

**THE RELATIONSHIP BETWEEN ETHNOTOPONYMS AND ETHNOLINGUISTICS**

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**Abstract:** This article discusses the researchers' exploration of the connection between ethnolinguistics and the science of toponymy, as well as how ethnotoponyms reveal historical facts and assist in determining the borders of peoples and tribes. It is emphasized that information and data about an ethnic group can only be transmitted to future generations through language. In this regard, the article highlights that language is fundamental to an ethnic group's self-identification and understanding.

**Keywords:** toponymy, ethnolinguistics, ethnotoponym, ethnic group, ethnonym, people, tribe, place names, anthropocentric paradigm.

Toponymy holds both scientific and practical significance in relation to other branches of science. Through the study of toponyms, it is possible to determine numerous historical facts, the territorial boundaries of specific peoples and tribes, traditions, customs, cultural and linguistic differences, as well as the various characteristics of specific places, plants, and animals with the help of toponymy [1;119].

Only language can encompass, preserve, and transmit complete information and data about an ethnic group to future generations. Due to this property, the phenomenon of language can be considered the foundation of an ethnic group's self-identification. This concept fully encompasses all the qualities of language: the basis for the emergence of the ethnic group, the core of spiritual and cultural life, and the measure of self-awareness – language.

An ethnonym (Greek: \*ethnos\* – people, \*onyma\* – name) is used to refer to tribes, banners, and symbols, as well as the names of clans, tribes, nations, and the leaders, chiefs, elders, and heroes originating from these groups. These words can also be used as place names and are characterized by their impartial meaning, often indicating a collective or general concept. Ethnonymy (Greek: \*ethnos\* – people, tribe, \*onyma\* – name, appellation) is a branch of onomastics that studies the origin, distribution, usage, and structure of ethnonyms.

Ethnolinguistics is a branch of the anthropocentric paradigm that studies the relationship between a people's language and culture. Ethnolinguistics sets itself the goal of studying a people's way of life through their language [2;7]. It emerged as a new direction within the broader framework of "ethnic studies" and "linguistics" through the integration of various fields such as sociolinguistics, psycholinguistics, statolinguistics, and paralinguistics, which examine the nature and development of spoken language. Ethnolinguistics aims to explore the unique opportunities and valuable resources of the language phenomenon to gain a deep understanding of the human and universal nature of an ethnic group.

Ethnolinguistics is considered a science at the intersection of linguistics and ethnology. Thus, the research object of ethnolinguistics is the point where these two sciences intersect [3;19]. Ethnography, philosophy, sociology, psychology, and ethnolinguistics help define specific

concepts such as ethnicity, people, nation, social groups, mentality, and dialects from their respective perspectives. Ethnolinguistics and traditional sociolinguistics converge when studying the forms and types of current linguistic phenomena.

The communicative function of language and the issue of its use in various sectors of society are among the leading directions in contemporary linguistics. In this regard, linguistics can significantly influence the branch of sociology that directly studies these issues.

As previously mentioned, ethnolinguistics, a branch of the anthropocentric paradigm studying the relationship between a people's language and culture, provides valuable information not only about the formation stages of proper names in the Karakalpak language but also about our people's history, customs, way of life, geography, and archeology of our region. Additionally, it serves as a basis for research that encompasses our spiritual wealth.

The science of ethnolinguistics began with the study of the languages of peoples, tribes, and ethnic groups. For example, the founder of the American school of ethnolinguistics, E. Sapir, conducted research on the languages of Native American Indians. Through the study of the language of a tribe or ethnic group, we gain the opportunity to learn about the history, geography, ethnography, culture, and folklore of a people.

Researcher K. Abdimuratov's monograph "Why Are They Called That?" dedicated to the toponyms of Karakalpakstan represents a significant scholarly endeavor. In it, the author gathers and analyzes scientific materials concerning the etymology of prominent cities such as Khodjeli, Nukus, Shimbay, Konirat, and Tortkul, alongside other place names and water bodies in Karakalpakstan.

One of the historical cities of Karakalpakstan, Khodjeli, is considered among the ancient cities. According to historical data, it dates back approximately 2400 years. Noted historian and ethnographer Arminius Vambéry, during his expedition to Karakalpakstan, provides the following insight about Khodjeli: "The city of Khodjeli (formerly called Khodja Eli, meaning the land of khodjas, revered as holy prophets) is situated in a secluded and elevated place, inhabited by a people who were predominantly khodjas. They consider themselves descendants of our holy prophet." [4; 71]. Similarly, the name of the city of Konirat is derived from the ethnonym associated with its founding. However, the name of the city of Konirat is derived from the ethnonym associated with its founding place. Yet, the exact geographical origins where Konirat was founded and the distinctive characteristics of its ethnonymic origin remain unclear to us. Nevertheless, these scholarly opinions, collected in such a manner, are still essential for us. Konirat's name is among the primary ethnonymic names in Karakalpakstan [5; 10].

Collecting and studying ethnonyms based on specific territories forms the foundation for understanding and delving deeply into this issue. Territorial and linguistic studies help to unravel the structure and characteristics of the ethnotoponymic system. In the Karakalpakstan region, the ethnolinguistic designations of indigenous peoples and the ethnotoponyms derived from them are closely linked to our culture.

The formation of a series of designations, including ethnonyms and minor toponyms, plays a significant role. This situation clearly highlights the creation of anthroponyms and toponyms. Therefore, the interrelationship between ethnonyms and toponyms, and the systematic study of the formation principles of ethnotoponyms in a monographic framework, will be crucial for advancing the theoretical and practical aspects of Karakalpak toponymy.

Karakalpaks' cultural heritage includes valuable expressions reflected in their oral traditions. Folklore, including proverbs, sayings, legends, tales, and narratives, not only narrate the history of the people but also reveal insights into their language, literature, customs, and psychology. This provides us with a glimpse into the identity, appearance, and unique national characteristics of the people. Ethnolinguistics thus encompasses these aspects as part of its study objects.

The Karakalpak ethnonyms have not yet been deeply analyzed in a comprehensive monographic study focusing specifically on linguistic materials. This issue has been explored to some extent in foundational scientific research. [2;7]

K. Abdimuratov's opinion suggests that Karakalpak ethnonyms can also be perceived as significantly related to ethnotoponyms due to the cultural traditions, customs, and heritage of the people. Karakalpak toponymy, including its ethnotoponym system, differs markedly from the toponymies of other distinct languages, developed over a long historical period rooted in the past. They are distinguished by their specific linguistic characteristics and vary from other types of names. Each ethnotoponym is closely tied to a specific people, tribe, or locality, reflecting its unique origin.

In many diverse cases, place names can transform into ethnonyms (tribal names) and vice versa, which is a common occurrence. Therefore, in the process of studying a specific toponym, it's important to clarify whether it is a toponym, an ethnonym, an ethnotoponym, or possibly an anthroponym (personal name) [5, 194].

When deeply explored, the study of ethnotoponyms plays a significant role in the field and service of ethnolinguistics. This is because through the study of ethnonyms, it becomes possible to access insights specifically related to the language, oral traditions, culture, customs, psychology, and other aspects of a particular ethnic group. In this regard, ethnolinguistics uniquely contributes to understanding these dynamics.

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