

ABOUT THE OF ETHONYMS ARE LEARNS ETNOTOPONYMS (EXAMPLE OF KHALAJ ETNONYMS)

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***ABSTRACT**--In scientific toponymic literature, the name of ethnicity (seed, tribe, nation,) is ethnonym (Greek, ethnos - "people", onym - "name"), and any geographic object on which it is based is called ethnotoponym. Ethnotoponyms form a separate layer within the place names. Ethnic units are so old that their research is more complex and requires sufficient expertise and experience from the researcher. Most importantly, if an ethnonym is properly interpreted, the researcher can have a wealth of information about the historical formation, development, language, customs, integration, migration of an ethnos. Consequently, ethnons are the subject of research not only in toponymics but also in the disciplines such as ethnography, history, linguistics.*

***Key words**—state, ethonyms, khalaj etnonyms.*

I. INTRODUCTION

The purpose and objectives of the work. The data collected during the study is analyzed by additional scientific sources, the content of the word-based word and its ancient meaning at the time of its occurrence. A brief geographical description of the factors contributing to the regional distribution of the Khalaj ethnonym. Object of research, subject and research methods. The subject of the study was the name of the ethnic group - ethnicities and the factors that led to their occurrence, the Khalaj etnonym was selected as the most common ethnicities in Khurason and Movarounnahr. The methods of comparative-historical, linguistic and geographical comparison, as well as the possibilities of modern information technologies were widely used in the course of the work.

The main results and their discussion. Experts say that for historical reasons, each ethnic group had to have a special name, except for territorial, economic, linguistic and ethnic backgrounds. At the same time, each tribe was required to have a flag, which included a description of what constituted the tribe's name, concept, and totem. Mostly, the name of an ethnic group also served as the name of the place where they lived. Therefore, the majority of ethnotoponym are the names of the settlements. An analysis of ethnocononyms shows that ethnographic differences in ethnicity (ethnicity, dialect, customs, social status, appearance) often make ethnicity a toponym. It is well known that from ancient times, different ethnic groups lived together or side by side in areas that were comfortable to live. Therefore, ethnotoponyms play a significant role in such regions. Note that ethnotoponym is a product of various historical conditions and languages, but it is like a "box" where valuable

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ethnological information is stored. Consequently, researchers dealing with the problems of ethnogenesis have been increasingly addressing ethnotoponym.

Ethnotoponyms, like the other types of place names, are territorial and repetitive. T. Nafasov wrote that the repetition of the name suggests that the word-based word has a different social, ethnic, spiritual, and philosophical character [8]. The main reason for the repeated mention of the same name is the common understanding of the people's thinking and the same perception of natural phenomena. It is not wrong to say that this state of mind and spirituality moved to the place names. The territorial distribution of the name may be related to a variety of social, historical, and linguistic factors, including the lifestyle, ethnicity, and economic activities of the ethnic group.

The first information about the ethnic group of halaj (halach, kalach), which is the object of research in this article, appears in written sources of the VI century. Historical evidence indicates that caravans in ancient times lived in Central Asia and further south. Consequently, the names associated with the ethnic ethnonym can be found not only in Central Asia, but also in other regions. According to the Turkmen scholar S.G.Agadjanov, thousand years ago, the people lived in the Khalaj (satrap) region of present-day Turkmenistan and in the Bukhara region. According to the scientist, in the 12th century, a significant part of the khalajs migrated to Afghanistan and Iran [1]. At the end of the 13th century, the khalajs, led by Jaloliddin Firuzshah, invaded North India with the help of the Ghaznis and Ghuris and founded the Delhi Sultanate.

In the toponyms of Uzbekistan, the majority of the names associated with the ethnonym are the ethnoi-names (settlements). A good example is the presence of villages in Vobkent and Shakhrisabz districts - Khalaj, Shafirkan - Khalajiyon, Ishtikhan - Khalajan. It is noteworthy that the name of the ethnic group based on the names of these villages is pronounced as halaj. In the past, a group of khalajs lived in the Kabodiyon in the middle of the Amu Darya, and the surrounding mountains were known as the Mountain Khalaj. The cemetery was the centerpiece of the ancient guerrilla sects. According to the well-known toponymist scholar S.Karaev, the khalajs can be beautiful people.

II. RESULTS AND THEIR DISCUSSION

Experts also found that there were irregularities in some areas where ethnic groups were living in Jizzakh. For example, in the Farish district, the majority of the population are Mojarm, Andagin and Kochak. It is noteworthy that the ethnogenesis of the Tajik-speaking ethnic group has not been studied so far. The question of whether the Khalajs are actually Turkish or Persian-speaking people has not yet been resolved.

In addition, they are awaiting their researchers to study the origin, historical formation, and range of regional dispersions of the khalajs. Unless you take into account the research work of the linguist M.A Mamedov on the historical and comparative analysis of the khalaj language in Azerbaijan.

Historical sources, including in the work of the founder of Turkish studies Mahmud Kashghari's "Devoni lugatiti Turk" (11th century), described the khalaj as a Turkish tribe but not belonging to the Oguz [5]. However, the Sheybanese historian Hafiz Tanish Bukhari in his book "Abdullanoma" (16th century) came up with the name "uluz khan" in the name of khalaj, and considers them as the descendants of Oguzkhan. Major Hungarian

traveler who traveled secretly to Central Asia, A.Vamberi (19th century) wrote that the word ethnos was based on the word of sword.

Professor U.Jumanazarov, who studied folklore, also related the origin of the Khalaj seed in his book "In the Fall of History - Nusratnoma". Following his march to Khurason, Oguzkhon encountered a woman who was caring a baby while returning from Isfahon. Mother's milk was gone, and the baby was crying with hunger. Oguzhan intends to bring up a child and grow up to be a good warrior. But the woman refused. In his anger, Oguzkhan went on his way, shouting hungry- khal och. The offspring of this baby are the seeds of the halaj. [3]

Experts have found a similar story about the etymology of the word khalaj in the book Devoni Lugotit Turk. " during the occupation of Alexander (Alexander the Great), Turkish soldiers of the Khokan were forced to retreat to east, with severe resistance. Then the people of the Turkish Khokan will follow them. Twenty-two men without a horse, however, remain with their families, and two more families join them. Finally some of them decide to leave with Alexander's army. However, two families remain. Those who decide to leave will look at them and say they are hungry. The next generations of these two families have been called khalajs [5].

During the preparation of this article, a toponymic survey was conducted among the population living in Khalaj and Khalaj village in Shakhrisabz district of Ishtikhan district in order to get acquainted with the lifestyle, occupation, poetry, historical traditions and customs of the garages. The analysis of the questionnaires showed that the caravans lived in the past half way and that their main occupation was livestock and farming. Local people say that they were also engaged in ceramics and blacksmithing in the past. Representatives of the ethnic group consider themselves Turkic speaking, of anthropological features, of medium height, of round face, of wheat, of eyes, eyebrows and hair color.

Local people associate the name of the village with various legends and myths. For example, according to a local legend in the village of Khalajon, the wealthy woman and her seven sons lived in the ancient village of Kultepe. Since the village is located on the caravan route, the caravans from the distant past spend the night in the fortress of the wealthy woman. The occupants of the fort provided passengers' safety, and it was widely believed that Kultepe was a safe place. The locals then called it a place of peace (Khalajan) to inform the caravan from far away that the village was safe.

As mentioned above, ethnons are very ancient names and are the most primitive ethnocultural symbol of the nation. Among them, the ethnonyms, which mean "people," are even more ancient. Over time, the ethnonym's pronunciation, structure, and meaning may change. The factors contributing to the transformation of ethnonyms, such as the desire for comfort in pronunciation, the modern development of the language, and the tendency to use words similar to those present in the language, strive to simplify them.

Many attention has been paid to ethnonymic legends and myths about ethnos whose etymology is unclear. Many of them are remarkable because of the oral pronunciation of the name, often related to the state of the language at that time, often created by members of the same ethnic group. The important thing is that the false or popular etymology of ethnon does not reflect the realities, but it helps to give some idea of the formation, formation, genealogy, and range of ethnic groups.

According to M. Mamedov, who studies the language of halaj, the Khalajs are Turkish and Persian-speaking people. However, there are different opinions among experts. Some researchers call the Khalajs Turkish-

speaking people, while others call it Persian-speaking. We think that the Khalajs were, in fact, the Sogdian-speaking people, but later, because of their territorial location, they adopted the dominant language in the region.

According to M. Mamedov, the Khalajs were actually Turkish-speaking people and lived in the Persian-speaking Kum and Sultanabad areas of Iraq. According to the scholar, this area has been mentioned in the historical sources as the name of Khalajistan [6]. Later, the pilgrims lived and settled in Afghanistan, India and Khorasan. The language and customs of the Turkic-speaking Khajals have been partially explored, but no research has been done on Persian-speaking Khalajy.

There is still no clear answer to the question of what language is and what it means. Experts have found that the word halaj has the meaning of Sogdian, carpet, western, mountain - mountainous, Pashtu, carpenter, mountain-born, mountain-born, Arabic-Persian - cotton-wool, and cotton or wool in Azerbaijani. It is worth noting that many who support the idea that khalajs are Turkish-speaking people believe in the popular etymology of the word khalaj. According to them, the name of the garage was based on the word "hungry".

According to the National Encyclopedia of Uzbekistan, khalaj (kalach) is an ancient Turkish tribe that first lived in South Siberia (VI century), later in the Talas Valley and Kashgar. In the VII-VIII centuries most of them settled in Takharistan, Northern Afghanistan, Movarounnahr and eventually mixed with the local population [10]. The Khalajas played an important role in the formation of nomadic tribes in Afghanistan and Iran - the Khalassians and the Durrionians.

Russian scientist M.S. Ivanov wrote that in the past, khalajs emigrated from Syria to the Persian-dominated areas of Iraq, and later, some of them emigrated to Iran, the rest were known as refugee .[4]. The Khalajs, who lived in the Vakhsh Valley in southern Tajikistan, were an independent ethnic group from the beginning of the sixteenth century. In written sources of the XIX century the caravans are mentioned among the Turkmen tribes in the middle stream of Amudarya.

In the Middle Ages, caravans were scattered in other areas of Movarounnahr (including the Zarafshan Valley and the upper part of Kashkadarya) [8]. Today, the generations of Khalaj are preserved as ethnic names among Turkish and Iranian-speaking peoples in Iran, Azerbaijan, and Afghanistan. According to some sources, the number of Turkic-language halves at the end of the 1980s was about 20,000, and there is no data on Persian-language halves.

The Afghan researcher, Abdulhay Habibi, wrote that the pilgrims lived in the Gazna and Gor provinces, and they spoke Persian, but not Pashto. In Pashto, the word khalaji means "mountain," "born in the mountains." According to the scholar's research, Pashto (Afghan) has been called in the ancient history of the Khalaji language, and the Khalajs are now Pashtuns. According to M. Mamedov, who studies the Khalaj language separately, this statement seems to be somewhat true. Because the Khalajs were originally Iranian-speaking people, it was not difficult for them to learn Pashto.

Russian Oriental scholars were also interested in the Khalaj ethnic group. For example, according to academician V.Bartold, the khalajs were formed in India as a separate dynasty and took an active part in the political, economic and social life of the country. According to the scholar, in India the name of the garages is pronounced in the form of a Khilji. Another Iranian scientist V.F Minorsky used the information he had gathered during his scientific trip to Iran to write his scientific work entitled "The Turkish Dwarf Dialect." The well-known scholar noted that some of the words used by the Turkish and Persian-speaking khalajs are the same [7].

Experts have found that the traditions of pre-Islamic beliefs have preserved the traces of pre-Islamic beliefs. For example, in Zoroastrianism, fire, sun, earth, water, salt and bread are sacred. In the old days, when a boy was born into a family, a girl was treated with the utmost care. According to M. Mamedov, the members of the Kurdish tribe of the Kurdish tribe have the right to leave (raise a child) only one female child in the family [6]. Some scholars believe that Mansur Khallaj (858-922), one of the founders of Sufi doctrine, who manages to achieve spiritual and moral perfection, may represent this ethnic group\

III. CONCLUSION

The research revealed the following: The study of any etymology, especially the etymology of ethnos, most of which are ancient words, is a more complex issue and requires more precise research.

Historical and scientific sources related to the ethnonym of paralysis have been studied and analyzed as much as possible. A toponymic questionnaire was conducted among ethnic groups in the present-day Uzbekistan.

As a result of the initial research, there was an opportunity to learn more about the historical formation, development, language, customs, integration and migration of ethnos.

It was found that the range of the ethnic group is much broader, its evolutionary development is linked to historical, ethnogeographic and geographical factors, and these factors have differed in the stages of ethnicity formation.

There are some differences in the language (Turkish and Persian), traditions and customs of the ethnic groups living in the country.

Collecting, analyzing and investigating the increasingly earned ethnos, the range of their distribution, their geographical location, their language, and their traditions are an important and important issue facing the industry.



Figure 1: The spread of Khalajs in Uzbekistan

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