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OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2020 Issue: 07 Volume: 87

Published: 30.07.2020 <http://T-Science.org>

QR – Issue



QR – Article



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THE HISTORY OF THE TOPONYMS OF THE ANCIENT AND MEDIEVAL AGES

Abstract: The article examines the toponyms of Fergana valley which are met in ancient and medieval sources. The author approached to the researches of the Russian and Uzbek specialists studied the toponyms in the Chinese chronicles, Arabian, Iranian and Sogdian sources and documents. Along with the toponyms the topoformants have also been investigated in the article.

Key words: toponyms, toponymy, astionym, oykonym, oronymy, hydronymy, topoformant, topoasos, etymology.

Language: English

Citation: Jurraboeva, G. S. (2020). The history of the toponyms of the ancient and medieval ages. *ISJ Theoretical & Applied Science*, 07 (87), 215-219.

Soi: <http://s-o-i.org/1.1/TAS-07-87-45> **Doi:**  <https://dx.doi.org/10.15863/TAS.2020.07.87.45>

Scopus ASCC: 1203.

Introduction

UDC: 811. 512.

The names of places and the laws of naming them are studied in toponymics, one of the branches of onomastics. Being the products of the ancient times, the names of places are the part of a small history, which presents the information about the life of people. The language, religion, culture, ethics, thoughts, the mode of life of people along with farming, nature, social and political events occurred in the society are collected in the place names. It is truly admitted that the main features of place names are its historicity and antiquity. The range of toponyms in our language is the products of the various times and languages. It is important to find out the period of creating and forming the place names. That is why it is necessary to render the linguistic components, words and word endings of toponyms and their meaning approaching to the social-linguistic factors of those times when the toponyms were created [1; 7, 11]. In this respect, we should note the importance of the ancient scriptures, sources and documents where the history of toponyms was cited. The profound investigations of these documents give the opportunity to make the correct inferences about the ancient variants of the geographical names, their

lexical layers, nomination, etymology and other linguistic features.

In order to find out the ethnogenesis of the topoasos or topoformants the sources related to the historical toponymy of Ferghana region of Uzbekistan have been investigated. Mainly, we aimed to reveal the primary information about the socio-political life in Ferghana region, its geographical position and nature by examining the historical toponymy of the ancient and medieval sources of Central Asia.

The lack of the local written scriptures of the ancient times of our motherland makes the problem actual in order to approach to the studies of the written scriptures in other languages.

The main part

1. Toponyms in the ancient sources.

These sources included the Chinese chronicles which were directly related to the history of Ferghana state (II century B.C.-XII century A.D.) and Sogdian scriptures discovered in the mountains of Mug (VII – VIII centuries). The Chinese chronicles have a great importance by their antiquity, which had the sources

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about “24 histories”¹, depicting the history of generations.

These sources were translated into Russian by N.Ya.Bichurin, N.V.Kyuner, L.S.Vasilyev, L.S.Perelomov, R.V.Vyatkin, B.S.Taskin and Yu.L.Krawl [2; 3; 4; 5; 6]; however, there are not complete translations in Uzbek language. Nevertheless, some parts of the chronicles related to Ferghana were initially translated into Uzbek language by A.Khojaev and the range of toponyms cited in the sources were given with the detailed comments [8].

According to the research of the professor A.Khojaev the toponyms in the territory of Ferghana were firstly mentioned by the “father” of the Chinese historians Sima Chyan and included in “Shiji”, the first chapter of the collection of the official histories “24 histories” (104-91 B.C.). In this work, which consists of 130 chapters the records related to Ferghana were placed in the 123th chapter, named as “The chronicles of Ferghana”. This chapter of the book was written on the bases of the materials collected by Jan Chyan, who had been sent as ambassador to the countries of Central Asia by the emperor of Khan U-di. The horonym of Ferghana was given in this source as Dauyan “Davan”.

As it was cited in Shiji, Dauyan is formed on the bases of Sogdian language and is considered the Chinese translation of Ferghana, which means: *day – great, big and uyan – bottom land* surrounded by mountains. Dauyan was accepted as Ferghana state [8; 358, 362]. It is pertinent to allege to some other sources of the V century A.D. as “Veyshu” and “Beyshi” that Ferghana had different names as Puoluona, Luona, in “Du Huan jingshin ji” it sounded Fahanna, in the sources of the times of Tang was named as Ninguan.

A.Khojaev explains this difference: “The historical events of “Veyshu and “Beyshi” depicted the Turkic generations. That is why the majority of the terms concerning the local place names of those countries, outside China, were written in the Chinese transcription. The toponym of Luona is the shortened variant of Puoluona, while Fahanna is the Chinese transcription of Parkona and Ferghana.” [7; 127].

This situation can be seen in the names of the capitals of Ferghana state. Mainly, “Shiji”, the first chapter of “24 histories” showed the capital of Ferghana as Yuan Cheng. If the components of the astionym are explained, the first hieroglyph *yuan* is the Chinese translation of Ferghana, *cheng* denotes “the city surrounded by walls”. We can conclude from this source that the capital of Ferghana had the same name as Ferghana valley in the ancient times.

The matter of localization of Yuan-cheng was explored in the research of A.Anarbaev who conducted excavations in the territory of Eski Ahsikent. Basically the first Chinese chronicles “Shiji” had such information about Yuan-cheng or Feghana: “*There were not wells in the ruling city Yuan, so the drinking water was brought from flowing water outside the city*” [7; 135]. Indeed, having known about it, the Chinese closed the way of water when they were marching to Ferghana and kept the city without water for 40 days. A.Anarbaev assumed in his research when the water was brought from Kasansay within 14-15 km from the city the Chinese opened the water flowing to the capital. The plan made by the Chinese engineers was related to the city which was on the place of Eski Ahsikent [9; 11]. Moreover, in the works of at-Tabariy and Ibn Khordadbeh (VIII century) Ferghana was cited as the capital of the valley [10]. Ibn Khordadbeh wrote that in the VIII-IX centuries between Pop and Kuva there was placed Ferghana and the information about the exact distance between them was also given [11]. A.Anarbaev in his research found out that Ferghana was placed in the territory of Ahsikent [9; 14]. Generalizing all the archeological information taken from the Chinese and Arabian sources Ahsikent was called by the name of Ferghana, the same as Ferghana valley (according to the Chinese chronicles in the II century B.C.; in the Arabian chronicles it corresponds to the VIII-IX centuries). According to the numismatics materials the capital of Ferghana valley had two names – Ferghana and Ahsikat [12; 11].

However, there was different information in “Hanshu”, written 170 years after “Shiji” and in the sources after the V century, mainly in “Veyshu”, which gave the names of Kiveyshen (Guyshan) as the capital of Ferghana. As the historians showed the different places to the astionym Guyshan, we suppose, it will be right to share the views of A.N.Bershtam and V.V.Bartold in showing its localization in Kasan [13; 19, 14; 529]. This city was a large military-political centre of Kushan’s reign in the I century of Ferghana valley and was considered the capital of Ferghana ihshids² in the VII-VIII centuries, then rendered the status of the capital to the other large city - Ahsikent [13; 27].

Therefore, the Chinese source “Shiji” cited the oldest cities of Ferghana Rieyshey (Ershi) and Yuan-chen. Ershi was described as the city where “the pedigree horses with bloody sweat were raised”. By this reason the Chinese began their military campaign to this city in 104-101 of B.C. The scientists stated the different locations of this city, but in the latest researches Ershi was considered as Osh city [7; 15; 65, 71]. Yuychen in “Shiji” was the first city of Ferghana

¹ «24 histories» – the history of Chinese generations from the II century. The events of 3000 c.B.C.-1644 c.A.D. were depicted

² rulers

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attacked by Chinese and as the specialists cited it was on the place of the contemporary Uzgan city.

One of the ancient documents of the toponyms of the valley is the Sogda documents found in the fortress of the mountain Mug near Panjikent in the Republic of Tadjikistan in 1932. The documents of the Mug fortress were completely issued in Russian language due to A.A.Freyman, M.N.Bogolyubov, V.A.Livshits, O.I.Smirnova in 1960 [16; 17; 18]. In 1990-1992ss the great part of the documents of Mug fortress were translated into Uzbek with comments by M.Iskhakov [19].

In particular, in the translation and the comments by V.A.Livshits the horonym Ferghana was rendered as $\beta r \gamma ' n k // \beta r \gamma ' n ' k - Far (a) g\ddot{a}na$ or *Fragāna* in ancient Sogdian in the Mug documents A-14, B-17. The scientist asserted that Feghana was cited as Pa – han – na in the Chinese sources and claimed on rejecting the comparison of that place name with Parikana by Herodotus, referring to the Sogdian documents, where $\beta r \gamma ' n k$ was not reflected as Parikana [17; 85].

In the A-14 documents the astionym $K n \delta - Kand//Kend$ was also mentioned, which is the name of the contemporary Kanibodom (Tadjikistan, the region of Sugd). It necessary to point out that this astionym was firstly mentioned in some other sources by the Arabian travelers in X century as *Kend*, in the form of *Kandibodom* in “Baburname” and “Khabib ub siyar”, while the historical works of Kokand khanate gave the present name.

A.A.Freyman defined the astionym $k n \delta h - Hshikat//Hishikat$, written on the wood of the Mug fortress, which was mentioned in B-2 document as the Sogdian name of Ahsikent in Ferghana. As it was written in the documents, written till the X century the wine had been brought from $\gamma s y k n \delta h$, and some other sources mentioned about grape wine producing in Ferghana.

Furthermore, in the documents B-2, B-10, B-13 of Sogda the village of Falgar region in the upper part of Zaravshan, named by the same name ($\gamma s y k n \delta h$) was mentioned. The scientists N.N.Bogolyubov and O.I.Smirnova defined the formal similarity with the main city of Ferghana Ahsikent [18; 101, 102]. Consequently, in VII-VIII centuries there were two places with the same name $\gamma s y k n \delta h$, one in Sodga ihshid and the other in land of Ferghana padishah³.

2. The toponyms of the medieval centuries

The medieval centuries included several relics of the past; in particular, the scriptures by the group of Arabian travelers Istahriy, Ibn Havkal, Mukaddasiy, Samoniy, Yokut Hamaviy and the book “Hudud ul-olam” in Tadjik language (983) by an unknown author [20; 21; 22; 23]. The general and significant feature of these sources is that that all the sources gave the

complete information about the geographical place, climate, administrative division, trade and language of the population, the description of the famous cities, oronymy and hydronymy of Ferghana region as the part of Maverannahr in the IX-XI centuries.

The influence of Sogdian language is seen in the greater part of the toponyms of the medieval sources. At present the Sogdian language is the dead language related to the northern-eastern group of Iranian languages, however, its elements are preserved in the language of yagnobs of upper Zaravshan. Therefore, the majority of the specialists in this sphere (M.N.Bogolyubov, S.I.Klimchitskiy, V.A.Livshin, A.L.Khromov) consider the yagnob language as the Sogdian dialect or call it as a new Sogdian language [24; 56].

The Sogdian and Turkic people were in closest economical, cultural and political relations in the ancient times, at the beginning of the epoch. These relations had an enormous impact on both languages. Though the Turkic people in Turkic khaganate had a leading power, the official language was the Sogdian language. Moreover, this language had the status of the international language on the Great Silk Way. The toponymic materials are considered the most valuable and important sources in the study of the influence of the Sogdian language on the Uzbek language. The words and the place names which had not been changed during the centuries illustrate the relations between Uzbek and Sogdian languages [24; 57].

One can observe the topoformants *-kan// -kon// -qon// -g'on; -kand// -jand// -qand// -gand; -kat// -kot; -kana// -g'ona// -gona; -ton// -don, mitan// miton; -kas// -xas// -xos; marg'*; *vara, par-// far-* related to the Sogdian language, which had been used in the toponymic system of the medieval centuries.

These elements had the independent meaning in the earlier periods, but during the ages they lost their lexical meaning and turned into toponymic formants.

It will be appropriate to mention the origin of the topoformants which were used productively. The specialist in the Sogdian toponymy P.B.Luryev asserts that the productive use of the Sogdian topoformant *-kand//kent* is the peculiar feature in Ferghana region [25; 105]. According to the research by E.M.Mursayev the place names of Central Asia formed with the help of these units are also met in Eurasia [26; 177] with several variants *-kant// -kend// -qand// -kan// -kat// -qat// -ket// -kanda// -ganda*.

V.I.Abaev, who conducted thorough analyses of the topoformants' etymology, stated that it was formed from the ancient Iranian language *kan, kandan* with the meaning of “to dig” [27; 442, 458]. In addition to it, it denoted the meanings of “gathering in groups”, “gathering”, “putting above” in the Iranian language.

³ ruler, king

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V.I.Abaev also asserted that the past participle forms *kata*, *kanta* of the verb *kan*, *kandan* formed from the participle forms. The words *kata*, *kanta*, *kanda* had the meaning of “hollow”, “pit”, “hole” in Pahlavian and Avesto language. As the Uzbek toponymist T.Nafasov writes that later *kata*, *kat* denoted the lexeme “house”, *kanta*, *kanda*, *kant* showed the meaning of “village”, “city”. The people surrounded their living places with ditches, hollows, walls. That is why the primary meaning is connected with the later meaning. These places were named *kat* or *kad* in the language of those times [24; 60].

Consequently, the Sogdian *kan*- denoting the verb “to dig” was used with the topoformants *-kant/-kend* or independently. As it was written in the work “Devonu lug’otit turk” by M.Kashgariy كاند *kānd-kand* denoted “village” in the language of oguz, while Turkic people had the meaning of “city” [28; 233]. We have found that the variants of the formants *-gand* (*gand*) // *канд* (*kand*) // *-жанд* (*jand*) // *-қанд* (*qand*) // *-кенд* (*kend*) // *-кад* (*kad*) were used in the place names Hojand, Hokand, Uzgand, Kend, Astuakend, Biskend, Bukand, Navkad, Nekad; the variants *-kat* (*kat*) // *-кет* (*ket*) in *Ahsikat*, *Voskat*, *Vankent*, *Shikit*, *Ardlanket*; the variants *-kan* (*kan*) // *-кон* (*kon*) // *-ган* (*gan*) // *-гона* (*gona*) formed the place names *Ustikan/Ushtikan*, *Andukan*, *Miskan*, *Tishan*, *Bigan*, *Zarkan*, *Fargona*, *Bagaskon*.

Under the influence of Sogdian language among the toponyms of the medieval ages *вар* (*var*) // *вара* (*vara*) can be met, denoting “fortress”, “fortified city, village”, “tumulus”, “the place surrounded by walls”. The origin of toponyms *Asbara* (*Isfara*), *Fargona*, *Besafar* and *Farogina*, *Voruh* met in “Baburname” related to the mentioned topoformant. The Sogdian variants are met in the toponymy of Uzbekistan as *nap*

// *фар* (*far*), *напар* (*parak*) in the place names Parmetan (upper village), Pandiron (high tumulus), Panji (upper place), Fankad (upper tumulus), Piron (place surrounded by walls) [1; 206-209] and the *far* denoting “surrounded by hills”, “surrounded by mountains” is met in the horonym *Fargona* (*Ferghana*).

In the medieval sources besides the mentioned Sogdian formants the toponyms *Tamahu*// *Tamahush*, *Bamkaus/Bamkahush*, *Nomankohas*, *Digarkard*, *Tishan*, *Marginon*, *Kashukas*, *Hirsob*, *Miyon Rudon*, *Haftdeh*, *Nasrobod*, *Vagzi*, *Chadgal* and some others with the components *хус* // *хуш* (*hush*), *хас* (*has*), *хан* (*han*), *кард* (*kard*), *марғ* (*marg*), *кас* (*kas*), *деҳ* (*deh*), *об* (*ob*), *он* (*on*), *за* (*za*) // *зу* (*zi*), *обод* (*obod*), *гал* (*gal*) // *гар* (*gar*) related to Iranian and Sogdian languages can be met.

Conclusion

It can be concluded that the Sogdian language greatly influenced on the toponymy of the two periods. The chronicles, documents and ancient sources in Chinese, Sogdian, Arabian and Farsi languages provided with the toponyms of the two periods. The study of the toponyms of the definite periods according to the stages of their development is significant in revealing the problems of the related fields, finding out the ethnogenesis, etymology and the lexical layers of the historical toponyms, defining their nomination from the perspectives of those times, compare the primary forms, ancient variants with the phonetic and lexical processes in the different periods and make the valid inferences, which furthers the enrichment of the sources and the development of the historical toponymy.

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