

# Ethnonyms in the Works of Alisher Navoi

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Abstract: This article explores the names of clans, tribes, peoples, and nations used in the works of Alisher Navoi. Ethnonyms, born out of historical necessity, convey specific information and over time often become the names of the regions inhabited by these communities. In addition, an analysis of the ethnonyms expressed in Navoi's works helps to uncover details about the peoples' destinations, lifestyles, origins, and ethnogenesis. The study of the history, usage, distribution, and current status of ethnonyms contributes to resolving issues in ethnic history, ethnogenesis, linguogenesis, and onomastics. Within this article, the names of clans and tribes found in Alisher Navoi's works are compared with ancient mnemonics and ethnonyms used in the works of Rashididdin Fazlullah Qazvini (Hamadoni), in "Devonu lug'otit Turk", "Jome'-at Tavorikh", Mirzo Ulug'bek's "To'rt ulus tarixi" ("History of Four Nations"), and Abulghozi Bahadir's "Shajarayi Turk". This approach illuminates the formation, historical development, and etymology of ethnonyms.

## 1 INTRODUCTION

It is well-established that terms such as 'to'p', 'to'par', 'horn', 'tira', 'community', 'category', 'generation', 'tribe', 'clan', 'people', and 'nation' are ethnonyms. These were formed out of historical necessity and convey specific information. Over the course of several thousand years, groups have identified as clans in some instances, then evolved to establish territorial-dialectal commonalities, ultimately taking form as tribes. The names of the tribes, or ethnonyms, often become the labels for the regions where these communities reside. Occasionally, based on ethnonyms, it is possible to deduce which clan or tribe lived in which area. Therefore, studying the ethnonyms used in the works of the esteemed Alisher Navoi, master of words, assists in uncovering the destinations, lifestyles, origins, and ethnogenesis of peoples and nations.

Alisher Navoi refers to the Uyghur people and their administrative activities in his work "Vaqfia", stating "Uyg'uriy" gift givers and "uyg'ur" expert archers [Alisher Navoi's works. (1984)]. Mahmud Koshghari includes the Uyghur ethnonym among the Jumul and Tanjut tribes [Mahmud Koshgari. (1960)]. The Uyghurs primarily speak pure Turkish, but they also utilise other languages for internal communication. Those using the 24-letter Turkish script displayed at the beginning of the book write their letters in this

script. The work "Devonu Lugatit Turk" gives an interesting account of the origin of this term: When Zulqarnayn approached the Uyghur province, the Turkish Khagan sent four thousand men to him. The feathers of their caps resembled the wings of wild birds. They excelled in archery, shooting as effectively from behind as if they were shooting from the front. Zulqarnayn was impressed by this. They sustained themselves, finding their own food and requiring no one else. As skilled hunters, they could capture and consume prey whenever they wished. Subsequently, the region was named Khud Khor, "khu" evolved into "u", thus creating Udkhor. Over time, this name transformed again, becoming Uyghur.

According to the 14th-century work "Jome'-at Tavarikh" by the renowned Eastern historian Rashididdin Fazlullah Qazvini (Hamadani), Oghiz fell into disagreement with his father and several of his brothers over the acceptance of Islam, leading to a war. In this conflict, certain tribes sided with Oghiz, and these tribes were referred to as 'Uyghur' by Oghiz [Daniyorov Kh. (2017)].

In Abulgazi's "Shajarayi Turk", we find the following commentary on the etymology of the Uyghur people and their ethnonym: The term 'Uyg'ur' signifies 'clinging closely'. It is said that the milk curdles. During this process, one component separates from

the other. After curdling, it does not separate further. It curdles, which means it binds together. It is also stated as 'I adhered to the imam'. If the imam dies, he dies; if he stands, he stands, implying he is the foremost follower. Thus, it is often stated that there are two mountains in Mongolian territory. From sunrise to sunset, immense mountains stand. One is named To'qratabuzluq, and the other is named Uskunluq. Tangrim has another mountain located between these two, on the sunset side of Mongolian land. This mountain is referred to as Qut. Within the area surrounded by these mentioned mountains, ten rivers flow. At one location, nine rivers converge, all forming large bodies of water. The ancient Uyghur people used to dwell between these rivers [Mirza Ulugbek. (1994)].

In addition, we have observed that the word "Devon" was also used for the Uyghurs: 'tat – tot'. For instance, there is a saying relating to this: 'tatig' közrä tikaniñ tubra – totning ko'ziga ur, tikanni tubidan uz'. According to Yagma and Tukhsi, this term denotes Uyghurs who did not convert to Islam. I gleaned this from them in their own city [Abulghazi. (1992)].

Experimentally, the Tatar ethnonym is cited in the work "Devonu Lugatit Turk" as one of the tribes adjacent to Rum following Yabaqu. Additional evidence indicating that the Tatars live next to the Yabaqu is their common usage of certain words. For example, the lexeme 'tar' is assumed to be a word for Yabaqu and Tatars: 'tar' refers to a simple boat used in small bodies of water. This involves inflating several barrel-rolls, tying off the ends and joining them together. A roof-like structure is then formed over the water, upon which one sits and traverses the water. Similar constructs are also made from reeds and branches [Alisher Navoi's works. (1983)].

According to Rashididdin, the Tatar people have been in existence since ancient times, boasting 70,000 homes and were accustomed to paying tributes to others. Tatar generations frequently engaged in internal conflicts. However, when they united and formed an alliance with Dorban (Dorman), Soljuvut and Qatogan, they ascended to a prominent rank, prompting other Turkic tribes to join them and start identifying themselves as Tatars. The term is referenced in Mirzo Ulugbek's "History of Four Nations" as 'Tatar tribe mention': according to historical scholars, the Tatars are divided into eight branches. The ethnonym appears in the following sentence in Alisher Navoi's work "Nasoyimul-muhabbat": 'Chun totor kuffori Xorazmg'a

yetibturlar'. Abulgazi discusses the Tatar people and writes: 'Aning oti qadimda va bu vaqtda ham mashhur turur. Qadim yetmish ming evlik erdilar. Ko'p uruq erdilar. Har qaysisi falon elmiz teb ayturlar erdi. Har uruqlari boshqa-boshqa har yerda o'ltururlar. Ammo yaxshilari va ko'praki Xitoyg'a yaqin' [Abulghazi. (1992)]. Additionally, the work "Shajarayi Turk" also contains information about the Mongolian-Tatar alliance: 'Tatar birlan mo'g'ul ikkisi saf tortib urushtilar. Mo'g'ul g'olib kelib, ulug'larin qilichdin o'tkarib kichiklarin banda qildilar. To'rt yuz ellik yil bo'lg'anda qonini va molini oldi. Taqi ota yurtinda o'lturdi. Ul yerda o'lturg'an turk xalqining uruqlarining ichinda tatarin ko'pi va tug'ushlisi bo'lmas erdi. Arkanakundin chiqib, tatarni qirib ota yurtida o'lturg'andin so'ng mo'g'ul tatar yerina barcha ellarga bosh bo'ldi' [Abulghazi. (1992)].

Khazrat Navoi incorporated the Mongolian ethnonym in his work "Vaqfia": '...va shomning mushkbo'y siyoh jurdalari subhning mug'ulchin chobuksuvori turktozidin emin' [Alisher Navoi's works. (1983)]. This term appears in the context recorded in Mirzo Ulugbek's "History of Four Nations": 'Mo'g'ul va totor katta-kichigi lashkari istiqboliga chiqdi'. Abulgazi Bahadirkhan also used the name of this people in the same form: 'Mo'g'ul eli evlarin va mollarin bir yerga yig'ib, cheriki evlarining oldinda o'r qazib o'lturdilar'. The original term 'mo'g'ul' exists as 'mungul'. Over time, due to language transformation, it turned into 'mo'g'ul'. The meaning of 'mungul' is well-known among all Turks, signifying 'kayg'u' or worry. Hence, its meaning is 'soda dil', in other words, 'qayg'uli soda temak'.

When discussing the so-called Mongols in his work "Jome'-at Tavorikh", Rashididdin clearly asserted that "the name of these people, now referred to as Mongols, was not so previously" and enumerated the tribes among them: Jalayir, Sunit, Tatar, Merkit, Qurlavut, Tulas, Tumat-Bulagachi (Bulg'ochin), Keremuchin, Urasut, Tamg'alik, Torg'ut (Torgut), O'yrot (Oyrat), Bargut (Burqut), Ko'ri (Qo'ri), Tilingut, Uryankat, Kurkat, Sukayit.

In the second part, he acknowledges his peoples as "those situated on the plains similar to the one above and recently named as Mongols": Kerayit, Nayman, Ungut, Tengut, Bekrin (Bahrin), Qirg'iz.

## 2 RESULTS AND DISCUSSION

Thus, it appears that during that period, all Turkic peoples who were part of Genghis Khan's political union were referred to as Mongols. When discussing the tribe (clan) named Ergune-kun, Rashididdin stated, "The word 'Mongol' became the name of their clan. They are now extending this name to other peoples similar to Mongols, because their integration with other nations coincided with the era of the Mongols. In reality, these subsequent nations are Turks." Summarising the thoughts presented in this chapter, the author states "thus, now the majority of Turks are referred to as Mongols."

Secondly, Rashididdin notes that there were, in actuality, very few Mongols. He enumerates 18 tribes considered to be of true Mongol descent: Nukus, Uryankat, Kungiro, Ikras, Olkunit, Kuralas, Eljigin, Kun-Kulayut, Ortaut, Konquton, Orulat, Kilingut, Konjun, Ushin, Sulduz, Eldurkin, Boyovut and Kingit. Among them, in terms of origin, there are those who, in our opinion, are not Mongolian, because the names of tribes such as Nukus, Kungiro, Kuralas, Orulat, Ushin, Sulduz, Bayovut testify to their Turkic origins.

Thirdly, on page 102 of the book, Rashididdin mentions, "Different clans began to define their greatness and value by associating themselves with the Mongols, because Genghis and his clan were of Mongol descent. That is why tribes such as Jalayir, Tatar, Oirat, Ungut, Kerayit, Naiman, and Tangut, who did not acknowledge the Mongols in the past, now boast and consider themselves part of the Mongols." This is supported by a similar comment found in the work "Shajarayi Turk": "Ba'zi ellar Mo'g'ulga panoh kelturub, mo'g'ul bo'lmasalar ham mo'g'ulmiz teb, o'zlarini mo'g'ulg'a qo'shdilar."

Continuing with this line of thought, Rashididdin states, "The current descendants of these (the above-mentioned tribes) believe that they have been part of the Mongols since ancient times. However, this is not the case, in ancient times the Mongols themselves were a part of the Turkic peoples living in the deserts." This leads one to conclude that the Mongols themselves are a part of the Turkic peoples.

The renowned lexicographer Mahmud Koshgari states that 'tyrkmän' refers to the Oghuz. There is a story related to this name: when Zulqarnayn passed through Samarkand and directed his journey towards the city of the Turks, a young man named Shu, the

king of the Turks, reigned. He commanded a vast army. Shu city, located near Balasogun, was conquered and established by this king. In this city, three hundred and sixty storms were proclaimed daily for the beggars. ... When Zulqarnain arrived, the inhabitants of the city seemed to be sensible people. They wore the badge of the Turks. He named them 'Turkmonand' without enquiring further. Henceforth, this term has remained their name until today. They consist of 24 tribes [Mahmud Koshgari. (1963)]. Indeed, the observations about the Turkmens in 'Devon' suggest that their language is closely related to the Oghuz. However, a certain portion of the Turkmens joined other tribes and their language adapted to the language of these peoples. For instance: 'er öwdin tashiqtı' – the man left the house. This phrase is found in the language of Yagmo, Tukhsi, Kipchak, Yabuq, and some Turkmen clans [Mahmud Koshgari. (1963)]. The ethnonym 'Turkman' is represented in old Uzbek language sources, including Alisher Navoi's 'Khazoyinul-maoni', meaning 'tribe, nation':

The work 'Shajarayi Turk' reveals that the examined term maintained its usage in the same sense even into the 17th century: 'Amu suvinig yoqasinda ekin ekib o'lturg'an uch uruq turkman bor erdi. Ani uch el derlar erdi: Xizir elining adaqlisi, ali eli va tevachi [Abulghazi. (1992),128].'

In his works, the respected thinker Alisher Navoi identified the Chigil people as one of the Turkic tribes. He mentions the names Chigil and Yagmo in his epic "Saddiy Iskandariy," set in the time of Alexander's campaigns in Movarounnahr:

"Chigil birla Yag'modan aylab ubur,  
Nechukkim chamandin sabovu dabur."

The ethnonym Chigil first appeared in Yusuf Khos Hajib's epic "Kutadgu Bilig" as "negü ter eşitgil biliglig čigil". Mahmud Koshgari provides the following information about this term:

Chigil refers to three different Turkic tribes:

1. Nomads living near the lower Kujas town in the Barsagan region.
2. A tribe living in the town near Tiroz is also called Chigil. This is due to the fact that when Zulqarnayn reached the city of Arghular, there was a heavy rain causing the ground to become muddy and swampy. In his frustration, Zulqarnayn said in Persian "in chi gil ast" (what is this mud?). He then ordered a building

to be constructed there, which subsequently evolved into a fortress known as Chigil. The Turkic tribes living there adopted this name, and it has been used ever since.

3. Turkic tribes living in several villages in Kashgar are also called Chigil. These tribes stem from one clan.

Abulgazi Bahadirkhan used this term as a person's name: "Among the Turks, who has some pictures, andin left. Turk had four sons. First To'tak, second Chigil, third Barsachar, fourth Imloq."

Historically, the term "Kipchak" has been considered to refer to one of the ancient Turkic tribes. Notably, in the 11th-century dictionary of Turkologist Mahmud Koshghari, the Kipchaks are described as an ancient people who inhabited the city of Tavar and a town near Kashgar. Rashididdin's work "Jome'-at Tavarikh" mentions that after Oghiz was defeated by the Itboqar (Etboqar) tribe and was retreating, he found a child named Kipchak. The word "kipchak" is derived from the Turkish word "shell", from which all kipchaks are derived. This idea is also echoed in Mirzo Ulugbek's work "The History of Four Nations."

Alisher Navoi's works also make mention of the Kipchaks: qipchoq/qifchoq: "Birida Buzurjmehr o'lturur erdi, birida qaysari Rum va birida qifchoq xoni [Alisher Navoi's works. (1983)]."

In "Shajarayi Turk" we come across the following notes about the position of the Kipchak people and their places of residence: "Turk elinda ul el otini ko'targan besh uruq turur teb, uyg'ur, qiniqli, qipchaq, qalach, qorluq. Kipchaq — Tin yea Atil va Yoyiq; bu aytilg'an suvlarning orosinda o'lturdilar."

The ethnonym Jalayir is observed in the old Uzbek literary language, including in the works of Alisher Navoi: "...boyriqliq ayyomida xizmatkorliq qilg'on jonsiporlar va "jaloyir" g'avg'osi va "qavchin" alolosi mavjud erdi..." [10]. Many historians have mistakenly considered the Jalayir tribe to be of Mongolian origin. However, as pointed out by Rashididdin in his work, Jalayir is actually a Turkic tribe. In recent times, when this tribe joined the Mongols, they began to be called by this name. Many amirs and begs came from Jalayir during the time of Genghis Khan and in later periods. The author divides the Jalayir tribe into ten sub-tribes: Jot (foreign, alien), Togarovun, Konigsovut, Qumsovut, Uyot, Nilkon, Korkin, Tolangit, Turi (Tori), Shangaqavut.

The term appears in the form and meaning recorded in the "History of Four Nations": the elders of the Jalayir people came to apologise.... Abulgazi Bahadirkhan emphasises that the Jalayirs are from ancient lands and says: "Uruqlari ko'p erdi. Bir necha uruqlari bir kishini aqa qilib bir yurtida o'lturur erdilar. Ko'pragi mo'g'ul yurtinda O'tan tegan yerda o'ltururlar erdi. Bir karrat xitoydin lashkar kelib, jalayir xalqining bir yerda o'lturgan ko'p jamoatni qirib, o'lja asir qilib qaytib ketdi. Chopilg'an elning och va aruqi yemakka nimarsalari yo'qliqdin sahroyi piyozning tubin qazib yer edilar."

According to the 14th-century historian Rashididdin in his work "Jome'-at Tavarikh", the Sulduz tribe aided Genghis Khan during his war with the Taijuvuts. Abulgazi offers the following interpretation of the term: "Ma'lum bo'lsunkim bu xonlarning oti xon turur. Mamlakat maslahatida hech ixtiyori yo'q turur. Taqi Sulduzning umarolari kim alarni cho'ponilar derlar. Bu elning ham so'nggi mo'g'ul turur."

Mahmud Koshghari writes about the Jagma tribe living in the town of Yagmo near Tiroz, along with the Tukhsi, in several places. "The easiest of the languages is Ughuz; the most correct and the best is the language of people like Jagma and Tukhsi." This suggests that the Yagmas are an ancient people, geographically and linguistically close to the Tukhsi. Even in their profession, there is information about their closeness. This is clearly reflected in the explanation of the word Bista in "Devon": "Bista is the name of a person who brings merchants to his house (palace). He assists the merchant in selling his goods, entertains him, collects and feeds his livestock (sheep). At the time of departure, the merchant receives one sheep as a service fee for every twenty sheep. It is the same in the Tuxi, Jagma, and Chigil tribes. I saw it with my own eyes [Mahmud Koshgari. (1963)]." In the works of Alisher Navoi, a common phonetic variant is found.

In the work "Shajarayi Turk" by Abulgazi Bahadirkhan, the term is embodied as an anthroponym: "Ul choqda Kashmir podishohining oti Yag'mo erdi. Kashmiring mahkam tog'lari va ulug' suvlari ko'p bo'lur. Yag'mo angaorqa berib, O'g'uzxon'ga boqinmadi. Bir yil urush tilar. Ikki tarafdin ko'p kishilar o'ldi. Oqibat Kashmirni oldi. Yag'moni o'lturdi."

In the work "Devonu Lugatit Turk", an opinion is proposed regarding the origin of this clan. Specifically, twenty-two people and their families were left behind because they could not find a way to accompany the king and his troops. These twenty-two families were deliberating whether to follow them or to stay where they were when two people came and joined them. Their families were also with them. They were tired and sweaty from carrying heavy loads. They sought advice on whether or not to abandon the army. The two families said to them: "O people, Zulqarnayn is a traveller. He will not stay in our lands, but will pass through. We will remain in our land." They told the two families: "qal ach, stay here, stay hungry." This became their name: Khalaj. This is the essence of the Khalaj. They are two tribes [7,421-422].

According to Rashididdin's account, when Oghiz was returning after conquering Isfahan, a woman gave birth to a child on the way. But because the woman was hungry, no milk was produced in her breast. Her husband stayed behind, hoping to find something to eat, and brought a piece of wood from the mouth of a donkey. Oghiz was upset that he was left behind, and shouted at him, "You stay hungry, that is, you stay hungry." After that, the people who spread from it were called by this name.

In the work "Shajarayi Turk", the ethnonym qalach form is observed: "Xo'tanning hokimi Qalach uruqindin Qilich Qora otli ani tutub o'lturdi. Taqi xotuni va o'g'lon ushoqini Sangunning boshini Chingizxong'a yubordi."

### 3 CONCLUSION

In general, ethnonyms are ancient terms that contain valuable historical and linguistic information. Observing the evolution of ethnonyms used in the works of the great thinker Alisher Navoi, and explaining their origin, allows us to track ethnic migration routes, as well as cultural and linguistic connections. Moreover, the study of the history, use, distribution and current status of ethnonyms is vital for addressing the issues of ethnic history, ethnogenesis, linguogenesis and onomastics.

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