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Ethnooykonoms of Bukhara

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***Abstract:** This article analyzes ethnooykonoms on the territory of the Bukhara region. Their semantic-etymological and areal features are studied. The ethnonyms underlying ethnooykonoms, views on their foundations, and the reasons for their occurrence are described. The main attention is paid to the Turkic ethnonyms, which form the basis of the ethnooykonoms of the Bukhara region.*

***Keywords:** name, proper noun, toponym, geographical object, ethnonym, ethnotoponym, ethnooykonym, etymology, tribe, village, locality.*

Geographical objects are called oikonoms – inhabited places, and settlements [3,58]. On the other hand, oikonoms are divided into several groups, and a large part of them are ethnotoponyms. Ethnotoponyms are based on place names formed by ethnonyms (names of people, nations, tribes, clans).

Ethnonym is derived from the Greek words ethnos – “people” and “onim” – “name”, their combination is called ethnonym, and the science that studies ethnonyms is called ethnonomics [16,75]. Vocabulary units representing ethnos belong to the oldest layers of any language. Most of them are names of places, in particular, as toponyms, hydronyms, necronyms, godonyms, and have been preserved to this day as a structural element of toponyms.

Any ethnonym has its meaning. It is difficult to understand the meaning of some ethnonyms because they are very ancient words. Usually, the names of peoples, nations, as well as clans’ names are ancient. For example, several opinions have been expressed about national names such as Uzbek, Kyrgyz, and Kazakh, and clan names such as Kungyrot, Mitan, Kangli, Kipchak, Uyshun, Karluq, Khalaj, but the etymologies of these ethnonyms are based on science and not conclusively resolved.

Names of places – ethnotoponyms – based on the names of the race, tribe, and people have their characteristics and their research, semantic-etymological analysis is of great importance in the deep study of the history of our nation.

Researcher N. Adizova noted that there are two aspects of the transformation of ethnonyms into place names: firstly, the ethnonym directly expresses the meaning of the place name, and secondly, some names are other words of the ethnic element (ethnonym) formed by joining with. [1, 80].

In the Lower Zarafshan oasis, in particular, in the territory of the Bukhara region, there are ancient settlements of people – cities, and fortresses, where different peoples, tribes, and nations lived. Many place names in the territory of Bukhara are named after Turkic tribes. Below we will analyze some Turkic ethnonyms found in the region semantically and etymologically.

Olot. This ethnonym is found in the forms of *Olot*, *Orlot*, *Arlot*, and *Olotkhana* in the Bukhara, Kogon, and Olot districts of the region. Olot is a phonetically modified form of the ethnonym Arlot. Olot was one of the clans of the Uzbek people, and in fact, it was a common tribal name for the Turkic and Mongolian peoples. Arlot was one of the four tribes that Genghis Khan presented to his son Chigatay. This tribe settled in the northern part of Afghanistan. In Movarounnahr, the Arlots, although few, were considered influential tribes.

Arlots were one of the most widespread Uzbek people. This tribe was widespread in Bukhara, Samarkand, Surkhandarya, Khorezm, and Kashkadarya regions, as well as in the north of Afghanistan. Abulghozi Bahadir Khan mentioned the Orlot clan in the section called "Mongol descendants" in his book "Shajarai Turk" and said that the original meaning of the word Arlot means "beloved son of his mother". [7, 176-177].

The Arlot tribe was mentioned among the 92 Uzbek "peoples" in "Jome at-Tawarikh", "Ravzat us-Safo", "Shayboniynoma", "Abdullanoma", "Shajarayi Turk" memoirs, also Alisher Navoi's works. [16,164]. The ethnonym of Arlot was recorded in the form of *olot* in the work of Kh. Doniyorov [5,100].

The name of Alot district of Bukhara region, the name of Alot settlement in Peshku district is related to arlot. There are also toponyms of Old Olot and Upper Olot in Olot district.

Bahrin. The name of a place found in the Vobkent and Romitan districts of the region. This clan had branches such as Karakalpak, Bahrin, Uyali Bahrin, Naiman Bahrin, and Baganagli Bahrin. Bahrin was one of the Turkic Mongolian tribes. During the reign of the Mongols, the Baharins came to Dashti Kipchak and settled. From the 18th to 19th centuries, a large part of the Bahrins settled in the Tashkent oasis, Fergana Valley. The Bahrin tribe is a descendant of the Mongols [4, 49].

Bahrin is the name of a bird, a type of falcon, which was trained and used as a hunting bird in the past. [12, 669]. So, Bahrin was a totem and was considered a sacred creature of the tribe and was worshipped. Totem became the name of this tribe. Based on the ethnicity of the population, the village was called Bahrin.

Kalon. The settlement in the Bukhara district is called Kalon. Among the people, there are opinions that kalon means big, huge (Persian), and it was named because the majority of the population was made up of large-bodied people. This toponym was based on an ethnonym. Because the names of clans belonging to the Khoshtamgali and oyinni sections of kungirats from the Turkic peoples were called *kal*. In the speech of speakers of the Persian-Tajik language in Bukhara, *kal* people (people belonging to the clan *kal*) were called kalon (-on - plural form). From this, the village of Kallar (Kallar) was created.

Mangit. A settlement in the Bukhara, Jondor, and Gijduvan districts of the province is called *Mangit*. The Mangit ethnookonym arose based on the toponymization of the ethnonym. Mangit is the oldest and largest tribe of the Uzbek people, and its names include divisions like Oqmangit, Mangit,

Cholmangit, Boygundamangit, Tokmanggit, Chalamangit; and branches of tribes such as Temirkhoja, Esaboy, Esat, Guvalak, Kosa, Toz, Karabayir, Baqirchi, Chovkay, Kulatamgali, Mangitkozaq, Galabotir, Beshkal, Chobakchak, Uz, Uvolai, etc. [11, 160-162]. There is information about Mangit a word related to the Turkic, Mongolian, and Tungus-Manchurian languages, that is, their Altaic Bobotil of the past. The Mongolian form is “myangad”, which means thousands. [2, 63-65].

In the toponymy of Uzbekistan, there are ethnonyms such as Mangit (Buvaida, Dangara, Khojaabad), Mangitguzar (Guzor district), Mangittop (Qamashi district), Mangitabad (Urgut district), Mangittep (Ishtikhan District), Okmangit (Pastdargom, Urgut Districts), Mang'itsolma, and Mangityop (Gurlan, Hazorasp). In addition, the Republic of Karakalpakstan, as well as Moldavia, Bashkortostan has the toponym Mangit. [6, 92].

Urganji. This name is found in the toponymy of the region in the form Urganjiy, Urganjiylar, Urganjlik, Urganjiyon, and Urganjikhana. Toponym Urganji is an ethnonym. Because this name served to name a group of people (tribe) from Urganch, people who moved from this city, and later their place of residence. On this basis, the ethnonym was formed from the urganji ethnonym. S. Qorayev said, “Urganjis are the descendants of craftsmen who came and settled in Bukhara after Genghis Khan razed Urganch, the capital of Khorezm. [16, 225], according to other sources, Uzbeks left Urganch and settled in Bukhara and other places at the end of the 17th century. Based on this, the meaning of Urganjikhana – “place, village where Urganji people” emerged.

Yobukhana. Detailed information about this ethnonym is recorded in the dictionary of N. Adizova [1, 77-78]. Toponym consists of two parts: yobu+khana. Yobu (jobu) is an Uzbek clan. Yobu were also part of the Kazakhs, and lived scattered in the middle and lower reaches of Zarafshan (Payariq, Pastdargom, Kattakorgon, Narpay, Gijduvon), in the Karshi desert. They were engaged in animal husbandry and agriculture. The descendants of Yobu were absorbed into the Uzbek people. This village was named so because people belonging to the Yabu clan lived in it. Yobu is a Turkic ethnonym, the name of one of the Uzbek tribes. In the sources, it is found in the forms yobu, yovu, yovi, jobili, and jobu. The following poem, written by the poet Ubaydi, is about the position of the Yabu in Sughd:

Murderers will be found in Sughd,

The horse on which the Yobus are riding closes.

At the beginning of the works, the hand did not stop,

Let the people stay here, or these.

One of the titles of the supreme ruler of the Turks was called Yabgu (Yabgu). The term “yabgu” is also found in Orhun-Enasoy monuments. In the ancient Turks, this title was given to the head of the tribe or the head of the union of tribes. The Qarluq Khans, one of the ancient peoples of Central Asia, were also called Yabgu. The Yobus formed a small group among the Uzbeks (according to the data of 1926, about 4 thousand people).

Qarga. There is also a Kargali form of this toponym. This name is found in the Kogon and Karakol districts of the region. Qarga is a Turkic ethnonym. In Western Siberia, Turkic peoples have a clan. In Kyrgyz, qarga is one of the ancient clans. The clan of the same name is also recorded in the Bashkirs. Qarga is one of the most common clans among Uzbeks. It is found in various tribes and clans. Khorezm kungirats are a branch of Karagorsok clan of Qajjirali section of southern Uzbekistan kungirats - karaga, Surkhan oasis Turkmens are a karaga clan of Jhilon tamgali section. There is information about the presence of this clan in the Fergana Valley.

Qarga is a totem, a sacred animal (bird). Its Mongolian form is xeree(n) kerey, which means crow [8, 593]. The qarga totem became a clan name. The word representing a totem (qarga) was added the suffix -li during the transition to an ethnonym. The name of the village was probably based on the name of the clan of the Turkomanichus [11, 241].

Chandir/Chandirabad. The name of a settlement in Bukhara, Jondor, Romitan, and Karakol districts. According to information, Chandir is the name of an ancient clan and tribe of the Turkmen people. "The Turkmen tribe. Nurota Turkmen clan. Abu Hayyan wrote that the word chandir means "unconstructed", or "hybrid". So, the toponym appeared based on the ethnonym [16, 236].

Chopiq. Ethnooikonym of Bukhara and Karakol districts. The source discusses the etymology of the toponym Chopiq, one of the Turkmen clans of Pomik is Chopik. One of the clans of the Uzbek people is Chopik / Chopuk / Chopig / Chopug. In "Boburnoma" it is reported that this word appears both as a personal name and as a clan name [11, 309]. Kh. Doniyorov gave information about the presence of the Chupok clan among the Uzbek clans. So, Chopik is a toponym based on a Turkic ethnonym [5, 101].

Another ethnooikonym of the Bukhara region deserves attention. This toponym occurs in the form of Shikhcha, Shikhlar, Shekhan, Shekhancha. The name seems to be related to the word sheikh. For this reason, it can be observed that the words sheikh, sheikhcha, and sheikhs have changed phonetically. These names are based on the word Shikh, or rather, the ethnonym. This view is also supported by the opinion presented in the dictionary. The Shikhs are a Turkic tribe. Most of the Shikhs lived in the western part of present-day Turkmenistan, in the Bukhara, Karakol, Navoi, and Mubarak districts of Uzbekistan since the Middle Ages. As a clan, the Shikhs are also found in the Kutchi and Karluq tribes of the Uzbeks. Shikhs keep their names close to shaykh (religious title, holy place, head of madrasah, etc.) and connect their origin with Prophet Muhammad. The Shikhs were the name of one of the large tribes in the Middle Ages, which later split into branches. In the second half of the 19th century, the majority of Shikhs were semi-nomadic and engaged in animal husbandry. In the 20s and 30s of the 20th century, the Shikhs in Turkmenistan were absorbed into the Turkmen, and the Shikhs living in Uzbekistan were included in the Uzbeks [13, 80].

Also, there is information about this toponym that shikh/shekh is a Turkic clan, Turkmen and Uzbek peoples have a shikh/shekh clan. In his monograph, Professor Kh.Doniyorov spoke about D.N. Logofet's work "Bukhara Khanate under Russian vassalage" written in 1911 and noted that under the number 91 indicated in it, there is "shikh" – an Uzbek clan. [5, 62]. So, Shikhcha, Shikhlar, Shekhan, and Shekhoncha in the region are ethno-identical, and they can be interpreted as a place, a small village related to the Shikh clan.

Yuzon. The name of a settlement in Bukhara district. The toponym consists of two parts: yuz+on. Meaning: *yuzlar*. Yuz is one of the major Uzbek tribes. At the beginning of the 20th century, hundreds of people lived in the territory of Uzbekistan and Tajikistan (60 thousand). There are also groups of Yuz who have been living in a mixture with other Uzbek tribes, and they are called by ethnic names, for example, Kyrgyz, Mongolian, Naymanyuz, Turkmanyuz, etc. The ethnogenesis of the *yuzlar* is related to the ancient Kipchak Uzbeks. *Yuz* mainly lived in Tashkent, Syrdarya, Jizzakh, Samarkand, and Surkhandarya regions. *Yuzlar* is divided into 3 major branches: marka's boy, karapchi, rajab's boy. During the 19th century, most of the Yuz settled and engaged in agriculture. Some of the people living in front of the desert and the mountain (between Jizzakh and Oratepa) lived semi-settled. Along with agriculture, cattle breeding also played an important role in the economy of Yuzlar. In the 20s and 30s

of the 20th century, the Uzbeks joined the Uzbek people. So, Yuzon - Yuzlar - has the meaning “the place where representatives of the Yuz tribe live”.

We also encounter different interpretations of some place names among the people. Among such names, it is possible to include the toponym of Qataghon in the Vobkent district. Suppression of this toponym is a ban; cancel, destroy; to persecute; cases of connection with the word in the sense of repression are observed. This toponym was formed based on an ethnonym. Qatagon is one of the ancient and large tribes of the Uzbek people. Kazakhs and Kyrgyz also have the Katagan tribe. The repressors spoke the Qarluq dialect of the Uzbek language. The place where he lived (village) and other places there (ditch, tepa dasht, kyr...) were named after the tribe. The village of Qatagon was named in this way [11, 360-361].

The phonetic composition of some toponyms has led to the misinterpretation of their etymology due to their pronunciation being close to another commonly used word. In particular, it is possible to express such an opinion about the toponym of the *Khahramon* in the Romitan district. This name has the Kakraman form.

Researcher I. Kholmuratov thought about the Karaman toponym in the Republic of Karakalpakstan and Khorezm province, and its formation 1) The word *khahramon* expresses the meanings of a hero and a person's name. But in the pronunciation of representatives of the dialect, the consonant h in this word is dropped and it is pronounced and written in the form of karaman; 2) Karaman and Aqman - names of Turkmen tribes. Karamanlar is the name of one of the tribes and clans that are part of the Uzbek people; 3) noted that a type of alder tree is called Karaman (Black Oak) in Khorezm [17, 111-112].

Regarding the detailed etymology of this toponym, the following can be stated: “*Karaman is one of the Uzbek clans. I will build in Fergana qipchaks. Other Turkic peoples also have this ethnonym. The Qtai tribe of the Karakalpaks included the Karamanjuli clan. Turkmen have Karaman and Akman clans. It is known that Uzbeks also have an Akman clan. In the ethnonym, the word “black” forms an integral pair*”. [10, 243-244]. Therefore, the toponym of *Khahramon* is an ethnonym, and it is appropriate to write and pronounce it as Karaman.

In conclusion, it should be said that the toponyms of the Bukhara region have a special place in the toponymy of the Lower Zarafshan oasis due to their division into many internal meaning groups, the reasons for their appearance, and their motivation. Among regional toponyms, there are many place names formed based on ethnonyms. Ethnonyms related to Turkic peoples occupy the main place. Studying them, and analyzing their lexical-semantic, etymological, and motivational features is of great importance for the study of the toponymy of Uzbekistan and serves to inculcate the values related to the centuries-old history of our nation into the minds of the young generation.

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