

# Lexical-Semantic Characteristics of Ethnonames Used in the Work "Tarix-i Arba Ulus" and Etymological Analysis

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**Abstract.** In the article, the lexical-semantic features and etymological analysis of the ethnonyms used in the work "Tarikh-i arba ulus" are researched.

**Key words and phrases:** ethnonym, ethnotoponym, ethnic unit, clan, tribe, people, nation, historical work, ethnonymic indicator, etymology.

## Introduction

The field of ethnonyms, which is part of the onomastics department of linguistics, is the object of study not only of nomology, but also of history, ethnography, cultural studies. Ethnonyms, that is, the name of any ethnos (tribe, nation, people, nation, etc.) appeared very anciently and long ago, and they are a newsletter that provides information about the past of the people. The language, religion, culture, customs, way of life, economic activities, religious and worldly views of mankind are reflected in the names. One of these units is ethnonyms, which are the object of such research for us. For this reason, it is important to determine the era of the name in the study of creation. The source of the history of the language unit, which is the narrator of such history, is ancient written monuments, works, examples of folk oral creativity. The emergence, linguistic composition, meanings and social-linguistic qualities of any entity are related to the reality of that time.

## The main part

The name of each nation and nation has its own meaning and reasons for naming. The Uzbek language is the oldest written language among the Turkic languages, and it is extremely rich in historical written monuments. These written monuments contain a rich linguistic material of famous nouns. But "... the materials of historical names in the Uzbek language have not been researched until today. This idea fully applies to the names of historical places in the Uzbek language, personal pronouns and other types of names. As a result, innumerable nouns that exist in the history of the Uzbek language and are preserved in the language of many historical written monuments and historical works, their appearance, formation and formation, meaning and functional characteristics are different linguistic and historical, cultural, educational aspects remain dark for science" [1; 21]. From the above points, it is known that the work of Mirzo Ulugbek, "To'rt ulus tarixi", which is being studied, needs to be studied as a cultural monument.

Teams can cover a very large or very small area. Tribes and tribes are the most ancient communities, and communities such as tribes, nations, peoples, and nations formed at a certain stage of society's development form ethnic associations, that is, ethnos. The terms "ethnos" and "ancient unity" are used in social science to study the history of origin (ethnogenesis) and the process of formation of peoples. Ethnic unity is a social association that has arisen in specific conditions, in the process of natural-historical development. S. Karayev in his work "Toponymy" divides the stages of formation of ethnic units into three: tribe, nation, nation. Such a division is related to the development of society, and with the passage of time, one turns into another. And the nation is a form of social development based on the stable historical unity of people, common economic life and unity of language, territory, culture, mind and psychology [2; 75].

*The names of to'p, to'par, shox, ticha, jamoa, toifa, avlod, qavm, urug', qabila, elat, xalq, millat are called ethnonyms. An ethnonym is composed of the Greek words ethnos - "people" and onim - "name", a set of ethnonyms is called ethnonym, ethnonymic* [3; 37]. Among the Turkic peoples, the Uzbek people are distinguished by the fact that they are divided into many clans and tribes. "We are in favor of perfecting the definition of ethnonyms - if we say that ethnonyms are the names of *tribes, clans, tribes and peoples*, we will

also take into account the terms *el, elat, and peoples* that remain in the eyes of researchers. Each of these terms has its own meaning," he writes. These terms, which have been successively exchanged, were created in different periods. They differ from each other by the characteristics of their times [4; 75]. Each of these ethnic units can be found in our research object. Ethnonyms are an integral part of the history and language of the people. Each nation has important historical sources that reflect the unique characteristics of its national language. In particular, Mirzo Ulugbek's "History of Four Nations" is a valuable material that reveals the history of the Uzbek people, their clans, and their unique etymology. More than 70 ethnic units are used in the object under study, and they can be divided into the following types according to their vocabulary:

1) isolated ethnonyms: *od, tammi, qarluq, qipchoq, samud, uyg'ur, jaloyir, darlakin;*

2) ethnonymic indicators: ethnonyms used together with ***urug', el, xalq, qavm, qabila*** etc.: *toyi urug' i, ash'ari urug' i, ziryoniylar qavmi, nayman qavmi, bodoy qabilasi, qirg'iz xalqi.*

Currently, the names of tribes and clans used in ancient times have not been completely preserved in circulation, they have been forgotten. Some clan names are reflected in place names, some of them migrate from language to language. In the work "History of Four Nations" actually (also historically) words that mean nation, clan or lineage are used. The author does not provide information about how they appeared historically. It should not be forgotten that Mongolian words form the vocabulary of most ethnonyms used in the work. However, opinions are expressed about the fact that some ethnonyms are related to names of people, that they originate from the name of a historical person, or that they arose on the basis of some events. This greatly helps to determine the meaning of some disputed ethnonyms. For example, there are different opinions about the origin of the most controversial word "Uzbek". Many scholars say that the nomadic Uzbeks were named after Khan Uzbek Khan (1312-1340) of the Golden Horde. In particular, S. Karayev in his researches: "...the opinion that the Uzbek ethnonym originated from the name Uzbekkhan is not correct. It is not scientific evidence to say that this word means "o'zi bek". The idea that Uzbek is related to the name of his (uz) tribe is also proven. In general, the etymology of the word "Uzbek" is not clear yet [4; 75]. But the author gives a circumstantial evidence about the origin of this ethnonymic unit: *"When Sultan Muhammad Uzbek Khan and his family reached divine happiness and virtue, Hazrat Sayyid Ata Ghayb brought them all to the land of Movarunnahr due to the sign of the Unseen and the grace of Allah. Those who refused to listen to Hazrat Sayyid Ata remained there without benefiting from this blessing and were called kalmak, which means "remained". From those who came with Hazrat Sayyid Ata and Sultan Muhammad Uzbek Khan: "Who is this?" they asked. They were called Uzbeks because their leaders and kings were Uzbek Khans. For this reason, the people who came from that time were called "Uzbeks". Those who remained were called "qalmoq".*' The etymology of the Kalmyk ethnonym is explained here, and we can observe that the form and meaning of the word are close to each other. S. Karayev notes that the meaning of this ethnonym is explained in the sources as follows: "Kalmoq (Kalmoqs) are probably the descendants of Mongolian tribes who lived in Movarounnahr before the nomadic Uzbeks and became Turkic. According to Muhammad Salih's "Shaybaniyname", the Kalmyks fought against Shaybani Khan on the side of the governor of Bukhara, Baqitar Khan. It was said that the word Kalmaq was derived from the Turkic verb "kalmaq", which meant the pagans who did not convert to Islam. V.P. Darbakova determined that the word "kalmak" comes from the Mongolian word "halmig" meaning "hybrid", "mix", "composite". In fact, the Kalmyk clan, which separated from the Oyrots, consisted of a mixture of many clans and tribes [2; 91]. Many ethnonyms can be listed among such units. In the following passage, it is mentioned that the ethnonymic unit is derived from a person's name: "... Two sons were born to Burkun. The name of one of them was called Qabaqai, because the Qabaqin people are his descendants. The other one was named Qattagon, because the people of Qattagon are from him. ...Dulkan Bayon's descendants were called Dulkan. They said that the Dulkan generation was carved because their ancestor was Uymanakhan [5;1.421]. It can be seen that some ethnic units can be based on personal names. Such units are called anthropo-ethnonyms and are found in many places of the work. Below, we quote the etymological meaning of the ethnic units found in the work, explained by the author:

*Uyghur* means to join, to connect, to make an agreement with each other. According to its etymology, this category helped Oguz Khan in a battle for no reason. That's why he named them Uighurs.

*Qonqli* – means "intelligence", "prudence". It is to extract a meaning from something. In one battle, Oguz Khan got a lot of wealth. Ghanim took a watchful prey and could not open the lock. A bunch of right-

thinking people in the army tried. They hurriedly opened the booty and took it away. He gave them the name "bloody" because they were able to solve the world's problems with their intelligence.

*Kipchak wood* - in ancient Turkic people, "double wood" was called kipchak. (Oguz Khan adopted a child born in a tree and gave him that name. This is how the Kipchak family spread from his descendants). Later it was changed to the name of the people.

*Khalaj eli* - this word is actually in the form of "stay, stay" (based on a historical event), and the pronunciation has undergone changes in the style of Qaloch, Khalaj. Another meaning is interpreted as "being in trouble".

*Qarliq* means those left behind (based on a historical event), and when Oguz Khan Turon set out for the land, the winter was very cold. The steppe was completely covered with snow. He ordered that no one should be left behind from the army. But due to the heavy snow and cold, some people stayed behind. When this became known to Oguz Khan, he issued another decree. They found them. There were those who remained with the ones they questioned. He named those who inquired as snowmen. Now they know that the salvation of the snow belongs to them.

*Chiyurga* means row in Turkish. They say that during one of Oguz Khan's trips, there was a scandal. When he reached a place, he got off his horse and saw that a group of his men had separated from the army and remained behind. Those who started to come behind the line. That's why he called people "chiurgans". This is how Oguz Khan named the peoples of the Turkic region. All of them were Turkish, but they had different names. However, some sources claim that such interpretations and concepts are unfounded. "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 tribes and large clans are ancient. For example, several opinions have been expressed about national names such as Uzbek, Kyrgyz, Kazakh, clan names such as Kungyrot, Mitan, Kangli, Kipchak, Uyshun, Karluq, Khalaj, but the etymologies of these ethnonyms are based on science, not conclusively resolved. Uzbek - "selfish", Kyrgyz - "forty girls", Kazakh - "fugitive", Mitan - "moytan" (serjun), kangli - "bloody" (caravali), karluq - "snowy" (left in the snow), khalaj means "stay, hungry" (hungry), kalmak means "left out" (not converted to Islam) is an unscientific, baseless explanation [2; 85]. Despite this, the author explains the meanings of the origin of a number of tribes, clans, peoples belonging to his own and assimilated strata. As we noted above, such comments are scientifically controversial in many cases, but they are of great importance for the interpretation and understanding of names. Most of such names and terms expressed in the work "History of Four Nations" belong to the Mongolian language. We can find such interpretations in Mahmud Koshgari's "Devonu lug'at-it Turk" and "Shajarayi Turk" by Abulghozi Bahadirkhan. For example, in the work "Shajarayi Turk" it is said that the reason for the origin of the ethnonym "Karliq" was based on the same event as described in the work "The History of Four Nations": "*Oguz Khan said that no one would fail to cross the Ghur mountains. When he went and got Ghur, the year came and it was summer. A few people came less than the number of Lashkars. He asked them, but no one knew. After a few days, they went to the khan's service. When the khan asked about their condition, they told me that a few people were standing before the last of the army, and it snowed heavily in the mountains one night. After that, we lay there unable to walk. All our horses and camels died. They said that we will bring them on foot after spring. Khan ruled that "they should qorliq at the team." All qorliqs are descended from them*" [6; 1.187]. The meeting of such similarities in both sources, in our opinion, indicates that there is a certain truth in the given explanations and opens a wide path for scientific analysis.

Ethnic names are the oldest words in the language dictionary. The criteria for naming ethnic groups vary. In particular, there are types of ethnonyms that appear on the basis of various totems, symbols, colors, qualities, and words denoting quantity [7;3]. We divided the ethnic names in the work into the following types according to the motive of naming them: 1. Kishilarga xos bo'lgan xususiyatlar, mashg'ulotlar asosida paydo bo'lgan etnonimlar: *uyg'ur, chiyurg'a, qonqli*.

2. Ethnonyms based on the location: *qalmoq, qishliq, qorliq*.

3. Ethnonyms formed on the basis of a person's name or nickname: *qaboqin, o'ymout, saljiyut, qibchoq, qirg'iz, arlot and others*.

## Conclusion

It is known from the above examples that ethnonyms can be related to personal names, derived from the names of historical figures, or formed on the basis of permanent occupations of people, places of residence of peoples. This gives information about our ancient past, historical figures, people's work, religion. The issue of etymology of ethnonyms is the object of joint research of linguists, historians and ethnographers, and the study of such units helps to determine the origin and ethnogenesis of people and nations.

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