

Research Article

ETHNOGRAPHISMS IN THE LEXICON OF UZBEK DIALECTS IN REPUBLIC OF KARAKALPAKSTAN



Sociolinguistics

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Abstract

This article deals with the ethnography of words in the lexicon of the population of Karakalpakstan formed in ethnolinguistic conditions. In particular, in the ethnolinguistic context of the language of the peoples of the Aral Sea, the main source of ethnography in the region is the clash of different nations and cultures. The ethnogenesis of these peoples (Karakalpak, Uzbek, Turkmen) dates back to antiquity, the history of which is still unclear. In addition, this complex ethno-linguistic process in the Khorezm oasis has left its mark on the language of Khorezmians and modern Khorezm peoples described in detail on the basis of examples. Also, after the settlement of the Karakalpaks in the lower reaches of the Amu Darya, the Kazakhs and small Juz Kazakhs lived in the area together. It is argued that the existence of grammatical similarities has attracted the attention of many linguists.

The language of the Aral Sea peoples was formed in a very complex ethnolinguistic context. Because different peoples and cultures clash in this region. Linguists who have studied the linguistic features of the region have noted that the study of the region in terms of its linguistic features poses a number of historical linguistic problems. One of the most important of these problems is the history of the formation of these dialects and their relationship with other ethnic groups that are genetically part of the Uzbek people. This is because languages and dialects such as Oghuz dialect, Kipchak, Karakalpak, Turkmen, and Tajik have been mixed in the region for centuries. In such circumstances, it is more difficult to distinguish the ethnographic lexicon of existing dialects, to identify its genesis, linguistic features due to its historical development, to make some comments on the current state and historical roots of this layer. Historical, ethnographic, and archeological research in recent years has examined not only the study of the linguistic characteristics of these dialects, but also their relationship to other non-Turkic peoples, including eastern Iran and East Asia [1, p.248]. The ethnogenetic process of the people of the Lower Amudarya has left a certain mark on the ethnic groups and peoples who lived and are living in the region, as evidenced by linguistic facts in recent times. It is not difficult to feel the complexity of the formation of the people in this region. The ethnogenesis of the peoples of the Aral Sea region (Karakalpak, Uzbek, Turkmen) dates back to antiquity, which is still not very clear. It is known that this region (Priaralya) was a place where different ethnogenetic and cultural relations collided with its geographical conditions. The Khorezm oasis is located on the road connecting the western and eastern countries and other historical and political conditions. and, on the other hand, the intermingling of Indian ethnic groups (language, culture). Indeed, it is known that in the territory of the Khorezm oasis, during its centuries-long historical process, lived people who belong to different language families and are connected to different sources. Undoubtedly, this has left its mark on the lexicon of modern Khorezm dialects (in general, in most Turkic languages), especially on historical toponymy.

Indeed, many historical and ethnographic works have noted that the ethnic composition of the Khorezm population was very complex and diverse in the past, especially in the southern part of the country [15, pp.130-135; 12, p.100]. At present, there are dialects and languages of the Uzbek language in the Oghuz and Kipchak dialects of Khorezm. Although the people live in close proximity to each other, and there are continuous economic and cultural ties between them, they still retain their distinctive linguistic features. Linguists who have examined these dialects linguistically have repeatedly noted an important fact in the lexicon of dialects in the Khorezm region. These dialects have lexical elements related to Arabic and Iranian languages that differ from the Arabic and Tajik lexical layers of Central Uzbek dialects. In addition, the lexicon of Khorezmian dialects has another lexical layer that is not yet clear to us, and it is assumed that such words came from the language of the ancient Khorezmians. Indeed, the observation of the lexicon of Khorezmian dialects, in particular its toponymy, showed that elements of the ancient Khorezmian language were preserved in these dialects. Although this language was completely mixed and assimilated with Turkic languages in the XII-XIV centuries, many grammatical and lexical elements related to this language are preserved in Khorezm dialects today. Many toponymic bases and toponymic forms are explained very clearly on the basis of modern Persian languages. But there are such lexical units that cannot be interpreted on the basis of the material of modern Persian languages. This fact shows that in Khorezm toponymy substratum nouns have their own linguistic features. At the same time, they may be the basis for concluding that other ethnic elements other than the Iranian elements may have been involved in the ethnogenesis of the Khorezmians. In general, this complex ethno-linguistic process in the Khorezm oasis has undoubtedly left its mark on the language of the Khorezmians and the peoples of modern Khorezm. Therefore, it is absolutely necessary to take into account these important moments in the formation of Khorezm dialects, in general, in determining the stages of its development in the historical onomastics of Khorezm. Therefore, it is necessary to take a look at the history of the population of the Khorezm oasis and the development of its culture. There is no information about the early culture and history of the people of the Khorezm oasis and, in general, about their life until the next VII-VIII centuries. The great Khorezm scholar Abu Rayhan Beruni writes about this: "We have no real knowledge of the events that took place in their history at the time of their arrival" [14, p.82]. Science has obtained information about the peoples of Central Asia, including Khorezm, from the 6th century BC to the VII century AD from sources created abroad. Ancient Persian writings, Greek and Latin, Armenian and Syrian geographers and historians, and ancient Chinese historical ethnographic literature are among such sources. The name Khorezm is mentioned several times in Persian, Avesta, and Pahlavi (ancient Persian) religious texts, as well as in Greek-Latin, Chinese, and Armenian sources, but no information about the region is available. Abu Rayhan Beruni's History of Khorezm also gives a schematic account of the history of the region. He lists the twenty-two rulers of the Afrighid dynasty (305-995), and gives chronological information about the years of some of them. Scholars have noted that brief information about Khorezm in various ancient literary monuments indicates that Khorezm played an important role in the ancient history of the Middle East and Eastern Europe.

The research work of the Khorezm archeological and ethnographic expedition led by SP Tolstov in the Khorezm oasis fully confirmed this idea. The scientific results of this expedition shed some light on the history of Khorezm six thousand years ago.

Excavations in Yanboshkala district show that Khorezmians were engaged in fishing and hunting in the IV-III millennium BC [8, pp.29-30]. In the III-II years BC they began to engage in animal husbandry and primitive agriculture. According to one of the ancient authors, Gekatiy Miletsky, in the VI century BC the center of the Khorezm state was the city of Khorezm [4, p.6]. Therefore, the culture of the city, in general, the emergence of cities dates back to antiquity. When the city came into being, of course, its name came into being. In the VI-V centuries BC, profound changes took place in the social life of Khorezm, the emergence of a large patriarchal state of slavery and the end of the primitive community system. During this period, a number of measures were taken to improve the economic situation of the country, including the establishment of some irrigation systems. The 70 km long Gavkhuna Canal on the right bank of the Amudaria, as well as the present-day Polvonyop and Chermanyop canals, belong to this period. In the complex history of the Khorezm oasis, it can be seen that the people of this area have been constantly struggling, their unprecedented prosperity and development, sometimes in crisis, and the destruction of dozens of cities. In the VI centuries BC Khorezm became a developed and strong state. He now began to wage various wars of aggression. According to the ancient historian Herodotus, the Khorezm state also conquered the lands of southern Turkmenistan during this period. /Herodotus. History. 201-205/ [4, p.20]. But then the power of Khorezm was undermined. The kings of Iran, Cyrus and Darius, conquered a part of it and subjugated it. In the first century BC, the largest Kushan Empire in Central Asia, including India, emerged in Central Asia. Khorezm, which was part of the Kushan Empire, regained its independence in the 3rd century AD and entered a period of development. The Tuprakkala Fortress, which has survived to the present day and is home to great cultural monuments, was built during this period. Archaeological materials that have come down to us show that the Khorezmian language developed slowly during this period. Khorezm had a system of writing based on the Aramaic script, as well as the development of sciences such as chemistry, geography, astronomy, geometry, mineralogy. Although there are very few monuments in the Aramaic script (ideograms) that have come down to us, they are an important source on the Khorezmian language. These monuments show the closeness of the Khorezmians to the Parthian and early Sogdian languages [11, p.21]. In fact, the oldest written monument of the Khorezmian language is the inscription in a jug found in the Castle. This one-word inscription (aspabarak 'horseman', i.e. asp 'horse', barak 'horseman') dates back to the IV-III centuries BC [13, p.47]. In addition, the legends of ancient Khorezmian coins, Khorezmian documents carved from leather and wood (typical of III-IV centuries), inscriptions on silver vessels of VI-VIII centuries, and finally Assyrian inscriptions on the necropolises of Tuprakkala of VIII century. is important in the study of their language [9, pp.164-165].

Our main source about the Khorezmian language is the sentences, words and dialogues in the Khorezmian language that can be found in works written in Arabic in the X-XII centuries. They are written in Arabic script, or rather in Arabic-Persian script, which is adapted to give

Khorezmian words with different symbols. Undoubtedly, the importance of modern living dialect materials, especially findings, in the study of the formation of the modern Khorezm people and their ethnogenesis is enormous. In the V-VI centuries AD in Khorezm the system of slavery was in crisis and feudal relations began to emerge. The crisis of ancient cities led to the development of villages. Now the center of social life is moving from the city to the countryside. The economic crisis in Khorezm was exacerbated by attacks by nomadic tribes in Northeast and Central Asia. This is how the Khorezmian language of these Turkic-speaking nomads began to communicate with the population. The migration of Turkic tribes led to the migration of some Iranian-speaking peoples from the area. The migration of the Os and Alan tribes to Khorezm to the Caucasus may be related to this socio-political situation. However, Abu Rayhan al-Biruni attributed their migration to a natural phenomenon, such as the Mudarya changing its course. He writes: "Soon the river again encountered obstacles and began to flow towards the flood, into the land of the Kipchaks, from the valley of the Mazdubast valley, which passes through the desert between Khorezm and Jurjan. This led to the flourishing of a large area for a long time. But then it dried up again. The locals moved to the shores of the Caspian Sea. They are Alon and Os tribes, whose languages are Khorezm and Kipchak" [2, p.95]. The domination and migration of the Turkic peoples intensified, especially in the second half of the sixth century. During this period, the troops of the Turkic khan defeated the Hephthalites (563-567) and established their rule in Movarounnahr. From this period onwards, the influence of the Turkic tribes became apparent in the ethno and glattogenetic processes of the peoples of Central Asia. After that, the bilingual era began in Central Asia, including Khorezm. Turkic language is mixed with pre-existing languages such as Sogdian, Khorezmian and Persian. In our opinion, this process took much longer. The following words of Mahmud Kashgari should be noted here. He writes, Bolosoguns speak Sogdian and Turkish. The peoples of Tiraz (Tolos) and Madinatulbayza speak Sogdian and Turkish. All the cities from Ispijob (Ispijob to present-day Shymkent) to Bolosogun also have language deficiencies (DLT, I. 66). According to A.A. Freiman, the Khorezmian-speaking people of Khorezm were bilingual as early as the 13th century [5, p.32]. The latest information about the Khorezmian language, according to S.L.Volin, dates back to the XIV century [16, p.85]. The disappearance of the Khorezmian language as a linguistic norm is apparently the result of the Mongol invasion [5, p.32]. It is known that this process led to the strengthening of Turkic elements in many places. Thus, the Khorezmian language was suppressed as a norm of communication as a result of Turkish activation. The Khorezmian-speaking people switched to Turkic. After the Mongol invasion, Khorezm was divided into two parts. Northern Khorezm became part of the Golden Horde, and the southern part became part of the Chigatay nation. Thus, the above-mentioned historical conditions led to the bilingualism of the population of Central Asia, including Khorezm. This was undoubtedly a period in the formation of Khorezmian dialects, the transition from the Khorezmian language to the Turkic languages. This is due to the same factor in the emergence of some elements of the Mongol language in Khorezm toponymy. According to the talented linguist A.Ishayev, the historical conditions of this period were the reason for the further expansion of the Khorezm-Aral-Syrdarya linguistic area in the past [7, p.5]. Indeed, during this period, toponyms with avul (Mongol, ail) components became widespread.

Many Mongol-Turkish ethnic and socio-political terms began to enter Khorezm dialects. Later, many of them, especially ethnonyms, formed a certain layer in Khorezm toponymy.

At the beginning of the 15th century, nomadic Uzbeks began to appear on the borders of the Timurid state. In the middle of the XV century, they began to attack areas closer to them in the Khorezm region. Their invasion lasted until the end of the fifteenth century. In 1505, nomadic Uzbeks conquered Khorezm under the leadership of Shaibanikhan [8, p.82]. After the death of Shaibanikhan in 1510, Khorezm temporarily passed into the hands of King Ismail I Safavi of Iran. But his reign did not last long. The Khorezmians secretly invited Ilbars and Bilbars, the sons of Berki Sultan, to rule the khanate in Dashti Kipchak. A year later, Ilbars overthrew the Iranians and became the khan of Khorezm. After that, the mass migration of nomadic Uzbek tribes and clans to Khorezm began. They began to join the ranks of various sultans, as a result of which Khorezm became a battleground for many years. Nomadic Uzbek tribes and clans settled in the northern part of Khorezm. They are the descendants of the people who make up the Kipchak component of the Khorezm dialects. These nomadic Kipchaks did not forget for a long time that they were divided into clans and tribes. This is evidenced by the places on the toponymic map of Khorezm, which are called by the names of colorful tribes and clans. According to Abdullayev, there are ethnic elements among the so-called ‘Kipchak’ Uzbeks in the Khorezm region who, firstly, have forgotten the traditions of past tribal divisions and, secondly, are slightly different from other Uzbeks in terms of their linguistic features. This fact indicates that Turkic peoples came to the region even before the Shaybanids. Some researchers note that the spread of Turkic languages in Central Asia intensified in the late tenth and eleventh centuries due to the march of the Turkic tribes, which were united under the rule of the Karakhanids and later the Seljuks [11, p.77]. Indeed, historical sources and subsequent scientific research show that the Turkic tribes settled in the Khorezm region as early as the first millennium AD [7, p.35]. If we look at the recent history of Khorezm, we can quickly see the irregularities in its development. In the middle of the XVII century, the political and economic life of Khorezm developed to some extent. This is undoubtedly the result of the rule of Abulgazi Bahodirkhan (1643-1663). They pursued a policy of uniting Khorezm as a single powerful state. During the reigns of Abulgazikhan and Anushakhan, nomadic Uzbeks began to settle. During this period, dozens of cities and fortresses were built, irrigation facilities were built, and canals were dug. Undoubtedly, this helped to improve the economic situation in Khorezm. The emergence of such cities as **Taza Urgàñch, Ànbàr Manaq, Shavat, G‘azavat, Vàzir**, as well as large canals such as **Shavat arna, G‘azavat arna, Йармыш, Urgàñch arna, Mang‘it arna** dates back to the end of the XVII century. In the toponymic names of this period we see that the ‘avad’ component is very productive. Indeed, the emergence of these elements in Khorezm toponymy can be traced back to the XVI-XVII centuries. We do not find this element in any of the names up to that time. In our opinion, after the element of the fortress plays an important role in the formation of Khorezm toponyms. Gulyamov believes that the use of this component in toponyms may be related to certain historical conditions. The use of this word is associated with the restoration of the former ruins, the fact that the canals were called Khanabad, Goznabad, Shohobod indicates that the old was not rebuilt, but rebuilt and improved [8, p.82]. In fact, the Ghaznabad Canal was called Madra before the Mongol invasion.

Then another name appears. Kutlug Temur is mentioned as Nahri Nosiri in the foundation document of 1343. The name of the channel Ghaznabad appears on the label of Anushakhan's son Arapkhan. So, between 1643-1668, this channel was renamed. This hydronym may be related to the name Abulgazi [6, p.211].

Therefore, it can be concluded that the canal was rebuilt during the reign of Abulgazi. Thus, the emergence of the component 'prosperity' in Khorezm toponymy is associated with certain historical conditions. In 1593, during the reign of Arab Muhammad, the capital of Khorezm was moved from Old Urgench to Khiva. After that, the khanate began to be called by the same name. The political life of the Khiva Khanate in the 18th century was characterized as a period of constant struggle for power in Khorezm with the Turkmen tribes. During this period, the political and economic crisis in the Khiva khanate reached its climax. The khanate was divided into several independent provinces. The center of the powerful region north of Khorezm was the city of Kungrad. This region is called the Aral Sea region and unites many surrounding Uzbek and other Turkic peoples (such as Kazakhs and Karakalpaks). In Khorezm, the **Y-** and **J-** of the Kipchak dialects, that is, their division into two, are probably connected with this historical condition. In any case, the appearance of **J-** in Khorezm dialects is connected with the Aral region of this period. The Karakalpak and Kazakh tribes have a significant influence on this group of tribes, known as the Kungrad Uzbeks or Aral Uzbeks. This complex ethnolinguistic process is also explained by the fact that some researchers call the North Khorezm dialects 'Kazakh' or call them the 'intermediate dialects of the Aral Uzbeks'. Indeed, there may be an ethnic association that could be the basis for the formation of this region. It is likely that the association was formed in collaboration with Karakalpak dancers and Uzbek tribal leaders. Historically, the Dashti Kipchak region (XI-XVI centuries), then the Golden Horde and the Nogai Horde, was an important stage in the formation of the Nogai, Uzbek (Kipchak), Karakalpak and Kazakh languages. Later, in certain historical periods, these peoples lived together. For example, during the reign of the Kazakh khan Tovke (1680-1718) the Kazakh and Karakalpak peoples lived together. Also, after the Karakalpaks settled in the lower reaches of the Amu Darya, the Kazakhs and small Juz Kazakhs lived in the area.

The emergence of ethnonymic parallels similar to the clans and tribes of the Kazakh and Karakalpak peoples in the Khorezm ethnotoponyms is associated with this period. In addition to such ethnonymic similarities, Khorezmian dialects have a number of lexical and grammatical similarities, which have attracted the attention of many linguists. For example, F.Abdullayev noted that in the territory of southern Khorezm there are a number of names of Chinese Kipchak Uzbeks, such as China, Kungrad, Mangit, Chigatay, Nukus, Kipchak. The emergence of these tribes in South Khorezm should also be associated with the Aral Uzbek region in the history of Khorezm. In fact, some of the so-called Aral or Kungrad Uzbeks later moved to the South Khorezm district. Thus, it is impossible to search for the name of a particular ethnic group on the basis of toponyms associated with the name "island" found in the toponymy of Khorezm. It is associated with the name of the Aral Sea region, which unites a large tribal union. In 1740, King Nadirshah of Iran invaded Central Asia. When he conquered Bukhara, he crushed the Khiva

khan's army near Khozarp. After that, Khorezm was dependent on the kingdom of Iran for some time. It is quite possible to connect the emergence of many elements of the Persian-Tajik language in the lexicon of Khorezm dialects, including toponymy, with this period. Some linguists have also touched on this issue. For example, A.M. Sherbak notes that some of the Iranian elements in the lexicon of Khorezm dialects appeared much later, mainly in the XVII-XIX centuries. Indeed, the historical context of this period also confirms this view. At that time, Khiva was a market for various nomadic tribes. They traded in Khiva with their captives. Most of the captives sold in 1779 were of Iranian descent. They later settled in Khorezm and stayed there. Today, the ethnic group living in the village of **Aq dārvānt** in the Koshkopir district and referred to by the locals as the Pirsians are the descendants of the captives of that time. They still speak their native language, Persian. Indeed, the term slaves in Khorezm and the toponymic names associated with this term are a complication of the events of this period. Thus, the influx of Iranian peoples to Khorezm during this period and their settlement in the region led to the emergence of new elements of the Iranian language in the lexicon of Khorezm dialects.

In the late XVIII and early XIX centuries, there was a certain increase in the economic life of the Khiva khanate, the main reason for which was the monetary relations that began with Russia. From 1804, a new bell dynasty officially began to rule in Khiva, which lasted until 1920. During the reign of Muhammad Rahimkhan I (1806-1825) the Karakalpak and many Turkmen lands were subordinated to the Khiva khanate. Many Turkmen tribes were relocated to Khorezm. They helped to crush the bell dynasty in the Khiva khanate, and at the same time to create a strong centralized state [3, p.26].

During this period in Khorezm lived such large Turkmen tribes as **Yomut, Chovdir, Imrali, Qaradashli, Ali-eli, Tākā, Saqar**. Our observation of the archives of the Khiva khans shows that during this period the place names were mainly expressed by human names. This period is characterized by a large number of anthropotonyms of Khorezm toponymy. Of course, this fact is connected with certain historical conditions. In our opinion, the productivity of anthroponyms shows the development of private property, feudal land tenure and feudal relations in general in Khorezm. In 1873, the Russian government launched a military campaign against the Khiva Khanate, which eventually joined Russia. The arrival of the Russians in Khorezm left its mark on the life, customs and culture of the khanate's population. It was natural that these changes in the social life of the Khorezm people affected its language, especially the lexical structure of the language. Now there are words from Russian and other European languages through Russian [10, p.60] Russians, Germans, Uraliski and others. Thus, historical factors have played a role in the emergence of ethnography. Many words, such *xon*, *pashshob*, *oqsoqol*, *qoranda* (mardikor), *bevatan* (yollanma ishchi), *vaxm* (vaqf yer), *mechiy qavm* (mahalla), *solg'iy* (tax), *kengsa* (office), have been preserved in the lexicon.

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