

## WOMAN - SCIENTIST, HISTORIAN, ETHNOGRAPHER

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### ABSTRACT:

The article is dedicated to the woman historian, ethnographer T. Zhdanko, who devoted her life to the history and ethnography of the Karakalpaks.

**KEYWORDS:** Toponyms, ethnotoponyms, tribes, kypchaks, geneology, karakalpaks, ethnogenesis, ethnography.

### INTRODUCTION:

During the years of independence, attitudes to the past, to our national history, spiritual values and traditions of our people have radically changed. Now the time has come for a more in-depth objective approach to the study of past history, and in order to comprehend the current events, it is necessary to highlight the history of the study of ethnotoponyms of the Karakalpaks. Thanks to independence, much attention is paid to the issue of preserving place names and preserving it as a monument of culture, history, and of course our attitude towards them is very important here.

It is very important to study the history of the origin of the terms in order to awaken in young people a feeling of love for the land, love for their homeland, the place where they were born.

Zhdanko is a selfless person who made a significant contribution to the study of the history of the Karakalpaks, wrote more than 80 works at international scientific and practical conferences. After a graduate school, T.A.

Zhdanko was a member of the Khorezm archaeological and ethnographic expedition organized by the Institute of Ethnography in 1945-1959. Tatyana Aleksandrovna took an active part in the excavation of historical monuments in ancient Khorezm in the archaeological teams of Toprak Kala, as well as in the fortresses of Koikyrylgan Kala. Since the 1940s, the main focus of her research has been the history and ethnography of the steppe nomads of Central Asia, as well as the history of semi-nomads, especially the Karakalpaks. Her candidate (1947) and doctoral (1964) dissertations and scientific works were devoted to the history and ethnography of the Karakalpak people.

### MAIN PART:

T. Zhdanko's works are "Essays on the historical ethnography of the Karakalpaks", "Karakalpaks of the Khorezm oasis", "On the now developed lands of Karakalpakstan, used in antiquity," "Folk ornamental art of Karakalpakia". Academician S. Kamalov wrote in his memoirs: "Since 1948 I was able to work in the expedition led by T.A. Zhdanko. Since that time, I can say that she is both my friend and my teacher. She also became a mentor to a number of my scientist friends, for example, U.Kh., Shalekenov, Doctor of Historical Sciences from Alma-Ata., K.Sh. Shaniyazov from Tashkent, Sh. Anaklycheva from Ashgabat, L.S. Tolstova and H. Esbergenov. And also

Bekmuratova from Nukus and A. Kachkunov from Kyrgyzstan and many others"[2].

Numerous ethnonyms of the Karakalpak tribes indicate that certain terms (toponyms) were involved in the Karakalpak ethnogenesis of certain ethnic elements in some situations. The last stages of the Karakalpak ethnogenesis are associated with the ethnic territory in the lower reaches of the Amu Darya. The issue of the latest stages of the ethnogenesis of the Karakalpaks in recent years has not been discussed either in the field of history or in the field of ethnography. In the Russian chronicles of the Pechenegs, the "black balls" were considered as the ancestors of the Karakalpaks, which take place as a generally accepted opinion.

Place names that now appear in the context of ethnic terms make up a significant part of the toponymy of Karakalpakstan. This information indicates that the division of the Karakalpaks into tribes has been preserved since ancient times.

Most of the ethnotonyms of Karakalpakstan have similar terms with the Karakalpak people. They are mainly distributed in the northern regions of Karakalpakstan. Below we will consider the example of the Kipchak tribe, taking into account the fact that the scientist Zhdanko T.A. paid a special attention to toponyms created from the Karakalpak tribes (Uryu).

The Kipchaks, who belonged to one of the fourteen tribes of the Karakalpaks, were divided into two large sections, which were called "ata" (translation from the Karakalpak "father" or from the father's clan), into seven divisions (seven and six ata. Seven include: yaby, aryk, zhadik, baganaly, mayly balta, zhagaltai, saltyr and in six (alty) atalys, basar, khanzhigaly, shunak, estek, tubai, sangmuryrn and kangly).

In his memoirs, the scientist points out that "the genealogy and legends of the Kipchaks, which we collected in 1945, allow to look deeper

at the relationship between the tribes of this large tribe." [4] Yabi and Zhagaltai were considered as the most ancient tribes of the Kipchak tribe. According to the elders, the group of "black Kipchaks" was the first to separate from the Nogais, who, in turn, split into forms of "toad" that lived in Kazakhstan. According to the genealogy of the Kipchaks, a man named Tolybai, the common ancestor of the Mayla Balta Kipchak, the Jadik and Saltyr tribes, was the adopted son and disciple of Sangmuryrn Bayimbet, one of the three sons of Tolibai, the butcher, was nicknamed the Mayly Balta Kypchak.

The Chinese clan of Karakalpaks had a motto, that is, the clique was "Toksoba". The scientist explains that the word "toxoba" comes from the word "tok", which usually comes from the word "soba" (mes), which is used to form kymyz (horse milk). Since the "richest" Kipchaks were engaged in horse breeding, and the Chinese family was famous for its "elders", [3].

These ethnonyms are also found in the family relationship. For example, the village of Saltyr (Chimbay, Kegeili), the village of Sanmuryrn (Chimbay, Kegeili), the village of Tolys (Nukus district, in Khojeyli there is the village of Khojan), the village of Shunak (Chimbay, Kegeili), the village of Yaby (Shymbay, Kegeili), the village of Baganaly (Shymbay), Basar village (Khalgabad), Estek (Kegeili) village, Jagaltai (Chimbay) village, Sumbil village (Nukus district), Yrgakly village (Nukus district), Ashamayly village (Chimbay, Kegeyli) and Beibay district; The Baibishe tribe also survived as part of the Karakalpak Muyten, Kipchak and China;

This means that in toponymic researches, along with history, ethnography, geography, language and other social sciences, T.A. Zhdanko, who studied the history and ethnology of Karakalpakstan, made a huge contribution to the development of the history

of ethnotonyms and of course to the development of young people. She considered herself as a daughter of Karakalpaks.

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