TERRITORIAL ASPECTS OF THE DISTRIBUTION OF ETHNOOYCONYMS OF FERGANA REGION

Jahongirmirzo Mamatisakov
Fergana state university basic doctoral student
Botirov Egamberdi
Fergana state university first course student
Madaminov Dostonbek
Fergana state university first course student

Annotation: *This article discusses the territorial aspects of the spread of ethnooyconym in Fergana region. The article also briefly describes the history of oyconyms and their types, meaning, distribution areas.*

Keywords: *people, nation, hydroaccumulator, ethnoyconim, linguistics, place names, composition of the population.*

An important role in the emergence of oikonim was played by the ethnic composition of the population–various peoples, tribes, seeds, peoples who inhabited a certain territory. Most of the settlements began to receive a name in relation to the social group of people – which tribe and clan, people belong to. Aykonyms made of ethnonym-ethnooyconyms usually occurred in areas where different tribes, seedvakils lived neighboring, mixed, where ethnonyms acted as a distinguishing sign. Such names were not given by the people of the same tribe, the seedwakils themselves, but by the people of the neighboring, second tribe. By studying ethnooyconyms, it is possible to identify some Ethnos where they lived in the past.

A significant part of the settlements on the territory of the Fergana region were named after the past seed, tribe, people's names–ethnonyms. It's not for nothing, of course. Because like other Turkic peoples, the Uzbek people have historically consisted of several seed-tribes. It is generally believed that there were 92 Uzbek seeds. Kipchaks, Calluses, mangroves, kenagas, jalayirs, kuramas, palaces, naimans, Hawthorn, kanglar, Thousand, Faces, killers, barlos, zucchini are considered among the largest tribes. These are seeds, each of the tribes divided into several small members, pieces, balls. As the periods passed, part of them was forgotten. But most of his seed names have been preserved as place names. Below we will dwell on some of such ethnooyconyms.

The Kipchak tribe is one of the largest and most influential tribes of the Uzbek people. On the territory of our republic, Kipchaks lived in Fergana Valley, Zarafshan Oasis, Khorezm. In Bukhara, Kashkadarya and Tashkent, some of their groups also became sedentary.. Consequently, the so-called Kipchak villages in the Besharik, Tashlak, Rishton districts of our region received a name from this ethnonym. The name of the kipchokarik hydroaccounts in the city of Kokand and the Tashlak district is also directly related to the

Kipchak ethnonym. It is worth noting here again that the Kipchaks were divided into several seeds in the past: Ram, deer, Silver, immortal, living, jaydak, Puchugoy, elaton, Strait, mouth, toz, sirmak, cherik, poppy, lace, Peacock, sled, sledgehammer, Chyal, ear, Swan, Bashkir, thorn, Karatikon, blackcur, Karabakh. Currently, part of these Kipchak seeds has been preserved in our region as aykonim in the places where they lived.

Jalayir is the name of one of the large tribes that are part of several Turkic peoples, including the Uzbek, Kazakh, Karakalpak peoples. According to the"Uzbek Encyclopedia", the jalayirs who were part of the Uzbeks lived in the past in the Tashkent and Bukhara oases, in the Nurota foothills, on the Jizzakh, Kattakurgan sides, in Kashkadarya, Surkhandarya and Fergana valleys. Currently, in our country, the name of the Jalayir tribe is often found in the form of village names. In particular, several settlements in the Fergana region are named after Jalaer. These villages are located on the territory of Uchkoprik, Furqat, Baghdad, Buvayda, Rishton, Kuva districts.

Naiman 92 bovli is one of the largest and most ancient tribes of the Uzbek people. Professor H.Daniel wrote that people belonging to the Naiman tribe live in almost all regions of the Republic, in particular Samarkand, Syrdarya, Fergana and Khorezm. The Naiman ethnonym is often found on the map of our country in the form of a place name. In particular, more than 20 villages and neighborhoods in the Fergana Valley are named after Naiman. There are settlements of our region in Buvay, Tashlak, Akhunboboboev, Kuva, Sixtiariq districts and Kuvasoy in the city of Naiman, and in the Dangara district-Naimancha.

Another of the influential ethnic groups that are part of the Uzbek people are the Turks. Historian V.P.Nalivkin's work" A Brief History of the Kokand Khanate " notes that the Turks in the Fergana Valley spread mainly in areas between Margilan and Aravon, lived a life in a semi-nomadic state, raised cattle in the pastures of Mount Alai during the summer seasons, and engaged in cattle breeding.

One of the ancient large tribes is the mangites. Historian N.Norkulov wrote that in the XVIII century in Movarounnahr, the mangitans made up 12,000 dwellings. The Villages of Mangit in the districts of Dangara, Buvayda of our region received a name based on this ethnonym. One of the neighborhoods in the village of Yeharik District Dekhnutto was also referred to as Mangit. Also in the Buwayda district there are the so-called Wolf Mangit, blind Mangit, sor Mangit aykonim, which are named after the settlements of the Mangit tribe.

Sugli is also one of the ancient and influential tribes. Ethnographer scientist K.Shoniyozov mentions that most of the kangli settled in Uzbekistan from the Steppe Kipchak in the 16th and 18th centuries. They lived in Tashkent, Mirzachul, Fergana and Zarafshan oases in the late XIX and early XX centuries. The aykonimi of Kangil (Uchkuprik district) in the studied area was directly referred to by the same ethnonym itself. It was applied in the form of a chandelier due to the change of sound. The aykonim of irghali Qangli, hammered Qangli, Koghali Qangli (Baghdad district) were named after the qangli

tribe and its branches. Indeed, their seed, which is part of the tribe of Irghali, hammerhead, Ram–Qangli.

More than 10 settlements in the Fergana Valley received a name from one hundred ethnonyms. In fact, the faces were counted in the past from the largest tribes among the 92 bovli Uzbek seedwa tribes. Professor H.According to Daniel, the hundred tribe was first divided into three large pieces: Marqa boy, Recep boy, Recep boy. Marqa in turn split into two: Oyas solin and the Chinese face. Uyas was divided into six, and solin was divided into as many groups, and the Chinese face was divided into 12 fathers. The fragments of the face caretaker, the Rajab boy, were also divided into several branches. Part of the faces lived in the Fergana Valley, including the territory of our region. Hundreds (Kuva, Shahrikhon, Oltinkul districts), Yuziya (Shahrikhon, Kuva districts), Yuzmahalla (Kuva district), Qaropchiyuz (Shahrikhon district), Marqayuz, Qaropchi, Ganchiyuz (Asaka district), Chujayuziya (Shahrikhon district), Ulyuz (blessing district) aykonim are called by the names of the hundred ethnonym and its branches, members. In addition, the list of settlements compiled at the beginning of the last century shows that the palace overlooking the Kipchak volost of the former Kokand uezidi is in a rural community (this area now looks at the Dangara district).

The name of the villages of Toptiksaroy, Kapasaroy in the Dangara District of our region, Cheksaroy in the Baghdad district, and Dorgsaroy in the Uzbek district is associated with the palace ethnonym. The sources state that the palace, as an ethnic Union, was formed in the Steppe Kipchak during the XIV-XV centuries, and in the 16th century, along with other Uzbek tribes, it was located on the territory of present-day Uzbekistan. According to the population List held between 1924 and 1926, the total number of palaces living in our country was more than 50 thousand. S.Karaev writes that the palace tribe lived in Bukhara, Karmana, Ghijduvan, Kattakurgan, Samarkand and the Jizzakh suburbs, partly in the Fergana Valley. The ethnooyconomes given as an example above are evidence that people belonging to the palace tribe lived in some parts of the Fergana region.

Kenagas is one of the largest Uzbek tribes. In Fergana region, the presence of settlements formed on the basis of the ethnonym kenagas was noted. The villages of Kenagas in the districts of Uzbekistan and Baghdad and the villages of big Kenagas and small Kenagas in Uchkuprik district are among such aykonim.

Among the ethnooyconyms distributed in the Fergana region, there are also place names that indicate that representatives of another nation, people, lived. Kirghizqishlak in uchkuprik, Kuva, Dangara districts, Kirghizqurgancha in Buvayda district, Kyrgyz in Akhunboboev district, Kirghizshura, Kuva, Uchkuprik districts in Fergana District, Kirghizmahalla aykonim were named after the Kyrgyz people who lived in these regions.

Conclusion. In conclusion, the ethnic composition of the population, the names of the residence, which represent which clan, tribe, nation, people they belong to–ethnooyconomys form a separate group in the Fergana region Place-Name System. These different oykonyms provide new information on various tribes, peoples, peoples who have

lived on the territory of the region since ancient times. The study and analysis of ethnooyconyms is of particular importance for the disciplines of linguistics, history, ethnography.

REFERENCES:

1. Аҳмадалиев, Ю. И. (2014). Ер ресурсларидан фойдаланиш геоэкологияси. *T: Fan va texnologiya*, *340*.

2. Аҳмадалиев, Ю. И., & Абдуғаниев, О. И. (2019). The value of geoecological principles in the system of protected natural territories. In *Узбекистон ва Россияда география фани: умумий муаммолар, ҳамкорлик салоҳияти ва истиқболи* (pp. 48-50).

3. Аҳмадалиев, Ю. (2018). Топонимика ва географик терминшунослик.

4. Аҳмадалиев, Ю. (2011). Фарғона вилояти топонимлари.

5. Ahmadaliyev, Y. I., & Mamadalievich, X. A. (2021). Changes in the Natural Composition of the Land Fund and Its Protection (on the Example of Khojaabad District). *Academicia Globe: Inderscience Research*, *2*(04), 165-168.

6. Ахмадалиев, Ю. И. (2015). Этноэкологическая культура населения Ферганской долины в конце XIX и начале XX века. *Социально-экономическая география. Вестник Ассоциации российских географов-обществоведов*, (4), 181-187.

7. АҲМАДАЛИЕВ, Ю., & КОМИЛОВА, Н. (2020). ЭТНОЭКОЛОГИК МАДАНИЯТНИНГ ҲУДУДИЙ ЖИҲАТЛАРИ.

8. Абдувалиев, А. Ҳ., & Абдулхамидов, А. А. Ў. (2021). ФАРҒОНА ВОДИЙСИДА АҲОЛИ ЖОЙЛАШУВИНИНГ ИЖТИМОИЙИҚТИСОДИЙ ОМИЛЛАРИ. *Academic research in educational sciences*, *2*(12), 1127-1136.

9. Abduvaliyev, H. A., & Jarqinova, M. X. (2021). AHOLINING HUDUDIY TARKIBINI TABIIY-LANDSHAFT BIRLIKLARI BO ‘YICHA TADQIQ ETISHNING NAZARIY ASOSLARI. *Academic research in educational sciences*, *2*(12), 33-38.

10. Абдуганиев, О. И., Махкамов, Э. Г., & Комилова, Т. Д. (2020). ГЕОЭКОЛОГИЧЕСКИЕ ПРОБЛЕМЫ ФЕРГАНСКОЙ ДОЛИНЕ И ПУТИ ИХ РЕШЕНИЯ. *Экономика и социум*, (4), 1072-1077.

11. Abdug‘Aniyev, O. I., Turdiboeva, S. X. Q., & Abdullayeva, H. R. Q. (2022). BARQAROR TARAQQIYOT VA ETNOEKOLOGIYA. *Academic research in educational sciences*, *3*(5), 94-101.

12. Mahkamov, E. (2021, July). GEOGRAPHICAL DISTRIBUTION OF MEDICAL PLANTS OF THE FERGANA VALLEY, RECREATION POSSIBILITIES AND GEOECOLOGICAL ASPECTS OF THEIR PROTECTION. In *Конференции*.

13. Jahongirmirzo Jamoliddin, O. G., Mamatisakov, L., & Ilhomjon Ihtiyorjon, O. G. (2021). Li Muhitdinov PROSPECTS OF DEVELOPMENT OF ECOTOURISM IN THE PROTECTED NATURAL AREAS OF FERGANA REGION. *Scientific progress*, (3).

14. Ilhomjon Ihtiyorjon, O. G., Muhitdinov, L., Jahongirmirzo Jamoliddin, O. G., Li Mamatisakov, F. O., & GIDROGRAFIYASI, V. J. Q. Scientific progress. 2021. № 3. *URL: https://cyberleninka. ru/article/n7farg-ona-vodiysining-janubiy-qismi-gidrografiyasi (дата обращения: 07.12. 2021)*.

15. Jahongirmirzo Jamoliddin, O. G. (2021). ’Li Mamatisakov, Ilhomjon Ihtiyorjon O ‘G ‘Li Muhitdinov, Ablazbek Erkinjon Ogli Madraximov PROSPECTS OF DEVELOPMENT OF AGRICULTURAL TOURISM IN FERGANA REGION. *Scientific progress*, *8*.

16. Mamatisakov, J. J. O. G. L., Abduqaxxorov, L. S. O. G. L., Rahmatjonov, A. A. O. G. L., & Vahobjonov, A. A. O. G. L. (2021). REGIONAL ASPECTS OF DEVELOPMENT OF TOURIST ROUTES. *Scientific progress*, *2*(8), 57-60.

17. Mamatisakov, J. J. O. G. L., Muhitdinov, I. I. O. G. L., & Madraximov, A. E. O. (2021). PROSPECTS OF DEVELOPMENT OF AGRICULTURAL TOURISM IN FERGANA REGION. *Scientific progress*, *2*(8), 823-825.

18. Jamoliddin o’g’li, J. M., & Isroiljon o’g, D. R. Z. (2022). DESCRIPTION OF LOCAL HISTORY AND EXCURSION OBJECTS OF FERGANA REGION.

19. Махкамов, Э. Г., & Маматисаков, Ж. (2021). РЕКРЕАЦИЯ ВА ТУРИЗМ ОБЪЕКТЛАРИНИ ҲУДУДИЙ ЖОЙЛАШТИРИШНИНГ ГЕОГРАФИК ЖИҲАТЛАРИ. *ГЕОГРАФИЯ: ПРИРОДА И ОБЩЕСТВО*, *2*(1).

20. Muhitdinov, I. I. O. G. L., & Mamatisakov, J. J. O. G. L. (2021). FARG ‘ONA VODIYSINING JANUBIY QISMI GIDROGRAFIYASI. *Scientific progress*, *2*(3), 975-980.

21. Mamatisakov, J. J. O. G. L., & Muhitdinov, I. I. O. G. L. (2021). PROSPECTS OF DEVELOPMENT OF ECOTOURISM IN THE PROTECTED NATURAL AREAS OF FERGANA REGION. *Scientific progress*, *2*(3), 986-989.