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THE ROLE OF ETHNOTOPONYM IN THE TOPONYM OF BUKHARA DISTRICT

Abstract: *This article lists the names of some of the microtoponms in the Bukhara district, including the tribes and tribes, their branches and networks of the Turkic peoples, and we have analyzed and commented on them. Most of the ethnopononyms of Bukhara district contain names that contain nouns and adjectives. It discusses the topical issues of the science of toponymics, including the etymology of microstructures of Bukhara district.*

Key words: *toponym, place name, onomastics, toponymy, anthrotoponymia, ethnos, microtoponim, simple toponym, complex toponym, toponegiz, hydronim, ethnotoponim, ethnonim.*

Language: English

Introduction

One of the most cherished values of each country is its name. Wherever the country is, they are proud to mention it, write poems, sing songs and remember it. For those who have met their compatriots in other countries, it is more important that they are not Uzbeks, but that they are Uzbek, Bukhara, and make them their friends. Therefore, when naming the streets, neighborhoods, villages, or cities in which they live, they have focused not only on their address function (ie, the separation, differentiation, and finding of a particular geographical location), but also by the fact that they represent the country. In the sense of the name, they have tried to reflect the most characteristic features of the place and its inhabitants.

Literature review: There are still unresolved and controversial issues in the field of ethnonymy. One of them is the question of whether the ethnonym is a famous or a noun. Scholars differ on this matter. Well-known toponymist V. A. Nikonov says it is difficult to reach the same opinion at this time, because: "It is useless to argue about which of these menus belongs to us, unless we have a well-established theory of equestrianism, and the boundary between famous and related nouns has not been determined." [1, 178]. A. V. Superanskaya interprets ethnonems under the heading "Lexical categories not included in onomastics"[2, 5-12]. From the point of view of linguistic characters placed on nouns, it is not possible to include the names in the nouns' names. But ethnons are not lexical groups, but they are lexical groups associated with famous nouns, especially the anthropoponies and toponyms. For this reason, ethnon-based toponyms and anthropoponim are especially common in the language. Ethnotoponims are not only toponyms made of ethnonyms, they are also valuable as a linguistic source that combines the characteristic and rich factual materials of ethnonymy. Their study, the proper definition of the lexical units underlying these names, to a large extent, is due to a sufficient scientific study of the ethnonymic materials in the national language. Opinions and remarks of the famous Russian historians and linguists on the issue of scientific research of tribes and tribes, their branches and networks of the Turkic peoples, including the Uzbek people, are of particular value. In this regard, the research of Professor H. Doniyorov and S. Gubaeva, Candidate of Historical Sciences, who studied the ethnonyms of the population of the Samarkand region and who studied the ethnonym in the toponym of the Fergana oasis, is of particular importance. When ethnongymes move to the noun (toponym), it changes in meaning and function. Whereas formerly an ethnonym meant a particular

social historical group of people, that is, an ethnic group, now it is associated with a single concept and becomes the name of an individual object. Therefore, to call such names ethnotoponim is not to examine the lexical and grammatical structure of the ethnoponimony underlying the name, but to identify the linguistic characters of the famous noun of the ethnonym. Ethnic names include names of tribes, tribes, nationalities, and nations. Ethno-toponyms are common in Turkic languages, including Uzbek and such names are referred to as "toponyms based on ethnicity" and "ethnotoponim." [3, 64].

All the work done on the study of the Uzbek toponymy was analyzed by ethnotoponyms occurring in the study area. There have also been cases in which Uzbek toponymics have been specifically investigated by ethnotoponyms. Here we refer to A. Otajonova's Khorezm ethnotoponim and envision the work of A.Turobov devoted to ethno-concessions of Samarkand region. In both studies, the names made on the basis of ethnonymy in the toponymy of the studied area were analyzed in detail. [4].

Discussion: Dozens of ethnotoponms can be seen in the Bukhara district. Ethnopoponyms in this area can be divided into two groups according to their ethnonymic basis:

1. Ethnotoponyms which are the names of people, nations or nationalities: Arabian, Afghan, Turkic, Chinese, Uzbek. It should be noted that ethnopoponyms formed on the basis of the Arabian origin are common in the territory of Bukhara region. This is due to the Arab invasion of Central Asia. The Arabs are the name of somi language spoken in Asia, in the Persian Gulf and the Mediterranean, and in North Africa. [5, 50]. In the 6th and 7th centuries, some Arab nations united and the Arab Caliphate was established. As a result of the invasion, they spread to other nations. One of them is the Arabs of Central Asia. They lived in the area, an ethnic group calling themselves Arab, whose ancestors came from the 7th to 14th centuries. It is a part of the Uzbek, Turkmen and Tajik nations. Most Arabs in Central Asia live in Bukhara, Samarkand and Kashkadarya provinces of Uzbekistan, as well as northeast of the Ferghana Valley. [6, 388]. Any ethnocultural communication is reflected in the language. As a result of the long ethnic-migration process of the Arabs, particularly in Bukhara, the ethnic formation of the population of the oasis was further complicated, and the Arabic-speaking words began to be used. Names related to the Arab ethnonym are located in the cities and districts of the region uses in the form of Arabon (Bukhara city, Romitan district), Arabs (Jondor, Shafirkan, Gijduvan districts), Arabkhona (Bukhara, Vobkent, Jondor,

Kagan, Alat, Romitan districts), Great Arabs (Vobkent district), Great Arabian (Shafirkan district), Qal'a Mir Arab (Shafirkan district), Upper Arabona (Vobkent, Romitan districts), Arabsaroy (Vobkent, Jondor districts), Tarob Arabhona (Jondor district), Arabguzar (Peshku district), Arabdior (Peshku district). , Arababdal (Shofirkon district).

2. Ethnotoponyms, which are mainly called accents, tribes, and their subdivisions: Yobukhana, Ogar, Raboti Kalmak, Yuzon, Uba, Mangiton. One such name is the Mangit toponym. This toponym is Mangit in Bukhara, Mangiton; In Samarkand there are Mangitoba, Mangiton, Mangittepa, Okmangit; In Khorezm, Mangitsolma, Mang'itop; In Kashkadarya the name of the village is Mangit and Mangitt, and in the Republic of Karakalpakstan it is known as the district. Mangit is the oldest and largest tribe in the Uzbek people, and it has such networks as aqmangit, karamangit, cholmangit, chalamangit. Mangit is a Turkic, Mongolian, Tungus-Manjur language, meaning their ancestors of the ancient Altai. It can be seen that the Mongolian form of the mangad was interpreted by the Russian linguists as the Mongolian tribe. [7, 254]. Given that mang means 1000 (1000) in Mongolian, mangit means thousands. It is associated with the names of the Turks, such as forty, hundred (juz) seeds [8, 162]. It is sometimes difficult to determine if the toponym is an ethnotophone, that is, an ethnic lexicon based on its name. In this case, it is necessary to note some pointers in the toponym. Typically, the names of the places that contain the suffixes are: -top, -li, -chi, -lar, -on, -ion. Most of the ethnopononyms of the Bukhara district contain names that contain suffixes, pronouns. This Tajik affix, which expresses the concept of the majority, comes from Uzbeks. These additions are also found in other Tajik toponyms in Bukhara district. Among them are the Bogicalon, Meshkaron Mughalon, Mulki Saidon, Malikon, Hojahyron, Halvogaron, Rabotipoyon, Sufiyon, Chinon, Yurinpoyon, Karakuliyon, Dauliyon, Talaliyon and others. Although the names of ethnic groups (ethnic groups) disappeared as a result of the impact of civilization and world civilization, they remained in the toponymic common fund of the region.

Conclusion: There is much debate about the interpretation of the meaning of ethnotoponim. In some works, the meaning and etymology of the ethnotophone (toponym) is interpreted as the meaning and etymology of the enonym underlying it. It's hard to agree. In fact, the meaning of the ethnoponim is simple, meaning that any ethnic group in the area in which it belongs is in the past, or that their descendants live in it.

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