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About Totem Based Ethnotoponyms

Maftuna Zoir qizi Safarova

Teacher of Bukhara State University, Bukhara, Uzbekistan

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ANNOTATION

This article analyzes place names formed on the basis of totemistic views. It is thought that ethnotoponyms, which are widespread in many parts of the country, especially in the Bukhara region, are expressed on the basis of totemistic views. Racial, tribal, social, economic, cultural, religious and linguistic characteristics of the people are determined. A special group of popular names in the Uzbek dictionary is totem-based toponyms. Place names based on totemistic views have been analyzed ethnically, linguistically. Lexical-semantic, etymological features of some ethnotoponyms are expressed.

KEYWORDS: ethnotoponym, noun, proper name, toponym, tribe, etymology, sign, subject, totem, ethnonym.

In each era, there are different views on the way of life of a particular people, nation, tribe. A special group of popular names in the Uzbek dictionary is totem-based toponyms.

A totem is a primitive seed, a deified animal, plant, object, or natural phenomenon (each seed) that is the object of religious reverence in a tribe. , the tribe is named after its totem [1].

The totem is also a symbol of faith, which formed the basis of ancient beliefs. The totem is one of the main elements of shamanism, and it has taken different forms and appearances in different regions and in different forms and meanings. Different objects can perform the function of a totem. Common objects used as totems include birds, various animals, and objects directly related to daily life. These subjects defined the circumstances of all aspects of the life of the ancients and were considered the only source of faith in their way of life. In fact, the totem is used in the language of Native American Indians to mean "master." The ancients considered the object, which was considered a totem, to be the master of their own lives [2].

The totem is one of the earliest forms of primitive religious beliefs. It is based on the belief that there is an abnormal relationship between a certain group of people and certain species of animals and plants (sometimes natural phenomena, inanimate objects). Animals, plants, and inanimate objects were considered totems. Totems (mostly animals) were not hunted, killed, or eaten, as if they were powerful protectors of humans. The life and well-being of each member of the tribe was considered to depend on the totem. They considered their totem as a relative, brother, father, friend. Each tribe is named after its own totem. The ancients regarded objects as totems as divine powers and supernatural possibilities. They were expected to help them in various aspects of life. The totem served as a source of trust and hope for the ancients. People also felt fear and dread

in front of the totem. According to Chinese authors, in the 6 th century, the words wolf and khan were synonymous with the Turks [4, 23].

Therefore, the flags of the ancient Turks had symbols with the image of a wolf's head. The Uzbeks believed that wolves could save a baby from death. To protect the baby from premature death and disaster, the baby was named a wolf [5, 16]. According to S. Otaniyozov, the Turkmen language has such ethnonyms as bir, mejdek (meaning "wolf"), gurt ("wolf") [6, 27]. Some information about animals, birds, plants, and objects that were considered totems in the Turkic peoples has been preserved in historical sources. According to Abulgazi Bahodirkhan's "Shajarayi tarokima", in the time of Oguzkhan, the falcon, the eagle, the owl, the hawk, the turtle, the falcon, the hawk, the hawk, the crow and the crow were considered sacred totems. According to W.W.Barthold Rashididdin, totemism persisted among the Oguzs even in Islamic times, and they wrote that they respected each bird as a member of the tribe, did not touch them, and did not eat their meat. Similar notions of totemism exist in all nations of the world. It is known that about 40 ethnonyms are related to totemic beliefs: avjin, buqa, bagish, bahrin, uyshin, bogun, boybori, guvalakh, ilonli, kaltatoy, kojar, kerayit, kiyikchi, javli, olchin, sari, toylak...

In some of these ethnonyms, the totem animal or bird is clearly visible (bull, mare, fox, crow), while in others it is hidden (avjin, bell, bahrin). Then the word, which was then the basis for the ethnonym and totemically imagined, is now obsolete, so it becomes incomprehensible. For this reason, we will consider some of the following types of ethnonyms below.

Avjin is the name of the seed. It has been changed to av <ev <uy, which in ancient Turkic means house - cow. -jin, -chin, -chil is an adverb denoting the existence of an object [9, 8].

Bahrin is the name of a Turkicized Mongol tribe that first settled in Dashti Kipchak, and later in the 18th and 19th centuries, most of them spread to the Tashkent oasis and the Fergana Valley. In 1924, Uzbekistan had a population of 9,000 Bahrainis. Bahrin is a large bird of prey in the ancient Turkic language, a type of falcon that has been tamed and used in hunting [9, 29]. Toponyms formed from the Bahrin ethnonym are widespread in many regions of Uzbekistan, in particular, in Kashkadarya, Surkhandarya, Bukhara and Navoi regions. This situation can be explained by the migration of this tribe. Today, this animal, also known as bogun-gavzan, means mountain cow. Here, the cow is a totem and the name of the seed is derived from it [10, 20].

Kaltatoy is the name of an ancient Turkic tribe [11, 113] and one of the Uzbek tribes. The word kaltatoy means a small, short-necked horse and was considered a totem. The name of the ethnos is based on this [3].

Yobi // yobu is the name of a tribe and clan [12, 37], which means a simple, graceful horse [13]. In Uzbek epics, "Don't say Yobi, say that this horse is a tulpar." The transition from horse to ethnos is associated with the totem.

Karabura // Karabugra is the name of a tribe that is part of the Kanjigali branch of the Kungrad tribe. In the 11th century, one of the Turkic khagans was known as Bugrakhan, which means "male camel" in the ancient Turkic language. One of the cities of Khagania is also called Bugra [14; 240-271]. This word, which occurs in the forms burra-buvra-burg, is a totem. The animal represented the name of the camel and became an ethnonym.

Kungrad is the name of an ancient Turkic tribe [15; 18]. In the 1920s, the bells lived in the Kashkadarya region, in the Boysun and Sherabad districts of Surkhandarya. The bells are spoken in the Kipchak dialect of Uzbek.

There are various theories about the etymology of the bell ethnonym, with some associating it with a brown horse and others with a brown lexeme called color. However, some researchers believe that the word bell is an ancient word, related to the Mongolian word *hun kerey* (black crow), which evolved into *hun + kerey + m> hunkereyt> hunkirat> kungirat> bell*. The suffix *-t* in the word means plural, plural, plural. This means that the bell is actually a crow. The crow was a totem in the ancient Turks. This is evidenced by the emergence of the ethnonym *Kerayit*.

Kerayit is an ancient Altaic word meaning *keret* - crow. The *-t* plural at the end of the word means plural. In Mongolian, *xeree* (n) also means crow. The same opinion was expressed by G. Akhmetyanov. It is also known that he interpreted the word *kerayit* as black house and *Rashiddin* as black man. However, the *Kerayit* ethnonym is more commonly associated with the name of the crow, which is a totem.

According to ethnonymic sources, Turkic peoples, including Uzbeks, have the names of animals (bull, elk, deer, *olchin-deer*, *sari-koy*, *taylak*, fox, *topich*, *karabura*, *karakoyli*, *kozichi*, *kochkorbulak*), birds (*irgokli*, *kojkor*). Hawks, crows and some small animals (snakes, lizards, blackbirds, ants) were totems and named their descendants and tribes on that basis. [16; 72-76].

Thus, some ethnic groups are spread over relatively small areas. For example, *kenagas* are found only in *Kashkadarya* (*Kitab*, *Shahrisabz*), *Samarkand* (*Urgut*) regions and *Khorezm* (*Koshkopir*). This situation can be explained by various political and social conditions. It is clear that the distribution and naming of ethnotoponyms described above are based on political processes, people's lifestyles, linguistic capabilities, and the level of religious and secular knowledge.

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