
Toponyms associated with tribal names in Uzbek and English languages

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Annotation *This article explores toponyms derived from tribal names in English and Uzbek languages. It focuses on the historical, linguistic, and cultural aspects of the naming process, revealing how tribal identities influenced place naming in both nations. The study compares the nominative principles and geographical distribution of such toponyms, emphasizing their socio-cultural and historical significance. It demonstrates that tribal names serve not only as geographical markers but also as reflections of ancient settlement patterns, ethnolinguistic relations, and cultural memory. Two main approaches to toponymic research are discussed: the etymological approach, which studies the origin and semantic structure of toponyms, and the regional approach, which examines their distribution and systematic patterns. The article highlights the need to integrate both methods for a more comprehensive understanding of toponymic systems. The findings contribute to comparative linguistics and cultural geography, enriching the study of how tribal heritage shapes linguistic and cultural landscapes in English and Uzbek contexts.*

Keywords *Toponyms, tribe names, English toponyms, etymology, onomastics, sociocultural aspects*

Топонимы, связанные с названиями племён в узбекском и английском языках

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Аннотация *В данной статье исследуются топонимы, образованные от названий племён в английском и узбекском языках. Основное внимание уделяется историческим, лингвистическим и культурным аспектам номинационного процесса, а также влиянию племенной идентичности на формирование географических названий в обеих языковых системах. Сопоставляются принципы номинации и географическое распространение подобных топонимов, подчёркивается их социокультурное и историческое значение. Показано, что племенные названия служат не только географическими ориентирами, но и отражением древних моделей расселения, этнолингвистических связей и культурной памяти. Рассматриваются два основных подхода к топонимическим исследованиям: этимологический, изучающий происхождение и семантику топонимов, и региональный, анализирующий их системность и распределение. Автор подчёркивает необходимость интеграции обоих методов для более полного понимания топонимических систем. Полученные результаты вносят вклад в сравнительное языкознание и культурную географию, углубляя представления о влиянии племенного наследия на языковое и культурное пространство английского и узбекского народов.*

Ключевые слова Топонимы, названия племён, английские топонимы, этимология, ономастика, социокультурные аспекты

Ingliz va o'zbek tillarida qabila nomlari bilan bog'liq toponimlar

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Annotatsiya Ushbu maqolada ingliz va o'zbek tillaridagi qabila nomlaridan kelib chiqqan toponimlar o'rganilgan. Tadqiqotda nomlash jarayonining tarixiy, lingvistik va madaniy jihatlariga e'tibor qaratilib, qabila identifikatsiyasi har ikki xalq toponimik tizimida qanday aks etishi tahlil qilinadi. Maqolada bunday toponimlarning nominativ tamoyillari va geografik tarqalishi solishtirilib, ularning ijtimoiy-madaniy hamda tarixiy ahamiyati ochib berilgan. Qabila nomlari faqat geografik belgi sifatida emas, balki qadimiy joylashuv tizimi, etnolingvistik aloqalar va madaniy xotiraning ifodasi sifatida ham namoyon bo'lishi ko'rsatiladi. Toponimik tadqiqotning ikki asosiy yo'nalishi – etimologik (toponimlarning kelib chiqishi va ma'nosini o'rganish) hamda hududiy (ularning tarqalishi va tizimligini tahlil qilish) yondashuvlar tahlil qilinadi. Maqolada har ikki usulni uyg'unlashtirish toponimik tizimlarni chuqurroq anglash imkonini berishi ta'kidlanadi. Tadqiqot natijalari ingliz va o'zbek xalqlari til-madaniy manzarasini boyitishga xizmat qiladi. Tadqiqot natijalari qiyosiy tilshunoslik va madaniy geografiya sohalariga hissa qo'shadi, chunki ular qabila merosi til va madaniyat manzarasini shakllantirishdagi o'rnini yoritadi. Shuningdek, maqolada qabila asosidagi toponimlarning o'zgaruvchan shakllari, ularning tarixiy hujjatlarda qayd etilishi va hozirgi zamonaviy xaritalardagi izlari haqida ham fikr yuritiladi. Bu esa til, tarix va madaniyat o'rtasidagi o'zaro bog'liqlikni yanada chuqurroq ochib beradi.

Kalit so'zlar Toponimlar, qabila nomlari, ingliz toponimlari, etimologiya, onomastika, sotsiomadaniy jihatlar

Geographers also made a great contribution to the study of the toponymy of Uzbekistan. Professor N.G. Mallitsky's article on some terms, in particular, his work on the names of Tashkent's neighborhoods and regions, are valuable materials for toponymy. Professor H.H. Hasanov has made great contributions to the development of toponymy and geographical terminology in Uzbekistan. The scientist's "Spelling of Geographical Names", "From the History of Central Asian Place Names", "Secret of Geographical Names",

"Language of the Earth", "Dictionary of Geographical Terms", in his works such as "Geographers and Tourists of Central Asia", "Tourist Scholars", many pamphlets and articles, it is noted that the study of place names in Central Asia, including Uzbekistan, has been given importance for a long time.

The etymology of some toponyms has been determined. The scientist interpreted the historical and geographical names, developed the laws of writing (transcription) of many names in the world in Uzbek, reworked the old

Uzbek geographical terminology on the basis of modern, scientific terminology: For example, uqiyonus – ocean, father – island, yonartog' – volcano, gulf – bay, geography – geography. Linguistic toponymists are professors T. Nafasov, Z. Dosimov, associate professor N. Okhunov made a significant contribution to the development of toponymy in Uzbekistan, revealing the nominative (naming) laws of toponyms and clarified the etymology of many place names. T. Nafasov, one of the scientists who made a significant contribution to the development of the science of toponymy in Uzbekistan, was the first in Uzbekistan to defend a candidate's dissertation on toponymy. Later, he published a number of pamphlets and articles on the field. In his "Explanatory dictionary of toponyms of Uzbekistan" (1988), the etymology of microtoponyms in Southern Uzbekistan is mainly covered. At the same time, some historical toponyms in the region, such as Boysun, Kesh, Chaganiyan, Karshi, are given an etymological explanation. Z. Dosimov studied the toponymy of Khorezm, the history and etymology of place names, their linguistic features, models and worked in the field of identification of types. In the monograph "Toponyms of Khorezm" (1985), he studied the formation of toponyms of Khorezm and the stages of their development. Oykonim means a city, village, village and other settlements. The city is a large settlement and is considered an economic, administrative and cultural center. The Sanskrit word "city" means "state", "residence of the absolute ruler". In ancient times, any large settlement, especially the suburbs, was surrounded by a wall, even a two-story wall inside. That is why the inner city (Ichan Qala in Khorezm) is called inside the city, and the outer city (Dishan Qala in Khorezm) is called outside the city.

In writing on place names various categories of names are generally assumed, e.g., descriptive names, incident names, etc. This present study attempts to set forth the matter systematically, and thus to present, with an attempt at consistency and completeness,

the classes into which place names may be divided according to their manner of origin, which is in general the matter of primary interest and importance to the onomatologist.

The classification might also be said to be with respect to the means or mechanisms by which places are named. These means or mechanisms have, furthermore, a relationship to the psychological processes (i.e. the motives) of the original namers in distinguishing one place from another by various methods, but any adequate study of the psychological processes of naming would have to be conducted at a much deeper level than is here proposed.

Jalayir is a Turko-Mongol tribe that was part of the Uzbek, Kazakh, Kyrgyz and karakalpaks. Zomin, Kattaqurgan, Narpay, Khatirchi, Jarqurgan, Shurchi, Zangiota, Qibray, Quwa districts have Villages Jalayir, Rishton district Jaloyirchek. Around the ohangaran Basin and Khojand lived the Jalayir tribe from the beginning of the 13th century until 1375. For his fierce resistance that year, Amir Temur executes the jaloyir sarkardas and moves the jaloyirs to different sides. From this period, in addition to the true jaloyirs, several ethnic groups under their hands also begin to be called jaloyirs. Such is the history of the villages of present-day Jalayir (Begaliev, 2010).

Nayman is a major tribal association. There is a village of Nayman in Andijan, Samarkand regions. It was part of many Turkic peoples. In the 70s of the XIX century, the Uzbek-naymans lived in the Zarafshan Valley, the Fergana Valley and Khorezm. Uzbek-naimans at the end of the XIX century were divided into 3 large tribes: Koshtamgali, Sadirbek and uvoxtamgali. In addition to these, the Uzbeks had more than one recorded seed in the form of toponyms: Agran, Ayranchi, Badir, biya, baganali, axali, boqalay, Burunsov, Zhagalabayli, jastavon (jeztovon), jilonni (Serpentine), jumalaqbosh, sixota, Sixogil, Aktoynli, steelworker, sagizuruv (eight tribes), sarinayman, fouruul (four sons), fourtamguchuch, ukrash, changali, bathrobe,

Crow, Kazakh (gooseberry), Karanayman, karagadoy, Karasira (darker), qiltamgali, armpit, etc. Ethnographer N.A. Aristov had said that the word Nayman was derived from the name of the Nayma River in Siberia. According to the opinions of many scholars, the naymans were originally a Turkic tribe, and the meaning of the word Nayman means "eight": the eight oxen were called Nayman by the Mongols in accordance with their language. The ethnonym Nayman in the form of toponyms is also found in other Turkic folk Republics. Nebosa-Zomin, Bulungur districts have villages and microtoponyms called Nebosa. Seed within the hundred tribes of the Uzbeks' (Karayev, 2006).

Nekuz, Nekus, Nukus – Koson, Shahrisabz districts have Nekuz villages, Amudarya, Chimboy districts have nukusovul ovules, a common Turkic ethnonym that also included Uzbeks. Abulgazi Bahodirkhan in his work "shajarai turk" noted that nuguzlam was a descendant of the Mongols. Oyinli, oyinni is the name of the toponyms oyinni, Oyinniariq, Oyinnishoh in the districts of Sherabad, Termez, Jharkhand. A branch of the tribe of the Bellot. The word moon is based on the ethnonym. As long as the seed is Crescent – Crescent (sickle) shaped (Ismatov, 2013).

Oybek is the name of oybekto'p villages in Chinoz district, Bulung'ur district. One of the Uzbek tribes, a seed of the adigine tribe in the Kyrgyz. A tributary of the Surkhandarya mound is called Aybeksuv (Karayev, 2006). Oytamgali is the name of Oytaragali villages in Narpay, Payariq, Gozalkent, Forish, Oqqoorgan, Oqdarya districts. A seed that was part of the Uzbek tribes, such as the Dohrman, Kipchak, Qurama, Qoğnot. So called because the stamp is in the form of a new moon (crescent) (Karayev, 2006).

Olchin is the name of the villages Olchin in Baghdad, Toraqurghan, Kattaqurghan, Navbahor, Navoi, Gurlan, Baghdad, Payariq, Narpay, Khatirchi districts, Olchinsolma in Bogot district, Olchintepa in Oqdarya district. A tribal union that was part of several Turkic peoples, including the Kazakh, tatar, Nogai,

Uzbek (Qovchin, repressive) tribes. Olchin Uzbeks lived in the Bukhara oasis, in the current Kasbi District of Kashkadarya region, and were divided into alimuli, boyuli, Jetiuruv tribes, each of which, in turn, was divided into 6 tribes (Karayev, 2006).

In Oqbuyra – Oqdarya district, oqbuyra, Tomdi district, oqbura oykonim have been recorded. The seed of Uzbek Kipchaks. Kazaklaming argin, Nayman, Suan tribes had Okbura (Aqbura), kirqlaming adigine tribe had okbuura (akbuura) tribes. At the same time, one seed of the Uzbeklaming Tribe of Qoğnot, as well as one of the Kazakh tribes of jetiru and boyuli, was called Karabura (Karabakh, korabuyra). There are toponyms for Karabakh (Karabakh): buvra, bugra, bura – the male camel was considered the sacred animal of the tribe (Murzaev, 1984).

White is the village name for white (upper white, lower white) in Denov district. In the ersari tribe of turkmenlama, there is a seed called white (AKS). Generally white (okcha), black (blackish) toponyms occur in the form of an ethnonym (Nafasov, Nafasova, 2007).

Oktonli-Asaka, Guzoz, Chirochi districts have Oktoonli villages. One breed of the Qangli tribe was called the white – collar, one breed of the Qongot tribe was called the oqtunni, which is also found in the ferrets-the Saribagish tribe was called the oqtundu (Aktunduu). The Coratose seed of the horned and cinnamon tribes is also known. Also known are the rich Saint (Tajik Safedpush), the poor saint (Tajik Kabudposh), the cobblestone (father) (Nafasov, 1988).

Oqchelak is a branch of bucket seed (a branch of the reindeer tribe of Kyrgyz is also called Chelek. Lake Sarichelak must have taken its name from this ethnonym). The Oychelak oyconimi in Payariq district suggests that there were other branches of bucket tribes. Ramadan-Tashkent, Boka, Zangiota, Chinoz, Tashkent districts have Ramadan villages. Bin from nomadic Uzbek tribes has been recorded, for example, in the composition of mangyts. Ramadan tribes have also been recorded in the

Alchin, jetiruv tribes of the Kazakhs (Valikhaev, 1995).

Yellow is the name of the yellow villages in the districts of Qizirik, Mubarak. Turkmen, Kyrgyz, a tribe that was part of the Bashkir peoples (also called yellow saruu in Kyrgyz). The name Yellow has been merged into several tribal-seed names in the form of sari: sari-Uyshun, sari-Uyghur, sari-Nayman, sari-Qangli, sari-Kirgiz, etc (Yuldashev, 2011).

In Sergeli, Sergali, sirgali, sirgeli – lower Lizard, Qibray, Zangiota, Swan Districts, the syrgali oyconim are found in Sergeli, Oqoltin, Zarbdor, Zomin districts. The tribal association is found mainly in the Kazakhs; a syrgali (Sergali) seed has also been recorded as part of the face, Kipchak tribes of the Uzbeks. Sergeli Kazakhs lived in the Tashkent oasis, along the banks of the Kalas, Chirchiq, elderberry rivers. These two villages in Zomin district are inhabited by Uzbeks. It is not correct to write Sergeli urbonym in Tashkent as earring (Begaliev, 2010).

There is a village called solin in Solin – Bulungur district. One of the Uzbek tribes or a branch of the hundred tribes. The solins lived mainly in the middle part of the Zarafshan River, in the districts of Jizzakh, Zomin, Gallaorol. Sulduz-Oltinkol district has the village of Sulduz. A Turkified Mongol tribe that lived in Azerbaijan, Iran, Khorasan and Movarounnahr in the 13th and 14th centuries. Sulduz 92 was recorded among the Uzbek people of boqli. (it is not correct to write it in the form of A Star), Sulduz is formed from the Mongolian word suldes (flag bearers): sulde-flag, -s plural affix (Begaliev, 2010).

In the districts of saulluq-Bulungur, Zomin, Jizzakh there are villages of Saulluq. One of the tribes of the hundred tribe. The sagas were recorded in Tashkent, Syrdarya, Samarkand, Jizzakh regions. Willow is a method of cutting and pasting, i.e. stamping, a place of sheep goat ears. It is said that if the front side of the ear is cut by carving, the front Willow, and the next side is cut by carving, the next Willow (Gannett, 1905). There are villages

Tama – Navoi, Khonqa, Ellikqal'a, Narpay, lower Chirchiq, tama in amudarya districts, Tamabahrin in Khatirchi district, Tamaovul in Boka district. Uzbek seed. The Tamas formed a flyby with Mesite and Jobu (yobu) tribes. Kazakh, Kyrgyz, quramas also contained Tama tribes (Nafasov, 1988).

Minjir is a genus of the kenagas tribe of Uzbeks and blackcurrants. Name of Miqjir village in Yakkabog, Kitab, Shahrisabz, Urgut, Chimboy districts (Yuldashev, 2011). Arishli is a village in Forish districts, Jizzakh region. The tribe of Qangli is named after its seed Arishli. Ashshakkeldi is a village in Forish district. In the Oguz, ashak means skirt, low, lower. Hence, the toponym means the village of those who came from Etak. Boshchurash is a village in Payariq district. One seed of the Uzbek Kipchaks in the Zarafshan Valley was called a maid. The ethnonym passed to oyconym.

Jabi is a village in Jomboy district. Jabi is used in the form of yobu - yobi - yabu - Yabo. Jabi (yobi) is an ancient elat, tribe that was part of the Uzbek nation. They lived in the Zarafshan Valley. The names of Niyoz jobi, Eshmat jobi in pakhtachi district are also from this core (Begaliev, 2010).

Shirinlar is the village name of Yangibazar district. Sweet is a seed in the composition of Uzbeks. Batosh is the name of a village in our Republic. The village was built by representatives of the Batosh tribe-clan of the Uzbek people (Nafasov, 1988).

Arghun-Denov t. village; ancient Turkic k; the name of one of the abilas. He was part of several Turkic (Uzbek, Kazakh, Kyrgyz) peoples – M. In koshgari: argh, they spoke two (Turkic and Persian) languages, like sugdaq, kenjaks. The arghus lived in the lower reaches of Syrdarya, the ancient grasslands of Movarounnakhr are counted. One of the most ancient tribes that lived in southern Uzbekistan. Consisting of morphemes argu+n, the affix-n in old Turkic has expressed plural, plural, the affix-gun also has this suffix in its composition: Gu + n. In various sources, it is recorded as arghūn ~ Arghūn ~ arghūn, aragrūt ~ arkagūt

~ arghārūn ~ arghānūt ~ arkanūd. A.P. In dulzon's view, -unun Kup Kup Kup Kup Kup Kup Kup is a kuplik suffix typical of Uralic-Altai languages. This is a phonetic variation of the ethnonym: argarun > arghan > arghin > arghu > argh. Arc-generation. In old Turkic, arqa is a cup-making, jam, ball, gang, group. Arqa + gun > Arghun-Tribal Association, Tribal Union, multiple tribes. Hence, arghu + n are arghu, people belonging to the arghu tribe. Kazakh toponymist A. According to abdurahmoiov's study, ar + g u n - Gu n - gin. In old Turkic, the opposite side, the back, that is, the sunset – the west side - o R ~ A R or the back. -gun ~ gun ~ gin is a being with the ancient ethnonym Hunn. The arghuns are located on the sunset-or(t) side of the Hunn state. In the most ancient past of the Turkic peoples, the day meant Man, people. The ethnonym became oyconim (Hanks, Hodges, 1996).

In English language also we can find toponyms associated with tribal names in place names such as in Uzbek languages.

Klikitat (Klickitat) is a county in Washington, D.C., descended from a tribe of Indians, a name that means "behind" (Leonovich, 2021).

Utah (Utah) is the name of a state in the United States. The origin of Utah comes from the Apache Indian tribe name "yuttahih", meaning "mountain people" or "those who settled above". In the Native American language, the word "ute" means "land of the sun". The U.S. territory was established in 1850 (adopted as a state in 1896). Yute became an area named after the tribe (Gannett, 1905).

Massachusetts (Massachusetts) is a state in the northeastern United States. The state took its name from the local Massachusetts tribe, which means "big mountain place" ("masa" – "big" and "Wachusett" – "Mountain"). Massachusetts is a plural, originally (1614) referring to the Great Blue Hill southwest of Boston, "on a large hill" the name of the Algonquian Indigenous people living around the Bay (Rybakin, 2000).

Onayda is a county in Idaho, A Town in Knox County, Illinois, a county and Lake in New York, and a county in Wisconsin, the name of Onayda Castle, a village in Onayda County, New York. Named after one of the tribes of the six peoples, it means "granite people" or "stone people" (Leonovich, Leonovich, 2021).

Dakota (Dakota)- the name of the former territory of the United States: in 1889, it was divided into the states of North Dakota and South Dakota. The name of the North American Indian breed is also a common name for the SIU (Sioux) tribes. The Dakota-Union states and counties of North Dakota and South Dakota are Minnesota and Nebraska, and several smaller locations are named after the Indian tribe. Indian form-Lakota, Nakota or Dakota. Delaware (Delaware) is the name of a state and river in the United States. The name of the North American Indian people who formerly lived near the Delaware River. Essex (Essex) is a township in Stark County, Illinois, and the name of counties in Massachusetts, New Jersey, New York, Vermont, and Virginia. The first white settler tribe in this county was Isaac B. Named after Essex (Garagulya, 2012).

Kosumne is a town in Sacramento County, California, named after a tribe of Indians. The word means "salmon" (a type of fish) (Leonovich, 2021).

Flathead is the name of a Lake, County, and river in Montana. Derived from the Indian tribe. The name comes from ancient settlers, who called several tribes of Indians by this name, because of the habit of flattening the heads of babies by fixing a board or a pillow of grass on the forehead. Which gave rise to a flat appearance of the head after several months of wear (Gannett, 1905). Aztec is a village in San Juan County, New Mexico, named after one of the indigenous tribes of Mexico. It is said that the word means "the place of the fortress". Other interpretations say "white" or "shallow land where vapors appear". Humboldt means "Land of The Flamingos", the Buschmann azcatl word meaning "Ant", but the word has no relation to

the name of the tribe (Hanks, Hodges, 1996). Cayuga is the name of a county, a village in the same county, and a lake in New York. Derived from the Indian word for "long lake", it was originally applied to a lake 38 miles long and 1 to 3 pounds wide. Others say "canoes were pulled out of the water", as one of the Iroquois tribes was called. Six small places in the country bear this name. Morgan argued that it means "Spring land", derived from the gweugweh word (Garagulya, 2012).

Indiana is a county in Union state, Pennsylvania, named after the common name of Indian tribes. It was probably so named because it acquired these tracts of land along the Ohio River from the Indians (Gannett, 1905).

Maskogi (Muscogee) is a town in Creek Neishn (Creek Nation), Georgia county and Indian territory, named after tribes of Creek Confederate Indians. The name probably means "swamp" or "open swamp" (Gannett, 1905).

Oregon is a Union state and Missouri county. The name is said to be derived from the word "origanum", a species of "Wild Sage" found along the coast in the state. However, another scholar claims that it is derived from the Oregon islands of Spain, a name given to Indian tribes living in that region by the priest of Isust, a word meaning "people with large ears" (Leonovich, 2021).

Tuscarora is a village in Livingston County, New York, and a river in Pennsylvania, named for Tuscarora, one of the United

Iroquois tribes. The meaning of the name is uncertain. The Tuscarora- (skarū'ren' – "hemp pickers") or dusgeyovex (dus-ga-o' – weh – "cloakers") are an Indian tribe living in New York and North Carolina, but also in Canada. The Tuscarora tribe migrated to New York state from what is now East Carolina, but first encountered Europeans in North Carolina and Virginia (Gannett, 1905).

Victor is a town in Ravalli County, Montana, named in honor of Victor, chief of the Flathead, Kutenai, and Pend Oreil tribes (Gannett, 1905).

Yosemite is a valley in California. from the word uzumdi, meaning "grey bear", the name applied by other tribes to the Awani tribe of Indians (Gannett, 1905).

Zuni is a river in the U.S. state of New Mexico and a township named after Zuni. Derived from the name of the tribe of the Indian Zuni tribe. Calapooya is the name of a mountain in Oregon, derived from the name of an Indian tribe. The town of Alabama (Alabama city) is a town in Etowah County, Alabama, named after an Indian tribe. Gatschet translated this as "Burn, Clean". In his "American Indians", Haines gives the meaning of "clearing thickets" (Hanks, Hodges, 1996).

The historical and geographical information of toponyms, which play a role in the nominative process, was compared on the example of both languages, and it was proved that the names of tribes names occupy the main place in the historical and socio-cultural aspects of the English and Uzbek languages.

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