



## FORMATION OF ETHNONYMS AS AN EXPRESSION OF NATIONAL IDENTITY

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(using examples of ethnonyms within the Qo'ng'iro't clan)

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### Abstract

Along with all levels of the onomastic system, ethnonyms also have their own patterns of formation. As in many Turkic languages, Uzbek also has simple, compound, root, and derived ethnonyms, which differ from other languages in some aspects according to the rules of Uzbek grammar. This article conducts analyses within the framework of this topic. Ethnonyms related to the Qo'ng'iro't clan were selected as the object of study.

**Keywords:** grammatical features, conversion method, lexical-semantic conversion, morphological method, syntactic method.

In world linguistics, the formation of various onomastic units differs due to the diversity of grammatical features. For example, in the formation of German ethnonyms, different methods of word formation are expressed to varying degrees. Most ethnonyms are formed on the basis of toponyms (names of continents, countries, settlements, cities, rivers, mountains, islands, etc.) with the help of suffixes. The most productive ethnonymic suffixes are -er, -e, -ier. Word composition, onomatopoeia, compounding, and conversion are expressed to a lesser extent. Prefixation is not characteristic of the process of ethnonym formation.

The grammatical division into two groups, common to ethnonyms in the Uzbek language, is also characteristic of ethnonyms belonging to the Qo'ng'iro't clan. According to their grammatical structure, ethnonyms related to the Qo'ng'iro't clan can be divided into simple ethnonyms and compound ethnonyms.

Simple ethnonyms are composed of a single base and can be either root or derived. Root ethnonyms include names such as kal (as part of Qo'shtamg'ali), ko'sa (as part of Qo'shtamg'ali), ulus (as part of Qonjig'ali), qora (as part of Oyinni), and mo'nka (as part of Tortuvli).

In simple ethnonyms with a derived structure, it is clearly evident that the name is derived, as it is possible to separate it into a root and a suffix. In this regard, the most productive suffix is -li, and many ethnonyms within the Qo'ng'iro't clan are formed using this suffix: cho'michli, taroqli/toraqli, bolg'ali, irg'oqli, kesovli (all the listed ethnonyms belong to the vaxtamg'ali branch). At





this point, considering that the suffix -li is an abbreviation of the word tamg'ali (which we have discussed in other parts of our research), our thoughts may seem erroneous. However, since we are conducting an analysis in terms of the final form of the ethnonym, we consider it appropriate to maintain this conclusion.

It has been noted that this suffix -li has other formative possibilities in Turkic languages as well. In particular, S. Ataniyazov, while conducting a grammatical analysis of ethnonyms in the Turkmen language, writes the following on this matter: "Historically, the affix -ly/-li -lu/-lyu is the result of the phonetic development of the affix -lik/-lig, which previously (in old Uzbek, Uyghur, and other languages, as well as currently) had a general human meaning and possessive function." The semantic group being analyzed also includes numerous ethnonyms formed by the name of an ancestor and the affix -ly// -li: Annagurbanli, Annally, Ata-Nyyazly, Ahmetli, Qizilly, Reyimberdili, Taniberdili, and others. In this context, the affix indicates a person's affiliation with a specific clan or their connection to a group of named ancestors. Ethnonyms formed in this manner are also present among the Uzbek Kongirats, where the possessive suffix -i is used instead of the aforementioned derivational affixes to express the same concept of affiliation. Examples include: elbegi (related to the Koshtamgali branch) and ko'lobi (belonging to the finger section of the Koshtamgali branch).

Olim yasama etnonimlar tarkibidagi yasovchi qo'shimchalarning fonetilt is noted that in terms of k, it can be shortened and eventually disappear completely. "Over time, long and therefore difficult to pronounce ethnonyms were simplified, resulting in many losing the second part indicating the ethnic affiliation of a certain group, and the affixes -ly// -li, -chy// -chi (khivachi) or -y// -i (to the first part ara-ki, kolaby, shoshilinch) were added. Some ethnonyms later lost these affixes as well."

Compound ethnonyms are formed by the combination of more than one lexeme and have the ability to express meaning independently: moltaka (qonjig'ali), qoraqursoq (qonjig'ali), moydatovoq (tortuvli), kasartkixo'r (qo'shtamg'ali).

From the perspective of which parts of speech the concepts contained in them belong to, we can classify compound ethnonyms as follows:

Noun+noun: chalbachcha (qo'shtamg'ali), g'ozoyoqli (vaxtamg'ali), hojibachcha (oyinni), jiyansaroy (finger section of the qo'shtamg'ali branch);





Numeral+noun: beshqozon (o'r section of the tortuvli branch), beshyog'och (bandikuchuk section of the qo'shtamg'ali branch), beshkapa, beshkaltak (kal section of the qo'shtamg'ali branch);

Adjective+noun: qorapoycha (o'troqi section of the qo'shtamg'ali branch), moydatovoq (tortuvli branch), oqpichoq (qo'shtamg'ali), qizilbosh (finger section of the qo'shtamg'ali branch), damqorin (bandikuchuk section of the qo'shtamg'ali branch);

Noun+adjective: Odil khakkari (gujakhur division of the Qoshtamghali branch), Niyoz baroq (gujakhur division of the Qoshtamghali branch), Kholli boy (tilovmat division of the Qoshtamghali branch), Ernazar qora (barmoq division of the Qoshtamghali branch);

Noun+verb: gujakhur (Qoshtamghali), kasartikhur (barmoq division of the Qoshtamghali branch), sung keldi (munka division of the Tortuvli branch), ghozdan tugilganlar (mavlush division of the Qoshtamghali branch).

Adjective+adjective: mayda qora (kuchakhur division of the Qoshtamghali branch);

Number+number: ming tugiz (tugiz division of the Tortuvli branch)

The creation of new names signifies the emergence in society of a person, object, place, or event that necessitates such a name. Similarly, the formation of ethnonyms indicates the appearance of a new ethnic community - a clan, tribe, or people. The creation of new ethnic names occurs through three methods. These are: lexical-semantic conversion, morphological method (by adding affixes), and syntactic method.

Lexical-semantic conversion

The close relationship between word formation and lexicology is particularly evident in the nature of concepts such as lexical-semantic method, lexical method, semantic method or conversion method, and onomastic conversion in word formation.

The method we call lexical-semantic conversion represents the transition of a word to function as another word and its usage in a new meaning. Typically, a word that undergoes conversion experiences a categorical change, shifting from one part of speech to another. Such a transfer also alters the meaning of the word. It acquires a new function and meaning. Thus, in conversion, functional, semantic, and categorical changes occur.





### **Conversion method**

The following parts of speech are actively used in the morphological formation of ethnonyms through the conversion method. That is, words belonging to these categories later became ethnonyms:

Related to nouns: jobuv (bandikuchuk division of the qo'shtamg'ali branch), zargar (mo'nka division of the tortuvli branch), baroq (qo'shtamg'ali branch).

Related to adjectives: qo'ldovli, jelkillak (both belong to the qonjig'ali branch), mo'nka (tortuvli), katta (finger division of the qo'shtamg'ali branch), qizilbosh (finger division of the qo'shtamg'ali branch), o'r (tortuvli).

Numerals belong to the part of speech: to'g'iz (with stress).

### **Morphological method**

The formation of ethnonyms follows the general rules and methods of word formation in Turkic languages. Morphological and syntactic methods play a special role in the formation of ethnonyms. However, ethnonyms formed by the morphological method are characterized by their extreme antiquity and are considered a linguistic heritage from ancient times. This feature is evident in the complex formation structure of many ethnonyms.

As mentioned above, ethnonyms are an integral part of the lexical system of Turkic languages. Therefore, they are subject to the laws of the Turkic languages to which they belong. When Turkic ethnonyms are formed through affixation, they are created using a number of suffixes found in ethnonyms of Turkic languages. In this regard, research indicates the following suffixes as ethnonym-forming suffixes in Turkic languages: -ar (-ir, -er), -ly (-dy, -ty), -as (-yas, -az, -uz), -lar (-ler), -ak (-ek, -yk, -uk, -ik, -k), -man (-men), -lik (-lik), -chi (-chi), -chi (-chi), -chi (-chi). According to this view, the morphemic composition of Turkic ethnonyms, like all words in Turkic languages, is a complex consisting of a meaning-forming base combined with a set of affixes. Considering that similar information is also present in A. Otajonova's research, we can conclude that ethnonyms formed on the basis of such suffixes exist in the Uzbek language as well. Specifically, A. Otajonova emphasizes that "ethnonyms formed with the affixes -ik, -ak, and -k are frequently encountered in Khorezm," and provides examples such as chanashik, bidjanak, and arvak.

As a syntactic method of formation, new ethnonyms can be created by combining two separate ethnonyms, each with its own independent meaning. For example, Qoraqo'ng'irot.

In conclusion, ethnonyms, like other onyms in the language system, possess the ability to be formed to create new meanings or forms. Although the affixes





that serve as the basis for formation in different language systems may vary in shape, they are functionally equivalent.

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