

THE ROLE OF TOPONYMY IN KARAKALPAK ETHNOGRAPHY

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ABSTRACT:

The article is devoted to the ethnography of the Karakalpak and the role of toponyms. Study of toponymy sources.

KEYWORDS: Toponyms, oikonomy, ethnotoponyms, folklore, tribes, kypchaks, karakalpaks, ethnogenesis, ethnography.

INTRODUCTION:

When a person is born into this world, he or she is named by his or her parents as if they were his or her own children. The name serves as a distinction from the parents in the form of trust from the very beginning. Names should be chosen according to the signs of the child at the time of birth, which are believed by Allah.

However, if such signs do not occur in the offspring, the parents will be named according to their own preferences. Of course, the names are well-intentioned. This is because, as mentioned above, the name is a special and very important sign of a person, along with the descriptions. So, if we look at the world, almost everything that can or cannot be seen by the eyes, and to a certain extent, the events themselves have their own term.

Such terms are studied in the science of toponymy. Toponymy is derived from the Greek words topos-(place) and onoma (or onima). In fact, it is a science common to geography, linguistics, and history. However, it is a great mistake to say that in toponymy there are many distinctive features of this or that science,

because the horse does not choose any science or society.

Only in the case of research can researchers do their own research. That is, an object is an object.

One of the most important aspects of toponymy is that it can serve people for centuries. "Geographical names are of great importance for the science of history, which has been preserved for a very long time." 'From the Tajiks.

Without knowledge of the history of the names of the places, the study of toponymy does not yield the expected outcomes. Toponymy is one of the most important historical sciences in the history of the world. We can see that he is gone.

With such a great question before us, what is the significance of toponymy for ethnography? If the question is asked, humanity is biologically one-sided and has developed into a myriad of sociological disciplines, divided into innumerable groups. All over the world, different groups of people, together with the number of societies, can be called a society in the members of a whole country.

MAIN PART:

Societies are too big or too many people can afford terets. The members of the tribes are the most modern society. Ethnic groups, that is, ethnic groups, such as race, ethnicity, nation, people, which are formed in the development of society. These associations with ethnonyms in

the science called toponymy. The ethnonym is derived from the Greek words ethno- "People" and onim- "name".

That is, the names of people and nations consisted of toponyms. This, as mentioned above, has a distinguishing mark. This can be done on the basis of certain characteristics of the people or nation. When we first study ethnonyms in toponyms, we are reminded of the name given to the people, because the object of study of ethnography is the nation itself, the people and their national identity. is a national culture.

The role of toponymy in the ethnogenesis and ethnographic history of the Karakalpaks is very large and important. First of all, I would like to dwell on the question of the formation of the Karakalpak people in the South Aral Sea.

Academician S. Kamalov gives a scientific definition of the stages of formation and development of the Karakalpaks as a nation on the basis of Berdakh's "Shejire" and Karakalpak folklore. "In the XI-XII centuries, South was formed as a Karakalpak people in the Aral Sea." In the poems of Berdakh's Shejire and "Khorezmname", Shingiskhan's destruction of Khorezm finds its expression.

To the historical data in those poetries the conquest of these people, tribes and people by Genghis Khan, the formation of the Aral ecology, the transformation of the Amu Darya river into the Uzboy and Sariqamis rivers, the Karakalpakstan along the Aral Sea. He wrote that he had caused a great catastrophe. The Karakalpak people are one of the earliest people in Central Asia.

The origin of their ancestors dates back to the Sak and Massaget tribes, who lived in the Aral-Amu Darya region in the 5th century BC. We can see that before the formation of the Karakalpaks as people, they came from different ethnic groups, ethnocultural associations, and new arguments and facts were used to determine the formation of the Karakalpaks.

Scholars have expressed their views on the origin of the Karakalpak people, who have been living in the region of Karakalpakstan since ancient times, in the early middle Ages.

Historical ethnographic, philosophical, linguistic and literary views of the historiographical analysis of their views, what issues should be studied in the conflict, special research on this issue is also useful. After the independence of Uzbekistan and Karakalpakstan, our people, our society, our scientific community have become more and more interested in the past, historical and spiritual culture of the people. There was a lot of interest and attention.

The history, ethnography, culture, language, art of the Karakalpaks come through difficult times and called by different names. In the 2nd centuries they were called apasiaks, in the 7th-9th centuries they were called pechenegs. In the 9th-11th centuries, Qubla was formed as a people in the Aral Sea region, and today it is called Karakalpak. In the languages of the East and the people of Western Europe dating back to the 12th-13th centuries, they are known as the Quvmi-Kulahi, the "Chernyie klabuki", or in Turkic Black Hats.

This means that the toponym Karakalpak itself is pronounced everywhere, but the word "Qara" has always been used in the Turkish language to mean strong. It is a unique toponym in Karakalpak ethnography. It would be correct if we included urivs in ethnotoponyms, because uris is related to the term "people", "nation", "tribe".

The fact that many tribes are united in one nation does not mean that they are representatives of another nation. It is said that the Karakalpak tribes were composed of ninety-one tribes. However, in the genealogy of TAJdanko, there are hundreds of them. The IV century takes over.

Alternatively, Muyten's "Teli" uriwi can be found in the castle stones of the 7th century,

while Qitay - Kuyin tribe can be seen in the 9th century inscriptions. Today, most of the lands in the Karakalpakstan region are associated with the name of the tribe. Now it would be appropriate to look at oikonomies, which are considered to be the major branches of toponymy. Oikonyms should be considered as a factor that gives any information about the people, the history of the country and the state of affairs. According to S. Karayev, there are 1,200 winds and districts in Karakalpakstan. The Karakalpak tribes are called aday- (adayawil-shomanay, located in Qanlikol districts), Qarabatir (in Takhtakopir district), Mamit (Qonirat-kala), Ashamaylii (Kegeyli, Qanlikol districts), Qanli (Kegeyli, Shimbay), Keneges (Khojeli, Kegeyli), Qan'irat (Amiwdarya district), Naiman (Qanlikol, Khojeli).

The Kipchak ethnonym is common among many Turkic people. There are about fifteen districts in Karakalpakstan. Along with Sonin, he found his expression in nature in the Karakalpak oasis. For example. Pakhtaarna, Tentekarna, Burgitqala, Eshkili, Barsakel are the toponyms. I consider Karakalpak ethnography to be the highest sign of wealth and culture. In Karakalpak ethnography it can be found in many toponyms.

In my opinion, K. Abdiramanov said, "The toponymy of Karakalpakstan has not been studied as a science for a long time. We can meet. " In fact, the toponyms of Karakalpak ethnography are now very little studied, but ethnotoponymy is one of the tools to show that the people are a people, a nation is a nation.

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