

ISSN: 2545-0573

STUDY OF NECRONYMS IN THE TERRITORY OF KARAKALPAKSTAN

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ARTICLE INFO.

Keywords:

onomastics, necronyms,
Karakalpakstan, research, Kashgari

Annotation

The expansion of onomastic research in Uzbek linguistics has led to the development, formation and development of this scientific field. Over the past period, he has defended doctoral and master's theses on the study of Uzbek names and toponyms, published dozens of monographs, collections and pamphlets, and many articles. All this indicates that Uzbek onomastics is now a unique branch of linguistics.

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The radical changes taking place in social life as a result of national independence are reflected in the field of linguistics, as well as in all areas of science.

Ancient historical names are the hallmarks of a nation's history. In addition to linguistic features, famous horses also contain valuable historical, ethnographic, geophysical, ethical, and even archaeological information. Famous horses are a great cultural linguistic heritage left to us by our ancient ancestors. This heritage reflects the historical memory of our people. As a result, efforts to restore and preserve historical names of the past have intensified in recent years. In this regard, one of the most important tasks is to study and improve our language, which is of great value.

Every language reflects the social life, way of life, life experiences of people who communicate in that language - peoples, nations and ethnic groups - over the centuries. That is why the language is recognized as the only witness to the life of the people, the stages of its historical development, as a symbol of ethnic cohesion, which collects its life experiences and transmits them from ancestors to generations, preserving national identity.

The inexhaustible wealth that has been passed down from generation to generation over the centuries and has been passed down from generation to generation, and passed on to these medicinal times, is the inexhaustible wealth of every nation. 'zligidir. For this reason, it is important to study and analyze the linguistic richness of each nation in the language of written monuments.

Scholars have long been interested in studying, summarizing, taxonomizing, and drawing the necessary conclusions about names, especially place names and tribal names. According to ancient written sources, in the middle of the first millennium BC in Central Asia there were place names such as Khorezm, Sughd, Bactria, Parthia, and the peoples living there were called Scythians, Saks, Massagets. , Reflected in sources written by Torg Pompey, Xenophon, Ctesias, Arrian, Strabo2.

The expansion of the scope of onomastic research in Uzbek linguistics has led to the development, formation and development of this scientific field. Over the past period, he has defended doctoral and master's theses on the study of Uzbek names and toponyms, published dozens of monographs, collections and pamphlets, and many articles. All this indicates that Uzbek onomastics is now a unique branch of linguistics.

After the independence of Uzbekistan, the attitude to famous names, toponyms and ethnonyms has changed radically. Now these names are respected and studied not only as linguistic material, but also as a rare heritage of the people's history, culture and spirituality. As a result, the field of study of Uzbek onomastics has expanded and gained prestige.

Mahmud Kashgari's *Devonu lug'otit-turk* is also an encyclopedic source that contains a rich ethnolinguistic information about the origin of Turkic tribal terms. It is no exaggeration to say that his work is literally a dictionary of place names. In addition to the well-known names on the world map attached to it, there are many small names on the wall, with geographical and etymological explanations. With the aim of compiling a dictionary of Turkic languages, Kashgari unknowingly set the stage for the beginning of linguistic expeditions. He writes about it: "I have traveled for many years in the cities, villages and pastures of the Turks, Turkmens, Oguzs, Chigils, Yagmas, Kyrgyz, collected dictionaries, various I have studied and determined the properties of words" ¹. Kashgari's small hemisphere map, which he attached to *Devon*, is still relevant today for the study of toponyms and ethnonyms.

The scientist identified the distribution of tribes and clans and began research in the field of area linguistics, which is now one of the most promising areas of linguistics.

Karakalpakstan has many historical monuments and shrines. These include the Sultan Uvays Fortress in Beruni district, the Mizdakhon archeological monument in Khojayli district, the Tuproqqala fortress in Ellikkala district and other cultural heritage sites.

Restoration of historical memory is not only the task of the sciences of history, but the science that helps it the most in this regard is onomastics and its branch, necronyms.

According to media reports, 281 cemeteries and 42 shrines in Karakalpakstan have been renovated.

Khoja eshon bobo in Amudarya district, Miskin ota, Ming yarim shiyit, Besh mulla buva, Bekman shiyit, Chilpiq qala, Beruni district, Castle Castle, Earth Castle, Elephant Castle, Yampik Castle, Frost Castle, Red Castle, David's father in Kungrad, like the daughter of the Prophet.

The toponym Khojaly is also rich in necronyms. These are the shrines where our patriarchal ancestors have slept forever for centuries, and which have been sacred to future generations. The mausoleums of Jomard Kassob, Shamun Nabi cemetery, Yusuf eshan, Baqaybek bobo, Qabiljon bobo, Mazlumkhon Suluv, Pirim eshan bobo, Shurchi bobo, Sheikh Jalil bobo, Sultan Uvays, Kechirmas bobo, shrine. Here are some of them:

Generous Butcher (Jo'mard Qassob)

"Once upon a time, there was a butcher named Jomard who had a lot of money. One of his good habits was that he would never return the hand of someone who came to him with a need, and would give him extra gifts as well as meet the needs of the needy. Years later, Jomard paid for the butcher, and the number of debtors increased exponentially. The rich man, who by this time was very old, said to those who had repaid their debts, "Now my end is near, I do not need wealth, use this money for any of your needs, if you want me to agree, when I die At the beginning of my grave, say a blessing and throw a handful of soil on my grave. " The 15-meter-high hill, now known as the Generous Butcher, was formed from the soil that each of these people threw from the top of the grave.

Mazlumxon suluv (Mazlumxon suluv)

It is said that a khan had a beautiful daughter named Mazlumkhansuluv, and when she reached puberty, she was visited by many bridesmaids. The khan then announced through heralds that if anyone built a palace for his daughter, which would be cool in summer and warm in winter, he would marry her. The condition is that the air in the palace should always be clean, the windows should not be open and ventilated in summer, and the wood should not be heated in winter. . The fact that the main part of the palace, built by the young man, is located underground ensures that it is cool in summer and warm in winter. The khan, who had guaranteed the completion of the palace, agreed and set the date for the wedding. But in the meantime, the khan's daughter died of an incurable disease. The whole nation mourned and buried the khan's daughter in this palace.

From that time on, the palace was called the "Maiden's House" and the tomb of the virgin became one of the places of pilgrimage.

Qabiljan bobo

"The tomb of Qabiljan Bobo is located near the old Khojaly-Nukus road. The story of Qabiljan Baba is as follows: A young man named Sayyid was coming from afar to go to Khoja and Pirim Eshan to help him. Because of the famine, he became weak and died on the way. Pirim Eshan sees him in a dream, and is told, "The child's wish has been granted. Put his body near the sunrise side of the Lord." After that, Pirim Eshan bobo advised: "Whoever comes to visit me, let him go to Qabiljan bobo first, then let him come to me." . Pirim Eshan was buried four times in honor of his close disciple, at the head of the shrine where his body was placed at the entrance of Khojaly. "

Baqaybek bobo

"The people of Khojaly have a lot of respect and admiration for Bakaybek. People also call him Saint Baqaybek. "Grandfather was born in 1775 and died in 1840." The mausoleum is located near the banks of the Suoenli Canal in the old Khojaly, on the site of the current old cotton mill. In 1927-1935, the mouths of the Russians, who drove tractors to expand and level the territory of the old factory, became crooked. Today, Fayzulla Sadullayev has erected a monument to Bakaybek's grandfather. "

Halfa Rajab

"Mazlumkhan is the name of a historical monument near Sulu. In some scientific sources, Rajab Khalifa is also written as Khalifa Rajab. Legend has it that every Friday one brick of the monument falls, one brick falls on the day the bricks are finished, and the day when the bricks are finished is the end of the world. One of the bricks in front of the monument has three Arabic letters written on it. This alphabet dates back to the 230s, and to ours, to the second half of the ninth century. This inscription may indicate the date of construction of the monument or it may have been written by a visitor. We agree that the monument served as a khanaqah. It is a place where dervishes, potters, the poor and the needy can land. "

Yusuf eshon

"The dome of Yusuf Eshan is located in the place of Oraylik in Khojayli principality. He is a descendant of Pirim Eshan. Famous people of the Khojaly people are buried in this holy place. Asamatdin Eshan, Imamatdinjan (grandfather Taqdir), Sheikh Axun, Amin Axun, Gubaydulla Axun, Matirza Eshan and many other children are sleeping forever. "

Another characteristic feature of the necronymy of the region is that a significant part of the objects are called anthroponyms, ie the names of people, who built the tomb or cemetery, the first buried in it, the great, revered, saint, religious rank said, eshon, ho ' based on the names of people in the ja class or respecting units representing a religious class, famous names were formed by adding words such as buva, bobo, buvi, ota, which represent the semantics of respect. The above is an example. Thanks to

independence, attention has been paid to such sacred sites, repaired, beautified, pilgrimage plaques have been installed, some have been restored, and some have been restored to their original state. In short, in all the works of our President in this regard, the influence of the lofty ideas, Islamic traditions and customs glorified in our sacred religion is clearly felt.

In short, the place names, which are the product of the spiritual, educational, cultural, philosophical observations and views of our ancestors, our people, also belong to the toponymic heritage, including necronyms. Because necronyms not only name sacred cultural monuments, especially cemeteries, mausoleums, shrines, mosques and madrasas, but also form a spirit of environmental protection, that is, respect and esteem. Therefore, it is inevitable that it will be the duty of every young generation to renovate shrines, mosques and cemeteries, and to respect, preserve and honor the memory of ancestors.

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