

The Role of Phonetic Processes in the Formation of Turkic Ethnonyms

Kuldashev Akram Makhmudovich

Associate professor

Uzbekistan State World Languages University

Tashkent, Uzbekistan



Abstract—The present article deals with the investigation of role of phonetic processes in the formation of ethnonyms in Germanic and Turkic languages. As we know analysing the ethnonyms demands some background knowledge on the history, geography, culture and socio-economical features of the ethnic groups to which the name belonged appeared. To be more exact, any name, place name, name of a tribe, etc. contains some basic information about the time, place, period and situation when and why term (name) appeared.

Keywords—Ethnic History; Tribe; Etymologization; Rhotacism; Sound Alteration; Phonetic Change; Innovations.

I. INTRODUCTION

Present Day Linguistics is characterised by the majority of the trends and schools. The Change of the Paradigm from structural to Anthropocentric caused the formation and development of different approaches and methods to the investigation of the different aspects of language structure and functioning. But still there are works in linguistics which represent Diachronic approach, role of language in the mental a psychological development of the person and ethnic groups in the society.

The present article deals with the investigation of role of phonetic processes in the formation of ethnonyms in Germanic and Turkic languages. As we know analysing the ethnonyms demands some background knowledge on the history, geography, culture and socio-economical features of the ethnic groups to which the name belonged appeared. To be more exact, any name, place name, name of a tribe, etc. contains some basic information about the time, place, period and situation when and why term (name) appeared.

In this article the authors make an attempt of explaining the etymology of the ethnonyms, like Saxon, Uzbek, Scyths,

Kazakh, Kyrgyz, Hungar, Madyar, Uygur, Khorezmians, Iranian, etc. from the point of applying new approaches, technologies of analyzing the tribal names, or names of ethnic groups with help of the linguistic data – pronunciation, phonetic processes, phonetic changes and their traces in the spelling.

As it is stated in the article language changes are natural, and they take part systematically, under certain phonetic laws – assimilation, reduction, rhotacism, accentual change, lengthening contraction and others. This kind of changes take place in the language systematically and the sum of the changes for a certain period of time, let's say 500 years makes the language so greatly, that very few elements and forms remain from the initial form which existed 500 years ago. A new period in the History of the language begins.

These phonetic changes take place in the pronunciation of the ethnic names too. And such changes are sometimes so rapid it is even impossible to find the traces of the initial phonetic shape of the primary word form.

Peoples are always in action, they change their places of habitation, have contacts with other peoples, cultures

representing different races, religions and ethnic groups. These contacts leave their traces in the structure of the contacting languages. The ethnonyms are linguistic units which are constant elements in such interethnic relations, so they are object to different phonetic changes. The article contains also the detailed analysis of the opinions of scholars who discussed these problems and put forward some hypothesis opinions, suggestions, solutions and recommendations.

They are Historians, linguists, workers and other authors who ever make his contribution to the discussion of the problem: M. Shaniyazov, B. Rizo, O. Suleymanov, D. Aitmuratov, M. Adji, N. Rakhmonov.

The Present Day Linguistics is characterized by the wide range of problems which earlier were ignored due to the needs and demands of the paradigm determining the essential directions of linguistic thought.

The article deals with the problem of the role of phonetic processes in the formation of Turkic ethnonyms.

The authors analyse the role, place and significance of language contacts in the formation of some Germanic and Turkic tribal and ethnic names on the basis of phonetic processes observed in Post Migration Europe. In order to prove this ground we are to say a few words about the Great Migration of Peoples (or Nations) which took place in the II-IX centuries.

We'll try to mentally reproduce the atmosphere of the period, the influence of the Great Migration of Peoples to the formation of phonetic, grammatical structure and vocabulary of Germanic and Turkic languages.

Functional investigation of the influence of the contacts between Germanic and Turkic peoples to the structure of the languages makes it possible to get some information and analyse the sociolinguistic areal and dialectological aspects of the Influence of the Great Migration of Peoples to the structure of Modern European languages.

II. LITERATURE REVIEW

In recent years, historians have been writing about the problem of the role of certain phonetic processes in the formation of ethnonyms, such as the sound alternation of "as-os-or-ar". In addition to the famous work of M. Shaniyazov, a very interesting point is expressed in the monograph of B. Rizo.

"...Strangely, today's European, Indian and Iranian peoples, who claim to be descendants of the Aryan tribes, cannot explain the true meaning of these words, but regard

themselves as the native inhabitants of our land, because of their historical roots, and claim that their ancestors had once gone beyond the Turanian Plains." (Rizo, 2001)

"...Oriens" (French oriental, English orient) - I have to admit that the term "country of the Aryans" is just about us, the Uzbek people". (Rizo, 2001)

"...The term "Aryan" which afflicts us is in fact the word "ar" or "or" in the spoken version of the word "earth". (Rizo, 2001)

In this work, Rizo expresses his thoughts on the names of Turkic nations in a very emotional way. He gives a lot of facts from history, geography, ethnography, folklore, but because of the lack of the knowledge on linguistics, the laws of linguistic reconstruction and using the sounds found in words, freely, which undermines the science of analysis.

For example: in one of the works he gives a very good idea: "...the language is able to explain the events that history cannot explain." (Rizo, 2001)

However, when independent analysis begins, the results fall into the so-called "folk etymology" of linguistics. We try to prove this by saying: "Let us start by explaining the term 'Scythian'". It is not just a word, but a name for a great nation. There are different interpretations as words. But all are vague and ambiguous hypotheses. But if we use the word "country of the Saxons" in modern Russian, the phrase "Strana sakov" appears. Now let's analyse the word "sak" by deducing the word "country". Under the influence of various dialects and various pronunciations, the word is smashed, shaped, and moved away from the shore, which is lost in the vast sea. For example: "sakov-sakof-skof-skif". At this point, we do not intend to emphasize the phrase the land of Saxons.

Now let us analyze the quotations. These ideas clearly show the anachronism. First, when the word "Scythian" came into the arena of world history, that is, in the V - VI centuries BC, there was no information about the Russian language, even the Slavic group. Second, when the phrase "the land of Saxons" was created, it was only when the Russian language became a national language that it dates back to the XVII and XVIII centuries.

We continue to analyze the etymologies of Rizo. "...Our ancestors, who have been scattered across the earth at the request of the living, glorified great peoples and named their cornerstone."

Although the seeds from this community, as the Sun's rays, have now become separate tribes, each with its own name, but in the general circulation of their own tribe,

adhering to the ritual, and the name has become the common name of a great nation. As the world evolved and the creators of this word passed away, subsequent generations began to use it in a distorted manner, ignorant of its true meaning: that is, the root - *uzbek*).

Of course, the author's own opinion is that he has the right to think and consider it. In the same way, he explained to himself that the names of Kyrgyz, Kazakh and other nations also came from this.

At the beginning of his book, Rizo criticized O. Suleymanov's methodology and conclusions (Rizo, 2001) and later chose his path and proposed a scientifically ungrounded, false, etymology. That is why we consider it necessary to give some ethnonyms here, as well as the variants of the names mentioned here.

Let's start with the name "**Uzbek**". The name "**Uzbek**" did not come from the word "*root, kid*," etc.

The name "**Uzbek**" did not develop from the word "khan, bek".

The name "**Uzbek**" did not even derive from the name of Uzbek Khan, who ruled in the Golden Horde in the XIIIth and XIVth centuries, because the word had already existed before him.

III. METHODOLOGY

The name "**Uzbek**" derives from the phrase "*the leading lords of the Oghuz people*" that appears in the Orkhon Yenisey inscriptions. During the reign of Oghuz Khan at the beginning of the Turkic period, the Turkic Khaganate became a great nation, which ruled over vast territories in Europe and Asia. The Turkic peoples of the Oghuz khan were an alliance of about a hundred tribes. The combat units of the tribes, that is, the wartime portions of the tribes, were usually men, and the men who led them were called Becks. The Becks were usually elected from the richest, the most powerful, strong, fearless people, who could lead the nation in their pursuit, and they were responsible for the actions of their own tribal forces, fighting in the vanguard in wars. The rules established by the khan have been followed in the Turkic world for nearly two thousand years, and many of the principles of living standards have been preserved in the Turkic world, with the principle of justice, belief in God and the rules of tribal life.

Whereas all Turks under the command of Oghuz Khan were called **Oghuz**, the rulers of the those tribes were called "**Oghuz – becks** (princes)". This phrase - name has become so popular and widely used, that it is often pronounced and in speech it obtained the form: **oghuz+bek>oz+bek>Özbek**.

As for the name of Oghuz as a tribe, it is the name of one of the leading tribal groups of Turkic ethnic groups, and they were first reported in the IIIrd century BC. Whereas in Europe and Asia it was referred to as **Hunns** (Gunns), Scythians or Turks. This name in its different variations is the most famous in history of Euroasia. This fact proves how artificial and relative was the division of the tribes in ancient Turkic times. These tribes were called **hunn** (or Gunn) because they were the most important and influential tribe in this tribal union.

If the Oghuzs were the leading tribes in the ethnic community, their commanders were the most courageous and brave, and just.

The Turks are regarded as the most just and honest people in all the regions. Atilla's name as a "*punishment of God*" or "punishment of God, sent to people, who live the wrong way without choosing the right way" can also be seen in the attitude of the Turks in this area. The last information about the Oghuz people as an ethnic unit dates back to the XVIth century. Not only did the giants die, but they served as the basis for the emergence of many new nations.

In our opinion, the Oghuzs are historically older people than the Hunns and Scythians, and to be more exact, the name of the Oghuzs appeared earlier than the Gunn (Hunn) and Scythians. The material we have analyzed provides the same information.

As already mentioned in the work "Turkic ethnonymy" (Aitmuratov, 1982) has analyzed a great deal of scientific literature, and the author has presented his original concept of each ethnonym.

First of all, it should be noted that we do not agree with any of the etymologies given by Aitmuratov in his monograph so we do not consider them at all.

As we have stated above, we express our views and opinions that are still to be found in the scientific literature, neither in foreign, nor in the Uzbek scientific literature. In etymological interpretation of each ethnonym, we rely on sound laws, sound alterations, and especially shifts of phonemes and their stages. For example: let's consider the following etymological series on the Uighur ethnonym:

Uyghur <ugur <oghuz <ox.

In the Turkic languages the consonant **Z** changed to **R**. The composition of vowels is practically unchanged. It is evident that the word Uighur is a new pronunciation norm in various dialects, that is, it is not spoken of in the Turkic language, but that it has emerged in the margins of the Turkic-speaking (Eastern Turkestan) and the west (Balkan

Peninsula). The name Uighur is nowhere in the heart of the region. Clearly, archaic forms in the center, and the law of innovation in peripherals, once again, is an example of this regularity.

The literal meaning of the word “**Oghuz**” is “*bull, ox*,” which was used as a totem in ancient Turkic times. From this we can say that the Kyrgyz are the nations that are bulls-totem. If you look at history, the bull's cult has been spread over vast territories in ancient times (all regions of Asia, Eastern Europe and North Africa) For example; In Egypt, we meet the bull-shaped deities of Apis and others of ancient Egypt. The Sumerian god is Ana. The first letter of the Jewish alphabet, represented as a bull, is the name of the alphabet, even the first letter of the Arabic alphabet – *alif* which means “*bull*.”

Therefore, the word “bull” is the beginning of everything. Therefore, it is not difficult to analyze the importance of the word “bull” in the life of Turkic peoples. This is explained by the fact that tribes are different because of the subsequent phonetic changes in the languages of different tribes. We can easily notice it, that they have different names. As we talk about thousands of years of history, we have reason to believe that this is natural.

IV. RESULTS

The ancient Greeks called the Amu Darya Oksort. *Oksos* <*Oghuz* (also called the Amu Darya River). This means that when the Greeks arrived in Central Asia, the Turkic tribes lived, not the Iranians, there around the Amu Darya.

Khorezmian language belonged to the Iranian language group and was used in Khorezm in the I-VII centuries AD. It is in this Khorezmian language that the Amu Darya is called the Oghuz River. Here comes another problem. If the Greeks came to this area, where the Oghuz people were, and the river was also called the Oghuz River, why is it called the Khorezmian language? After all, no one was living here from Iranic tribes. Perhaps the language that I. Freiman and some other linguists call a separate, independent language is one of the ancient Persian dialects, or it is a written monuments found in Khorezm that did not exist as a language. Texts that came to the land by trade or other relations, that is, material evidence of the contact of the Turkic people with the neighboring nations. This problem requires special research.

As for modern English, it has the word “ox”. It means “bull.” May be in the pronunciation of the word, the accent moves to the first syllable according to the rules of the Germanic languages, the vowels in the unstressed syllables are weakened, even the consonants are weakened. That is, the

consonant will lose its voicing qualities that is they became voiced or devoiced:

g > k, z > s.

It follows that the word came from the Turks to the Germans.

The emergence of the word “*bull*” in the Uzbek language also indicates that the above weakness plays a role.

Consider another Germanic ethnonym. Most of them were tribes of the Saxon population in Central Europe at the time. Some of them migrated to the British Isles in the fourth century, with the Angles, Saxons and Friesians, and the rest remained on the European continent, in the territory of present-day Germany. The term was unknown to the Greeks and Romans until the great migration of nations began from the fourth century onward, during the great migration of peoples, the name came to the scene. Why were they not known until the great migration of nations? Where did this name come from? For us, the name is not “Sax”, but the word “Saks” is derived from the Germanic word saks after the addition of the plural suffix -s-.

These Saks were tribes of ancient Asians and Scandinavians from ancient Europe. Nobody has ever written anything about their existence, since there were no major territorial conflicts or pretensions to the great migration of the peoples. But whether or not they want to be involved in the great migration of peoples, all of them are involved in the Great Migration process. The principle “Whoever is not with us is our enemy” was at that time and could not be avoided. The Germanic tribes that inhabited this area were called Goth, Iceland, etc. At that time the name of the Turkic Saks disappeared from the plural form of the European language in the European Center, and became a true Germanic word. We often find these forms of hypercorrection in the world languages.

Jinsi shim -s- Germanic plural suffix, **-i-** Russian plural suffix there are three plural suffixes. If we add the Uzbek ending of plurality **-lar** then we have the word *jinsilar* which corresponds to jeans in English. For example:

Do'konimizda kattalar uchun ko'k va qora jinsilar bor.
(There are blue and jeans for men in our shop.)

This is a hypercorrected form which has three endings of plurality: English **-s**, Russian **-i**, and Uzbek **-lar**.

The next example is the Uzbek word *Oshiq* (lover) which was borrowed from the Arabic language. The plural form of this noun is *oshiqlar* (lovers). In Uzbek we have one more word – *ushshoq* which means lovers in Arabic. Uzbeks add

one more ending of plurality to the end of this word and we have a hypercorrected form with two ending of plurality – *ushshoqlar* (lovers). Here the Arabic plurality is formed by means of the change of the root vowel, and Uzbek plurality is expressed by means of the ending –**lar**. For example:

Ushshoqlaring g'amingda o'ldi. (Nodira was a XVI-century-uzbek poetess)

This line is translated as:

Grief and sorrow your love causes are making your lovers die.

As for the name of “**Saxon**”, it has been preserved in Britain till the X century, and in Germany Federal lands with this name exist up to the present moments. However, in the fifth and sixth centuries the people who had these names lost their names and joined the larger, more numerous tribes.

V. DISCUSSION

The fact is that during the great migration, the Greek people and the Gothic and the Hunn tribes lived together, the union between the Germans and the Gunns was strong, and the Gothic language was used interchangeably. Most of the Germans knew Turkish (called Gunn or Scythian), and Gunns or Scythians knew German (or rather Gothic). The contacts between the two language groups that existed at the same time, and the great migration of nations only exacerbated this process.

The next ethnonym is “**Kyrgyz**”, which means “*mountain + ogyz*”, which means “*mountain - it is the hill, the oguz people of the mountains.*” When spoken quickly, the reading between the words fell.

Tungus ... The meaning of the word is derived from the combination of “**tun+ogyz**” (night + oghuz), that is, the people living in the northern regions where the polar night days are observed within six months in a year, and the people living in the area where the polar night is observed.

As for the word Goth, its variants are **gaut**, **gaus**, **gos**, (*gaut*, *gaup*, *goth*), that is, the change of the word Oghuz, that is, the vowel [o] in the first syllable is weakened, that is, **g>g**, and **z>s**. As a result *got*.

The Turkish word was “**tour**” (from the word bull), that is, a synonym or translation of the word, or in another dialect. Turon is a plural form of “*tur*”. The word *Tur* is in Russian, meaning “*Wild Bull.*” This means that Slavs had contacts with the Turkic, in the V and IX centuries.

As mentioned earlier, **K** is a quality supplement. As an example, consider the following.

In Old Turkic

1) *buyuk* - great;

2) *tezuk* – fast;

3) *oguk* - favorite, Odd mother;

4) *kirik* – dirty;

5) *bölak* - fragment, part;

6) *ök* - Spinal cord;

7) *könuk* – burn;

8) *türk* – This species-specific supplement also has variants;

9) *Qishki* - winter;

10) *Aigi* - monthly;

11) *Içraki* - internally;

12) *uzaki* - superficial;

13) *kečki* - evening;

14) *kul+gi* - laughter;

15) *tun* – night.

Among the Turkic ethnic units, many scholars, including B. Rizo, N. Rakhmonov, M. Adj, and others, are also frequently mentioned in the island. Is there a connection?

The fact is that the “Icelandic” is a tribal German name for the Tungus tribes.

The following terms are widely accepted by many scholars as tribal names, namely: *ohun*, *utrigur*, *kutrigur*. That's why we decided to analyze these words. It should be noted here that the “Divide et impera”, (or “Divide and rule”) from Julius Caesar has justified itself, and at different times the tribes in the territories occupied by the countries which have been imbued with tribes. they were enjoying the endless struggle between them. Naturally, this policy continued during the Soviet era. The Turkic peoples were transformed into smaller, autonomous republics, autonomous provinces, national constituencies, and autonomous regions governed by puppet governments. This destructive policy is followed by recent nations that have developed a history of pseudo-history, creating nations with a lot of ancient history, high science and culture, literature and ancient writing, against developed and even non-developed nations, even those with no ABC or statehood. For example, the Scythians were first declared as Slavs, and when scientists in the West and around the world proved that this was not true. They were then

declared to be the ancestor of Ossetians. The following were the reasons for this.

- 1) Ossetians also ride well;
- 2) The Ossetians also once fought with neighboring nations;
- 3) Ossetians also fought in the Persian, Greek, Roman, Turkish, and Slavic armies as mercenaries.
- 4) The language belongs to the Iranian group.

As you can see, even these four criteria do not indicate that they were Scythians. In short, they are not enough. The scholars, who understood this, were reluctant to give up their minds and found a compromise. Now they put forward the following.

Scythians were of two types

- 1) The ruling Scythians (Royal scythians) were Iranian peoples.
- 2) All other Scythians were Turkic people.

This division is still alive, as it was in the past - in spite of the inconsistent ideology of the ruling nations.

The rest of the scholars of the world have suggested that all the Scythians were Turkic people. The representatives of both religions both Christians, Muslims and Buddhish have learned many books, quoted them, and sometimes even worked out some scientific manipulations and frauds to prove their grounds. (Aitmuratov, 1982)

The answer to the question why the Ossetians were selected to this role is the same.

- 1) They are small in size, and as a result they are unable to determine the "political climate" of the world, the whole country, even the area.
- 2) Politically they do not have their own national republic.
- 3) They have neither ancient literature nor ancient writing, to be more correct any writing.

For the same reason Uighurs were declared to be the earliest Turkic nations.

According to the same principles put forward by Julius Caesar, Abu Nasr Farabi, who lived in the XIth century, was proclaimed as a Kazakh thinker. For some reason only in the XVIIIth and XIXth centuries, the nation called Kazakhs was formed with its own comparatively new literary language and literature.

Sacrificing history, historical truth to ideology, rewriting history, as one's ideology requires, would be the work of the dilettant, far from that real science.

Of course, the history of each nation serves the ideology of that nation, but what happens if someone tells his father when someone else comes in and says, "This was my father, the land belonged to my father".

If Attila was now a hunn, some people say Atilla was a Hungarian, another says he was a Finnish, and another states that Attila was a Mongolian.

Of course, this ceremony of "choosing a father" should be watched by the Turkic people.

The word Ahun is derived from the word "**ak+hunn**" (white hunn), and history has shown that the hunn was white and yellow. Ahuns are the descendants of these white hunns.

In the VII-X centuries when on the Balkan Peninsula, the Turkic tribe lived, Ugur, Kutrigur and their khanates flourished, and these people, together with the Slavs, played a major role in the formation of the future Slavic nation - Bulgarians.

The word utrigurur came from the word **otiz+oguz** (thirty oguzian tribes) that is, the name of the nation, where the thirty tribes united in the form of a union.

VI. CONCLUSION

To summarize the mentioned above, we can summarize the following:

- 1) The role of the Kyrgyzes as ethnic identity in the history of Turkic nations is much greater today than many historians think.
- 2) Linguistic facts, language laws, historical facts can be explained by the complex events and meanings that are obscure to historians. There can be a nation without history (ie a newly emerging nation) but without a language. there will certainly very scanty information about the language for later generations.
- 3) The phenomenon of rhotacism played a major role in the formation of the names of the Germanic and Turkic tribes. It is explained by the fact that the different types of articulation of the populations involved the tendency to pronounce the same or more or less the same sounds.
- 4) In order to be a true scholar of history, one must not be a slave to the ideology, but he must be able to accurately portray events that had happened in the history, not in the

interests of a few people, but with their successes, shortcomings, and negative features.

For example, if Atilla or Amir Temur were a bit cruel to some peoples at the time of his establishing their Empires, it should be objectively assessed not from the point of today, present-day, rather than estimating from the position of their own historical context. Even though the whole world recognizes that they are great commanders, and while some people try to undermine their position, they do not forget their heroes. It is impossible to imagine the World History without heroes.

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