

Title: The Importance of Studying Karakalpakstan Ethnoiconymes

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Abstract

In this article, one of the types of toponyms - oikonoms, ways of formation of ethnonymic oikonoms derived from the names of tribes, nations, tribes, clans in their structure, changes in socio-political life, and other characteristics are studied in the example of Karakalpakstan ethno- oikonoms.

The purpose of the study is to identify the origins of ethno- oikonoms, to determine the rich history of the language, the role of peoples' migration in the study, as well as to reveal the theoretical basis of the study of ethno- oikonoms.

The term oikonym is made up of the Greek words oykos - "live, house" and onyma - "name, term". It includes the names of places of human livings - the proper names of villages, settlements, streets, cities, and castle. Distinguishing one living place from another is the main function of the oikonym. Oikonoms play the role of address and place in the social life of people.

Keywords: Toponym, oikonym, ethnonym, ethnos, ethnic unity, ethnotoponym, ethno oikonym, factor.

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Introduction

In each epoch, the importance of the living places of the people, their names was special for the social forming. Oikonyms are characterized by frequent changes in comparison with other types of toponyms. Socio-political changes in society, events related to historical events, more and more affect the system of oikonyms. Toponymist S.Korayev explains: "The study of the origin of cities and villages, their location, the study of the patterns of naming in close connection with the specific natural-historical and political conditions is of great scientific and practical importance" [21.52].

Natural-geographical, relief features of the region or socio-political, socio-economic, cultural, psychological factors can be enumerated in the formation of oikonyms.

The water-land terms derived in the relation of the names of offspring, tribes, peoples, nations, which are ethnic features, are called ethnotoponyms in toponymy. It has been known since ancient times that ethnonyms are used as the name of land, water and living place. S.N. Basik tells about this: "Ethnotoponyms are the oldest group of geographical terms. From the earliest stages of civilization, ethnic terms have been used as a boundary marker of the region. This was due to the fact that the tribes owned the land. A group of people and their living place are called by one ethnonym" [4.69].

In onomastic research, the study of ethnonyms as proper terms has been a controversial issue. V.A. Nikonov says that the explicit statement that ethnonyms are proper or common nouns is related to the introduction of sufficient clarity in the theory of them [14.5-6], and A.V. Superanskaya does not include ethnonyms in onomastics, but considers them to belong to the category of lexical units [17.205]. The fact that ethnonyms do not comply with the requirements of linguistic signs, which are attached to the proper terms, is a basis to this conclusion. In our opinion, the relation of the ethnonyms with proper terms (anthroponyms and toponyms) indicates that they should be studied in a number of onomastic materials. Proof of this is the fact that some ethnonyms are derived from anthroponyms or toponyms, or vice versa, many land and water place names are derived from ethnonyms.

The transfer of ethnonyms to terms is more active in oikonyms, and then in hydronyms than in other units of toponyms. One of the main reasons for this is the dominance of social factors in the naming of places of residence. In fact, terms that are ethnonyms are called ethno-oikonyms.

Toponyms and ethnonyms, their relationship, ways of formation, etymological analysis are discussed in the works of E.M. Murzaev, V.A. Nikonov, A.V. Superanskaya, S.N. Basik. Scientific work in this

direction was also carried out in Turkish toponymy. A. Abdrakhmanov in his work "Kazakhstan etnotoponimikasi (Ethnotoponymy of Kazakhstan)" tried to reveal several ethnonymic toponyms in the region, their historical etymology. The theoretical aspects of the relationship between toponyms and ethnonyms were also discussed [1]. Ethnonyms in the Turkmen language, their structural-semantic, chronological description, the transition of ethnonyms to toponyms, anthroponyms and other issues are widely analyzed in the research of S. Ataniyazov [3].

In Uzbek toponymy, ethnonymous oikonyms are also studied linguistically. In this regard, we can note the work of A. Otazhanova on Khorezm ethnotoponyms [15], A. Turabov on ethno-oikonyms of Samarkand region [18]. In comparison with these studies, the terms of water-land and places of residence, derived from ethnonyms that form a certain layer of toponyms of Karakalpakstan, have not yet been specifically studied. However, this issue is considered as a type of toponym in the dissertations on toponymy by K. Abdimuratov, K. Seitniyazov, M. Kurbanov, D. Yuldashev, G. Mambetova, G. Abishov and I. Khalmuratov.

Methods and research results

The article uses the methods of systematic analysis, chronology, chronological analysis, which are widely used in toponymic research, description, comparison, genetic and etymological, statistical, as well as historical research.

Discussion

Oikonyms, the origin of which is associated with ethnonyms, contain rich factual information about a particular tribe, people, nation, their history, migration. At present, it is a main source to determining the location of migration of unknown or extinct peoples.

Ethno-oikonyms appear in the neighborhoods of different tribes and nationalities in a certain area. An ethnonym acts as an oikonym when a certain place is a distinction of one place from another place. Such names are not given by the people of that tribe, but by the representatives of other tribes and nations at around. For this reason, ethno-oikonyms names are more common in the border areas where representatives of two ethnic groups live closely. According to the toponymist V.A. Nikonov, in fact, oikonyms, which are ethnonyms, can not appear in places where a people of ethnic origin live, if they are not given by people who do not live in that area. As a rule, ethnonyms become ethnooikonyms in places where they serve as a distinction of the ethnic origin of the population [13.13].

A number of scientists say that the naming of places of residence by ethnonyms depends on the social life of the population. According to ethnographer S.S. Gubaeva, in the past there were many ethnonyms in the toponyms of

nomadic or semi-sedentary areas, on the contrary, ethnonyms were less common in the water-land names of the region where the population was settled for a long time. This can be explained by the fact that the nomadic or semi-sedentary people lived together with their relatives [7.3]. Professor E. Begmatov, referring to his personal observations, said: "If the people live a sedentary life, then the place of residence is due to the natural and geographical features of the land, and if they live a nomadic life, they call it by the name of tribes and peoples" [5.7].

Thus, the study of ethnoikonyms of a particular region allows us to identify not only the name or the history of the ethnos, but also the history of other ethnic groups lived in that place, their history, language, ethnography, social and cultural ties.

Ethnonymic oikonyms are common in Central Asia and Kazakhstan. However, their range is not the same. S. Korayev's dictionary [8] contains 1250 toponyms in the territory of Uzbekistan, of which 452 (36%) are ethnotoponyms, and E. Koishibaev's dictionary of toponyms of Kazakhstan shows that this figure is very low, i.e. 52 out of 2093 toponyms are ethnotoponyms (2.5%).

Area analysis of ethnoikonyms provides information on the geography of ethnic groups. According to S. Korayev, 1/5 of the toponymy of Karakalpakstan is ethno-names [9.190]. They are formed Karakalpaks and other nationalities, the names of their tribes. Due to these differences, it is expedient to study local ethno-oikonyms in the following groups:

1. Oikonyms derived from the names of the Karakalpak tribe. The tribal structure of the Karakalpak people is divided into two groups *Konyrat* and *on tort uriw* (fourteen tribes), which further divided into small tribes. The geography of the ethno-oikonyms of the republic shows that the representatives of these two group tribes are not evenly distributed. In comparison, in the left bank of the Amu Darya there are Konyrat, and in the right bank there are oikonyms derived from the names of fourteen tribes. For example, in the territory of Kanlykol district there are Baimakly, Kiyatzhargan, Sakiw, Tiyeqli, Shomak, Kiyat, Karakursak, Kandekli, Kostangaly, Kiyat, Teristangaly, Shomak, in Konyrat district there are Baimakly, Kiyat, Naimankol, Kazayakly, Naiman, in Khodzeli and Shomanai regions there are villages called Baimakly, Naiman, Kiyat, Kanzhigaly, Kandekli, Tiyeqli. It can be seen the oikonyms met in the left bank of the river, are often associated with the names of the ten group tribes. For example, Aiteke, Beksyiyk, Boklyktay, Dobal, Estek, Zhanlykmangyt, Keneges, Kanly, Karasyirak, Mamykshy, Manzhuli, Sheriushi, Shuit, Yaby (Kegeyli district, village names); Anna, Bessary, Kaishyly, Kuiyn, Kyrk, Muiten, Samat (Karaozek district, village names); Akmangyt, Zhamansha, Kaishyly, Kipchak,

Mamykshy, Tamgaly, Shuit (Nukis district, village names); Anna, Bessary, Kanly, Kipchak, Muiten (Takhtakopir district, village names); Aktogyn, Bessary, Boklyktay, Zhamansha, Zhadik, Kaishyly, Kanly, Karamangyt, Karasyirak, Mailybalta, Manzhuli, Saltyr, Tonmoiyn, Sheriushi, Shuit, Yaby Kipchak (Shymbay district, village names) and others.

Konyrat. It is known from history that the city of Konyrat played an important role in the political and economic life of the local population. The name of the city is connected with the ethnonym Konyrat. The Konyrats were an ethnic group of Karakalpaks, Uzbeks, Kazakhs, Nogai, Kyrgyz, and Bashkirs.

There are still different opinions about the origin of the term. In folk etymology, the ethnonym is associated with a brown horse. This opinion is also supplemented by some scholars. Speaking about the ethno-toponymy of Konyrat in Kazakhstan, A. Abdrakhmanov argues that it was due to the fact that in ancient times the representatives of this tribe rode a brown horse to war, and then called it a totem [1.116].

Uzbek toponymist T. Nafasov said that the above-mentioned statements about the konyrat ethnonym are forbidden to the folk etymology, and that the word belongs to the Old Turkic language, and the affix -t at the end of the word means plural. The word konyr has nothing to do with the color word (brown). From its etymology, it was a combination of the Mongolian words hun and kerey (black crow), i.e. hun + kerey + t > hunkereyt > hunkirat > konyrat. Garga (crow) was considered a avenger bird by the ancient Turkic and Mongol peoples. On this basis the name of the tribe is derived [12.261-262].

A. Otazhanova, a researcher of ethnotoponyms of the Khorezm region, made an in-depth analysis of the views of a number of scholars on the etymology of the term Konyrat. She supports the idea that the ethnonym is related to the color word [15.108].

N. Mynbayev mentioned the etymology of the term Konyrat among the oldest ethnonyms in the common Turkic (including Kazakh) languages. The researcher warns that the term should be chosen from the point of view of linguistics. The term is believed that the old Turks (Proto-Turks), more precisely, were formed during the disintegration of the Western and Eastern Khaganates. The ethnonym Konyrat consists of two words in terms of structural structure: q-en-er-t. Here en - "person", "people", er - "boy", "man", "hero", q - amplifying phonosema, t - plural. The ethnonym Konyrat means "great man", "hero" [11.191].

Thus, historians and linguists have a number of hypotheses about the etymology of the ethnonym konyrat. It is known from onomastic research that the older the term, the more in-depth the study. From this

point of view, the scientific etymology of the ethnonym Konyrat, the main meaning is still unclear.

Kipchak. The Kipchaks were the largest tribe in history. They played a significant role in the formation of the ethnic composition of a number of modern Turkic peoples, including Karakalpaks, Kazakhs, Uzbeks, Kyrgyz, Turkmens, Bashkirs and Tatars. According to N. Okhunov, the Kipchaks lived in most parts of Uzbekistan, in the area between Samarkand and Katta-Kurgan, in the eastern and western parts of the Fergana basin [16.9].

Mahmud Kashgari in his work "Devanu lugat-it turk" says about the Kipchaks: "In the 6th century, the Kipchaks migrated from the Western Altai to Mongolia and Tuva, and the second part to the lands near the Irtysh River. As a result of the unification of the Turkic peoples, they expanded their borders and occupied many lands in the XI century. This vast area is called "Dashti Kipchak". The Kishpaks were engaged in livestock, they were led by bek, and the tribe was led by the khan. Women also took part in the conquest battles of the Kipchaks, who had cavalry". [10.348]. Many scholars associate the Kipchak tribe of the Turkic peoples with the Kipchaks mentioned by Mahmud Kashgari.

In the history the Kishpak tribe and its name date back to ancient times. There are different views in scientific works on the origin and meaning of the Kipchak term "Polovets" in Russian chronicles, "Kuman", "Koman", "Kun" in other sources.

In his research, the Kazakh scholar A. Abdrakhmanov, based on the opinion of A. Ponamarev, considers that the root of the Kipchak word is related to the word kuba (kuban, kuman), which means "light yellow" in the old Turkic language and a reduction affix of the -chak component. There was a phonetic change in the structure of the word: kubachak> kubashak> kubchak> kipchak [2.149].

According to the ethnographer K. Shaniyazov, the Kipchaks were called by different names among the peoples of Western Europe: in the Greeks - "peviani", in the Poles and Czechs - "plavtsy", in the Germans - "flevi", "falon" and others. These terms are associated with the word "Polovtsy", which is common in Russian sources. The term Polovtsy is widely known in Western Europe through the Russian language. The Byzantines called the Polovets "Kuman" or "Komans", and the Hungarians - "Kuman". The researcher speculates that the ethnonym kuman may be related to the totem "ak kus (white bird)" [19.27-28].

A. Otazhanova confirms the views of K.I. Petrov and S. Ataniyazov on the origin of the Kipchak ethnonym. According to their analysis, the root of the word kipchak is kub / kyp (Turkmen - guba), which means "yellow", -cha - suffix which means shrinking, -k - plural.

Therefore, the Kipchak term means "yellows" [15.58-59]. We also believe that the Kipchak ethnonym is associated with the word kuba ("yellow").

Kangli. The fact that the ethnonym Kangli is found in ancient historical sources shows that it is an old term. The Kangli community has participated in the ethnogenesis of almost all Turkic and non-Turkic peoples of the Eurasian continent. In the sources, the ethnonym Kangli is recognized as the name of the largest country in Central Asia. In its developed period, this state occupied a larger area than the present-day Central Kazakhstan, Maverennahr and the south provinces of Russia [11.178].

Mahmud Kashgari defined the word Kangli as "two-wheeled carts loaded with heavy loads" [10.348]. Kazakh linguists A.Kaidarov, A.Abdirakhmanov, T.Zhanuzakov have valuable opinions about the etymology of the word Kangli. Academician A. Kaidarov says about the ethnonym: "The term of the river Kan was added with the affix -ly, and the ethnonym kanly (in other languages, kangli, kandy) was created, which means" people who live near the river Kan ". A. Abdirahmanov connected the ethnonym with the word "kan og'li" in the Old Turkic language, meaning "people along the river" [1.52]. T. Zhanuzakov wrote that the ethnonym consists of two components, kan (gan) - "river", ly - gathering, plural, and the word kangli means "a people, a union along the river" [6.62].

Ethnographer K. Shaniyazov connects the ethnonym Kangli with the name of the Kangyuy state, and says that the words Kangli, Kang, Kankha can be related to Iranian, common Indo-European languages. In the old Uzbek and Tajik languages, the word kan is used to mean "channel" [20.21; 41].

We also agree with the above opinion that kangli means "people lived by the river, the water".

In the VII-VIII centuries, the Kangli people settled in the middle reaches of the Syr Darya, along the Aral Sea, in the upper reaches of the Talas and Shu rivers, around Lake Balkhash and the Caspian Sea. At different times they lived in Khorezm, Dashti Kipchak, in South Siberia [16.9]. In later captivity, the Kangs took part in the formation of several Turks, including Uzbeks, Kazakhs, Nogai, and Karakalpaks. In Khorezm, Karakalpakstan, Tashkent, Kashkadarya and other regions there are many oikonyms with Kangli ethnonyms.

Naiman. There is a settlement called Naiman in Takhiyatas district of Karakalpakstan. Naiman oikonymy is found in the toponymy of Khorezm, Bukhara, Samarkand, Namangan, Tashkent regions, as well as Kazakhstan (Naiman mola, Naimansuek), Turkmenistan (Naimanoba, Naimangol).

The Naimans were included into Kazakh, Nogai, Karakalpak, Uzbek, and Kyrgyz ethnic group as a tribe. There are two different views on the ethnic origin of the Naimans in scientific studies. Some scholars (A.M. Pozdneev, V.V. Bortold, B.Ya. Vladimirtsov, etc) connect the ethnogenesis of the Naimans with the Mongols. They believe that the word Naiman is derived from the Mongolian word *naim* ("eight").

The second group of scholars (N.A. Aristov, S. Amanzholov, A. Abdirahmanov, etc.) by studying the history, language and onomastic materials of the Naimans proved that they were a Turkic people [1.108-112]. Thus, in the VIII-X centuries, there was a Turkic tribe called the *segiz uguzlar* (Eight Oghuzs), and from the 10th century onwards, the idea that the Naimans, called "Naim" ("eight") by the Mongols, were a Turkic tribe community was fully accepted in science.

2. Oikonyms derived from other folk, tribal terms. In the territory of Karakalpakstan, in addition to the Karakalpak tribes, there are Uzbek, Kazakh, Turkmen peoples, several villages and settlements named after their tribes. The fact that these peoples have long inhabited these lands and lived in the same socio-political and economic conditions requires the study of their cultural, linguistic and historical facts in relation to each other. Therefore, this situation should be guided by the analysis of local ethno-oikonyms.

In the north regions of Karakalpakstan, Kazakhs make up the majority of the population in comparison with other nations. Taking into consideration that ethno-economic names are well formed in the neighboring regions, where the representatives of the two nations are bordered, and the emergence of *Kazakh* ethnonymic oikonyms was due to the fact that the representatives of the Kazakh nation formed a separate village in the places where the Karakalpaks made up the local population. This is evidenced by the fact that the so-called *Kazakh villages* are found in almost all districts of the country. There are also villages in places where the Kazakh people live, which are called by their tribal names: *Adai awil (village)* (Shomanai, Konyrat, Kanlykol, Nukis districts), *Tabyn awil (village)* (Shomanai, Konyrat), *Alim village* (Khojeli, Kanlykol).

In the places called from the ethnooikonym such as *Turkmen village*, *Dadek village*, *Kepe village*, it is possible to know that representatives of the Turkmen nation lived in this place. Such terms are more common in the Takhiyatas, Khozheli, and Shomanai districts of the republic, which border Turkmenistan.

Karakalpaks and Uzbeks have been neighbors since ancient times. Their economic and cultural ties are also reflected in the system of oikonyms of the region. The *Uzbek village* (Khojeli, Takhiyatas, Nukus districts) is named after the Uzbek people who lived in the region.

The oikonym Khojeli. The Khojeli district was liberated on January 14, 1926. The name of the area should be studied in connection with the oikonym of old city of the region - Khojeli.

According to sources, the Khojeli oikonym appeared in the XVII century. There were fortresses called Antakiya and Mizdakhan here.

In folk and scientific etymology, the name of the city of Khojeli is related to the ethnonym of *Khoja*. The term is made up of a combination of possessive affixes of third person *-i* to the words *khoja* and *el*. Thus, the semantics of the Khojeli oikonym means *the land, the place of the Khojas*. Therefore, this term is derived in connection with the Khoja ethnic group, and their socio-political life of this region.

Representatives of a nation or tribe do not call their place by the name of their nation or tribe. The place is marked with ethnonyms by other ethnic groups and tribes. The use of ethnonyms as a sign of maturity is based on the principle of relative negativity, developed by V.A. Nikonov.

Conclusion

Ethno-oikonyms provide a wealth of information about the various peoples who have long been neighbors in certain areas, their migration history, connections, and boundaries of distribution. Therefore, Karakalpakstan forms a large part of oikonyms. They are not only the name of the place of residence, but also the ethnic composition of the people, ethnicity, offspring, and tribe. It can be seen from the repetition of the ethno-oikonym that the representatives of the ethnos were again divided and occupied several places.

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