, they spread to other nations. One of them is the Central Asian Arabs.

They lived in the area and were an ethnic group calling itself an Arab whose ancestors came from the 7th to 14th centuries. This is part of the Uzbek, Turkmen and Tajik peoples. Most Arabs in Central Asia live in the Bukhara, Samarkand and Kashkadarya regions of Uzbekistan, as well as in the northeast of the Ferghana Valley [5, p. 388-389].

III. DISCUSSION

Any ethnocultural communication will be reflected in the language. Due to the long ethnic migration of Arabs to Central Asia and especially to the territory of Bukhara, the ethnic formation of the region's population has become more complicated, and the Arabic language has begun to change.

Arabon – the city of Bukhara Jalal-Ikromiy MCA No. 9, Romitan region;

Arabs – Mirzion MCA. Zhondor district, Shafirkan district, Gijduvon district;

Arabhana – Sufikorgar RCA of Bukhara region; Turcon MCA, Guliston MCA, Vobkent district – Oromgoh MSH; Kagan city, Friendship of MCA, Olot district, Zhondor district, Romitan district.

Katta Arablar (large Arabs) – Vobkent district;

Katta Arabhona (large Arab house) – Shafirkan region;

Arabsaroy – Vobkent district, Zhondor district;

TarobArabhona – Zhondor district;

Arabguzar – Zandane IFF Peshku area;

Arabdiyor – Holbor IFF Peshku area;

Arababdul is like the Shafirkan region.

Ethnic names formed on the basis of the Mongolian ethnonym. According to B. Karmishevsky, Nafasov said that the Mongols were one of the oldest Turkic tribes, which later became part of the Uzbek people. It is noted that the settled Turkic tribes in Uzbekistan were called by the Mongols as a separate ethnic unit [5, p. 173].

As a result of ethnic differences, some parts of modern Uzbekistan were settled by the Mongols. Locals began to call their people, and this was later applied to the place where the Mongols lived. The place where the Mongols began to be called by this name, and although today there are no indigenous inhabitants in this area, the public name has been preserved as an ethnonym. These include:

Mogulon – Gijduvan district;

Mugolon – Kavola Mahmud RCA of Bukhara region;

Mughilan – Olot district, Shafirkan district, Peshku district, Zandane MCA.

In ethnonyms, the plural represents the plural. This application corresponds to the plural form in Uzbek.

Ethnic names formed on the basis of the Kazakh nation. Kazakhs today are the indigenous peoples of the Republic of Kazakhstan, the name of the peoples speaking one of the Turkic languages [3, p. 583]. Their ethnogenesis was characterized by prolonged intervention of various nomadic tribes. The ancient Kazakh ancestors were represented by Saxons, stones, Albanians,

Vikings and others. In the VI-VII centuries, the tribes living in the southeast of Kazakhstan were part of the Western Turkic empire. At the beginning of the 12th century, the Chinese invaded the territory of Kazakhstan and mixed with the local population. In the thirteenth century, Kazakhs, led by Naiman, invaded Mongolia and Russia in addition to modern Kazakh lands, forming the largest imperial state on the Golden Horde. The state of the Golden Horde collapsed in the mid-fifteenth century. At the beginning of the XVI century, Kazakh tribes united in the Kazakh Khanate (Uzbek tribes, previously inhabited by the Kazakh Khanate, headed by Sheybani Khan, are sent to modern Uzbekistan). Kazakh tribes have historically been divided into 3 groups living in separate areas. They are called yuzes (zhuzes) (large, medium, small) [6, p. 46].

We can say that the Kazakh nation began to survive in Uzbekistan and other parts of Central Asia as a result of political fragmentation, so we can say that in the Bukhara region ethnic Kazakhs also formed ethnic groups. The following forms of ethnic names are distinguished:

Kozokon – Zhondor district;

Kozokovul – the city of Kagan Beruniy MCA.

The first ethnonym is the plural, as mentioned above. The second ethnotoponym is a complex notion drawn up in [ethnonim + aul]. Oulmoul and Turk are ancient words, also, sayl-cathedral of peoples, family, house, black house, plot. [5, p. 189].

Ethnic names formed on the basis of the Turkmen nation. As a result of the political process, Turkmens also came to our region. Local residents, as well as investors, tribal unions, and partly the inhabitants of ancient Margian, Parthia and Khorezm, took part in the ethnogenesis of Turkmens. In the middle of the first millennium, there were Turkic tribes in the steppes of the Caspian Sea, and in the 9th century – Oguzes. They played an important role in the ethnogenesis of the Turkmen. The main group of Oguzes came from the northeast in the 11th century and mixed with the local population. In the 15th century, the Turkmen nation was formed.

Until the 20th century, the Turkmen were divided into tribes. The largest of these are takas, yovmuts, ersari, solurs, sariks, gyoklan and choudors. Currently, Turkmens live in Uzbekistan, the North Caucasus, in the province of Atrahan and in several cities of the Russian Federation, Afghanistan, Iran and Turkey [7, p. 668].

In particular, in some parts of the Bukhara region, data on the Turkmen population can be found in the surviving ethnic groups. As a result of our research, we transmitted the following ethnological understanding based on the Turkmen nation:

Turkmens – 20th MCA, Mirzo Ulugbek in Bukhara; Kagan district; Gijduvan district.

Turkmen coals – RCA Yangi – Hayot, Kagan district.

Ethnic names based on Karakalpak ethnicity. The earliest ethnogenesis of Karakalpakstan is associated with the Saxo-Massagetan tribes of the 7th-4th centuries BC in the Amu Darya delta and in the desert of the Aral Sea and the Caspian. In the VI-VIII centuries, the Turks partially mixed with local tribes.

In the VIII-X centuries, the Karakalpak environment began to form among the bijanaks and owls. The occupation of Genghis Khan turned the oasis into a desert, which led to a large influx of people living around the Amu Darya downstream. Karakalpaks migrated to the west, Volga and Ural regions. There they were part of the Golden Horde. They are called "qavmi kulohi siyoh" in the work of Rashididdin. Most of the Karakalpaks lived in the middle and lower reaches of the Syr Darya in the middle of the XVI and XVIII centuries, and some in the Aral Sea region.

Karakalpakstan is one of the Turkic peoples. The Uzbek people were also a Karakalpak root. One of the seeds in Kenagasis also called Karakalpak [5, p. 388]. An ethnonym formed on the basis of this ethnonym is found on the territory of the Karakalpak MFJ of the Peshku region of Bukhara region.

Ethnotoponyms based on the basis of the Afghan nation and nationality. Historically, the territory of Afghanistan has been unstable and politically fragile, and the daily lives of people living in the area have been accordingly unstable. The historical fate of the Afghan is closely connected with the Uzbek, although they do not belong to the same race or ethnicity.

Since ancient times, economic and cultural ties between the two nations have developed. Taking into account the above factors, Afghans moved to Uzbekistan, influencing the local population and settling in these areas. As a result of mutual trade, the

migration of Uzbeks to Afghanistan and the transition of Afghans to Uzbeks increased at different periods of history. You can get information that representatives of this nation also visited the Bukhara region under the following ethnonym: Afghanistan (Bukhara region Amirabad Gulistan, IFF).

Ethnic names are formed on the basis of Chinese ethnonyms. T. Nafasov [9] gives the following information about the Chinese ethnonym: the name of the village is not connected with the Chinese word, i.e. Chinese People's Republic. China is a Turkic, Mongolian tribe, and its shape has changed. The ancient form is kidar \ kidon \ kidan. Khitan \ Khitan are descendants of the ancient Huns; they conquered the Kashkadarya region in the fifth century AD. The Mongols – Kurds / Kidon \ Khitan – were divided into several Turks, including the Uzbek, Kazakh, Karakalpak, Kyrgyz and Bashkir peoples. Kazakhs, Karakalpaks and Kyrgyz had nations like: Kytai / qtai, others htai / argyn, ktai / kypchak, khypchak / ktai, kuzgun / qatai, karach / hita, katy, khytai, kytai, hita, ktai, hta. The common Turkic ethnonyms are reserved only as the name of the place (village, mahalla, guzar, street, river, hill ...) but also of other places.

Residents of these villages have forgotten their ethnicity. Hitoyon is a Chinese (kidar \ kidon \ kidan) tribal village. In the territory of the Bukhara region, a Chinese ethnonym is observed in the Istikbol RCA in the Bukhara region in the form of the Chinese language. We can say that in the region there are many ethnic names. They appear at different times and under different conditions and are still used today in our language.

IV. CONCLUSION

Consequently, ethnological understanding based on ethnic names, along with information on historical environments and contexts, influence the vocabulary of the nation, and when the names representing the ethnic composition of the indigenous population – ethnic groups, are lost in the development of society. It remains in toponymic vocabulary as a special name for the population. These days, linguists have found out the way of analyzing the languages and the ethnic names with their exact numbers of use by means of electronic language corpora [11; 12]. In the near future this option can be applied in the field in the future.

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