

Comments on the Review of the Ethnonym Kongirat

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Annotation:

This article provides information about the genealogical composition of the kongirat ethnonym, the names of its main syllables and branches. The analysis and history of the words that are the basis for the naming of the main syllables are given. It is emphasized that etymology is a complex field, and the influence of phonetic mysticism is discussed. As an example, the ethnonym kazoyogli (kozyogli) was analyzed and the attitude expressed.

People are interested in the history of their ancestors, fathers and grandfathers, and study various narratives and historical sources. We received the necessary knowledge from representatives of the older generation. Because information written in various books or passed on from mouth to mouth sheds light on a person's nationality, his pedigree, and what kind of representative he is. This creates a generational genealogy. Shajara (Arabic for "tree") is the totality of people's origins, ancestors, and blood ties. It is studied by a branch of history - geneology. Since ancient times there has been an interest in the genealogy of kings, rulers and legendary heroes, but in the Middle Ages it acquired special significance with the emergence of privileged genealogical classes and the growing interest in formalizing their descendants. This in turn led to evidence of marriage relationships between bloodlines from the 15th century onwards. During this period, several books began to be compiled on the genealogy of the clan or members of the clan close to each other.

In Central Asia, the Hajis, Saidas and the like have genealogical books, and these documents serve as proof of their descent from the Prophet, Companions, Tarkhans and Beks, as well as payment of taxes, attendance at public meetings and other employees to obtain special privileges in labor and high position in the life of society as a whole. Genealogical documents were originally compiled in

the presence of rulers in the presence of witnesses according to a person's political position and were confirmed by his seal. Later rulers saw and confirmed the previous seals¹.

There are many stories and reviews about the Kongirat clan. The root of the Kongirat clan is as strong as the root of a maple. The epics sung by Bakhshi, such as Alpomish and Barchinoy, are eternal. It is said that the Lord of the Universe endowed the five clans of the earth with more than five qualities. According to him: the Vaxtamgali clan is given shajara, the Koshtamgali clan - military leadership, the Konjigali clan - wealth, the Oyinli clan - to be mullahs, the Tortuvli clan - knighthood².

The main large groups of the Kongirat genus had their own seal, allowing them to be distinguished from other genera. The shape and name of these stamps reflect the history, ancestors, character traits, main occupation, profession and place of residence of the representatives of the clan. For example, there are different views on the name of the Vaxtamgali clan, which represents the largest group of Kongirats. In particular, Vaxtamgali is a complex word formed by combining the words "vax" and "tamga". The word "vax" here comes from the word "messenger". If we take into account that the word messenger is used in the sense of the will of God, the command of God, then we can understand the meaning of the words "created by the command of God, with the approval of God." This name was given according to the history of their creation. According to other information of folk etymology, reflecting the name of this genus, vakhtamgali may actually be oktamgali. White color was chosen as a symbol of freedom, light, goodness. The chapter of this family begins with Jonkuljonbek, the second son of grandfather Kungirof from his first wife. It consists of 18 clans, namely: Ochamaili (Ochamoili), Boymokli, Tarokli, Chan-chikli, Kozoyokli, Chumicli, Kaychili, Ishkili, Kigochli, Jilontamgali, Bolgali, Karakungirat, Bugajili, Yuuvli, Khandakli, Irgokli, Odobli, Kesovli.

Koshtamgali is also one of the main Kongirat clans, named after the shape of its stamp. According to the information, "Kosh" means two, double and signifies the presence of a stamp consisting of two double lines. As we mentioned above, the meaning of the symbols was important among the clans. Animals of cattle breeding clans are also marked with brands. Wool felts and carpets are also printed with a type of printing. This clan began with the eldest son of Alikuljonbek from the first wife of his grandfather Kongirat and includes 16 clans: kal, barmok, savribuzar, korakalpok, kochaxor (gojaxor), okpichok, chalbachcha (cholbachcha), tolangit, tilovmat, otroki, chalka, mavlush, bandigujuk (bangikuchuk), zamburi, korakasmok, kosa.

The Konjigali clan is a generation that began with the son of grandfather Kongirat named Khaidarkuljonbek, and is divided into 14 internal clans: kortogay (qortogay), koldovli, jelkillak, moltaka, koraxonjigali, korabuvra, dosna, chola (chala), nogay, tunqora (topqora), quyun, chollik, ulus, koravursoq (korakursoq). There are several guesses about the name of this clan. In particular, the ethnonym "Konjigali" is composed of two stems meaning "bloody" - "bloody", that is, bloody gate. According to other information, the Konjigali clan was engaged in animal husbandry and, being meat eaters, they turned red in a stream with blood, where many sheep and goats were slaughtered. Accordingly, it is considered a phonetically modified variant of the Konjilgali genus. In our opinion, both points of view have certain grounds. According to our conclusion, in any case, the basis of this ethnonym is connected with the blood line.

Another clan name named after the shape of the stamp is Oyinni, also called Oyinli. The basis of the ethnonym Oyinni is "moon" and means "lunar". This kind of seal had the shape of a young moon (a thin crescent). In the Surkhandarya oasis, the famous oybaldok - an earring in the shape of a crescent - the origin of the earring goes back to the Kongirat clan. There are reports that women of

¹ National Encyclopedia of Uzbekistan. Volume 1. Letter Sh. - Tashkent, 2000.

² Rakhimov T. Alpnoma. - Tashkent: Publisher, 2019. - p: 136.

the Oyinni clan wore moon-shaped jewelry to represent their clan. This lineage begins with Mullamurod, the first son of grandfather Kongirat from his second wife. It includes 12 main clans, namely: Kovga, Kochay, Karakalpok, Tipor (Topar), Beshbola, Chorak (Churan), Turmak, Khojabachcha, Kal, Kora, Oktana (Oktaka), Oytamgali. The ethnonym Tortuvli means “to give”. Grandfather Kongirat, who had grown old in years, was given a gift by his second wife³ (according to another popular legend, he received the name Tortuvli because he was a child given to the world by his younger wife, who was given by the khan for faithful service to grandfather Kongirat), this son is a descendant of Jiyanbek and represents constitute the smallest clan group. Relatively young and relatively compact in composition, there is a little more information about this clan than about other clans. We can find places about this family in terms sung by bakhshis, in some legends and stories associated with folklore.

Alpomish was also from the Tortuvli family. Makhmatkulboy is the grandfather of Kongirat, and his son Jiyanbek is the grandfather of Tortuvli. There are six clans of Tortuvli of the Kongirat clan, which are considered quite smart - Togiz, Or, Monka, Obkli, Chopok, Maidatabok. There is some controversy regarding the clans belonging to this group. A number of other sources differ from B. Karmisheva's⁴ classification, which we consider correct as the main genealogy and on the basis of which we work. In particular, some sources do not mention the clan (Maidatabok) in Tortuvli⁵. According to the surviving information, the following clans settled: Tugiz from Torakul, Monka from Mominkul Dzhebachi, Or from Orozmat, Chupok from Chori, Koraboyin from Chotboy, Obokli from Abrahmatboy⁶. In another source, Obokli is not included among the Tortuvli clans⁷. According to the data that we studied and analyzed, Obokli belongs to the Tortuvli clan. Representatives of the older generation, belonging to almost all branches of the Obokli clan, consider Tortuvli their main clan. The internal division of the Tortuvli clan is as follows: Tugiz: sadiri, borboy, obiz, kirbolok, mandate, balkhienbosh, koshchi, shohol, kokkalbosh; or: Shaykh Nazar, Oris, Dalba, Itbalik, Chuva, Zhostobon; monka: songkeldi, orozak, mardai, bogrobaccha, kalbaccha; chopok: koraboyin, abray, kashka, kizilbash, sorikhodzha, oshir kichkina; Obokli: murodbachcha, karokchi, cholish, boz kiyik, shudgor, kizil belbog⁸.

Above, based on our research, we have identified the main parts and internal branches of the Kongirat genus. Although this is important information about calls, our main goal is to conduct an onomastic analysis of the ethnonyms representing the names of this genus. As we have seen, each of these ethnonyms has its own etymology and is based on a certain logic. “What was the main factor in the emergence of ethnonyms and on what conceptual basis is this based?” to find answers to such questions, it is necessary to rely on many historical sources and the knowledge of representatives of the older generation. Even in this case, it is a little difficult to draw a clear conclusion. Because phonetic changes prevent us from understanding what the word that formed the basis of the ethnonym actually was. For example, the ethnonym Kazoyokli - Koziyokli, one of the most famous among the Uzbek clans, at first glance seems related to the symbol of goats, based on a zoomorphic code. But opinions differ. According to historical information, this name was given to a genus that spread from a person who has a unique walking style, that is, he walks like a goose with his legs thrown in both directions. According to some opinions, this name refers to

³ Karaev S.K., Arifbaev A.Kh. The role of ethnonyms in the study of the ethnogenesis of the Uzbek people. Materials of the republican scientific and theoretical seminar on the topic “The origin of the Uzbek people: scientific and methodological approaches, ethnogenetics and ethnic history.” - Tashkent: 2024. - p: 63.

⁴ Karmisheva B.Kh. Essays on the ethnic history of the southern regions of Tajikistan and Uzbekistan. – M.: “Nauka” 1976. – p: 90-94.

⁵ Norboev N. Uzbeks with 92 bowls. About the tribes and clans of the Uzbek people. - Tashkent, 1997. - p: 20.

⁶ Rakhimov T. Alpnama. - Tashkent: Publisher, 2019. - p: 136.

⁷ Eshim Olтинbos. Homkon are a people with strong roots. - Tashkent: 2022. - p.: 8.

⁸ Rakhimov T. Alpnama. - Tashkent: Publisher, 2019. - p:12.

representatives of the clan who are self-confident, walk in circles, proud, and active in debates. The sources contain the following information that substantiates our above opinion: “The name of the part of Kozoyokli comes from the word (goose-footed), among the Bashkirs “puyir oyok” (legs of the gulhar) - “crow’s feet”, among the Karakalpaks - Kozyak, among the Nogais and Crimean Tatars they call it Kazayak⁹.

According to historian S. Tursunov, the name of this genus is not Kozoyokli, but Koziyokli, and has nothing to do with the word goose. According to the scientist, there was a king in the Syrdarya who had a dispute with his judge over the issue of land and water. A certain part of the population supports the judge. When the king wants to kill the judge, the judge leaves the royal territory at night with his supporters. They settled in the territory of the present Surkhandarya region. Kozoyokli are supporters of the judge, descendants of those who came with him. In our opinion, S. Tursunov’s comments are closer to the truth. Because the goose-like gait is also characteristic of other genera of Kongirat (for example, jostoboni).

It can be seen that determining the etymology of ethnonyms is a very complex process that requires a lot of research and analysis. Some data provide a corresponding conclusion about the ethnonym, while other considerations refute the initial opinion. Although this process is difficult for the researcher, it is important for our linguistics. Of course, etymology is the beginning and basis of linguistics.

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⁹ Norboev N. Uzbeks with 92 bowls. About the tribes and clans of the Uzbek people. - Tashkent, 1997. - p: 21.