

ON THE ETYMOLOGY OF THE ETHNONAME “UYGUR”

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Abstract. World scientists recognize that the Uyghurs are one of the oldest among the Turkic peoples and played an important role in the history of world civilization, Central Asia, in particular, the Great Silk Road. For this reason, the history of the Uyghurs has been and continues to be the focus of attention of many scholars.

Keywords: *Türkler*, *Urumqi*, “*tingur*”, “*gurgur*”, “*bolgur*”, “*ogyonmagur*”,

Scholars` opinions on this issue are analyzed in detail in the work “A Brief History of the Uyghurs,” published in 1991 by historians of the Institute of Uyghur Studies of the former Academy of Sciences of Kazakhstan in Almaty. In the subsequent period, research by world scientists on the history of the Uyghurs was numerous. Among them are the 21-volume “*Türkler*”, published in Turkish in 2001, and the 6-volume “*Turks*”, published in English, as well as “*Xinjiang-China Muslim Borderlands*” (“*Xinjiang-China Muslim Borderlands are of great importance*”). scientific significance. In the past 30 years, the study of Uyghur history, especially ethnic history, has seen a resurgence in the People's Republic of China (PRC). As a result, a number of major works were published. If we take as an example fundamental works published only in the Uyghur language in chronological order, then among them, first of all, are “*History of the Uyghurs*”, “*Uighurs*”, “*History of the Peoples of Xinjiang*”, “*History of the Ancient Uyghurs*”, “*Uyghurs*”. *Ethnography*”, “*Uighurs in the East and West*”. It is appropriate to mention such works as “*Ancient Uighurs and Karakhanids*”, “*A Brief History of the Uyghurs*”, “*A Brief History of the Urkhun-Uyghur Khanate*”, “*Research on the History of the Western Country*”, “*Research on the History of the Western Country in the 8th-10th Centuries*”. In addition, a Uyghur translation of the above-mentioned book entitled “*A Brief History of the Uyghurs*” entitled “*The History of the Uyghurs and Other Turkic Peoples in the West*” was published in Urumqi.

Also, many books on the history of the Uighurs in China have been published in Chinese. Among them are Weiuer Shiliue (*A Brief History of the Uyghurs*), published in 1952, and Weiuer zu Shiliao Jianbian (*A Brief History of the Uyghurs*), which was published twice.

The ethnic history of the Uyghurs is also given attention in a number of general works. *Zhongguo minzuxi* (*History of the Peoples of the People's Republic of China*), compiled under the direction of Wang Zhonghan, *Zhongguo Xinjiang gudai shexuei shenghuo shi* (*History of the ancient society and life of Xinjiang of the People's Republic of China*) was completed by a large group of scholars He Jihong. Such works include books such as *Shiyu Longgao* (*Report on the Western Debate*).

Among the works written in Chinese on the Uyghurs, mention can be made of the book “*Weiuer Yanjiu*” (“*Study of the Uyghurs*”), written by the Taiwanese scholar Liu Yitang. Because in it the author summarizes the opinions expressed in studies written before him and expresses his new views and opinions on a number of issues.

When we looked at information about the Uyghurs in Chinese sources and historical literature related to the history of the Uyghurs, it became clear that the name of this people was expressed in more than 23 forms. They consist of:

uxu (wu-hu烏護), uge (wu-ge烏纒ЮАНЭ), (yuan-ge袁纒), weige (wei-ge韋纒), xueige (hui-ge迴纒), xueige (hui-ge回纒), xueigu (hui-gu迴鶻), xueigu (hui-gu回鶻), uge (wu-ge烏鶻), wei'u (wei-wu畏吾), wei'u (wei-wu畏兀), wei'u (wei-wu委吾), guigu (gui-gu瑰古), weiu (wei-wu瑋兀), vayu (wai-wu外五), weiuer (wei-wu-er畏吾兒), xuei (hui回), changhui (chan-hui纏回), uje (wu-jie烏揭), huje (hu-jie呼揭), wusun (wu-hun烏渾), wuguan (wu-guan烏灌).

However, the etymology of the Uyghur ethnonym still remains controversial. Therefore, we considered it necessary to dwell on this issue in this article.

Among world scientists, there are different opinions regarding the dictionary meaning of the term Uyghur. According to one of them, the Uyghur ethnonym came from the addition of the suffix “gur”, which is used in the formation of words in the ancient Turkic language, to the word “house”, which has the meaning of a union. As proof of this, words such as “tingur”, “gurgur”, “bolgur”, “ogyonmagur” in the Uyghur language are cited.

Abulgazi Khan, the ruler of Khorezm in 1644-1664 and who left the name of a major scientist in history, wrote about this in his work entitled “Shajarayi Turk” “The meaning of the Uyghur word - klipkur temak (meaning in the author’s dialect - A.Kh.). Sayings are like milk. Milk is separated from each other during fermentation (before freezing - A.Kh.). Having woken up, it is impossible to leave,” he wrote. A similar dictionary meaning of the Uyghur ethnonym is given in the work of Mahmud Kashgari “Devoni Lugh’at-it Turk.”

Chinese Uyghur scholars such as Fen Jiashen, Cheng Suluo and Mu Guangwen also recognized that the meaning of the Uyghur ethnonym is association, unification. At the same time, they emphasized that this ethnonym means “obedient” and “relying on unity” (guiychzhe guiizhe).

According to the second opinion, the ethnonym Uyghurs comes from the term Oguz. One of the authors of this scientific point of view is the European scientist V. Thomsen. Taiwanese scientist Liu Yitang also believes that this assumption is reasonable. Taking into account the fact that the phrase “Oguz are my people” is often found in the writings of the Uighur Khagans written in Turkish, he says that “this opinion of V. Thomson is indisputable.”

Supporters of the third opinion believe that the Uyghur ethnonym was formed on the basis of adding the word “house”, meaning union, to the Khor ethnonym. They proceed from the fact that the Chinese collectively called all the peoples who lived in the north and west of ancient China Hu, and the Uyghur term in Tibetan sources is called “Oikhor”.

According to the fourth point of view, the Uyghur ethnonym comes from the word “khuzhor” (huzhur/khuz-khur), meaning “those who can feed themselves with their own strength.” The founders of this opinion are based on two facts.

According to one of them, when Alexander the Great went to the land of the Turks, he was met by 4 thousand horsemen who wore feathers on their headdresses and could shoot from a bow with equal accuracy not only forward, but also at the rear target. . Seeing them, the great commander said “inan khuz khurand,” that is, “those who can support themselves with their own strength.” At that time, this quality meant independence, the ability to stand up for oneself.

According to the second information, the ancient Uyghurs pronounced the word khuz as aui, ui, and hur (khur) as gur. Therefore, “khuzhor” (khuzkhur/khuz-khur) became Uyghur (uy-ğur).

Proponents of the fifth opinion believe that the term "Uyghur" comes from the toponym "Yiwú" found in Hanshu. Liu Yitang concluded that this idea was baseless. In our opinion, this opinion of this scientist is correct, since “Iwu” is a Chinese transcription of a toponym called Ivergul (now Kumul) in the local vernacular.

To find out which of these opinions are justified, we studied information about the ethnonym Uyghur, turning to primary sources in China. As a result, we have the views of W. Thomson and Liu Yitang, that is, the Uyghur ethnonym consists of two words, the first part of which comes from the word Uy, which means “to unite”, “to unite”, “to unite”. , and the second part comes from the ethnonym Guz, which is a shortened form of the term Oguz. We came to the conclusion that the opinion expressed is justified. The following data can be cited to confirm our conclusion.

First information. In Xing Tangshu (新唐书- "New History of the Tang Dynasty"), written by Ou Yanshu 欧阳修, Song Chi 宋祁 and other court historians between 1044 and 1060, "uxu [the term] is called uxe" (Uhu ze is clearly written as 烏護則烏纒也).

This information is also given in the work “Tang Xueyao” (tánghuyào - “A Brief History of the Tang [dynasty]”), written in 853-961 and written by the historian Wang Pu (wángpǔ).

Second information. In the chapter “Xing Tangshu”, dedicated to the history of the Uyghurs, the following is written:

“Yuange [the actual term] was called uxu, uge, during the Sui [dynasty (581-618)] it was called weige” (袁纒者亦曰烏護烏纒至隨曰韋纒).

The ethnonym Yuange (pronounced yuanhe) in these data was read in ancient times as gyvan-get (givan-get) and was used for the Uyghurs who lived in the north, that is, on the territory of Mongolia, in the 4th-5th centuries AD. The ethnonym uhu in them is much older than the term yuange, which was used as an ancient transcription of the term Oghuz. We can learn this from the ancient reading of the two hieroglyphs for the word “mouth.” For example, in his time these hieroglyphs were pronounced as ugu (uh-huh). According to the peculiarities of the Chinese language, words in foreign languages end with a consonant, but when the ancient Chinese wrote them in hieroglyphs, the consonant was omitted. It is this anana that we can see in the term Ugu (uh-huh). If we express the sound 3 in the ethnonym of the Oguz, we would have to use the third hieroglyph, which the ancient Chinese read zi or zy. This created a number of phonetic and technological difficulties. Most importantly, it increased the number of hieroglyphs used in written history.

Third information. A large group of Chinese historians compiled an annotated work entitled “Shiyu diming kaolu” (“Excerpts from studies on toponymy of Western countries”), which has the character of an explanatory dictionary. It states that “Uje, defeated by the Hanshu Huns, Xueise (何建明), Wusu (烏護, shortened form of Wuhu), Yuanse (回纒) and other synonyms of Bularp, used during the Tang Dynasty, are transcriptions of the only Oguz ethnonym in Turkic stone inscriptions ”

Fourth information. In Chinese sources, the terms “juixing wugusi” (“nine Oghuz”) and “juixing xueise/xueige” (“nine Uyghurs”) are found. In our study, we studied and analyzed the tribes that fall under these terms. As a result, it turned out that these terms were used in relation to a part of the Uyghurs, consisting of 9 tribes. Sometimes these 9 tribes are called “Jushing Tetelek/Tele” (“nine Turks”).

Fifth information. Over the past half century, documents written in Chinese have been discovered in the Turfan region of modern Xinjiang Uygur Autonomous Region (historical East Turkestan). In them, the Uyghur name is written as uxu (烏護), uje (烏揭) and huje (呼揭). These ethnic terms are Chinese transcriptions of the ethnonym Oghuz.

Information six. According to the annotated dictionary *Zhongguo Sichou Zhilu Qidian* (Dictionary of the Chinese Silk Road), the Wuhu (Oghuz) consisted of 9 tribes (Juxingjioxing). Therefore, they were called Jiuxin-Wuxu (九姓- nine Oguzes), Jiuxin-Ugus (九姓乌护- nine Oguzes) and lived in the area of the Selenga River. They are the very jals of the nine Oguzes (九姓乌古斯) mentioned in the written monuments of the Turks. Another part of the Oguzes were called Uguan (also pronounced 乌灌,) and Ugu (also pronounced ugu, uguug'u). They lived near Turpan (Gaochang gaochang) Tangritag (Tien Shan).

The second annotated dictionary, entitled “Xinjiang Lishi Qidian” (“Dictionary of the History of 乌护”), records the following: “Wuhu (wūhù – Oghuz) is one of the Jyushin Tele (ji九姓铁勒– 9 Turkic) tribes. It also occurs in the forms ugu (乌鶻), ugu (uh-huh), uxe/uge (乌紇). During the times of the Eastern Jin (Dungshjin 东晋- 265-316) and Western Jin (西晋- 317-420) khanates, the eastern part of the Wuhu tribe lived on the banks of the Suoling 娑陵(Seling River in modern Mongolia). . The western part of this tribe settled in the northern part of Gaochang (now Turfan) Tangritoga (Tien Shan). When the Turkic tribe became stronger, these two groups of Ukhus (Oguz) one after another became its citizens. In the early years of the Tang Dynasty, the western Ukhus (Oghuz) migrated to the vicinity of Lake Balkhash and the banks of the lower reaches of the Syr Darya.

The commentary to the ethnonym udzhe (烏揭) of this dictionary also says that “udzhe [term] khudzhe (呼揭), hude (呼得). ... It first appeared during the time of the Han Emperor Wen (文帝), it is written. In this story, Wendy was on the throne from 179 to 162 BC.

The Japanese scholar Matsuda Hisao also noted that the ethnonyms uje (烏揭), shude (呼得), huji (呼偈) and huze (呼揭) are different Chinese transcriptions of the same ethnic name. It was established that those named by these ethnonyms lived in the western part of Tangritog (Tien Shan) and adjacent lands in Ancient China.

A number of Chinese scholars have emphasized that the terms uku, uje, uje and khudzhe, found in Turfan's documents, are a Chinese transcription of the Oghuz ethnonym. For example, Taiwanese scholar Liu Yitang stated that the wusu (烏護, shortened form of wuhu), wuje (烏揭) and huje (呼揭), found in Chinese documents found in Turfan, represent a Chinese transcription of the Oghuz ethnonym. This conclusion is recorded in the great work “Tuchzhiue shi” (“History of the Turks”) by Shue Zongzheng and in the book “History of the Uyghur Dynasty,” written by Liu Xigang and translated and published into the Uyghur language based on Arabic script.

Of course, researchers and readers unfamiliar with the Chinese language and its peculiarities may think that the Chinese spelling of the term "Oghuz" has deviated from its Turkish pronunciation. We believe there are two reasons for this. Firstly, since there is no g sound in Chinese, the “g” part of the term had to be written

in the characters gu, ge, xie, je, xuan. The second reason is that in the distant past, when the Turks entered into relations with the Chinese, when they wrote letters to them, they wrote their ethnic names in hieroglyphs, and pronounced the Chinese characters used for this as Oghuz. But Chinese speaking different dialects read ulang differently.

The idea that the Uyghur ethnonym originated from the term hu (胡) found in Chinese sources is not far from the truth. Because in ancient times this hieroglyph was pronounced ku, gu, hu, and this was the Chinese reading of the ethnonym guz. The time of its appearance is much earlier than the emergence of the ethnonym Khuse. Currently, in historical literature published in the Uyghur language in the PRC, the term hu (胡) is correctly translated as guz. Therefore, at first this term was used to designate the Turks who lived in the northern and western parts of Ancient China and were called Tiek (di), and later Ruziye (Yuezhi - Oghuz) and Huns. After the Ruz moved to the Amu Darya, they lived in the south of the Syr Darya and were called Khus.

The origin of the ethnonym Ruziye (Yuezhi) also goes back to the term Guz or Oghuz. In fact, it comes from the word “Oghuz-er”, “guz-er”, that is, “land of the Oghuzs”, “country of the Oghuzs”. Oguz or guz in this word is an ethnic name, which is derived from the words ogur (ögür), oguz (ögüz) in ancient Turkic languages, “ox”, “bull” in modern Uzbek and Uyghur languages. This animal was once a symbol of strength and was a totem of some ancient peoples. Taking this into account, we can conclude that the Uyghur ethnonym was actually pronounced “uy-guz”, and it received its current form as a result of the transformation of the sound “z” into “r”.

According to the findings of the great Chinese historian Liu Yitang, the term "Uyghurs" was actually the name of a single-generation tribe. Then it became larger and stronger and turned into a tribal union. Eventually these tribes formed a nation. At the same time, this scholar V. Thomson (V. Thomsen) was convinced that the Uyghur term was actually the name of the Khanate, and later became the name of its citizens, and that it was unfounded.

The question of the origin of the ethnonym Uyghur, i.e. Uy-Oguz (organized Oguz), is one of the issues that has attracted the attention of scientists. We hope to discuss this in our next article.

Based on the above, we can conclude that the Uyghur ethnonym is actually pronounced “uy-oguz”, and it received its current form due to the transformation of the sound “z” into r. Therefore, it can be said that the conclusion that the Uyghur ethnonym means an organized or united mouth has a historical basis.

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