



ETHNOANTHROPONYMIC LAYER IN THE STRUCTURE OF PLACE NAMES OF UZBEK KHANATES OF THE XIX CENTURY

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Article history:	Abstract:
<p>Received: December 20th 2021 Accepted: January 20th 2022 Published: February 24th 2022</p>	<p>This article analyzes ethnoanthronyms in the general structure of place names and their importance in the study of the ethnic composition of the Bukhara, Khiva, and Kokand khanates. We know that ethnotoponyms as a special type of place names indicate the ethnic composition of the population of a particular area, while ethnoanthronyms reflect some aspects of the social relations, their origin, property relations, and governance within a tribe or clan.</p> <p>Consideration of ethnoanthronyms based on known historical works in the field of source studies and historiography is one of the most important issues in the field of historical toponymy. The reason is that this type of toponyms has a special practical significance in the study of ethnic composition, social relations, demographic processes, and factors influencing them. From this point of view, the scientific problem studied in this article serves to fill some gaps not mentioned in the sources by studying the ethnic-social structure of the population of the Central Asian khanates and the internal divisions of the Uzbek tribes through ethnoanthronyms.</p> <p>The main purpose of the study is to recognize the source significance of ethnoanthronyms in the toponymic layer of the Bukhara Emirate, Khiva, and Kokand khanates, to determine the prestige of ethnic units in society, territorial identity, and place in socio-economic life. Given the fact that ethnoanthronyms are a multifaceted historical source, it is also intended to scientifically substantiate their ability to name the sections, horns, and balls of the Uzbek clan.</p> <p>The article used research methods such as systematic analysis, chronology, problem-chronological, as well as toponymic stratification, toponymic stratification of place names, genetic analysis, used in historical research.</p> <p>The study identified the role of ethnoanthronyms as a common source and their ability to reflect the ethnic composition of the population of the region. Also, the state of representation of Uzbek tribes and their subgroups of ethnoanthronyms, the peculiarities of their origin, and the theoretical and practical aspects of the study of the socio-economic, ethnic history of such place-names were analyzed.</p>

Keywords: toponym, case of toponymization, ethnonym, ethnotoponym, anthroponym, ethnoanthroponym, toponymic cover, tribe.

INTRODUCTION.

We know that every nation associates its origin with some kind of ethnic unity. This ethnic unit can be a people, an ethnic group, a tribe, a clan, or a subdivision and generation of a smaller clan that is part of it. At the same time, the division of the ethnos into different groups within itself is based, on the one hand, on their transition to settlement, and, on the other hand, on the extent to which they have

preserved tribal traditions. That is, in the process of transition to settlement, as a result of the division of some ethnic units into several groups within themselves, they may change their common name, taking on a different name. Also, tribes that migrate elsewhere may lose their identity or adopt new values as a result of assimilation into the local population. The fact that the names of some tribes are preserved in place names further enhances their scientific and



practical significance as a source. Historical toponyms can provide valuable information about the ethnic-social composition of the population, tribal traditions, and their territorial location, which are not preserved in written data. Therefore, it can be said that the scientific problem presented in this article is extremely relevant, which shows the theoretical and practical problems of comparative analysis of toponyms with historical works.

OBJECT AND METHODS OF RESEARCH.

The article selected the names of places in the Uzbek khanates of the XIX century, as well as historical works of this period, in particular, travel memoirs of Russian and foreign tourists visiting Central Asia, ethnoanthroponyms in their diaries. Historical-chronological and comparative analysis and systematic approaches used in historical research, as well as research methods such as toponymic stratification, genetic analysis, were used to show the ethnic-social structure of the place names and the importance of Uzbek tribes in the study.

DISCUSSION AND RESULTS.

It is known from history that the emergence of any place name depends on the socio-economic and ethnic history of the region. Therefore, since historical toponyms contain a lot of historical information, they are studied as a separate object of study and included in the scope of research as an additional historical source. There are many types of toponyms, each of which covers different aspects of historical space and time, and names different historical objects. One of the most common types of place names in history is undoubtedly ethnotoponyms, where place-names occur as a result of the occurrence of the toponymization of the name of a population group or ethnic unit living in an area. Therefore, ethnotoponyms are recognized as place names that appear based on ethnonyms as one of the important sources indicating the ethnic composition of the population of the region.

At present, there are also several types of ethnotoponyms, which are classified according to their different characteristics. In particular, the names of ethnic units appear as a result of various historical, socio-economic processes, and spiritual values. They also represent such concepts as totems (*kungirat, kaltatoi*), symbols (*oytamgali, qushtamgali*), numbers, and quantities (*kirk, yuz, ming*), color (*ok mangit, karakurpa*), occupation of the population, geographical location of the place. There is also another type of

ethnotoponyms, which are formed based on human names - anthroponyms and are called ethnoanthroponyms in the science of toponymy. The peculiarity of such place-names is that the name of the person is moved first to the name of the seed, and then to the name of the place. Therefore, such place names are very close to anthroponyms formed based on human names, and their separation from each other is achieved only as a result of comparative analysis of sources. In particular, if an anthroponym is derived from the name of the person who founded a settlement or lived in the area, the ethnoanthroponym is derived from the name of the tribe and reflects the ethnic composition. For example, the largest of the Uzbek tribes, the bells, have many seed branches, including ethnonyms *mirzatop, khudoyqul, tilovmat, taliboy, kholiboy, ulugberditop, jonqobiltop* [Usmanov, 183]. There was also a *sugunboy* network of kirk seeds around Jizzakh and Zaamin [Doniyorov, 86]. Their origin is also related to the name of the person, and place names based on such ethnonyms are ethnoanthroponyms. Therefore, before giving a one-sided opinion that place names associated with a person's name are anthroponyms, it is worthwhile to prove that they may also be ethnoanthroponyms, which may serve to determine the ethnic composition of a region.

Although such place names are relatively minor in the general layer of ethnotoponyms, some of them were recorded in different regions of Central Asia during the period in question. In particular, the works of many tourists who came to Khiva provide information about the city of Alieli among the cities of the khanate. In his book, G. Lansdale calls the city Ilieli and says of the city: calculated "[Lansdell, 332]. In general, it can be seen that the basis of this ethnotoponym is derived from the name of the alieli seed and that it is a Turkmen seed, and from its structure, the name of the person is the basis of the name of the seed. S. Ataniyazov, who conducted a special study on Turkmen ethnonyms, connects the emergence of this ethnotoponym with the name of Ali Chora (Jora), the leader of the Uzbek and Turkmen clans living in Uzbekistan [Ataniyazov, 70]. In turn, in the 16th century, there was a local ruler named Ali Sultan in the Khiva khanate. According to Y. Gulamov, in 1559, when Haji Muhammad (Hajimkhan) ascended the throne of Khiva, Urgench, Hazarasp and Kat were given to Ali sultan [Gulyamov, 194]. As we can see, although not all historical figures associated with the name of the Alieli tribe belong to the existing city of Alieli in Khiva in the 19th century, it is closer to the



fact that the name of this tribe was the basis of the city through the direct tribal resettlement policy of the Khiva khans.

Also, place names of this type are common in areas where the Uzbek population of khanates is dense and the transition to settlement is relatively strong. In particular, such a process is more common in the Zarafshan valley, where the settlement of Uzbek seeds is relatively strong. In particular, in the Denau principality of the Bukhara emirate, in the area inhabited by the Karapchi tribe of Uzbeks, there is a village called Zardakul [Mukhammadjanov, 162]. In our opinion, its name is derived from the zardakul branch of the karapchi seed, which is exactly the name of the village seed in which the zardakul seed lived more. In addition to the village of Zardakul in this principality, in the villages of *Kokan*, *Kurbanchichkak*, *Khoja*, *Chortepa* lived representatives of this tribe, but the change of the name of the tribe to the name of the village lived more in the village of Zardakul than in other villages. At the same time, we can see that Zardakul is a human name, which creates an ethnoanthroponym as a result of the toponym from the name of the person to the name of the seed, from the name of the seed to the name of the place. In such areas where settlement and migration processes are strong, the name of an ethnic unit or large tribe is not the name of the ancestor but the name of the generation or group to which it belongs, and in most cases, these ethnic units are preserved in place names as ethnoanthroponyms. Although the Uzbek khanate had a strong tradition of tribalism, mainly in the pastoral and semi-settled population of the Uzbek khanate, and partly in the urban population, this system was radically different from the primitive period in which the tribal economy and cultural values of this period were passed down from generation to generation. manifests itself as a specific social system.

In some sources of the XIX century in some places in the form of ethnotoponyms there is a case when the name of a person and a tribe appear in a single place name. In particular, G.I. Danilevsky in his work mentions the name of the ditch dug on the right side of the Shohobod canal as an ethnohydronym called Tangryberdi Kalmak (Danilevsky, 83). AIMaksheev also notes that there is a village called Holdar-Kipchak in Khojand district, Uratempa district [Maksheev, 128]. Such names are sufficiently found in the region and one should not be in a hurry to call them ethnoanthroponyms. The reason is that the name and ethnonym of the person in the place names

are often not identified with the person and are not related to the general lineage.

In general, research on historical names and their meanings in the Turkic language, in particular, in the absence of a separate study in this area, makes it difficult to know exactly which place names are ethnotoponyms and which are anthroponyms. While M. Kashgari gives information about the names and seals of 22 tribes of the Oghuz tribe, it is noted that most of the names of these tribes are derived from the names of their ancestors [Kashgari, 91]. Ethnographer BH Karmisheva also focuses on this issue. He notes that the names of the small branches of the lakai seed are derived from human names and nicknames, which can also serve as examples of ethnoanthroponyms [Karmisheva, 15]. In general, because ethnotoponyms and anthroponyms are very close to each other, studies often include them in a single classification, and ethnoanthroponyms are confused as anthroponyms. However, it should be noted that these two types of place names, although included in a single classification method, are also characterized by the fact that they differ sharply from each other and can be different sources for the historical process.

CONCLUSIONS AND HYPOTHESES.

In conclusion, we can say that ethnoanthroponyms arise as a result of the phenomenon of toponymization of the form in which human names are transferred to the ethnonym. These names carry a lot of historical information, first of all, indicating the ethnic composition, socio-economic, and property relations of the studied area, and sometimes also reflect the processes of migration and settlement of ethnic groups. In addition, although not found in large numbers in the general composition of ethnotoponyms, as we have seen in the article, due to historical circumstances, such as the city of Alieli, forms. Therefore, in the areas inhabited by large Uzbek tribes, it is advisable to examine them as ethnoanthropic if there are place names or place names associated with human names (Kholmontopi, Nazartopi).

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