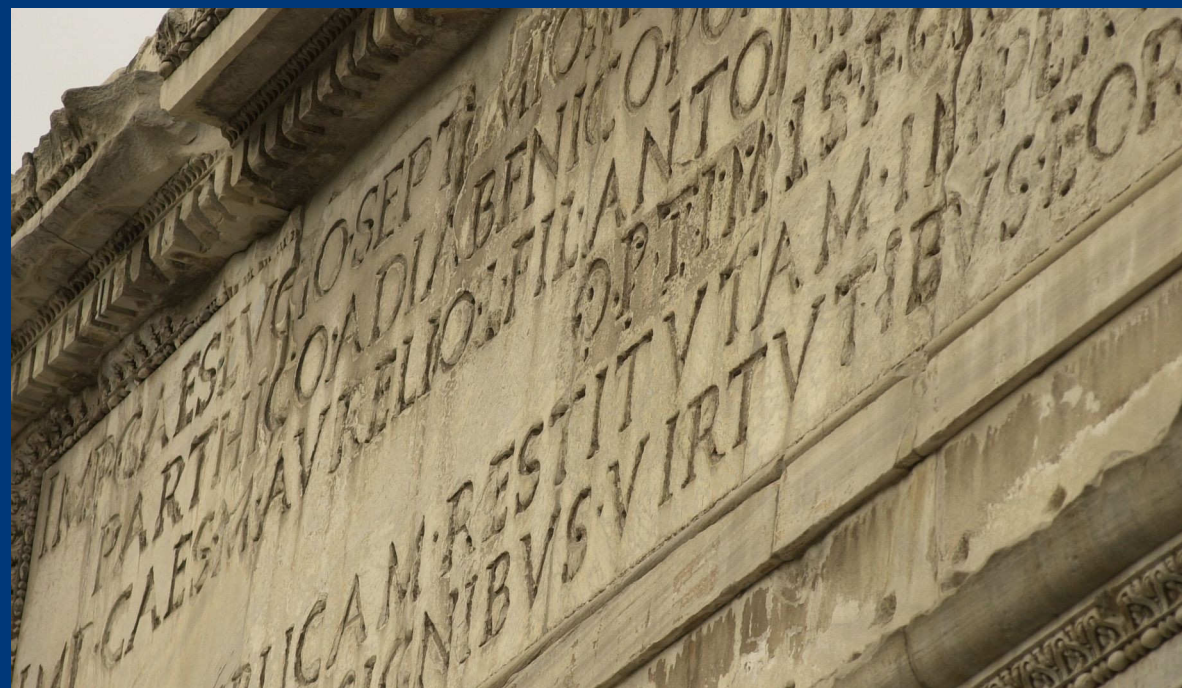


The original toponymy in Central Asia started to form beginning from the times of 10 thousand years ago, i.e. long before coming of the Iranians and the Turks. The place-names of Turkic origin were spread in Central Asia in ancient period, and later in early medieval times they were dominated in the region. Research of the complex of Turkic toponymy allowed us to conclude that the Turks inhabited in Central Asia from the ancient period, formed a great part of local population in early medieval times and settled along the whole territory of Central Asia from Yettisu region to Khurāsān.

Shamsiddin Kamoliddin



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Shamsiddin Kamoliddin

Ancient Turkic Toponyms of the Middle Asia

Ancient Turkic Place-Names in Ancient and Early Medieval Sources

Ancient Turkic Toponyms



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Kamoliddin S.S. Ancient Türkic Toponyms of the Middle Asia (Turkic Place-Names in Ancient and Early Medieval Sources).

In this book the ancient Türkic toponyms of Middle Asia is investigated according to early medieval textual sources of the 7th – the beginning of 13th century on Arabian, Persian, Türkic and other languages. In addition to the written sources, in work are also used materials of medieval numismatics and epigraphics.

The book will present interest for historians, philologists, orientalisists and türkologists, and also for everyone who is interested in an ancient and medieval history of Middle Asia.

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INTRODUCTION

Toponymic science firmly learned that territory of this or that people both in the present, and in the past can be determined with the help of toponymic areals [Ageeva 1979: 74]. Toponyms are an extremely valuable source, a kind of “language of the land”, it gives frequently more for the solution of ethnogenetical problems than tens of fortresses or burials, than the inadequate and confused testimony of ancient and medieval authors, than studies of revered researchers. In the “language of the land” the ancient natives of territory had left stronger historical trace than great commanders who chiseled stone inscriptions. “Language of the land” does not allow falsification. Geographical names are a type of documentary source inherently similar to archeological materials not dated and not deformed by time [Murzaev 1982: 43-44]. However, archeological monuments are unfortunately mute: disclosing the material culture and even social relations of the past, they are silent about the languages of the founders of these cultures [Nikonov 1978: 88].

Like archeology, toponyms have a number of layers belonging to different periods of time. Determining the language of ancient names is not an easy task. A historian studying historical toponyms should treat with care the results of works of even recognized authorities in the linguistics, and should involve whenever possible all complex of the available historical and geographical data [Ageeva 1979: 73, 76]. Many place names recorded in the sources as Greco-Roman and Chinese names in the base have Eastern Iranian or Türkic origin. The toponyms given in the Chinese sources usually are calques or equivalents of the local Türkic or Iranian-lingual names [Umurzakov 1978: 54-55]. Precise etymologizing of these names demands from researcher even greater scrupulousness and all-round analysis.

Any place name exists not only from the moment of its recording in the sources. Hundreds, and maybe thousands years before the recording it could have been in the oral speech. Besides, far from all ancient toponyms were recorded in the written sources [Karaev 1985: 27]. One of the most ancient toponyms are the names of Iranian origin that survived in the territory of the Middle Asia¹ everywhere, both in the Turan plains, and in the Pamir mountains, but much less of them are in the mountain the areas of the Inner Tian-Shan, in the Yeti-su and the steppe areas of Kazakhstan. However, it is impossible to assert that the Iranian names are the most ancient in the region [Karaev 1991: 130]. There is a number of toponyms that can't be

¹ Under the term “Middle Asia” we mean territory of the natural physical geographical Turkistan region limited in the west by the east the bank of Caspian Sea, in the north including Aral-Irtysh watershed, in the east – Tian-Shan, Pamir and Alai mountains, and in the south – Hindukush and Kopet Dagh mountains [Musketov 1915: 15]. In politico-administrative relation this term includes Uzbekistan, Tadjikistan, Turkmenistan, Kyrgyzstan, northern part of Afghanistan and a southern part of Kazakhstan.

positively attributed to establish their linguistic association². In the southern zone of the northern hemisphere the initial toponyms began forming tens of thousand years ago [Koraev 1980: 16]. Is not also entirely true that only Iranists-Islamists are studying the historical geography of the Early Islamic period in the Middle Asia [Lurie 2004: 29].

Certainly, the toponymy is, first of all, a linguistic science. However it does not belong to the linguists only [Lurie 2004: 29]. Etymologizing toponyms, alongside with the linguistic analysis, requires a study of the history, areal geography, and also specifics of the vision of localities and geographical conditions by the native speaking people. Solely linguistic approach, without taking into account historical and geographical data not always results in reliable ethymology [Musaev 1984: 198]. And in antiquity, and Middle Ages, like today, the toponyms was a research object of not only linguists, but also historians and geographers.

The materials of archeological results do not allow to connect directly the Middle Asian civilization that arose in the 1st millenium BC with the cultures of the Bronze Age in the same territory. The most ancient pre-Indo-Iranian cultures in the Middle Asian interfluvial could be created by a tribal society and not necessarily connected with more complex forms of the social structure [Zeimal 1987: 152]. It is known that since the 5th – 4th milleniums BC, settled agricultural-cattle breeding communities with rudimentary proto-city cultures developed in the south of the Middle Asia, i. e. long before the coming of the Indo-Arian tribes [Masson 1984: 59-60].

Who were the founders of these most ancient cultures of the Middle Asia is not established till now. Supposedly, before the Indoarian occupation of the Middle Asia in the middle or the second half of the 2nd millenium BC, its southern areas were peopled by carriers of the Dravidian languages [Winters 1990: 120-144]³.

The newest toponymic and linguistic research allow to posit that in the 2nd millenium BC carriers of the Dravidian languages were in immediate contact with the carriers of proto-Türkic languages [Musaev 1984: 148-153], however their connections were severed by the invasion of the Indoarian newcomers [Iskhakov 1999: 251-255]. In some Türkic languages in the European part of Russia (Bulgarian, Khazarian, Chuvash), Siberia (Yakut) and the Far East survived the traces of the proto-Türkic language widespread in the most ancient times in the southern part of the Middle Asia. These relicts point to the presence in the

² Among these are Bukhara, Samarqand, Amul, Khiwa, etc. [Murzaev 1957: 43; Murzaev 1982: 106].

³ It is known that Dravidisms make a significant part of the Sanskrit dictionary [Vorobiev-Desyatovsky 1956; Kurgan 1955; Piankov 1995: 27-46].

remote past of the ancestors of the carriers of these languages in the south of the Middle Asia, and to their subsequent migration to the north [Togan 1981: 22]⁴.

The Türkic languages retained numerous traces of the most ancient linguistic layer, common for Middle Asia and Caucasus going back to the primitive-communal system epoch. These traces retained in those parts of the speech which belongs to the basic linguistic fund of the language (for example, the names for parts of human body) and as a rule are not borrowed from other languages [Tolstova 1978: 8-9]. In the linguistic literature the most ancient forms of the Türkic languages are called to proto-Türkic, their carriers are called pra-Türks, and the history of these languages is closely connected with the family of so-called paleo-Asian and Enisei languages [Dulzon 1971: 26]. Paleo-Asian and Enisei languages, according to toponyms, before the end of the 1st millenium BC covered a significant part of the Middle Asian territory, and most actively participated in the formation of the nucleus of the Altaian-Hunnish people conglomerate [Yailenko 1988: 133].

According to another linguistic theory, the carriers of the so-called “proto-Tokhar” language, a most ancient of all Indo-European languages, in the 2nd millenium BC crossed the Middle Asian territory on the way from the Near East to the Eastern Turkistan, and contacted there with the carriers of the early proto-Türkic, proto-Ugrian, and Enisei languages. Plausibly, the interaction was long enough, and probably brought bi-linguality between the contacting groups of the population [Gamkrelidze, Ivanov 1989: 25-27; Gamkrelidze 1987: 41]. This linguistic theory recently found convincing confirmation in archeological materials [Sarianidi 1998: 90-92].

The names of Türkic origin spread in the territory of the Middle Asia from the extreme antiquity constituted a significant part of the medieval names, and continue to be an overwhelming part of the modern toponyms in this region. During early Middle Ages epoch they were a second in number after the toponyms of the Eastern Iranian origins, and in the Middle Ages they constituted the most powerful toponymic layer in the Middle Asia. Only in the territory of the modern Kyrgyzstan were located about 300 ancient place names known in the historical sources since antique time and till the 12th century [Umurzakov 1978: 53]. The Türkic lexical contribution is recorded in many languages of Europe and Asia, including toponyms. Therefore the etymological study of toponyms in this huge region, like in the Middle Asia, requires application of the Türkic linguistic sphere [Dobrodomov 1984: 138]. In the Balkans, and in the Eastern Europe, many geographical objects and settlements had parallel Türkic names [Murzaev 1980:

⁴ These linguistic data can be compared with some data of the archeological studies that found cattle breeding tribes in the middle of 2nd millenium BC, the ancestors of carriers of the Karasuk cultures in the Minusinsk depression, who came there from the Central Asian steppes [Novgorodova 1970: 176].

72]. The same also applies to the Middle Asia, where many cities and settlements had two names, Sogdian and Türkic, and some geographical objects had only one, Türkic name.

The beginning of the active formation of the Western Iranian (Persian) toponyms in the Middle Asian territory was the period of the Arab conquest [Khromov 1980: 136]. At that particular time came into use new Persian topoformants, *-deh* and *-abad* with a meaning of “settlement”, together with the New Persian language (Farsi) of the Western Iranian origin [Bartold 1963 (a): 210] they spread in the Middle Asia. During that time in the Middle Asia appeared toponyms with the Western Iranian topoformants *-an*, *-kird* (*-gird*, *-djird*), *-diza* (*-diz*), *-rud* and *-stan* (*-istan*) [Khromov 1974: 10-15]. The actual Arabic elements in toponyms are insignificant and are mainly found in the south of Uzbekistan and in the Zarafshan valley [Karaev 1991: 130]. The beginning of the Persian penetration into the Middle Asia can be taken as 21/642, when the Sasanid army suffered a defeat from the Arabs at Nihawand, and the Persians had to flee across the Amu Darya [Gibb 1923: 15; Frye 1975: 96].

In the last decades, because of intensive development of the archeological, numismatic, historical, linguistical and source, and accumulation of huge amount of materials across the Middle Asia, the historical geography also received a big boost, including in the toponymic science. Today, a time has already come for complex studies using mass of information from the various historical disciplines.

Many (but far from all) works of the Middle Asia philologists in the area of etymological studies suffer weak argumentation [Lurie 2004: 30] because of insufficient source base and scientific literature. On the other hand, many European researchers also can be accused in biased views and unwillingness to consider opposite opinions. A. Z. Validi Togan wrote that according to the obsolete views, Bartold and Tomashek stipulated that during pre-Mongolian period in the Ma wara’ an-nahr were no Türks that transitioned to cultural life. For that reason by all means they tried to read Türkic names in Ma wara’ an-nahr only in Sogdian and Persian [NS 2001: 14]. Research of historical toponyms should evaluate all available data, including the works of the Middle Asian philologists who, as local residents, can analyze not only the data of the historical linguistics, but also many other factors, such as landscape and local features, folk legends, and idiosyncratic view of the territorial history by the local population.

Part I

PHYSICO-GEOGRAPHICAL TOPONYMS

Macrotoponymy

Middle Asia, due to its strategically important geographical position on the crossroads of the major trade, economic, and military-political communications, connected the East and the West, and was always in the center of attention of the great powers of the world, and during its whole history it frequently became a victim of aggressive wars of foreign conquerors. Each of them, with their national tradition, history, and geographical terminology, gave this region the names which were recorded in the written sources and were in use, frequently in parallel with the others, during fairly long time intervals [Kamoliddin 2002: 61-68].

The most ancient of all names of the Middle Asian region is “Turan”, with the root of ethnonym *Tur*, a general tribal name of the ancient nomadic and semi-nomadic peoples of the Middle Asia [Avesto: 356]. In beginning of the 1st millennium BC the *Turs* were a large military and political association antagonistic to the agricultural oases of Iran [Shirinov 2001: 11]. This ethnonym, for the first time recorded in the “Avesta” [Avesta: 30, 119, 120], subsequently became a root in the toponym *Turan*, mentioned in the ancient Iranian mythology [Fir I: 90; III: 60; IV: 239] and Middle Persian religious [Antologie: 430] and historical literature [KD: 75, 83; Markwart 1931: 10-12] and documents [Gyselen 2002: 174], and also in medieval Persian [Baevsky 1980: 88], Arab-Muslim [Yak I: 892] and local Middle Asian historical and geographical literature [UT: 7; MW: 16, 20, 32, 53, 86]. In the historical literature the ethnonym *Tur* is recorded only in the work of Moisei the Khorenian (7th century AD) [Herzfeld 1947 II: 707].

The epoch of the Sasanid king Shapur I (ruled in 242-272 AD) the name “Turistan” came into use among the Persians, it gained distributed alongside with the name Turan and had identical meaning the “country of Turs”. The ruler of that country is Sacan-shah, i. e. “Saka King” [Gyselen 2002: 174; Lukonin 1969: 55, 147]. On the Sasanid seals of the 3rd – 4th centuries alongside with the names Turan and Turistan also appears the name Turgistan (Turgistan) as their equivalent [Gyselen 2002: 193]. Later, during the Ephtalite (5th century AD) and the Türkic (6th – 8th centuries AD) periods, it transformed into the present form “Turkistan”, which means “country of Türks” [Ptitsin 1947: 294-296]. The toponym Turan (*trgn*) is recorded on the Khorezm coins of the early Kushan and Early Middle Ages time [Muhammadi 2000: 74-94]. The name Turkistan, i. e. the “country of Türks”, in the perception of the ancient Iranians

geographically covered the territory of the basins of the rivers Amu Darya, Syr-Darya and Tarim [Milheev 1961: 85].

The equivalence of the ethnonyms *Tur* and *Türk* (*Türk*), like that of the toponyms Turan and Turkistan, first of all took place in the Iranian-lingual historical-geographical tradition of the pre-Islam [KD: 83; West 1987: 119] and Islamic time [Baevsky 1980: 88; Fir IV: 208, 279], and then in the Arab-Muslim [Yak I: 892] and Middle Asian [MK I: 163, 379; Kar: 63; MW: 32] literature. The ancient Iranians called *Turs* first of all the Middle Asian Türks, and also the Türkic-lingual Sakas and Huns [Korogly 1983: 89-92]. From the 6th – 7th centuries the Turan geography assumes quite real borders, which coincide with the borders of the Türkic Qaghanate, and include the lands located south from the Amu Darya⁵.

In the 11th century the Türkic authors identified the legendary king Afrasiab of Turan with the legendary Türkic Khaqan Alp Er Tonga [MK I: 77; YH: 102-103]. The name Alp Er is mentioned in the ancient Türkic runiform inscriptions from the Altai mountain [Kyzlasov 2003: 42]. In the ancient Turkic Runic inscriptions of the 7th – 8th centuries AD is mentioned name Alp Turan [Vasiliev 2004: 177]. The fate of the Chionite king Arjasp, described in the Parthian epos “Ayatkar Zareran”, coincides with the Türkic legend about the Türkic ancestor Ashina [Korogly 1983: 167]. The ethnonym *Türk* or *Türk* is a two-element (*Tur-k*) composition, where the second element “-k” is an affix of collective plural, and as a whole this word is the Türkic form semantically equal to the Iranian *Tur-an* [Frye 1972: 66–67; Logashova 1978: 76].

The Greko-Macedonian conquerors (4th century BC) viewed the Middle Asian region as a part of Achaemenid state [DA: 30, 81; Shifman 1988: 120-125], while the ancient Chinese (1st – 2nd centuries AD) viewed the Middle Asia as a continuation of the “Western Territory”, which they viewed as Chinese’ Eastern Turkistan client [Bichurin 1950 II: 169-319].

The Arabian conquerors (7th – 8th centuries AD) introduced the term “*Ma wara’ an-nahr*” (ما وراء النهر) into practice, which translated from the Arabic means “that behind the river” [IK 1986: 61, 69]. In the Middle Ages this place-name received a wide circulation, it also had a less known Persian equivalents “Wararud” (ورارود) [Baevsky 1980: 85] and “Wara-Djayhun” (ورا جیحون) [Khasanov 1965: 62], with the same meaning, and territorially was initially (in the 9th century, during Tahirids) viewed as a continuation of the Iranian Khurasan [IK 1986: 67-68; IF 1979: 97-101], and then (in the 9th – 10th centuries, during Samanids) was viewed as a separate administrative unit which included Khurasan [IA VII: 182; IX: 65], and later (in the 11th – 12th centuries AD, during Qarakhanids) it was viewed as a part of the Turkistan within the Arab Caliphate [MK III: 164; MITT: 229, 439, 451, 502]. In the 19th century in the European

⁵ In the “Shah-nama” of Firdawsi the city Samangan is called “possession of the Türkic Kagan” [Korogly 1983: 104, 108, 148].

scientific historical tradition was introduced a new term “Transoxania” or “Transoxiana”, as a Latin translation of the Arabic term “*Ma wara’ an-nahr*” [ES XVIII: 285].

Ptolemy recorded that on “that” side of the Oxus in the lower course of Iaksart, on its left bank lived people *Ariacae* [TG 1583: VII], whose name has Türkic etymology from the Türkic word *Ariyak* (*Nariyak*) “that across the river” (*jaq* – “side”) [DTS: 237]. From this name were calqued the Latin toponym “Transoxiana” and the Arabian “*Ma wara’ an-nahr*” [Popov 1973: 142; Satybalov, Popov 1956: 109-112].

The Middle Asian region during its whole history was repeatedly subjected to the capture by the foreign conquerors, each of which annointed it a name. As to the local Middle Asian historical geographical tradition, of all these names the most widespread among the local population were “Turkistan” and “*Ma wara’ an-nahr*”.

The toponym “Turkistan”, a later replacement of the toponyms “Turan” and “Turistan”, in the written tradition for the first time was recorded in the sources of the 6th – 7th centuries AD. The “Turkistan” country is mentioned a few times by the Armenian historians Sebeos and Ananiy Shirakatsi [Ter-Mkrtichian 1979: 60-61, 63]. As a name of the Middle Asian region, the “Turkistan” is mentioned in the Sogdian document composed in the 639 AD in Turfan [Yoshida, Moriyasu 1988: 5; Lurie 2004: 81; Iskhokov 1993: 1, 5]. There is unpublished source telling that the name “Turkistan” is recorded in one of the Baktrian inscriptions from Tokharistan⁶. The name “Turkistan” is repeatedly mentioned on the Sasanid seals of the 6th – 7th centuries in the form Turgistan [Gyselen 2002: 193], and in the monument of the Middle Persian literature “Bundahishn”, composed in India from the 8th century Middle Persian texts brought from the Iran [West 1987: 37, 41, 120].

The toponyms Turan and Turkistan are frequently found in the medieval Georgian sources [Mikhaleva 1961: 58], and also in “the History of the Albans” by Moisei of Utian (7th century AD) [Gukasian 1971: 248]. In all these records under the name “Turkistan”, is undoubtedly meant the Türkic Qaghanate, that in the 6th – 7th centuries controlled the extensive territory, including all the territory of the Middle Asia and Bactria-Tokharistan in the south, and a part of India. The name “Turkistan”, i. e. the “country of Türks”, was initially brought into the use during the Sasanids, who perceived it as all lands located across Amu-Darya and subjected to the Türks [Bartold 1963 (a): 181].

In this connection it should be noted that the name “Turan”, like its later equivalent “Turkistan”, in contrast with the term “*Ma wara’ an-nahr*”, reflects not solely the geographical, but the ethnogeographical state [Mannonov 1998: 6-8], and in addition it also had a certain political and legalistic meaning. The name “Turan” for the first time began to be applied by the ancient Iranians in the pre-Ahaemenid time to designate specific and extant Middle Asian state of the tribes and peoples [MK III: 163, 379]. Since that

⁶ These data were kindly given to us by E.V.Rgveladze, for which we are giving him our gratitude.

time all states in the territory of the Middle Asia [Shirinov 1988: 11; Filanovich 2001: 19], the Iranians called “Turan”, then during the Sasanid epoch called “Turistan”, and since the Türkic epoch called “Turkistan”. Hence, it can be well justified to state that in the base of these toponyms rests not a simple geographical concept produced by the legendary envisions of the ancient Iranians, but the concrete states existing in the territory of the Middle Asia, the last of which during the epoch prior to the Arab conquest was the Western Türkic Qaghanate.

After the Arab conquest the toponym “Turkistan” (ترکستان) has not lost its political and legalistic meaning at all. Only, in a previous geographical position, its political borders were moved far to the north and to the east, beyond the limits of the Arab Caliphate, where it bordered with Qarluq and Uighur Qaghanates. It is these states that were now called by the name “Turkistan”, which is mentioned in almost all compositions of Arab-Muslim historians and geographers of the 8th – 10th centuries⁷ and by the Türkic-lingual authors [Malov 1951: 435; DTS: 599].

In a general sense into term “Turkistan” the Arabs included not only the territories occupied by the peoples speaking the Türkic languages, but also the lands of Mongols, Tunguses, Tibetians and Chinese [Murzaev 1962: 122]. And the central and southern areas of the Middle Asia, which used to be a part of the Western Türkic Qaghanate, now they were included in the Iranian Khurasan and received the name *Ma wara' an-nahr* (ما وراء النهر) which in the Arabic means “the [land] behind the river”. Under the name “the [land] behind the river” (*Ma wara' an-nahr*) the Arabs meant the country of settled Türks in the Middle Asia [Zaidan 1907: 216]. In the 9th century Ahmad al-Farghani included in the term “Khurasan” (خراسان) all the territory of the Middle Asia, including the Yeti-su area and Talas valley [Kalinina 1988: 131].

The term “*Ma wara' an-nahr*” for the first time is found in the *Hadiths* about the prophet Muhammad [Nas: 131, 488, 505], it probably was spread among the Arabs still in the pre-Islamic time [IK: 61, 69], when it was understood as the lands located northeast from the Sasanid Iran. The Arabs who were making their first campaigns against these lands distinguished two concepts, “*Ma duna-n-nahr*” (ما دون النهر), which means “that in front of the river” and “*Ma wara' an-nahr*” (ما وراء النهر) which means “that behind the river” where under the “river” in this case was meant Amu Darya. The first of them, i. e. the “*Ma duna-n-nahr*”, included the Tokharistan territory located to the east of Khurasan, north of the Hindukush mountains, and south of the Amu Darya. The second term “*Ma wara' an-nahr*” included the territory of the Northern Tokharistan and Sogd [Bel: 408]. In the compositions of the Arab geographers of the 9th –

⁷ It should be also considered that in the Arabian sources in the first centuries of Islam under the name “Türks” were were listed not only the Türkic-lingual peoples, but also all other non-Muslim peoples of Asia that lived outside the Arab Caliphate. In other words, the political borders of the 8th – 10th centuries did not coincide with the ethnic borders, and the Türkic peoples at that time, like in the previous and subsequent time, lived not only in the northern, but also the in the southern part of the Middle Asia, including Tokharistan.

10th centuries, in the descriptions of the Middle Asia areas, the term “*Ma wara’ an-nahr*” is mentioned only in works of al-Istakhri and Ibn Hawqal, whose knowledge goes back to a single source, to the Abu Zaid al-Balkhi geographical composition, which has not reached us. In the term “*Ma wara’ an-nahr*” they included only the Sogd and a part of the Northern Tokharistan, and then noted that “for convenience we have also included in it the Khorezm and Khuttalan, though they are located south from the rivers Djaihun (جیحون) and Wakhshab (وخشاب)”, i.e. Amu Darya and Wakhsh rivers [Ist: 295]. The other Arabic geographers of the 9th – 10th centuries describing the Middle Asian areas do not use the term “*Ma wara’ an-nahr*” at all, and also call this territory a continuation of the Khurasan or the so-called “populated quarter” (*rub’ maskun* – ربع مسكون) called *al-Mashriq* (المشرق), i.e. the East, where they included not only Khurasan and Ma wara’ an-nahr, but also the lands of India, China, and a number of islands of the Indian and Pacific oceans all the way to Japan [IK: 61-83, 161].

Al-Muqaddasi is an exception, he uses the term al-Haital (الهيطل) and designates with it the lands north of the Amu Darya, he describes Khorezm, Khuttalan and other areas of Amu Darya basin separately from al-Haital, and separately from the Khurasan [Moq: 261]. Under the name al-Haital the medieval authors denoted a legendary ancestor of the Ephtalites (الهيطل pl. الهياطلة), whose family tree they, like also of the Türks [Din: 4-5; Tab I: 211-212], they traced to the prophet Nuh (bibl. Noah) [Yak IV: 999]. As relayed al-Khorezmi, the descendants of the Ephtalites (*al-Haital*) in the 10th century were the Türks of the tribe *Halach* (حلج) and *Kandjina* (كنجينة) in the Tokharistan [Kho: 119].

Only some sources of that time directly or indirectly allude that before the emergence of the name “*Ma wara’ an-nahr*” this Middle Asian region had the name Turan or Turkistan. So, the anonymous author of the geographical composition “*Hudud al-‘Alam*” (“*Borders of the World*”), written in Farsi in the 10th century, describing the Khurasan area, called it Dar-i Turkistan (در ترکستان) – “*Gates to Turkistan*”, denoting by the term “*Turkistan*” the lands located to the north of the Amu Darya, i. e. Ma wara’ an-nahr [MITT: 211-212]. This description should be attributed to the pre-Islamic time, because the same composition gives a description of the Ma wara’ an-nahr separately [HA: 112-122].

However, in some sources separate areas of the Middle Asia continued to be included in the Turkistan. So, in the sources is noted that all countries of the Türks border on the Khurasan and Sidjistan⁸. The main cities of the Khorezm (خوارزم), Kath (کیت) and Gurgandj (گورگانج), are called Dar-i Turkistan (در ترکستان) – “*Gates to Turkistan*” [HA: 121, 122]. During the Middle Ages the river Ilaq and adjacent mountains are called a part of the Turkistan area (*wilayat*) [Ist 2002: 34; Mus: 100]. In the early Persian dictionaries Wakhsh (وخش) and Farkhar (فرخار) are called “*cities in Turkistan*” [Baevsky 1988: 85, 88]. The settlement Wardan (وردان), located in the Bukhara province, was called “*fortress on the border with Turkistan*” [Nar:

⁸ The description of the Turkistan follows right after the descriptions of the cities Djurdjan, Tus, Nishapur, Marw, Talikan, Djuzdjan, Balkh and Marw ar-Rud, i. e. in place of the Ma wara’ an-nahr [Jak: 295].

18, 23]. The city Sutkand (سُتْكَانَد), located in the Ghuzz lands in the lower course of Syr-Darya is listed as Turkistan zone [Bir 1976: 576]. In some cases Sogd is equated with the Turkistan⁹. The later sources noted that Chingiz-khan appointed a son of Chigatai a ruler of Turkistan, which southern border crossed Amu Darya [Sho: 27]. Yaqut al-Hamawi directly indicated that “Turan” is a name of the country *Ma wara’ an-nahr* [Yak I: 892].

All these facts demonstrate that in the descriptions of the medieval Arabic and Persian geographers, who wrote about geographical regions irrespective of the political borders, the *Ma wara’ an-nahr*, and a part of Khurasan [Baevsky 1980: 88] were considered to be a part of the ancient Turan–Turkistan. Together with the Islamic tradition, this name also spread among the inhabitants of the Middle Asia, even though for them this part of the land was on this side of the river, instead of on that part [Bartold 1964: 477].

In the beginning of the 11th century, i. e. with the creation of the Qarakhanid state, the meaning of the toponym “Turkistan” was almost restored again in its former borders, and its southern boundaries came back to the Amu Darya. As to the name “*Ma wara’ an-nahr*”, which at that time included Sogd and Khorezm [Bir 1957: 60], it began to mean a part of the Turkistan [MK III: 164], i. e. the Qarakhanid state, and then the Khorezmshahs, the Chaghataids state, the Timurids state, and the Shaibanids state. In the 17th century geography the term “*Ma wara’ an-nahr*” again designates only the territory of Sogd and Northern Tokharistan [MW: 76]. The same understanding of name “*Ma wara’ an-nahr*” is noted also in the other medieval sources, in which it is considered an administrative unit, belonging to Khurasan during the 9th – 10th centuries, to Turkistan during the 11th – 12th centuries, and at some time also to the Khorezm [An-Nasavi: 81]. Hence, in our opinion, we have no reasons, as some researchers suggest, to conclude that the meaning of the term “*Ma wara’ an-nahr*” gradually became equivalent to the term “Turkistan” meaning the “Middle Asia” [Asilova, Agzamova 1988: 36], and moreover to attach to this geographical place-name any political and legalistic meaning [Saidov 1994: 27].

The essence of the toponyms “Turan” and “Turkistan” were the existing states, while the essence of the name “*Ma wara’ an-nahr*” was a geographical area with territory not defined by definite borders, and during different times being only an administrative part of various states – Tahirids, Samanids, Qarakhanids, Khorezmshahs and others, that possessed more extensive territories. In the sources of the post-Mongol time the name “*Ma wara’ an-nahr*”, like during the Qarakhanid epoch, it was almost always used next to and in close connection with the name “Turkistan”, to which as geographical region it belonged to [MITT: 351, 412, 439, 451, 502, 534].

⁹ One medieval scientist had simultaneously two nisbas, as-Sughdi and at-Turkistani.

Looking from the legal point of view, all these so-called “states”, actually independent, in the legal and political relation were parts of the Arabian (Islamic) Caliphate, though even if formally, until the Mongol conquest they recognized the supremacy of the Baghdad Caliphs. Though these “states” had almost all the institutes of the government, none of them however had all the necessary attributes of the state, namely their external borders were not defined, only the external borders of the Caliphate were defined, and the inner borders had territorial administrative functions; they did not have external political relations; they had no right to mint golden coinage as a main attribute of the government, and on silver and copper coins they had to mention the Caliph name; they also had to read “*khutba*” (خطبة) with the Caliph name during the Friday prayers, and at last their rulers had to be affirmed with a special letter from the Baghdad Caliphs, their authority was considered lawful only with this letter.

From the Caliphs’ point of view, the Samanids were “Amirs of Khurasan”, the Qarakhanids were “Turkistan *khaqans*”, and the Khorezmshahs were “Sultans” of Khorezm and all eastern part of the Arab Caliphate. The Ghaznavids and Saljuqids were also called the “Amirs of Khurasan”, at times ruling also some of the *Ma wara’ an-nahr* cities.

The term “*Ma wara’ an-nahr*” was mainly used only in the Arab-Muslim historical geographical tradition, and during fairly short historical time interval covering only the Islam epoch. The toponym “Turkistan”, a later equivalent of the toponym “Turan”, in parallel with other names, in one or the other form was in the use during all the history of the Middle Asian region, from the most ancient times down to our time, and not only in the local Middle Asian, Persian and Arab-Muslim historical geographical traditions, but also in Armenian, Georgian, and later also in the Russian tradition. As a result of aggressive wars of foreign conquerors (Achaemenids, Greco-Macedonians, Sasanids and Arabs) the political borders of the Turan–Turkistan frequently changed, and at times receded far to the north and east beyond the Amu Darya, and sometimes even beyond the Syr-Darya. However, with the change of the political conditions during history, the Turan–Turkistan was restored each time in the borders of its historical and cultural area, which included all the territory of the Middle Asia [Mushketov 1915: 13]. This understanding of the name “Turkistan” as the country located to the east of the Caspian Sea and including *Ma wara’ an-nahr* and the eastern part of Khurasan permeated not only the medieval Arabic [Yak I: 892, 838-842] and Persian [Baevsky 1980: 88] sources, but also the Armenian [Ter-Mkrtychian 1985: 66] and the Georgian historical geographical literature [Mikhaleva 1961: 57-58]. The toponym “Turkistan” as a name of the country occupying all Middle Asian territory, was a standard term in the European scientific and political literature of the 19th – beginnings of the 20th century [ES XXXIV: 174-204], and among the inhabitants of the Middle Asia.

In the archeological science the term “Turan” is used for the description of the culture in its territory in the most ancient periods of the Middle Asia history [Ionesev 1992: 27]. In the geographical literature are

used the terms "Turan" and "Turkistan" for the whole territory of the Middle Asia, which represents a specific geographical region, surrounded by the mountains in all directions, [Mushketov 1915: 15, 23; Kogay 1969: 7-9].

Of all above names for the Middle Asian region "Turan" or "Turkistan" appears to be the correct term, from the historical and cultural, and from the political and legal points of view. The term "*Ma wara' an-nahr*" was introduced into the local historical geographical tradition from the outside by the foreign conquerors and has no base historical and cultural, and political and legal meaning.

The Middle Asian region had one more historical name, namely: "Uzbekistan", and also its Latin equivalents "Uzbek" and "Uzbekia", recorded on the historical political and ethnic maps and globes made in the 16th – 18th centuries in the Western European countries. One of such maps is *Nova Maris Kaspiae et Regionis Usbeck* ("Map of Caspian Sea and Uzbek country") was made by the Dutch map maker Abraham Maas serving in the court of Peter I, and published in the 1735 in Nuremberg. On it all the territory of the Middle Asia in the Turkistan geographical borders is painted pink and designated with the name USBEK [Maas 1735]. Now our collection has more than 200 copies of such maps and globes, with all the territory of the Middle Asia designated by such names as Usbek (Usbec, Usbeck, Vsbek), Usbekia (Usbechia, Uzbekiae), and its separate parts designated by such names as Usbek Bucharia, Usbek Bochara; Usbek Chowaresmia, Usbek Mawaralnahra, Usbek Turkistan, Usbek Turan, Usbek Tartaria, Usbek Zagatay, etc. All these names are given not as ethnonyms, but as toponyms, i. e. the names of the political unit, state or country [Kamoliddin, Mukminova 2003: 16-26].

The modern historical atlases of the Islamic world [Bregel 2003: 30, 31, 51, 53, 55; Kennedy 2002: 42ab], describing the territories of the Shaibanids and Uzbek Khanates states of the Middle Asia, do not use the toponyms Usbek and Usbekia, which is an omission of their authors, who have not found it necessary to involve the historical cartography of the region.

Among all maps of the Middle Asia of the 16th – 18th centuries, in our opinion, a special interest deserves a map of the 1730 by the Greek traveller and map maker Basilios Battatzis [Battatzis 1732]. The original manuscript of this outstanding bilingual map with Greek and Latin inscriptions is kept in the Royal Geographical society (The Royal Geographical Society, mrAsia Div. 464), and its publication is in the cartography department of the British library in London (King's Topographical Collection, 114, 53).

A Greek merchant from Terapei Basilios Battatzis was a son of a head of a Christian church in the Constantinople. He spent many years travelling in the countries of Europe and Asia. In the 1727 – 1730 he travelled in the countries located around the Caspian Sea, and left a description of his travel in the Greek language [Legrand 1886: 185-295; Bagrov 1912; Berg 1960: 167-250; Destunis 1881: 354-365; Makshev 1882: 267-269].

On the Batatzis map the whole basin of the Amu Darya from the Aral Sea to the Pamir mountains is designated as the country ΘΖΜΠΕΓΙΣΤΑΝ (*Uzbekiaē*), i. e. Uzbekistan. Inside this country are such areas as ΕΖΜΕΤΙΟΛΟΥ that matches the Khoesm site, ΜΠΟΥΧΑΡΙΑ (*Bucharia*), i. e. Bukharia, and ΜΠΕΔΕΞΑΝ (*Badachsan*), i. e. Badakhshan, and also large cities ΧΙΒΑ (*Chiva*), i. e. Khiva, ΣΑΜΑΡΚΑΝΤ (*Samarcabda*), i. e. Samarqand, ΜΡΑΛΧ (*Balch*), i. e. Balkh, and smaller cities ΚΑΡΣΙ (*Carsi*), i. e. Karshi, ΧΟΤΚΑΝΔ (*Chogianđ*), i. e. Khojend, ΧΘΝΔΘΖ (*Conduz*), i. e. Kunduz, etc. At the confluence of the Amu Darya into the Aral lived ΑΡΑΛΟΙ people, i. e. the Aralians. The name ΘΖΜΠΕΓΙΣΤΑΝ (*Uzbekistan*) is marked on the map with considerably larger letters than all other names of the areas, and it shows that this area occupied a special position among all other areas marked on the map, and probably was a political center of all other territories of the Middle Asia. Its territory approximately matches the territories of Khiwa and Bukhara Khanates.

The toponyms Usbeck and Usbekia are recorded on the Greek map the then contemporary Latin equivalents for the local name of the country of Uzbeks, Özbekistan (ΘΖΜΠΕΓΙΣΤΑΝ), which was in the use in the 16th – 18th centuries, and the designated territory of the centralised Shaibanids and Ashtarkhanids states that subsequently split into independent Uzbek Khanates with the centers in Bukhara, Khiwa, Kokand and Balkh. The name Uzbek is a successor and a synonym of the more ancient toponym Turkestan with the meaning of Middle Asia, which is corroborated by the known historian and geographer from Balkh Mahmud ibn Wali (17th century), who wrote: “The Turkistani people during each epoch had a special name and a nickname. So, from the times of Tur ibn Yaphath (bibl. Iaphet) to the coming of Moghul-khan the inhabitants of this country were called *Türks*. After Moghul-khan came to power to all tribes living in this country was applied the name *Moghul*. After raising of the state banner of the Uzbek-khan and to this day, the inhabitants of this country are called *Uzbeks*. However, in the remote countries, as before, all the inhabitants of the Turan are called *Türks*” [MW: 32].

Of the other Middle Asia peoples on the medieval European maps are noted the Turkmens (*Turkmenoi*), the Kazakhs (*Kazakoi*), the Kirghizes (*Khrkizoi*), the Karakalpaks (*Karakalpakoi*), who lived inside the Usbeck (*Usbekia*, Özbekistan) territory, and beyond its limits were the Bashkirs (*Baskiroi*), the Tatars (*Tartaroi*), the Kalmyks (*Kalmoukoi*) and the Mugals (*Mugali*). On separate maps outside the Uzbek territory were noted only the areas *Tartaria* (to the north), *Kalmuchia* (to the north), *Mugalia* (to the southeast) and *Kosaki Horda* (to the northeast). Inside the Usbeck, *Usbekia* and Özbekistan territory on the separate maps were depicted the areas *Turkmania* (in the southwest) and *Karakalpakia* (in the northwest). However, on the majority of maps these ethnonyms are not used as ethnotoponyms, i. e. as the name of the area, and are part of the Usbeck, *Usbekia* and Özbekistan territory, which indicates only the residence location of these ethnic groups. Not one of the known historical maps or globes of the 16th – 18th centuries recorded the ethnonym *Tadjik*, let alone the toponyms formed from this name.

The origin of the ethnonym *Tadjik* ascends to the name of the Arab tribe *Tai* transformed to *Tazi* (تازي) [HA: 112], and was used by local population of the Middle Asia to designate the oncoming Arab-Persian conquerors (Bartold 1963; Frye 1975: 96). In the Pahlavi sources in the form *Tājik* is rendered the ethnonym Arab [PRS: 245], in the Armenian it is rendered in the form *Tatchik* [Gandzaketsi: 90; Ter-Mkrtichian 1985: 58; Ter-Mkrtichian 1991: 117], in the Sogdian it is rendered in the form *T'zyk* (*Tazik*) [Gharib 1995: 385], and in the ancient Türkic it is rendered in the form *Tazik* [DTS: 543]. In the Persian sources this word is mentioned in the form *Tāzī* (تازي) or *Tāzīk* (تازيك) [Bai: 345, 346, 479, 578, 677, 700, 725, 752, 758]. In the 17th century the word *Tāzī* (تازي) was still used with the meaning “Arab” [HT I: 153]. In the Türkic sources the word *Tājik* (تاجيك) means Moslems in general [YCH: 283], and the Persian speaking people sometimes used word *tat* [MK I: 423]. In Türkic dictionaries the word *Tāzī* (تازي) is mentioned also as one of the terms for a dog [Triyarsky 1979: 309].

In the medieval Armenian sources of the 7th – 12th centuries the name “Tatchkasthan” was used for the country of *Tatchiks*, i. e. Arabs-Moslems [Gandzaketsi: 90; Ter-Mkrtichian 1991: 117]. The national identity of the modern *Tadjiks* began to be formed only in the 20th century under direct control of the Russian scientists and politicians [Atkin 1993: 151]. Their Persian past never was monolithic. The Iranian culture was being created not only by the Persians and Tadjiks, but by various social, ethnic and linguistic groups of the ancient and medieval Persia [Hanaway 1993: 147–150].

In the 16th – 18th centuries the peoples of the Middle Asia stood at different levels of political development. Since the 16th century the Dasht-i Qipchaq Uzbeks were political masters of the Middle Asia, and having adopted the culture of the local Türkic sedentary agricultural and urban population of the Middle Asia, they were considered as legal descendents and continuators of the Timurid state traditions and of the earlier Türkic dynasties. In the 16th – 18th centuries they solidified their territory, had a written literary language and culture. Therefore on the political maps and globes of that time their country was designated as Usbeck, Usbekia and Özbekistan. Hence, the toponyms Usbeck, Usbekia and Özbekistan already in the 16th – 18th centuries had a unifying ethnocultural and ethno-political meaning, and included not only the territories populated by the ethnic Uzbeks, who held the political power in the region, but also by the sedentary agricultural and city Türks, Tadjiks and the so-called *Sarts*, who composed the cultural kernel of this association, and also the Middle Asian and Dasht-i Qipchaq nomadic tribes who joined them.

Hydronyms

The names of natural physical geographical objects, like mountains, lakes, rivers, etc. , in comparison with the names of the settlements, are characterized by enduring stability [Nikonov 1978: 88; Ageeva

1979: 74-76; Karaev 1987: 104-130]. If the regional historical geographical microtoponyms as a result of changes in the political and ethnic situation after some centuries can undergo certain transformation, the natural geographical macrotoponyms, in contrast, do not change with the political and ethnical borders, and stay in their initial form during very long time intervals [Ageeva 1979: 75]. And the larger is a geographical object, the older is its ancient name [Murzaev: 40]. Therefore the place names very frequently outlive the languages and their carriers that formed them. For example, a majority of Kuban modern hydronyms have Türkic origin, though now in the most parts of the Kuban territory the Türkic-speaking population is almost completely absent [Gulieva 1976: 50]. In the same way originally Sogdian toponyms continued to exist in some areas of the Bukhara Sogd up to the 16th century [Lurie 2004: 244]. It does not however indicate that the Sogdian language continued to exist at that time among the local population.

The names of the majority of geographical objects in the Middle Asia, recorded by written sources, have Türkic origin. These names record the habitation of the Türkic peoples in this territory from the extreme antiquity, reflecting the variety and richness of the Türkic lexicon [Logashova 1984: 151].

Any place name does not start its existence only from the moment when it was recorded in the sources. Hundreds, and maybe and thousands, years before they could live in the oral speech. Besides, only a small fraction of all ancient toponyms happened to be recorded by the written sources [Karaev 1985: 27]. With the continuous residence of the Türkic-speaking population for centuries and millenniums in the same territory, the phonetic form of the toponyms could change together with the changes in the live speech. Eventually, the ancient names lost their initial forms and changed, adapting to the developments of the languages [Ahmedov 1971: 69]. Many of later and even modern Türkic toponyms can have a very ancient origin. Hence, the statement that the names of the water sources formed on the basis of the Iranian languages are the most ancient in Middle Asia, and their Türkic calques appeared much later, is inaccurate [Jabbarov 2005: 76-78]. The Türkic hydroformants *okuz* and *suv* have the same ancient origin as the Iranian *rud* and *ab*, and in the present it is not established which of them were the initial ones. Besides, existed a practice of simultaneous coexistence of two and more names for the same geographical object. Like in other regions, in the Middle Asia toponymy the bases of the Türkic origin survived most of all in the names of the large water objects, like big rivers and lakes [Murzaev: 40; Gulieva 1976: 50].

The largest river in the Middle Asia, Amu Darya, mentioned in the “Avesta”, was called Vahvi Daitya [Khadjaeva 2003: 67-79], the ancient Greeks called it Oxus and identified it with the name of the river Wakhsh [Steblyn-Kamensky 1978: 72]. The Türks simply called it Okuz (اگز), i. e. “river” because the ancient Türks called any big river *okuz* (اگز) [MK I: 91, 411, 469; III: 166, 260], and this word also has a second meaning “bull” [Khasanov 1962: 95].

The initial names of the rivers “water” in the mythological vision was connected with various images of tribal animals, and first of all with the totems [Logashova 1978: 77]. Supposedly, the ancient Greeks encountered the name Okuz and transformed it into Oks (Oxus) or Akes [Murzaev 1974: 195; 1984: 405, 576; Khasanov 1962: 35; 1965: 80; 1969: 157; Karaev 1991: 38]. The population of the Middle Asia until the 17th century called Amu Darya Asaf-Okuz or simply Okuz [Khasanov 1962: 35].

On the Catalan map composed in the 1375 from the information of the eyewitnesses, is shown a city Ogus, located near the mouth of the river Amo (i. e. Amu Darya) [Fedchina 1967: 19]. On the 1562 map of Antonio Jenkinson the lower course of the Amu Darya running into the Caspian Sea was called Ugus (Ougus) [Jenkinson 1570]. On some maps of the 16th – 17th centuries Amu Darya was called Ugus that means “bull” [Fedchina 1967: 33]. During the Middle Ages the name Okuz also had the Binakath (بنكث) valley and the city Iki-Okuz (اكي الفوز) located between the deserts Ila (ايل) and Yafindj (يفينج) [MK I: 91]. The river through the city Uj (اوج) in the Yeti-su area was called Tavushghan-Okuz (تافشغان اوز) [MK I: 469]. In the Toghuz-Ghuz country is mentioned the city Irguzgukath (ارگوزگوكث) [HA: 95], with name’s etymology coming from the Türkic Ikki Oguz which means “between two rivers” [Lurie 2003: 195]. On the bank of the Aral Sea is mentioned a mountain Djaghir-Oghur (جغراغر) or Chaghir-Oghuz (جغراغر) [Ist: 304; IH: 481]. In the East Turkistan are mentioned the river Qara-Qash-Okuz (قرا قاش اوز) [Bir 1963: 184; MK III: 166], in Mongolia are mentioned Orkun-Uguz, Togla-Uguz and Yar-Uguz [Malov 1959: 101, 104, 105]. This word was also preserved in the the name of the Uzboi (*Okuz-Boy*) dry channel, which flows into the Caspian Sea [Murzaev 1957: 255; 1984: 273], and also in the diminutive form *Ozek* (*Okuz-ak*), which is used for the small rivers, in the hydronyms Kok-Ozek, Kyzyl-Ozek, Sary-Ozek (i.e. Blue Rivulet, Red Rivulet Yellow Rivulet), etc. [Baskakov 1969: 65-66; Donidze 1969: 167; Karaev 1985: 24]. The name of the city Uz kand (اوزكند) or Uzdjand (اوزجند) in the Farghana valley [HA: 116; Bir 1973: 472; MK III: 164], also is probably formed with the topoformant *okuz/uz/oz* with the meaning “river”.

The Arabic name of the river Djaihun (جيحون), also used likewise for designation of the big rivers, in this case is a calque of the Türkic word with the same meaning [Karaev 1987: 105]. In the Arabic sources is information that the river of Balkh (نهر بلخ), i. e. Djaihun, was also called Oksus (اكسوس) [Tha: 121]. However the most ancient name of the Amu Darya is generally believed to be the Amu (امو), which is also mentioned in the medieval sources in the form Amul (امل) and Amui (اموي) as the name of the city [Bel: 410] and of a river [Abdullaev 1991: 85; Baevsky 1980: 85; KD: 36; NB: 4a, 11b, 15b; Sho: 88, 99, 113, 129, 148, 172, 232]. The origin of this name is traced to the Enisei-Ket languages, widespread in territory of the Middle Asia in the 2nd millennium BC. The name Amu comes from the Ket word *am* “mother” and *ul* “river”, and means “mother-water” [Yailenko 1990: 37-40]. The Avestian name of the river Vahvi Daitya, like the later Iranian forms of this name Vaxshu and Vehrot, are the calques of the initial Yenisei word. [Dulzon 1971: 198-208]. The name Amul in the Middle Ages had two more cities, one of them was

in the Tabaristan, and the second was in the al-Khazar country [Mac II: 7-8, 20]. In the Byzantine sources is mentioned a toponim Amil-ser [Moravcsik 1958: 66]. Thus, the largest river of the Central Asia had multiple names, most ancient of which is Amu. The plurality of the names for the same river along its different sections is a notable feature of the Middle Asia hydronymy [Murzaev 1962: 124].

The second large river of the Middle Asia, Syr-Darya, is mentioned in Avesta under the name Raṇḥa [Khodjaeva 2003: 79-85], and in the ancient Greek sources was called Iaxartis; the same name had the people Iaxartae on the northern bank of the middle course of this river [TG 1583 VII]. In the Middle Ages this river is mentioned under the name Ashard [West 1987: 80] or Khashart (خشرت) – Khasart (خسرت) [IK: 138; HA: 116; Bir 1973: 472; Bir 1976: 576], and in the Chinese sources it is mentioned in the form Yo-sha (Yok-shat) [Kliashtorny 1964: 75]. It is impossible to assert with confidence that this hydronym originates from an ethnonym. The opposite sequence is also possible, when a toponym forms an ethnic name [Murzaev 1982: 38]. The etymology of name Yaksart with its medieval variants Khashart (Khasart) is argued to come from the ancient Iranian *Yaksharta* (*Yaxsa-arta*), which means “real pearls” [Murzaev 1957: 253], *yaxsa-harta* is a “river of brilliants” [Tremblay 2004: 119-121], or *yaxsa-rta* “running (river)” [Livshits 2003: 10]. The ancient Türks called this river Yenchu-Okuz [Amanjolov 2002: 153; Malov 1951: 34, 41; DTS: 269], which also means “Pearl River”. In the Chinese sources it is mentioned under the name Chjen-chju-he, which also means the “Pearl River” and is a calque of the Turkic name [MIKK II: 68; Kliashtorny 1964: 72-77; Karaev 1991: 39]. In antiquity the river Naryn was also called with this name, and it is also mentioned in the sources under the names Ma-mi, Chji-he, Khatlam, and others. These names were also used to designate the upper and middle course of the Syr-Darya.

As to the lower watercourse in the Aral area, in antiquity it had the name Sir, which subsequently was transferred to the whole river [Murzaev 1957: 253]. For the first time the name Sir is mentioned in the 4th century BC ancient Roman sources in the form Silis [Gorbunova 1976: 27; Kliashtorny 1964: 75-76]. The Chinese sources mentioned this name in the form Shi-er-he, i. e. the river Sir. The name Sir is a derivative from the Saka word *sir*, which means “plentiful”, “inundating river” [Murzaev 1957: 253; Milheev 1961: 80; Kliashtorny 1961: 26], or from Türkic “bend of the river”. The word *sir* can be formed from the verb *sir* “wash out”, “to make a trace”, connected with the root *ir* or *irim* [Murzaev 1984: 235]. The name Sir could also be connected with the Türkic ethnonym Sir, recorded in the Ton Yukuk monument [Malov 1951: 65, 70; Musaev 1984: 192] and in the pre-Islamic Khorezmian coins [Muhammadi 2000: 94]. The tribes *Sir* and *Tardush* were a part of the *Tele* confederation which formed after disintegration of Hunnish empire, and in the 6th century they were one of the most powerful tribes in the East Turkistan [Khodjaev 2004: 7, 19, 20; Khojaev 2001: 23]. The language of the *Sir* tribe belonged to the “northern” of ancient Türkic language, in which more than 200 monuments of the ancient Türkic runiform writing are written in the Sir dialect’ [Kliashtorny 2004: 45-46]. The origin of the name *Sir/Sil* is also linked with the ancient

Türkic word *sel/selem*, which was preserved in the Chuvash language with a meaning “pearl(s)” [CHRS: 357; Shoniyozov 1990: 22-23].

Some Chinese sources call Syr-Darya Ye-ye (Yeh-yeh) or She-she (Sheh-sheh) [Beal 1990: 45], which can be a hieroglyphic transcription of the Türkic word *uaruar*, meaning “current”, “river” [Maliavkin 1989: 265, n. 598]. Syr-Darya also was called “river Kang” [Ptitsin 1947: 303] or Kankar (كركو) [IK: 138], which is homonymous with the ethnonym *Kang* or *Kangly* [Yeremeyev 1970: 134].

The Arabs also called Syr-Darya Saihun (سيحون), and the Persians called it Saihan (سيحان) or Rud-i Saihan (رود سيحان) [Baevsky 1980: 87; NB: 12a] or Gülzarriyun (گول زريون) [Ptitsin 1947: 303]. In the beginning of the 20th century. Karadarya had the name Guli-shan [Valihanov 1961 I: 312]. There is an opinion that the names of the rivers Djaihun and Saihun were duplicates of the names of the two Syrian northern rivers, Djaihan (جیحان) and Saihan (سيحان) [Tha: 121; Karaev 1991: 81]. According to the early Arabian geographers, Syr-Darya was also called an-Nahr at-Tawil (النهر الطويل) – “Long river”, and Nahr al-Khazar (نهر الخزر), i. e. river of the Khazars [Mac II: 7, 8, 14, 15, 19, 20; Kalinina 1988: 50, 117].

The Arab variations of the names of Amu Darya and Syr-Darya, Djaihun (جیحون) and Saihun (سيحون), like the Chinese Ie-he (Yo-sha) and Chje-she, could reflect the Nenets (Russian derivative “Samoed”) or Ob-Ugrian prototypes *yohan* (Khant) river, and *sioha* (Nenets) “flowing river” [Yailenko 1988: 133].

During the Middle Ages Syr-Darya was also called Nahr al-Shash (نهر الشاش) – “al-Shash” river”, Nahr Uzgand (نهر اوزگند) – “Uzgand river”, Nahr Khudjand (نهر خجند) – “Khujand river”, etc. Naming the rivers by the cities located on them is one more distinctive feature of the Middle Asia hydronymy [Murzaev 1962: 124].

The word *darya* (دریا) widely represented in the modern hydronymy of the Middle Asia, probably, has not Iranian, but the Altai languages’ etymology with the meaning “the big channel of the river” [Ismoilov 1987: 53]. The word *darya* (*dare/dere*) as a toponym with the meaning “river”, “valley” are also found in the Crimean [Superanskaya 1969: 191] and Gagauz toponyms, which indirectly confirm the Türkic origin of it word. The ethnic history of the Gagauzes passed far from the Iranian peoples, and in their language the Iranian loanwords are almost absent [Dron, Kuroglo 1989: 57, 64].

One of the most ancient Middle Asia hydronyms is Tum(a), which in the form Dumos is recorded on the Ptolemy map as one of two main tributaries of Yaksart (Iaxartis) river [TG 1583 VII]. The origin of this name is linked with Enisei languages and has etymology as Black (river), which proves that the Türkic name of this river is a calque Kara (darya) [Yailenko 1990: 40]. Among the Mongolian clans between the *Khitay* Uzbeks, in the sources is recorded a clan *Tuma* [Akhunov 1987: 90].

The second main tributary of the Iaksartis on the Ptolemy map has a name Baskatis [TG 1583 VII], and corresponds with the river Naryn. The etymology of this river name comes from the Sogdian hydronym Biskath (بيسکث) [Lurie 2003: 188], or from the Türkic word *basraq* (“pressing”, “covering”) [Ahmedov

1987: 60]. In the beginning of the 20th century one of the tributaries of the river Naryn was called Baskaun [Valihanov 1961 I: 313]. In our opinion, both these names, i. e. Baskatis and Baskaun, descend from the hydronym Barskhan (برسخان) or Barsghan (برسغان), which also gave it name to two cities, located on the banks of the lake Issyk-kul. In the 10th century the name Barskhan (برسخان) had one of the rivers in vicinity of Uzgend [HA: 116]. Per Ptolemy, in the upper course of this river, on its right bank, lived people Caratae [TG 1583 VII], i. e. Karat which might be Latin form of the ethnic name *qara-at* or *qara-tai*, which in Türkic means “black stallion” [Ahmedov 1987: 60].

The name of the Karabogaz-gol gulf in the Caspian Sea, identified with the lake Chaechasta, mentioned in “Avesta” [Gafurov 1968: 80-82], also probably has an ancient origin. In the 9th century the Arabs and Persians called Syr-Darya river (*nahr*) al-Khazar (نهر الخزر), i.e. Khazarian river [Kalinina 1988: 117], and the Caspian sea (*bahr*) al-Khazar (بحر الخزر), i.e. the Khazarian sea [Mac IV: 38; Bir 1973: 438; Idr VIII: 699; NB: 26b]. To this day the Persians call the Caspian sea Darya-i Hazar (دریا خزر), i.e. Khazarian Sea. On the coast of the Caspian Sea is mentioned the Guz’ port Manqishlagh (مانقشلاغ) or Manghyshlaq (مان غیشلاق), and on the southern coast is mentioned the lake Khyz-tengizi (خیز تنگیزی), i.e. Girl’s Sea, i.e. the lake Sary-Kamysh [Bir 1966: 96; Bir 1973: 470; MK I: 432; III: 172]. In the 10th century Manghyshlaq is mentioned also under a Persian name Siyah-kuh (سیاه کوه) – “Black mountain” in the desert of the Ghuzzes (مفازة الغزیه) [Ist: 8, 190, 218, 219], Ibn al-Athir calls it *madina* (مدينة) – “a city”. [IA X: 111]. In the Middle Persian texts is mentioned the sea Dughdu (*dwktdwk*), which is also called as “Zoroaster’s Sea” [Anthologie: 395]. It can be correlated with the toponimom Gün-dogdu, which means “rising sun” [Savin 1969: 171].

The Aral sea is called in “Avesta” Vorukasha (vour.kasa) Sea or Chaechasta lake [Khodjaeva 2003: 93-98]. The last name came from the Ob-Ugrian word *sad* (“water”) [Yailenko 1988: 133]. In the Chinese sources the Aral sea is called Zhen-hai (“Salty lake”)¹⁰. In the Middle Ages in the Khallukh country the sources mentioned lake By Tuzun-Ardj (بی توزون عارج), also called Tuz-kul (توز کول) – “Salty lake” [HA: 98].

One of the Chinese names of the lake Issyk-kul sounded as *Suy-ye-shuy* or *Syan hay*, also “Salty lake” in translation, or Tuz-kul [Bichurin 1950 III: 50-51; MIKK II: 64]. It is realistic to assume that the Aral Sea was also called Tuz-kul, from which then was calqued its Chinese name Zhen-hay. On a Middle Asia map from the beginning of the 18th century Aral Sea is called Salt Water Lake, i.e. Lake with salty water [Moll Geograph]. In the Russian annals the Aral is called Dark Blue Sea [Murzaev 1957: 243]. In the medieval Arabic sources the Aral Sea is mentioned as lake Buhairat Kurdan (بحيرة كردن) or Buhairat Kurdar (بحيرة کردر) [IK: 136], or Buhairat Kh^warazm (بحيرة خوارزم) – “Khorezmian lake” [Ist: 393; Mas:

¹⁰ According to materials of the sinolog A.Khodjaev, to whom we bring our gratitude.

303; Idr IV: 482; VIII: 698; Mus: 214, 217, 241], or *Bahr al-Shash* (بحر الشاش) – “the sea of al-Shash” [Minorsky 1937: 148], which water was really salty, because at its bottom was an underground channel connecting it with the al-Khazar Sea (بحر الخزر) [Idr VIII: 699]. The present name Aral is already mentioned in the sources of the 9th century as Aral (ارال) [Mac I: 211, 212], and belongs to the circle of toponyms of the ancient Türkic period [Musaev 1984: 192], because the word Aral with the meaning “island” was in use among the Türks still in the pre-Islamic time [DTS: 50]. The Türks named this lake Aral because as an enormous pool stands like an island among the waterless dry deserts of the Turan lowland [Murzaev 1957: 243]. The word aral meant also “forest on the bank of the river” and “island of river covered by trees” [Radlov I: 252].

Of the other large water objects the medieval sources mention in the Middle Asia is the lake Issi(κ)-kul (اسك كول) [Tugusheva 1991: 218], Iskul (ايسكول) [HA: 98; NB: 86, 9a] or Isi(g)-kul (اسغ كول) [Bir 1973: 473; MK III: 149], which was also called al-Buhaira al-Harra (البحيرة الحارة) – “Hot lake” [Bir 1973: 473] in the Chinese sources: Je-hai – “Warm sea” or “Hot Sea” [Bichurin 1950 II: 314; MIKK II: 60, 64, 67; 68; Umurzakov 1978: 55]. On the al-Idrisi map in the *Kharlukhs* country north of the Farghana is shown the lake Samdjan (سامجن), which was also called Buhairat at-Turk (بحيرة الترك) – “Lake of the Türks” [Gaubert 1986: 85-91], and is identified with the Issyk-kul lake [Kumekov 1971: 195].

In the Tian-Shan mountains the textual sources also mention a Tuz-kul lake (توزكول) [HA: 98], a river Tamgha (طمغا), and the same named gulf on the lake Isigh-kul (اسغ كول) [MK I: 400], a river and a village Tong (sic. تونل) near the Issi-kul lake (ايسكول) [HA: 98]¹¹, a pasture Ak-Sai (اق ساي), lakes Yulduz-kul (يلدزكول) and Son-kul (سون كول) [Karaev 1972: 112]. The Chinese sources mention the river Suey-pu, its name reconstructed as *supuq/suvuq* [MIKK II: 68]. In the Uzskand (Uzgend) suburb were two rivers, called Yabaghu (يباغو)¹² and Barskhan (برسخان) [HA: 116]. In the Farghana valley the sources also mention the lake Siding-kul (سندنگ كول) [MK III: 380], rivers Yadghal (يدغل) [HA: 117], Djadghal (جدغل) or Djidghil (جدغل), i. e. present day Chatqal [Ist: 334, 346; IH: 339, 392, 395; Moq: 48, 262; Bir 1973: 471] and Yabaqu (يبغو) [IK: 65; MK III: 43], and a ravine Qara-yalgha (قرا يلغا) [MK III: 40]. In the name of the city Sikul (سيكول) in the Chigil country [HA: 99] also is a word *kul* (كول) – “lake”.

Some of the Yeti-su hydronyms mentioned in the Chinese sources can be considered as calques of the local names of Türkic origin. The absence of the Iranian equivalents for these names shows that the prototype for the Chinese calques were the Türkic names. They include such toponyms as Bin-ity (Thousand springs) and Tsian-tsüan (thousand watersources), which can be compared with the name Ming-bulak. The name of the city Chi-gu-chen, which is usually located on the southeast bank of the lake

¹¹ At present this name have a pass, a glacier, a river, and a settlement. In the ancient Türkic *tong* means “frozen” [Nikonov 1978: 103].

¹² In the Arabic text: *T.bagh.r* (تباغر).

Issyk-kul, means “city of a red valley”, matching the Türkic name Kyzylsu. In this area the rivers Chon-Kyzylsu and Kichi-Kyzylsu flow into the lake [Umurzakov 1978: 54-55; Umurzakov 1962: 109-110].

The river which is irrigating the al-Shash province in the 10th century was called Nahr at-Turk (نهر) [IK: 64, 138; Mas: 65, 67; Ist: 344, 345; IH: 388, 404] or Nahr al-Atrak (نهر الاتراك) [Tab III: 1988, 2001, 2004], i. e. the river of Türks, and also as Nahr-i Turkistan (نهر تركستان) [Karaev 1987: 122]. In the Persian sources it was called Ob-i Poryak (آب پاریک) or Ob-i Turk (آب ترك) [Yaz: 221a]. The modern name Chirchik of this river also has Türkic origin, with etymology *sir* + *chik*, i. e. Small Sir, because it is a tributary of Syr-Darya [Koraev 1980: 32], or it probably comes from the Türkic word *chadir/chayir* “pasture” [Murzaev 1980: 85; Boboyorov 2005: 125]. This name is mentioned in the Sogdian document (A-14) in the form Chaghirchik (*c'yrçyk*) [SDGM II: 79, 87, 198] or Chadirchik (*c'drçyk*) [Grenet 1989: 80-81], in the epos “Manas” it is given in the form Chayirchik [Koraev 1980: 24-25], and in the work of Babur in the form Chir (چیر) [BN: 8b, 13b, 17a, 19ab, 22b]. In our opinion, the name of this river can also be connected with an ethnonym *Chaghirak* or *Chaghirat* [Bartold 1963: 208].

Through the Ilaq valley runs the river Birki (برکی), sprang in the homonymous mountains and contributory to the river in the Shash [Karaev 1973: 57]. This name, like the similar Mirki (مرکی) and Didaki (دیدیکی), also can have Türkic origin.

The medieval sources mention in the Khorezm the toponym Su-Kara (سکاری) (Kara-su?), in translation “Black Water” [IA XII: 86]. The river Barsan (برسان), running near the city Hulbuk (هلبک), was also called Ahshu (اخشو), i. e. Aksu (“White Water”) [IK: 296; Ist: 339; IH: 518; Moq: 291], it retained this name up to present, Aksu is a left inflow of the Kulabdarya. One of the cities in the Qubadhiyan (قبادیانیان) province had the name Sakara or Sukara (سکارا) [Moq: 290]. The name of the city Sairam (سیرم) or Saryam (سریم) in the Syr-Darya basin [MK I: 111; III: 191] means “shallow bank”, “shoaliness” [Murzaev 1980: 81].

On the Middle Asia map of the Greek traveler Basilios Batatzis (1730) the river Zarafshan is designated as the river *karasoui* (*Karasui*), in its lower course on the left bank was a city *kapakol* (*Karacol*) [Kamoliddin 2005: 40-41]. This shows that at that time the river Zarafshan was better known by its Türkic name Karasu, and in its lower course stood a city Kara-kul. In the root of the toponym Kara-kul, that still exist till now, lays the ancient hydronym Karakul, which means “black lake”.

In the 10th century in the Bukhara province is mentioned the lake Samdjan (سامجن) or Sam-Kh^wash (سام خواش), which called also Awaza (اوازه) and Bargin-i Farakh (بارکین فراخ) [Ist: 306; HA: 72], and also with the Türkic names Qarakul (قراکول) and Dingiz (دنگیز) [Nar: 25; Lurie 2004: 192.]. According to the Ibn Haukal map, the river Sogd (Zarafshan, Karasu) ran into the Buhairat Bukhara (بحیره بخارا) – “Lake of Bukhara” [IH: 462, map; Fedchina 1967: 11]. In the map of al-Muqaddasi this lake called Buhairat Khudjad (بحیره خجدا) – “Lake of Khudjad” [al-Muqaddasi 1994: map]. The name Qarakul/Karakul probably is mentioned on the Ptolemy map in the form *Characharta* as name of a city on the bank of the

Oxus river [TG 1583 VII]. This shows that in the Bukhara province in the beginning of new era alongside with the Iranian-lingual population also lived Türkic-speaking populace, and already at that time this lake had the Türkic name.

It can be concluded that the Türkic name of the Sogd river (Karasu), documented in the Late Middle Age map, was as ancient as the name Karakul, and was used by the Sogdian Türkic-speaking population even in the first centuries AD. Even now the name Zarafshan carries only its lower watercourse, whereas its upper and middle course is called Karadarya. The root of the hydronyms Karakul, Karasu and Karadarya is the Türkic word *kara* – “black”. One of channels of the river Zarafshan below Samarqand was called Ak-darya.

The names designating various colors (white, black, red, etc.) belong to the earliest layers of the historical toponyms. One of the most ancient hydronyms in the Middle Asia is Tum(a), which in the form Dumos is recorded on the Ptolemy map as one of two main inflows of the Yaksart (Iaxartis) [TG 1583 VII]. The origin of this name is linked with the Enisei languages with etymology as Black (river), which corroborates its Türkic calque in the name of this river Kara(darya) [Yailenko 1990: 40]. In the Kashkadarya valley (Southern Sogd) one of the most ancient names is the hydronym Dumo, recorded in the form du-mo in the Chinese sources of the 4th – 6th centuries AD [Bichurin II: 274; Küner 1961: 178, n. 16], and also in the Sharaf ad-din ‘Ali Yazdi “Zafar-name” in the form Tum suwi (توم سوي) as one of chaneln in the vicinities of Qarshi (قرشي) [Yaz: 163, 54]. The origin of the hydronym Tum(a) is also linked with the Enisei languages with etymology Black (river) [Yailenko 1990: 40]. Among the Mongolian clans including in the *Khitai* Uzbeks is a clan with the name Tuma [Akhunov 1987: 90].

In the Ptolemy composition and on his map is mentioned the left inflow of Amu Darya (*Oxus flu.*), called Dargoman (*Dargamanis flu.*), originated in the Hindukush (*Paropanifus*) mountains [Tabulae Geographicae]. In the medieval sources is mentioned the river ad-Dirgham (الضيرغام), running near Khulm in the Tokharistan [Tab II: 1590; IK: 33; IK 1986: 66], identified with the river Aksarai (Kunduz-darya) [Lazard, Grenet, de Lamberterie 1984: 202; Piankov 1983: 66]. In antiquity it may have been also called Dargoman [Gumbah 1975: 72]. During the Early Middle Age epoch among the Farghana Türks was popular the name Darghman (درغمان) [Tab III: 1562, 1595] or Tardjuman (ترجمان) [IF 1968: 19]. Supposedly, this name is a dialectal form of the ethnonym *Turkman* [Togan 1981: 416, n. 124; Yeremeyev 1970: 137].

From antiquity, the Eastern Pamir was populated by the Türkic tribes, and the majority of the names for the local lakes has a Türkic origin, Kara-kul, Rang-kul, Zor-kul, Shor-kul, Yashil-kul, Gas-kul, etc. [Edelman 1975: 47]. Most of these names were also used during the Middle Ages. Türkic toponyms make a significant part (approximately 300) of the modern toponyms of Tadjikistan [Slovar 1975: 11, 25, 56, 88].

The name of the river Atrek, running in the vicinity of Gurgan and flowing into the Caspian Sea, could be formed from the word *turk* and mean “river of wolves”. Hence, this name can have very ancient origin and be a Türkic calque of the name of the river Gurgan (Persian “river of wolves”), flowing in same area [Logashova 1978: 77]. Among the Türks during the Middle Ages was popular the name Atrak. So, the commander of the *Ghuz* king in Khorezm was Atrak ibn al-Qat’an (اترك بن القطعان) [IFad: 64].

Outside of the Middle Asia, many hydronyms are also connected with the Türks, especially in the northern part of Eurasia. So, the river Yaik¹³, flowing along the northwestern border of the Middle Asia, on the Ptolemy map is called *Daix fluvius* [TG 1583 VII], a Latin transliteration of the Türkic word *djaik* (*Yaik*), meaning “flooding (river)” [Bartold 1963(a): 180]. In the Ibn Fadlan notes this river is called Djayih (جیح) or Djayikh (جیح) [IFad: 66]. The name of the river Kuban, recorded by Herodotus in the form Hipanis, comes from the Türkic word *kuban*, which means “raging”, “rushing” [Gulieva 1969: 135-140]. The name of the Azov Sea is formed from the Türkic word *azaw* [Radlov 1893 I: 563], and in the Byzantine sources this sea was called Karipaluk, which in Türkic means “city of fishes” or “fish-city” [Trubachev 1985: 10-12]. During the Middle Ages the river Volga had the name Itil (اتل) [MK I: 66], Atil (اتل) [HA: 80, 100; IFad: 71, 75, 78, 85] or Edil (ادل) [DTS: 187], Kama was also called Chulman [Budagov 1869: 499], Samara was called Sukmar [Budagov 1869: 689], Danube was called Tuna [Budagov 1869: 754], and the Dniester was called Turla [Budagov 1869: 807]. The mouth of the river Don was called Kirla [Budagov 1869: 123]. The river Euphrates in the Mesopotamia had also a Türkic name Tadghun (تدغون) [DTS: 526; MK I: 438]. The sea gulf south from India had the name Turan (توران) [Bir 1963: 196-205].

The Türks called the Black sea Karadeniz, Aegean sea – Ak deniz [Radlov 1893 I: 92], and Arctic ocean Ak talai [Radlov 1893 I: 93]. The sea of the Arctic Ocean till now is called Karskoe more (Kar Sea), and in Türkic is called Kar dengizi, meaning “Snow Sea” [Zekiye 2002: 425-432]. The Chinese sources mentioned a calque of this name (Ak-shiryak), which also means “Snow Sea” [MIKK II: 67, 68]. Many of the Siberian rivers have Türkic names: Irtish or Ertilsh (ارتش) [MK I: 122, 170; HA: 100; HA 1930: 50], Selenga [Budagov 1869: 634]. The river Ob was also called Umar [Budagov 1869: 158; Radlov 1893 I: 1790], Enisei was called Kem su [Radlov 1903 II: 93], and Sviyaga was called Zuya [Budagov 1869: 609]. The 11th century sources mention in the East Turkistan the lakes Siding-kul (سدنك كول), Yuldhuz-kul (يلدزكول), Ai-kul (ايكول), Korung-kul (كرنگ كول) [MK III: 149, 380, 381], Tuz-kul (توزكول) [HA: 43], and also rivers Ulugh-kaykan (الغ كايكان), Kijik-kaykan (كجك كايكان), Adhghirak suwi (اذغرك سوي), Ismitarim (اسمتريم), Ikki-okuz (اكي اكوذ), Tavushghan-Okuz (تافشغان اكوذ), Qaz-suwi (قاز سوي) [MK I: 150, 162, 376, 469; III: 120, 149, 190, 260], Qash (قاش) and Qara-Qash-okuz (قرا قاش اكوذ) [Bir 1963: 184; MK III: 166],

¹³ In the 18th century this river was officially renamed to “Ural” by the Russian Tsarina (Queen).

which have kept their names till now. The Chinese sources mention the river Lo [Küner 1961: 38], which name is reconstructed as Tugla [BS 2002: 568].

Oronims

The ancient Türkic toponyms connected with the names of the mountains are richest. It is known that mountains were considered sacred by the Türks: in their vision, in the mountains lived the God [Bartold 1963 (a): 38]. The ancient Türks revered mountains along with the sky, sun and other natural objects, and therefore all the territory of the Central Asia is covered with thousands of sacred mountains [Murzaev 1984: 589; Nafasov 1988: 39, 119]. Mahmud Kashghari wrote that the infidel Türks everything large they saw (the sky, big mountain, huge tree), called *Tangri* (تنگري) and worshipped [MK III: 387]. The Türks held the Tian-Shan mountains sacred and called them Tangri-tag because, in their beliefs, in these mountains were spirit and heavenly power [Khasanov 1978: 137]. The ancient Türkic runiform monuments is mentioned the sacred mountain Otukan, which was an ancestral home of the ancient Türks [Potapov 1957: 107]. “Han-shu” (1st century BC) relays that the capital of Farghana was a city Gui-shan-chen, the name’s meaning is “City at revered mountain” [Borovkova 1989: 56]. In the ceramics ornaments of the Kushan time from the settlement Payon-kurgan located at the foothills of the Baisuntaw, predominate motives connected with the symbolism of the mountains and heavenly arch, widespread among the nomadic tribes living in the extensive territories enclosed by the mountains [Abdullaev 2000: 116-117].

The oronims with toponymant *-tag (-dag)* or *-tau* are distributed in the Middle Asia the greatest. The toponyms belonging this group were recorded first in the ancient Greek sources. Herodotus cites a legend according to which the three sons of Targitai lived in the Altuntag mountains and roamed the pastures in the Mastag area [Abdurahmanov 1962: 49]. The first of these toponyms is formed from the Türkic words *altun* and *tag* and means “Golden mountain”, and the second is formed from the words *mus* and *tag* and means “Ice mountain” [Karaev 1987: 105]. The toponyms Altuntag and Muztag endured until present, including the territory of the Middle Asia [Abdurahmanov 1962: 49]. Near the land of the Uighurs is mentioned mountain Altun-qan (التون قان) or Altun-khan (التون خان) [MK I: 117; III: 422]. In the Middle Persian composition “Shahristanha-i Iran” (“Cities of Iran”) is mentioned the mountain Ek-tag (Golden mountain) where was a Türkic qaghan headquarters [Pigulevskaya 1956: 115]. The mountain Ektag is also mentioned in the Byzantine sources [Moravcsik 1958: 122]. In the Kyzyl Kum desert are remnant mountains Djumurtaw, which name is formed from the ancient Türkic word *djumur* and toponymant *-taw*, and together it means “Round mountains” [Karaev 1987: 116]. In the northern Khorezm is a mountain Qubataw, which name is formed from the ancient Türkic word *quba* and means “Flat

mountain” [Karaev 1987: 118]. To the same category also belongs the oronim Ala (آلا), i.e. Ala(y)-taw [MK I: 110].

Among the Türkic peoples the Tian-Shan mountains were called Tangri-tag, it means “Heavenly mountains” [Murzaev 1962: 135; Milheev 1961: 85, 89]. The Chinese name Tian-Shan also means “Heavenly mountains” and is a calque of the Türkic name Tangri-tag. Sima Qian wrote that the Huns called mountains Bai-shan (i. e. Tian-Shan) “Heavenly”, which shows that the ancient Huns already used the Türkic name Tangri-tag [Khasanov 1978: 137]. The name Bai-shan, like the Süe-shan (Snow mountains), may be deemed to be calques of the local name Karlyk-tag (Snow mountains) [Maliavkin 1981: 39, 165-167, n. 230-233].

The Greco-Byzantian historian Jordan (551) writes that the river Tanais (Syr-Darya) originates in “the mountains of the Huns” (*montibus Chrinorum*) [Petrov 2004: 85]. The Tian-Shan mountains, where Syr-Darya originates, was called Kuh-i Turkistan (كوه تركستان) – “mountain of Turkistan”, and the headwaters of Syr-Darya down to the Akhsikath was called the Bilad at-Turk (بلاد الترك) “Turks country” [HAb: 142].

In the “Avesta” are mentioned the mountains Hara Berezaitim, which are identified with the Tian-Shan [Kliashstorny, Sultanov: 25; Kuklin 1985: 177-178] or Pamir-Alay [Bushkov 1998: 61; Khodjaeva 2003: 48-66]. However it seems that this identification is unpersuasive, because almost all toponyms in these mountains are Türkic, because ancient Iranian toponyms there are almost absent. More convincing is the identification of the Avestan mountains with more southern mountains of the Pamir-Hindukush [Pugachenkova, Rtveladze 1990: 19], which bristle with ancient Iranian names, whereas the ancient Türkic toponyms are almost absent. Besides, in the Middle Persian source “Bundahishn” these mountains are called Alburz (Alborz) [Khodjaeva 2003: 47], which points to the location in the Elburs mountains in the north of Iran. The absence of the Iranian calque of name Tangri-tag allows to deduce that the Tian-Shan mountains were initially known by their Türkic name, from which subsequently was calqued the Chinese name Tian-Shan.

The Chinese sources call the Tian-Shan mountains, like the Pamir mountains, Tsun-Lin, which means “Onions mountains”. In these mountains almost everywhere grows the mountain onions, with about a hundred of species. Therefore the Tian-Shan and Pamir mountains from antiquity abound in Türkic names of various onion species. The Chinese could calque these oronims and render them in the generalized Tsun-Lin, i. e. “Onions Mountains” [Umurzakov 1978: 54]. Sima Qian, narrating the events of the 7th century BC, mentions a possession Ge-gun (Tszian-gun), which is reconstructed in the form Qyrghun meaning the “steppe Huns” [Petrov 1964: 83].

In the Arabic sources the Alay ridge is mentioned under a name Ala (الا) [MK I: 110], and also al-Buttam (البيتم) [IF: 321, 322; Ist: 312, 327-328], which is one of the Tibet ancient names [Nikonov 1978: 89]. In the same place are mentioned mountains Ala-yighach (الا يغاچ) [MK I: 110], Aruq-turuq (ارق تروق) [MK I: 96, 361] and Qara-yalgha (قرا يالغا) [MK III: 40] in the Farghana valley. The Elburs mountains in the Khurasan during the Middle Ages were called Siyah-kuh (سياه كوه), i. e. “Black mountain”, and at-Turk mountains (جبال الترك) [Kalinina 1988: 116]. The Pamir mountains derived their name from the Türkic word meaning “summer pasture” [Iskandarov 1983: 11]. In the Arabic sources the mountain chain extending from the Pamir to the Caucasus was called “al-Qabq” (القبق) [IK: 123, 173] or al-Qabkh (القبخ) [Mac II: 177], with etymology from the Türkic word *kapyk* (gate), because these mountains separate the Middle Asia from the Asia Minor [Miziev 1986: 32]. The name of the Ala (الا), i.e. Ala-taw mountains [MK I: 110], formed from the word *ala* – “motley”, “multi-coloured”, “spotty” [Slover 1975: 11], belongs to the most ancient Türkic toponyms of the pre-Altai period [Musaev 1984: 192]. In the “Hudud al-‘Alam” is mentioned Mansa (مانسا) (Manas?) mountain [HA: 44; HA 1930: 6a, 8b – 9b], which was identified with the Balasaghun mountains, in the “Avesta” is mentioned Manusha, identified with Manas peak in the upper course of Pskem in Terskey Alataw ridge [Bushkov 1998: 64; Khodjaeva 2003: 34].

The Ilaq mountains (جبال ايلاق), homonymous with the river originated there, was called Birki (بركي). The river flowed through the whole Ilaq (ايلاق) and joined the river al-Shash (نهر الشاش) [Karaev 1973: 57]. The Kabulistan mountains, where prior to the Arab conquest ruled Türkic *Kabul-shahs*, was called Qayabish (قيابيش) [Bir 1963: 129]. There also was a mountain called Bughra (بغرا), from which according to the legend descended the premordial ancestor of the Kabul Türkic rulers Barah-Tegin (برا تگين) [Bir 1963: 350; al-Bir 1963: 27].

In the medieval oronymy of the Middle Asia are recorded names of mountain chains formed with the ancient Türkic toponymant *-art*, meaning “mountain pass”, “mountain” or “highland”, for example Ighradj-art (اغراج ارت), Yafghu-art (يفغو ارت), Badal-art (بدل ارت), Buqach-art (بوقاچ ارت), Zanbi-art (زنبی ارت), Qawaq-art (قواق ارت), Kumis(sh)-art (کومس ارت), Madjank(?) -art (مچک ارت), Tanzagh-art (تنزاغ ارت), Torugh-art (تورغ ارت), etc. [HA: 95; MK I : 364, 373, 389; III : 39, 445]. The names with the component *-art* endured to this day in the modern oronymy of the Central Tian-Shan, in the names of the passes and rivers with sources emanating from the vicinity of these passes: Ak-art, Aghach-art, Apyk-art, Balyg-art, Katyn-art, Kok-art, Koruk-art, Kyzyl-art, Kugart, Muzart, Toruk-art, etc. [Khasanov 1962: 34; Karaev 1987: 106; Karaev 1972: 111-113]. Some names with *-art* in the Pamir mountains: Vodart, Fovart, the Zulum-art [Pokotilo 1887: 273; Sidorov 1975: 21]. Some toponyms with the component *-art* mainly were preserved in the territory of Kyrgyzstan, Tuva, Mountain Altai and Western Kashgaria [Umurzakov 1978: 56]. The same toponymant in the dialectal form *-alt* with meaning “foothills” was preserved in Gagauz

microtoponyms [Dron, Kuroglo 1989: 63]. This toponym can also be found in the hydronym Yaksart, one of ancient names of Syr-Darya [Nikonov 1978: 101].

The names of many mountains are connected with mineral deposits. So, in the medieval sources are mentioned such oronyms, as Komurtag (*kömür tay*) – “Coal Mountain” [DTS: 314], Demur-tag (دمور تاغ) – “Iron Mountain” [Idr 2003: 55], Altun-tag (التون تاغ) – “Gold Mountain” [DTS: 386; Karaev 1985: 24], Altun-qan (التون قان) [DTS: 40; MK I: 117; III: 422], Baqyrlygh-tag (بقرلیغ تاغ) – “Copper mountain” [DTS: 82; MK I: 456], Goshun-dag (Lead mountain) [Molla-zade 1979: 169], Kumush-kan (کومش کان) [Sho: 72], etc.

The Chinese sources mention Boda mountains in the country Su-e (Suyab), their name are reconstructed as Badal (Bedel) [MIKK II: 66, 68]. The name Badal-art (بدل ارت) had with one of passes in the Tian-Shan mountains [MK I: 373]. The name of the Keten mountain (Tszedan < Qiat-tan), located to the north of the Su-e (Suyab) river [MIKK II: 68], can be compared with the ethnonym Kidan. Some oronyms of the Yeti-su area, mentioned by the Chinese sources, can be calques of the local names of the Türkic origin. For example, Lin-shan (Ice Mountains) are Muzart or Muztag, and the Chi-shan (Red Mountains) are Kyzyl-tag [MIKK II: 68; Umurzakov 1978: 55; Karimova 2006: 223].

The sources are also mentioning the Tamghach (تمغاج) mountains near as-Sin (East Turkistan) [IA XII: 166], al-Qalas (القلاس) steppe and Sablygh (سابلغ) mountains in the Chach area [IH: 509], Qarachuq (قراچوق) mountains in the Syr-Darya basin [MK I: 450]. The mountain chain to the south of the Caspian Sea (Elburs) was called Siyah-kuh (سیاه کوه) – “Black mountain” and at-Turk (جبال الترك) [Kalinina 1988: 123]. Mountains at the southeast bank of the Caspian Sea had the name Balkhan (بلخان) or Balkhan-kuh (بلخان کوه) [Bai: 135, 465, 494, 496, 543, 549, 562, 577, 617, 704, 738].

During the Middle Ages in the Syr-Darya basin is mentioned the city Sairam (سیرم) or Sariam (سریم), formed from the Türkic word *sairam* (سیرم), which means “shoaliness” [MK I: 111; III: 191]. With this toponym is identified the mentioned in the “Avesta” name of the Sairivant mountain, located in the mountains of the Turkistani ridge [Bushkov 1998: 65].

In the Ton Yukuk inscription are mentioned the Kara-kum sand [Malov 1951: 65], which can be located in the Aral area. On the bank of the Khorezm (Aral) lake the sources of the 10th century mention Djaghir-Ughur (جغیر اغر), i.e. Chaghыр-Oghuz [Ist: 304; IH: 481] or Djafraghun (جفرغون) mountain [Idr 1939: 220], which name comes from the Türkic ethnonym *Chagirak* or *Chagirat* [Bartold 1963: 208].

Some medieval oronyms are formed with the Persian topoformant *-kuh* (کوه) – “mountain”, like the Bishbarmak-kuh (بیش برماق کوه) mountain [Mus: 217] in the Yeti-su area and Djadghal-kuh (جدغل کوه) mountain [Mus: 217] in Farghana.

Part 2

TYPES OF TURKIC TOPONYMS

Ethnotoponyms

The names of many settlements recorded in the medieval sources come from ethnonyms. Sampling of the names of the cities derived from the Türkic ethnonyms are Chigilkant, Chigil-balyk [DTS: 145], and Uighur (ايغور) [Mus: 10, 256, 260] in the East Turkistan, and Arghu (ارغو), Yaghma (يغما), Chigil (چگل), Barskhan (برسخان) or Barsghan (برسغان), Kimak (کيماک) in the Yeti-su area [MK I: 65, 66, 70, 76, 78, 80, 94, 105, 110, 112, 114, 126, 134, 139, 162, 308, 374, 148, 411; II: 53, 54, 64, 71, 85, 131; III: 19, 23, 41, 424, 244, 348, 378; Sam III: 276; Baevsky 1980: 85, 87]. In the Aral area are mentioned settlements Tatar (تاتار) [Mus: 257] and Turkman-deh (ترکمان ديه) [Mus: 183]. In the Persian sources are mentioned the countries Kimak (کيماک) and Khallukh (خلخ), and areas Saqlab (سقلاب), Haital (هياتل), Khifchaq (خيفچاق), Khirkhiz (خيرخيز) and Khita (ختا), the city Khutan (ختن) in the East Turkistan [Baevsky 1980: 86-88; NB: 12a, 176, 196]. Türks also called the Talas city Altun Arghu ulush (*Altun Arghu uluṣ*) [DTS: 40]. Name of the Adhgish district (ادغيش) [MK I: 122] in the Yeti-su area is connected with ethnonym *Adhgish* or *Adhkish* (اذکش) [MK I: 122]. The name of the city Khaqan al-Khazladjiya (خاقان الخزلجية) to the east from Akhsikath, thought to be in the Ili river basin [Karaev 1973: 36], is connected with an ethnonym Khazladj (خزلج). Yaqut al-Hamawi mentioned city Kushan (كوشان) in the country of *Toghuz-Ghuz* Türks [Yak IV: 320]. In the same country mentioned two cities, Djamalkath (جملکث) or Djumulkath (جملکث) and Djamlkath (جملیکث) [HA: 94, 95; HA 1930 47], their names are formed from the Türkic ethnonym *Djumul* (جمل) [MK I: 64; Lurie 2003: 195]. In the country Tukhs (تخس) or Tukhsi (تخسي) are recorded two settlements Lazina (لازنه) and Farakhiya (فراخيه), which received their names from the names of two clans of a tribe *Tukhsi* (تخسي) [HA: 99], and in the country *Kimak* is recorded area Andar az Khifchaq (اندر از خيفچاق) [HA: 100].

The name of the city Chinanchkath (چينانچكث) or Chinanchkand (چينانچكند) [Ist: 328; HA: 47; Idr 2003: 52] in the Chach area has etymology as “Chinese city”. The city with the same name existed in the Kucha area in East Turkistan [Lurie 2003: 189].

On the Ptolemy map in the upper course of the river Iaksart on its right bank is noted ethnotoponym Caratae [TG 1583 VII], i.e. Karats, that can be a Latin transmission of the ethnonym *Kara-at* or *Kara-tai*, which in translation from the Türkic means “black stallion” [Ahmedov 1987: 60]. The Chinese sources mentioned the city Hü-sün, located in eastern part of the Farghana valley. Its name may be connected with an ethnonym *Usun*, preserved until present in the form *Uyshun* as the name of one of the Kazakh clans [Umurzakov 1978: 54].

Name of the city Andukan (انديكان) [IH: 513; Sam I: 364] in Farghana derivative of an ethnonym *Andi* [Turgunov 1987: 130-136], Quba (قبا) [IK: 65; Gusein-zade 1971: 118-123], Ush (اوش) [IK: 65]¹⁴, Uzskand (اوزكند) or Yuzskand (يوزكند) [SN: 135, 155]¹⁵, and also the river Yabaqu (يبلقو) in Farghana valley are also formed from the Türkic ethnonyms [IK: 65; MK I: 64, 66, 71, 323, 342, 373; III: 43].

In the area of Bukhara on the border with Türks is recorded a settlement Awshar (اوشر) Afshar (افشر) [Moq: 282], its name is formed from the Türkic ethnonym *Afshar* (افشر) [MK I: 89]. In Late Middle Age Bukhara is mentioned a quarter under the name Turk-i Djandi [Suhareva 1976: 91-92]. According to the sources, during the Middle Ages was a settlement named al-Qariya al-Djadida (القرية الجديدة), i. e. the New Settlement, founded by the Turkman immigrants from Djand (جند), the city in the Lower basin of Syr-Darya [Sam III: 319].

The name of Kharlukh (Kharlugh)-Ordu (خرلخ اردو) coin mint [Fedorov 1974: 174, 176] in Samarqand [Fedorov 1972: 358-360], is connected with an ethnonym *Qarluq* (قرلق) [MK I: 439, 86, 73; II: 15], the city Tukhsandjkath (تخسانجكث) in the Samarqand province [Sam III: 28] is from the Türkic ethnonym *Tukhsi* (تخسي) [Boboyorov 2005: 126]. In the name of the quarter Warsnan (ورسنان), Warsanin (ورسنين) or Warsin (ورسين) in Samarqand [Nas: 195 (№ 320); Sam 1912: 596 R] and settlement Warsin (ورسين) in the Nasaf area [Sam 1912: 580 R] is recorded the Türkic ethnonym *Vars* (*Varsak/Var-Sag*), with which may also be connected the origin of the toponym Varsan in Azerbaijan [Mirza-zade 1988: 97-100]. The name of the city Kushaniya (كشانيه) or al-Kushaniya (الكشانية) in the Samarqand province [HA: 113; Ist: 316, 323, 342; Moq: 49, 266, 269] is connected with the ethnonym *Kushan*.

Name of the settlement Kadjar (كلجر) in the Nasaf area [Sam X: 309] derived from the Türkic ethnonym *Kadjar* [Nafasov 1988: 99]. Name of the river Kashk (كشك) [IH: 376, 377], i.e. present

¹⁴ The name of the city Osh is linked with the Türkic ethnonym Uch/Ush [Umurzakov 1978: 53]. There is also an opinion that it derives from Enisei root *us/ush/osh* meaning “behind pine grove”, “fenced place”, “city” [Murzaev 1984: 423].

¹⁵ Name of the city Uzskand is linked with ethnonym *Uz* or *Yuz*

Kashkadarya, can be connected with a title ethnonym *Kashka*, meaning “leader of a tribe”¹⁶, and widely represented in the Yeti-su and Southern Siberia toponyms [Karataev 2003: 102-103]. Names of the *rustaqs* (districts) Aru (ارو) and Arghan (ارغان) in the in the Kesh area [IH: 502], are probably connected with the ethnonym *Arghu* (ارغو) or *Arghan* (ارغان) with variants *Arghyn* (ارغین) and *Arghun* (ارغون) [MK I: 65, 94, 114, 148, 308; II: 30, 54, 64, 71; III: 167, 184, 245, 254, 285]. Name of the settlement Arghu (ارغو) or Arghin (ارغین) in Guzganan [IK: 32; Kod: 210; Ist: 286; HA: 108; AA: 218a, 2576] also have etymology from the ethnonym *Arghu* or *Arghin* [Mukhtarov 1987: 206].

Name of the Khorezm area – Kh^wārazm (خوارزم) can also be linked to the name of the *Yurük*’s (Türkic “nomad”) tribe *Khorzum* and a clan *Kherzem* of the tribe *Saryk* [Yeremeyev 1970: 139].

Per Ptolemy, on the other side of Ox on the lower course of Yaksart (Iaxartis), on its left bank, lived *Ariacae* people, whith name’s etymology from the Türkic word *Ariyak* (*Nariyak*), meaning “those across river”. That name was copied into the Greek toponym “Transoxania” and Arab “Ma wara’ an-nahr” [Popov 1973: 142; Satybalov, Popov 1956: 109-112]. The name of the mountain Djaghyr-Ughur (جغراغر), i.e. Chaghyr-Oghuz [Ist: 304] or Djafrağhun (جفراغون) [Idr 1939: 220] on the bank of the Khorezm (Aral) lake, and also the river Chaghirchiq (Chirchiq) are connected with the Türkic ethnonym *Chaghiraq* or *Chaghirat* [Bartold 1963: 208].

The name of the Kumad (کمد) or Kumid (کمید) area in the upper course of Amu Darya has etymology from ethnonym *Kumad* (کمد) or *Kumidji* (کمیجی) [IR: 92; Yak: 290], the cities Ordu Halach (اردو حلاج) in Chaghanian [Smirnova 1981: 54] have etymology from the ethnonym *Halach* (حلاج) [Mamedov 1981: 28-32]. The sources also mentioned toponym Bab Haladj (باب حلاج) [Mus: 34].

The name of the Khuttalan (ختلان) area corresponds with the name of the strongest among the Türks tribe *Khuttalakh* (ختلخ), who were using foals for food [Bak: 104].

Name of the Qara-Takin (قرا تکین) area in the upper course of the river al-Wakhsh [Yak IV: 1023] can be connected both with a proper name, and with ethnonym *Karatikan*¹⁷.

In the Balkh in the medieval sources is mentioned quarter under a name Turk or Turak (تورک) [Sam III: 103].

The Arabs called Ephtalites al-Haital (الهیطل) [Moq: 261] that gave during the Middle Ages the name to the city Yaftal (یفتل) in Badakhshan [Sam 1912: 601A; Yak IV: 1023].

Name of the city Shiyan (شیان) [Moq: 303] or al-Shal (الشال), i.e. Chal [Sam VII: 261] in Tokharistan, probably comes from the Türkic ethnonym *Chiy-al*¹⁸.

¹⁶ Origin of its Russian/Ukrainian calque “Koshevoi” is also connected with Turkic language (Translator’s Note).

¹⁷ Among the Farghana Kipchaks was recorded the clan *Karatikan*, and among Kirghizes was recorded the clan *Kara-Teginchi*. The last, however, is a topo-ethnonym that has arisen from the name of Kara-Tegin the area [Karatayev 2003: 99]. In the Kashkadarya valley is recorded toponym *Karatikan* [Nafasov 1988: 246].

The name of the city Shaburqan (شَبورقان) or Ushburqan (اَشبورقان) in Guzganan [Ist: 271, 286] can be connected with the name of the Sasanid king Shapur. However, it is also mentioned in the form Shiburgan [NH: 205], which have preserved until present – Shiburgan or Shibirgan [Ahmedov 1982: 43], that makes a doubt on such ethymology [Kamaliddinov 1996: 333]. Name of this city can also be connected with an ethnonym *Chiburgan/Chuburgan*¹⁹.

Names of the settlement Dastadjird Djamukiyan (دستجرد جموکیان) [Sam V: 309; Yak II: 573] and of the bridge of Pul-i Djamukiyan (پول جموکیان) in the Balkh area [NH: 205; Mus: 176] are connected with the name of a noble Türkic clan *Djamuk* (جموک), i.e. *Chamuk* [Tab II: 1613], which is mentioned in the Chinese sources in the form *Chu-mu-gen* [Smirnova 1971: 64].

Name of the city Walwalidj (ولوالمج) or Warwaliz (وروالز) in Tokharistan [Ist: 275; Moq: 346; HA: 109], and the Waran (وران), quarter in Bukhara, are linked with ethnonym *Avar* [Togan 1969: 284].

Toponym Parthia has etymology from the Türkic ethnonym *Pard/Bard* who served as a self-name of the Kama *Bulgars* and one of the *Tatar* branches. This ancient ethnonym was preserved until present in the of Kama toponyms, the settlement Bardym/Partym in the Perm area in Russia [Zekiyeu 2002: 425-432]. In Azerbaijan, the medieval sources mentioned the city Barda (برده) [Fir 1952: 22] or Barda'a (بردهءا) [Sam II: 137-138], which is also linked with the same ethnonym.

Name of the settlement Turkan (ترکان) in the Marw province [Sam III: 42] is the Persian plural form of the ethnonym *Turk*. During the Middle Ages in the Marw province was a coin mint with name Turkan (ترکان) [Zambaur 1968: 87]. In the Middle Asia are also mentioned hydronyms Turk-rud (ترك رود) and Turkan-rud (ترکان رود) [Mus: 222, 259]. On eastern borders of the Tus area is mentioned a steppe called Turuk (تروك) [Niz: 71], which name could be formed from the ethnonym *Turuk* [Zekiyeu 2002: 425, 430].

In the Marw area is mentioned a settlement named Kushanshah (كشانشاه) [Tab II: 1502].

Many of these and other toponyms, formed from ancient ethnonyms, preserved their names till present²⁰.

¹⁸ The ethnonym *Chiy-al* was recorded among the Farghana *Kipchaks*. A few ethnotoponyms *Chiy-al* are in the Kashkadarya valley [Nafasov 1988: 209].

¹⁹ In Farghana and Kashkadarya valleys are a few toponyms connected with the name *Chiburgan/Chuburgan* [Nafasov 1988: 212].

²⁰ For example settlements Argun, Karluk, and Halach in Kashkadarya valley, Kipchak and Turk in Farghana valley and others [Nafasov 1988: 17,191,223, Akhunov 1987: 85, 87].

Anthropotonyms.

Some toponyms ascend to anthroponyms, i. e. personal names of immigrants, founders or rulers of the settlements and lands, rulers of the country, and also heads of tribes and clans [Karaev 1991: 130; Kamoliddin 2004: 215-221; Kamoliddin 2003: 45-51]. So, the city Barskhan (برسخان), according to the legend, was named after one of the sons of Turk ibn Yafath (bibl. Iaphet) [Bartold 1963 (a): 38]. The name of the city Ardlankath (اردلانکث) [Ist: 329] in Farghana has etymology from the Türkic name Arslan [Lurie 2003: 193].

In the Guzgan area on the road from Andhud to Faryab is mentioned stopover station Djubin (جوبين), i. e. Chubin [Moq: 347] which name is likely connected with the name of the Sasanid commander Bahram Chubin, who fled at the end of the 6th century to the Türks in Farghana. In the Balkh area the name of the settlement Djubinabad (جوبینآباد) is also connected with the name Chubin [Sam II: 348].

The city Shu (شو) in the north of the Middle Asia, per the legend, was named after the name of its founder, a Türkic *qaghan* by the name Shu (شو) [MK III: 420; Makhpirov 1984: 158]. The name of the Turkan (ترکان) settlement in the Marw province [Sam III: 42] is a Persian plural form of the ethnonym Turk, which in turn is ascending to the name of their supreme ancestor Turk.

The name of the Ephtalite country al-Haital (الهیطل), by the statements of medieval authors, was derived from the name of their legendary ancestor Ephtalite (الهیطل), and like the Türks [Din: 4-5; Tab I: 211-212], they traced Ephtalite ancestry to the prophet Nuh (bibl. Noah) [Yak IV: 999]. The name of the quarter Ghatifar (غاتفر) in Samarqand [Nas: 200; Sam VII: 10; Khadr 1967: 326] is linked with the name of the Ephtalite leader Ghatifar, city Kadar or Kadir (کدر) in the Isfidjab area [Ist: 346; IH: 461, 510, 523; Moq: 273; HA: 118] is linked with the name of the Kidarit leader Kidara [Lurie 2004: 155].

The name of the settlement Nawqad Sawa (نوقد ساوه) in the Nasaf area [Nas 6284: 59a; Sam 1912: 571R] can be connected with the proper name Sawa (ساوه). The supreme Türkic *qaghan*, who fought against Sasanids, is called Shaba (شابه) in the Arabic sources [IK: 40], and in the Persian sources is called Sawa-shah [Gumilev 1969: 115, 132]. Sawa or Shawa is a Baktrian title (*šawa*) meaning “king” and belonging to Chol-Qaghan (Shir-i Kishwar) [Harmatta, Litvinsky 1996: 371; Frye 1956: 122], who before becoming a supreme *qaghan*, was a ruler of Bukhara for 20 years [Nar: 16-17; Frye 1954: 8], and in the 588 was sent to Tokharistan and Gandhara, parts of the Türkic Qaghanate [Chavannes 1903: 157].

The name of the *ribat* Bars or Baris (بارس) in Khurasan [Moq: 348], like the settlement Barskhan (برسخان) in the Bukhara province [Sam II: 153], the city Barskath (بلوسکث) in the area of al-Shash province [Sam II: 29] and Barskhan (برسخان) on the bank of the Isi(k)-kul lake [HA: 98], is formed from the Türkic name Bars (Baris). A military commander of Isma‘il ibn Ahmad the as-Samani was Bars al-Kabir (بارس الكبير), who was at first his *ghulam*, and then was appointed as a ruler of Djurdjan, Tabaristan and Rey [IA VII: 209; VIII: 3]. One of the participants of the Caliph’s embassy to the country of Bulghar was a certain Bars (Baris) as-Saqlabi (بارس السقلابي) [IFad: 55, 72]. The ancient Türkic runiform monuments in Talas are mentioned names Bars, Kara Bars and Okul Bars [Malov 1959: 92, 97, 100]. The *waqfnama* of the Qarakhanid ruler of Samarqand Ibrahim Tamgach-Bughrakhan (11th century) is mentioned the name Bars-Takin (بارس تکين) [Bosworth 1968: 451].

The second component in the name of the settlement Nawqad Khurakhar or Kharakhar (نوقد خراخر) in the Nasaf area [Sam 1912: 571R] is linked with the name of the Ustrushana lord Khara-Bughra (119/737), who was a father of Khan-Akhura (خان اخرا), a grandfather of Kawus (كاوس) and great-grandfather of Haidhar (حايدار), known as al-Afshin (الافشين) [Tab II: 1609, 1613, 1964; III: 1066]. In a Türkic name Khara-bughra (خرا بغرا) [Smirnova 1971: 64] the word *bughra* (بغرا) was a title of the Türkic rulers, meaning “stud camel” [MK I: 196, 397; III: 271].

In the Bukhara province in the 10th century is mentioned *ribat* Tash (رباط تاش) [Moq: 343, 345] which name can be tied with the name of the Samanid noble *hadjib* Abu-l-‘Abbas Husam ad-Dawla Tash (تاش) [IA IX: 4, 5, 10, 11, 12; Kochnev 1988: 191-205], who probably was builder of this *ribat*.

To the list of antropotonyms can be also attributed the names formed with Türkic titles, like *Khaqan*, *Tarkhan*, *Khan*, *Shad*, *Yabghu* (*Baighu*, *Djabghu*), *Khatun*, *Chur*, *Tegin*, *Tudun*, *Tutuk*, *Bek*, etc. So, one of the Binkath city gates in al-Shash area had the name Bab Sikkat Khaqan (باب سكة خاقان) or Dar-i Ku-yi Khaqan (در كوي خاقان), from which follows that the street leading to it was called Sikkat Khaqan (سكة خاقان) or Ku-yi Khaqan (كوي خاقان), i. e. Khaqan’s street [IH: 508; Ist 2002: 34]. In the Wakhan on the border with Kashmir in the 9th century are mentioned al-Khaqan mountains (جبال الخاقان) [Mihailova 1951: 17]. On the al-Idrisi map to the east from Akhsikath (اخسيكث) is shown the city Khaqan al-Khazladjiya (خاقان الخزلجية), which is identified with the capital of the ruler on the river Ili [Karaev 1973: 36]. Among the toponyms mentioned in the documents of the 16th – 17th centuries is notable the name of the settlement Khaqan in the vicinity of Andijan [Nabiev 1960: 26; MITT: 148]. In the 15th century one of the gates of Andijan was called “Khaqan’s gate” (در خاقان) [BN: 77, 121].

The Türkic title *Tegin* (*Takin*) is present in the name of the medieval area Qaratakin (قراتکین) located in the upper course of the river al-Wakhsh [Yak IV: 1023], *ribat* Humar-Tegin (حمار تکین) in Khorezm [Mus: 173], settlements Barah-takin (براه تکین) [Ist: 299, 303, 341; Moq: 286, 288, 344]²¹ and Qaratakin (قراتکین) [IH: 480] or Deh-i Qara-Tegin (ده قراتکین) in Khorezm [MITT: 216].

Medieval sources mentioned in Khurasan the city Takinabad or Teginabad (تکیناباد) [Gar: 56; IA XII: 116]. The city in the place of the later old Qandahar also was named Teginabad (تکیناباد) [Bai: 72, 75, 76, 80, 81, 119, 122, 136, 137, 149, 162, 334, 553, 540, 840]. On the road from Kabul to Ghazna was a district of Pul-i Humartegin (پول حمارتگین) [Bai: 330]. Uzskand was also called “Khurtakin’s city” (مدینة حورتکین) [IK: 65]. In the Yeti-su area are mentioned 5 settlements belonging to Bek-Tegin (بک نگین) in which lived Christians, Zoroastrians and Sabians [HA: 95]. Among the toponyms mentioned in the 16th – 17th centuries documents, are noteworthy the names of channel Urun-Tegin and settlements Ekin-Tegin or Igen-Tegin in the vicinity of Andijan [Nabiev 1960: 26; MITT: 148].

In the Marw province during the Middle Ages was a settlement Djurabadh (جراباد) [Sam III: 213]²², its name can be connected with an ancient Türkic title *Djur* (*Chur*). Name of the settlement Mandjuran (منجوران) [Yak IV: 659] in the Balkh area can be connected with the Türkic name Banichur (بانیحور), an ancestor of the Banichurids (Abu Dawudids) dynasty, whose numerous representatives ruled in the 9th century in various cities and areas of Tokharistan. A dialect variation of this title is the word *sul* or *sawl* (صول), found in the names. So, this name had the last pre-Islamic king of Dehistan and Djurdjan Sul-Tegin (صول تکین). In Southern Tokharistan is mentioned a city called Sawl (سول) [HA: 91].

In Khuttalan in the Middle Ages was a city Rustaq Bik (رستاق بیک), its lord by the name Bik (بیک) was breeding thoroughbred horses [HA: 119; IK: 180]. Name of this city and extensive *rustaq* adjoining to it is connected with the Türkic title *Bek*. The Türks also called the city Balasaghun *Bekligh* (بیکلیغ) [MK I: 66, 94, 145, 148]. The village Samakna (سمکنا) in the Tukhs(i) country was called also Bigliligh (بیکلیغ) – “home of the Beg’s men” [HA: 99]. In the Toghuz-Ghuz country is mentioned settlement Bek-Tegin (بک تکین) [HA: 95].

In the Balkh area was settlement Baruqan (بروقان) or Barukhan (بروخان) [Tab II: 1206, 1472-1477, 1485, 1490, 1500; IF: 98; Bai: 679], in Bukhara province was settlement Barsukhan (برسخان) [Sam II: 153], and on the bank of the lake Isi(k)-kul was the city Barskhan (برسخان) [HA: 98], in the names of which is a

²¹ In Seistan are also mentioned settlements Djarwatakin (جرواتکین) and Karwatakin (کرواتکین) [Sam III: 240].

²² In the Isfara area is also mentioned the settlement Djurbek (جوربک) [Sam II: 354], and in the northwest of Persia is mentioned settlement Sul (صول) or Chul (چول), the dialectal form of Türkic name Chur.

Türkic title *Khan*. On the road from Bazda to Kalif in the South of Sogd in the Middle Ages was a rest station Balkhan (بلخان) [Moq: 27, 343]. The sources mention in Khorezm a district Khandakhan (خندخان) [IA X: 111], and also the settlements Aikhan (ايخان) [Boboyorov 2005: 128] and Shurah-Khan or Shurakhan (شوراخان) [Bai: 825, 877].

Among Farghana cities is mentioned a city, the first part of which name could not be read, and the last is read as *Khan* (خان) [Moq: 48]. The name of the city Ishtikhan (اشتيخان), located in the Samarqand province [Tab II: 1441], can be connected with the Türkic name Ishtikhan (اشتيخان). In Tokharistan the sources mentioned district Barmakhan (برمخان) [IK: 68], on the road from Fariab to Taliqan is mentioned settlement Kaskhan (كسخان) [IK: 32; Kod: 210], in Khurasan is mentioned fortress Sardjakhan (سرجخان) [Bai: 300, 858], settlement Zandakhan (زندخان) [Sam V: 23; VI: 311] and a location Khadakhan (خدخان) [Bai: 720], in the *Kimak* country is mentioned Karkarkhan (كركرخان) province [HA: 100].

Toponyms Djabghukath (جيبغوكت) and Istabaighu (استيبغو) or Ashbinghu (اشدبغو) in the Chach area are formed from the title *Yabghu* (*Djabgu*, *Baighu*) [HA: 117, 118; Ist: 331, 345; IH: 383]. The capital of the Wakhan (وخان) province and of all Pamir was the city Yabghukath (يبغوكت), mentioned in the 10th century Sak-Khotan guidebook [Bernshtam 1952: 281, 283]. Between Barskhan and the basin of Tarim was a mountain pass Yabghu (يبغو) [Gar 1972: 32, 51]. The name of the settlement Djabbakhan (جباخان), located in the Balkh province [Sam III: 171], is also possible to connect with the Türkic title *Djabghu* or *Djabbuya* which had the Qarluq rulers of Tokharistan²³. Name of the city Baghunkath (بغوكت) [Ist: 330] or Baghuykath (بغوكت) [HA: 117] in the al-Shash province derived from the Türkic word *baquy* – “head of a community” [Lurie 2003: 193].

Some toponyms are formed by means of a Türkic female title *Khatun* (*Katun*) [Dobrodomov 1984: 138-143]. The names of the cities Khatunkath (خاتونكت) and Khudhainkath (خذينكت) in the Chach area belong to them [Lurie 2003: 198]. In Khurasan sources mention a small city called Katun (كاتون), where excellent horses were bred [HA: 104], in Khorezm sources mentioned settlement Khatun-deh (خاتون ديه) [Mus: 173], and in the East Turkistan sources mentioned the city Katun sini (قاتون سيني) [MK III: 152; Bir 1973: 459; Mar: 7]. The present orology of the Central Tian-Shan preserved the name of the Katyn-art [Karaev 1987: 106]. Ruins of a medieval fortress in the Afghani Turkistan named Takht-i Khatun [Bartold 1971: 62].

²³ In the Middle Persian texts one of the Turkic rulers named Yabbu-Khakan [Markwart 1931: 10].

The second name of the city Tashkand – Tarkan (ترکن) [MK I: 414; III: 164], can be connected with the ancient Türkic title *Tarkan* (*Tarqan*, *Tarxan*)²⁴, with the meaning “Exempted from tax” [Murzaev 1984: 547]. The name of the city Darghan (درغان) in Khorezm [Gar: 91] is also possible to connect with a title *Tarkhan* (طرخان). The late sources in the Balkh province mentioned settlement Musa-Tarkhan (موسی طرخان) [Salahetdinova 1970: 225], which name, like the title *Tarkhan*, probably goes back to the Early Middle Age epoch. The name of the city Tarkhan (طرخان) in al-Djibal area is also connected with the title *Tarkhan* [AD: 45].

The name of the city Tuk kath (تکث) [Ist: 331; IH: 508, 523] in the Ilaq area has etymologically comes from a Türkic title *Tutuk*, i. e. “*Tutuk*’s city” [Lurie 2003: 197].

The name of the settlement Farrukhshadh (فرخشاذ) [Tab II: 1540] in the Samarqand province contains in the structure a Türkic title *Shad* (شاد) or *Shadh* (شاذ)²⁵.

Toponym Qashgha-Bughra (قشغابغرا) [MK I: 402] is connected with the title *Bughra*, meaning “stud camel” [DTS: 120].

Calques

Among the conjectures about ancient Iranian name *Sogda* (*Sugda*, *Suguda*), literally meaning “burnt”, i.e. country ritually cleared by fire [Khromov 1989: 89; Grantovsky 1975: 85], is that it is a calque²⁶ of even more ancient toponym Turan, the origin of which is linked with Enisean-Ket word *tur* (*tul-*) “clean” with a suffix *-en* [Yailenko 1988: 132; 1990: 41-42], or with Ossetic *sugdak* – “sacred” [Menges 1979: 132].

The name “Ma wara’ an-nahr” is a calque of the ancient Greek name of the Middle Asia “Transoxiana”, and the last, in turn, is a calque of the Türkic ethnotoponym *Ariak* mentioned on the Ptolemy map in form Ariacae (from the ethnonym *Ariyak/Nariyak*), meaning “those across river” or “that across the river” [Popov 1973: 142; Satybalov, Popov 1956: 109-112].

²⁴ Origin of this word is also connected with Indo-European languages [Abaev 1979: 21 – 25].

²⁵ Title *shadh* (شاذ) or *al-shadh* (الشاذ) is formed from the same root as the title *ikhshidh* (اخشيد), of ancient Iranian origin, but during Early Middle Ages epoch it was mainly used among Türks.

²⁶ Toponymic calque is a translation of a place-name, like *chai/river/darya*, or *step/steppe/desht* (Translator’s Note)

Hydronym Tum(a), recorded on the Ptolemy map in the form *Dumos* as one of two major Iaksart tributaries [TG 1583 VII], is of the Enisean-Ket origins, it has a Türkic calque Kara(darya) or Kara(su) [Yailenko 1990: 40].

Chinese sources mentioned the city Chi-gu-chen in the Yeti-su area, tentatively located on southeast bank of the lake Issyk-kul. In Chinese its name means “Red valley city” that matches its Türkic name Kyzyl-su. Rivers Chon-Kyzyl-su and Kichi-Kyzyl-su run into the lake [Umurzakov 1978: 54; 1962: 109-110]. Some other place names, mentioned in the Chinese sources, are also possible to consider as calques of local names of Türkic origin. These are Je-hai (Warm sea) – Issyk-kul, Jen-hai (Salty lake) – Tuz-kul (Aral), Lin-shan (Ice mountains) – Muzart or Muztag, Chi-shan (Red mountains) – Kyzyl-tag, Bin-üy (Thousand springs) – Ming-bulak, Tsian-tsüan (Thousand springs) – Ming-bulak, etc. [MIKK II: 62; Umurzakov 1978: 55].

In the Middle Ages many geographical objects and settlements of the Middle Asia carried duplicate names, Sogdian and Türkic. It demonstrates that the part of local population was Sogdian speaking people, and a part was Türkic-speaking. So, the fortress Temir Kapug (Iron Gates) was called in Chinese – Temin-guan, in Arabic – Bab al-Hadid (باب الحديد), and in Persian – Dar-i Ahanin (در آهنین); the city Balasaghun (بلاساغون) was also called Bekligh (بيكلغ), Quz Ordu (قوز اردو) or Quz Ulush (قوز الوش), lake Issyk-kul was also called Samdjan (سامجن), al-Buhaira al-Harra (البحيرة الحارة) and Buhairat at-Turk (بحيرة الترك), the city Farab (فاراب) was also called Qarachuq (قراچق), the city Yangikent (ينكي كنت) was also called Nudjkath (نوجكث), Deh-i Naw (ده نو) and al-Qariya al-Haditha (القرية الحديثة), the city Chach was also called Tashkand (تاشكند) and Tarkan (تركن), the district Manghyshlaq (مان غيشلاق) was also called Siyah-kuh (سياه كوه), lake Samdjan (سامجن) in the Bukhara province was also called Awaza (اوازه), Qara-kul (قراكل) and Dingiz (دنكيز), settlement Ra’s al-Qantara (رأس القنطرة) was also called Sar-i Pul (سريول) and Köprik-Bashi (كوپرك باشي), settlement Samakna (سمكنا) was also called Bekliligh (بيكليلغ), etc. [Lurie 2001: 25]. The same double Sogdian-Türkic nomenclature is also observed in present toponyms of the Middle Asia: Dju-i Dam – Dam-aryq, Dju-i Naw – Yangi-aryq, Safed-kuh – Aktag, Siyah-kuh – Karatag, Safedab – Aksu, Siyahab – Karasu, Deh-i Naw – Yangi-qishlaq, Sar-i Asiya – Tegirman Bashi, Shahr-i Birun – Dishan-qala, Shahr-i Darun – Ichan-qala etc. [Karaev 1988: 60-61; Dodyhudoev 1975: 85-86; Khromov 1975: 20; Khromov 1967: 78].

Hybrid toponyms

To this category belong toponyms formed of two and more words of different origin: Türkic-Sogdian, Türkic-Persian, Arab-Türkic, etc. So, the name of the country of Türks, Turkistan (ترکستان), used by ancient

Iranians, is formed with the help of Middle Persian topoformant *-stan*, meaning “country”, “area”. The name of Siqaya-Bashi (سفایة باشی) in Samarqand [Khadr 1967: 317] is formed from the Arabian word *siqaya* (سفایة) – “irrigating system” and Türkic topoformant *-bashi* (باشی) – “head”, “beginning”. The name of the settlement Qabamitan (قبامیتن) in the Kashkadarya valley [SD: 67-68] is formed from the Türkic word *qaba* (cave) and Sogdian *mitan* (میتن) – “temple”, “monastery” [Lurie 2004: 193]. With the help of Sogdian topoformant *-kath* (*-kaθ*) are formed such Türkic toponyms as Djabghukath (جیغوگت) [Ist: 330, 345; IH: 461, 463, 507; Moq: 264; HA: 117, 357] and Khatunkath (خاتونگت) in the al-Shash area [HA: 118], Tukath (تگت) in the Ilaq area [Ist: 331, 344; IH: 461, 508, 523; Moq: 49, 265; IF: 327], Akhsikath (اخسیگت) or Akhshikath (اخشیگت) [Bal: 28; IH: 482, 463], Ardlinkath (اردلاگت) [Ist: 329, 325, 343; IH: 461, 463, 503] and Kukath (کوگت) in Farghana [HA: 116], Khirkhizkath (خرخیزگت) in the Yeti-su area, Djumulkath (جملگت) [HA: 47] and Irguzgukath (ایرگوزگوت) [HA: 95] in the *Toghuz-Ghuz* country. The name of the Turar (ترار) or Otrar (اترار) city in the lower course of Syr-Darya [Tab II: 1517, 1521] is also given in the form Turar-band (ترار بند) with the Persian topoformant *-band* [Moq: 263].

Turkic topoformants

Ancient Türkic toponyms are formed with the help of topoformants, the words from the Türkic lexicon used for designation of geographical objects or settlements. For designation of geographical water objects were used such words, as *okuz*, *su*, *tengiz*, *kul*, *sai*, *ariq*, for designation of mountains were used *tag*²⁷ and *art*, and for deserts was used *kum/qum*.

Okuz . Ancient Türks used the word *okuz* “river” for designation of the rivers. So, Türks called Amu Darya simply Okuz because ancient Türks called any big river *okuz* [MK I: 411, 469; III: 166, 260], the word also had a second meaning “bull” [MK I: 91; Khasanov 1962: 95]. Ancient Türks called Syr-Darya Yenchu-Oküz [Amanjolov 2002: 153; Malov 1951: 34, 41; DTS: 269], which means “Pearl River”.

In the Middle Ages the Binakath (بناگت) valley and city Iki-Okuz (اکی اکوز), located between the deserts of Ila and Yafindj (یفینج) also were called Okuz (اکوز) [MK I: 91]. The river, running near the city Uj (اوج) in the Yeti-su area, was called Tavushghan-Okuz (تفوشغان اکوز) [MK I: 469]. The description of the *Toghuz-Ghuz* country tells about the city Irguzkath, with name’s etymology from the Türkic *Ikki Oguz* meaning “between two rivers” [Lurie 2004: 195]. On the bank of Aral sea is mentioned mountain Djaghir-Ughur (جغراغر), i.e. Chaghыр-Oghuz [Ist: 304; IH: 481], in the East Turkistan are mentioned rivers Ikki-

²⁷ Dialectal forms of this word are *dag/dagh/tau/tai/tuu/toch/tach*.

Okuz (اكي اكون), Tavushghan-Oküz, Qara-Qash-Okuz (قرا قاش اكون) [al-Bir 1963: 184; MK III: 166], in Mongolia are mentioned rivers Orkun-uguz, Togla-Uguz and Yar-Uguz [Malov 1959: 101, 104, 105].

This word was preserved in the name of the Uzboy dry riverbed (*okuz-boy*), which flowed into Caspian Sea until ca 5th century AD [Murzaev 1957: 255; 1984: 273], and also in a diminutive form *ozek* (*okuz-ak*) used for designation of small rivers, in the hydronyms the Kok-ozek, Kyzyl-ozek, Sary-ozek, etc. [Baskakov 1969: 65-66; Donidze 1969: 167; Karaev 1985: 24]. The name of the city Uzkand (Uzgand, Ozdjand) in the Farghana valley [HA: 116; Bir 1973: 472; MK III: 164], is probably also formed with toponymant *okuz/uz/oz* with meaning “river”.

Suv. For designation of small rivers the ancient Türks used also a word *suv* (*su*) “water”, “river” [MK III: 142], widely spread in modern toponyms also [Baskakov 1969: 66]. So, the medieval sources in Turkistan rivers Adhghiraq suwi (اذغراق سوی) [MK I: 162] and Qaz-suwi (قاز سوی) [MK III: 165], in Khorezm are mentioned Su-Kara (سوکاری), i. e. Kara-su, meaning “Black Water” [IA XII: 86]. The river Barsan (برسان), running near the city Hulbuk (هلبک) in Khuttalan, was also called Akhshu (اخشو), i. e. Aksu (“White Water”) [IK: 296; Ist: 339; IH: 518; Moq: 291], and retained its ancient name up to present²⁸. One of the cities in the Qubadhiyan area had a name Sakara (سکارا) or Sukara (سکارا) [Moq: 290]. Hydronym Kara-su is also mentioned in the Byzantine sources [Moravcsik 1958: 340].

Some toponyms mentioned in the Chinese sources can be viewed as calques of the local names of Türkic descent²⁹. So, the name of the city Chi-gu-chen, which is tentatively located on southeast bank of the lake Issyk-kul, means “red valley city” which matches the Türkic name Kyzylsu. Presently, rivers Chon-Kyzylsu and Kichi-Kyzylsu [Umurzakov 1978: 54-55; 1962: 109-110] flow into the lake, indicating that these names could be in use during the Early Middle Age period.

The word *daria*, widely represented in the present hydronymy of the Middle Asia, has not Iranian etymology, but its basis comes from the Altai languages with meaning “large riverbed” [Ismoilov 1987: 53]. The word *darya* (*dar/ dere*) as toponymant with the meaning of “river”, “valley” is also present in Gagauz toponymics³⁰ and in many other Türkic languages [Donidze 1969: 166], indirectly confirming the Türkic origin of this word.

²⁸ Aksu – left tributary of the Kulabdaya.

²⁹ Absence of the Iranian equivalents of these names indicate that a prototype of the Chinese calques were Türkic names.

³⁰ The ethnic history of *Gagauzes* passed far from the Iranian peoples, and therefore in their language Iranian loanwords are almost absent [Dron, Kuroglo 1989: 57, 64].

Tengiz. For designation of the seas the ancient Türks used a word *tengiz* or *teñiz* (تنگيز) – “sea” [MK III: 374]. So, in the Middle Ages in Khorezm is mentioned the lake Khiz-tengizi (خيز تنگيزي) or “Girl’s sea”, i. e. the present Sary-Qamysh lake [Bir 1966: 96; Bir 1973: 470; MK I: 432; III: 172]. The lake Samdjan (Sam-Kh^wash, Awaza, Bargin-i Farakh) in the Bukhara province was also called Dingiz (دنگيز) [Nar: 25; Lurie 2004: 192].

Kul. For designation of the lakes the ancient Türks used a word *köl* or *kül* (كول) – “lake” [MK I: 324; III: 149]. So, one of the largest lakes of the Middle Asia in the Middle Ages, like today, was called Isi(q)-kul (اسي كول) [Tugusheva 1991: 218], Iskul (اسكول) or Isi(gh)-kul (اسغ كول) [HA: 98; Bir 1973: 473; MK III: 149; NB: 86, 9a] which were copied into the Arabic al-Buhaira al-Harra (البحيرة الحارة) – “Hot lake” [Bir 1973: 473] and Chinese Je-hai (Warm lake) [Umurzakov 1978: 55]. The Aral sea was called it in the Chinese sources Jen-hai, which means “salty lake”³¹. In the *Khallukh* country in the Middle Ages is mentioned the lake Biy Tuzun-Ardj, which was also called Tuz-kul (توز كول) [HA: 98], i. e. “Salty lake”. Supposedly, the Türks called Aral sea Tuz-kul, from which came its Chinese scalque Jen-hai.

In the Tian-Shan mountains and other areas of the Middle Asia in the Middle Ages are mentioned lakes Ay-kul (اي كول) [MK III: 149], Korung-kul (كورنگ كول) [MK III: 381], Sidin-kul (سدنگ كول) [MK III: 380] or Sizin-kul (سزنگ كول) [MK III: 149], Tarin-kul (ترنگ كول) [MK III: 149], Tuz-kul (توز كول) [HA: 98; HA 1930: 43], Yuldhuz-kul (يولذوز كول) and Son-kul (سون كول) [Karaev 1972: 112]. The lake Samdjan (Sam-khwash, Avaza, Pargin-i Farakh) in the Bukhara vicinity was also called Qarakul (قراكول) [Nar: 25; Lurie 2004: 192]. The Byzantine sources mentioned lake Kara-kol [Moravcsik 1958: 340].

In the name of the city Sikul (سيكول) in the Chigil country [HA: 99] the word *kul* is also recorded. From antiquity the East Pamir was populated by Türkic tribes, therefore the majority of names for the local lakes have Türkic origin: Kara-kul, Rang-kul, Zor-kul, Shor-kul, Yashil-kul, Gas-kul, etc. [Edelman 1975: 47]. It should be presumed that many of these names were also used and during the Middle Ages. The Türkic toponyms constitute a significant part (approximately 300 names) of the Tadjikistan’s modern toponyms [Slovar 1975: 11, 25, 56, 88]. The topoformant *kol* (*kül*) is widely spread in the modern toponyms, along with toponyms formed from phonetically close word *kol* (*qul*) with meaning “slope”, “foothills” [MK III: 148] and “stream”, “river” [Baskakov 1969: 65].

³¹ Per materials of the sinologist A. Khodjaev, to whom we are bringing gratitude.

Sai. For designation of small mountain rivulets with rocky stony riverbeds the ancient Türks used a word *sai* (ساي) – “rocky place” [MK III: 173] which is also frequently used in the modern geographical nomenclature with the meaning “dry riverbed”, “pebble”, “shoal” [Baskakov 1969: 66; Donidze 1969: 166]. The name of the city Sairam (سيرم) or Saryam (سريم) in the Syr-Darya basin [MK I: 111; III: 191] means “shallow water”, “shoal” [Murzaev 1980: 81]. In the Tian-Shan mountains during the Middle Ages is mentioned the district Aq-Sai (اق ساي) [MK I: 110].

Bulaq. In modern toponyms of the Middle Asia are widely use the names formed by means of the Türkic word *bulaq* – “natural spring”, “fountain” [Popova 1969: 150-154; Subaeva 1961: 302; Donidze 1969: 168]. In the 10th century describing the country of *Khallukh Türks* is mentioned settlement Tuzun-bulagh (توزون بولاغ) with many fields, running water and other desirables [HA: 98]. The Chinese sources mentioned toponym, which was reconstructed as Katun-bulag [Izci 2000: 50].

Ariq. The Byzantine sources is mentioned toponym Boarig with Türkic toponym *arigh/ariq* – “canal” [DTS: 52; Moravcsik 1958: 108].

The richest toponyms in the ancient Türkic is connected with the names of mountains, to designate which the ancient Türks used words as *tag* and *art*.

Tag. The greatest distribution in the Middle Asia have oronyms with toponym *-tag (-dag)* or *-tau (-tuu)* based on the ancient Türkic word *tag* – “mountain” [MK III: 167]. In the modern geographical nomenclature this word is used for designation of separate mountain or a mountain ridge [Baskakov 1969: 67]. The toponyms belonging this group have been recorded, for the first time, in the ancient Greek sources. Herodotus cites a legend according to which the three sons of Targitai lived in the Altuntag mountains and roamed the pastures in the Mastag area [Abdurahmanov 1962: 49]. The first of these toponyms is formed from the Türkic words *altun* and *tag* and means “Golden mountain”, and the second is formed from the words *mus* and *tag* and means “Ice mountain” [Karaev 1987: 105]. The toponyms Altuntag and Muztag endured until present, including the territory of the Middle Asia [Abdurahmanov 1962: 49]. In the Middle Persian composition “Shahristanha-i Iran” (Cities of Iran): there is mentioned mountain Ek-tag (Golden Mountain) where stood headquarters of the Türkic *qaghan* [Pigulevskaya 1956: 115]. The Byzantine sources are mentioned oronyms Ek-tag and Kaz-tag [Moravcsik 1958: 122, 155]. In the Kyzyl Kum desert are relic mountains Djumurtaw with name formed from the ancient Türkic word *djumur* and toponym *-taw* and means “Round mountains” [Karaev 1987: 116]. In the northern Khorezm is a mountain Qubataw with name formed from the ancient Türkic word *quba* and means “Flat

mountain” [Karaev 1987: 118]. To the same category also belongs the oronim Ala (آلا) [MK I: 110], which endured till now in the form Ala-taw.

Among Türkic peoples Tian-Shan mountains were called Tangri-tag, meaning “Heavenly mountains” [Murzaev 1962: 135; Milheev 1961: 85, 89]. The Chinese name Tian-Shan also means “Heavenly mountains” and is a calque of Türkic name Tangri-tag. Sima Quan wrote that *Huns* called mountains Bai-shan (i. e. Tian-Shan mountains) “Heavenly”, from which follows that Türkic name Tangri-tag was in the use by the ancient *Huns* [Khasanov 1978: 137]. The name Bai-shan, like and Sjue-shan (Snow mountains), Possibly also considered as a calque the local name Karlyk-tag (Snow mountains) [Maliavkin 1981: 39, 165-167, n. 230-233]. The absence of the Iranian calque of name Tangri-tag allows to assume that these mountains were initially known with their Türkic name, from which subsequently was copied the Chinese name Tian-Shan.

Names of many mountains are connected with mineral deposits. So, in the medieval sources are mentioned such oronims, as Komurtagh (Coal mountain) [DTS: 314], Demur-tagh (دمور تاغ) – “Iron mountain” [Idr: 55], Altun-tagh (Gold mountain) [DTS: 386; Karaev 1985: 24], Altun-kan [DTS: 40; MK I: 117; III: 422], Baqyrlygh-tagh (Copper mountain) [DTS: 82], Goshun-dag (Lead mountain) [Molla-zade 1979: 169], Kumushkan [Sho: 72], etc.

Art. In the medieval oronymy of the Middle Asia are recorded names of the mountain chains formed with ancient Türkic topoformant *art*, meaning “mountain pass”, “mountain top” [MK I: 78; III: 9], for example, Ighradj-art (اغراج ارت), Yafghu-art (يفغو ارت), Badal-art (بدل ارت), Buqach-art (بِقَاح ارت), Zanbi-art (زنبی ارت), Qawaq-art (قَوَاق ارت), Kumis (sh)-art (كومس ارت), Madjank(?) -art (مچنك ارت), Tanzagh-art (تَنزَاغ ارت), Torugh-art (تورغ ارت), etc. [HA: 95; MK I: 364, 373, 389; III: 39, 445]. The names with the component *art* exist to this day in the modern oronymy of the Central Tian-Shan, where are the names of the passes and rivers with sources originating near these passes: Ak-art, Aghach-art, Apyk-art, Balyg-art, Katyn-art, Kok-art, Koruk-art, Kyzyl-art, Kug-art, Muzart, Toruk-art, etc. [Khasanov 1962: 34; Karaev 1987: 106; 1972: 111-113]. Some names meet with *art* are in the Pamir mountains: Vodart, Fovart, Zulum-art [Pokotilo 1887: 273; Sidorov 1975: 21]. The toponyms with the component *art* mainly survived in the territory of Kyrgyzstan, Tuva, Mountain Altai and Western Kashgaria [Umurzakov 1978: 56]. The same topoformant in the dialectal form *-alt* with meaning “foothill” was preserved in the Gagauz microtoponyms [Dron, Kuroglo 1989: 63]. This topoformant can also be seen in the hydronym Yaksart, one of ancient names of Syr-Darya [Nikonov 1978: 101].

Kum. For designation of sandy deserts the Türks used a Chigil word *kum* (*qum*) – “sand” [DTS: 325]. So, during the Middle Ages are mentioned sand desert Baghrām Qumi (بغرم قومي) in the East Turkistan [MK I: 447]. In inscription in honour of Ton Yyukuk are mentioned sand desert Kara-kum [Malov 1951: 65] in the Aral area. The Byzantine sources is mentioned toponym Ak-kum [Moravcsik 1958: 59].

Not any less rich is also the ancient Türkic terminology used for settlements, the cities, settlements, fortresses or reinforcements for which were used words *balyk*, *ordu*, *kent*, *kurgan*, *qyshlagh*, *kapugh*, *tura*, etc.

Balyq. For designation of the city in the ancient Türkic writing monuments is used the word *balyk* or *baliq* (بلىق) [DTS: 80; MK I: 360], also reflected in toponyms [Tolstov 1947: 71-78; Esin 1983: 168-207; Sinor 1981: 95-102]. The names formed with the help of this lexical unit are one of the most ancient words of the geographical contents [Molla-zade 1979: 161]. So, in the Byzantine sources is mentioned the city Karipaluk (*kari* + *paluk*), which in Türkic means “city of fish” or “fish-city” [Trubachev 1985: 10-12]. The Türks named Chinese capital city Beijing (Peking) Khan-balyq [Leslie 1982: 26]. In Mongolia is mentioned a city Toga-balyk [Malov 1959: 104], and in the Yeti-su area is mentioned a Chigil-balyq [DTS: 145]. In the 8th century Tibetan inscription from a Thousand Buddhas cave in Dun-Huan mentioned a fortress Shu-balyq, where Yol-Tangri, a “god of Türks”, was revered [Kliashtrorny 1981: 98]. During the Uigur Qaghanate epoch (8th – 9th centuries) in the basin of the rivers Orkhon and Selenga have been established cities Ordu-balyq (Qara Balasaghun) and Bai-balyq [KI: 121; Khazanov 2004: 324; Haeshi 2004: 127]. In the East Turkistan during the Middle Ages is also mentioned the city Yighach-balyq (يغاج بلىق) [Kar: 104]. In the 11th century in East Turkistan are mentioned cities Besh-balyq (بېش بلىق) [Mus: 257], Yan-balyq (يىنلىق) and Yani-balyq (يىنى بلىق) [MK I: 136, 160]. The name of the city Chjanbao, mentioned in the Chinese sources, is reconstructed in the form Djan-balyk/Yanbalyk [MIKK II: 69]. In the Uigur documents of the 10th – 11th centuries is mentioned a toponym Baliq qan ogri [Tugusheva 1972: 244]. One of the al-Khazar cities had the name Hab-balyq (حب بلىق) or al-Madina al-Baida (المدينة البيضاء) – “White city” [Minorsky 1937: 144-145].

The name of the city Budhakhkath (بۇدخكث) or Badukhkath (بدخكث) in the Isfidsjab province [IK: 204; Ist: 337; Sam II: 104] is derived from the word *baliq* “city” [Baitanaev 2003: 57-58]. On the road from Kabul to Ghazna is noted a city Balaq or Baliq (بلىق) [Bai: 330, 333, 338, 343] in which name is recorded the word *baliq*. The Byzantine sources are mentioned toponyms Balag (Balaq) and Baliq qapisi [Moravcsik 1958: 85, 204]. In the modern oronymy of the Central Tian-Shan was preserved the name of the Balyg-art [Karaev 1987: 106]. The name of the city Balasaghun (بالساغون) in the Yeti-su area [Moq:

264, 175] is linked with the Mongolian word *balyasun* (city) [Lurie 2004: 80] where also can be noted the ancient Türkic *baliq*. In the Uigur version of the Süan Tszan notes the city Ush (Osh) is mentioned in the form Ushar-balyk [Süan Tszan: 61].

Ordu. One more term for designation of a city is the word *ordu*, a term for the headquarters of the ruler of a nomadic tribe [Esin 1983: 168-207]. The sources mention plenty toponyms formed with this word as a topoformant, like Ordu (اردو) [MK I: 145] and Quz Ordu (قوز اردو), i.e. Balasaghun [Kochnev 1989: 144] in the Yeti-su area, Ordu Halach in Chaghanian [Smirnova 1981: 54]. On the medieval Türkic coins are mentioned the names of such cities, as Ordu (اردو), Kharlukh-Ordu (خرلخ اردو), El-Ordu (ایل اردو), Qara-Ordu (قرا اردو), Qutlugh-Ordu (قتلغ اردو), Qilich-Ordu (قلیچ اردو) [Zambaur 1968 I: 60, 111, 191, 197; Kochnev, Fedorov 1948: 180; Fedorov, Rtveladze 1972: 83; Fedorov 1964: 111]. The coin mint Kharlukh Ordu (خرلخ اردو), active in 423-428/1031-1037 during the Qarakhanid ‘Ali-Tegin, is located in Samarkand. There were minted silver *dirhams* and copper *falses* [Fedorov 1972: 358-360]. In the vicinity of Nakhshab is mentioned quarter (*mahalla*) al-Urdu (الاردو), where was a residence of sultan Tarmashirin [Ibragimov 1988: 84]. In the East Turkistan is recorded toponym Ordukand (اردوکنند) [MK I: 145]. The Byzantine sources is mentioned city Orda [Moravcsik 1958: 237].

Kurgan. In modern toponyms of Middle and Middle Asia are widely distributed the names formed by means of Türkic topoformant *kurgan* (*qurgan*), used with the meaning “fortress”, “fort” [Murzaev 1980: 79]. The earliest mentioning of the name of this word is the toponym Magi-kurgan, mentioned in the ancient Türkic monuments as a wintering place of Kül-Tegin army before his campaign against the *Oguzes* [DTS: 335].

Tura. One more topoformant, widely used in modern toponyms, is the ancient Türkic word *tura* with a meaning “fortified house”, “fortress” [Murzaev 1980: 83], or “city”, “settlement”, “rest stop” [Baskakov 1969: 70]. This topoformant is found in the name of the medieval city Turar (ترار) or Otrar (اترار) in the lower course of Syr-Darya [Tab II: 1517, 1521; Moq: 263]. The Byzantine sources is mentioned toponym Turaq (Turax, Tirak) [Moravcsik 1958: 230, 292]. In the Bukhara province is mentioned a settlement Turwakha (ترواخى) or Turakha (طراخى) [Sam III: 37; VIII: 237], which name is derived from the Türkic word *turag* “residence” [DTS: 587]. Possibly, this same topoformant lies in the base of the ethnonym *Tur* and toponym *Turan* [Gülensoy 1995: 50].

Qyshlagh. To designate settlements in Türkic toponymy is also used the Türkic word *qışlay* (*gişlay*, *gyşlaq*, *xişlay*) “wintering place”, likewise widely spread to this day [Dodyhudoev 1975: 41-42]. So, on the

east bank of the Caspian Sea is mentioned the port of the *Ghuzzes* Mankhyshlagh (مان خيشلاغ) or Manqyshlagh (مان قيشلاغ) [Bir 1966: 96; Bir 1973: 470; MK I: 432; III: 172] or the city Manghyshlaq (مان غيشلاق) [IA X: 111], which also had a Persian name Siyah-kuh (سياه کوه) [Ist: 190, 218, 219].

Tam. In modern toponyms are widely spread names formed with the ancient Türkic word *tam* (تام) – “wall”, “roof”, “house”, “building” [MK I: 299; II: 206; III: 151, 172], which is dispersed in all the territory of Eurasia [Murzaev 1980: 78]. In the 10th century in the Yeti-su area is mentioned the city Tamtadj (تفتاج) [IK: 28; Kod: 204; Moq: 341], in which name this topoformant is recorded.

Kapug. Türks called border cities and fortresses Temir-kapug – name formed from Türkic *kapyg* – “gate” [Kliashtorny 1964: 71-73]. After the Arab conquest, this name that already had its Chinese calque, into use came its Arabic calque Bab al-Hadid (باب الحديد) and Persian calque Dar-i Ahanin (در آهنین) or Darband (دربند). So, during the Middle Ages this was called the city located in the north of Azerbaijan, on the border of the Arab Caliphate with the Khazar Qaghanate, and also a fortress in the Buzghala-khana gorge in the Baysun mountains, where during the Early Middle Age epoch was a border point between the Sogd and Tokharistan [Kamaliddinov 1996: 122-124]. The absence of Sogdian and Baktrian names for this fortress and gorge allows to assume that this Turkic name was also used by the local Sogdian and Baktrian population.

The mountain chain running from Pamir to the Caucasus in antiquity had one name – al-Qabq (القَبْق) [IK: 123, 173], which has etymology from the Türkic word *kapyg* (gate) because these mountains separate the Middle Asia Turan lowlands from the Iranian plateau of Hither Asia [Miziev 1986: 32].

Kent. In the Middle Asia during the Early Middle Age epoch the most productive was the topoformant *-kanδ (-kent)*, identical with the Sogdian topoformant *-keδ (-kath)* with a meaning “city”, “settlement”. In the medieval sources are mentioned a number of toponyms containing the topoformant *-kanδ (kent)* [Lurie 2004: 88]. In the pre-Islamic time this topoformant was a most common model of toponyms for the settlements, and it was widely used by the Sogdian and Türkic population of the Middle Asia. After the Arab conquest the productivity of the topoformant *-keδ (-kath)* dropped to naught, but instead of it even more actively in the formation of new toponyms started to be used its Türkic equivalent *-kanδ (-kent)* [Khromov 1974: 9]. Therefore the toponyms formed with the participation of this topoformant, mentioned in the medieval sources, should be classed as Türkic [Lurie 2003: 202]. After the disappearance of the Sogdian language many toponyms with participation of *-kath* were replaced by *-kanδ (-kent)*, which is pictured by the Türkification of the population [Lurie 2004: 110]. We have bright examples of the

toponymic calques. So, the medieval city of Chach (Shash) in Türkic was called Tashkand (تاشکند), i.e. “Stone city” [Bir 1973: 470, 472; Bir 1963: 271; MK I: 414; III: 164], and the city al-Qariya al-Haditha (القرية الحديثة) or Deh-i Naw (ديونو) was called in Türkic Yanikand (يانيکند) or Yangikent (يانيکنت), i. e. New settlement [HA: 122; Bir 1973: 472; MK III: 164]. Therefore in the 11th century Mahmud Kashghari has stated that the word *kand* (کند) in Türkic means “city” [MK III: 164].

The names of such cities belong to the same category of toponyms, as Inchkand (اينچ کند) in the Yeti-su area, Uzskand (اوزکند) and Khwakand (خواکند), Yukand (يوکند), Biskand (بيسکند), Astiyakand (استياکند) or Yettikand (ييتکند) in the Farghana valley [HA: 116, 117; Ist: 347; IH: 514, 524; Bir 1973: 473; MK I: 122, 330, 364; III: 164], Uzgand (اوزگند) [RD I (2): 200; II: 170] and Sutkand (سوتکند) in the lower course of Syr-Darya [HA: 118; Bir 1973: 470], Tunkand (تونکند) in the area Ilaq [MK III: 164], Samarqand (سمرقند) or Semizkand (سمزکند) in the Sogd area [Bir 1973: 471; MK I: 330], Baykand (بيکند) or Paikand (پيکند) in the Bukhara province [HA: 113; Bir 1973: 470], Lawkand (لاوکند) or Liwkand (ليوکند) in the al-Wakhsh area [Ist: 339; IH: 460; HA: 120; Moq: 49, 290], Iskillkand (اسکلکند) or Sikilkand (سکلکند) in Tokharistan [Ist: 275; 467], Ordukand (اردوکند), Yarkand (يارکند), Mankand (مان کند), Udrukand (اودرکند), Chigilkand (چکلکند) in East Turkistan [Bir 1973: 473; MK I: 114, 145, 329; III: 172, 442; DTS: 145], and also Khudjand (خجند) or Khudjanda (خجنده), Basand (باسند), etc. Tashkand sometimes was called Uzskand or Tunkand [Khasanov 1962: 33]. One of the Nasaf local rulers (116-119/734-737) carried a name Ashkand or Ishkand (اشکند) [Tab II: 1542, 1584, 1585, 1597, 1598]. Possibly, his name was also connected with the name of a district. In the Sogdian documents from the mountain Mug is mentioned a settlement Khishkath or Khshikath, located in the Zarafshan headwaters [SDGM III: 101-102]. In the Kashkadarya area is a *qishlaq* called Ishkent [Nafasov 1988: 87]. This toponym can also be compared with the name Fidjakath (فيجکث) or Whidjkat (ويجکت) [Sam IX: 358; Mukminova 1966: 291]. In the mountains south of Balkh during the Middle Ages is mentioned a city Bashghurkand (باشغورکند) [IH: 428]. Especially many toponyms with the word *-kand* are in the Farghana valley.

Bashi. In the Middle Asia medieval toponyms is a number of Arab and Persian toponyms such as Ra’s al-Qantara (رأس القنطرة) – “Beginning of the bridge”, Sar-i Pul (سر پل) – “Beginning of the bridge”, Sar-i Asiya (سر آسيا) – “Beginning of the mill”, etc. There is also a Türkic calque of these names, Köpriik-Bashi (کپريک باشی) in the Samarqand province. The sources do not mention a hypothetical Sogdian calque of this name (*Yitk-sar*) [Lurie 2001: 25]. Because the Arab and Persian forms emerged only in the Islamic time, it can be recognized that the Türkic form with the word *bashi* was older, like in the other toponyms, and existed during the Türkic Kaganate epoch. After the Arab conquest it was copied to Arab *ra’s* (رأس) – “beginning”, “head” and Persian *sar* with same meanings. In the Middle Asia the Arab names could not

have superseded the local Türkic names, whereas the Türks rendered a large influence on the toponyms in the Asia Minor, where they Türkified many place names, superseding the Semitic names [Schanzlin 1936: 282, 284]. Among the toponyms with topoformant *-bashi* during the Middle Ages is mentioned Siqaya-Bashi (سقاياة باشي) in Samarqand, which name means “Beginning of the irrigation system” [Khadr 1967: 317]. Also are mentioned a Persian calque of this name, Sar-i Asiya (سر آسیا) [Bai: 336], and a Türkic calque Tegirman-Bashi [Karaev 1988: 60-61]. In the Tian-Shan mountains are mentioned a city Qochinkar (Quchqar)-Bashi (قچقار باشي) [MK III: 392; Bir 1973: 473] and Atbash (اتباش) [IK: 30; Kod: 208; Moq: 341] or At-Bashi (ات باشي) [Bir 1973: 473]. The topoformant *-bashi* is also frequently found in the present oronyms and hydronyms with the meaning “top of mountain”, “upper course of”, “source” [Baskakov 1969: 67; Donidze 1969: 166; Subaeva 1961: 302; Superanskaya 1969: 191; Gulensoy 1995: 3, 5]³².

Yighach and terak. In the Türkic toponyms are frequently found topoformants *yighach* (يغاج) – “tree” [DTS: 265; MK III: 15] and *terak* (ترك) – “poplar” [DTS: 553; MK I: 390]. To their number belong such toponyms as Ala-yighach (الا يغاج) [MK I: 110], Bai-yighach (باي يغاج) [MK III: 173], Qara-yighach (قرا يغاج) [MK I: 141], Aq-terak (اق ترك) [MK I: 110]. The Chinese sources mention a river Bay-yan meaning “white poplar river” [MIKK II: 69], it can be a calque of the Türkic name Aq-terak. Byzantine sources mention toponym Agach-bashli [Moravcsik 1958: 55]. In the present toponyms the term *terak* very frequently is found in the hydronyms [Superanskaya 1969: 191]. In the modern geographical nomenclature in the form *agach* it is used in combination with numerals [Baskakov 1969: 70; Savina 1969: 170; Gulensoy 1995: 1].

Tayiz. According to Mahmud Kashghari, the Sogdian word *diz* or *diza* (“fortress”) originated from the Turkic *tayiz*, what means “a hill” [MK III: 135]. In the medieval sources are mentioned a number of place-names, which were formed with topoformant *-diz(a)*, located mainly in the Sogd area [Kamaliddinov 1996: 98–101]. With Turkic form of this topoformant were formed such place-names as Tayiz (تيز) and Tayzaq Tayiz (تيزق تيز) [MK III: 136].

Affixes

In ancient Türkic toponyms of the Middle Asia a number of the names formed with the affix *-liy* (*-ligh*, *-lik*, *-lugh*, *-luq*), meaning possession, endowment or belonging [DTS: 656]. Ethnotoponyms which belong to this category are Yaruqlugh, Yundlugh, Karluk and Charuqlugh, toponyms Atluq (Taraz), Atlalygh,

³² Exactly paralleling the English forms like headwaters, mountainhead, headquarters, etc. (Translator’s Note).

Bekligh, Yakalygh, Sablygh in the Yeti-su area, the cities Khurlugh in the area Ispidjab, Barchanlyghkent in the lower course of Syr-Darya between Djand and Syghnaq, Almalyq, Itlygh (Atlakh), Namudhlygh and Nekalyk in the Chach area, Arpalygh (Abarlygh) in the Ilaq area; fortresses Kargalygh and mountains Baqyrlygh-tagh in the East Turkistan, district Baqyrlygh close to Balasaghun, settlement Almalyq in the upper part Zarafshan of a valley, the city Hablyq in the Pamir mountains, settlement Bunchuqligh in the Southern Tokharistan and settlements Barlugh in the Toghuz-Ghuz country.

A close meaning has also an affix *-laq* (*-luq*, *-lag*, *-lay*, *-lakh*) with which were formed toponyms like Atluq (Atlakh), Suwlagh and Minglaq in the Yeti-su area, the name of the Ilaq area, and settlement Ilaq in Khuttalan, settlement Arbilakh in Ilaq, city Manghyshlaq on the bank of the Caspian Sea, city Sanglakh in Turkistan, settlement Tuzun-bulagh in the *Kharlukh* country, settlement Zulah in the Marw province.

There is also a reduced form of this affix *-li*, widely distributed in the late Middle Ages. During the pre-Mongolian time one of the city streets in Marw was called Karankali (كارنكلي) [Sam X: 494]. An affix *-la* (*-gla*), which is a dialectal form of an affix *-li* [Subaeva 1961: 301], also transmits the meaning of “having”, “possessing” [Savina 1969: 168; Koychubaev 1969: 140-146]. With its help are formed such medieval toponyms as Chagla, hydronyms Togla-uguz in the East Turkistan, Turla (Dnestr), Kirla (Don), Karmala, Irikla, etc.

One more group of Türkic toponyms are the names formed with the help of an affix *-mish* (*-mush*, *-mash*), to form absolute past time participle [DTS: 658]. In modern toponyms they are found in a combination with nouns [Savin 1969: 171]. To this category belong such toponyms as cities Lamish or Ilamish, Zandaramish in the Farghana valley, city Naqamish in Guzganan. The same affix can be observed in the name of the city Iskimisht (اسکیمشت) or Sikimisht (سکیمشت) in Southern Tokharistan, it was preserved until present in the form Ishkamish.

Another group of toponyms is formed with an affix *-čiq* (*-čuq*, *-čaq*), used in diminutive meaning [DTS: 650-651]. To them belong ethnotoponym *Qifchaq* (*Khifchaq*), and also cities Barchuq in the Yeti-su area and Qarachuq (Farab) in the middle flow of Syr-Darya, Kalashdjuq and the river Chighirchic in Chach valley, city Bandjuq in the *Khallukh* country, settlement Djardjik in the Chaganian. This affix is also widely spread in the modern toponyms [Savina 1969: 168-169]. In the Sogdian toponyms this affix is found in the form *-cik* [Lurie 2004: 63].

The affix *-aq* (*-uq*, *-iq*, *-q*, *-akh*) [DTS: 660] also has diminutive meaning, belonging to the most ancient pre-Indo-European language family of which some traces were preserved in the Türkic languages [Tolstova 1978: 7]. In the Iranian languages this affix is used in the form *-ak* [Khromov 1974: 16]. The affix *-aq* is also found in the Sogdian toponyms [Lurie 2004: 58], probably, under an influence of the Türkic language. The sources give direct indications about linguistic distinctions in the use of these two affixes. So, the 12th century author al-Sam‘ani notes that the settlement Andaq (انداق) was called Andak (انداك) in *Farsi* [Sam I: 359].

In the Middle Asia is known a group of toponyms formed by the Türkic form of the affix *-aq*. The ethnotoponyms Badjnaq, Bulaq, Ighraq (Oghraq), Ugraq, Yamaq, Yaruq, Kendjaq, Kinq and Charuq, the city Barjuq and Bishbarmaq-kuh mountain in the Yeti-su area, Darnukh, Sughnaq (Sunakh) and Tartuq in the Syr-Darya basin, the city Warduk and settlement Ghazaq in the Chach area, the city Gazak in Ustrushana, city Balaq on the road from Kabul to Ghazna, settlement Balankanak in the Ilaq area, settlement Yugnak (Yuknak) in the Zarafshan valley, the city Khiwaq in Khorezm, the Aruq-Turuq pass in the Farghana valley, district Bardaq and settlement Fashuq in the Bukhara province, settlement Shaishaq in the vicinity of Tarmidh, Kaidjundaq quarter in Samarqand, Qawaq-art pass in the mountains of the Farghana valley, the city Zeybaq in Badakhshan, *ribat* Djarmaq in the Ghazna area and the city Djarmaq in the *Toghuz-Ghuz* country, the city Bayhaq in Khurasan, settlement Samarqandaq in Wakhan.

With the help of this affix are formed the names of the river Adhghiraq, the city Qarnaq, district Waraq, pasture Taizaq and the city Kadakh in the East Turkistan, the city Damurnakh, Banhdukh and Mastnakh in the *Kimak* country, *bazars* Djawbaq in Marw and Nasaf, the city Dizaq in Ustrushana, settlements Bashbaq, Butaq, Bushwadhaq, Dizaq, Ibrinaq, Khabaq, Kharaq and Shafsaq in the Marw province. The Byzantine sources mention city Artuq [Moravcsik 1958: 72].

Another form of this affix is *-iy* (*-ay*) which forms the names of fortress Temir-kapyg, settlements Kayigh and Azigh, lakes Isig (*-kul*) and rivers Djayikh (Djayigh), settlement Ulugh in the *Khallukh* country, the city Tantabigh in the *Toghuz-Ghuz* country, the city Buragh in the *Kimak* country.

To the Türkic toponyms also belong the names formed with an affix *-ma*, with the help of which are formed adjectives characterized by the result of action [DTS: 687]. To their number belong the names of the city Yaghma in the Yeti-su area, and settlement Adjma in the Balkh province, and the city Akhma in the East Turkistan. The name of Khailam district in Farghana is linked with the Türkic word *khaylama*.

With the help of this affix are formed the name of the city Sairam in the Syr-Darya basin, and toponym Saghirma. This affix is frequently found in the hydronyms [Subaeva 1961: 299].

The Türkic toponyms also use an affix *-ar* (*ir, -r, -jur*), forming a participle of the absolute present, future and general time [DTS: 667]. To their number belong ethnotoponyms Afshar, Baiundur, Bulghar, Djuwaldar, Ighdar (Ighdir), Yazghir, Yuraghir, Suwar, Salghur, Tughar, Tatar, Eimur and Uighur, name of the city Kadar (Kadir) in the of Syr-Darya basin, and Yamghur in the Yeti-su area. In the Tian-Shan mountains is mentioned the city Qochinkar (Quchkar)-Bashi, in the vicinity of Khorezm is mentioned city Kurdar (Kardar), in the of Syr-Darya basin is mentioned city Turar (Otrar), in Kashkadarya valley is mentioned district Khuzar. The sources mention opposite Zamm on the right bank of Amu Darya a district Kurdar (Kardar) with city Akhsisak as its center. To this number belong the names of the city Bundur in the Gharchistan, city Kalar in the Khurasan, Yamar valley, river Samur, fortress Bukur and district Shushtar in the East Turkistan, city Djamghar in the *Khallukh* country, and also the cities Bandjar and Astur in the *Kimak* country. In the Marw province is mentioned a settlement Djiyasar.

Some Türkic toponyms are formed with an affix *-yu* (*-gu, -qu, -ku*) or *-agi* (*-ayi, -lagi*), a participle of absolute future time producing a meaning of obligation, a possibility [DTS: 654]. There belong ethnotoponyms Arghu and Yabaqu, oronim Yafghu-art, the names of the cities Djamshulagu in the Syr-Darya basin and Istabaighu or Ashbinghu in the Chach area, settlements Ardaq in Khorezm and Qaraghu in Guzganan, and also the Yabaqu steppes, Irguzgukat location in the *Toghuz-Ghuz* country, and the city Djinku in the *Kimak* country. In the Sogdian toponymy this affix (*-u, -ku*) is rare [Lurie 2004: 59].

With the affix *-yaj* (*-gay, -kay, -qa, -ya, -ga, -ka*), which is transmitting a finite form of absolute future time [DTS: 651], are formed names of the settlements Alqa and Tutirqa, country Djabarqa, river Kashka (Qashqa) in the Kashkadarya valley, settlements Zimliqa in the Bukhara vicinity, Toqurqa pasture, Qaralgha ravine, Qargha fortresses, Qashga-bughra location, city Djabulqa in the East Turkistan. The same affix is frequently found in the hydronyms with the topoformant *-djilga* or *-yilga* with a meaning “rivulet” or “small river” [Donidze 1969: 166; Dodyhudoev 1975: 41].

With an affix *-ki* (*-gi*) are formed the names of the settlement Khiramki in the *Toghuz-Ghuz* country, and settlements Darzangi and Barangi in Saghaniyan, Didaki in the Kesh area, Birki mountains in Ilaq, settlements Mirki in the *Khallukh* country.

With the affix *-š* (*-iš*, *-uš*, *-aš*), a passive voice verbal form with a meaning of cooperation [DTS: 663], are formed the names of the settlement Adhghish in the East Turkistan, rivers Irtish (Ertish) in Siberia, settlements Kabush, Qayabish mountain in the Kabulistan, rivers of Gamash, and the city Hanawush in the *Kimak* country, and location Abuqsha in Khorezm.

With the affix *-as* (*-aš*) are formed toponyms Qara Qayas (Quyay), Sabligh Qayas in the Syr-Darya basin, Talas, Ulugh Talas, and Kemi Talas in the Yeti-su area, city Khawas in the Ustrushana, Karghas-kuh mountains in the Khurasan, city Dargash in the Ghur, settlement Alhandjas (?) in the al-Shash area.

With the affix *-ač* (*-uč*) are formed ethno-toponym Halach, the names of the passes Buqach-art and Ighradj-art, Tawghach country, cities Ghannadj in the al-Shash and Tamtadj in the Yeti-su area, settlements Artudj in the *Toghuz-Ghuz* country, the city Kamadjkath in the *Khirkhiz* country, settlement Udj in the *Khallukh* country.

With the affix *-inč* (*-inču*, *-mču*) are formed toponyms Sawindj in the East Sogd, Urganch in the Khorezm, Yafinch, Kamlanchu, Shanchu, Hamchu and Sahchu in the East Turkistan. This affix could also be borrowed from the Sogdian language [Lurie 2004: 72-73]. According to Mahmud Kashghari, in Turkic *inč* (*tinč*) means “quiet”, “silent” [MK III: 442].

The toponyms formed with the help of the affix *-chi* (*-ji*), received a wide distribution in the Middle Asia since the 15th century [Savina 1969: 169; Ernazarov 2002: 10]. But it can already be noted in some toponyms of the pre-Mongolian time. To them belong the names of the city Urganch (Urganchi) in Khorezm, Shaldji in the Yeti-su area and, probably, settlements Darzandji and Barandji in Chaghanian. The name of a well-known fabric *zandanichi*, produced in the Middle Ages in the settlement Zandana in the Bukhara province, also contains an affix *-chi* [Lurie 2004: 63-64].

With the affix *-gan* (*-yan*, *-qan*, *-kan*) which, in our opinion, can be considered as a Türkified form of the ancient Iranian *-gan* (*-jan*, *-kan*) [Lurie 2004: 74-76], are formed the names of the mountain Altunkan, the rivers Tavushgan-Okuz, Kijik Kaykan, Ulugh Kaykan, city Otukan in the East Turkistan and Darghan, *ribat* Tughan, settlements Barqan, Baghirqan and Mizdakhqan in Khorezm, the cities Tarkan in Shash, Barsghan in the Yeti-su area, Andigan and Ustiqan in Farghana, *rustaq* Arghan in in the Kesh area, city Shaburqan (Shiburgan) in Guzganan, streets Barazqan in Marw, settlement Sharmaqan in the Nisa area, settlements Adjinqan, Biwaqan, Qutanqan, Surfugan and Salmaqan in the Serakhs area, Anqulqan,

Buzmaqan, Ghulqan, Danuqan, Dandanaqan and Djulkhabaqan, Durbiqan, Ifshirqan in the Marw province.

With the affix *-man (-an)* are formed the names of the settlements Turkman, Kulan in Khuttalan, Khotan in the East Turkistan, toponyms Barman, Zarman in Khurasan, Bahdjarman in the Marw province. Probably, this affix was borrowed from the Iranian languages [Lurie 2004: 68-71].

With the affix *-ĉan* are formed toponyms Ashchan, Barchan and, probably, Masha (present *Matcha*) in the Ustrushana.

With the affix *-il (-ul, -al)* are formed the ethnotoponyms Chigil, Chumul, Basmil, Yasmil, Yaftal and Haital, the names of the Badal-art pass, city Abul and Amul in Khurasan, settlements Shiyal in Tokharistan, Shawwal, in the Marw province and Zaghul in the Serakhs province, the cities Kubal in the Yeti-su area, and Tusul, Tutkhal and Baital provinces in the East Turkistan, rivers Badal-art, Djadgal (Djidgil) and the city Awal in Farghana, settlements Wardul, Karal and Khiwal in the al-Shash province, rivers Itil (Atil) in the Volga region, and river Kizil in the Yeti-su area, settlement Tunal in the *Khallukh* country, location Kumul in the *Toghuz-Ghuz* country.

With the affix *-im (-am)* of an Ugrian origin [Tepliashina 1969: 216-220] are formed the names of the settlements Sairam in the Syr-Darya basin and in the Kashkadarya valley, the cities Tarim and Baghrumqumi in the East Turkistan, rivers Ismitarim, city Kundaram in the Tokharistan.

With the affix *-ut (-at, -it, -t)* are formed ethnotoponyms Aramat, Bayat, Kochat, Tubut, toponyms Aramat, Kinut, Kongut, Tangut, Sabat, Salat (Shalat), Tamliyat.

With the affix *-yun (-kun, -gun, -jun)* are formed toponyms Balasaghun and Kharghun in the Yeti-su area, Qarajun in the Bukhara province, hydronyms Abiskun (Caspian Sea) and Tadghun (Euphrates).

With the affix *-yiz (-giz, -qiz, -jiz)* are formed ethnotoponyms Qirqiz (Khirkhiz), toponyms Tayiz, Taizaq-tayiz, etc.

Thus, a general survey of the historical toponyms in the Middle Asia during the Early Middle Ages epoch shows that a significant portion were the Türkic toponyms, and also calques formed from the Türkic

toporoots. This, in turn, demonstrates that in the first centuries of the Islam, like in the pre-Islamic time, the Türks constituted a significant part of the population in the Middle Asia.

Part 3 NORTHERN TURKISTAN

During the Early Middle Age period everywhere in the Middle Asia the ancient Türkic toponyms were spread, but in the Central Tian-Shan mountains, in the middle and lower course of the Syr-Darya basin, in the al-Shash and Ilaq valleys, in the Farghana and Khorezm they were distributed the most [Khromov 1980: 137; Karaev 1987: 107; Makhpirov 1982: 16-21; Makhpirov 1984: 158].

Yeti-su

After the split of the Türkic Qaghanate during the Early Middle Age period (7th – 8th centuries), the territory of the Yeti-su area was not captured by either Arabs, or Chinese, and remained in the hands of the Türkic peoples. Therefore more Türkic names were preserved there than in the Middle Asia other areas. The cities of the Yeti-su area, called Dar-i Khallukh (در خَلخ) – “Gate to the Khallukh country”, were trade centers, the Türks, Sogdians and Muslim merchants lived together in the cities of the Yeti-su area [HA: 119].

The medieval sources mention among the Yeti-su area cities, alongside with the toponyms of Sogdian³³ and unknown origin, also the cities with Türkic names, such, as Almalyq (المالِق) [Mus: 186], Arghu (ارغو) [MK I: 148]³⁴, Talas (تلاس) or Taraz (طراز), Kemi Talas (کمی تلاس) or Ulugh Talas (الغ تلاس) [MK I: 347], **Bekligh** (بیکلغ), i.e. Balasaghun, **Burtas** (برتاس), Ordu (اردو) [MK I: 145], Qaraligh (قرالغ), i.e. Balasaghun [Haidar: 458], Quz Ordu (قوز اردو), i.e. Balasaghun [MK I: 145; Djaparidze 1984: 79], Quz Ulush (قوز الوش), i.e. Balasaghun [MK I: 94], Djikil (جکيل) [Sam III: 276], **Kang** (کنگ), Barchuq (برچوق) [MK I: 362], Baryuq (بریوق) [MK I: 433], Upper and Lower Barskhan (برسخان) or Nushdjan (نوشجان) [Moq: 48, 263, 275,

³³ Balasaghun (بالاساغون), Suyab (سویاب), Shaldjikath (شلجیکت), Djuwikath (جویکت), Kawikath (کویکت), Nuzkath (نوزکت), Nawakath (نواکت), Chinanchkath (چینچکت), etc.

³⁴ In “Hudud al-‘Alam” – Ark (ارک ?) [HA: 94].

341; HA: 292; IK: 28; Kod: 205, 262], Inchkand (اينچ کند) [MK I: 442], *Ilik* (ايلىك), Yaqalygh (يغالغ), Kubal (كبال) [IK: 29; Kod, 260], *Yar* (يار), Iafinch (يافينچ) [MK III: 385], Yaghma (يغما) [MK I: 110; III: 41], *Qarghun* (قرغون), *Shu* (شو), i.e. *Chu* [MK III: 420], *Khirkhizkath* (خيرخيزكث), Sabligh Qayas (سابليغ قياس) [MK III: 187], Tamtadj (تامتاج) [IK: 28; Kod: 204; Moq: 341], Shaldji (شالجي) [Ist: 312; IH: 462, 488, 510; Moq: 48, 263, 275, 325; HA: 61, 119, 194], settlements Asbara (اسبره) [IK: 29; Kod: 206], Barluğh (بارلوغ) [HA: 94], Birki (بركي) and Sarigh (سارغ) [IK: 28; Kod: 206], the *Qifchaq* (قيفچاق) border fortress Kendjak-Sangir (كنجك سنكر) near Taraz [MK I: 444; DTS: 298].

Name of the city Taraz (طراز) or Talas (تلاس) [HA: 119; Nar: 108; MK I: 347; Sam VIII: 222] in a valley of the river Chu belongs to the Altai period of the Türkic toponyms [Musaev 1984: 192]. For the first time it is mentioned in the Byzantine sources (Menandr) [Petrov 2004: 88] in the form Tallouecz or Thallovez [Moravcsik 1958: 297], and in the Chinese sources in the form Da-lo-sy (Ta-lo-se) [Chavannes 1903: 142–143; MIKK II: 65, 67]. In Türkic sources it is mentioned also in the form Kemi Talas (كمي تلاس) or Ulugh Talas (الغ تلاس) [MK I: 347], the Türks called it also Altun Arghu ulush (*Altun Arghu uluş*) [DTS: 40] and Yangi (ينكي) [Haidar: 458].

Name of the city Suyab (سوياب) consist of the Türkic word *su* and the Persian *ab*, with the same meaning (“water”) [Tab II: 1441, 1596]. The name Suyab is also linked with the name of the river Chu or Chuy [Karimova 2006: 226; MIKK II: 64, 71]. On the coins of the Türks are mentioned names of such cities, as Ordu (اردو), Kharlukh-Ordu (خرلخ اردو), Ila-Ordu (ايلا اردو), Qara-Ordu (قرا اردو), Qutluğh-Ordu (قتلغ اردو), Qilich-Ordu (قليچ اردو), Taraz (طراز), Atlakh (اطلخ) and Barskhan (برسخان) [Zambaur 1968: 191, 197; Kochnev, Fedorov 1948: 180; Fedorov, Rtveldze 1972: 83; Fedorov 1964: 111]. In the sources are mentioned also toponyms Djul (جول), i.e. Chul, Kul Shub (كول شوب) [IK: 28; Kod: 205], Djul Shub (جول شوب) [IK: 29; Kod: 206]³⁵, the bridge called Aq-terak (اق ترک) on the river Ili (ايلى) or Ila (ايلا) [MK I: 110], district Baqyrlygh (باقيرليغ) close to Balasaghun [MK I: 456], districts Minglaq (ميرگلاق) [MK I: 407] and Suwlagh (سولاغ) [MK I: 431] and a fortress Qara-Sangir (قرا سنكر) close to Barskhan [MK I: 110, 456; III: 241], district Qawaq (قواق), a pasture the Aq-Sai (اق ساي) [MK I: 110, 364; Karaev 1972: 112]. In the area of the city Upper Barskhan the intermediate station under the name “place (*maudi*) Bughra-Khan” (موضع) (بغراخان) [Moq: 341] is mentioned. In the Uighur documents 10th – 11th of centuries are mentioned toponyms Ila, Yultuz and Baliq qan ogri [Tugusheva 1972: 244].

In the Tibetan inscription of the 8th century from a cave of Thousand Buddhas in Dun-Huan is mentioned the lock Shu-balyk, in which esteemed “the god of the Türks”, called Yol-Tangri [Kliashstorny

³⁵ About toponym *djul* (*chul*) “steppe” and *kul* “lake” see also Karaev 1987: 118.

1981: 98]. City-fortress Shu (شو) was close to Balasaghun [MK III: 420]. The name of the city Balasaghun is linked with the Mongolian word *balyasan*, which means “city” [Lurie 2004: 80].

The Chinese sources the district Bin-juj (One thousand sources) which name is reconstructed as Bing (Ming) yul is mentioned that in Türkic means “One thousand sources” [MIKK II: 62; Umurzakov 1978: 55]. The Chinese pilgrim Süan Tsan (7th century AD) mentioned district Tsian-Tsuan (One thousand keys) which name is a calque of the Türkic toponym Ming-bulak, localized on a place of the present Merke [MIKK II: 64]. In the area of Hot lake (Issyk-kul) is mentioned city T'ung/Tong [MIKK II: 68], which name can be compared with the name of the river Tonk (تونك/تونل) running into Issi-kul lake [HA: 98]³⁶. Name of the city Hele (*ha-lar*) in the Yeti-su area is reconstructed as Alp (Alp) [MIKK II: 68], and the name of the city Gun-jue (*kiwong-ngiwat*) – Küngüt [MIKK II: 69]. In the Yeti-su area also is mentioned the city Ashi-bulaj (Ashpara) [MIKK II: 68] which name can be compared to the name of the settlement Asbara [IK: 29; Kod: 206]. In the East Turkistan is mentioned the city Pin-lo (*pieng-lak*) which name is reconstructed as Minglak [MIKK II: 68]. The name of the city Hardly (*ia-lek*) is reconstructed as Djarlygh (*jarliy*) or Djarlugh (*jarluy*) [MIKK II: 69], the name of the city Tszjujju (*K'iu-liuk*) – in the form Küllüg (Kulug/Kullug) [MIKK II: 69], and the name of the city Chjanbao – in the form Djan-balyk/Janbalyk [MIKK II: 69].

At the description of the Toghuz-Ghuz country are mentioned settlements Bek-Tegin (بك تگين) [HA: 95], Kumis(sh)-art (كومس ارت) [HA: 95], Khiramki (خيرمكي) [HA: 96], parking for merchants Madjank-art (محنك ارت), Tanzagh-art (تنزاغ ارت), Ighradj-art (اغراج ارت) [HA: 95] and district Irguzgukath (ايركوزكوكث) [HA: 95], which name's etymology comes from the Türkic *Ikki Oguz* that means “between two rivers” [Lurie 2003: 195]. In the Toghuz-Ghuz country two cities also are mentioned Djamalkath or Djumulkath (جملكث) and Djamlikath (جمليكث) [HA: 94, 95], which names are formed from the Türkic ethnonym *djumul* [Lurie 2003: 195] which is mentioned in the dictionary Mahmud Kashghari [MK I: 64]. In the *Yaghma* country are mentioned settlement Artudj (ارتوج) [HA: 96], in the *Khallukh* country – small district Kulan (كولان), cities Ak-Rakar (اق رافر), Bandjuq (بنجوك), Barskhan (برسخان) and Djamghar (جامغرا) [HA: 97, 98], settlements Atlalygh (اتلالغ), Kukyal (كوكيال), Mirki (مركي) and Tuzun-bulagh (توزون بلاغ), Tunal (تونل), Udj (اوج) and Ulugh (اولغ) [HA: 97-98]. At the description of the country *Tukhs(i)* (تخس) are mentioned settlements Bigliligh (بيگلilig), Lazina (لازنه) and Farakhiya (فراخيه) [HA: 99], which names are connected with names of the Türkic clans of a tribe *Tukhsi* (تخسي) [MK I: 64, 66, 126], in the *Kimak* country are mentioned areas Andar az Khifchaq (اندر از خفچاق), Qarqarkhan (قرقرخان) and Yaghsun Yasu (يغسون ياسو) [HA: 100] and the city Astur (استور), Bandjar (بنجر), Banhdukh (بنحدوخ), Buragh (براغ), Damurnakh

³⁶ Now this name bear a pass, a glacier, a river and a settlement. In ancient Türkic tong means “frozen” [Nikonov 1978: 103].

(درموناخ), Djinku (جینکو), Mastnakh (مستناح) and Hanawush (حناوش) [Idr VIII: 715-719], in the *Toghuz-Ghuz* country are mentioned the cities Tantabigh (تنتیغ), Masha (ماشه) and Djarmaq (جرمق) [Idr IV: 510].

Syr-Darya basin

In the basin of Middle and lower course of Syr-Darya, alongside with toponyms of Sogdian³⁷ and unknown origin, are also mentioned cities with Türkic names, such as Atluq (اتلق) or Atlakh (اطلخ) [Moq: 48, 263, 275; MK I: 124], Ashnas (اشناس) [RD I (2): 200; Mus: 73, 261], Darnukh (درنوخ) [HA: 119], Djand (جند) [HA: 122; Sam III: 319], Sabran (صبران) [Ist: 346; IH: 462, 510, 525; Moq: 48, 263, 274, 393; MK I: 409], Sutkand (سوتکند) [IH: 510, 512]³⁸, Wasidj (وسج) [Sam 1912: 583 R], Kadar or Kadir (کدر) [Ist: 346; IH: 461, 510, 523; Moq: 273; HA: 118], Qarachuq (قراچق), i.e. Farab [MK I: 450], Yangikant (ینکیکنت) or Yanikand (ینیکند) – al-Qariya al-Haditha (القرية الحديثة), Deh-i Naw (دینو) [Mac I: 212; HA: 122], Sughnaq (سغناق) or Sunakh (سوناخ) [MK I: 437; Sam VIII: 112; Mus: 261], Sairam (سیرم) or Saryam (سریم) [MK I: 111; III: 191], Tartuq (ترتوق) [MK I: 434], Turarband (تراربند), i.e. Otrar [Tab II: 1517, 1521] and Uzgand (اوزگند) [RD I (2): 200; II: 170]. Toponyms Sairam and Otrar belong to the Altai and ancient Türkic periods of the Türkic toponyms [Musaev 1988: 192]. In ancient Türkic runiform monuments is mentioned the city Kangü-Tarban, identified with the medieval Otrar [Kliashorny 1964: 155-161]. In the Isfidjab area are mentioned such cities, as Khurlugh (خورلوغ), Djamshulaghu (جمشولاغو) and Turar (ترار) [Moq: 263], and also Djamukath (جموکث) [Moq: 48, 263, 275], which name comes from the ethnonym Djamuk (جموک), and *ribat* Qara-Takin (قراتکین) [IA VIII: 79]. Name of the city Budhakhkath (بذخکث) or Badukhkath (بذخکث) in the Isfidjab area [IK: 204; Ist: 337; Sam II: 104] is derived from the ancient Türkic word *balıq* – “city” [Baitanaev 2003: 57-58].

In the lower course of Syr-Darya between Djand and Syghnaq are mentioned the cities Uzgand (اوزگند), Barchanlyghkent (برچنلگ کنت) and Ashnas (اشناس) [RD I (2): 170, 200]. Name of the city Turar (ترار) or Utrar (اترار), i.e. Otrar [Moq: 263; IA XII: 166] or Taraband (طرابند) or Turarband (طرابند) [Tab II: 1517, 1521; Moq: 61] in the lower course of Syr-Darya belongs to the Altai period of Türkic toponyms [Musaev 1984: 192]. With Turar is identified the city Kangü-Tarban, mentioned in ancient Türkic runiform monuments [Kliashorny 1964: 155-161]. The name Turar (ترار) or Utrar (اترار) comes from the ancient

³⁷ Farab (فاراب), Shawghar (شاورغر), Binakath (بناکث), Khawarak (خوارک) or Khuwara (خواره), Usbanikath (اسبانیکث), Isfidjab (اسفیدجاب), Shawab (شواب), Barku-ab (برکو اب), etc.

³⁸ From the Türkic *sut* – “milk” [Lurie 2003: 199].

Türkic word *tura*, with the meaning “fortified home”, “fortress” [Murzaev 1980: 83], or the Türkic ethnonym *utrar* [Radlov I: 1112].

Chach

The Tashkent oasis, including the valley of the river Chirchik and the adjoining from the south the valley of the river Ahangaran, in written sources is known as Chach (*c'c*). For the first time this name is mentioned in the Sogdian inscriptions incised on fired bricks from the fortress Kultobe near Chimkent, dated by the second – first half of the 3rd century BC [Grene 2006: 35 – 36]. In a victory inscription of the Sasanid *shahanshah* Shapur I (262 AD), chieseled on Ka'ba of Zoroaster is mentioned mountain Kuh-i Chachstan – “Mountain of Chach country” [Sprengling 1953: 7; Lukonin 1967: 16]. Toponym Chach (*c'c*) is also mentioned on the coins minted by the Kang ruler in the 3rd – 4th centuries, and on a 4th century silver dish inscription [Rtveladze 1997: 308 – 309]. Toponym Chach (*c'c*) is mentioned on so-called Türk-Sogdian coins of the 6th – 8th centuries [Smirnova 1963: № 747-783], and also in the Türkic runiform inscription on a ceramic vessel of the 6th – 8th centuries [Buryakov 2002: 11] The Chinese sources starting from the 2nd century BC, its name is transcribed by a hieroglyph Shi or Chje-shi, and its area is transcribed by a hieroglyph Shi-go (Stone Kingdom) [Bichurin 1950 II: 242, 273, 288; Küner 1961: 174; MIKK II: 67]. In the sources of Islamic time the toponym Chach is transmitted in the form Shash (شاش) or al-Shash (الشاش) [Ist: 281, 288, 291, 328-333].

The etymology of the toponym Chach (Shash) accounts a few points of view. Some researchers are inclined to connect its origin with the name of the lake Chaichasta, mentioned in the Avestian hymn Ashi (“Ard-yasht”) [Avesta: 119-120], and localized in Messopotamia³⁹ or Afghan Turkistan⁴⁰. There is also an opinion that the lake Chaichasta is not any other but the Aral Lake [Khodjaeva 2003: 93 - 98; Mukminova, Filanovich 2001: 17]. The name Chaichasta (*Caecasta*) is ascended from an Ob-Ugrian word *bas* “water” [Yailenko 1988: 133].

In another opinion, the name Tashkent comes from the word *taz* or *tadj*, and means “Tazi’s city”, i. e. the city of Arabs or Moslems [Murzaev 1957: 254]. The name Tashkent was also interpreted as “external city” (from the word *tashqari* – “outside”) [DT: 7]. However, these views in our opinion are not sufficiently justified, and need more substantial argumentation.

³⁹ Chaechasta lake mentioned in “Avesta” identified with lake Urmiya in the Middle East [MN II: 609].

⁴⁰ In the mountains of the North Afghanistan there is a lake named Chichast.

Meanwhile, written sources point directly to the origin of the name Chach (Shash). Thus, Biruni (11th century) states that the name al-Shash (الشاش) comes from the Türkic name Tashkand (تاشکند) of this city [Bir 1963: 271], which means “Stone city” [Bir 1976: 576], and the Ptolemy “Geography” was called “Stone fortress” [Bir: 471]. One of the 26 maps in the Cl. Ptolemy geographical composition really mention “Stone fortress” (Terra Lapidea), located on the trade road connecting Middle Asia with China, east from the river Yaksart (Iaxartis), i.e. Syr-Darya [TG 1583 VII]. There is a reason to accept that on this map was recorded precisely the city Tashkent. Mahmud Kashghari (11th century) states that the correct name of the city al-Shash is Tarkan (ترکن) [MK I: 414] or Tashkand (تاشکند), which in Türkic means “Stone city” [MK III: 164].

The Chinese hieroglyph Shi or Chjeshi, which transcribed the name Chach (Shash), in Chinese language means “Stone”, and the name of Shi-go possession in Chinese language means “Stone Country” [Chavannes 1903: 140-142; MIKK II: 67], i. e. a calque of the Turkic name Tashkand (تاشکند). Toponym Kangüy of the Chinese sources, territorial successor of which is the toponym Shi, is drawn from the word *kank*, which in the so-called “Tokhar” language also means “stone” [Tugusheva 1980: 372-373, n. 100; Filanovich 1983: 35]. According to the latest data, the Chinese sources distinguished between the Shi (Shigo) state, and the Chach city (Chje-chje) which was its capital, and the name Shi originated from the name of the founder of that state [Khodjaev 2005: 7, 17].

There is an opinion that name Shash (شاش) or al-Shash (الشاش) is an Arabized form of the Sogdian toponym Chach (*c’c*) [Koraev 1991: 11; Muhammadjonov 2002: 53] or of the Türkic *taš* – “stone” [Khasanov 1965: 38]. However, there also are indications that the names Chach and Shash are dialectal forms of the Türkic word *tash* (*taš*) which underwent a transition, widely diffused in the Türkic languages [Ernazarov 2002: 22 – 23; Boboyorov 2003: 111] of the consonant “*r*” to “*č*”, and then to “*š*”. In the Türkic languages also is common transition of the consonant “*r*” to “*sh*”, which can explain the common origin for the two forms of the name of one city – Tarkan(d) and Tashkand [Ernazarov 2002: 23]. The second name of the city, Tarkan, can be also related to the ancient Türkic title *tarkan* (*tarqan*, *tarkhan*), meaning “exempted from taxes” [Murzaev 1984: 547].

Diverse points of view also abound about the semantics of name Tash/Chach/Shash. So, there is an opinion that the city was called “stone” not because it was erected from this building material, but due to the courage and fortitude of its inhabitants during defense of the city from foreign aggressors [Filanovich 1983: 35; Khurshut 1992: 4]. According to another opinion, the name of the city can be a hint that it grew in the country of “mighty Turs”, repeatedly mentioned in the Avesta [Mukminova, Filanovich 2001: 17].

There is also an opinion that name Tashkand, and also Tarkan means “strong fortress”⁴¹. One of later points of view posits that toponym Tash/Chach/Shash comes from the name of the Chatkal-Kuram mountain chain⁴², which like a stone fortress frame the valleys of the Chirchiq and Ahangaran rivers, which compose the Tashkent oasis, and protect them from external enemies⁴³. In the Türkic languages the word *tash* (*taš*) means not only a “stone”, but also a “cliff”, “outcrop”, “mountain”, and also “outer side” [Murzaev 1984: 547].

The name Tash/Chach/Shash could be a local calque of the Tokharian toponym Kang, the name of the ancient state which also included Chach [Muhammadjonov 2002: 56; Boboyorov 2003: 111]. The memory of this is preserved in the national memory till present, and its name in the form Kanka belongs to the ruins of the largest fortress (150 ga) of the Tashkent oasis, located 90 kms south of Tashkent, where in the first centuries BC was a capital of the whole oasis [Buryakov 1984], identified with Trans-Yaksart Antiochia of the ancient Greek sources [Filanovich 2002: 116]. It may be also hypothesized that the name of the city was connected with a sacred stone worshipped by local inhabitants in an extreme antiquity⁴⁴. The Chinese sources the origin of the toponym Shi is traced not to a stone or a stone fortress, but to the surname of the founder of the state with a capital called Chje-chje, i. e. Chach [Khodjaev 2005: 10].

The linguistic literature includes one more opinion deserving an interest, in accordance with it the name Chach has an Enisei origin, and also means “Stone” (Ket *tyš*, Kott. *šyš*, Pumpok. *čys*)⁴⁵, on one hand it is a calque from the ancient Türkic *taš* [Pulleyblank 1986: 38 - 41], and on another hand it is in close genetical connection with the Türkic word [Poliakov 1987: 82].

The linguistic research in this direction allows to posit that in the 2nd millennium BC the Eniseians-Kets were a significant part of the Middle Asian population [Dulzon 1968: 139], and they were displaced

⁴¹ In ancient Türkic languages the word *tar/tash* has also meanings “strong”, “sturdy”, etc. [DTS: 536; Ernazarov 2002: 21].

⁴² In the name Chatkal can be possibly seen one of forms (Chat) of the toponym Tash/Chach/Shash with the same rotation of the consonants “*r*”, “*ch*” and “*sh*”. In the literary Kirgiz language *chat* means “space between rivers before they join” or “name for a part of mountains”. The component chat is very frequent in the Türkic toponyms: Chat, the Eski-Chat, Uch-Chat, Kara-Chat, Sary-Chat, etc. [Karaev 1985: 29].

⁴³ Remarkably, one of the most ancient allusions to the toponym Chach (Shapur I inscription) is connected exactly with the Chach (Kuh-i Chachstan) mountains [Muhammadjonov 2002: 54 – 55].

⁴⁴ The similar case can be observed in Mecca where till now in Ka’ba it is a sacred black rock of cosmic origins worshipped still in the pre-Islamic times.

⁴⁵ Notably, the Enisei languages have the same transition of the consonants “*r*”, “*č*” and “*š*”, typical for the Türkic languages.

to the north by the intruding Indo-Arian tribes [Yailenko 1990: 37-49]. The present body of the historical data demonstrates that prior to the Indo-Arian occupation of the Middle Asian its territory was inhabited by three historical and cultural communities: in the Middle Asia northwest lived proto-Uralic tribes, the carriers of the Kalta-Minar culture, engaged in hunting and fishery, in a the southeast lived Pamir-Hindukush mountain tribes of the so-called “Hissar” cultures, and in the southwest was the most ancient and highly advanced sedentary-agricultural Dravidian civilization with proto-urban culture [Piankov 1995: 27-46].

The newest research in the toponymy and linguistics allows to suggest that in the 2nd millennium BC the carriers of the Dravidian languages lived in the immediate proximity with the carriers of the proto-Türkic languages [Musaev 1984: 148-153], and their connections were torn off by the invasion of the Indo-Aryan newcomers [Iskhakov 1999: 251 - 255]. In some Türkic languages of the Eastern Europe (Bulgarian, Khazarian, Chuvash), Siberia (Yakut) and Far East have survived the traces of the proto-Türkic language which was diffused in the most ancient times in the southern part of the Middle Asia. These relicts point to the presence in the south of the Middle Asia in the deep past of the remote ancestors of the carriers of these languages, and on their subsequent resettlement to the north [Togan 1981: 22]⁴⁶.

The Türkic languages retained numerous traces of the most ancient linguistic layer, common for the Middle Asia and Caucasus, and ascending to the primeval communal system epoch. And these traces were retained in those parts of speech which belong to the language basic lexical fund (for example, terms for the parts of human body) and, as a rule, are not borrowed from other languages [Tolstova 1978: 8-9]. In the linguistic literature the most ancient forms of the Türkic languages are called proto-Türkic, their carriers are called pra-Türks, and the formative history of of these languages is closely connected with the family of the so-called Paleo-Asian and Enisei languages [Dulzon 1971: 26]. The Enisei languages, according to the toponyms, occupied until the end of the 1st millennium BC a significant part of the Middle Asian territory, and as its nucleus most actively participated in the formation of the Altai-Hunnish confederation of peoples [Yailenko 1988: 133].

According to another linguistic theory, the carriers of the so-called “proto-Tokhar” language, as a most ancient of all Indo-European languages, in the 2nd millennium BC on the way from the Asia Minor to the East Turkistan passed through the territory of the Middle Asia, and contacted there with the carriers of the early proto-Türkic, proto-Ugrian and Enisei languages. The concept suggests a fairly long interaction and

⁴⁶ These linguistic results can be matched with the archeological research, according to which the ancestors of the Karasuk culture carriers in the Minusinsk depression (middle of the 2nd millennium BC) were exactly the cattle-breeding tribes that came there from the Middle Asia steppes [Novgorodova 1970: 176; Sarianidi 1967: 90-93, 102].

probably bi-linguality between the contacting groups of the population [Gamkrelidze, Ivanov 1989: 25-27; Gamkrelidze 1987: 41]. This linguistic theory recently found a convincing confirmation in archeological materials [Sarianidi 1998: 90-92].

The traces of these long bygone and real events could not disappear completely, and their echo was retained in the legends among the peoples of the Middle Asia during the Middle Ages. They were retained, for example, in the testimonies of al-Biruni [Bir 1957: 47], Qudama ibn Dja'far [Kod: 263], al-Muqaddasi [Moq: 285-286], Narshakhi [Nar: 91] and Mahmud Kashghari [MK III: 164], which state that such cities of the Middle Asia as Marw, Kath, Bukhara, Samarqand, Ramitan, Shash, Baikand, and others were founded by the Türks [Togan 1981: 25]. Thus, the statements of different written sources, converging with the archeological, anthropological and toponymic-linguistical research of later years, allow to take, with sufficient substantiation that in the 2nd – 1st millenniums BC a significant part of the settled and urban population in the Middle Asia consisted of the so-called pra-Türks, i. e. the remote historical and ethnic ancestors of the Türkic-speaking peoples, who were the initial inhabitants of this region, and constituted a part of its most ancient pre-Indo-European population. After the Indo-Arian occupation of the Middle Asia a part of the Türkic-speaking peoples were displaced by the Arian newcomers to the north, and the remaining part was subjected to a superficial Iranization.

In view of these postulates it is quite probably that the initial form of the name for the city Tashkent originated from the ancient Türkic word *taš* meaning “stone”. The medieval names of the city, Chach and Shash, like the first component of the compound oronym Chatkal, *čat*, most likely are dialectal forms of the same word *taš* with the same meaning. The question why the name of the city was connected with stone remains open and needs further research.

During the Middle Ages in the al-Shash (الشاش) province, alongside with the cities with the names of Sogdian⁴⁷ and unknown origin⁴⁸, are also recorded settlements with Türkic names, such, as Tashkand (تاشکند), Ghazaq (غزق) [Ist: 325, 344; IH: 461, 463, 503, 507; Moq: 49, 265], Warduk (وردوک) [Ist: 329, 345; IH: 462, 507, 524; Moq: 306; HA, 357], Ghannadj (غاناج) [Ist: 329, 345; IH: 461, 463, 507, 523; Moq: 48, 264], Djabghukath (جیغوکت) [Ist: 330, 345; IH: 461, 463, 507; Moq: 264; HA: 117, 357], Kalashdjik (کلاشجک) [Ist: 329, 345; IH: 507, 523; HA: 117], Istabaighu (استیبیغو) or Ashbinghu (اشبینگو), Almalyq (المالق),

⁴⁷ Binkath (بنکت), Danfaghankath (دنفغانکت), Chinanchkath (چیننچکت), Kharashkath (خرشکت), Fanakath (فناکت), Ardlinkath (اردلانکت), Gharkand (غرکند), Abradhkath (ابرذکت), Barkush (برکوش), Farankath (فرنکت), Shuturkath (شترکت), Banunkath (بنونکت), Banakit (بناکت), etc.

⁴⁸ Kankarak (کنکارک), Numasadj (نومسج), Djabuzan (جیوزان), Kabarna (کبرنه), Ghadamak (غدرانک), Gazak (غزک), etc.

Yalapan (يالپان) [HA: 118] and Nakalyk (نكالك), Takalyk (تكالك) or Yakalik (يكالك) [Ist: 331; IH: 461, 507; Moq: 486, 294].

Names of the cities Khatunkath (خاتونكث) [HA: 118] and Khudhainkath (خزنيكث) [Ist: 329, 330; IH: 507, 522, 523; Moq: 48, 264] are formed from a Türkic female title *khatun* [Lurie 2003: 198]. The Chinese sources it is mentioned in the form Katun [Bichurin 1950 II: 288]. The name of Chinanchkath (چينچنگكث) or Chinanchkand (*cyn'necknd*) [Ist: 328, 345; IH: 461, 507; Moq: 48, 264, 277; HA: 47; Idr 2003: 52] have etymology “Chinese city”. In the East Turkistan in the Kucha area there is a city with same name [Lurie 2003: 189]. Name of the city Ardlankath (اردلاكت) [Ist: 329] has etymology from the Türkic name Arslan (ارسلان) [Lurie 2003: 193], the city Baghuikath (بغويكث) [Ist: 330, 345; IH: 462, 507; HA: 117, 357] etymology comes from the Türkic word *baqui* (head of a community) [Lurie 2003: 193], the etymology for the names of the medieval cities Djabuzan (جبوزن) and Warduk (وردوك), mentioned by the same sources, also comes from the Türkic roots [Bogomolov 2004: 56]. The second name of the city Tashkand – Tarkan can be connected with the ancient Türkic title *tarkan* (*tarqan*, *tarkhan*)⁴⁹, meaning “exempted from taxes” [Murzaev 1984: 547]. This name was preserved until present in the form Darkhan⁵⁰. In the notes of Qian Tszan, in the north of the possession Shi (Tashkent) is mentioned a city with a name Bin-lüy with etymology from the Türkic words *ming yol* which means “one thousand springs” [Boboyorov 2005: 125].

One of the Binkath city gates had a name Bab Sikkat Khaqan (باب سكة خاقان) or Dar-i Ku-yi Khaqan (در كوي خاقان), i. e. the street leading to them was called Sikkat Khaqan (سكة خاقان) or Ku-yi Khaqan (كوي خاقان), i. e. Khaqan’s street [IH: 508; Ist: 34]. The settlement name Kabarna (كبرنه) [Ist: 329, 345; IH: 461, 507, 523; Moq: 264; HA: 357], formed like the name Suburna (سبرنه) in Khorezm, also can be etymologized from the Türkic language. The ending *-a* (*-na*) has no parallels in the Sogdian language [Lurie 2004: 57]. In the al-Shash province are also mentioned settlements Karal (كرال), Khiwal (خيوال) and Wardul (وردول) [HA: 117].

The name of the Ilaq (ايلاق) area [Ist: 281, 295, 328; IH: 507, 509; Moq: 49, 262, 326] comes from the Türkic word *ailak* or *yailak*, meaning “summer home”, “summer camp”, “mountain pasture” [Slovar 1975: 11; Karaev 1987: 116], it also retained this meaning in the modern toponyms [Dodyhudoev 1975: 41-42]. This word was also used with the meaning “summer palace” [DTS: 227]. The name Ilak has also etymology as Türkic hydronym *iyalaq* with meaning “quiet, clear river” [Boboyorov 2003: 112]. In the Ilaq

⁴⁹ The origin of this word also relates with Indo-European languages [Abaev 1979: 21-25].

⁵⁰ Such name carries a *kishlak* in Kashkadarya valley, and also aryk and street in Tashkent [Nafasov 1988: 59].

area are mentioned as cities with names of the Sogdian⁵¹ and Persian⁵², as Türkic origin, such, as Alkhandjas (?) (الخصاس) [HA: 117], Arbilakh (اربيلاخ) [Ist: 331, 345; IH: 462, 508, 524; Moq: 49, 265], Itlygh (اتلغ), Itlukh (اتلوك) or Atlakh (اطلخ) [HA: 117; Moq: 48, 263, 275], Namudhlygh (نمودنغ) or Yahudhlygh (يهودنغ) [Ist: 331, 345; IH: 462, 508, 525; Moq: 49, 265; HA: 117], Tunkand (تنكند) or Tunkath (تنكث) [Ist: 331, 336, 344; IH: 462, 508, 523; Moq: 49, 63, 265, 277; IF: 327], Arpalyq (ارپلق) or Abarlyq (ابرلق) [HA: 117], Balankanak (بلنكانك) [Ist: 331, 345; IH: 386; Moq: 265; Bir 1973: 471; Idr 2003: 52], Ghuzdjand (غزجند) [HA: 117]. The name of the city Tukkath (تكتث) [Ist: 331, 344; IH: 461, 508, 523; Moq: 49 [Lurie 2003: 197] has etymology as Türkic title *tutuk*, i. e. “*Tutuk's city*”. The name of the city Sakakath (سكاكث) [Ist: 332] comes from the Türkic word *saka* – “foothills” [MK III: 246]⁵³.

Farghana

In the sources Farghana is called Dar-i Turkistan (در تركستان) – “Gate to Turkistan” [HA: 115]. The Chinese sources mention the city Hü-sün, located in eastern part of Farghana valley. Its name is connected with the ethnonym *Usun*, preserved until present in the form *Uishun* as one of the Kazakh clans [Umurzakov 1978: 54]. The name *davan*, as the Chinese sources call the Farghana state, is derived from the Uigur word *daven*, which means “big river valley” [Abdulhamidov 1968: 43]. Is also possible that it comes from the Türkic name of high-mountainous pass Terek-Davan, which is the only convenient passage between Farghana and East Turkistan [SO: 55]. The name of the city Humyn, where in the 7th century lived the local ruler of Farghana from a dynasty of Kushan origins, is reconstructed as a Türkic word *komur* (coal) [DTS: 314; Bernshtam 1952: 232].

In the medieval toponyms of the Farghana valley dominate Türkic or hybrid toponyms, which reflects the structure of her contemporary population⁵⁴. So, the name of the Farghana main city Akhsikath (اخشيكث) [Ist: 335, 346; HA: 116] or Akhshikath (اخشيكث) [IH: 482, 463]⁵⁵, in the Sogdian documents is spelled *ʿsykandh*, *ʿsygkt* [SDGM III: 101-102]) has etymology from the Türkic *ak* and Sogdian *-kath*, meaning

⁵¹ Sanakath (سناكث), Nukath (نوكتث), Tukkath (تكتث), Nudjakath (نجاكث), Dhakhkath (نخكتث), Kharghankath (خرغانكث), Khumrak (خمرك), etc.

⁵² Bandja-Khash (بنج خاش), Kuh-i Sim (كوه سيم), etc.

⁵³ This brings about an observation that in Türkic the words Togar (Tochar) and Saka are synonymous, both meaning “Mountaineer” (Translator’s Note).

⁵⁴ For the Middle Ages (5th – 12th centuries) only in the Kyrgyzstan territory are recorded approximately 250 geographical names, including 33 oronyms, 45 hydronyms, 33 ethnotoponyms [Umurzakov 1978: 54].

⁵⁵ al-Baladhuri gives Khshikath (خشيكث) [Bal: 28].

“white city” [SDGM III: 101; Koraev 1978: 30]. On the coins its name is also given in the form Akhshi (اخيسي) [Zambaur 1968: 38]. It was conjectured that the city could have been named after the river Aksu, the medieval name of the river Naryn [Askarov 2004: 26]. In some sources Khasakath (خساكث), i.e. Akhsikath, is called the largest city of the Türk country [Zay: 293]. During the Middle Ages in Farghana is mentioned the city Kukath (كوكث) [HA: 117] which name, probably, comes from the Türkic word *kök* – “dark blue” [Lurie 2003: 196].

During the Middle Ages in Farghana alongside with toponyms of the Sogdian⁵⁶, Persian⁵⁷, Arabic⁵⁸ and the unknown origin⁵⁹, are also noted the Türkic names of the cities, such, as Quba (قبا) [Ist: 333, 335, 347; IH: 463, 514; IK: 65; Gusein-zade 1971: 118-123], Ush or Osh (اوش) [Ist: 333, 335, 347; IH: 461, 514, 525; IK: 39; Kod: 208; IF: 328;]⁶⁰, Atbash (اتباش) [IK: 30; Kod: 208; Moq: 341] or At-Bashi (ات باشي) [Bir 1973: 473], Qochnkar-Bashi (قچنکار باشي) [MK III: 392; Gar: 84], and also districts Djadghal (جدغل) or Djidghil (جدغل) [Ist: 334; IH: 513, 514; Moq: 48, 262].

Name of the city of Uzskand (اوزکند) or Uzgand (اوزگند), also mentioned as Madina Khurtakin (مدينة حورتکين) – “the city of Khurtakin” [IK: 30]⁶¹, which also had the form Yuzkand (يوزکند) [SN: 135, 155], is connected with the ancient Türkic word *uz* – “valley”, “pass” [Lurie 2004: 103]), or with ethnonym *uz* (*yuz*).

Name of the city Kh^wakand (خواکند) has etymology from the Türkic word *khur* and a component *-kand*, with the meaning “city on a hill” [Bababekov 1987: 102-103]. Name of the city Biskand (بيسکند) on border with Türks has etymology from Sogdian *pyš* (behind) or Türkic *beš* (five) [Ist: 286, IH: 513, 525]. Name of the city Bukand (بوکند) or Yukand (يوکند) [Moq: 262] is derived from the Türkic words *bök* (fence) or *joq* – “high place” [Lurie 2003: 198, 199].

⁵⁶ Abardadj (ابرجاج), Shawakath (شاوکث), Samghar (سامغار), Marghinan (مرغینان), etc.

⁵⁷ Hadjistan (حجستان), Karwan (کروان), Naqad (نقاد), Rishtan (ریشان), Haftdeh (هفت ده), Zarqan (زرقان), Khurshab (خرشاب), etc.

⁵⁸ Nasrabad (نصراباد), Nadjm (نجم), Silat (سلات), Pap or Bab (باب), Minara (مناره), etc.

⁵⁹ Sabat (ساباط), Khudjand (خجند), Turmuqan (ترمقان), Kh^wakand (خواکند), Andukan (اندکان), etc.

⁶⁰ The name of this city is linked with the Türkic ethnonim *uch/ush* [Umurzakov 1978: 53]. An opinion also exists that it comes from the Enisei root *us/ush/osh*, meaning “fence”, “fenced off place”, “city” [Murzaev 1984: 423].

⁶¹ The first component of the toponym Uzgand, probably, represents a reduced variation of the word *okuz* “river” (see above). The word *biz* is also meaning “valley”, “pass” [Lurie 2003: 199].

During the Middle Ages in the western part of the Farghana valley near Pap (Bab) was a city Turmaqan (ترمقان) or Yurmaqan (يرمقان) in which lived the Türks [IK: 30; Kod: 208; Moq: 341, 342]. The medieval toponym Miyan Rudan (ميان رودان) – “Between two rivers”, localized between the rivers Naryn and Karadarya, also had a Türkic name Ikki su arasy (اكي سو اراسي) [BN: 76, 92, 93]. The main city of this district, mentioned in the sources in the form Khailam (خيلام), Khairlam (خير لام) or Khatlam (ختلام) [Ist: 334; HA: 116; Moq: 48, 262, 271], has etymology from the Türkic word *khailama* [Khasanov 1965: 76]. However it is more probable that the name of this district was connected with the name Khair ibn Abu-l-Khair (خير بن ابي الخير), the local ruler in whose palace was born the Samanid amir Nasr ibn Ahmad [Ist: 334; IH: 514]. The same district was also called Haft-deh (هفت ده), which means “Seven settlements”. This district earlier belonged to the Türks and in the 10th century was captured by the Samanids [IH: 514]. It also had a Türkic name Iettikent (يئتیکنت), like the mountains surrounding it [BN: 32]. Though this form is recorded in later source, it is quite probable that the Türkic name was its original name, from which then developed a Persian calque. The name of the city Biskand (بيسکند) or Astiyakand (استياکند), located in this district [Ist: 347; IH: 514, 524], can be read as Yeti-kand (يئتیکند). Abu Sa’d al-Sam’ani mentioned in Farghana a settlement Lamish (لامش) [Sam 1912: 595R], which is identified with the name of the river Ilamish (ايلامش) or Ailamish (ايلامش) [BN: 87, 92], running in the Lamish (لامش) district near Andigan [Kar: 150].

In the district Lower Nasya is mentioned the city Zandaramish (زندرامش) [HA: 116; Ist: 395; IH: 461, 513; Moq: 48, 262]. On the al-Idrisi map to the east from Akhsikath is the city Khaqan al-Khazladjiya (خاقان الخزلجيه), which is identified with capital of the Türks’ ruler on the river Ili [Karaev 1973: 36]. The name of the city Yadukhath (يدوخث) [Sam: 598R] is derived from the ancient Türkic word *yatuq* (يئوق) – “lazy”, “settled” [MK III: 22], the city Ustiqañ (استيقان) [Ist: 347; IH: 513, 525; Moq: 48, 262, 272] is derived from the Türkic word *ust* “upper course (of river)” [Boboyorov 2005: 126], the city Biskand (بيسکند) [Ist: 348] is derived from the Türkic word *beš* “five” [Lurie 2003: 198]. Name of the city Ardlinkath (اردلانکث) [Ist: 329, 325, 343; IH: 461, 463, 503] in Farghana has etymology from the Türkic name Arslan (ارسلان) [Lurie 2003: 193]. On the basis of the Türkic language can also be the etymology of the names of city Salat (سلات) or Shalat (شلات) [Ist: 346, 348; IH: 514, 523; HA: 356] and settlements Awal (اوال) [Ist: 347; IH: 514; Moq: 48, 262; HA: 116].

Among the Farghana cities is mentioned a city with first part of the name not readable, and the last part is read as *khan* (خان) [Moq: 48]. The city Andijan is mentioned in the sources of the 10th century in the form Andukan (اندکان) [IH: 513; Sam I: 364]. This name has etymology from the Türkic word *andi* and Sogdian *kan*, that together means “riverbank city” [Muhammadjonov 2002: 23]. The word *andi* is also derived from the ethnonym *Andi*, or another Türkic word meaning “island”, and ancient Persian *djan/gan* –

“soul” [Turgunov 1987: 130-136]. Per a local legend, the ancient name of Andijan was Adak (ادك), which in Türkic means “island overgrown with plants” [Radlov I: 479].

Toponym Isfara (اسفره), which is mentioned in all sources in the form Asbara (اسبره) or Ashpara (اشبره) [Ist: 334; IH: 513-515; Tab II: 1440-1441], has etymology from the Türkic word *Aspara*, which belongs to the most ancient Türkic anthroponyms, going back to the names of the objects of ancient cults [Musaev 1984: 209]. The name Isfara is Arabized form of the Türkic name [KC: 257]. The city with name Asbara (اسبره) is also mentioned in the vicinity of Taraz [IK: 30]. In the sources of the 15th century are mentioned a river and a city with the name Aspara (اسبره) or Ashpara (اشبره) in the Mirki area [Yaz: 117]. In the beginning of the 20th century the name Ashpara also had the mountains in the Chu river basin [Valihanov 1961 I: 310, 316, 458]. The Byzantine sources mention city Aspar-hruk [Moravcsik 1958: 75].

Among the toponyms mentioned in the documents of the 16th – 17th centuries, are notable the names of channel Urun-Tegin aryq, settlements Khaqan and Ekin-Tegin or Igen-Tegin in the vicinity of Andijan [Nabiev 1960: 26; MITT: 148]. In the 15th century one of the Andijan gates was called Dar-i Khaqan (در خاقان) – “Khaqan gate” [BN: 77, 121]. In the modern toponyms of Farghana, in only one area of the Farghana, an overwhelming majority of the toponyms (approximately 1000 from 1260) have Türkic etymology [Gubaeva 1969: 95-96].

Khorezm

The main cities of Khoresm Kas (Kat) and Gurgandj are called Dar-i Ghuz (در غوز) or Dar-i Turkistan (در ترکستان) – “Gate of the Ghuz Turkistan” [HA: 121, 122].

Ethymology of the toponym Kh^warazm (خوارزم), i.e. Khorezm in one opinion is derived its origin from an ancient Iranian base [Tolstov 1948: 74-75]. The name Kh^warazm (Khorezm) also has etymology from the Nenets⁶² languages of the Eastern Ural with a meaning “stony” [Yailenko 1988: 133]. Also, another opinion is that this word comes from the Türkic roots *khuar* (water) and as (ethnonym) with an affix of belonging in the singular personal case *-m* (*huarasm*) and designates “river people” [Zekiyeu 2002: 425-432]. The name Kh^warazm (Khorezm) can also be connected with the name of the (Türkic) *Yurük* tribe *Horzum*, and the clan *Herzem* of the tribe *Saryk* [Yeremeyev 1970: 139].

⁶² The Russian derisive “Samoed” – “Self-eating” (Translator’s Note)

On the Catalan map (14th century) the name of the city Urganich is mentioned in the form Organchi (Urganchi) [Fedchina 1967: 19], which contains affix *-chi*. On the pre-Islamic coins of Khorezm the name of this city is recorded in the form Urganach [Muhammadi 2000: 91]. The origin of this toponym is linked with the word *gurg* “wolf” [Lurie 2004: 72].

In the Khorezm territory are toponyms which were not possible to etymologize from any modern languages, which demonstrates their very ancient origin. To them belong toponyms Khiwa (خيوه) and Fir (فير). The fortress Fir (فير) or Fil (فيل) have consisted of three parts and was constructed in the 4th century near the capital of Khorezm the city Kath (كاتھ) [Tab II: 1238, 1281; Bir 1957: 48]. By some reports this was also called the city of Samarqand [Tab II: 1240]. The name of the city Khiwa (خيوه) [Ist: 299, 302, 341; IH: 478, 519; Moq: 49, 287, 344] in the sources is also given in a Türkified form Khiwaq (خيوق) [Mus: 258].

Per Ptolemy, on the other side of Ox, in the lower course of Iaksart, on its left the bank lived people *Ariacae*, which was identified with the *Arian* tribe. The ethnonym *Ariacae* has also etymology from the Türkic word *ariyak* (*nariyak*), which means “those beyond the river”, it also was used as a toponym Ariak, i. e. “that beyond the river”. Precisely from this name were copied the calques of the Greek toponym “Transoxania” and Arabic “Ma wara’ an-nahr” (ما وراء النهر) [Popov 1973: 142; Satybalov, Popov 1956: 109-112]. This indicates that *Ariaks* were Türkic-speaking, like a part of the left-bank population of Amu Darya. Otherwise they would not call the right-bank inhabitants *Ariyaks* in Türkic. And in our time the Uzbeks from the left bank of the Khorezm and Karakalpakstan area call the Uzbeks on the right bank of Khorezm *ariyaklar*, *ariyakdagilar* or *ariyanchilar*, i. e. “those beyond the river” [Ahmedov 1987: 60].

In the al-Djurdjaniya area is mentioned the settlement Ardaku (اردكوا) [IFad: 58]. At a distance of two days of travel from al-Djurdjaniya in the direction of the Bulghar was a *ribat* Zamdjan (زمجان) which was also called Bab at-Turk (باب الترك), i. e. “Gate of the Türks” [IFad: 56, 59]. The main city of Khorezm Kath (كاتھ) was called (در غوز) “Gate of the Ghuz Turkistan, collection place for the goods of the Turkistan, Ma wara’ an-nahr, and al-Khazar area Türks, and gathering place of merchants”. A likewise gate to the Turkistan and a gathering place of merchants was the city Gurgandj (گرگانج), whose inhabitants were famous for their bellicosity and arrow-shooting art [HA: 121, 122]. The steppes to the north of Khorezm were called Qipchaq (قبيحاق) [Grigoriev, Frolov 2001: 260, 280].

The medieval sources mention in the Khorezm the city Kurdar (کردر) or Kardar (کردر) [Ist: 299, 303, 341; IH: 430, 460, 478, 519; Moq: 49, 286, 343; Tab II: 1525, 1847; HA: 122; IK: 68], settlements Bara-

Tegin (برا تکین) [Ist: 299, 303, 341; Moq: 286, 288, 343]⁶³ and Qaratakin (قراتکین) [IH: 461, 462, 478, 480; Idr VIII: 699], or Deh-i Qara-Tegin (ده قراتکین) [HA: 122, 371; MITT: 216], the port of the *Ghuzz* Manghyshlaq (مان غیشلاق)⁶⁴, the city Suburna (سیرنه) in 20 *farsakhs* (140 km) from Gurgandj [IA XI: 169], settlement Shurah-Khan (شوره خان) or Shurakhan (شوره خان) [Bai: 825, 877], locations Khandakhan (خندخان) [IA X: 111], Abuqsha (ابوقشه) [Ist: 304; IH: 480; Moq: 370], Balkhan (بلخان) [Moq: 343], *ribats* Mash (ماش) [Moq: 343] and Tughan (طغان) [Moq: 343], location Waikhan (ویخان) [Moq: 49, 276, 288, 343, 344], and also toponyms Barqan (برقان) [Sam II: 156], Baghirqan (بغیرقان) [Moq: 343], Mizdakhqan (مزداخقان) [Idr VIII: 697, 698], Khalidjan (خلیجان) [Idr VIII: 698], Okuz (اکوز), Yar (یار) and lake Khyz-tengizi (خیز تنگیزی) – “Maiden Sea”, i. e. the present lake Sary-kamysh [Bir 1966: 96; Bir 1973: 470; MK I: 432; III: 172]. Ibn al-Athir mentioned in the Khorezm a toponym Su-Kara (سکاری) – Kara-su and noted that in translation it means “black water” [IA XII: 86]. The same toponym is mentioned in the 10th century in the form Sakara (سکارا). So was called the river crossing on Amu Darya downstream from the Amul [Moq: 292]. Northwest from the Karataw mountains in the Syr-Darya basin is mentioned a mountain under a name Susyk-Kara [Vainberg 1999: 200-201]. The name of the city Darghan (درغان) in the Khorezm [Ist: 299, 338; IH: 478; Moq: 49, 287, 289, 292; Gar: 91] also can be linked with a title *tarkhan*. From the Türkic languages are formed such toponyms as Aikhan, Kum, Kuchagh and Timurtash [Boboyorov 2005: 128].

⁶³ In the Seistan is also mentioned a settlement Djarwatakin (جروواتکین) or Karwatakin (کروواتکین) [Sam III: 240].

⁶⁴ In the 10th c. Manghyshlaq is also mentioned under its Persian name Siyah-kuh (سیاه کوه) [Ist: 8, 190, 218, 219; Bir 1966: 96; Bir 1973: 470; MK I: 432; III: 172]; Ibn al-Athir was called it *madina* (مدینه) – “a city” [IA X: 111], al-Qalqashandi was called it a territory adjoining Khorezm [Grigoriev, Frolov 2001: 282].

Part 4
CENTRAL TURKISTAN

Ustrushana

Türkic toponyms are recorded not only in the northern, but also in the central and southern areas of the Middle Asia. Between Samarqand and Khuttalan is a mountain area al-Buttam (البتم) or Buttaman (بتمان) [HA: 115] to which belong the cities Khujand (خجند) and Ustrushana (استروشانه) [Bir 1973: 471]. In the Sogdian documents it is mentioned in the form *pyttm'n*, it is a loan from the Sogdian and belongs to the ancient Sogdian toponymic layer [Smirnova 1961: 223].

In Ustrushana are mentioned the city Dizaq (دزق) or Dizak (دزك) [HA: 115] and settlement Ghazaq (غزق) [HA: 115; Idr VIII: 702], with the names formed with the affix *-aq*.

On the border of Ustrushana with the Samarqand area is mentioned the city Yarkath (ياركث) [Ist: 322; IH: 499; Moq: 279; Sam: 596R; Yak IV: 1001], with the name's etymology from the Türkic *yar* – “deep gorge”, “ravine” [Lurie 2003: 198]. The same was called one of the Samarqand quarters Yarkath (ياركث) [Sam: 596 R]. The city with the similar name, Yarkand (ياركند), was also in the East Turkistan. In the Ustrushana is also mentioned the city with name Arkand (اركند) [Ist: 335; IH: 515].

One of the Ustrushana rustaks was called Masha (ماشه) [IH: 505; Moq: 265] in which name is noted the present toponym Matcha [Cornu 1985: 168]. In the *Toghuz-Ghuz* country one of the cities also had the name Masha (ماشه) [Idr IV: 510]. No similar names were found in the Sogdian language [Lurie 2004: 148]. On the basis of the Türkic language also can be traced the etymology of the toponyms Khawas (خاوص) [Ist: 337, 343; IH: 462, 505, 516, 521; Moq: 342] and Sabat (ساباط) [Ist: 326, 335, 343; IH: 461, 463, 503, 521; Moq: 49, 265, 277, 290].

The name Sogd (Sugd) had etymology traced from the Avestan *sughtha* (*sukhtha*) or ancient Iranian *sugud* (*suguda*), which literally meant “burnt”, i.e. the country ritually cleared with fire [Khromov 1989: 89; Grantovsky 1975: 85], and also from the Middle Persian *swlyk* – “merchant”, “dealer”, from which is formed toponym Sula [Tremblay 2004: 133]. It is also hypothesized that the name Sugd (سغد) is a calque of even more ancient toponym Turan (توران), which origin is linked with the Eniseian-Ket word *tur-* (*tul-*) “pure” and a suffix *-en* [Yailenko 1988: 132; 1990: 41-42], or with Ossetic *sugdak* “sacred” [Menges 1979: 132].

Northern Sogd

The name of the city Samarqand (سمرقند) has etymology traced from the Sanskrit *smarya* – “meeting”, “place of meeting” [Masson 1950: 157], the Avestan Zmar-kanta “hidden under ground”, or the Sogdian Smara-kanta “stone’city” [Tremblay 2004: 130-131]. In the 11th century it was thought that the name of the city comes from the Türkic Samizkand (سمزکند), which means “fat city” [Bir 1973: 471; MK I: 330]. Per the legend, Samarqand was named after its founder, a Yemen king Samar ibn Afriqish or Shamar ibn al-Harith [Kan: 240-241; MW: 53], or a Türkic khan by the name Samar (سمر) [AT: 16]. On the European maps of the 13th century is mentioned the city Samarcha or Samarcan in Khazaria [Chekin 1989: 8-10]. The name of Samar (سمر) or Samur (سمر) during the Middle Ages also carried the river in the Western Urals [IFad: 66; Sho: 161], city Samur (سمر) in Turkistan [HA: 88], the river (Samur) in Elburs mountains [Yaz: 1666], and the right tributary (Samar or Samur) of the river Selenga in Siberia [RD I: 176; Bak: 107]. Name of this river (Samar/Samur), like the other rivers of this region (Yaik, Ijik, Idil, Ertish, etc.), most likely have Türkic origin. The origin of this hydronym has etymology from the Türkic ethnonym Subar with phonetic variations *Suar, Sumer, Samar, Savir, Sabir, Sibir*, etc. [Zekiyev 2002: 425-432]. The Ural-Altai peoples of the Middle Asia, Ural and Siberia have an ethnonym *Saman/Shaman/Samai/Samar*, with the origin traced to the southern regions, from where it was brought the Altai linguistic community in the extreme antiquity [Vasilevich 1965: 139-145].

During the Middle Ages Samarqand was also called Yariyan (ياريان) [Baevsky 1980: 86]. In the ancient Türkic language the word yar meant “ravine”, “rift” [MK III: 156, 309, 366]. During the Middle Ages on the southern bank of the lake Issik-kul is mentioned a city Yar (يار), which was a capital of the leader of a Djikil (*Chigil, Djigil*) tribe [Karaev 1987: 33]. Samarqand also had a name Fil (فيل) [Tab II: 1240]. The same name in the pre-Islamic time had the fortress Fir (فير) or Fil (فيل) in vicinity of the Kath in Khorezm [Tab II: 1238, 1239, 1281; Bir 1957: 48].

The medieval sources mentioned quarter Kaidjundaq (كيجنداق) [Nas: 345] which name on the structure is tri-partite⁶⁵ and is formed according to rules of word-formation, typical for Türkic languages⁶⁶. In the middle component of this name can be seen the Arabic word *djund* “soldier”.

In the *waqf* document of *madrasah* established by the Qarakhanid ruler of Samarqand Ibrahim Tamghach-Bughrakhan in 458/1066 are mentioned the square (ساحة) of al-Khatun al-Malika, daughter of at-Tarkhan-bek (الخاتون الملكة بنت الطرخان بك) (خان) of the al-Khatun al-Malika and the hotel (منزل) of al-Khatun al-Malika Turkan-Khatun [BD 601: 72R; Khadr 1967: 325]. This representative of a

⁶⁵ This word consists of three components: *kai-* (prefix), *djund* (basis) and *-aq* (ending).

⁶⁶ In Türkic languages is a number of words formed by this recipe with the ending *-aq*: *argumchaq, kogurchaq, qizgaldaq, chaqalaq, bogursaq, chaqmaq*, etc.

notable Turkic family who was the daughter certain at-Tarkhan-bek (الطرخان بك), possessed some large landed properties in the south of Samarqand where as her name were called the square (*sāha*), a caravan-sarai (*khan*) and hotel (*manzil*). All these land properties to which the parties of the *madrasah* adjoined, have been located near a cult complex around the tomb of al-Qutham ibn al-‘Abbas (Shah-i Zinda) in Samarqand. Judging by the Turkic title al-Khatun (الخاتون) – “queen” and Arabic al-Malika (الملكة) – “queen”, the owner of these places was wife of the Qarakhanid ruler of Samarqand, possibly of Ibrahim Tamghach-Bughrakhan [Bosworth 1968: 452] that is quite probable as their land possessions have been located in immediate proximity to each other.

Other party of the *madrasah* adjoined to a tomb (*maqbara*) of Lachin-bek (مقبرة لاجين بك) [BD 601: 72R]. Lachin-bek (لاجين بك) – name formed from ancient Turkic *lačin* - zool. falcon (Falco peregrinus). Figuratively this word meant also “man of courage” [DTS: 332; MK I: 388]. The second part of this name is a title *bik/bek* (بك) – from Turkic *beg* – “governor”, “leader”, “prince” [DTS: 91; MK III: 169; I: 71].

Third party of the *madrasah* adjoined to the house (*bait*) of Hauli al-Khail-Bashi or al-Khail-Tashi [BD 601: 72R; Khadr 1967: 325]. This word transfers a known military-administrative rank *khail-tash* (خيلتاش), accepted in the army of the Ghaznavids for a designation of the chief of the horse group consisting of 10 horsemen over which supervised *naqib* [Nazim 1931: 141 - 142; Bosworth 1960: 46; 1963: 103; 1968: 452]. The second part of this rank might be read also as al-Khail-Bashi (الخيلباشي) – from Arabic *khail* – “horses” and Turkic *bash* – “head”, “leader”.

In the neighbourhood with it there was Sufi monastery (*khanaqah*) of the amir Nizam ad-Dawla [BD 601: 72R; Khadr 1967: 325]. In the 11th century a title (*laqab*) Nizam ad-Dawla (نظام الدولة) used two Qarakhanid rulers – Mahmud ibn al-Hasan and Muhammad ibn al-Hasan. The first of them minted the coins in 461 – 462 AH in Banakath, Ghannadj and Chinanchkath [Kochnev 2006: 206, 207], and the second in 401, 403, 412 AH in Samarqand, in 416 AH in Sogd, 399 – 401 AH in al-Shash and in 415 AH in Tunkath [Kochnev 2006: 76, 135]. The *khānaqāh* in Samarqand, most likely, could concern to the second of them who was son of Shihab ad-Dawla Abu Musa al-Hasan (Harun) ibn Sulaiman Bughra-khan Malik al-Mashriq Turk-khaqan - the founder of the Hasanids dynasty [Kochnev 2006: 134 - 135, 177 - 184]. His full name was Abu-l-Muzaffar Muhammad ibn al-Hasan Tonga-tegin Nizam ad-Dawla Malik al-Mashriq Nasir al-Haqq Togan (Tonga)-khan [Kochnev 2006: 75 - 78, 81, 84, 127, 135, 166, 171, 176 - 181, 184 - 186, 190, 247 - 250]. In the 12th century in Samarqand is mentioned Ribat al-Amir (رباط الامير) – “*ribat* of the *amir*” [Sam I: 406] which, probably, is identical with *khānaqāh* of Nizam ad-Dawla.

In the document on hospital established by the same Tamghach-Bughrakhan in Samarqand in the southern suburb (*rabad*) of Samarqand are mentioned several adjoining places. So, one of the hospital parties was adjacent with houses of some Aram Sati, daughter of ‘Abd Allah al-Aghadji [BD

601: 75R; Khadr 1967: 316]. In the 12th century is mentioned *al-shaikh al-faqih* Abu-l-Hasan ‘Ali ibn Muhammad ibn Qutlugh al-Aghadji as-Sakkak, who lived in Samarqand [Nas: 571 (№ 1003)]. His family tree shows that he was the descendant of a certain person by name Qutlugh (قتلغ) formed from Turkic *qutluy* – “possessing vital force”; “happy”, “blest” [DTS: 473]. Among properties transferred to the hospital as *waqf* is mentioned caravan-sarai (*khān*) in the neighbourhood with benches of al-Hadjdjadji Qutlugh ibn ‘Abd Allah al-Aghadji [BD 601: 76V].

In the same document is mentioned also caravan-sarai (*khān*) of descendants of Su’su’ al-Aghadji [BD 601: 76V; Khadr 1967: 316]. The *nisba* al-Aghadji (الأغجي), which is in the body of the above mentioned three names, formed from Turkic *aya/aqa* – “big brother” [DTS: 17, 48] or *ayač/jayač/jiyač* – “tree”, from which is *jīyačēī* – “carpenter” [DTS: 224, 265].

Other border of the hospital was adjacent with a caravan-sarai (*khān*) Ulugh (الغ) [BD 601: 75R]. Name of this *khān* formed from Turkic *uluy* (الغ) – “big”, “elder”, “great”, “strong” [MK I: 95; DTS: 610]. This word meets in structure several Qarakhanid governors [Kochnev 2006: 29, 113, 139 - 143, 230, 233 - 235]. On copper coins of Samarqand minted in the end of 10th century is mentioned certain Ulugh-tegin (الغ تگین) without any other titles [Kochnev 2006: 30]. During excavation at a citadel foot has been found a fragment of the terracotta tile which have kept a part of an inscription with a word of Ulugh (الغ), [Feodorov 1965: 240 - 241], which might be a part of titles of the Qarakhanid governor Ibrahim ibn al-Husain (12th c.). In the complex Shah-i Zinda there is a mausoleum which was attributed earlier to certain “Ulugh-Sultan-begim” [Masson 1950: 50; Pugachenkova, Rempel 1960: 113; Rempel 1961: 285]⁶⁷.

In the *waqf* document of the hospital is mentioned also a palace (*dār*) of Nush (Bars)-takin El-Bugha, *madrasah* and houses (*buyut*) of the *al-qadi* al-Hasan ibn ‘Ali [ibn] ‘Abd Allah al-Subashi [BD 601: 76V; Khadr 1967: 316]. In the same document is mentioned a bench transferred as *waqf* to Siqaya Bashi [BD 601: 76V]. Toponym Siqaya Bashi (سقایة باشی) formed from Arabic *siqāya* (سقایة) – “irrigatind system”, and Turkic *bashi* (باشی) – “head”, “begining”. This is a calque of the Arabic Ra’s as-Sakr (راس السكر), Ra’s as-Sadd (راس الصدد) или Ra’s al-Waragh (راس الورغ). [Ist: 316, 320, 321, 358; IH: 495; Moq: 49, 266, 279, 331]. Another Arabic equivalent or this name is *muqassim al-ma’* (مقسم الماء) and Persian *mir ab* (میر آب) [Bosworth 1968: 451] or *qismatgah-i ab* (قسمتگاه آب) [HA: 113]. The Sogdian equivalent of this name is Waraghsar (ورغسر) – “head of the dam” [Lurie 2004: 147 - 148].

During the Middle Ages in Samarqand was a street Kawsakan (کوسکان) along the wall (*hait*) [Nas: 402], which is also mentioned in the *waqf* document of the 15th century in the form Kusaha (کوسه ها) [SD: 190]. The name of this street is formed from an Arabic word *kusa* (کوسه), which belongs to the category of the terms used for description of prominent features in the appearance of people, and was used in reference to

⁶⁷ However, it was a result of incorrect reading of the Arabian inscription on its entrance portal [Shishkin 1962: 66 - 67].

the men who did not have facial hair (beards and moustaches) and body hair⁶⁸. Possibly, the majority of inhabitants of this street were people with a nickname *Kusa* (كوسه). It is known that the absence of the body hair is one of the prominent features of northern and eastern peoples, and in particular the Türks⁶⁹. Hence, this quarter could be founded and occupied by the Türks who lived there during the Türkic Qaghanate epoch, whose numbers grew subsequently by the arrival of the natives from the Isfidjab, Farab, Taraz and Kardar⁷⁰, and from the 11th century, when Samarqand was transformed into a capital of the Qarakhanid state, the inflow of the Türks from the Balasaghun, Kashghar, Khotan, Yarkand and other Eastern Turkistan cities⁷¹.

One of the Samarqand quarters was called Warsanan (ورسنان) or Warsanin (ورسنين) [Nas: 195; Sam: 596R], like gates in the *rabad* wall [Ist: 317]. In the Samarqand document of the 16th century the quarter Warsin (ورسين) is mentioned as located in the Samarqand suburb of the Timurid time [SD: 346]. The settlement with the same name is mentioned in the Nasaf area [Sam: 580 R]. The origin of this toponym, like the toponym Warsan (ورسان) in the Azerbaijan [Mac II: 75; AD: 37], can be related with the Türkic ethnonym *Vars* (*Varsak/Varsag*) [Mirza-zade 1988: 97-100]⁷². The name of the Ghatifar (غاتفر) quarter in Samarqand [Nas: 200; Sam: VII: 10; Khadr 1967: 326] is connected with the name of the Ephtalite leader Ghatifār (غاتفر).

In the 12th century in Samarqand is mentioned a quarter al-Qassarīn (القصارين) near the river (*nahr*) [Nas 6284: 20V; Nas: 421; Sam X: 345]. The same name in the 10th century had the river starting in the Siyam (سيام) mountains, and flowing near the southern city gate of the medieval Kesh⁷³, i. e. Aksudarya [Bartold, 1963b: 188]. The name Nahr al-Qassarīn (نهر القصارين) indicates that in it lived the bleachers of the fabrics (*al-qassarīn*) or makers of felt. Hence, it can be concluded that the inhabitants of this quarter were Türks

⁶⁸ During the Middle Ages the presence of a beard and moustaches was one of the main criteria, defining a man as a devout Moslem, and distinguishing him from the woman. The absence of the facial hair was naturally deemed among the shortcomings of a man, and was noted alongside with his other features under a special term *kusa* (كوسه), like the other features, blind, one-eyed, red-cheeked, tall, thick, etc. The composition of as-Samani gives biographies of several scientists in Marw, Basra and other cities, with a *nisba* al-Kawsadj (الكوسج), i. e. Hairless. In the 12th century one of streets in Marw was called after one of them al-Kawsadj Street [Sam X: 494].

⁶⁹ This feature can be observed between many peoples of the Middle Asia, Siberia and East Asia. However in this case apparently the object are the Türks, because of all these peoples only they played an essential role in the history of the Middle Asia in the pre-Mongolian period, and, hence, could constitute a part of the population in the medieval Samarqand.

⁷⁰ It is known that Türks were a significant part of military forces, court officials and the whole administration in the Samanid state.

⁷¹ In the Abu Hafṣ al-Nasafi composition were given biographies of a number of scientists, natives of Isfidjab, Taraz and other Türkic cities, living in Samarqand.

⁷² Per L. Gumilev, a component of the 6th c. Avar flight to Europe (Translator's Note)

⁷³ These southern gates of Kesh were called Bab al-Qassarīn (باب القصارين), i. e. the Gate of Cleaners [IH: 501].

artful in making felt. In the 19th century this Arabic word *al-qassar* (القصار) was used among the Türks in the deformed form *kastar* [Radlov II: 356].

The “Sui-shu” tells about an owner of the Kan state (Samarqand) who lived in the city A-lu-di, located on the river Sa-bao [Bichurin 1950 II: 281]. The name A-lu-di can be read as Alukdik [Bernshtam 1951: 74]. In the Ton-Yukuk monument is mentioned Bangilak mountain, where lived “son of Tinesi”, i. e. the owner of Sogd [Malov 1951: 69].

With a Türkic word *tuz* “flat”, “plain” [DTS: 602] can be connected the names of the settlements Tudh (توذ) [Sam III: 102] and Tusikas (توسكاس) [Sam III: 105] in the Samarqand area [Boboyorov 2005: 126], with an ethnonym *Tukhsi* (تخسي) [MK I: 64, 66, 126] can be connected the city Tukhsandjkath (تخسانجکث) in the Samarqand province [Sam III: 28]. Name of the Samarqand settlement Farrukh-shadh (فرخ شاذ) [Tab II: 1540] could be connected with a Türkic title *shadh*⁷⁴. The etymology for the name of the city Ishtikhan (اشتیکخن), located in the Samarqand province [Tab II: 1441; Ist: 316, 323, 343; IH: 461, 463, 521], was derived from the Sogdian ‘*sty*- (“third”) and Avestan *khaniya* (“house”) [Tremblay 2004: 125], which is little convincing. With a greater probability it can be related with the Türkic name Ishtikhan (اشتیکخن)⁷⁵ or Ishtakhandj (اشتیکخنج)⁷⁶.

In the Samarqand province the sources mention the city Zarman (زرمان) [Ist: 334, 343; IH: 515; Moq: 342; IK: 26; Kod: 203; HA: 113] and Nawkand (نوکند) [Sam: 571V], in the name of the Nawkand is the Türkic topoformant *-kand* [Lurie 2003: 199]. In the Samarqand was located the Kharlukh-Ordu (خرلخ اردو) mint, functioning in the 423 – 428/1031 – 1037 during the Qarakhanid ‘Ali-Tegin. There were minted the silver *dirhams* and copper *falses* [Fedorov 1972: 358-360]. Name of the settlement *Qum* (قوم), near which was located citadel of ad-Diwashti (الديواشتي) [Tab II: 1447], i.e. Devashtich, the *afshin* of Panch, and the name of a small left tributary of the Zarafshan, comes from the Türkic word *qum* – “sand” [DTS: 465].

Western Sogd

The toponym Bukhara is for the first time mentioned on the earliest copper coins of Bukhara with Sogdian inscriptions (4th – 5th centuries) [Naimark 1995: 37] in the form Pugar (*pwx’r*) [Smirnova 1982: 143] or Pukhar (*pwx’r*) [Smirnova 1981: 34 (№ 792-796)], and on the coins with the Khorezmian

⁷⁴ The title *shadh* (شاذ), formed from the same root as the title *ihshidh* (اخشيد), possibly of the ancient Iranian origin, during the Early Middle Age epoch was mainly used among the Türks.

⁷⁵ The name of one of the Türkic Khaqan’s military leaders [Tab II: 1598].

⁷⁶ The Arabic sources mention a military leader by the name Hashim ibn Istahandj (Ishtahandj), who in the 153/770 lead the anti-Chalifate revolt in the Northern Africa [Tab III: 369; Dja: 64].

inscriptions (6th century) Pukar (*pqr*) [Muhammadi 2000: 91]. In the Sogdian sources (beginning of the 8th – 9th centuries) are also present the forms Pughar (*pwg'r*) and Pukhar (*pwx'r*) [SDGM II: 182; Henning 1940: 10], and in the Kül-tegin inscription (beginning of the 8th century) it is in the form Buqar [Malov 1951: 19-20].

It was suggested that this name comes from the Sanskrit word *vihara*, which means “monastery” [Frye 1956: 106-119]. However, by the norms of the Sogdian language, the name Pukhar could not be transformed from the word *vihara*, for which in Sogdian is used the word *barkhar* (*βārx'r*) [Lurie 2004: 20]. In the Persian language this word is rendered in the form *farkhar* (فارخر) [Baevsky 1980: 88] or *bihar* (بهار) [HA: 108; HA 1930: 27a], and in the Arabian it is rendered in the form, *al-bahar* or *al-buhar* (البيهار) [Kho: 34]. Hence, a spelling *pwkhr* renders the name sounding as *bukhar* (*bughar*, *buqar*) or *pukhar* (*pughar*), formed from a non-Sogdian word [Tremblay 2004: 122], and probably, of the Ephtalite origins [Livshits, Kaufman, Diakonov 1954: 155, 157]. The Enisei languages (Hanty) have a word *pukhar* (*pukhyr*), which means “island” [Murzaev 1984: 470].

In this respect are of interest some sources which can shed light on true origin of this word. Per Djuyayni, the word *Bukhar* (بخار), underlying the name Bukhara, in the language of the Mughls (*ba-lughat-i mughan* (بلغت مغان) meant “the assembly of science” (*madjma-i 'ilm* مجمع علم), and in the language of Uighur and Chinese idolaters ((*ba-lughat-i but-parastari* (بلغت بتوستانى), was used for their temples, where their idols (*ma'abid ishan ke mawze-i butan*) were located. Therefore this city was named Bukhara, and in the past it was called Bundjikat (بندجکت) [Juw I: 76; Bartold 1963a: 214]. In the ancient Uigur language the word *Bukhar* meant “temple”, “chapel” [Budagov 1869 I: 285]. Mahmud Kashghari notes that the city Bukhara was named so because was a temple of idolaters [Kas: 111; MK III: 164].

This shows that the name of the city Bukhara could be formed from the word *bukhar* which is not Sogdian, but a Türkic (Uighur) vocalization of the Sanskrit word *vihara* (Buddhist monastery).

It is known that in the 6th century the Bukhara oasis was a possession of son of the Supreme Türkic *qaghan* Tardu-qaghan (Qara Churin) by the name El Arslan (Sawa-shah, Shir-i Kishwar), who was a maternal uncle of the Sasanid *shahanshah* Hurmazd IV Turkzada [Bel'ami II: 248, 265; Fir VI: 656 - 657], because he was a first brother of the Istami-qaghan daughter, who married the Sasanid *shahanshah* Khusraw I Anushirwan. He ruled in Bukhara for 20 years, with his residence in Baikand (بيکند), and has built the Bukhara *shahristan*, and also a few settlements in the Bukhara oasis. His son El-tegin (Parmuda, Nili-Khan) also founded a few settlements in the Bukhara oasis, such, as Iskidjkath (اسکجکت), Shargh (شرغ), Farakhsha (فرخشه) and Ramtin (رامتین), i.e. Ramithan (رامیثن). He was married to the Chinese princess, who brought with her from China a temple of idols, and it was installed in the Ramithan [Frye 1954: 8; Nar: 16-17]. Ramitan was older than Bukhara, and earlier the kings resided there, and after

erection of Bukhara they moved to the new city. In some books Ramithan is also called Bukhara [Frye 1954: 16; Nar: 23].

On the map of the Bukhara city and its vicinities, made in the middle of the 19th century, is mentioned the tomb of the son of a Chinese king (*qabr-i pisar-i padshah-i khita* قبر پيسر پادشاه ختا) [Muhamedjanov 1965: 34], from which follows that the Chinese princess spent the last years of her life in Bukhara⁷⁷.

During the Middle Ages in the Nasaf area is mentioned the settlement Nawqad Sawa (نوقد ساوه) [Nas 6284: 59a; Sam: 571R], which name can be connected with the name Sawa (ساوه). The Türkic ruler of Bukhara El Arslan (ايل ارسلان) or Shir-i Kishwar (شير كيشور) in the Arabic sources is called Shaba (شابه) [IK: 40], and in the Persian sources is called Sawa-shah (ساوه شاه) [Fird VI: 656-658; Gumilev 1969: 115, 132]. Sawa (ساوه) or Shawa (شاه) is a Baktrian title *šawa*, meaning “king” [Frye 1956: 122; Harmatta, Litvinsky 1996: 371]. From this follows that Shir-i Kishwar founded settlements not only in the Bukhara province, but also in the Nakhshab province.

In the 10th century it was believed that in the olden times the central city of the Bukhara oasis was called Numidjkath (نومجکث) or Bumidjkath (بومجکث) [Ist: 313; IH: 463; Moq: 40, 289; Nar: 27, 63]. It is suspected that the old name of Bukhara was Navakmetan [Grene 2006: 35]. Hence, the name “Bukhara” is not very ancient and most likely belongs to the early Middle Age toponymic layer. Therefore some settlements of the Bukhara oasis, such as Baikand (بيکند), Warakhsha (ورخشه), Wardan (وردان), Ramitan (راميتان) and Ramush (رامش), are considered to be older than Bukhara [Nar: 16, 23-25; Moq: 282; Frye 1954: 16-20]. In this connection is of interest the legend about building of the city Bukhara by its Turkic ruler Shir-i Kishwar (شير كيشور), i.e. El Arslan, the son of the Supreme Türkic *qaghan* Qara Churin (قرا چورين), i.e. Tardu-qaghan, and the father of El-tegin (ايل تگين) or Parmuda (پرموده) [Nar: 16-17].

El-tegin (Parmuda, Nili-khan), who was married to the Chinese princess, built a Buddhist temple in the Ramitan, where was his summer residence. It is known that about 590 AD the Chinese princess from the house of Chjou, preparing anti-government plot against the emperor from a dynasty Sui, to get support of the Türks, had concluded a union with the Bukhara ruler Nili-khan (Parmuda) [Bichurin 1950 I: 240; Gumilev 1967: 136]. Precisely to this time apparently belongs the conclusion of the marriage contract and arrival of the Chinese princess to Bukhara, and also the construction of a Buddhist temple in Ramitan.

The Chinese princess by name Sian-shy has given birth to a son by the name Daman (Taman). Soon afterwards Nili-khan died, and she has married his younger brother by name Poshi-dele (*Tegin*). About the 600 AD Poshi departed to the Chinese court together with Sian-shy, and was detained there as a hostage. The Chinese princess Sian-shy did not return to Bukhara and remained in China up to the end of her days.

⁷⁷ From which also follows that the mausoleum that survived 1,200 years before the Russian conquest, did not survive the 150 years of the enlightened era (Translator's Note).

After the death of Nili-khan to throne was raised his son from Sian-shy by name the Daman (*Taman*), with the title Nigü Chulo-khan. In the 614 Chulo-khan married a Chinese princess Sian-i, and served in the Chinese emperor army. In the 618 he perished in the war with the Eastern Türks [Bichurin I: 279-283].

Possibly name Bukhar was originally applied to this temple in the Ramitan, and then was extended to the whole area and its new capital in the place of the modern Bukhara. On the middle of the 19th century⁷⁸ city map of the Bukhara and its vicinities, is mentioned the tomb of the son of the Chinese king (*qabri-i pisar-i padishah-i Khita*) [Muhamedjanov 1965: 31-42], from which follows that possibly the Chinese princess resided in Bukhara, where, hence, also was her “temple of idols”.

In this connection is of interest the Samanids’ mausoleum in Bukhara, which construction belongs to the 9th – beginning of the 10th centuries [Saidjon 1927: 52 - 53]. The plan of the mausoleum building is a cube topped with a semicircle (dome), with a centric composition, 4 entrances with completely identical facades [Pugachenkova 1968: 119]. The architectural image of it is an embodiment of a cosmogram: square – circle [Bulatov 2005: 36]. It is supposed that Samanids’ mausoleum repeat the form of the early feudal fortress [Pugachenkova, Rempel 1958: 67] or a pre-Islamic memorial *ked*, widespread in pre-Islamic Sogdian architecture [Pugachenkova 1962: 52]. According to another opinion, the building of the mausoleum represents Sabian temple – observatory, devoted to the Sun cult, from where the movement of the sun was observed. [Bulatov 1976: 71–77; Bulatov 2005: 36]. Near the Samanids’ mausoleum were excavated remains of an older building with a floor decorated with concentric circles of bricks. It was again suggested that this building was connected with a solar cult [Bulatov 1976: 91].

In our opinion, plan of the mausoleum is exact reproduction of a Buddhist *mandala* [Mandala: 140; Arapov 2002: 13].

One more clue pointing to the connection of this monument with Buddhism is the symbol on the walls of Samanids’ mausoleum in Bukhara. This symbol is a complex geometrical composition consisting of built-in squares and a circle (medallion) in the middle [Pugachenkova, Rempel 1960: 67; Pugachenkova 1968: 121; Bulatov 1976: 85], also represents a cosmogram of the decreasing and increasing universe [Bulatov 2005: 36].

Squares and disks are also present in the Warakhsha ruins [Rempel 1961: 152]. Precisely the same symbol is represented in the wall murals with images of Buddhist legends in the cave complex Dun Huan,

⁷⁸ The name of the author of this map, stored in the archive of the orientalist P. I. Lerkh (1827 - 1884), remains unknown. Supposedly it was made by the Uzbek scientist and writer Ahmad Donish (1827 – 1897), which however is contradicted by some indicators [Muhemmadjanov 1965: 31-42; Suhareva 1976: 132 – 148].

which was one of the largest Buddhist cult centers in the Central and Eastern Asia of the Early Middle Age epoch [Arapov 2002: 120–125]. In antiquity the ornaments furnishing the buildings had magic character, serving as protection or symbols of permanence of the building, and of the well-being of their inhabitants [Alpatkina 2004: 32].

The ancient cult building, which remains were excavated near the Samanids mausoleum, could be the temple constructed by El-tegin for the Chinese princess.

It is known that El-tegin (Parmuda) was an adherent of the Buddhism and with him is reputed the penetration of the Buddhism to Bukhara [Stavisky 1960: 115], and also construction of two Buddhist temples in Kashmir, where he was sent as a viceroy in the 588 [Chavannes 1903: 157]. Between 759 and 764 a Chinese traveler U-kun saw in Kashmir and Gandhara among the Buddhist relics a few temples, founded in the 6th – 7th centuries by the Türkic rulers and members of their families, these buildings stood there for a century. In the Kashmir was a “khatun temple”, founded by Türks, and a temple Ve-li-te-le, i. e. Ve-li-Tegin or Il-Tegin, which was a son of Türkic king [Chavannes 1903: 198, 242-245; Litvinsky, Zeimal 1971: 120]. In the 11th century in the northern and east part of Kashmir lived Türks who professed Buddhism [Bir 1963: 202-203].

However, name Pukhar (*пух'р*) first time appears on the coins of the 4th – 5th centuries [Smirnova 1982: 143; Naimark 1995: 37]. Consequently, probably during the Chionite and Ephtalite times was a Buddhist temple, from which the whole area received its name. Supposedly, at least the ruling dynasties of the Chionite and Ephtalite confederations were Türkic-lingual [Frye 1991: 49]. In the murals in Bandian fortress (3 kms northwest from Dargaz) in the north of the Khurasan province in modern Iran are depicted fight scenes and a victory of one of the Sasanid kings over the Ephtalites. The downed enemies, laying face down, have elongated almond-shaped eyes and Mongoloid face type [Rahbar 1998: 236-237]. The early Arabic authors held the Ephtalites (البيطلة, pl. الهياطلة) to be the Türks [Bel: 403].

The start of the Türkic penetration in Tokharistan and Khurasan happened long before the formation of the Türkic Qaghanate, when the Türks were in the Kidarite, Chionite and Ephtalite military – tribal confederations. On the Ptolemy geographical map of the Middle Asia is recorded a people *Komeds* (*Comedae*), living in the headwaters of the river Oxus, i. e. Amu Darya [TG 1583 VII]. Their descendants were the medieval Kumidji (كميجي) Türks [Kamoliddin 2003: 98-108]. One of the most ancient Türkic tribes that settled in Tokharistan and Khurasan were *Halaches* [Zeinalov 1972: 79]. In the beginning of the 8th century they ruled the Seistan [Mac V: 302].

In the 10th century the descendants of the Ephtalites were believed to be the Türks of the tribe *Halach* and *Kandjina* (كلنجينة), i. e. *Kumidjies* of the Tokharistan [Kho: 119; Frye, Sayili 1945: 315]. In the 11th century *Halachies* were a significant part of the Ghaznavids army, and the Afghan tribes *Hildji* or *Gilzaj* are believed to be their descendants [Kudriavtsev 1972: 176-177].

In The 4th – 5th centuries the Bukhara oasis was in the sphere of the Kushan-Sasanid monetary circulation [Naimark 1995: 36], which formed in the period between 368 and 388 AD after the Sasanids occupied Tokharistan [Lukonin 1967: 26]. The northern border of the Kushan state passed through the Nakhshab area, i. e. in immediate proximity of the Bukhara oasis [Masson 1975: 42-49]. There are reasons to assume that the *Kushan* sphere of political influence also spread to Bukhara. The Sogdian inscriptions on one of the earliest Bukhara coins from the Warakhsha read *twgr gwb* “Toghar yabgu”, which allows to posit that in the 3rd - 4th centuries in the Warakhsha was reigning a Tokharian prince [Smirnova 1982: 143].

The Buddhism, apparently, did not have a wide circulation in the Bukhara oasis, because Süan Tszan, passing about 630 AD through the Pu-ho (Bukhara) possessions, did not note a presence of any Buddhist relics or adherents of the Buddhism [Beal 1990: 45]. The major part of the Early Middle Ages Sogd population professed Mazdaism. But there also were other religious communities, including Buddhist, because since the Kushan time the Buddhism was widely diffused in almost all areas surrounding Sogd (Marw, Farghana, Yeti-su, Tokharistan, etc.) [Lunin, Usmanov 1990: 65-67].

About 630 AD the Chinese pilgrim Süan Tszan has recorded a presence in the Samarqand (Sa-mo-kien) of two Buddhist temples, which were in a state of desolation [Beal 1990: 45]. One of the city quarters of the medieval Samarqand was called Ushtabdiza (اشتابدیزة) [Nas: 118; Nas 6284: 23a; Sam I: 265], in which name is possible to see a Sanskrit word *stupa* [Kamoliddin 2003: 123-124]. In the Samarqand province is mentioned rustak Sandjarfaghan (سنجر فغان) [Ist: 320; IH: 496, 498; Moq: 266, 279], where can be seen a Sanskrit word *sangharama* (a Buddhist temple). It is supposed that the Samarqand *namazgah* (Arabic المصلى *al-musalla*), i. e. the suburban mosque for holiday prayer, located west from the Afrasiab ruins, was built in the place of a Buddhist temple (*behar*), after which was called the western gate of Samarqand, the Nawbahar gate (باب نوبهار), located in the southern end of the western city wall [Viatkin 1926: 12, 18]. There are indications that the Samarqand cathedral mosque, located west from the citadel, was also constructed in a place of the pre-Mongolian time idolatry sanctuary [Kan: 150].

In the Sanzar valley (Samarqand province) was discovered a cult building of the 1st – 3rd centuries AD, with large bronze statues of the Buddha surrounded by bronze figures of sitting lions [Litvinsky 1975: 191-198]. About the existence there of the Buddhist temple, active in the 5th – 7th centuries, tells the inscription made 15 years after its destruction [Lapierre 1998: 9]. When Qutaiba ibn Muslim captured Baikand, he found in one of its temples a silver idol appraised in 4 thousand *dirhams* [Frye 1954: 45; Nar: 45], and in the place of the Makh mosque (مسجد ماخ) in the Bukhara in the 10th century still two times a year were sold idols [Frye 1954: 21; Nar: 26]. In the fortress Saryk-tepa in the Yakkabag district (Kashkadarya province) were found one clay and one terracotta plaques with images of Buddha [Lunina 1989: 57-60; Lunina, Usmanova 1990: 65-67]. In the 12th century in Nasaf is mentioned a whole family

with *nisba* ar-Rahibi (الراهبي), formed from the Arabic word *rahīb* (راهب) that means “(Buddhist) monk” [Sam VI: 59].

In early Persian dictionary the term *vihara* is mentioned in the form *farkhar* as a name of “the city in Turkistan” and of the idol or sanctuary located in it [Baevsky 1980: 88]. Per al-Khorezmi, *al-buhar* means the Indian “house of idols” [Kho: 34]. This explains the impossibility of forming the form *pwx'r*, recorded in Sogdian sources, from the Sanskrit word *vihara*⁷⁹, which, in turn, demonstrates that the name of the city is formed not from the Sogdian, but the Türkic lexicon. The Sogdian form Pukhar (*pwx'r*), in that case, is transmitting not the Sanskrit word *vihara*, but the Türkic *bukhar* with the same meaning⁸⁰.

Among the ambassadors who arrived in the 732 to the Orkhon headquarters to participate in the Kül-Tegin funerals, is mentioned Ogul-Tarkhan, who arrived from the people of a Bukharian ulus (*buqaraq ulus budum*) [Malov 1951: 19-20; Amanjolov 2002: 153-169]. Though here the word *buqaraq* means a name of the people, instead of the name of the country, in it possible to note the ancient Türkic form of this toponym (*Buqar*), which could be constructed from the Türkic root (*buqa* – “bull”), and had preserved in the modern Mongolian language [Frye 1956: 117]. The word *ulus*, accompanying the word *buqaraq* in the ancient Türkic text, also has a meaning “location of Buddhas” [Murzaev 1984: 575]. In Southern Siberia is toponym Pukhar, which in the Enisei languages means “island” [Murzaev 1984: 470]. The earlier of Bukhara coins (6th century) contain an inscription in the Khorezmian runiform script which reads *sdq pqrq* “Shad of Bukhara” [Muhammadi 2000: 91].

To summarize, there is sufficient reasons to posit that the name of the Bukhara city comes from the Türkic word *buxar*, which means “Buddhist temple”. The emergence of this name could be connected with construction there a Buddhist temple during Chionite or Ephtalite periods. In the 6th century the Türkic ruler of Bukhara El-tegin (Parmuda), son of El-Arslan (Shir-i Kishwar), who was an adherent of the Buddhism, built there another Buddhist temple for the Chinese princess. This temple was located not in the Bukhara, but in Ramitan, where was his residence, and where, hence, the idols the Chinese princess brought from China have been placed. After that the city and its area received this alien to Sogdian language Türkic word Bukhar, after this temple. After the transfer of the ruler residence to city Numidjkath (Bumidjkath) that name began to be applied to the new city, where probably a new idolatry temple was built. At the same time, still in the 10th century also continued to be used the Sogdian name of this city, Bumidjkath (بومجکث) or Numidjkath (نومجکث).

⁷⁹ V. A. Livshits believed that in Sogdian language the Sanskrit word *vihara* could not take the form *pukhar* [Livshits, Kaufman, Diakonov 1954: 150; Frye 1956: 117].

⁸⁰ Defying a circular logic, the Arabic *al-buhar* then must also be a Türkic loanword (Translator’s Note)

During the Early Middle Age epoch the ancient Türkic names constituted an essential part of the Middle Asia toponyms. The Türkic names are found not only in the northern, but also in the central and southern areas of region, including the Bukhara oasis.

The lake Samdjan (Sam-Khwash, Awaza, Bargin-i Farakh), located near Paikand (بيکند) [Ist: 306; HA: 28a; HA 1930: 56, 73], in the 10th century also had Türkic names Qarakul (قراکول) and Dingiz or Dinkiz (دنکيز) [Frye 1954: 19, 119, pl. 95; Nar: 25; Lurie 2004: 192]. According to the Ibn Haukal map, the Sogd river (Zarafshan) ran into Buhairat Bukhara (بحيرة بخارا) – “Lake of Bukhara” [IH: 462, map; Fedchina 1967: 11]. In the map of al-Muqaddasi this lake called Buhairat Khudjad (بحيرة خجاند) – “Lake of Khudjad” [al-Muqaddasi 1994: map]. The same name is mentioned on the Ptolemy map in the form *Characharta* as name of a city on the bank of the Oxus river [TG 1583 VII]. This shows that in the Bukhara province in the beginning of our era alongside with Iranian-lingual population lived both Türkic-speaking, already then this lake had a Türkic name.

The name of the Waran (وران) quarter in Bukhara, and likewise the name of the city Walwalidj (ولوالج) or Warwaliz (وروالز) in Tokharistan [Ist: 275; Moq: 346], is linked with the ethnonym Avar [Togan 1969: 284]. In the Bukhara province on the border with the Türks is recorded a settlement Awshar (اوشر) or Afshar (افشر) [Moq: 282], which name is formed from the Türkic ethnonym Afshar (افشر) [Kas: 56; MK I: 89].

On the road from Bukhara to Khurasan during the Middle Ages was a city Baikand (بيکند) or Paikand (پيکند) [Ist: 313-315; HA 1930: 4a, 96, 226; HA: 113; Moq: 49, 266], which name comes from the Türkic word *bai/pai/mai*, which is derived from the name of the goddess Umay, from a Tengrian pantheon of the ancient Türkic religion⁸¹. Per al-Biruni, Baikand (بيکند) was also called Dizruyin (دزرويین) [Bir 1973: 470]. Per Kashghari information, Baikand⁸² was called Dizrutin (دزروتين) and was a westernmost city in the country of Türks [MK III: 164; al-Kashyari II: 225]. In the 11th - 12th centuries in the East Turkistan also was a city named Baikand (بيکند) [Djaparidze 1984: 28]. On the same road is mentioned a settlement Miyan-kal (ميان کال) [Ist: 337; IH: 517; Moq: 343, 345], the name of which contains a topoforment *-kal (-gal)*, widely spread among both Iranian, and Türkic toponyms.

⁸¹ The Türkic word *bai*, like its variation *pai*, is derived from a root *may* which, in turn, is the reduced form of the ancient Türkic name Umay (from a Sanskrit *ima* “mother”), with initial meaning “ancestor, patroness, matriarch, pra-mother”, and then, during an epoch of weakening of the matriarchate, it gradually acquired other meanings “elder, rich, respectable, full”. [Kudachina 1980: 83-86; Stebleva 1972: 215; Nafasov 1988: 116].* This line of inference, *ima => Umay*, presupposes a far-reaching Indo-Arian Sanskrit cultural influence onto the primeval core of the Türkic beliefs, a primeval symbiosis leading to a syncretism, which, if real, would have been manifested throughout the primeval Türkic culture (Translator’s Note).

⁸² In the al-Kashghari text Yankand (يکند) [MK III: 164]. However the R. Dankoff’s translation accepted reading Baikand (بيکند) [al-Kashyari II: 225, Boboyorov 2006: 23 – 25].

In the Bukhara province is also mentioned settlement Barskhan (برسخان) [Sam II: 153] in which name can be noted a Türkic title *khan* (خان). This name, like names of *ribat* Bars or Baris (بارس) in Khurasan [Moq: 348], city Barskath or Bariskath (بارسکث) in the al-Shash province [Sam II: 29] and the city Barskhan (برسخان) on the bank of the lake Issik-kul [Moq: 48, 263; HA 1930: 36, 18a, 24a; HA: 98]⁸³, is formed from the Türkic name Bars or Baris (بارس).

A military leader for Isma‘il ibn Ahmad as-Samani was Bars al-Kabir (بارس الكبير), first a *ghulam*, and then a ruler of Djurdjan, Tabaristan and Rei [IA VII: 209; VIII: 3]. One of the participants of the Caliph’s embassy to Bulghar was a certain Bars as-Saqlabi (بیرس السقلابي) [Collection 1885: 391; IFad: 55, 72]. The ancient Türkic runiform monuments of Talas mentioned Bars, Kara Bars and Okul Bars [Malov 1959: 92, 97, 100]. In the *waqf* document of Ibrahim Tamghach-khan (11th century) is mentioned the name Bars-tegin (بارس تگین) [Bosworth 1968: 451].

In the 10th century the *Ghuzz* Türks, in the lower course of Syr-Darya, with Samanids permission settled in the Zarafshan valley, and resided in the Nur area and in the vicinities of Bukhara [TB: 681; Bai: 823; Hus: 164]. The descendants of these Oghuzes are the Turkmens who live to this day in the Nur-ata area in the Bukhara province [Shaniyazov 1973: 5]. Settlement al-Qariya al-Djadida (القرية الجديدة), i.e. the “New settlement”, located in the vicinities of Bukhara, was founded in the 10th century by the Turkmen immigrants from Djand (جند) in the Lower Syr-Darya [Sam III: 319]. Subsequently, this settlement became a part of the city, and was called Turk-i Djandi (ترك جندي) [Suhareva 1976: 91-92].

On the road from Bukhara to Khorezm in the 10th century are mentioned settlement Shurukhan (شروخان) [Moq: 343] and *ribat* Tash (تاش) [Moq: 343, 345], which names can be connected with a name of the Samanid dignitary *hadjib* Abu-l-‘Abbas Husam ad-Dawla Tash [IA IX: 4, 5, 10, 11, 12]. From the Türkic language comes etymology for such toponyms in the Bukhara area as Birmas (بیرمس) [Sam II: 361], Sutkhan (سوئخن) [Sam VII: 184], Sutikan (سئیکن) [Sam VII: 42], Zimliq(a) (زملقی) [Sam VI: 299], Burzun (برزن), Ghuzkand (غزکند) or Yuzkand (یوزکند) [NS, 2001: 16; Boboyorov 2005: 127]. In the Bukhara province are also mentioned *rustaq* Bardaq (برداق) [IH: 485], settlements Fashuq (فاشوق) [Sam IX: 228] and Qarajun (قراچون) [Ist: 337; IH: 517; Moq: 345], and the city Gharkand (غرکند) [IH: 488], which name contains the Türkic topoformant *-kand* [Lurie 2003: 199]. The name of the settlement Turwakha (طرواخى) or Turakha (تراخى) in the Bukhara province [Sam III: 37; VIII: 237] is derived from the Türkic word *turagh* – “residence” [DTS: 587; Boboyorov 2005: 126]. In the name of the settlement Kukshibaghan (کوکشبیغن) [IK: 26] or Kök or Kuk (کوک), where the Türkic *khaqan* equipped his army for a campaign [Kod: 203], can be noted a Türkic word *kök* – “blue” [DTS: 312].

⁸³ Ibn Khordadbeh mentioned it in the form Nushdjan (نوشجان) [IK: 29].

Name of the settlement Bitik (بتيك) in the Farabr area [Frye 1954: 6; Nar: 15], which has etymology from Ancient Iranian *baidi* (a stream of water) [Tremblay 2004: 122], possibly also trace its etymology from the ancient Türkic word *bitik* (بتيك) – “book”, “letter”, “inscription” [Kas I: 68, 137, 198, 253, 321; MK I: 101, 171, 231, 295, 365]. The settlement Wardana (وردانه) in the Bukhara province is called “fortress on border with Turkistan” [Frye 1954: 16; Nar: 18, 23].

Abu Ibrahim ‘Abd Allah ibn Khandja ad-Dakhfanduni (died in 273/886-87) was nicknamed Djamuk (جموك) and originated from the settlement Dakhfandun (دخفنون) in the Bukhara province [Sam V: 289], he was from a notable Türkic clan Djamuk (جموك) [Smirnova 1963a: 26]. The Bukharian ambassador who in 732 came to the Orkhon capital for Kül-tegin funerals had Türkic name Oghul-Tarkhan [Amanjolv 2002: 153-169].

Thus, the historical and linguistic analysis of the historical toponyms in the Bukhara oasis shows that Türkic names are one of the most ancient in this territory, and that, in turn, demonstrates that Türks lived there from an extreme antiquity, being a part of the local settled population.

Eastern Sogd

In the Sogdian documents from the mountain Mugh (beginning of the 8th century AD) are mentioned settlements Almalyq and Sary in the upper part of the Zarafshan valley [SDGM III: 101, 107]. In the same documents is mentioned toponym Akhshikath [SDGM III: 101-102], with etymology “white city” [SDGM III: 30, 101; Koraev 1978: 30], probably from the Türkic *ak* (*su*) and Sogdian *-kath*. A *qishlaq* (*village*) with a name Khushekat exists till now in the Ayni district of the Sogd province in Tadjikistan [Khodjaeva 2003: 34]. This toponym is also matching the name of the Avestan mountain Ishkata [Bushkov 1998: 62-63].

Türkic toponyms were dispersed on all headwaters of the river Zarafshan [Khromov 1975: 20] and valley Yaghnob [Khromov 1967: 78]. From the Türkic language comes etymology for such Sogdian toponyms, as Sagardj (صاغرج) [Sam VIII: 10-11], Ghuzkand (غزكند), Yuknak (يوكناك), Sawindj (سوینج), Barsun (بارسون) and Barmasun (بارمسون) [NS 2001: 14].

Southern Sogd

In the eastern part of the Kashkadarya valley during the Middle Ages was a city Kish (كش) or Kesh (كش) [IK: 64, 68, 69, 77; HA: 113], with the name’s etymology from the Sogdian word *kis* (“harrow”,

“ditch” [Tremblay 2004: 128]), or from the word *kash/kush*, a geographical term of the Iranian origin meaning “hill into which a river runs, and flowing around it, splits into two channels” [Nafasov 1988: 96]. The name of the settlement Kish in the Azerbaijan has etymology of “place between two mountains, whence flows water”, and is derived from the ancient Türkic verb *kesh-/kish-*, meaning “to flow”, “to outflow”⁸⁴. It can be concluded that the name of the city Kesh in the Kashkadarya valley has the same origin. The ethnonym *Kash* (کش) or *Kashk* (کشک) is also mentioned in the Caucasus area during the Middle Ages [Mac II: 45, 47].

Name of the settlement Nawqad Sawa (نوقد ساوه) in the Nasaf area [Nas: 59 a; Sam: 571R] can be connected with the proper name Sawa (ساوه). The Arabic sources call Shaba (شابه) the Türkic ruler of Bukhara, who fought against the Sasanids [IK: 40], and the Persian sources call him Sawa-shah (ساوه شاه) [Gumilev 1967: 115, 132]. Sawa or Shawa is a Baktrian title for “king”, and it belonged to Chol-Qaghan (Shir-i Kishwar) [Harmatta, Litvinsky 1996: 371; Frye 1956: 122], who before becoming a Supreme *qaghan*, was for 20 years a ruler of Bukhara, and he founded there a few settlements [Nar: 16-17; Frye 1954: 8], and in the 588 he was sent to the Tokharistan and Gandhara, which were members of the the Türkic Qaghanate [Chavannes 1903: 157]. This shows that Sawa-shah founded settlements not only in the Bukhara oasis, but also in the Nakhshab area.

The second component in the name of the settlement Nawqad Khurakhar (نوقد خراخر) in the Nasaf area [Sam: 571R] can be connected with the name of the Ustrushana ruler (in 119/737) Khara-Bughra (خره بغرا), whose father was Khan-Akhura (خان اخرا), the grandfather of Kawus (کاوس) and great-grandfather of Haidhar (حیدر), known as al-Afshin (الافشین) [Tab II: 1609, 1613, 1964; III: 1066]. Alternatively, it can be also connected with the name of the lake Khara-khaza (خره خازا) on the Ibn Haukal map [IH: 462, map; Fedchina 1967: 11] and the name *Charakharta* on the Ptolemy map [TG 1583 VII] which shows the lake Qarakul (قراکول) near Baikand.

In the Kesh area is mentioned settlement Didaki (دیجکی), with the name, like the toponyms Mirki (مرکی) and Birki (برکی), is formed with the topoformant *-ki* [Idr IV: 492]. One of rustaks in the medieval Kesh carried the name Kashk (کشک), and another was called Kashkrud (کشکرد) [IH: 502]. So also was called the river in the Kesh area. It is also thought that the hydronym Kashkrud means “Kesh river”, and the present name Kashkadarya is a Türkic form of the same name [Ismoilov 1987: 53]. There is also an opinion that name Kashkadarya comes from the Türkic word *kashka* “upland”, “mountain”, “mountainous” [Nafasov 1988: 242]. In that case the same root should also be noted in the base of the Sogdian form of the name of

⁸⁴ Toponym Kish is mentioned in the composition of the Albanian historian Moisei Kagankatvatsi (7th century) in connection with the events of the 70es AD [Molla-zade 1979: 170].

this river, Kashkrud (كشكروند). The topo-root *kashka* in these two hydronyms can be also related with the title-ethnonym *Kashka*, meaning “leader of a tribe” and widely represented in the Yeti-su and Southern Siberia toponyms [Karatayev 2003: 102-103]⁸⁵. During the Middle Ages in the Southern Sogd is mentioned *rustaq* called Khuzar (خزار) [Sam V: 102; VII: 70] with the same named river [IH: 502] and city, which ruler was Türkic *dihqan* Sabukra (سبکری) [Tab II: 1148]. The name of this *rustaq* is formed from the geographical term *khuzar*, which means “constriction in the river” [Murzaev 1957: 245; Nafasov 1988: 9], and it also corroborates the evidence of Yaqut [Yak II: 432]. Yaqut also derives it from the word *khuzar* (خزار), which means “squint” [Yak II: 924]. A district called Khuzar (خزار) is also mentioned in the East Turkistan [MK I: 389].

The names of the *rustaqs* Aru (ارو) and Arghan (ارغان) in the Kesh area [IH: 502], are probably connected with an ethnonym *Arghu* (ارغو)/*Arghyn* (ارغین)/*Arghun* (ارغون)/*Arghan* (ارغان) [MK I: 65, 94, 114, 148, 308; II: 30, 54, 64, 71; III: 167, 184, 245, 254, 285], or with a Türkic word *arqa* (ارقا) – “back side” [MK I: 144, 148, 157] or *agi* “north” [Imanalieva 1990: 88-89].

In the Southern Sogd is mentioned city Iskifaghn (اسکیفغن) or Sakifaghn (سکیفغن) on the road from Nakhshab to Tarmidh [Ist: 343; HA: 114; Moq: 268]. Its name has etymology from the Türkic word *iski* (old) and a Sogdian topoforant *-faghn* (temple) [Smirnova 1971: 101], it was also preserved until present in the form Eski-bag [Bartold 1963: 189; Nafasov 1988: 223].

One of the Nasaf city *bazars* was called Djawbaq (جویق) [Sam III: 345]. In the Nasaf area during the Middle Ages is mentioned a settlement Warsin (ورسین) [Sam: 580R], which name comes from the Türkic ethnonym Vars (Varsak/Varsag). The origin of the toponym Warsan (ورسان) in the Azerbaijan [AD: 37] is also linked with this ethnonym [Mirza-zade 1988: 97-100]⁸⁶.

The name of the settlement Kadjar (کاجر) in the Nasaf area [Sam X: 309] is composed from the Türkic ethnonym *Kadjar* [Nafasov 1988: 99].

The name of the settlement Sakabadyaz (ساکیدیاز) [Sam VII: 11] is composed from the Türkic word *jaz/jazi* – “steppe”, “plain” [DTS: 251; Nafasov 1988: 69, 128].

In Kashkadarya valley is a *qishlaq* named Sairam (سیرم) [Nafasov 1988: 162]. During the Middle Ages the same name had the city located on the middle course of Syr-Darya [MK I: 111; III: 191]. This name

⁸⁵ The Slavic/Russian version of this word is “koshevoy” (Translator’s Note)

⁸⁶ L. Gumilev describes the ethnonym Vars (Varsak/Varsag) as Ugrian, and derives from it the ethnonym Avar (Translator’s Note).

has etymology from the Türkic word *sairam* (سيرم) or *saryam* (سريم), meaning “shoal” [MK III: 191, 323]. Name of the settlement Ibsan (ايبسن) in the Nasaf area [Sam I: 396] consists of the two components: Türkic *ib* (*ip, in, ev*) and Sogdian *san* which means “house on a hill”⁸⁷.

The Sogdian topoformant *-mitan* (*-mithan*) has a Parthian origin, it is especially widespread in the medieval toponyms of the Bukhara, Khorezm and Marw, and is also found in Samarqand, Southern Sogd, Farghana and other areas of the Middle Asia, it comes from the ancient Iranian word *maethana*, which means “habitat”, “habitation”, “house” [Khromov 1974: 10], but in its base it has a considerably more ancient origin, and goes back to the remote times of a primitive communal system when this term also had ethnonymic meaning, preserved until present as one of the tribal names of Karakalpaks and Uzbeks (*Muitten*) [Tolstova 1978: 13; Karaev 1991: 90]. Supposedly, the old name of Bukhara was Navakmetan [Grene 2006: 35]⁸⁸.

In the later sources are mentioned the Türkic toponyms formed with the help of the Sogdian topoformants, testifying that they have arisen and existed during the Early Middle Age epoch. So, in the Samarqand documents is mentioned the settlement Qabamitan (قباميتن) in the Kashkadarya valley [SD: 67-68], formed from the Türkic word *qaba* (cave) and Sogdian *-mitan* (temple, habitat) [Murzaev 1980: 78; Lurie 2004: 193].

In the al-Muqaddasi composition all the lands located north from the Amu Darya are called al-Haital (الهيطل) [Moq: 261]. So the Arabs called the Ephtalites (الهياطلة), people of Türkic origin [Tolstova 1978: 14], who in the 5th century founded their state in the Middle Asian territory and defeated Sasanids three times. Before the Arab conquest Ephtalites mainly lived in the southern areas of the Middle Asia, in Tokharistan and partially in Khurasan [Harmatta, Litvinsky 1996: 367-401]. During the Middle Ages the name of the city al-Yaftal (اليفتل) in Badakhshan was connected with their name [Sam: 601 V; Yak IV: 1023]. The city with this name also existed during the next centuries [BN: 207], down to the new time [Minaev 1879: 4], and still stands till now in the same-named valley north from the city Faizabad in Afghani Badakhshan [Gumilev 1959: 129-140].

Near the city Farabr on the right bank of the Amu Darya during the Middle Ages was a settlement Bitik (بتيك) [Nar: 15] etymology of which name comes from the Türkic word *bitik* (بتيك), meaning “inscription” or “book” [MK I: 231, 295, 365]. On the road from Bazda to Kalif was an intermediate station Balkhan (بلخان)

⁸⁷ The etymological analysis of this toponym belongs to the sogdolog M. Iskhakov, to whom we address our gratitude.

⁸⁸ Ethnonym Muntyan and Muntenia province in Rumania (Translator's Note).

[Moq: 27, 343] in which name can be seen a Türkic title *khan*. In the vicinity of Nakhshab is mentioned a quarter (*mahalla*) al-Urdu (الاردو), with a residence of Sultan Tarmashirin [Ibragimov 1988: 84].

Part 5

SOUTHERN TURKISTAN

Northern Tokharistan

The Arabic sources mention the country with a name al-Haital (الهيطل), with which designated the Ephtalite (الهياطلة) lands north from the Amu Darya [Moq: 261]. The name al-Haital (الهيطل) the medieval authors traced to the name of the legendary forefather of the Ephtalites (الهياطلة), whose family tree, like also that of the Türks [Din: 4-5; Tab I: 211-212], they traced to the prophet Nuh (bibl. Noah) [Yak IV: 999]. Per al-Khorezmi, in the 10th century as the descendants of Ephtalites (*al-Haital*) they viewed the Türks of the tribes *Halach* (حلج) and *Kandjina* (كنجينة) in the Tokharistan [Kho: 119]. The name of the city al-Yaftal (اليفتل) in Badakhshan was connected with the Ephtalites [Sam: 601 V; Yak IV: 1023].

In the legend Isfandijar, a son of the Balkh king Bushtasb (Vishtaspa), conquered the country of Türks, reaching its most remote limits, Tubbat (التبت) – Tibet, and Bab Sul (باب صول) – “Gate of Sul” [Tab I: 896]. Biruni names a mountain country at-Turk, which was between Tibet and Kabul, i. e. in the upper course of the Amu Darya [Bir 1963: 196]. In the Northern Tokharistan the city al-Wakhsh (الوخش) the medieval Persian encyclopedia calls as “a city in Turkistan” [Baevsky 1980: 85].

The ancient Türkic epygrahical monuments recorded a toponym *Temir-kapug* (Iron Gate) [Kliashtorny 1964: 71-73], also mentioned in other versions, in the Chinese sources as Te-min-guan, in the Arabian as Bab al-Hadid (باب الحديد), and in the Persian as Dar-i Ahanin (در آهنين), all calques of the Türkic name [Kamaliddinov 1996: 122-124]. During the Middle Ages this was called the Buzghala-khana gorge in the Baisun mountains, where during the Early Middle Age epoch was a border point between the Sogd and Tokharistan [Rtveladze 1986: 34-39]. The Türkic form Temur-kapu (*qapugh*) is also recorded in the medieval sources [Mus: 180, 244]. During the Middle Ages this gorge also carried another Türkic name Qahlagha (قَهْلَغَه) [Sho: 55]. In the sources was not found a presumed Sogdian calque of this name (*Ispene dbar*) [Lurie 2001: 25], from which follows that the Sogdians probably used the Türkic name. According to the Chinese sources, this mountain pass was also called “pass of the Türks” [Tugusheva 1991: 7] or a barrier against the Türks [Beal 1990: 49].

At present on the road from Bab al-Hadid (باب الحديد) – “Iron gate” to Tarmidh (ترمذ) is the *qishlaq* Sairob, with the name of the same root with the name Sairam (سيرم). A *qishlaq* (village) with the same name is also in the Kashkadarya valley [Nafasov 1988: 162]. During the Middle Ages the same name also had a city located in the middle course of the Syr-Darya [MK I: 111; III: 191]. It has etymology from the Türkic word *sairam* (سيرم) or *saryam* (سريم), meaning “shoal” [MK III: 191, 323].

Among the so-called Türco-Sogdian coins is a number of issues with an image of a Türkic ruler and Sogdian inscription *ordu Halach* (*ʿrdw ʾllch*), i. e. “Main place of the Halach tribe” [Smirnova 1981: 54]. The ancient Türkic ethnonym *Halach* was preserved until now in the name of the city Halach near Kerki (Turkmenistan), and the site Halchayan in the Denau province (Uzbekistan). In the Halchayan enclave on the right bank of the Surhandarya in the Kushan time was a city, the remains of which is the fortress Karabag-tepa [Pugachenkova 1966: 28]. Near it are remains of several medieval settlements of the 10th – 12th centuries, and on the opposite bank of the river is a huge Muslim cemetery of same time [Pugachenkova 1960: 327]. Allegedly, the *Halach* were a most ancient of the Türkic tribes in the Middle Asia, whose descendants are a small community occupying the southern bank of the Caspian Sea [Zeinalov 1972: 75].

I. Markwart thought that the name of the Chaghanian area comes from the Mongolian word *tsagan* which means “white” [Bartold 1977: 787]. The origin of name Chaghan is also linked with the Nenets (Russian derisive “Samoed”) word *saga* [Yailenko 1988: 133].

In the Chaghanian mountains during the Middle Ages is mentioned the city Basand (باشند) [HA: 114; Ist: 340; IH: 519; Moq: 284, 344], identified with the present city Baisun, which name is formed from the Türkic words *bai* and *sin* and means “sacred mountain” [Kamaliddinov 1996: 145]. The ornamental motives on the ceramics of the Kushan time from the settlement the Payon-kurgan located at the foot of the Baisun-tau are predominately connected with the symbolism of the mountains and heavenly arch, widely spread among the nomadic tribes living in the extensive territories enclosed by the mountains [Abdullaev 2000: 116-117]. The name of the settlement Djardjik (جرجيك) in the Chaghanian [IA VIII: 152] is derived from the Türkic word *yar* – “ravine” [MK III: 156, 309]. The same name is carried small river (*say*) in the Yakkabag district in the Kashkadarya province [Nafasov 1988: 72]. On the road from Tarmidh in the Chaghanian were settlements Darzangi or Darzanki (درزنكي) [Jak: 289; HA: 114] and Barangi (برنگي) or Barandji (برنجي) [IK: 33; Kod: 211], which names are formed with the affix *-ki* (*-gi*) or *-ii* (*-ji*).

In the Termez province during the Middle Ages was a settlement Shaishaq (شيشق) [Sam VII: 470] which name, judging by the affix *-aq (-uq)*, could be Türkic⁸⁹. Near Shuman was a city Andiyan (انديان) or Andigan (انگنان) [Ist: 340; IH: 519], which name is identical with the name of the Farghana city Andigan (Andijan), formed from the Türkic ethnonym *Andi*. A *qishlaq* (village) with the same name is east of the *qishlaq* Dasht-i Bedi-Kalon in the Vahdat (former Ordjonikidzebad)⁹⁰ district [Yakubov, Khmelniitskiy 1976: 197]. The component *Andi* also contains the name of the city Andicharagh (انديچاراغ) or Andisharagh (انديشاراغ) in Khuttalan [Ist: 277, 297, 339; IH: 430, 447, 460; Moq: 49, 290, 291].

The name Khuttalan is linked with the strongest among the Türks people Khuttalakh (ختلاخ), who used in foals for food [Bak: 104]. In the Sogdian sources Khuttalan is mentioned in the form *gwtwrstan*, a loanword that belongs to the ancient pre-Sogdian toponymic layer [Smirnova 1961: 223]. In the Khuttalan during the Middle Ages is mentioned city Rustaq Bik (رستاق بيك), the owner of which by the name Bik (بيك) bred thoroughbred horses [HA: 119; Ist: 339; IH: 447, 518; Moq: 290]. In the 9th century the city was a possession of al-Harith ibn Asad ibn Bik (الحرث بن اسد بن بيك) [Jak: 289]. The name of this city and adjoining it extensive *rustaq*, located between the rivers Parghar and Andicharagh, is connected with the Türkic title *bek* – “prince”. In the vicinity of the Khuttalan capital was a lake Nazkul (نازكول), on which bank were grazing the “bik” horses [IK: 180]. The main city Hulbuk (هلبك) of Khuttalan is mentioned in the Chinese sources in the form Ko-lo-kian. The first component of this name (*kol*) is similar with the first component of name Hulbuk (*hul*), and the second component of the name Nazkul (*kul*) means “lake” in the Türkic language [Kamaliddinov 1996: 176].

The etymology of the city Tamliyat (تمليات) [Ist: 276, 297, 339; IH: 447, 460, 476, 518; Moq: 49, 290] can be traced from the Türkic language.

The sources mentioned the city Kulan (كولان) located between Washdjird and Khuttalan, where in 194/809-810 fighting for faith died a famous imam Shaiq al-Balkhi (شقيق البلخي) [Radtke 2001: 44]. The same named city Kulan (كولان) is mentioned in the Khallukh country [HA: 97]. The name of the city Walwalidj (ولوالج) or Warwaliz (وروالز) in the Tokharistan [Ist: 275; Moq: 346] is linked with the ethnonym Avar [Togan 1969: 284].

⁸⁹ The affix *-aq, -uq, -q* belong to the most productive word-forming elements in the ancient Türkic language [DTS: 660].

⁹⁰ Stalinist time, Soviet-concocted toponymic invention, now it is changed (Translator's Note)

During the Middle Ages in the upper course of the river al-Wakhsh (الوخش) was an area called Qaratakin (قراتکین) [Yak IV: 1023]. This toponym can be connected both with a proper name, and with an ethnonym *Karatikan*⁹¹.

One of the cities in the al-Wakhsh (الوخش) province was called Liwkand (ليوکند) [Ist: 339; IH460; Moq: 49, 290], which name contains the Türkic topoforment *-kand* [Lurie 2003: 199]. In the Khuttalan is mentioned a fortress Kulab (کولاب) [IA XII: 179], its name is formed from the Türkic word *kul* (lake) and Persian *ab* (آب) – “water”, because in an antiquity it was surrounded with bogs [Slonim 1959: 344]. Supposedly the name Kulab (کولاب), mentioned in the sources since the 12th century, came into common usage instead of the name Hulbuk (هلبک), which in the 10th century was a Khuttalan capital [Kamaliddinov 1996: 173]. The river Barsan (برسان) near the city Hulbuk was also called Akhshu (اخشو), i. e. Aksu [IK: 296; Ist: 339; IH: 518; Moq: 291], and it retained this name to the present⁹².

One of the cities in the Qubadian area carried a name Sakara or Sukara (سکارا) [Moq: 290]. In Khorezm is mentioned the toponym Su-Kara (سکاری), and its translation is given as *al-ma' al-aswad* (الماء الاسود) – “black water” [IA XII: 86]. This shows that it actually was called Qara-su (قراسو). The same toponym is also mentioned in the form Sakara (سکارا) as was called the ferry across Amu Darya in Khorezm, located downstream of the Amul [Moq: 292].

The languages of the Pamirian people belongs to the Iranian group of languages. However, the settlements names in the Pamir valleys have no any connection with the Iranian languages, which demonstrates their very archaic history [Edelman 1975: 50-51]. The toponym Yazgulem in the Wakhan is linked with the Sanskrit roots, and explained as the “country of Ases”. However, it is deemed to be of not old Indian or Pre-Indo-Arian origin, and is one of the most ancient in the Pamir [Pahalina 1976: 179]. In the Wakhan (وخان) on the border with Kashmir in the 9th century are mentioned Khaqan mountains (خاقان) [Mihailova, 1951: 17] and Samarqandaq (سمرقنداق) settlement [HA: 121]. In the 10th century the city Yabghukath, mentioned in the Sak-Khotan guidebook of the 10th century, was a capital of the Wakhan and all the Pamir [Bernshtam 1952: 281, 283].

The name of the Pamir mountains comes from the Türkic word meaning the “summer pasture” [Iskandarov 1983: 11]. In the western foothills of the Pamir, between Washgird and Rasht during the

⁹¹ Among the Farghana Kipchaks was recorded a clan *Karatikan*, and among Kirghiz was recorded a clan *Karateginchi*. The last, however, is the topo-ethnonym, which has arisen from the name of *Karategin* area [Karatayev 2003: 99]. In *Kashkadarya* valley is recorded a toponym *Karatikan*. [Nafasov 1988: 246].

⁹² Aksu is a left tributary of Kulabdarya.

Middle Ages was a mountain area Kumed (كميد) or Kumad (كماد) [IR: 92; Jak: 290], which is identified with the “highland of Komeds” (*Comedae*), recorded on the Ptolemy map [TG 1583 VII], and with the possession Kü-mi-to mentioned in the Süan Tszan notes [Bartold 1963: 120]. In the 10th century there lived the Türkic tribes *Kumidji* (كميجي) and *Kandjina* (كنجينه) [HA: 120; Moq: 283]. During the Middle Ages on the road from Washgird to Rasht was a city Ilaq (ايلاق) [Ist: 340; IH: 519; Ist: 39], which name preserved until present: this is the name of the river flowing near Fayzabad and discharging in the Kafirnihan river, and on the end of the 19th century map in the district northwest of Fayzabad, between Fayzabad and Ob-i Garm is shown Ilak-dara [Bartold 1963: 121], located south of Dushanbe [Stavisky 1977: 58]. The name Ilaq comes from the Türkic word *ailak* or *yailak* (summer pasture) [Karaev 1987: 116], or a Türkic hydronym meaning “quiet, clear river” [Boboyorov 2003: 112]. To this day the names of the Türkic origin constitute a significant part of the Pamir microtoponyms [Dodyhudoev 1975: 41-43, 64, 84-86]. Near the Wakhs river is mentioned a place Khuzar (خزار), which name is formed from the geographical term *khuzar* (cataract of the river) [Murzaev 1957: 245; Nafasov 1988: 9], which corroborates the evidence from Yaquut al-Hamawi [Yak II: 432]. The city called Hablyq (حليلق) was a capital of the mountain area located close to the Shughnan in the Pamir mountains [al-Bir 1963: 78].

In the medieval sources in the Qubadhiyan (قباديان) area is mentioned the city Quz (قوز), Yuz (يوز) or Yun (يون), which main wealth was salt [Jak: 289; Ist: 298; IH: 478; HA: 109; Moq: 290]. All these names should be read as Tuz (توز), which in Türkic means “salt”, and the city was located in the place of the present city Shaartuz (Shahr-i Tuz) [Goibov 1989: 29]. In the toponymy with this term are called the salty soils, salty lakes, rivulets and springs producing mineral water [Murzaev 1984: 562]. The Türkic word *tuz* (توز) also has meanings of “clan”, “tribe” and “plain” [MK I: 314; III: 135]. On the right bank of the Amu Darya across from Zamm was a district Kurdar (کردر) or Kardar (کردر) with a center in the city Akhsisak (اخشيساك) or Khasasak (خساساك) [IK: 173; Tab II: 1513]. The name Kardar (کردر) also had the city of Türks located in the lower course of the Syr-Darya. The name of the city Termidh (Tarmidh), has probably the same genesis as the city Tabriz (تبريز). It was asserted that these both names could be formed from the ethnonym a *Tabur/Tabor* [Nafasov 1988: 175], recorded also among the Qirghiz Qipchaqs [Karatayev 2003: 172]⁹³.

Southern Tokharistan

⁹³ Tabor – waggon-train is a widely spread Slavic/Russian loanword, like a tabor of Yan Gus/Yan Jijka revolt of “Taborites” in the 15th century Moravia (Translator’s Note).

The city Farkhar (فرخار) in the Southern Tokharistan in the medieval Persian dictionaries is called “city in Turkistan” [Baevsky 1980: 88; Baevsky 1984: 221]. In Tokharistan during the Middle Ages are mentioned city Kundaram (کندرم) [Idr IV: 479] and district Barmakhan (برمخان) [IK: 68]. In the Baktrian documents of the 8th century is mentioned a settlement Bunchuqligh in Tokharistan [Sims-Williams 2000: 94-95].

During the Middle Ages in the Southern Tokharistan is mentioned a city Iskimisht (اسکیمشت) or Sikimisht (سکیمشت) with an extensive district (*nahiya*) [Tab II: 1219, 1223; Ist: 275; IH: 447; Moq: 296; HA: 109], with the Türkic word *eski* “old”⁹⁴. This city, located in a wide valley in the headwaters of the river Aksarai, retained till now its name in the form the Ishkamish, and the main part of its population is the Uzbeks [Kamaliddinov 1996: 277]. The administrative centre of the district Iskimisht was the city Shiyan (شیان) [Moq: 303], which in the 12th century is mentioned in the form Shal (شال) as a settlement in the Balkh province [Sam VII: 261]. Shal retained its name in the form Chal till now [Kushkeki: 82]. The various forms of this toponym (Shiyan, Shal, Chal) allow to trace it to the Türkic ethnonym Chiyal⁹⁵. The name of the city Sakalkand (Sikilkand) in the Tokharistan [HA: 109] contains the Türkic topoformant -*kand*, and the name of the city Walwalidj (ولوالج) or Warwaliz (وروالز) [Ist: 275; Moq: 346; HA: 109] is linked with the ethnonym *Avar* [Togan 1969: 284].

The capital of the Djuzdjan (جوزجان) or Guzganan (کوزگانان) area the city al-Yahudiyya (اليهودية)⁹⁶, before it was renamed to Maimana (ميمنه), was for some time also called with a Türkic word Naqamish (نقماش) [IH: 442], which like Ilamish (ایلامش) and Zandaramish (زندرامش) has the Türkic ending *-mish*.

In the Guzganan area along the road from Taliqan to Faryab was a settlement Arghu (ارغو) or Arghin (ارغین), the name formed from the Türkic ethnonym *Arghu* (ارغو) or *Arghin* (ارغین) [IK: 32; Kod: 210; Ist: 286; HA: 108; AA: 218a, 2576]. Among common people it was also called Qaraghu (قراغو) [Muhtarov 1987: 206] meaning “watchtower” [MK III: 260]. The Türkic word *Arghu* (ارغو) also has a meaning “gorge valley” [MK I: 148; Boboyorov 2005: 129].

⁹⁴ In the same way the name of the city Iskifagh (Sakifagh) in the Southern Sogd is formed from the Türkic word *iski* (old) and the Sogdian *fagh* (temple) (see above).

⁹⁵ The ethnonym *Chiyal* was recorded among the Farghana Kipchaks. In the Kashkadarya valley exist a number of ethnotoponyms Chiyal [Nafasov 1988: 209]. It is also spelled Cihil, Chigil (Translator’s Note).

⁹⁶ Yahud, Djuz, Juz are dialectal variations for Jews, equivalent to Jewzdjan, Jewzagan province, and Jewiyya city (Translator’s Note)

On the road from Faryab (فاریاب) to Taliqan (طالقان) during the Middle Ages is mentioned a settlement Kaskhan (کسخان) [IK: 32; Kod: 210], in which name is observed the Türkic title *Khan* (خان). The city Yumghan (یمغان) or Yamghan (یمغان), which during the Middle Ages was a capital of the Badakhshan, also had a Türkic name Djuzun (جوزون) [Kushkeki: 101]. In the Badakhshan is mentioned a city al-Yaftal (اليفتل) [Sam: 601 R; Jac IV: 1023], which name is linked with an ethnonym *Yaftal* or *Ephtal*. During the Middle Ages in the Guzgan is mentioned a city Shaburqan (شبورقان) or Shaburghan (شبورغان) [Ist: 271, 286] which name was probably connected with the name of the Sasanid king Shapur. However, the name of this city is also mentioned in the form Ushburqan (اشبورقان) [Idr IV: 478] and Shiburghan (شبرغان) [NH: 205], and it retained its name till now in the form Shiburghan and Shibirghan [Ahmedov 1982: 43] which makes such etymology suspicious [Kamaliddinov 1996: 333]. The name of this city can also be connected with the ethnonym *Chiburgan/ Chuburgan*⁹⁷. At the end of the 19th century its name was pronounced in the form Shibir-Khan [Cbornik 1885: 261].

Among the quarters of the medieval Balkh is mentioned a quarter called Turak (تورک) or Turk (تورک) [Sam III: 103]. In the Balkh province during the Middle Ages are mentioned settlements Baruqan (بروقان) or Barukhan (بروخان) [IF: 98] and Djabbakhan (جباخان) [Sam III: 171] with the names connected with the Türkic title *khan* (خان). The name Djabbakhan (جباخان) was also connected with the title *djabgu* or *djabbuya*, which had the Qarluq (قرلوق) rulers of the Tokharistan⁹⁸. The name of the settlement Mandjuran (منجوران) in the Balkh province [Yak IV: 659], was probably connected with name of Banichur (بانيجور), the founder of the Banichurids (Abu Dawudids) dynasty, whose numerous representatives in the 9th century ruled in various cities and areas of Tokharistan [Zambaur 1927: 202], or with the Türkic name Manguchur [Boboyorov 2005: 128]. In the Balkh province is mentioned a settlement Mandjur (منجور) or Mandjuran (منجوران) with variations (Maihuwaran, Hawran), made with the Türkic title *djur* (*chur*) [Bai: 237; Yak IV: 659; Sam V: 165]. Possibly, this name reflects the Türkic name Bayanichur. In that case, this settlement could be the appanage of the Banichurids.

In the Balkh province during the Middle Ages are mentioned settlement Dastadjird Djamukiyan (دستجرد جموکیان) [Sam V: 309; Yak II: 573] and the bridge Pul-i Djamukiyan (پول جموکیان) [NH: 205]. In the at-Tabari composition in connection with the events in the beginning of the 8th century, are mentioned *ahl*

⁹⁷ The Farghana and Kashkadarya valleys have toponyms connected with ethnonym *Chiburgan/ Chuburgan*. [Nafasov 1988: 212].

⁹⁸ In the Middle Persian texts one of the Türkic rulers is called Yabbu-Khaqan [Markwart 1931: 10].

bayt Djamukiyan (اهل بيت جموکیان) – “people of house Djamukiyan”, belonging to the higher Türkic nobility [Tab II: 1613]. “Djamuk” or “Chamuk” is the name of an ancient Türkic clan which was a part of the Tokharistan settled population. The Chinese sources mentioned these people in the form *chu-mu-gen* [Smirnova 1971: 64]. The same ethnonym is in the composite name of the ruler of the Basaran (باساران) or Basar (باسار) mountain area in the Northern Tokharistan, and in the name of the Panch (Pendjikent) ruler [Smirnova 1981: 46-47]. Possibly, this Türkic clan also owned all these lands during the period of Early Middle Age.

In the Balkh province is also mentioned a settlement Adjma (اجما), near which in the 287/900 happened a decisive battle between the Saffarids and Samanids armies [IA VII: 165]. In that name is an ending *-ma* that allows to conjecture its Türkic origin. In the Balkh province is mentioned a settlement Tim (تیم) [Yak I: 908], which name comes from the Chinese word *t'em* “hotel”. In the late sources in the Balkh province is mentioned a settlement Musa-Tarkhan [Salahetdinova 1970: 225], which name, like the title *tarkhan* itself, probably goes back to the period of Early Middle Age.

During the Middle Ages in the Tokharistan were mints called Haladjistan (حلجستان), Yangi-bazar (یئگی بازار), Yangi-Shahr (یئگی شهر) and Yangi-Hisar (یئگی حصار) [Zambaur 1968: 112, 274]. In the Badakhshan in the 10th century functioned a mint Zeibaq (زیبق) [Djaparidze 1984: 55].

The city Ghazna (غزنه) was also called Ghaznin (غزنین) or Ghazaq (غزق) [HA: 111]. In the area Ghazna province is mentioned location Dasht-i Chawghan (دشت چاوغان) [Bai: 221], which name is connected with the traditional horse game *chawghan*⁹⁹, widely spread among Türks. On the road from Ghazna to Teginabad was a *ribat* Djarmaq (جرمق) [Bai: 76, 840]. The city with the same name is mentioned in the description of the *Toghuz-Ghuz* country [Idr IV: 510].

Kabulistan, where prior to the Arab conquest ruled the Türkic Kabul-shah, was also called Qayabish (قیابیش) after the name of the nearby mountains [Bir 1963: 129]. There was a mountain called Bughra (بغرا) from which, according to a legend, came out the progenitor ancestor Bars-Tegin (بارس تگین) of the Türkic rulers in Kabul [Bir 1963: 350; al-Bir 1963: 27]. In the Southern Tokharistan is mentioned the city Sawl (صول) [HA: 91], which name can be connected with the Türkic title-name Sul or Sawl (صول). On the road from the Kabul to Ghazna were mentioned a city Balaq (بلق) [Bai: 330, 333, 338, 343] and location Pul-i Humar-Tegin (حمار تگین) [Bai: 330]. In the Ghur (غور) area was a city Darghash (درغش), settled by the Türks of a tribe *Haladj* (حلج) [Idr IV: 467].

⁹⁹ Chawgan (چاوغان) is the game of horsemen reminding polo (ball hockey).

Khurasan

During the Middle Ages the Khurasan, like Farghana and Khorezm, was called a “gate to Turkistan” [HA: 102], and Michael the Syrian (12th century) called Margiana a center of Turkistan, i. e. of the Türkic Qaghanate [Mokrynin 2004: 69]. The Assyrian sources record that already in end of the 5th – the beginning of the 6th centuries the Türks possessed the Khurasan Margiana (Marw) lands [Guseinov 1960: 49]. According to the Armenian sources, during the rule of the Sasanid king Kusrau¹⁰⁰ “the Verkan’country” (Arab. جرجان Djurdjan) and Sagastan (Seistan or Sistan) belonged to the “Turkastan country” [Ter-Mkrtychian 1985: 51].

The pre-Islamic Türkic rulers of Khurasan minted coins known as the coins of the “Iranian Huns” [Nikitin 1986: 82 - 88]. In the Arabic sources are mentioned Türkic rulers of the Kuhistan, Ghur, Nishapur, Tus, Tabaristan, Herat, Badghhis, Bushandj, Faryab, etc. [IT: 27, 41, 93, 104, 109, 115, 119, 127-131]. Therefore during the Middle Ages the Türkic toponyms should constitute there a significant layer.

The toponym Parthia has etymology from the Türkic ethnonym *Pard/Bard*, which served as the endoethnonym of the Kama Bulghars and one of the *Tatar* branches. This ancient ethnonym was preserved until present in the Kama toponyms, the settlement Bardym/Partym in the Perm area [Zekiyev 2002: 425-432]. During the Middle Ages in the Azerbaijan is mentioned a city Bard (برد) [Fir 1952: 22] or Barda‘a (بردعه) [Mac II: 74, 75; Sam II: 137-138].

The citation of some toponyms in the Arabic sources in the Marw province is also followed by their names in Farsi, and that indicates that the first forms were Türkified forms of these names. So, the settlement Andaq (انداق) was called Andak (اندك) in Farsi [Sam I: 359], settlement Djayasar (جياسر) was called Sarkiyara (سرکياره) in Farsi [Sam III: 403], settlement Dizaq (دزق) was called Dizah (دزه) or Dizak (دزك) in Farsi [Sam V: 307], settlement Ibrinaq (ابرينق) was called Ibrina (ايرينه) in Farsi [Sam I: 117], settlement Darwazaq (دروازق) was called Darwaza-i Masardjistan (دروازه ماسرجستان) in Farsi [Sam II: 11; V: 302], settlement Daridjaq (دریجق) was called Djaridja (دریجه) in Farsi [Sam V: 304], settlement Shafsaq (شافساق) was called Shabsah (شاپسه) in Farsi [Sam VII: 257].

During the Middle Ages in Khurasan are mentioned the city Kalar (كلار) [HA: 107] and Takinabad (تکیناباد) [Gar: 56; Idr IV: 468; IA XII: 116], fortress Sardjakhan (سرجخان) [Bai: 300, 858] and district

¹⁰⁰ i. e. the Sasanid king Khusraw I Anushirwan (ruled in 531 – 578 AD).

Khadakhan (خداخان) [Bai: 720]. In the Marw province are mentioned settlements Shawwal (شوال) [Sam VII: 404] and Bakhdjarmān (بخجرمان) [Sam II: 102], and also settlement Djurabadh (جراباذ) [Sam III: 213]¹⁰¹, which name can be connected with the ancient Türkic title or name *chur*. The name of the settlement Turkan (ترکان) in the Marw province [Sam III: 42] is the Persian rendition of the plural form of the ethnonym *Turk*. During the Middle Ages in the Marw vicinity was the mint named Turkan (ترکان) [Zambaur 1968: 87]. In the Marw are mentioned streets Karankali (کارنگلي) [Sam X: 494] and Barazqan (برازقان) [Sam II: 120], and in the Marw province are mentioned settlements Anqulqan (انقلقان) [Sam I: 374], Banirqan (بنيرقان) [Sam II: 318], Buzmaqan (بزماقان) [Sam II: 148, 197], Ghulqan (غلغان) [Sam IX: 192], Danuqan (دنوقان) [Sam V: 302; VI: 211], Djulkhabaqan (جلخباقان) [Sam X: 455], Djundafarqan (جندفرقان) [Sam III: 317], Durbiqan (دربيقان) [Sam V: 295], Ifshirqan (افشيرقان) [Sam I: 330]. In the Khurasan was a small city Dandanaqan (دندانقان) [HA: 105], and also a city Katun where excellent horses were bred [HA: 104]. During the Middle Ages in Iran is mentioned a city Kirman (كرمان) [Sam X: 401], which is Türkic word *kirman* (fortress, city) [Murzaev 1984: 271]. On the eastern borders of the Tus province was a steppe called Turuk (تروك) [Niz: 71], which could be formed from the ethnonym *Turuk* [Zekiye 2002: 425, 430], or from a Türkic word *turuk*, meaning “luck”¹⁰² or “nomadic camp” [Murzaev 1984: 568]. The name of the city Baihaq (بيوق) in the Khurasan [Tab I: 2888; II: 1765, 1772] is formed with the Türkic diminutive affix *-aq*. In the Marw is also mentioned a *bazar* called Djawbaq (حويق) [Sam III: 346]. In the Marw province are also mentioned settlements Bashbaq (بشبق) [Sam II: 223; VII: 441], Butaq (بوتق) [Sam II: 324], Bushwadhaq (بشوادق) [Sam II: 232], Dizaq (دزق) [Sam V: 307], Ibrinaq (ايرينق) [Sam I: 117], Khabaq (خبق) [Sam V: 36] and Kharaq (خرق) [Ist: 263, 285; IH: 429, 437; Sam V: 90]. In the Serakhs (سرخس) province are mentioned settlements Zaghul (زاغول) [Sam VI: 221], Zandakhan (زندخان) [Sam V: 23; VI: 311], Adjinqan (اجنقان) [Sam I: 96], Biwaqan (بيوقان) [Sam II: 379], Qutanqan (قطنقان) [Sam X: 187], Surfuaqan (سرفقان) [Sam VII: 71] and Salmaqan (سلمقان) [Sam VII: 110], and in the Nisa district is mentioned a settlement Sharmaqan (شرمقان) [Sam VII: 323].

In the Serakhs province is mentioned a settlement Andukan (اندكان) [Sam I: 364], the name of which by analogy with the same name city in the Farghana can have Türkic language etymology [Turgunov 1987: 130-136; Muhammadjonov 2002: 23]. The name of the Badhghis (بادغيس) or Baighiz (بايغيز) area, located between Herat and Serakhs [Tab I: 2904; II: 79, 1129, 1184; HA: 104], also probably has a Türkic origin and means “rural”, “pastoral” [Budagov 1869 I: 252]. Badhghis was famous for its great pastures, the best

¹⁰¹ In the Isfarain area is also mentioned a settlement Djurbek (جوربك) [Sam II: 354], and in the northwest of Iran is also mentioned a settlement Sul (صول) or Chul (چول), which name is a dialectal form of the Türkic name *Chur*.

¹⁰² The steppe could be called so because of poor vegetation. The name Aruq-Turuq () also carried the upland area located between Farghana and Eastern Turkistan [MK I: 96, 361; Karaev 1987: 112].

in Khurasan [Niz: 61]. The ruler of this area a Türk by the name Nizak-Tarkhan, who in the 87/705-706 headed an anti-Arab revolt of the Tokharistan peoples [Tab II: 1184-1226]. During the Middle Ages is mentioned a desert Kargas-kuh (کرگس کوه) located to the east from Djurdjan [HA: 102]. On the border of Djurdjan and Tabaristan was a settlement Baisan (بیسان) belonging to Sul-Tegin, a Türkic ruler of Djurdjan [Tab II: 1323, 1327, 1328]. In its name, like in the name Baisun, are the Türkic roots *bai* and *sin*, meaning a “sacred mountain”. In the Hindukush mountains on the road to Herat in the Middle Ages is mentioned a settlement Khara (خاره) [Moq: 348]. On the road from the Amul to Marw was a rabat with the name Bars or Baris (بارس) [Moq: 348], the name of which is formed from the Türkic name Bars (بارس) or Baris (باريس).

CONCLUSION

Thus, according to written sources pre-Islamic time and the first centuries of an Islam, place-names of Türkic origin made an essential part of toponyms of Middle Asia of the Early Medieval period. Besides among the Türkic toponyms recorded in later sources, and also in modern toponyms of Middle Asia there is a number of the toponyms formed on the basis of ancient Türkic roots that demonstrates that these names existed during the Early Middle Age epoch though have not been recorded in written sources of that time.

Certainly, not all from above-stated can be counted ethymologies convincing. Undoubtedly that during the further researches of historical toponyms of Middle Asia the new corrective amendments will be brought, allowing to specify and supplement the offered (suggested) ethymologies. Besides there is a number of toponyms which correct reading still finally is not established, and during the further researches they can be read and its etymology traced on the basis of the Türkic languages. Even if to reject toponyms with doubtful or debatable ethymology in a quantitative sense their place can be compensated due to others. Therefore Possibly to count that the resulted data reflect more or less real ethnic situation in Middle Asia in the epoch of an early Middle Ages.

All above-stated data allow us with sufficient basis to assert(approve) that Türkic-speaking peoples lived in territory of Middle Asia from an extreme antiquity, and during the Early Middle Age epoch they made a significant layer of local population and have been settled on all the territory of Middle Asia from the Yeti-su region up to Khurasan.

REZUME

As it is known, the territory of dwelling of ancient peoples can be determined with the help of the historical toponyms, i.e. place-names. The place-names are an important historical source, which can be used for research of the problems of ethno-genesis sometimes more effective than numerous archaeological remains and information of ancient and medieval authors. The place-names are like “the language of the earth”, and they cannot be falsified. Therefore, the geographical names might be regarded as a kind of documental sources and by their essence they are similar with archaeological materials. However, archaeological materials are deathly-still - they can inform about material culture and may be social relations of the past, but they keep silence on the languages of the creators of those cultures.

Like in archaeology the toponyms consists of a number of stratum belonged to different periods of time. Many of geographical names which had been recorded in the ancient Greek and Chinese textual sources based on the local names of east Iranian and Türkic of origin. The place-names mentioned in the Chinese sources usually are loan-translations of the local names.

The place-names of the east Iranian origin are one of the most ancient in the region. We can find them almost in the whole territory of the region, as on the plain Turan, as in the Pamir mountains, but it is too less in mountainous regions of Inner Tian-Shan, Yettisu region and steppes of Kazakhstan. However, the Iranian place-names are not the most ancient in Middle Asia. There are a number of place-names, the origin of which still not determined exactly, because they cannot be explained on the base neither of Iranian, nor Türkic languages.

The original toponymy in Middle Asia started to form beginning from the times of 10 thousand years ago, i.e. long before coming of the Iranians and the Turks. Besides, only the linguistic analysis in the etymology of the place-names is not enough, and we should also take into account the history of the people, geography of the place and features of the people in regarding of the geographical objects. Only linguistic approach without taking into account the historical and geographical features cannot give exact and correct etymology.

The place-names of Türkic origin were spread in Middle Asia in ancient period, and later in early medieval times they were dominated in the region. Only in the territory of Kyrgyzstan there were about 300 ancient geographical names, had been recorded in the textual sources of antic period up to the 12th century.

The place-names of west Iranian (Persian) origin started to form in Middle Asia after the Arabs invasion (7th – 8th centuries AD), when the new Persian begun to spread in the region. At that time appeared the place-names contained the Persian topoformants *-deh* and *-abad* which mean ‘‘settlement’’, and many other Persian words like *-an*, *-kird (-gird, -jird)*, *-diza (-diz)*, *-rud*, and *-start (-istari)*.

Research of textual sources of early medieval times (7th – early 13th century AD) shows that place names of Türkic origin were formed the great part of the toponyms of that time. Besides, there are some place-names, formed on the base of ancient Türkic words among the place-names, mentioned in the later sources and even in modern toponyms. It means that these place-names existed in early medieval times, although they did not be mentioned in textual sources of that period.

Research of the complex of Türkic toponyms allowed us to conclude that the Turks inhabited in Middle Asia from the ancient period, formed a great part of local population in early medieval times and settled along the whole territory of Middle Asia from the Yeti-su region to Khurasan.

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ABBREVIATIONS

Sources

AA – Arabskiy anonym
AD – Abu Dulaf
AT – Abu Tohir-khoja
Bai – Baihaki
Bak – al-Bakuvi
BD – Burhan ad-Din
Bel – al-Beladsori
Bal – al-Baladhuri
BN – Babur-name
BS – Bei shu
DA – Drevnie avtory
Din – ad-Dinavari
Dja – al-Djahiz
DKI – Dovatur A.I., Kallistov D.P., Ishnova
Fir – Firdousi
Gar – Gardizi
HA – Hudud al-'Alam
HAb – Hafiz-i Abru
HT – Hofiz-i Tanish
IA – Ibn al-Athir
Idr – al-Idrisi
IF – Ibn al-Fakih
Ifad – Ibn Fadlan
IH – Ibn Haukal
IK – Ibn Khordadbeh
IR – Ibn Rosteh
Ist. – al-Istakhri
IT – Istoriya at-Tabari

Jak – al-Jakubi
Juw – Juwayni
Kan – Kandiya
Kar – al-Karshi
Kas – Kašgharli
KC – Katib Celebi
Kho – al-Khowarezmi
Kod – Kodama
Mac – Mocoudi
MK – Koshghari, Mahmud
Mar – Marvazi
Mas – al-Masudi
Moq – al-Moqaddasi
Mus – Mustawfi
MW – Mahmud ibn Wali
Nar – Narshakhi
Nas – an-Nasafi
Niz – Nizami
NB – Nadjib Bakran
NH – Nasyr-i Husrau
RD – Rashid ad-Din
Sam – as-Sam‘ani
SD – Samarkandskie dokumenty
SDGM – Sogdiyskie dokumenty s gory Mug
Sho – Shomiy
SN – Siaset-name
Tab – at-Tabari
TB – Tarikh-i Baihaqi:
TG – Tabulae Geographicae
Tha. – al-Tha‘alibi
UT – Ulozhenie Timura
Yak – Jacut
Yaz – Yazdi
YH – Yusuf Hos Hojib

YCH – Yusuf Chass-Hadschib

Zay – al-Zayyat

Others

ART – Archeologicheskie raboty v Tadjikistane

AN – Akademiya nauk

BGA – Bibliotheca geographorum Arabicorum

BSOS – Bulletin of the School of Oriental Studies (University of London)

CAJ – Cenral Asiatic Journal

CRS –Chuvashsko-Russkiy slovar

DT – Drevniy Tashkent

DTS – Drevneturkskiy slovar

EV – Epigrafika Vostoka

EI – the Encyclopedia of Islam

EO – Etnograficheskoe obozrenie

ES – Encyclopedicheskiy slovar

FGPI – Ferganskiy Gosudarstvenniy pedagogicheskiy institute

FT – Fan va turmush

GE – Gosudarstvenniy Ermitazh

GMS – Gibb Memorial Series

HCCA – History of Civilisations of Central Asia

Hus – al-Husayni

IV – Institut vostikivedeniya

IMKU – Istoriya material'noy kul'tury Uzbekistana

JA – Journal Asiatique

KD – Kniga deyaniy

KI – Kratkaya istoriya

LGU – Leningradskiy Gosudarsvenniy universitet

LO – Leningradskoe otdelenie

MIA – Materialy po istorii i archeologii

MO – Manuscripta Orientalia. International Journal for Oriental Manuscript Research

NE – Numizmatika i epigrafika
NS – Novaya stranitsa
OAS – O'zbekiston adabiyoti va san'ati
ONU – Obshchestvennie nauki v Uzbekistane
PS – Palestinskiy sbornik
SNV – Strany i narody Vostoka
SA – Sovetskaya archeologia
SI – Studia Iranica
SO – Statisticheskiy obzor
SV – Sovetskoe vostokovedenie
SDGM – Sogdiyskie dokumenty s gory Mug
ST – Sovetskaya Turkologia
SO – Sibirskoe otdelenie
SE – Sovetskaya etnografiya
TashGU – Tashkentskiy Gosudarstvenniy universitet
TD – Tezisy dokladov
TS – Turkologicheskiy sbornik
VDI – Vestnik dtevény istorii
VF – Vostochnaya filologiya
YKGU – Yuzhno-Kazakhstanskiy Gosudarstvenniy university
YUTAKE – Yuzhno-Turkmenistanskaya archeologicheskaya kompleksnaya ekspeditsia

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