

The lexical-semantic classification of toponyms in eastern sources¹

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ARTICLE INFO

Keywords:

toponymy,
anthropotonymy,
oikonymy,
lexical semantic
classification,
Arabic-Persian
sources, Turkic
toponymy,
eastern sources,
potamotonymy,
dromonym, tribe

IRSTI 16.21.51

DOI: <https://doi.org/10.32523/2664-5157-2026-3-187-211>

ABSTRACT

The study of toponyms within the territory of Kazakhstan and Uzbekistan as recorded in medieval Arab-Persian sources is the focus of this article. Analyzing these toponyms allows us to identify shared historical and cultural information among Turkic peoples, as well as key extralinguistic factors from that era. A total of 250 toponyms were collected from Eastern sources dating from the 9th to 12th century and categorized from a lexicological perspective. This study provides a comprehensive review of the scholarly literature on the lexicostatistical classification of proper names in general onomastics, as well as research dedicated to Arab-Persian historical documents. The methodological framework comprises lexicostatistical, comparative diachronic, contextual, and component analyses. Given that the source material consists of ancient geographical names, grouping, classification, and partial etymological analyses were also applied. The study examines the foundational meanings of ancient Turkic roots in these place names, enabling a historical evaluation of shared Turkic semantics. The primary analytical focus is on clarifying the lexicostatistical classification of ancient toponyms, establishing their overarching Turkic commonality, and mapping their spatial distribution. Toponyms formed from personal names and geographical terms in the works of renowned Eastern travelers, including al-Ya'qubi, Ibn Khordadbeh, Qudama, al-Istakhri, al-Bakri, and al-

¹ The article was prepared within the framework of the program-targeted funding project of the Committee of Science of the Ministry of Science and Higher Education of the Republic of Kazakhstan IRN BR24993043-«Ancient Turkic Toponyms in Chinese and Other Eastern Sources – A Foundation for Modern Turkic Integration: Historical-Etymological and Linguistic Perspective»

Idrisi (Abu Abdallah Muhammad), were subclassified based on specific motivations, such as kings, khans, historical figures, mountains, rivers, and cities. Since this material has not been compiled or analyzed comprehensively before, identifying these ancient place names and their origins provides historical toponymy with new data. Identifying toponyms in Arab-Persian sources is essential to determining the routes of medieval international relations, spatial locations, and place names formed via transonymization. Furthermore, ethnotoponyms reveal valuable information about the tribes inhabiting these regions between the 9th and 12th centuries. The analyzed toponyms are clarified using available historical data, and their formative motivations are thoroughly explained. Based on existing scholarly etymologies, supplementary context provided by Arab-Persian travelers regarding each location is included. Tables are provided for each lexicostatistical type, specifying the classification category, the toponym, and the motivation. Investigating motivations such as personal and tribal names, geographical terms, physical features, socially significant neutral words, and obscurely motivated names establishes a basis for future comparative research. This study aims to perform a lexicostatistical analysis of ancient Turkic toponyms in Eastern sources, systematize their taxonomy, and identify their linguistic and historical-cultural features. The study's relevance lies in analyzing linguistic materials that establish Turkic unity as nations define their global identities. Ultimately, the results will serve as a foundation for systematizing Turkic toponymic semantics and will support future research in comparative lexicology

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Received 02 June 2026. Revised 05 July 2026. Accepted 08 August 2026. Available online 30 September 2026.



For citation: S.K. Imanberdi, M. Ekici, A. Assetkyzy The lexical-semantic classification of toponyms in eastern sources // Turkic Studies Journal. 2026. V. 8. № 3. P. 187-211 DOI: <http://doi.org/10.32523/2664-5157-2026-3-187-211>

Шығыс дереккөздеріндегі топонимдердің лексика-семантикалық таптастырылуы

Аннотация. Бұл мақалада ортағасырлық араб-парсы дереккөздерінде жазылған Қазақстан мен Өзбекстандағы топонимдер қарастырылады. Бұл топонимдерді зерттеу түркі халықтары туралы ортақ мәдени және тарихи ақпаратты, сондай-ақ сол дәуірдің негізгі экстралингвистикалық факторларын ашады. IX-XII ғасырлардағы шығыс дереккөздерінен лексикалық және семантикалық тұрғыдан жіктелген барлығы 250 топоним жиналды. Жұмыста жалпы ономастикадағы онимдердің лексикалық және семантикалық жіктелуі бойынша зерттеулерге ғылыми шолу, сондай-ақ араб-парсы тарихи құжаттары бойынша зерттеулер кіреді. Әдістемелік негізге лексикалық-семантикалық, салыстырмалы-диахрондық, контекстік және компоненттік талдаулар кіреді; бастапқы материал ежелгі географиялық атаулардан тұратындықтан, топтастыру, жіктеу және ішінара этимологиялық талдау да қолданылды. Бұл зерттеу осы топонимдердегі ежелгі түркі түбірлерінің негізгі мағыналарын зерттейді, бұл жалпы түркі семантикасын тарихи бағалауға мүмкіндік береді. Негізгі аналитикалық бағыт ежелгі топонимдердің лексикалық және семантикалық жіктелуін нақтылауға, олардың ортақ түркілік сәйкестігін анықтауға және олардың кеңістіктік таралуын картаға түсіруге бағытталған. Әлемге әйгілі Шығыс саяхатшыларының, соның ішінде әл-Яқуби, Ибн Хордадбех, Құдама, әл-Истахри, әл-Бакри және әл-Идрисидің (Әбу Абдулла Мұхаммед) еңбектеріндегі жеке есімдер мен географиялық терминдерден алынған топонимдер ішкі бөлімдерге бөлінді, нақты патшалар, хандар, тарихи тұлғалар, таулар, өзендер және қалалар сияқты уәждер арасында айқын айырмашылықтар болды. Бұл материал бұрын жиналмаған немесе жан-жақты талданбағандықтан, бұл ежелгі топонимдер мен олардың уәждерін анықтау тарихи топонимиканы жаңа деректермен байытады. Араб-парсы дереккөздеріндегі топонимдерді анықтау ортағасырлық халықаралық бағыттарды, кеңістіктік таралуды және трансонимдену арқылы қалыптасқан топонимдерді анықтау үшін өте маңызды. Сонымен қатар этнотопонимдер IX-XII ғасырлар аралығында осы аймақтарды мекендеген тайпалар туралы құнды ақпаратты ашады. Талданған топонимдер қолжетімді тарихи деректер арқылы нақтыланады және олардың пайда болу себептері егжей-тегжейлі түсіндіріледі. Қолданыстағы ғылыми этимологияларға сүйене отырып, араб-парсы саяхатшылары әр жер үшін ұсынған қосымша контекст ұсынылады. Әрбір лексика-семантикалық тип үшін жіктеу санаттарын, топонимдерді және уәждерді көрсететін кестелер берілген. Жеке есімдер, тайпалық атаулар, географиялық терминдер, физикалық ерекшеліктер, әлеуметтік маңызы бар бейтарап сөздер және мағыналары күңгірт атаулар сияқты уәждерді зерттеу болашақ салыстырмалы зерттеулердің негізін қалайды. Бұл зерттеудің мақсаты – Шығыс дереккөздеріндегі ежелгі түркі топонимдеріне лексикалық және семантикалық талдау жүргізу, олардың таксономиясын жүйелеу және олардың тілдік, тарихи және мәдени ерекшеліктерін анықтау. Бұл зерттеудің өзектілігі түркі бірлігін белгілейтін тілдік материалдарды талдауда жатыр, өйткені ұлттар өздерінің жаһандық бірегейлігін анықтайды. Түптеп келгенде, алынған нәтижелер түркі топонимикалық семантикасын жүйелеуге және салыстырмалы лексикологиядағы болашақ зерттеулерді қолдауға негіз болады.

Кілт сөздер: топонимика, антропотопонимия, ойконимика, лексикалық және семантикалық жіктеу, араб-парсы дереккөздері, түркі топонимикасы, Шығыс дереккөздері, потамоним, дромоним, тайпа.

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Лексико-семантическая классификация топонимов в восточных источниках

Аннотация. Данная статья посвящена изучению топонимов на территории Казахстана и Узбекистана, зафиксированных в средневековых арабо-персидских источниках. Изучение этих топонимов позволяет выявить общие культурно-исторические сведения о тюркских народах, а также ключевые экстралингвистические факторы той эпохи. Всего было собрано 250 топонимов из восточных источников IX-XII веков, классифицированных с лексико-семантической точки зрения. Работа включает научный обзор исследований по лексико-семантической классификации топонимов в общей ономастике, а также исследования, посвященные арабо-персидским историческим документам. Методологическая основа включает лексико-семантический, сравнительно-диахронический, контекстуальный и компонентный анализы; учитывая, что исходный материал состоит из древних географических названий, применялись также классификация и частичный этимологический анализ. В исследовании рассматриваются основополагающие значения древних тюркских корней в этих топонимах, что позволяет провести историческую оценку общей тюркской семантики. Основное аналитическое внимание уделяется уточнению лексико-семантической классификации древних топонимов, установлению их общей тюркской общности и картированию их пространственного распределения. Топонимы, образованные от личных имен, географических терминов в трудах всемирно известных восточных путешественников, включая аль-Якуби, Ибн Хордадбега, Кудаму, аль-Истахри, аль-Бакри и аль-Идриси (Абу Абдаллу Мухаммада), были внутренне подразделены, с явным разграничением мотивов, таких, как конкретные цари, ханы, исторические личности, горы, реки и города. Поскольку этот материал ранее не был собран, всесторонне проанализирован, идентификация этих древних топонимов, их мотивов обогащает историческую топонимию новыми данными. Идентификация топонимов в арабо-персидских источниках имеет решающее значение для определения средневековых международных маршрутов, пространственного расположения и

топонимов, образованных посредством трансонимизации. Кроме того, этнотопонимы раскрывают ценную информацию о племенах, населявших эти регионы в период с IX по XII века. Анализируемые топонимы уточняются с использованием имеющихся исторических данных, а мотивы их формирования подробно объясняются. На основе существующих научных этимологий приводится дополнительный контекст, предоставленный арабо-персидскими путешественниками относительно каждого места. Для каждого лексико-семантического типа представлены таблицы, указывающие на категории классификации, топонимы, мотивы. Исследование мотивов, таких, как личные имена, названия племен, географические термины, физические особенности, социально значимые нейтральные слова, и «завуалированных» онимов, закладывает основу для будущих сравнительных исследований. Цель исследования – провести лексико-семантический анализ древних тюркских топонимов в восточных источниках, систематизировать их таксономию и выявить их лингвистические, историко-культурные особенности. Актуальность исследования заключается в анализе лингвистических материалов, устанавливающих тюркское единство, поскольку нации определяют свою глобальную идентичность. В конечном итоге полученные результаты служат основой для систематизации тюркской топонимической семантики, поддержки будущих исследований в сравнительной лексикологии.

Ключевые слова: топонимия, антропотопонимия, ойконимия, лексико-семантическая классификация, арабо-персидские источники, тюркская топонимия, восточные источники, потамоним, дромоним, племя.

Introduction

First and foremost, every people has sought to identify the toponyms of its own territory, trace their diachrony over spans of 200-400 years, and determine how the society that assigned these names shaped its toponymic image of the world from a cognitive standpoint. Simultaneously, studying the toponyms of the Great Silk Road, as recorded in accounts and historical maps by Chinese, Spanish, French, Arab-Persian, and other past travelers, is important for clarifying these peoples' contributions to the present-day nations' place on the world stage and to history. Consequently, pursuing archaeological, historical, linguistic, geographical, literary, and other lines of research on this topic is natural. However, there is also a tendency for individual peoples to distort the information in these sources and claim significant historical events as their own. This makes it all the more necessary to study these sources scientifically, establish the truth, and uncover history. In the course of studying the heritage shared by the Turkic peoples, it is important to collect and examine the onymic units preserved in the writings and maps compiled long ago by Arab and Persian travelers. This will help identify data common to the Turkic world and clarify the place of the Turkic peoples on the world stage. From this perspective, it is essential to classify the toponyms, comonyms, oronyms, and other onym categories that have been preserved in the form of ruins in Turkic lands such as Kazakhstan, Uzbekistan, and Kyrgyzstan, and to reveal their meanings. Toponyms reveal historical events, important figures, worldviews, tastes, and social conditions of past eras. Lexical-semantic analysis of toponyms brings all of this to light.

Materials and research methods

This study aims to reveal the semantic content of ancient toponyms preserved in Kazakhstan and Uzbekistan, as well as to conduct a comparative analysis of them. Ancient toponyms found in Eastern sources were chosen as the main focus of the research. Sources include works by Arab and Persian travelers who explored the world, recording mountains, bodies of water, rivers, and other geographical features. These include al-Yaqubi's *Kitab al-Buldan* ("The Book of Countries") (Al-Jaköbi, 1937: 232); Ibn Khordadbeh's "The Book of Roads and Kingdoms" (Ibn Khordadbeh, 1986: 395); Qudama ibn Ja'far's *Kitab al-Kharaj* ("The Book of Land Tax") (Goeje, 1889: 112); al-Istakhri's "The Book of Climates" (De Goeje, 1870: 210); al-Bakri's "The Book of Roads and Kingdoms" (el-Békri, 1911); and al-Idrisi (Abu Abdallah Muhammad) (*Nuzhat al-Mushtaq* – "The Delight of One Who Longs to Cross the Horizons") (al-Idrisi, 2020), among others. Data from the national corpora of the Kazakh and Uzbek languages were also used.

The study's methodological basis consists of lexical-semantic and comparative-diachronic analyses. The meanings of the Old Turkic roots underlying the formation of the toponyms were examined to assess the semantics common to Turkic languages from a historical perspective.

The analysis primarily aims to establish the lexical-semantic classification of ancient toponyms, determine their common Turkic characteristics, and identify their areas of distribution. To systematize the linguistic data, the toponyms were classified according to the collected material and grouped into several semantic-thematic fields. To explain the semantic history of each toponym, a semantic analysis was applied, examining the preservation, narrowing, or broadening of meaning, together with a contextual analysis of their use within the text.

The descriptive method was employed to organize the collected facts logically and identify specific patterns. The modeling method was used to determine the underlying concept of a given name.

The works and maps of these travelers have attracted the interest of scholars worldwide. For example, V. Bartold (Bartold, 1973: 441) analyzed historical and geographical data from eleven Persian articles, offering critical commentary and conclusions. Similarly, the topographic features of medieval Bukhara have been analyzed. V. Bartold (Bartold, 1974: 207) paid close attention to the written monuments discovered in Eastern Turkestan, analyzing the toponyms and new Persian vocabulary found in them. Elsewhere (Bartold, 1966: 137), he studied the centuries-long spread of Islam and associated ecclesonyms.

D. Gusev and S. Stafeev discussed how al-Biruni provided the coordinates of approximately 600 geographical features from his time, including cities, islands, peninsulas, and mountains. In their article, the authors propose new digital georeferencing of this data. They report having reconstructed al-Biruni's map based on the Mas'ud Canon data. At the end of the article, they provide a list of geographical features on al-Biruni's map, along with their present-day locations (Gusev, 2024: 198).

The work of archaeologist Yu. Buryakov deserves special attention. He identifies the present-day locations of several ancient and early medieval towns and villages in Shash (Buryakov, 2002:10). Recent studies of the toponyms of Shash include the work of A. Mukhammedzhanov (Mukhammedzhanov, 1988: 7) and Sh. Kamaliddin (Kamaliddin, 2007:

45), among others. These scholars have offered interpretations of various toponyms. Their studies show that a significant proportion of the toponyms in the Shash oasis are Turkic and can be divided into three categories based on word formation: purely Turkic, Turkic-Sogdian, and Sogdian-Turkic. Concurrently, a significant portion of the oasis's medieval toponyms are Sogdian, which have been examined by P.B. Lurje (Lurje, 2004: 53).

S. Syzdykov examines the work of 9th-century author Ibn Khordadbeh and notes that Islam spread across the Kazakh steppe from the city of Farab. There, detachments of Muslims and Turkic Qarluqs resided. Syzdykov also notes that, according to the 10th-century work of Ibn Hawqal, Oghuz and Qarluq tribesmen gathered at a mosque on the Shash River and adopted Islam. Between Farab, Shash, and Kenzhek, close to a thousand Turkic families who professed Islam lived (Syzdykov, 20Jaqobi, 2018: 1).

D.D. Baidaliev, who has written about the ancient history of the Zhualy region, cites passages from Ibn Khordadbeh and al-Maqdisi about towns and caravan stations on the main Great Silk Road route through the Zhualy and Isfijab regions. He lists town names and specifies distances between them. For instance, he mentions that it is possible to cross the Qaratau range to Taraz at Mount Qairaqtas, and that the Isfijab region had towns such as Qarluq, Zhumyshlagu, Arusbaniket, Barab, Shabgar, Sauran, Turar, Zerakh, Shagylzhan, Baladzh, Beruket, Buruq, Yaganket, Azaqkent, Dekh, Nudzhiket, Tamtadzh, Abaradzh, Taraz, Balu, Zhikil, Baryskhan, Atlakh, Zhamukat, Shelzhi, Kol, Sus, Taqabket, Dekh-Nau, Qulan, Mirki, Nushket, Laben, Shuy, Abalyq, Madanket, Barsian, Balyq, Zharqan, Yaq, Yaqalyq, Rauanzham, Qataq, Shur, Chashma, Dil, Auas, and Zharkent (Baidaliev, 2007: 148).

State of Research on the Topic

The first studies on the classification of geographical names were carried out by V. P. Semyonov-Tyan-Shansky. In his work "How Geographical Landscape Is Reflected in Folk Tales," he laid the foundations for the semantic classification of toponyms. V. P. Semyonov-Tyan-Shansky divided settlement names into the following seven groups: 1) names derived from personal names and nicknames (surnames); 2) names derived from church feast days; 3) names derived from historical names; 4) names connected with ancient beliefs; 5) names derived from the ancient tribes, indigenous inhabitants, or colonizers of a given territory; 6) modern names given in honor of various phenomena and individuals; 7) names derived from features that constitute, or are associated with, the typical geographical landscape of a given territory (Semyonov-Tyan-Shansky, 1924: 133).

E.M. Murzaev, in his work "Geography in Names," classifies toponyms into 10 semantic types (Murzaev, 1982: 93–98): 1) names connected with specific relief features; 2) names connected with bodies of water and their characteristics; 3) names connected with plant species, phytotoponyms; 4) names connected with animal species, zootoponyms; 5) anthrotoponyms, i.e., names derived from people's first names, surnames and nicknames; 6) names connected with production/industry; 7) names connected with trade and transport; 8) social names; 9) ethnotoponyms, names connected with the names of peoples, clans and tribes; 10) names arising in connection with ideology and politics.

V.A. Yushkevich (Yushkevich, 1968: 90) divides toponyms into the following 8 types: 1) names arising from the natural conditions of a territory (relief, soil, vegetation, water, etc.); 2) names formed on the basis of socio-economic phenomena (ethnic composition, labor

activity, transport routes, etc.); 3) names describing the properties of an object (its size, age, distinctive features, etc.); 4) patronymic names (connected with people's first names and surnames); 5) transferred names (names given by analogy with other names); 6) names of religious or legendary significance; 7) memorial and symbolic names; 8) names whose meaning remains unclear to this day.

G.G. Hasanov (Hasanov, 1985: 26) divided geographical names into the following 10 types: 1) names connected with the location, character, surface and climate of a place; 2) hydronyms, names connected with water; 3) names connected with plants and animals; 4) names connected with minerals; 5) names connected² with occupation and administration; 6) names connected with peoples, tribes and clans; 7) names given after the first names and surnames of individuals; 8) legendary and religious names; 9) curious names; 10) modern names.

K.M. Seitniyazov (Seitniyazov, 1998: 45–64) divided the toponyms of the northern regions on the right bank of Karakalpakstan, from a semantic standpoint, into the following groups: 1) geographical names formed in connection with a person's first name, surname or nickname – anthropotoponyms; 2) geographical names formed in connection with a people and its clans – ethnotoponyms; 3) geographical names connected with a person's occupation; 4) geographical names connected with plants and animals; 5) geographical names formed with the participation of geographical terms; 6) hydronyms; 7) geographical names formed in connection with the relief of a region; 8) geographical names connected with mineral resources; 9) unclear geographical names.

M.T. Mirakmalov, in his scholarly article “The Classification of Oikonyms of Uzbekistan,” drawing on the classification of oikonyms proposed by E.M. Murzayev and S.K. Karayev, analyzed the oikonyms of Uzbekistan from a scholarly standpoint and noted that studying the oikonyms of Uzbekistan by groups facilitates both their assimilation and further research (Mirakmalov, 2007).

In the 1970s, the American toponymist G.R. Stewart classified geographical names into ten types and also carried out a comparative analysis of the most widespread and varied methods of classification. Within this classification, what particularly interests us is that, among “names connected with events,” he also included the names of events connected with people, religious events, calendar names, names of human actions, and names of animals arising from emotions (Stewart, 1970: 33).

Z.U. Abdualieva highlights the distinctiveness of toponyms formed from animal names in the Uzbek language: some hydronyms of Uzbekistan are formed from animal names, for example Opshuduk, Tulporkul, Chuchkasoy, and Tuigizoldi; similar names also occur among the toponyms of the Fergana Valley, such as Kalamush, Olabaital, Mokien, and Sichkon (Abdualieva, 2010: 7).

Among the scholars who have classified and examined, from a historical perspective, the historical toponyms of the Ulytau region, singling out phytonyms and zoonyms in particular, one may name Zh.A. Zhumabekov and N.Zh. Akhmetzhanova (Zhumabekov, 2014: 17).

² Abdualieva Z.U., 2010. Hyponymous-equonymic relations in the system of zoonyms of the Russian and Uzbek languages. Abstract of dissertation. for academic competition step. Ph.D. Philol. Sci. Dushanbe. 25 p.; Boyko N.A., 1988. Verb-nominal composites in Russian terms of crafts, trades, and occupations. Abstract of PhD diss. Kyiv. 26 p.

On the question of classifying proper names, N.A. Boyko proposes dividing them into two main groups: names relating to inanimate nature, and names connected with living nature (plants, animals, humans) (Boyko, 1988: 5).

In the course of studying proper names, the phenomenon of false or folk etymology is also encountered when determining their origin. Scholarly opinions on the etymology of common Turkic names vary. In this respect one may draw on the works of scholars such as V.V. Radlov, E.D. Polivanov, V.A. Gordlevsky, S.E. Malov, N.K. Dmitriev, A.N. Kononov, N.A. Baskakov, E.R. Tenishev, E.V. Sevortyan, V.G. Egorov, A.A. Yuldashev, Q.Q. Zhubanov, I.K. Kenesbayev, G.G. Musabaev, E. Koishybaev, A.Y. Yskakov, A.T. Kaidarov, and A. Abdirakhmanov³.

Analysis

Various approaches have been taken to the lexical-semantic classification of toponyms. Some classifications consider natural phenomena, such as the size, position, and orientation of an object in space; its qualitative features; the area's flora and fauna; the inorganic world; and the earth's crust. Others consider social values, such as personal names, historical events, and religious and mythological views. Toponyms of this kind reveal the connection between humans and nature.

As can be seen, there are several ways to classify names into lexical-semantic groups. Based on the material collected, we classified the toponyms found in Eastern sources into the following groups: a) names formed from personal names; b) names formed from clan/tribal names; c) names formed in connection with a nearby object; d) names formed in connection with a plant or animal; e) names with neutral meaning; f) names of unclear meaning.

On the basis of the material collected from Eastern sources, the following lexical-semantic groups of toponyms may be proposed.

1. *Toponyms formed from personal names*

Khiam / Kiyan / Dombagul / Dobyn-bayan – Basqamyr, name of a town located northwest of present-day Zhezkazgan, on the left bank of the Zhezdi river. The name was given in honor of Khan Kiyan (Margulan, 1978: 15).

Ribat Tash – the name of a 10th-century winter settlement between Bukhara and Khorezm, Uzbekistan (comonym), Ribat Tash (ش) (al-Moqaddasi, 1876: 343, 345) – the name is connected with Abu-l-'Abbas Husam al-Dawla Tash, a hajib of Samanid rank (Ibn al-Athir, 1883–1885: 4, 5, 10, 11, 12).

Afrasiab (also known as Afrosiyob; Uzbek: Afrosiyob) – a cluster of yellowish-gray hills in the northern part of present-day Samarkand, now an ancient settlement covering an area of more than 200 hectares (Al-Jaköbi, 1892: 233). In the 17th century the ruins were named after Afrasiab, the legendary king of Turan and one of the legendary characters of the Persian poet Ferdowsi's poem "Shahnameh."

3 Lurye P.B., 2004. Historical and linguistic analysis of Sogdian toponymy. Diss. of candidate of philological sciences. St. Petersburg. 306 p.

Table 1. Toponyms derived from personal names

Кесте 1. Кісі есімінен қалыптасқан топонимдер

Таблица 1. Топонимы, образованные от личных имен

№	Classification type	Anthrotoponyms	Rationale
1	anthropoonym (military commander)	Abbosarik	V.V. Bartold suggests that this ravine may have been named after Abbas Bahadir, one of Timur's military commanders (Bartold, 1966: 317).
2	anthropoastionym (king)	Afrosiyob	Named after the legendary king of Turan (Begaliev, 2015: 29).
3	hajib	Ribat Tash	The name is connected with Abu-l-'Abbas Husam al-Dawla Tash, a hajib of Samanid rank (Ibn al-Athir, 1883: 10).
4	anthropoastionym (khan's name)	Khiam / Kiyan	The name was given in honor of Khan Kiyan (Margulan, 1978: 15).

2. Names formed on the basis of geographical terms

Almalyk – comonym – the name consists of two components: *alma* – “apple” + *lyk* – “a Turkic word-formation suffix denoting a place, abundance, or presence of something” i.e., “a place that rich in apples”

Amu Darya / Amu / Amul / Uguş-Ögiz / Vahvi Daitya / Vakhshu / Vehrot – (potamonym) – in the Ket language *am* means ‘mother’ and *ul* means ‘river’, so the meaning is ‘mother of waters’ (Yailenko, 1990: 37–40). In Old Turkic, ‘ögiz’ means ‘water’.

*Balkhash / Köksheteniz (Barkas / Barkash, nisba al-Barkashi (يشقربلا), Nizak al-Barkashi (يشقربلاكين) (al-Kufi, 1991: 175); Tahama (قماهت) (al-Idrisi, 2020: 599; Kumekov, 1971: 194–198; Baipakov, 2007: 217); Tariñ-köl (لوكنرت) – “Rich Lake” (DTS, 1969: 537; Koshgari, 1963: 149) – name of a lake, Kazakhstan (limnonym) – from the Old Turkic words *baraq*– ‘hairy, shaggy’ and *qaş*– ‘eyebrow’, together meaning ‘shaggy eyebrow’ (Kamoliddin, 2023: 87). Nizak Tarkhan was a Turkic ruler who led an uprising of the population of Tokharistan against the Arabs in 91/709-10. Some argue that *al-barkas/al-barkash* is a synonym of the title “tarkhan.” In our view, the name's meaning derives from Old Turkic “shaggy eyebrow,” i.e., the name was given because of the lake's appearance, as its shores are covered with dense grass. A. Kaidarov likewise holds that the root *bal* [ba] means ‘watery, full of fish, marshy’; *balqash* < *bal* + *qaş*– ‘muddy ground’, ‘bog’; *balshyq* < *bal* + *shyq*– ‘liquid, sticky mire, mud’; *balzhyr* < *bal* + *zhyr*– ‘watery, damp, sodden’ (cf. *mal* // *malsh*) (Kaidarov, 1986: 191). Supporting A. Kaidarov's view of the root *bal* (*ba*) (‘mud, bog, water’), we consider the component *qaş* to be as an old suffix (*q* + *aş*), and consider the suffix *aş* to be a toponymic formant (in its present-day form), which is characteristic of Uralo-Altaic languages. However, scholars have also shown that in earlier times it was an independent word meaning ‘water, river’. This element *ash* // *as* is still found today in the names Korgas, Tekes, Keles, Irtysh, and Quyas in our republic. Accordingly, we interpret “*Balkhash*” as a lake whit muddy, marshy shores and abundant water (Zhanuzak, 2010: 59).*

Barkuab – (*potamonym*) – has an unknown present-day location. It is identified with the Ters river, which literally means “reverse, wrong”. According to V. Bartold’s data (Bartold, 1966: 113), who studied the area, the springs form one of the Ters river’s tributaries ‘Barkub’ (in Ibn al-Faqih, 1977: 227). *Barkuab* means “reverse/wrong water” in Arabic.

Ilanballakh / *Ilanbalyq* – the name of a town near the village of Köktal, near Zharkent, Kazakhstan. *Ilanballakh* means “town on the Ili river.”

Miyan Rudan منميانرو – a town located between the Naryn and Qaradarya rivers, Kazakhstan (*astionym*) – the name means “town between the rivers.”

Ögizetau – in Old Turkic, *öküz* means “river” (Koshgari, 1963: 411, 469). Accordingly, the name means “the mountain where a river rises” or “great mountain.”

Talgar (تالغار, *Talhir*) – *comonym*, in the Almaty region. In A. Abdirakhmanov’s view, the etymology of the name *Talgar* is: *tal* (Iranian for “mountain”) + *gar* (meaning “mountain” in many languages, including Old Turkic), i.e., “mountain + mountain” (Abdirakhmanov, 1975: 169). E. Koishybayev has a similar view: he believes it is a name meaning “elevation of land,” formed from the ancient Indo-Iranian or Sanskrit root *tal* (< *dal*) → *tala* > *dala*, plus *gar* (“mountain”) (Koishybayev, 1985: 215). According to E.M. Murzayev, *taly* in Tajik means “ridge, hillock, hill” and *gar* means “mountain” (Murzayev, 1984: 139). Based on this information, the name *Talgar* appears to mean “mountain ridges, high mountain” (Zhanuzak, 2010: 154).

Tunket / *Tunukand* / *Gan’ge* / *K’an-kie*–*astionym* – in Old Turkic *ton/tun* means “first, firstborn,” and *kat* (*kand*) means “town.” It was an important town on the Ilak river.

Khuvakand/Kokand – *astionym* – according to Kh. Bababekov and Sh. Kamoliddin, *Khuvakand* in Old Turkic consists of the components *khur* and *kand*, meaning “town on a hill” (Bababekov, 1987: 101). However, according to V.V. Bartold, folk etymology gives it the meaning “town of the wild boar” (Bartold, 1965: 462-466). P.B. Lurje states that the name means “town on the trade route” (Lurje, 2014: 69).

Shavab / *Shavap* / *Sharab* / *Sharap* – the name of a small town near the village of Qarabulaq on the Qarasu river in Kazakhstan (*astionym*) – *Shavab* means “Qarasu.” *Sharab* – the manuscripts of Ibn Khordadbeh and Qudama provide different readings. According to al-Maqdisi (Maqdisi, 1876: 52), it is *Shauab*. Between it and Isfijab lies a steppe (*mafaza*, “desert”), through which two large rivers flow, the Mawa and the Yuran (Qudama, 1889: 204). V. Bartold (Bartold, 1974: 29) identifies the *Sharab* ruins with those of *Qabalbulaq* on the *Aqsu* river.

Yaganket / *Yakanket* / *Shabgar* / *Qarashyq* – *Törtkök*, is the name of a town in Kazakhstan (*astionym*). *Shabgar* is an Old Iranian word meaning “Qaratau” (Black Mountain), which is called ‘Qarachuuq’ in Turkic.

Amu Darya (*Amu* / *Amul* / *Ugus-Ögiz* / *Vahvi Daitya* / *Vakhshu* / *Vehrot* آمودريا; Arabic: جَيْحُون) – in the Ket language, *am* means “mother” and *ul* means “river,” giving the meaning “mother of waters” (Yailenko, 1988: 37–40). In Old Turkic, ‘*ögiz*’ means “water.”

Table 2. Names based on the geographical terms

Кесте 2. Географиялық терминдер негізінде қалыптасқан атаулар

Таблица 2. Названия, образованные от географических терминов

№	Classification type	Anthrotoponyms	Rationale
1	potamotoponym	Ankhor	The plural form of the Arabic word nahr (“river, canal”) (Qaraev, 1970: 14).
2	dromonym	Aqba	Aqba means “pass” in Arabic. Geographers writing in Arabic in the 10th–11th centuries used the term aqba (pass, mountain road) (Qaraev, 1970: 20).
3	comonym	Barkat	Formed from the Sogdian words bar – “high” and kat – “town, village,” meaning “high town or village.” In the Middle Ages there was a village of this name in Bukhara.
4	potamonym	Barkuab	Means “reverse/wrong water” in Arabic.

3. Names formed from clan/tribal names

Aushar / Avshar / Afshar – in the Khazarasp district of the Khorezm region, near Bukhara, Uzbekistan (comonym) – formed from the name of the Oghuz tribe, an ethnonym.

Birki / Berki / Merki – given in this form in both Qudama (Goeje, 1889: 74) and the Hudud al-Alam (Hudud, 1937: 48). In the latter, Birki is described as a Qarluq settlement frequently visited by merchants. Between Birki and Qulan, the tents of three Qarluq tribes are mentioned: Eystaq, Khayym, and Bershi. Al-Maqdisi (Maqdisi, 1876: 63), describes Mirki as a fortified town corresponding to the present-day town of the same name. This town is the administrative center of the Merki district in the Zhambyl region (Proceedings of the Semirechye Archaeological Expedition, 1950: 22; Belenitsky, 1973: 208).

Uzkand (Uzgand) / Khurtakin / Yuzkand – astionym – the name is connected either with the Old Turkic word ‘uz’, meaning “valley, pass,” or with the ethnonym ‘uz’ (yuz). Uzkand (Uzkend) – in Qudama (Goeje, 1889: 49) it is given as Yuzkand, and in Yaqut (Yaqut, 1950: I, 404) it is given as Uzdzhand. Ibn Khordadbeh, and Qudama called Uzkand the town of Khurtakin, who took possession of it in the 9th century (in Qudama the word ‘dihqan’ is appended to Khurtakin’s name). V. Bartold (Bartold, 1974: 212) transcribes the name of this Turkic dihqan as Chur-tegik, and, cites N.F. Petrovsky, who states that the region along the road from Özgend to the old city of Atbash – beyond the Yasy pass and before the Oraz-khan pass – is known by this name. Al-Maqdisi (Maqdisi, 1876: 97), describes 10th-century Uzkand and notes its unrivaled citadel. The town corresponds to present-day Özgön. Qudama (Goeje, 1889: 83) provides additional information about the pass on the Atbash road, notes its resemblance to the Yasy pass. According to Qudama, the road from Özgend to the pass ran between nearby villages: “the ascent itself is difficult, and in snow it becomes altogether impassable.”

Yabaqu – rises in the Qashqar mountains and flows through Uzgend and Fergana, Uzbekistan (potamonym) – comes from the name of a Turkic tribe, an ethnonym.

Table 3. The names are derived from the names of tribes

Кесте 3. Ру-тайпа атауларынан қалыптасқан атаулар

Таблица 3. Названия, образованные от названий племен

№	Classification type	Anthrotoponyms	Rationale
1		Argyn	A Turkic tribe that lived for a long time in the Mawarannahr region along the Amu Darya.
2		Ayuvchi	One of the tribes of the Zarafshan Kipchaks was called Ayuvchi (Ayu) (Shaniyazov, 1974: 123).
3	tribe	Achamaily	One of the Qongrat tribal groupings – alongside Kenagas, Zhuz, Durman, Naiman, Qurama and Marqa – was called Achamaily (Begaliev, 2015: 84).
4	genocomonym	Alshyn (Alchyn)	A large tribe (Alshyn) of several Turkic peoples, including the Kazakhs of the Kishi Zhuz (Junior Zhuz) (Begaliev, 2015: 85).

4. Names formed in connection with plants or animals

Qulan – according to Qudama (Goeje, 1889: 92), the villages of Qul Shub and Qasra Bas. It should be noted that almost all of these nomadic settlements were of roughly the same size. Yaqut (Yaqut, 1950: IV, 328) describes Qulan as a pleasant town on the border of Turkic lands in Mawarannahr. The Hudud al-'Alam (1937: 83) describes Qulan as a small region adjoining the Muslim world and inhabited by Qarluqs. V. Bartold (Bartold, 1966: 48) confirmed Tomaschek's hypothesis that Qulan was located at the site of Tarta. This identification has been confirmed by more recent archaeological research (Bernshtam, 1952: 32, 37; Belenitsky, 1973: 208).

Akhtakhan – a settlement in Jizzakh region, Uzbekistan (comonym) – in Old Turkic and Persian, akhta means “horse,” and akhtakhana means “stable.” According to one view, it derives from the Turkic tribal name ‘Akhta plus su’ (“water”), making it an ethnohydronym. Alternatively, in Old Turkic, akhta can mean “small,” giving the meaning “small water.”

Soqsoq – Bukhara region, Uzbekistan (comonym) –Soqsoq is the old name for “saxaul” (a desert shrub).

Table 4. Names derived from the names of plants or animals

Кесте 4. Өсімдік не жануарға байланысты қалыптасқан атаулар

Таблица 4. Названия, происходящие от названий растений или животных

№	Classification type	Anthrotoponyms	Rationale
1	comonym	Kishikqurpa	M. Kashghari notes that the word körpe can mean “lamb,” “small child,” “little lamb,” and “calf.”

2	comonym	Qulan	Qulan is a wild equine animal (the kulan/onager).
3	oronym, potamonym	Zerendi	In some districts of our republic, zeren is a word meaning “a herb/plant used to make dye.” In the speech of the inhabitants of Zhangeldin district, Kostanay region, zerendik means “dye herb” (Dialectological Dictionary, 1969: 138). Likewise, in Old Turkic zaranza denotes the botanical safflower, and zaranzaurugi is the safflower seed (DTS, 1969: 639); in Mahmud Kashgari, zaranza also denotes the botanical safflower/dye herb (Kashgari, 1960: 420). We support the view that “in light of this data, it is a natural phenomenon for a mountain to be named after a plant” (Zhanuzak, 2010: 121).
4	comonym	Razmaz	Means a field planted with grapevines (uzumzor). The very term takhtaraz (“vineyard”) occurs in the founding documents of Saif al-Din Bokharzi dating to 1326 (Begaliev, 2015: 69).

5. Names derived from a nearby object.

Andijan / Andukan – astionym – according to V.P. Nalivkin, the name is connected with the ethnonym Andi (Nalivkin, 1886: 12). According to other sources, the name consists of the components ‘andi’ and ‘kan’ and means “town by the river.”

Miyan Rudan – astionym – the name means “town between the rivers.”

Yaguzlyq – comonym – “brown land, land with brown soil” (Old Turkic yagyz/yaguz–“brown”).

Yaqalyq – comonym – from Old Turkic, meaning “a place on the shore” – “the edge, bank of something” (cf. al-Maqdisi’s Yaqalyk, a village in Zhetysu) (Bartold, 1973: 264).

Table 5. Names derived from a nearby object.

Кесте 5. Маңындағы нысанға байланысты қалыптасқан атаулар

Таблица 5. Названия, образованные в связи с находящимся рядом объектом

№	Classification type	Anthrotoponyms	Rationale
1	comonym	Aqar	Babur mentions a place near Zamin called Akar duz (“plain”) (Babur, 2002: 75). In the Middle Ages, a place where buildings such as a mosque, a stable, a horse-yard, or a hay-yard were built was called aqar. There is also an ethnonym (tribal name) Aqar/Agar (Qoraev, 1970: 21).

2	astionym	Ilanballakh	Ilanballakh means “town on the Ili river.”
3	comonym	Kabamitan	In Old Turkic kaba means “cave,” and in Sogdian mitan means “dome,” so the name means “something resembling a cave, or a dome in a cave” (Lurje, 2004: 193).
4	potamonym	Kashkadarya	According to E. Murzaev, the name is formed from the Tajik toponym Kesh-i-Rud, meaning “the river of the town of Kesh” (present-day Shahrissabz) (Murzaev, 1982: 87).

6. Names formed from words denoting titles

Jabgukat – an ancient town located northeast of Tashkent, Uzbekistan (astionym) – in Old Turkic, jabgu is an ancient title meaning “ruler, sovereign.” The name of this town is Turkic in origin. The word ‘jabgu/yabgu’ is an Old Turkic title meaning “sovereign” and denoting the supreme ruling office generally held among the Western Turks. Therefore, Jabgukat means “town of the jabgu” or “the abode of the jabgu.”

Table 6. Names derived from words denoting titles

Кесте 6. Титулды білдіретін сөзден қалыптасқан атаулар

Таблица 6. Имена, образованные от слов, обозначающих титулы

№	Classification type	Anthropotoponyms	Rationale
1	astionym	Jabgukat	In Old Turkic, jabgu is an ancient title meaning “ruler, sovereign.”
2	astionym	Tunket / Tunukand	In Old Turkic, ton/tun means “first, firstborn,” and kat (kand) means “town.” An important town on the Ilak river. The term ton is also connected with the meaning “military camp.”
3	astionym	Khatunkat	The name, from Old Turkic, means “town of the khatun (queen).”

7. Names with neutral meaning

Nekalik / Yaqalyq – comonym – from Old Turkic, “a place on the shore” – “the edge, bank of something” (cf. al-Maqdisi’s Yaqalyk, a village in Zhetysu) (Bartold, 1973: 264).

Shygan – limnonym – the name is used in the sense of “a far-off, remote place; edge, distant land” (QTS, 1986: 307). In Old Turkic it also carried the meaning “elbow.” In toponym formation it is used in this sense to denote “distant, outlying, projecting places” (Biyarov, 2013: 168).

Table 7. Neutral names

Кесте 7. Бейтарап мәнді атаулар

Таблица 7. Нейтральные названия

№	Classification type	Anthrotoponyms	Rationale
1	comonym	Barzuvon	In Sogdian, barzu means “high, wonderful.” The ending -on (“-s”) is a Persian plural suffix (Begaliev, 2015: 38).
2	comonym	Qarayalga	In Old Turkic, qarayalga means “black handful/fistful.”
3	comonym	Turbat	The name means “a place of worship, where saints lie buried.” According to Ts. D. Nominkhanov, Turbat is the name of a Mongol tribe.
4	astionym	Fergana	According to the Avesta, it means “land of happy people.” There are also other proposed motivations for the formation of the name.

8. Names with unclear meanings

Galuk – in Qudama (Goeje, 1889: 76) – Galuk Andaz, a large village between Sabat and Khujand. V. Bartold (Bartold, 1974: 322–323) distinguishes the villages of Rukund and Kurkat, which, like Galuk, have preserved their own names.

Ish tikhan – astionym – etymology unknown.

Table 8. Names with unclear meanings

Кесте 8. Мағынасы күңгірт атаулар

Таблица 8. Завуалированные названия

№	Classification type	Anthrotoponyms	Rationale
1	comonym	Aprin	Etymology unknown. According to folk etymology, it was named after a mullah called Khaprin-ata (Khafirin) (Begaliev, 2015: 65).
2	astionym	Arbinzhan	Etymology unknown.
3	comonym	Qasra Bas	Etymology unknown.
4	comonym	Kavikat	Etymology unknown.

Results

Based on the materials collected from Eastern sources, 8 lexical-semantic groups of toponyms were identified. These classifications are similar to the classifications resemble those

in modern Turkic toponymy (Alimkhan, 2025: 97-115). The differences lie in the toponyms formed from anthroponyms that were characteristic of that era. At the same time, toponyms formed from geographical terms have survived to the present day. For example, the modern hydronymic term "water, river" has different origins: -ab; -uz; -as; -ul; -nahr, etc. Similarly, the substrate layer of the geographical term "city" is also different: -kat; -kand; -malyk/balyk, etc. Ethnotoponyms from Eastern sources inform us about the places and economic and social situations of the peoples of that era. Based on the materials we have analyzed, the division of the Oghuz, Karluk, Kipchak, Konyurat, and Turkic tribes provides information about their specific locations, as indicated by Eastern and other geographers and in their works and maps.

Turkic tribes preserved information about their lifestyle and environment in place names. Extralinguistic factors, such as where the kulans lived, how they used sheep or goats in their daily lives, and grape cultivation, contributed to the formation of names. Referring to large nearby objects to identify a specific location also led names based on transonymy. For example, the city of Talas is also known as Taraz and whole phrases such as "the city near/between the river" are reflected in the name. The era of military rule and the rule of khans also produced toponyms that denoted titles. Concurrently, the formation of names with ambiguous or neutral meanings enriched the storehouse of human memory.

Conclusion

The motivations behind the formation of toponyms recorded by Eastern travelers and other sources in the current territories of Kazakhstan and Uzbekistan help uncover historical information. Moreover, scholars' study of these toponyms from lexical-semantic, cognitive, and other perspectives reveals information about the worldview and tastes of the society that gave the names, important historical events, rulers, and more. It also makes it possible to determine the attitudes and views on history of present-day name users, as well as their background knowledge. A lexical-semantic analysis of the collected material revealed that toponyms derived from personal names came from the names of khans, hajibs, legendary figures, and military commanders. Over time, these names have changed due to various extralinguistic factors. For example, Abbsarik has variants such as Yangi-Aryk and Barmysh. Some toponyms contain geographical terms such as "town," "water," "mud," "mountain," and "river," whose substrate elements may differ. For instance, both malyk/balyk and kat/kand can mean "town." For example, nahr means "river" in Arabic, while ab/as/is/ul in Old Turkic also means "river, water." Ethnotoponyms include names from the Oghuz and other smaller Turkic tribes, such as Argyn, Öz, Yabaqu, and Achamaily. In addition to toponyms formed from plant and animal names that reflect the local vegetation and fauna, there are also names connected with particular occupations. For example, akhtakhana means "stable," and razmaz means "a field planted with grapevines (uzumzor)." Based on the information we have collected, there are also names that reflect a distinctive feature of the material itself or a nearby object. For instance, Miyan Rudan means "a town situated between two rivers," and a site where a mosque, stable, or similar structure was built was called Aqar. As a linguistic unit, a name is formed within a society and is closely bound up with its life. Therefore, it is natural that names denoting titles should occur, as in Jabgukat and Tunkent. Similarly, neutral names connected to various moments in ordinary human life have been motivated by

notions such as "wonderful," "black handful," and "happy person." Finally, just as it is difficult to uncover historical records, it is equally difficult to understand the meaning of certain toponyms. This is why some place names still have unclear meanings today.

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S.K. Imanberdy is author of the main idea of the article, processed toponyms from Arabic-Persian sources, prepared the general concept, conducted a review and comparison of scientific works, adapted the text for editing and prepared it for publication.

M. Ekici translated the abstract into Russian and English, contributed to the preparation of the Results and Conclusion sections, and compiled the bibliographic database.

A. Assetkyzy was responsible for technical tasks, including the selection and preparation of illustrations for the article, drafting the Introduction, Materials, and Research Methods sections.

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С.Қ. Иманберді мақаланың негізгі идея авторы, араб-парсы деректеріндегі топонимдерді өңдеп, жалпы тұжырымдаманы дайындады, ғылыми еңбектерге шолу жасап, салыстырды, мәтінді редакцияға икемдеп, баспаға беру дайындаумен айналысты.

M. Ekici мақаланың аңдатпасын орыс және ағылшын тілдеріне аударып, нәтиже, қорытынды бөлімдерін дайындауға қатысып, библиографиялық базасын құрастырды.

A. Әсетқызы техникалық жұмыстармен шұғылданды, атап айтқанда: мақала кестелерін дайындау, кіріспе, материалдар және зерттеу әдістері бөлімін жүйеледі.

Вклад авторов:

С.К. Иманберди является автором основной идеи статьи, осуществила обработку топонимов из арабо-персидских источников, подготовила общую концепцию, провела обзор и сравнение научных работ, адаптировала текст для редактирования и подготовила его к публикации.

M. Экичи осуществил перевод аннотации на русский и английский языки, принял участие в подготовке разделов «Результаты» и «Заключение», а также составил библиографическую базу статьи.

A. Асеткызы выполняла техническую работу, в частности: поиск и подготовку иллюстративных материалов к статье, подготовку разделов «Введение», «Материалы и методы исследования».

**Conflict of Interest.**

There is no conflict of interest related to this article.

Мүдделер қақтығысы:

Мақалаға байланысты мүдде қақтығысы жоқ.

Конфликт интересов.

Нет конфликта интересов, связанного со статьей.