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ETYMOLOGICAL ANALYSIS OF SOME ONOMASTIC VOCABULARY OF SOUTHERN KARAKALPAKSTAN

Abstract: In this chapter it is necessary to give an exposition, explanation of the three research points of our scientific research in sequence and in their mutual relationship. In the beginning of the Chapter is a General description of the etymology, then it is appropriate to dwell on animistic ecology, that is about animistic etymology. After a brief presentation of these two issues, it is advisable to move on to etymological analysis, or rather, one of the types of etymological analysis of simple, complex, which is the main topic of this Chapter.
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Introduction

The first part of the third Chapter named "**Etymological analysis of some simple onomastic vocabulary**". There are several opinions about the etymology onomastic vocabulary **Qo'ng'irot**: 1. First of all, this onomastic vocabulary is a simple onomastic vocabulary. Initially words in the language are divided into two groups: 1) appellative words are considered to be ordinary actively used words; 2) the words chosen for assignment of a name, according to the plane of onomastic vocabulary. Appellative words also serve as source of these words, but their difference from appellative words is that they have the meanings of the names, or rather, toponymic meanings. If the brown horse form of the word Qo'ng'irot corresponds to the appellative vocabulary, the formation of this word in the form qo'ng'ir+at and its use in the process of assigning names based on the new formation in the form of qo'ng'irot is its property, which corresponds to onomastic vocabulary. The word brown horse in the plane of the appellative vocabulary and name qo'ng'irot in the plane of the onomastic vocabulary can be the name of a toponym, ethnonym, onomastic vocabulary.

2. According to folk etymology, some people associate this word with "qo'ng'ir ot" (a gray colour horse). As representatives of the people considered it of relevance to the lexeme qo'ng'ir, which is related to gray colour. If we look at the structure of the land around Boysun-Kungirot (Бойсун-Кўнгирот), there is a shade of gray. Along with a slightly different from the Uzbeks custom of wearing clothes, they retained the palatal vowel harmony in speech.

3. But the word qo'ng'irot is an ancient Turkic word, it is associated with the Mongol word Hun Kerey (black raven) and it went through an evolution in the following order: ву хун + керей+т /хункейт/ кўнғирот/ кўнғирот.

4. According to the historian scientist Jalilov Omonbek Husainbek ogli, Qo'ng'irot is the name of a Turkic-Mongolian tribe. The tribe Qo'ng'irot were part of the ethnic composition of Uzbek, Nogai, Karakalpak and Mongolian ethnos'. Karakalpak Kungirat (Qo'ng'irot) people was a large ethnic group and were divided into two subgroups: segiz tamgali shulluk and jeti tamgali jobungur. The first subgroup consisted of the tribes of kiyots, ochamoli, kuldovli, kushtamgali, bolgali, handakli, karamuyun. The second group included the tribes, clans: jovungurga

terstamgali, bokonli, tiyokli, ergokli, biymokli, kozokyoyoqkli uygurs.

Prior to obtaining its modern form, this toponym underwent phonetic and morphological changes. The suffix –т // -ат in its composition referred to plural. And an onomastic lexical unit was formed a result of its addition to the word before it: кўнғир+ат > қўнғират > қўнғирот > Қўнғирот. Here, due to phonetic changes, the vowel sound a in the –ат format changed to the vowel sound o: a > o. In short, when the word qo'ng'irot went beyond ordinary words category in the plane of the onomastic lexicon, first turned into the name of an ethnonym, and then a toponym, it has lost the property of the suffix and turned into a format of a topoformant and gives the value of many, a community, a herd.

The second part of the third Chapter is called **"Etymological analysis of some complex onomastic lexicon"**. From topogrammatical, in particular, onomastic lexicon point of view, it is appropriate to consider such names in as phrasal onomastic lexicon in the system of onomastic lexicon. They represent topogrammatic phenomenon that is found in the system SK onomastic lexicon.

Nukus – is a city, the capital of the Republic of Karakalpakstan, and a onomastic lexicon. In fact, topobase Nukus was formed from the name of a tribe. The name of the city also originated due to the transition of the name of an ethnonym to an onomastic object. K. Abdimuratov writes about belonging of word Nukus to the Iranian languages, and that it was formed with the help of words "Nuh" nine and "kas" – person, and the author gives a legend about the nine knights of Karakalpakstan[1].

According to the representatives of ordinary people, the name of the city is associated with the name of the prophet Noah and the activities of his sons. According to legend, the prophet Noah and his sons formed the former site of the city and built it. In this case, the name oikonym is assigned to the name of a person (prophet Noah): the name of the prophet Noah > Нуҳ+кас > Нуҳкас > Нукус. Here the word that meant қўрғон (fortress) was added to the word нуҳ and subjected to phonetic changes in the form of кас > каш > кас and under the influence of phonetic changes in pronunciation of the word Nukes moved to the form Nukus. Under the influence of the golden law of Turkic languages – vowel harmony, the vowel sound y in the first syllable turned the vowel a in the second syllable into the vowel y: Нуҳ > Нуҳ + кас >

Нуҳ кас > Нуҳкас > Нуҳкус > Нукус > **Нукус**. In the sense that built by Noah, as a result of phonetic and phono-morphological changes it developed to the word Nukus and formed the place name **Nukus.**

In our opinion, in ancient times the ethnos, people, who spoke the Khorezm language, may have named the toponym Nukus. Since, this city was built during the reign of Khorezm shahs. The etymology of this word can be justified by the materials of the ancient Khorezm language. Нуз > нув «новое», and the word kass means "fortress"[2]. That means that Nukus – the "new fortress, a new village" («янги кўрғон, янги қишлоқ»). E. Murzaev writes that the name means: Hy "nine", «house, roof»[3].

The third part of Chapter Three is called "Etymological analysis of some phrasal onomastic vocabulary". Phrasal onomastic vocabulary are an essential part of the system of SKO. In the 1960s, I. A. Chernova was one of the first who began to study phrasal onomastic vocabulary.[4].

Osqal'a village – village, one of onomastic vocabulary objects located in the territory of South Karakalpakstan. There are several versions about the origin of this place name:

1. Among the people, for it is seen from afar, toponym **Osqal'a**: in the sentences "Ўша қалъада яшайман", "Яшайдиган жойим ўша қалъа" (I live in that fortress, "My place of residence – the fortress"), the phrase "ўша қалъа" (that fortress) was later subjected to phonetic changes and developed to the form Osqal'a and the village onomastic vocabulary indicator was then added to it: ўша қалъа > ўша қалъа > ўс қалъа > ўсқалъа > осқалъа > **Осқалъа** > **Осқалъа қишлоғи.** Phonetic changes of topobase **ш** > с, ў > o are one of the original individual properties in the pronunciation of the local population.

2. Abu Rayhon Biruni was the first to give information about the Os tribe[5]. After the Amu Darya river turned to the left because of obstacles - towards the Kipchak region, the population living there moved to live to the shores of the Khazar sea. He writes that these tribes were *alon* and *os*[6].

3. The toponym was formed on the basis of the ethnic name. Os / / ss-was one of the non-Turkic tribes, that is, representatives of the Iranian ethnos[7'], but also found in the ethnic groups of the Uzbek and Karakalpak peoples.[8].

4. There are different opinions about the formation and origin of the ethnonym Os. As some

[1] К. Абдимуратов, О происхождения названия Нукус «Вестник Каракалпакского филиала Ан УзССР Нукус, 1965 №1. с. 93-94.

[2] Материалы по истории туркмен и Турмении Т.1, М-л., 1939 стр.187.

[3] Э. Мурзаев, Очерки, 230.

[4] Чернова И.А. Топонимы словосочетания // Микротопонимия. - М. ,1967,- С.91-95.

[5] Абу Райҳон Беруний, Т.III, 95-бет.

[6] Абу Райҳон Беруний, Т.III. 95.

[7] Байчоров С. Я. Этимология этнонима ас // Проблемы этимологии тюркских языков. Алма-Ата, Гылым, 1990. С. 279-289.

[8] Л.С. Толстова, Некоторые вопросы исторической ономастики Хорезмского Оазиса, «Этнография имен» М., 1971. С.248.

researchers write, Os is the name of the tribe of Alans, who are descendants of the Osetian people[9]. The names Os, osli are encountered in official documents of the city of Khiva[10].

According to the content of the first hypothesis about this toponymic, it implies that it is a folk etymological interpretation of the name. The second and third hypotheses provide an explanation in connection with the ethnonym. Since assignment of the names of tribes and clans to topographical objects in the above territories is one of the regularities of assignment of names peculiar to the general onomastics. We can agree with this opinion. Because toponomic objects were given the names of minority tribes and clans. Such naming is considered as the main regularity, pattern of naming for toponymy in Uzbekistan and all its territories as a whole. The reason for this is naming the components of a minority in major areas, where many people of the tribes and clans live, is a characteristic property of a system of onomastic vocabulary of the territory.

Etymological analysis of some compound onomastic vocabulary means their identificaion by special research, formation of names after occurrence of serious phono-morphological changes in their structure, formation. Etymological analysis of some phrasal onomastic vocabulary was carried out taking into account several assumptions and data on the processes of phono-morphological, morphological and syntactic changes in the plane of onomastic vocabulary.

The presence in etymological analysis of some SK onomastic vocabulary of specific of regulatory signs, the creation, assigning of the name and renaming of oikonyms of the territory in different historical periods; their preservation, despite the fact that the ethnonyms, hydronyms, and anthroponyms and phytonyms go through the process of various phonetic and morphological changes in the naming, shows the real picture of the historical development of onomastic vocabulary of the area.

Etymological study of onomastic vocabulary of the research area indicates the presence of both distinctive and similar features between onomastic vocabulary of our country and onomastic vocabulary of the territories, and presence of forgotten and hidden meanings in onomastic vocabulary. The use of ethnonyms, anthroponyms and hydronyms in assignment of names, to some certain extent, means peculiar aspects of friendship of peoples, mass and wide distribution of proper names within the study area, the important role of names of rivers and river tributaries in the historical development of the studied onomastic vocabulary. The fact that onomastic vocabulary are one of those inventions in mankind history of struggle for life is one of the reasons to that.

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