

THE HISTORY OF THE STUDY OF THE CHANDIR DIALECTS AND THE NAMES OF SOME OF THEIR GROUPS

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ABSTRACT

Uzbekistan is also a multi-ethnic country. At the same time, people of different nationalities and ethnic groups have always been united, worked in the same field, drank water from the same spring, served for the prosperity of the country, peace, the honor of the people, fought for happiness and will continue to do so. Turkmen Chandirs are one of the nations that live here as mutual friends, brothers, neighbors, partners in difficult times.

Keywords: multi-ethnic, Chnadir, drank, honor, peace, dialects.

INTRODUCTION

Doctor of Historical Sciences, Professor O. Jo`rakulov, there are very few historical sources on the origin of the Turkmen chandirs. Mahmud Kashgari's *Devoni lug'otit turk* (11th century), Rashididdin's *Oguznoma* (17th century), and Abulgazi Bohodirkhan 's *Shajarayi turk* (17th century) state that the ancestors of this people There were girls.

Oguzs In the middle of the X century in the foothills of the Syrdarya the Oguz state with the capital Yangikent is formed. But in the middle of the XI century it was conquered by Kipchaks from the east. Some of the Oghuz tribes migrated to the west and settled in the southern Russian steppes, while others, led by the Seljuks, occupied the regions of Central Asia. During the Mongol invasion, the Oghuz tribes living in the southern part of the Amu Darya were forced to retreat to the Caspian Sea and Mangyshlak.

"According to written sources," said O. Jurakulov, "the Oguzs converted to Islam and mixed with the local people, calling them Turkmen." The Oghuz and Turkmen tribes have always been close to each other. That is why the Oguzs are sometimes called Turkmen, and the Turkmen are called Oguzs. Among the Oghuz tribes the following Turkmen tribes are also mentioned: Emreli, Igdir, Chovdur, Yazir, Salir, Qoradoshli, Bayot, Qoyi, Tuturga and others. Turkmen linguist J. Amansariyev in his textbook of Turkmen dialectology considers chandir seed as a dialect of Turkmen [1.].

Uzbek dialectologist A. Akhmedov notes that chandirs are not only Turkmen but also a dialect of the Uzbek language in the Oghuz dialect [2.].

The Chodur tribe on this list is the ancestor of the Chandirs. The etymological meaning of the name of this tribe is found differently in different sources. For example, Mahmud Kashgari gave and wrote "Chovdur" in the form of "Juvoldor" [3.40]. They had their own marks. these marks are the mark of their goods and herds. When the cattle were mixed, they were separated according to their marks. The horse's bridle of the Juvoldir tribe is visible and is pressed to the body of cattle.

Rashididdin translated "Juvoldir" as "glorious", "loud voice". The Turkish Yajizi oglu (15th century) also commented more closely on this - "correct word", "loud voice". Abulgazi

Bohodirkhan described the word "famous". S. Otaniyozov writes about this tribe: Later, they went to the Middle East - Turkey, Iran, Syria, the Caucasus, India, Bangladesh and other countries. At one time, Russian researchers were also interested in the question of which ethnic group or ethnic group the Chandirs belonged to. Academician AL Kun noted that "Chandir is a part of the Turkmen Yavmut tribe." Ethnographer Ya. R. Vinnikov studied the tribal and ethnic composition of the population of the Charjoi region of Turkmenistan and came to the following opinion about the Chandirs: who lived. "Our ancestors," said one of the elders, "came from Iran." At that time, Chandir and Sumbar rivers looked towards Iran. Chandirs have been living on the banks of the Amudarya for 200-250 years.

The fact that Chandir was conquered by the Iranian ruler Nadirshah in the first half of the 18th century along the Sumbar River does not mean that the ancestors of the Chandirs, especially those living on the banks of the Amu Darya, migrated from Iran.

I.P. Magidovich, BX Karmisheva, Moscow scholars, taking into account the way of life, customs, language and other features of our relatives living in Uzbekistan, said: and belongs to the Uzbeks. "Our conclusions are based on the fact that there is a completely different people called the "Uzbek Turkmen". The Uzbek encyclopedia (vol. 11), published in 1978, says of this tribe: The Turkmens were formed in the foothills of the Nurata Mountains for the next thousands of years. ... "Two large groups", "Twenty-four fathers" and "Five fathers", which in turn are divided into several tribes and clans. ... Some groups settled in the XIX century and the beginning of the XX century from the foothills to the present-day Karmana, Kattakurgan, Khatirchi, Ishtikhon, Payarik districts and engaged in agriculture" (p. 395) ED Polivanov dwells on the dialects of the Uzbek language, including the Oghuz dialects. [4., 511-526] provides information about their range. [5., 20-29]

It is clear that this is not about the Turkmen Chandirs, but about the Uzbek Turkmen. Therefore, it is necessary to agree with the opinion that the Chandirs settled in the territory of the Bukhara Emirate (Kashkadarya, Samarkand region) in the XVIII century. M. Mirzayev and A. Allamurodov in their doctoral dissertations emphasize that Chandirs are an integral part of the Uzbek Oguz [6., 7.]. On the territory of Uzbekistan, Chandirs live mainly in Alat, Jondor, Karakul, Peshku, Shafirkan, Bukhara districts of Bukhara region, Bahoristan district of Kashkadarya region, Pastdargom and Payarik districts of Samarkand region. If we think about the Pastdargom Chandirs, the reason why they came here is that the Dargom river is suitable for water and agriculture on both sides, as well as the southern desert is convenient for cattle breeding. Chandir dialect is a part of the Uzbek dialect of Uzbek, and the dialect of Chandir living in the above-mentioned places is almost the same. Therefore, although the distance is long, Karshi and Bukhara are well established.

M. Abdiev in his article "On the Oghuz dialect of Pastdargom district" gives the first scientific information about the lexical features of the dialect of Pastdargomlik Chandirs. [8., 40-45] Chandirs live today The places are called Yukorichandir (Salom Tursunov Farmers Association), Parchachandir and Novchandir (Former Akhunboboyev Farmers Association), Enakachandir (Zarafshan Farmers Association). It is called Yukorichandir because it is slightly above ground level. Parchachandir is so named because it is adjacent to the village of Parchaqora, where the Kipchak dialect is spoken. The reason why it is called Novchandir is

that a ditch was built over the Dargam canal, through which it was supplied with water. The name "enaka" originally means "nurse", ie a caregiver .

Gomlik chandirs, like other Turkic tribes, are divided into several groups and groups. The highlanders are called lords, roses, beys, deaf, blind, oxen, claps, pitaks, storks, algae, peaks, vultures, devils, Arabs . Fragmentation is divided into categories of deaf, blind, blind, slaves. Novchandirs, on the other hand, are divided into groups such as urganji, kallar, and kirmas. Enakachandir is inhabited by a category called Bukhari and Urgench. One of the habits of the Oguzs is to give nicknames to people. The grouping of the above seed names is also based on nicknames. Let's talk about some of them. When the blind man did not do what he said, the mother said to her son, "Be blind." This seed is called the blind. Storks - a group of people sitting in the shade of a tree, a man and a woman greeting each other. The deceased couple was very tall . One of those sitting in the shade said, "Be a stork," and the seed was henceforth called storks. The name of these tribes of Chandirs is also found in the names of Oghuz tribes living in other regions of Samarkand region. is based on the fact that The naming of these seeds is due to the fact that the Oguzs living in the two regions have the same seed and the origin of the name of the seed is based on the fact of its meaning. Examples include the deaf, the blind, the slaves, and a few others . For example, in the city of Samarkand (Dostlik collective farm) in the Urgench Oguzs, living around the fortress of chemists, there is a seed called a deaf ear, which is watered in the upper part of this neighborhood. The mill is so named because of the noise they make and the way people talk to each other. In Chandir, the name of this tribe is due to the fact that the people of this tribe put their palms together and whispered in each other's ears so that no one could hear them.

In short, Chandir dialect, which is an important part of the Oghuz dialect, is one of the dialects that makes a worthy contribution not only to the development of the Turkmen language, but also the Uzbek language of the Turkmen nation. They also live not only in the Republic of Karakalpakstan, Khorezm, Bukhara and Samarkand regions of Uzbekistan. Therefore, the study of their dialectal features is one of the most important issues in Uzbek dialectology

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