



THE WORKS OF T.A. JDANKO ON THE STUDY OF THE TOPONYMY OF THE KARAKALPAK PEOPLE

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Abstract:

The article is dedicated to the works of the ethnographer T.A. Zhdanko on the Karakalpaks, their clans, and toponymy.

Keywords: History, karakalpak, toponymy, etymology, genealogies, tribes.

In a multinational state, interethnic relations and the atmosphere of interethnic harmony largely depend on the mutual understanding of the ethnic groups living there, and respect for their spiritual world and heritage, which have always been a powerful tool and source of unity, guiding the peoples towards great achievements for future generations. Every nation possesses unique material values, each of which has contributed to the treasury of world culture. Studies have shown that a large number of people lived in small oases, where agriculture based on artificial irrigation harmoniously combined with nomadic cattle breeding.

At the same time, the processes of ethno-material synthesis continued intensively, and many peoples created a high and unique spiritual and material culture. One of them is the Karakalpak people.

Many scientists, historians and geographers, linguists and ethnographers, archaeologists and geodesists have been interested in the origin of the Karakalpak people, its history, territory, names of cities and villages, the origin of names of peoples and ethnonyms from ancient times and the early Middle Ages to the present day.

T.A. Zhdanko is one of the scholars who identified and helped solve some problems in the history of Karakalpakstan. From 1945 to 1959, she led the Karakalpak



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ethnographic detachment of the Khorezm ethnographic expedition and for several years in a row was an assistant to the head of the expedition.

In her memoirs, she writes: "We studied the Karakalpak population comprehensively, systematically, and thoughtfully. The topics and routes changed, but I always had a very large team, as local students, local ethnographers, and our graduate students worked with me. We studied the tribal composition and the history of the settlement of various groups of Karakalpaks, their economy and material culture, family life, and compiled a detailed ethnic map." [1.50].

The result of the work of numerous and multinational expeditionary detachments and the result of Tatiana Alexandrovna's multifaceted activities in this direction was the publication of several works dedicated to the problems of the history and ethnography of the Karakalpaks. Among them are such fundamental studies as "Essays on the Historical Ethnography of the Karakalpaks" (M.; L., 1950), "The Karakalpaks of the Khorezm Oasis" (Gr. Khorezm Archaeological Expedition. Vol. 1. M., 1952), "Karakalpak Folk Ornamental Art" (Tr. Khorezm archaeological and ethnographic expedition. Vol. 111. M., 1958), "Karakalpaks" (Peoples of Central Asia and Kazakhstan. Vol. 1. M., 1962). In 1964, she defended her doctoral dissertation.

Together with a team of Karakalpak authors, she prepared the book "Essays on the History of the Karakalpak ASSR" (Vol. I. Tashkent, 1964). Continuing research on nomadism, T.A. Zhdanko in the 1970s-1980s wrote several important scientific articles about the peculiarities of the development of peoples, in which the presence of a tribal structure was noted. T.A. Zhdanko is one of the authors and editors of the collection "History of the Karakalpak ASSR from Ancient Times to the Present Day" (Tashkent, 1986). In addition to the scientific direction related to field research in Karakalpakstan. T.A. Zhdanko developed general theoretical problems. One of the main issues he addressed since the late 1950s was the study of ethnic processes in the Middle Azpat-Kazakhstan region from ancient times to the present day.[2]

T.A. Zhdanko, in each of his works about the Karakalpaks, paid attention to clan names (ethnotoponyms) and their origin (etymology). Let us dwell on some of them. T.A. Zhdanko's work "Karakalpaks of the Khorezm Oasis" consists of field materials from the Karakalpak branch of the Khorezm Ethnographic Expedition of the



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Academy of Sciences of the former Soviet Union and was completed in 1945-1948. The work consists of an introduction, ethnographic research among the Karakalpaks, a review of the materials collected by the detachment, and five sections. Materials related to the ethnogenesis of the Karakalpaks. 2. Materials on the history of the settlement of Karakalpaks in Eastern Europe and Central Asia. 3. Memoirs of the elders about the history of the Karakalpaks in the 19th and early 20th centuries. 4. Materials of traces of patriarchal-feudal remnants in Karakalpak households. Materials for studying material culture were divided into: houses, vehicles, clothing, etc.

"Among some names within clans, such as the Muiten clan, there are ethnonyms related to the ancient toponymy of the Aral Sea region." For example, one can conclude that the name of the Muiten clan "Kerderli" comes from the name of the Kerder locality (Ephthalites, i.e., Kidarites). The Muiten tribe, the Tele and Barin tribes, are likened to the names of the Turkic Khaganate period (found in the Orkhon-Yenisei script) and the Mongol period (one of the Barin tribes). Especially when studying the Oghuz-Pecheneg period, relying on the works of Kashgari and Gardizi in the Karakalpak ethnogenesis, he connects the Yaba clan with the Yabag-Khallu Karluk people.[4]

This section also examines the origin of the names of various Karakalpak clans, specifically their etymology. For example, legends about the Kangly (Kangyuy, Kangha), Kipchak, Black Kalpak, and White Kalpak, as well as about the origin of the Kuyin, Bessary, Ashamayly-Aylly, and Keneges-Nukus tribes. He tells about the tribal division of the Karakalpaks, that is, his division into two parts: arys, fourteen tribes, and arys kongrat. Fourteen tribes settled on the right bank of the Amu Darya, around the Kegeyli canal. By 1901, out of 14 tribes, which numbered 72050 people, only 5000 were located on the left bank of the Amu Darya.[5]

The people of the Aris, the Kongyrat tribe, were located north of the delta. Fourteen tribes consisted of two pairs: the Chinese-Kipchak and Keneges-Mangyt tribes, while the Kongyrat tribe consisted of two parts: Shullyk and Zhauyngir. The border of these Chinese-Kipchak and Keneges-Mangyt tribes was the Kegeyli Canal.

Regarding toponymic information in the second part of the work, it mainly refers to the territories where the Karakalpaks migrated. T.A. Zhdanko notes that during his



research, he saw geographical names not found in the historical sources of the Karakalpaks.

For example, if we talk about the lands of the Volga-Edil and Yaik-Ural ranges, then in the territory up to Turkestan and in the Bukhara Khanate, he drew attention to the land of "Zhiydel baysyn" (rich land rich in date trees) and emphasized that these lands are more associated with the Kongyrat tribe of the Karakalpaks. He also cites legends about the oikonym-hydronym "Uly tau" (Great Mountain), connecting it mainly with the Chinese tribes of the Karakalpaks. Comparing the data obtained from the elders with the materials taken from the Khiva chronicles, they discovered their similarity. A number of hydronyms are also mentioned, for example, Janadarya (new river), Kegeyli (related to the Kegey tree), Kara-kemir (related to the color of the lake), Tarly (tari field), Sorkul, Kiyat-jap (related to the clan).[6]

The third part of the work is dedicated to the memories of elderly people living in the Kungrad and Muynak districts. It mainly contains information about the difficult situation of the Karakalpak people, heavy taxes, the treachery of Karakalpak biys, and uprisings. From oikonyms and hydronyms, we encounter toponymic information about places such as Qizilcha qala (located east of Oybuyir), Khan-jap (a ditch dug by the Khan's order), Qabasan-boget (named after a tribe), Qipchaq-darya (named after a tribe), Talliq, Ichan-qala, Taxta-qayir (the name of a village), and others. As for anthroponyms, the names of Karakalpak people were most often pronounced according to their lineage and position, for example, Koldaly atalyk, Oraz-atalik, Kulen-bolys, Auez-biy, Iyes-inak, Kalila-kazi, Gylek-bay, Sharip-ishan, Karakum-ishan, etc.

Thus, we witness that the Karakalpak branch of the Khorezm Historical-Ethnographic Expedition under the leadership of T.A. Zhdanko paid attention to the history of the Karakalpaks, their culture, tribal division, living conditions, customs and traditions, including the history of the origin of their names.

T.A. Zhdanko's immense contribution lies in nurturing and guiding a large group of researchers from the Central Asian republics, Kazakhstan, and the North Caucasus into scientific life. From the 1940s, working annually for several months in expeditions to the Karakalpak ASSR, she actively participated in the scientific life of the republic, in the training of scientific personnel through the postgraduate



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program of the Institute of Economics of the USSR Academy of Sciences. A number of prominent and respected scientists now feel sincere gratitude and affection for Tatiana Alexandrovna, honoring her as their teacher, educator, and mentor.

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