



SEMANTIC ANALYSIS OF ETHNOTOPONYMS DISTRIBUTED IN THE BUKHARA REGION

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Abstract: *This article examines ethnonyms along with their ethnic and naming characteristics specifically through the example of the Vobkent district in the Bukhara region. It highlights how ethnonyms, representing the names of peoples and clans distributed across specific areas, have served as the basis for naming the places where these groups reside.*

Keywords: *proper noun, toponym, Turkic ethnonyms, ethnotoponym, people, clan, tribe, ethnos, Nayman, Kipchak, Burqut, Qongirat.*

We can glean a significant amount of information from historical sources regarding the origins of personal names and place names, as well as ethnography and the meanings and etymologies of ethnonyms. The systematic and consistent collection and scholarly analysis of proper noun data in Uzbek linguistics began in the 1960s. Uzbek onomastics and the field of ethnonymy in particular has developed rapidly. It can now be noted that data on Uzbek ethnonyms has been satisfactorily collected and researched, and that the ethnonymy of nearly all regions and a number of districts has been studied on a scholarly basis.

In particular, ancient and valuable information regarding ethnonyms that is, the names of clans and tribes has come down to us through written records in the Old Turkic language; historical and historical-literary works such as M. Kashgari's "Diwan Lughat al-Turk", "Jami' al-Tawarikh", "Rawdat al-Safa", "Zafarnama", "Baburnama", "Shajara-yi Turk", "Shajara-yi Tarakima" [1, 14]; as well as a number of medieval texts written in Arabic and Persian.

Furthermore, a number of scholarly studies have been conducted in the field of ethnonymy to date. In particular, various Russian and European scholars have

engaged in the scientific study of Turkic ethnonyms; these include scholars such as N.A.Aristov, L.Z.Budagov, N.N.Muravyov, V.V.Radlov, M.N.Galkin, G. Vambéry, and K.Bades.

In the 20th century, the history and ethnographic characteristics of Turkic and specifically Uzbek ethnonyms were examined by prominent historians and orientalists such as B.Bartold, L.S.Tolstova, Y.G'ulomov, D.X.Karmisheva, B.Ahmedov, A.Muhammadjonov, K.Shoniyozov, and others.

It is difficult to claim that uzbek ethnonyms have been comprehensively studied from a linguistic perspective. Some initial observations regarding this issue appear in the works of Kh.Doniyorov, A.Ishayev, and A.Otajonova. Even in the studies of these scholars, however, ethnonyms were primarily examined from ethnographic and classificatory viewpoints [2, 4].

A significant number of toponymes are derived from the ethnonyms found in the aforementioned works and the research of the cited scholars. The names of the areas inhabited by specific tribes and clans were transferred to the settlements themselves, and these names have persisted to the present day; we study them as ethnotoponyms.

Ethnotoponyms place names derived from ethnonyms are being studied as a branch of toponymy. This, in turn, has contributed to the further expansion of the field of uzbek onomastics.

Like other regions of Uzbekistan, the territory of the Bukhara region has been inhabited by various peoples, ethnic groups, and tribes since ancient times. According to available data, the area was home to populations belonging to more than ten different Turkic groups [3]. Below, we examine place names derived from the names of tribes and clans:

Avshar mahalla is the name of a village located in the Bukhara district. S. Qorayev noted that Arab geographers mentioned a village named Avshar near Bukhara in their works. There was a tribe known as Avshar (or Avshor). According to Abulghazi Bahadur Khan, the word “avshar” means “one who performs tasks

swiftly. It is also possible that the Tajik phrase “obi shor” (“saline water”) evolved into “Avshar” over time.

In our view, it is more appropriate to study Avshar as an ethnonym, as it is impossible to provide a scientific basis for the transformation of the phrase “obi shor” into the form “Avshar”.

Ayronchi is a village located in the Romitan, Shofirkon, and Bukhara districts. It is also the name of one of the clans that make up the Uzbek people; the Kenagas tribe, for instance, includes an Ayronchi clan. In terms of meaning and function, the suffix -chi in the name “Ayronchi” is similar to the suffixes -li or -lik found in ethnonyms and toponyms—much like “ayronchi” corresponds to “ayronli” (or “ayronlik”) and “kiyikchi” to “kiyikli”.

Burqut is the historical name of the village. It refers to a group of closely related tribes such as the Qori and Tumat that were collectively known by the name Burqut. According to the historian Rashid al-Din, the word “Burqut” originated from the term “Borgujin-toqim”, which signified “the far side of the river”.

Qipchoq – one of the tribes that arrived with Shaybani Khan in the 16th century; a major branch of the Turkic tribes. While the tribe was retreating after a defeat by the Oghuz Itbaroq tribe, a woman whose husband had died in battle went into labor. She gave birth inside the hollow of a large tree. Upon hearing this, the Oghuz leader took pity on the woman, adopted the child as his own son, and named him Qipchoq. According to Rashid al-Din, the word “Qipchoq” is derived from the Turkic word “qobiq” (meaning “bark” or “shell”), and all Qipchaqs are said to have descended from that origin [1, 21].

Nayman – a historical tribal name; they were one of the ancient and powerful tribes. According to information provided by Kh. Doniyorov, the leaders of the Naymans during the era of Genghis Khan were Buyruq Khan, Tayon, and Eniyat; consequently, the tribe was divided into several branches.

Afg'onon is a village specifically, a settlement located within the territory of the Guliston "mahalla" citizens' assembly in the Bukhara district. Historically, the territory of Afghanistan was unstable and politically fragmented, and the daily lives of its inhabitants were correspondingly unsettled. Although they did not originate from the same clan or belong to the same linguistic group, the historical destiny of the Afghans is inextricably linked to that of the Uzbeks; economic and cultural ties between the two nations have developed over a long period. Given these factors, Afghans migrated to the territory of Uzbekistan, integrated with the local population, and settled permanently in the region. The unstable political situation within Afghanistan has also contributed to this. Furthermore, Afghan settlements—or, more precisely, Afghan diaspora communities—have historically formed in various parts of our country. Tribal and kinship ties have played a significant role in this process. Mutual trade relations throughout history led to the movement of Uzbeks into areas inhabited by Afghans, and vice versa. Evidence of the settlement of this ethnic group in the Bukhara region can be found in the ethnotoponym "Avg'onon" (originally "Afghonon"): the element "afghon" refers to the people, while the suffix "-on" denotes plurality, belonging, or association. The village's name originated from the fact that Afghans live there.

Qonghirat is a Turkic tribal clan said to have descended from those who migrated to Ergenekon. There are also villages named Yuqori Qonghirat (Upper Qonghirat) and Quyi Qonghirat (Lower Qonghirat) in the district.

Bayroqchi is a village located in the Bukhara district. The name carries the Mongol meaning of "one who has stopped at a destination. "Bayri" signifies "destination" or "location", while D.Nominkhanov and V.I.Abaev note that in Iranian languages, "bayroq" conveys the meaning of "colt" or "horse".

Originally, a "baydak" was a soldier who carried a flag featuring a silk tassel attached to a three-sectioned staff. In the past, this group was also referred to as "Nukuz" or "Nekuz". The "Nekuz" and "Baydaqchi" were clans belonging to the

“Aq-Manghit” (White Manghit) division of the Manghit tribe. Representatives of both clans lived in the same settlement, which is why they were known by both names. In the Turkmen language, “baydaq” means “flag”. The terms “bayraq”, “baydak”, and “batrak” share a common etymological origin. A “batrak” was a wooden staff topped with a special silk tassel; soldiers used it to identify themselves during battle. “Bayraq”, “batrak”, and “baydak” also serve as ethnonyms for a branch of the Manghit people, and a place name (toponym) was derived from the clan's name.

In addition to these, ethnotoponyms formed from ethnonyms such as “*Qatag'on*”, “*Minglar*”, “*Pabotisariq*”, “*Shakarkent*”, and “*Arabon*” are also found in the Vobkent district. We will discuss these in our future work.

In conclusion, it can be said that human beings cannot exist without assigning names to the objects and phenomena of the world around them. Therefore, every object of onomastics serves as a valuable source that embodies a nation's culture and spirituality, as well as its rich linguistic, ethnographic, and historical characteristics. The scientific study of ethnotoponyms also aids in accurately understanding the semantic essence of the lexical units underlying such names.

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