# THE PLACE OF ETHNONYMS IN THE LEXICON OF THE EPIC "ALPOMISH"
(In the example of options of Fazil Yoldosh and Abdunazar Bakhshi)

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## ABSTRACT

This article presents a statement of opinions on the dialectal explanation of ethnonyms in the lexicon of the variants of the epic "Alpomish" Fazil Yoldosh oghli and Abdunazar Bakhshi. Examples of words meaning the names of clans, tribes and peoples found in the text of the epic are selected, and a dialectal descriptive explanation is given for each of them. Also, the words meaning the names of clans, tribes and peoples in the text of the epic have been scientifically and theoretically analyzed as dialectal words.

**Keywords:** epic, ethnonym, clan, tribe, dialectal description, epic lexicon, dialectal word status, text, dialectal text analysis.

## INTRODUCTION

"Alpomish" is an ancient folk epic. In the text of the epic, together with information about the people's way of life, national traditions, customs, toponymy, oronymic culture and enlightenment, aspects specific to the names of ancient clans and tribes are also covered, which serves to expand certain imaginations. Such names in the epic can be said to be of ethnodialectal origin.

"Folk oral creativity, principally, the epic "Alpomish" is a large and rich resource from the historical-ethnographic, ethnolinguistic point of view [1, 17]. In this sense, the important concepts related to the names of clans and tribes preserved in the text of the epic show that not only in the formation of the nation, but also in the separation of these clans and tribes from each other, they have an ethnonymic culture based on their dialectal description.

"Although the ancient roots of such epics go back to the legends and legends of the clans and tribes belonging to the Sakas, Massagets, Sugdians, Khorezms, most of them are patriarchal-sectarianism in the clans and tribes that formed the basis for the formation of the Uzbeks as a single nation. It was created during the period of the dissolution of relations and the emergence of the feudal system" [2, 4]. This is important because it gives some ideas about the emergence, distribution and preservation of ethnonyms known today. Ethnonyms are the names of clans and peoples [3, 30]. As mentioned above, imagination is important in the formation of ethnonyms. That is, these names were formed as a product of ethnonymic ideas as a result of different tribes distinguishing each other according to a certain sign.

## MATERIAL AND METHODS

The variants of the "Alpomish" epic by Fazil Yoldosh oghli and Abdunazar Poyonov were taken as the material of the research. Methods of descriptive, contextual, complex, dialectal text lexical analysis were used to illuminate the research topic.

In the text of the epic "Alpomish" there are a lot of ethnonyms, which mean general and specific names of clans, tribes, peoples, peoples, and they embody the names of various peoples, nations and clans known at the time when the epic was created. " [4, 36]. It can be noted that the names of clans and tribes encountered in the text of this saga depend on the people's thinking and imagination, and they have dialectal characteristics. Dialectologist B. Toychibiyoyev notes that the names of such clans and peoples are the history of the people [1, 17].

Now there was a great wedding in the people of Kungirot, sixteen clans [2, 12].

In this sentence, it can be seen that Bakhshi emphasizes that Kungirot is sixteen clans, that the concept of Kungirot is used as the name of common clans and refers to the structural division.

In the text of the version of Abdunazar Bakhshi, "Boysun-Kongirot is in the land, sixty-six clans are in the clan of the clan" [5, 15]. The quantitative difference of the clans in both versions of the epic can be said to be from the perspective of the people's thinking.

About this name and toponym, T. Enazarov, f.f.d., expressed such opinions at the time:

"KUNGIROT // Kungirot (Qkr. t.; Khor. v. Hazorasp, Koshkopir t. q.). The word brown, which is the basis of the toponym, means "black-yellow color [Konkaboyev K]. When the word horse was added to this word (brown + horse), the word bell was formed, and this meaning was transferred to a horse: a black-yellow horse. The lexical base in this sense is represented by the transition to ethnonym and the name of the tribe that breeds or rides black horses: bell. Later, the ethnonym was transferred to the toponym because it represented the name of the place where this tribe lived: kongir+ot > kongir ot > kungirot > Kungirot. If the etymology of the ethnonym is a combination of brown nouns, and for the name of the place, the brown ethnonym is considered" [3, 190].

Also, Professor Kh. Doniyorov notes the following regarding this dialectal unit:

"Many people think that the word Kungirat is formed from the combination of the words "brown" and "horse". But according to some information, this word is actually Mongolian and means blackbird" [6, 86-87].

In our opinion, it is appropriate to interpret this concept from the point of view of its dialectal meaning. That is, it can be said that the black-yellow dialectal meaning of the ethnonym "Kungirat" is related to the characteristics of the horses of the representatives of the clan engaged in breeding. Also, the name of Boysin-Kungirot tribe appears in the text of the epic.

With good timing, he traveled for three days and nights and reached the village of Boysin-Kungirat [2, 13].

In this case, the dialectal meaning of the Boysin-Kungirot clan, which is used together, representing the clan of the Boysin region, represented the imagination of the people.

Listen to the language of Boisari,

I will also move to the land of Kashal [2, 19].

"Kashal is an epic place" [7, 50], and the name of the epic place represented the name of the people and was dialectized in terms of ethnonymic content. Also, this word is found in Shev: "Kashal – kashal. Anxiety, worry. Don't worry about the children of this wife - Don't worry about the children of this wife" [8, 362]. In our opinion, it can be said that the ethnonym of Kashal is based on Kashal dialectism, which means the dialectal meanings of anxiety and

worry. It is also used in the sense of Kashal eli, that is, anxious, besaranjom el, for those who leave their territory and go to another territory.

Now I doubt that I will stand

I'm going to stay here [2, 20].

The sources provide the following information about another ethnonym found in the text of the epic:

"**Kalmoq** (Kalmoqs) are probably the descendants of Mongolian tribes who lived in Movarounnahr before the nomadic Uzbeks and became Turkic. According to Muhammad Salih's "Shaybaniynama", the Kalmyks fought against Shaybani Khan on the side of the governor of Bukhara, Baqitar Khan.

It was said that the word Kalmaq was derived from the Turkic verb "kalmaq", which meant the pagans who did not convert to Islam. V.P. Darbakova determined that the word "kalmak" comes from the Mongolian word "halmig" meaning "hybrid", "mix", "composite". In fact, the Kalmyk clan, which separated from the Oyrots, consisted of a mixture of many clans and tribes" [9, 91].

From these opinions, it can be seen that there is an opinion that the ethnonym was formed from the descendants of the Mongolian clans or from the Turkic verb "to stay". There is a story in the epic about the conversion of Karajan from the Kalmyk people to Islam. It is not said that the rest of the Kalmykians converted to this religion. So, in our opinion, it is reasonable to say that the ethnonym of the Mongolian tribes, who remained pagans without accepting Islam, was formed on the basis of the verb kalmak. "At this point, we would like to emphasize one point that folklore materials written together with dialectal texts recorded by representatives of the dialect should be considered dialect materials because they are spoken by representatives of the dialect" [10, 12]. Because in the dialectal descriptive names used by the people, accentuation is also formed for the embodiment of imaginations related to certain signs or events.

## RESULTS

It can be noted that the names of such clans in the epic also served to form dialectal anthroponyms: "Names based on the name of a clan or tribe. In the earliest manifestations of the nomination process, referring to the ethnic group was considered one of the leading motives. About one hundred clan names (ethnonyms) existing in the Uzbek nation are reflected in anthroponyms: Yuzbek, Oris, Kalmoqboy, Karaboy (a boy belonging to the Barlos clan), Hazora, Karacha" [11, 425-229].

"On this basis, ethnonyms found in the epic can be divided into two groups:

a) folk names: Uzbek (Uzbak), Kalmyk, Kazakh, Chinese.

b) clan and clan names: Kungirot eli, Kashal eli, Boysun-Kungirot elati [4, 37].

## CONCLUSION

The author's ideas about grouping are correct, of course, but it can be seen that the names of the people, clan, and people "however, determining whether ethnonyms are related or related" [4, 36] has not come to a clear conclusion. In our opinion, the ethnonyms in the text of the epic are the roots of the people's ancient ideas and thoughts about clans, tribes, peoples. First of all, these ethnonyms were used and classified by the people. In this sense, it can be said that they are ancient examples of dialectal words. Variants of the epic "Alpomish" were performed by the

Bakhshis in different periods, and it can be said that the dialecticization of the names of clans and tribes is noticeable.

## ACKNOWLEDGMENT

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