

TOPONYMS AND ETHNIC IDENTITY

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Abstract: *This research material analyzes the reflection of ethnic markers in toponyms, which are considered one of the main levels of the onomastic system. In classifying these linguistic units, called ethnotoponyms, existing scientific data in global and Uzbek linguistics are examined. Examples of ethnotoponyms located in Uzbekistan are provided and their relationships are explored.*

Keywords: *ethnolinguistics, toponym, ethnic characteristics, ethnotoponym, historical and modern ethnotoponyms, Toylaq, Karamuyin.*

Ethnolinguistic research is inherently complex. Based on information derived from various cultural codes, it aims to describe a certain aspect of the traditional worldview or to identify features reflecting the spiritual culture embedded in language (against the backdrop of other cultural codes). Any layer of natural language, including units with a general denotative orientation, particularly onomastic concepts, encodes information about a specific part of reality. This information is processed in connection with the inner world and thought patterns of speakers of a particular language, and consequently expresses features of their spiritual culture. Since cultural codes are directly linked to the history of a people, they also necessitate ethnolinguistic analysis. Such analyses are grounded in the interpretation of field-specific concepts and the essence of relevant terms. Additionally, ethnic distinctiveness is of significant importance.

Ethnic characteristics are reflected in almost all levels of the onomastic system. This is because people often allude to their ancestors, forefathers, and clan when naming something or someone. Consequently, onyms such as ethnoanthroponyms, ethnotoponyms, and ethno-oikonoms emerge.

It is crucial to refer to toponymy as a source for ethnolinguistic research. The relevance of ethnolinguistic study of toponymy stems from the fact that this insufficiently explored layer of people's spiritual culture encodes information about the space surrounding a person, and its perception is one of the most important components of the national worldview.

Toponyms, especially ethnotoponyms, are closely linked to the ethnic composition of a region's population, as they are products of the thinking of the peoples who created them. In many cases, the geographical distribution of different ethnic groups can be determined by their toponyms. Geographical names known as ethnotoponyms are those that reflect the ethnic or cultural characteristics of the local population. They may include



names of cities, territories, rivers, mountains, and other natural features that are in some way associated with specific ethnic groups. Consequently, ethnotoponyms play a crucial role for historians and ethnologists in conducting in-depth studies and research on various topics related to the ethnic history of the Uzbek people, the history of population settlements in certain regions, and the distinctive aspects of their daily and cultural life. The following types of ethnotoponyms are recognized:

Ethnic names of abstract places. Cities or villages are sometimes named after a particular ethnic community that founded or inhabited them. For example, Armenia is derived from the Armenian ethnonym, and Georgia is considered to be associated with the Georgian culture and language of the nation.

Names of geographical features associated with a particular ethnic group. Names of natural features such as lakes, rivers, and mountains can also include ethnotoponyms. For example, Altai, the name of a mountain range, began to serve as a geographical meeting point for many Central Asian ethnic groups.

Historical and Cultural Toponyms. Historical events such as migrations, wars, and invasions are associated with some ethnotoponyms. Examples include names like India, derived from ethnonyms used by ancient peoples, or Mongolia, a toponym denoting the Mongol people.

Toponyms related to language characteristics. Geographical names can sometimes be linked to language groups that historically called a place home. For example, Tatar Street and Yakutsk are instances of places in Siberia with names derived from various Turkic or Finno-Ugric ethnic groups. Geographical names are distinguished by features beyond language, meaning that changes in society and political systems can significantly influence the future fate of toponyms.

There are also studies on ethnotoponyms in Uzbek linguistics. Scientists have researched the etymology, systemic-structural, and semantic aspects of ethnotoponyms. In particular, A. Turobov, while discussing place names in Samarkand, also mentions the Tayloq district. Tayloq is the name of one of the districts in the Samarkand region and the center of Tayloq District. There is also a sacred place here called Tayloqota. In sources from 1904-1905, the names Tayloqipoyon and Tayloqibolo are mentioned. Tayloq, toyloq is a clan name. Oqtayloq and Qoratayloq are its branches. Tayloq, toyloq also refers to a camel calf over one year old. Tayloq is a totem, based on which the clan name was formed. The village name originated from the clan name. The ethnonym Toyloq is formed by adding the suffix -loq to the word toy, which creates a place name denoting abundance or plurality of an object or thing understood from the root. The word "Toyloq" in historical sources has been associated with animal husbandry in the history of Uzbek and Turkic peoples. Toyloq means "toy, foal; pampered, darling". Toyloq often refers to a horse (or camel) that is not yet fully trained, young, but suitable for work. This

indicates that this place was historically inhabited by people engaged in animal husbandry. The Toyloq valley has historically had rich nature and favorable conditions for livestock breeding. This also plays an important role in the origin of the name. Among Uzbeks and Karakalpaks, there is a clan called toyloq (correctly toyloqli).

When addressing the issue of ethnotoponyms, we considered it necessary to discuss the ethnotonym Qorabo'yin found in the Surkhandarya region. Qorabo'yin is the name of a place belonging to the Rabot village in the Boysun district. Qorabo'yin / qoramo'yin is an ethnonym characteristic of Turkic peoples, Kipchaks, and particularly the Qo'ng'iro't clan. In the Middle Ages, it was a clan belonging to the Qo'ng'iro't tribe that spoke the Kipchak dialect. The nomadic Kipchaks came to Central Asia, including Uzbekistan (more precisely, Transoxiana), and merged with various clans and tribes, becoming subordinate branches or clans. The presence of the ethnonym "qorabo'yin/qoramo'yin" among the Karakalpaks of Bukhara and Samarkand, the Kipchaks of Fergana, the Karluks along the Sharg'unsoy River (the left tributary of the To'palang River in Surkhandarya), and in the Boysun Qo'ng'iro't tortuvli division's maydato'ba clan qorabo'yin / qoramo'yin proves this point. The Karakalpaks and Turkmens also had clans called qaramoyo'n and garamoyun. Therefore, our opinion that the place name is based on an ethnonym is correct.

Analysis of the collected data showed that the scope of reflection of ethnic aspects in toponyms is quite wide and diverse. Analysis of the scientific conclusions given in this regard shows that much research is still needed for the study of these linguistic units.

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