

### The role of oikonyms in microtoponymy of Bukhara district

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**Abstract** – This article discusses the people, the nation, the tribes and tribes of the Uzbek people, which were the basis of some microtoponymy in Bukhara District. Attitudes toward the study of ethnonyms are based on their conclusions.

**Key words:** adjective horse, ethnonym, ethnonymity, ethnotoponym, place name, onomastics, toponym, micro-macrotoponymia, simple toponym, complex toponym, topogenesis, word-buildings affixes.

#### I. Introduction

One of the most cherished values of any country is its name. Wherever they are, the people of the country proudly pronounce the name, write poems, sing songs and remember. For those who have met their compatriots in other countries, it is not their names that are important, but the fact that they are from Uzbekistan and Bukhara, which makes them dear friends. Therefore, when naming a street, neighborhood, village, or city where people live, they focus not only on performing their address function (i.e., distinguishing, and locating one geographical object from another) but also on becoming a symbol of the country and a spiritual value. In the sense of the names, they tried to reflect the most characteristic, distinctive features of the place and the people living there.

#### II. Literature review

The field of ethnonymy still has unresolved and controversial issues. One of these is the question of whether ethnonyms are nicknames or cognate nouns. Scientists have differing opinions on this. According to the well-known toponymist V.A. Nikonov, it is difficult to reach a consensus on this issue, because:[5. 178].

A.V. Superanskaya interprets ethnonyms under the title "Lexical categories not included in onomastics" [6, 5-12]. From the point of view of linguistic signs placed before famous horses, ethnonyms cannot be included in the category of famous horses. But ethnonyms are lexical groups associated with famous horses, especially anthroponyms and toponyms, even though they are not famous horses. For this reason, toponyms and anthroponyms derived from ethnonyms, especially geographical names, are common in the language.

#### III. Analysis

Ethnotoponyms are valuable not only as toponyms derived from ethnonyms, but also as a linguistic source that combines the characteristic and rich factual material of ethnonymy. Their study, the correct definition of the essence of the lexical units underlying such names, is largely due to the fact that ethnonymic materials in the vernacular have been sufficiently scientifically researched.

Opinions and comments on this subject in the works of many famous Russian historians and linguists have a certain value in the scientific study of the tribes and clans of the Turkic peoples, including the Uzbek people, their branches and branches. In this sense, the research of Professor H. Doniyorov, who conducted special research on the ethnonymy of the population of Samarkand region, and S.S. Gubaeva and S. Karaev, Candidates of Historical Sciences, who studied ethnonyms in the toponymy of the Fergana oasis, is of particular importance.

When ethnonyms move to the function of a noun (toponym), it changes according to meaning and function. Whereas before as an ethnonym it meant a certain socio-historical group of people, i.e. an ethnic group, now it is associated with a single concept and becomes the name of a single object. Hence, to call such names ethnotoponyms is not to examine the lexical and grammatical structure of the ethnotoponyms underlying the name, but to identify the linguistic features of the famous horse of the ethnonym from which the toponym is derived. Ethnic names toponyms include the names of tribes, clans, peoples, nations. Toponyms made of ethnonyms are common in Turkic languages, including Uzbek, and such names are called "toponyms based on ethnic symbols", "ethnotoponyms"[7, 64].

In all the work on the study of Uzbek toponymy, ethnotoponyms found in the study area were analyzed. In Uzbek toponymy there are works on ethnotoponyms.

We have A. at this point. We are considering the works of A.Otajonova on ethno-toponyms of Khorezm, A.Turobov on ethno-toponyms of Samarkand region. In both studies, the names formed on the basis of ethnonymic bases in the toponymy of the studied area were analyzed in detail [8].

Dozens of ethnotoponyms can be observed in the territory of Bukhara district. Ethnotoponyms in this region can be divided into two according to their ethnonymic basis:

1. Ethnotoponyms based on the name of the people, ethnic group or nation: Arabkhana, Afghan, Turkon, Chinese, Uzbek.

It should be noted that in the territory of Bukhara region there are many ethnotoponyms formed on the basis of the name of the Arab nation. This is explained by the influx of Arabs into Central Asia.

#### IV. Discussion

The Arabs are the name of a people living in the part of Asia between the Persian Gulf and the Mediterranean Sea and in North Africa, speaking one of the Sami languages [9, 50]. In the 6th and 7th centuries, some Arab nations united and the Arab Caliphate was established. As a result of their invasions, they spread to other nations. One of them is the Central Asian Arabs. They lived in the area and were an ethnic group calling themselves Arabs, whose ancestors came and settled during the 7th-14th centuries. It was part of the Uzbek, Turkmen and Tajik nations. The main part of the Central Asian Arabs lives in Bukhara, Samarkand and Kashkadarya regions of Uzbekistan, as well as in the north-eastern part of the Fergana Valley [10, 388].

Any ethnocultural ties are reflected in the language. Due to the influx of Arabs, especially in Bukhara, after a long period of ethnic migration, the ethnic formation of the population of the oasis became more complicated, and Arabic words began to assimilate into our language. Names related to the Arabic ethnonym in the territory of cities and districts of the region Arabon (Bukhara, Romitan district), Arabs (Jondor, Shafirkan, Gijduvan districts), Arabkhana (Bukhara, Vobkent, Jondor, Kagan, Alat, Romitan districts), Big Arabs (Vobkent district), Big Arabkhana (Shafirkan district), Qalai Mir Arab (Shafirkan district), Yukori Arabxona (Vobkent, Romitan districts), Arabsaroy (Vobkent, Jondor districts), TarobArabkhona (Jondor district), Arabguzar (Peshko district), Arabdiyoy (Peshko district), Occurs in the form of Arababdal (Shafirkan district).

2. Ethnotoponyms, which are based on the names of emphasis, tribe and their subdivisions: Yobukhana, Ogar, Raboti Kalmak, Yuzon, Oba, Mangiton.

One such name is the toponym Mangit. This toponym is Mangit, Mangiton in Bukhara; In Samarkand Mangitabad, Mangiton, Mangitpepa, Oqmangit; Mangitsolma in Khorezm, Mangityop; In Kashkadarya it is mentioned as the name of a village like Mangit, Mangitop, and in the Republic of Karakalpakstan as a district name.

Mangit is the oldest and largest tribe in the Uzbek people, which has branches such as Oqmangit, Karamangit, Cholmangit, Chalamangit. Mangit is a word belonging to the Turkic, Mongol, Tungus-Manchu languages, i.e. their ancient Altaic ancestor. The Mongol form is myangad, which can be interpreted by Russian linguists as a Mongol tribe [11, 254].

Given that in the Mongolian language mang means a thousand (1000), mangit means a thousand. This is related to the Turkic tribal names such as forty, hundred (juz) [12, 162].

It is sometimes difficult to determine whether a toponym is an ethnotoponym, i.e., an ethnic lexicon underlies the name. In such cases it is necessary to pay attention to some indicators in the composition of the toponym. Usually, place names with the suffixes -top, -li, -chi, -lar, -on, -yon, are ethnotoponyms. Most ethnotoponyms of Bukhara district contain names with suffixes -on, -yon. This Tajik affix, which expresses the concept of plural, corresponds to the Uzbek suffix. These suffixes are also found in other Tajik toponyms of Bukhara district. For example, Bolama Khoron, Bogikalon, Meshkaron Mogulon, Mulki Saidon, Malikon, Khojahayron, Halvagaron, Rabotipoyon, Sufiyon, Chinayon, Yurinpoyon, Karakuliyon, Solakiyon, Dabiyon, Talaliyon and others.

#### V. Conclusion

Although the names denoting the ethnic composition of the people (ethnotoponyms) have disappeared as a result of the development of society and the influence of world civilization, they have been preserved in the general toponymic fund of the region.

There are many controversial aspects to the interpretation of the meaning of ethnotoponyms. In some works, the meaning and etymology of the ethnotoponym (toponym) is interpreted as the meaning and etymology of the enonym underlying it. It's hard to agree with that. In fact, the meaning of ethnotoponyms is simple, that is, any ethnotoponym indicates that an ethnic group represented in the ethnonym lived in the area to which it belongs in the past, or that their descendants are now living.

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