



STUDY OF ETHNONYMS FROM THE ASPECT OF LEXICAL-SPIRITUAL CHARACTERISTICS

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ABSTRACT

Ethnonyms are one of the linguistic units that embody the historical and cultural heritage of each people, important aspects of their national identity. Through them, the younger generation has a certain idea of the history of the formation, customs, traditions and worldview of the clans, tribes and peoples to which they belong. Therefore, the study of ethnonyms is of particular importance not only for linguistics, but also for such disciplines as history, ethnonyms and cultural studies

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Therefore, it is important to take into account historical and geographical factors in their study. It is precisely these factors that create the basis for an increase in the number of scientific studies on ethnonyms and the emergence of new approaches. For example, in her 1996 dissertation on the topic "Khorezm ethnotoponyms and their lexical bases", A.J. Otajonova states that more than 60 clan and tribal names are found in the territory of Khorezm, and according to the basis and factors of their emergence:

1. Ethnonyms formed on the basis of a totem.
2. Ethnonyms formed on the basis of a mark and sign.
3. Ethnonyms formed from words denoting color and quality.
4. Ethnonyms based on words denoting quantity.
5. Divided into a group of ethnonyms based on anthroponyms [5: 7-8-p.].

K. Markayev expressed his views on the above points. According to the scientist, it would not be correct to include ethnonyms associated with the name of a profession, title, and position in ethnonyms formed on the basis of anthroponyms. The reason is that anthroponyms have a nominative nature, while the names of professions and titles belong to a similar group of nouns, therefore they should be separated separately or it would be wrong to

include them in the composition of proper nouns. Taking into account some spiritual aspects, A.J. Otajonova's thoughts may create some confusion.

A. Zakirov, who conducted a scientific study on the toponymy of the Jizzakh region in 1991, reflects on ethnotoponyms and writes: "Place names named after people, tribes, clans and their smallest parts are based on various sources:

- 1) ethnonyms formed on the basis of tamga signs;
- 2) ethnonyms based on totemic imagery;
- 3) ethnonyms based on quantitative (number) concepts.

It was these ethnic names that passed into place names and ethnotoponyms appeared" [7: 4-5-b]. In his study, the scientist classifies ethnonyms into several internal groups, at the same time trying to prove his ideas through examples using ethnonyms existing among the people.

Among the ethnonymic studies conducted in the Samarkand region, the works of A. Turobov occupy a special place. The researcher's dissertation entitled "Analysis of the ethnonyms and ethno-oikonyms of the Samarkand region" is devoted to the analysis of ethnonyms found in the region and the toponyms formed on their basis. According to A. Turobov, ethnonyms, which constitute a significant part of the vocabulary, have a certain relationship with each other, and these relationships, based on certain laws, demonstrate a systematic nature. This systematicity arises under the influence of the internal laws of language development and external socio-cultural factors.

The scientist identifies the following four factors as the main forces influencing the formation of the ethnonym system:

1. The possibilities of word formation and the relationship of various ethnonyms and their ability to unite into certain lexical-semantic groups.
2. Semantic forces associated with the mutual meaning relationships of words.
3. The ability of words to combine in speech, that is, to be combined, used side by side and connected.
4. The ability of words to adapt to stylistic requirements, that is, their ability to actively participate in various stylistic contexts [3: p. 68].

A. Turobov identified more than 70 clans and tribes existing in the region and divided them into the following two main groups according to their lexical and spiritual characteristics:

1. Ethnonyms formed on the basis of linguistic factors, that is, units formed on the basis of language structure, phonetic, morphological and semantic features.
2. Ethnonyms formed on the basis of non-linguistic factors, that is, ethnonyms formed under the influence of historical, ethnographic, social, geographical and other extra-linguistic factors [3: 70-71-p.].

Also, the scientist Komil Markayev, who conducted research in the southern regions of Uzbekistan, classified ethnonyms lexical and spiritually as follows:

- 1) ethnonyms based on totemistic concepts;
- 2) ethnonyms based on tamga, special signs;
- 3) ethnonyms based on the concepts of number and quantity;
- 4) ethnonyms based on the concepts of size, shape;

- 5) ethnonyms related to the concepts of color;
- 6) ethnonyms named based on concepts related to the social status and position of the ethnos;
- 7) ethnonyms named based on references to the profession, permanent occupation of the ethnos;
- 8) ethnonyms made proportionally according to the place of residence, geographical location of the ethnos;
- 9) ethnonyms based on anthroponyms [6: p. 76].

Studies on ethnonyms show that in the formation of each ethnonym, the totemistic ideas of a particular nation, its distinctive features, social status, and geographical location are of particular importance.

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