

TOPONYMS WITH ANTHROPONYMIC INDICATORS

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Abstract. This article analyzes the linguistic features of place names formed with the participation of anthroponymic indicators in the toponymy of the Qashqadaryo region. The study examines the causes of emergence, structural-semantic and grammatical characteristics of toponyms based on personal names, religious titles, nicknames, and clan or lineage terms. The role of anthroponymic-indicator toponyms in reflecting regional history, the system of social relations, and national-cultural values is identified. Based on real toponymic material from the Qashqadaryo oasis, the analysis demonstrates the active participation of the personal factor in place naming. The results confirm that toponyms with anthroponymic indicators represent important linguistic units preserving historical memory and cultural heritage and serve as a scientific basis for further in-depth regional toponymic research.

Keywords: toponymy, anthroponymic indicator, anthroponym, place names, Qashqadaryo toponymy, personal names, historical memory, linguistic analysis, national-cultural values, onomastics.

In modern linguistics, issues of toponymy—particularly the role of the human factor in the formation of place names—are regarded as an important scholarly problem. Toponyms function not only as means of naming geographical objects but also as linguistic units that reflect a people's historical memory, social life, and cultural values. From this perspective, the study of anthroponymic indicators—elements connected with personal names within place names—constitutes one of the key directions of toponymic research. The Qashqadaryo region is one of the areas of Uzbekistan distinguished by an ancient history, rich cultural heritage, and diverse ethnic composition, which is clearly reflected in its toponymy. In particular, place names formed on the basis of personal names, religious titles, nicknames, and clan or lineage terms serve as an important source for illuminating the region's history. Through toponyms with anthroponymic indicators, it is possible to identify population groups, systems of social relations, and features of the national mentality that have existed in the Qashqadaryo oasis. In the toponymy of the Qashqadaryo region, place names with anthroponymic indicators constitute a distinct linguistic and cultural layer. Such toponyms demonstrate the active role of the human factor in the process of naming space and represent important linguistic units that reflect regional history, social relations, and national memory. Anthroponymic indicators are understood as linguistic elements within place names that express association with a person or indicate a connection with a specific historical or real individual.

Many toponyms formed in the Qashqadaryo oasis originated directly from personal names, nicknames, religious titles, or clan and lineage names, and they are closely connected with the social structure and historical development of the region's population. The formation of toponyms with anthroponymic indicators is primarily influenced by historical factors. Since Qashqadaryo has long been one of the major political and cultural centers, many historical figures were active in this area, and over time their names became attached to place names. For example, toponyms such as *Temurbuloq* and *Temurqo'rg'on*, associated with the Timurid period, indicate the preservation of historical memory related to the figure of Amir Timur in the region. In such names, the personal name carries the main semantic load and determines the historical significance of the place. Toponyms connected with the names of religious and educational figures are also widespread. Place names such as *Xo'jabuloq*, *Xo'jahalla*, *Eshonquduq*, and *Otabuloq* include the components *xo'ja*, *eshon*, and *ota*, which function as anthroponymic indicators expressing social status, respect, and authority. In the toponymy of Qashqadaryo,

anthroponymic indicators are often associated with local leaders, founders of settlements, or clan elders. For instance, toponyms such as *Suyunboytepa*, *Olimboyqishloq*, *Hasanota*, and *Bo'riboyariq* originated from the names of real individuals and preserve the memory of people who lived in or played an important role in those areas. Such place names are most commonly found in the names of small localities—villages, neighborhoods, hills, canals, or wells—indicating the local character of anthroponymic indicators.

Structurally, anthroponymic toponyms in the Qashqadaryo region generally appear in two main forms. The first group consists of one-component toponyms composed solely of a personal name. These toponyms are often ancient, having evolved from a personal designation into a generalized place name over time. Examples include *Ota*, *Bobo*, and *Xo'ja*, which initially referred to revered or sacred individuals and later became fixed as toponyms.

The second group includes multi-component toponyms in which an anthroponym combines with a geographical or social indicator, such as *Suyunboytepa* (personal name + relief term), *Eshonquduq* (personal name + water structure), and *Hasanota* (personal name + honorific indicator). These models are among the most active and productive in the toponymy of Qashqadaryo. From a semantic perspective, toponyms with anthroponymic indicators can be divided into several groups. First, there are toponyms that express direct association with a specific person, indicating that the place belongs to or is connected with that individual. Second, some toponyms convey meanings of possession and affiliation, as in *Suyunboytepa*, which semantically indicates that the hill belonged to Suyunboy. Third, toponyms expressing respect and reverence form a distinct group. Place names containing components such as *ota*, *bobu*, and *xo'ja* reflect the people's religious and ethical values and their attitudes toward elders or sacred figures. Grammatically, anthroponymic indicators in Qashqadaryo toponyms are expressed through various means. The most widespread method is affixation, with suffixes such as *-boy*, *-ota*, *-bobo*, and *-qul* attached to personal names to form toponyms. In addition, toponyms formed through syntactic combinations are also found, where a personal name and a geographical term function as independent elements that merge into a single toponym. This ensures semantic clarity and stability of place names. Historical and cultural factors play a significant role in the formation of toponyms with anthroponymic indicators. For centuries, the population of the Qashqadaryo region has transmitted its history, social experience, and beliefs from generation to generation through place names. As a result, anthroponymic toponyms have become not only linguistic units but also vehicles of historical memory and cultural heritage. Through these toponyms, it is possible to observe social relations, the role of personality cults, and features of the national mentality that prevailed in the region.

From a geographical perspective, in the mountainous and semi-desert areas of Qashqadaryo Province, toponyms with anthroponymic indicators are more frequently combined with relief and natural object names. Examples include *Hasancho'qqi*, *Bo'riboyjar*, and *Suyunboysoy*, where personal names are integrated with natural features. This reflects the existence of toponymic models adapted to the natural environment and lifestyle of the population. In plains and irrigated areas, by contrast, personal names are more commonly associated with villages, canals, and wells. The study establishes that place names with anthroponymic indicators constitute an important linguistic and cultural layer in the toponymy of the Qashqadaryo region. Such toponyms clearly demonstrate the active role of the human factor in the process of naming space and encapsulate the region's history, social structure, and national memory. The research shows that toponyms formed on the basis of personal names, religious titles, and clan or lineage names are widespread in the Qashqadaryo oasis.

The results indicate that toponyms with anthroponymic indicators primarily originated in connection with historical figures, local leaders, and revered individuals. Structurally, they appear in both single- and multi-component forms, while semantically they express meanings of association, possession, and respect, reflecting the distinctive character of the region's toponymy. Grammatically, affixation and syntactic combinations serve as the main means of expressing

anthroponymic indicators. Toponyms with anthroponymic indicators thus represent an important source for understanding the historical and cultural development of the Qashqadaryo region, and their study is of great scholarly significance not only for linguistics but also for history, ethnography, and cultural studies. This research provides a valuable foundation for further in-depth regional toponymic studies and for a broader exploration of the national-cultural content of onomastic units.

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