

TURKIC-SOGDIAN TOPONYMS OF THE TASHKENT OASIS IN THE EARLY MIDDLE AGES AND SOME OF THEIR THEORETICAL ISSUES

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ANNOTATION

The socio-political and ethnocultural processes that took place in the Chach (Tashkent) oasis in the early Middle Ages, especially in the VI-VIII centuries AD, have left their mark on the history of Central Asia. Due to its geographical location, it has created an opportunity for the region's sedentary and nomadic lifestyles to be in close contact with each other. In particular, as a result of ethno-political and economic-cultural ties between the Turkic and Sogdian ethnoses, dozens of Turkic-Sogdian place names appeared in the oasis. The ancient names of the oasis, Choch / Shosh, Tashkent, Tunkat, Jabgukat, Khotunkat and others are a clear example of this.

Keywords: early Middle Ages, toponyms, Central Asia, Chach, Tashkent, Tunkat, Jabgukat, Khotunkat, Turkish, Sogdian.

Аннотация: Социально-политические и этнокультурные процессы, происходившие в Чачском (Ташкентском) оазисе в раннем средневековье, особенно в VI-VIII веках нашей эры, оставили свой след в истории Средней Азии. Благодаря своему географическому положению, он создал возможность для оседлого и кочевого образа жизни в регионе находиться в тесном контакте друг с другом. В частности, в результате этнополитических и экономико-культурных связей между тюркскими и согдийскими этносами в оазисе появились десятки тюрко-согдийских топонимов. Яркий тому пример - древние названия оазиса Чоч / Шош, Ташкент, Тункат, Джабгукат, Хотункат и другие.

Ключевые слова: раннее средневековье, топонимы, Средняя Азия, Чач, Ташкент, Тункат, Джабгукат, Хотункат, тюркский, согдийский.

1. RELEVANCE OF THE SCIENTIFIC WORK

One of the current topics in pre-Islamic Central Asian history is the issue of place names. In particular, due to its natural and geographical location, both types of farms in the region have long been suitable for sedentary farmers and nomadic pastoralists and in this respect the Chach (Tashkent) oasis, which served as a center of communication between them, has a special place in this matter.

As in antiquity, in the early Middle Ages, Chach, in this respect, attracted the two largest ethnic groups in Central Asia - the sedentary Sogdians and the nomadic Turks. Their close relationship is reflected not only in the written sources of that period, but also in the example of material culture.

In particular, along with many material objects, epigraphic, heraldic and numismatic materials found in the ruins of the ancient settlements of the oasis, the names of places of Turkic and Sogdian origin, many of which have survived to this day, testify to this. By the way, the existing place names in today's Tashkent region, whether they are relatively large settlements such as Tashkent, Parkent, Zarkent, Gazalkent, Piskent, whether it is toponyms that are forgotten today, such as Ardlanket and Barskent, their lexical interpretation on a Turkic-Sogdian basis proves our point.

To have a relatively complete understanding of the historical toponyms of the Chach oasis, it is necessary first of all to take into account the socio-cultural situation that existed in Central Asia in the early Middle Ages.

In particular, written sources in dozens of languages of the region contain hundreds of geographical names, including place names referring to addresses of certain countries, cities, villages, etc. (Slave, caravanserai, bazaar, quarter), as well as various geographical objects (sea, lake, river, stream, crossroads, desert and steppe, island, mountain, pass, hill, etc.).

The names of most of them have survived to this day, and researchers such as historians, linguists and geographers have given different interpretations of the names of these places.

2. METHODS AND LEVEL OF STUDY

The article is based on the principles of generally accepted historical methods - historicity, comparative analysis, objective approach. From ancient times the sources give a lot of information about the natural geographical location and place names of the Chach oasis.

In particular, Chinese chronicles, Arabic-Persian sources of IX-XII centuries, information provided by Abu Rayhan Beruni (973-1048) and Mahmud Kashgari (1008-1105), XX century sources and historians, scholars and archeologists provided analytical opinions. In the article, taking an objective approach to the above sources, our comments on place names such as Tashkent, Tunkat, Jabgukat, Khotunkat are the result of our initial research, and it is natural that they have some shortcomings. To further clarify this issue, it is necessary to study all the place names of the oasis in a complex way. In particular, the historical toponyms of the oasis: hydronyms, macro and microtoponyms, oronyms and oikonoms, etc. can be studied separately, as well as in general, and a certain conclusion can be drawn in this regard.

3. RESEARCH RESULTS

Tashkent

The main key in the issue of toponyms of the oasis is the toponym "Tashkent", which serves as a key. In fact, in the same written form, different views have been expressed and still are expressed on the question of when and in what historical events this toponym, which began to appear in the XI century AD, appeared in connection with historical events. Indeed, when the name "Tashkent" first appeared in written form in this form - in the X-XI centuries, the toponym was discussed, which was explained by Abu Rayhan Beruni (973-1048) and Mahmud Kashgari (1008-1105 (?)) On a Turkic basis. also finds its confirmation in the example.

In this regard, we believe that the views expressed in recent years on the name of Tashkent, in particular, its ancient name "Choch", also have a special place in the coverage of the issue.

Including Sh. In a special article on the etymology of the name Kamoliddin Choch, noting that the word Chach is related to the Turkish word “stone”, “In the Sogdian language, too, the word “Choch” means “stone” or “mountain”, he wrote. He cites Muhammadjanov’s opinion as evidence[1].

The researcher also notes that the toponym is based on the word "stone" in Turkic and Ket (Yenisei) languages.

The word "hair", which means "stone", belongs to different language families, without mentioning which of the Turkic and Sogdian languages it originally belonged to.

This further complicates the issue. In other words, these researchers' opinions are based on the language in which the word “hair” is used. it cannot shed light on the question of which one passed from one to the other.

In contrast, Yu.F. Buryakov, G. Boboyorov and F. Maqsudovs claim that the word has a Turkic origin, the lexical meaning of this toponym, which was originally Proto-Turkic “chach” or “chech” is “stone”, “turquoise stone”, “precious stone” [2]. Улар ўз фикрларининг тасдиғи сифатида қуйидаги далилларни келтириб ўтишади: In Western historical-linguistic literature, there is also the idea that the name Chach is formed from a word that means "stone" in Proto-Turkish. In particular, the famous German Turkologist V. According to Bang, the ancient Turk *čas* formed from *tas* The word (stone) has a long history, traces of which can be found in Chuvash Turkish, for example: *t'sul*<**čas*<*tas* and so on [3]. The researcher is in modern Turkish *таш, тас, тош* The word “stone” is used in some languages of the Altaic family, including Mongolian *чул, чулу* and only in Chuvash among the Turkic languages *чул/чол* based on the fact that it is preserved as, the word suggests that it has gone through the following stages: *чул*<**чаш*<*таш*. O. Pritsak, a well-known Turkologist who compared ancient Bulgar-Hungarian and other East Turkic languages, wrote in Chinese *Вэй-шу* (“History of the Northern Dynasty”) in the annals meaning “stone” recorded as a word related to *syunnu* (*xun*) *če-še* and the word **ča[l]č* formed from the word. According to the scientist, the ancient Proto-Turkic form *<*čalč* This word, which has undergone a formal transformation, is in Chuvash *čul*, in other Turkic languages *taš* took the form[4]. In our opinion, a similar situation is ancient Turkic, which means “head” **balč*>*bal/bač*>*baš* can be observed in the words”. [5].

In fact, the first scientific ideas about the ancient name of Tashkent and its lexical meaning, in what ethnocultural environment, originated in the late XIX - early XX centuries. In particular, the French scientist E. The name of the Shavann oasis is in 5th century Chinese sources «Шя» He noted that the hieroglyph, which means “stone” in Chinese, means “stone” and that the Turkish name of the oasis is connected with Tashkent. [6].

In this regard, it should be noted that the interpretations given by the great scholars Abu Rayhan Beruni and Mahmud Kashgari have not lost their scientific significance. In his works “Hindiston” and “Qonuni Masudi” Beruni expressed the following valuable thoughts about the word Tashkent: “As the [people] whose language is different begin to dominate the native people, the names change more quickly. Often, the language [of another people] accepts those words without being able to pronounce them, [as a result of which the meaning of those names] changes and, according to Greek customs, enters their own language. You see, the word stone [original] is a Turkish name and has taken the form Shosh. Tashkent is a rocky village. In

geography it is called Burj al-Hijara [Stone Fortress]. [7]; “Binkat is the capital of Shosh, Turkish is Tashkent” [8].

In this regard, the following words of Beruni’s nephew Mahmud Kashgari in his work “Devonu lug'atit turk” about the name of Tashkent are also noteworthy: “Tarkan/Tashkan is the name of the city of Shosh... The original name is Tashkent, meaning “Stone City”; “The whole of Mavoraunnahr, from Yankand to the East, is the basis for considering the cities as Turkish, The names Samarkand - Semizkand, Tashkent - Shosh, Uzkand, Tunkand are all Turkish. The word Kand means Turkish city.[9].

According to the researchers, there is so much harmony between the evidence from the works of both scholars that it seems that they are taken from the same source. The name Tashkent, although in the same form, began to appear in written sources around the tenth century AD, its first prelude to a much longer period than this century, and even BC.

In numismatic materials and written sources of the first centuries AD, the toponym “Choch”, which was first encountered, is lexically related to the word “stone”. The most striking proof of this is the fact that the name was recorded in Chinese chronicles in the middle of the first millennium AD as “Shi”, meaning “stone”.

So, the name of the oasis in the X century – “Tashkent” did not appear in vain, in vain, but on the contrary, in terms of origin, also has a special place in the history of the region as an ethnolinguistically unique place name.

Tunkat

Even when we take a brief look at the history of interpretations of the Tunkat toponym, we witness similar controversies and debates.

In particular, Mahmud Kashgari in his work “Devonu lug'atit turk”, “The whole of Mavoraunnahr, from Yankand to the East, is the basis for considering the cities as Turkish, The names Samarkand - Semizkand, Tashkent - Shosh, Uzkand, Tunkand are all Turkish. The word Kand means Turkish city. [10] He pays special attention to Tunkat, along with several other place names in the region, and tries to prove that these names are Turkish. This fact, of course, indicates that at that time there were controversial opinions about the names of certain places among the population of the region, especially among the intelligentsia.

In fact, many centuries before Kashgari, especially in the early Middle Ages, in the works of Arab geographers (IX-XI centuries) as the capital of the Ilaq (Ahangaron) valley in the Chach oasis. تونكاند (Tunkand) and تونكاس (Tunkas) The question of the origin, lexical meaning and location of this toponym, which occurs in the forms of can help solve a number of issues related to place names.

P.B. Lure is the Arab-Persian geographers Ibn Hawqal and al-Muqaddas as a form Tūnkaθ, The name of this place, which Samani recorded in the form of Tunkat, is an ancient Iranian under question mark *tavan- “To beat strong, able to” connects with the verb [11].

According to some researchers, the name of this city appears not only in Arabic-Persian sources, but also in Chinese chronicles. In particular, the name of one of the cities of Shi (Tashkent) in the Chinese chronicle “Sin Tan-shu” 番汗志 encountered in the form of, he N.Ya. In Bichurin's translation ГАНЬГЭ, Е.. In the translation of T. Shavann's presented in the form of K'an-kie [12].

At this point, N.Ya. Bichurin's translation is as follows: "In the third year of Hyan-kin's reign (658), the Davan province was established in Gange, and the ruler Gan Tudun was appointed its ruler". [13].

Probably for this reason, there have been differences between the opinions expressed so far as to what the original local form of the name of this city was. At the same time, the question of his connection with Tunkat came unspoken[14]. According to some researchers, although the Chinese scholar A.G. Malyavkin once argued that the name Gange should actually be read in the form of Duntsze [15], equating it with Binkat, the capital of Chach, was in a sense a mistake, apparently because the central city of the oasis was not called Binkat at that time, and Binkat was only mentioned as the capital of the oasis from the ninth century; In the 7th and 8th centuries, the fact that the capital of the Chach dynasty appeared in Chinese chronicles in the form of Chjeshi (Choch), as well as the lack of formal similarities between the words Binkat and Duntsze, led to the exclusion of researchers from the issue. [16].

Indeed, in the Chinese chronicles of the toponym, which must be written in the form of Duntsze A.G. Malyavkin, who erroneously claimed that Kantsze had been given, although E.Shavann, E.Pulleyblenk did Chinese scholars like pay attention to it, even the second researcher called him Kamkar? under question mark? restoring the form, emphasizing that he considered this toponym to be a local form. At the same time, the researcher points out that the Chinese scholar Feng Chentzun was the first to point out that the ancient Chinese authors made a certain mistake when writing the name of this city[17]. A.G. Malyavkin noted that Feng Chentzsyun did not indicate exactly what mistake the Chinese authors made in expressing this toponym, the first part of this toponym (kan) is actually (dun), the formal similarity between these hieroglyphs has caused some confusion in the naming of this city in Chinese script. As a confirmation of his opinion, the researcher writes that there are cases when some of the Turkic names that come with the ancient Turkish word "ton" (ton) are given with the hieroglyph "kan" and the name of the original Ton-bagatur (actually Ton-bahadur - teacher) in Chinese chronicles (especially in "Tan-shu") - in the form of "Kan-mohedu", and the name of the Chach ruler Ton-tudun - in the form of "Kan-tudun" as an example[18]. According to a number of researchers, the word ton (ton) / tun, which was actively used during the Turkish khanate, was a specific epithet, played an important role in the existing system of titles in the khanate and often preceded the title by adding the titles of ruler and official. This word, which means "firstborn" in ancient Turkish, is found in Chinese chronicles and Sogdian-language Khanate coins in connection with the name of the famous Western Turkic Hakan Tun Yabgu-Hakan.

In particular, this epithet was used on copper coins minted in the Chach oasis in the last quarter of the 6th century - first half of the 8th century by the Western Turkic Khanate (568-740) tw̄n and tw̄wn occurs in the following forms: tw̄n žpyw x'ŷ'n – "Tun Jabgu-khokon", β̄yy tw̄n cpyw x'ŷ'n – "The Divine Night is a nightmare", β̄yy tw̄wn x'ŷ'n – «Tōn / Tūn kagan" [19]. These examples show that the ancient Turkic word "tun" / "ton" is given in Chinese sources as dun / tun, and sometimes the hieroglyph "kan" was used to express the word on the basis of similar hieroglyphs. which has caused some confusion in the question of restoring the local form of Central Asian names and titles that come with the word.

The toponym Tunkat associated with Chach was originally pronounced in Chinese as Duntsze/Tuntsze, and Chinese authors have tried to give the local form of the name of this city. The second part of the “kat’ is by Chinese authors цзе [kiat] which they gave in the form of also correspond to the traditions of that period. It is known that the word “kat/kent” (city) in Sogdian and Turkic languages is sometimes translated into Chinese by Chinese authors чэн “City,” sometimes close to the local form of Chinese цзе [kiat] hieroglyphics [20] expression is noticeable.

In the Turkic written sources of the XI-XII centuries AD, the word toy is found, which literally means “camp, residence, military camp”. In particular, in the ancient Turkic-Uyghur literature “city”, In Mahmud Kashgari’s *Devonu lug’oti-t-turk*, the word “residence” is used, and in Yusuf Khos Hajib’s *Qutadg’u bilig*, the word “camp” is used. [21].

Thus, the word Tunkat is actually an ancient Turkish ton/night meaning “camp, ruler’s residence, special place (camp) where the army is stationed” and its original meaning is “place of excavation, house, settlement”, until it was expanded in meaning and used in the context of “village, city” кат/кас (another form is Sogdian-Turkish канд/кент) we assume that the probability of interpretation by the word is high.

Now, let us consider the question of which archeological monument the ruins of Tunkat are now equated with. According to E.M. Masson and Y.F. Buryakov, who conducted several dozen archeological excavations in the Tashkent oasis, the site of Tunkat is located on the left bank of the Ahangaron River, near the village of Sarjaylak, in the ruins of a town now known as Imlaq. [22].

The ruins of Imloq city with a total area of 180 hectares, including Kuhandiz, Robod and Shahristani, are located in the eastern part of Tashkent region, in the Ahangaron valley this monument, which is the administrative and political center of the historical Ilaq (Ahangaron) region, is the largest urban ruin of the valley in terms of scale. According to researchers, located on the banks of the Ahangaron River, this monument appeared in the VI-VIII centuries AD and was in operation until the XII century.

In recent years, archaeologist S. Ashirov and A. Askarovs on the role of the city of Tunkat Yu.F. They put forward a completely different opinion from Buryakov, according to researchers, Suyur-tepa or Suyurli-tepa monument, located 17 km east of the ruins of the city of Imlak, south of the Almalyk-Angren road, near the village of Karabulak, is the ruins of the city of Tunkat [23]. Archaeologists who excavated the monument said that the place of the quandiz was not observed in the Imloq monument, which was equated with Tunkat on the contrary, they pointed out that the signs of a central city typical of medieval Central Asian cities, such as kuhandiz, robod, and shahristan, were clearly visible on the Suyur-tepe[24]. In contrast to the Imlak monument, the discovery of many coins of the Western Turkic Khanate and copper coins with Sogdian inscriptions belonging to the pre-Islamic Chach rulers, especially the Turkic dynasties of the oasis, on the surface of the Suyur-Tepa ruins shows the vitality of this idea.

Jabgukat

In the early Middle Ages, it was a city 2 farsakhs (13-15 km) above Binkat (Tashkent), in *Hudud al-Alam* (page 24b) and in *Muqaddas's Ahsan at-taqasim fi ma'rifat al-aqalim* (10th century).

recorded in his works. V. V. Barthold speculates that the name of this city, which is on the site of the former Niyazbek Fortress, is associated with the Turkish title Yabgu, which literally means “City of Jabgu”[25]. Archaeologist Yu.F. Buryakov equates the ruins of the town of Ak-Ota, located 4 km south of the village of Durmon, northeast of Tashkent, with Jabguket. [26]. It is believed that the Jabguket Chach oasis appeared as a residence of Turkish rulers when it became part of the Turkish Khanate (VI-VII centuries) [27]. Among the coins minted in the Chach oasis by the Western Turkic Khanate in the same centuries $\text{зрҫу} - \text{“jabgu”}$, $\text{срҫу} \text{ x'γ'n} - \text{“jabgu-khokon”}$ The coinage of the title confirms once again that the city of Jabgukat appeared in connection with the khanate[28].

In the first half of the millennium AD, Kushan was in the form of a ‘yabgu’ in the Hephthalite states [29], During the Turkish Khanate, this title was used in the forms “yabgu” and “jabgu” and was the highest title in the state administration of the mentioned dynasties. It was only during the Turkish Khanate that he was replaced by the title of “Khan” and began to be used in relation to the next official. During the reign of the Western Turkic Khanate (568-740), which was an integral part of the Turkish Khanate, the title was initially the title of the chief ruler of the Khanate. [30].

It is highly probable that the appearance of the place name Jabgukat in the Chach oasis is connected with the activity of this khanate.

Khotunkat

In the early Middle Ages it was a city 2 fars (13-15 km) above Binkat (Tashkent). Among the Arab geographers, Istakhri is mentioned in Masalik al-Mamalik (10th century), Ibn Hawqal in Kitab Surat al-Arz (10th century) and Muqaddas. According to researchers, the name of the city is associated with the ancient Turkish title of “queen”. [31]. At the time when the Chach oasis was part of the Turkish Khanate (VI-VII centuries), this city appeared as the residence of the Turkish rulers, more precisely, the residence of the princess belonging to the Khanate, [32], its location is in the ruins of the town of Tugay-tepa, 4 km south of the village of Durman, northeast of Tashkent. The name of this city is mentioned in Chinese chronicles in connection with the events of the 40s of the VII century. In particular, in 641–642, the Western Turkic Khagan Dulu (Tulu; 638–642) was defeated by one of the generals, Nishu Chjo (* Nezuk-chor). After fleeing to Chach, he worshiped Ko-ho-tun (Hotun) in the Tan-shu chronicle. [33].

According to a number of researchers, the origin of the name of this place is connected with the Turkish Khanate and has its own historical basis [34]. Significantly, even under the name of this city can be seen the ancient Turkic tradition - together with the chief ruler of the state - Hakan, always the tradition of his wife being a princess with the title of wife. First of all, in the areas where the ancient Turkic peoples were widespread, Khotun-balyk (“Khotun city”), his wife, Khotun-art, finds his confirmation in the meeting of toponyms named Khotunsuv, secondly, the very mention of the city of Khotunkat as a town adjacent to the city of Jabgukat indicates that it was erected in connection with the khanate.

Archaeological excavations also confirm that this city was formed in the VI-VII centuries, leaving no doubt about the connection of Khotunkat with the khanate.

Thus, the Jabgukat-Khotunkat parallel is a reflection of the tradition of placing the ruling horde (or kent) next to the ruling horde (or kent) in the political center of the khanate on the example of adjacent cities in the Chach oasis. Admittedly, a large part of the early medieval place names of the Chach oasis are also Sogdian-based names. Examples include Binkat, Dinfagnkat, Barkat, Farnkat, Nuchkat, Biskat, Dahkat, Shuturkat[35].

CONCLUSIONS

- The place names that existed in the Chach oasis in the early Middle Ages, especially in the VI-VIII centuries AD, reflect the ethno-political processes of their time. The oasis manifests itself as a region where the Turkish-Sughd symbiosis, which is characteristic of Central Asia, is active. This is confirmed by the fact that a significant part of the place names of the Chach oasis are Sogdian, and a large part is composed of Turkic toponyms, as well as the names of a number of cities and large settlements are Turkic-Sogdian. In particular, Tashkent, Tunkat, Jabgukat, Khotunkat, Barskat, Ardlankat, Biskent, which are made of Sogdian “kat / kent” topoformants, are good examples;
- The political dominance of the Turks in the oasis is evident not only in the written sources of that period, but also in the numismatic materials. During this period, some of the place names of the Chach oasis were composed of Turkish topoformants such as “-lig / liq”, which is also related to this process. In particular, the place names of the oasis, such as Soblig / Soyliq, Namudlig / Yaguzlig, Abriq / Obriq, Almalyk / Almalyk, which date back to the early Middle Ages, are proof of this;
- The fact that some of these toponyms date back to the first centuries AD shows that from ancient times a part of the population of the oasis was composed of Turkic and Sogdian ethnoses. At the same time, the fact that by the early Middle Ages the names of Turkish cities began to appear frequently in the Chach oasis testifies to the rapid settlement of the Turks during this period;
- The fact that Chach was part of the Turkish Khanate from the second half of the VI century to the second quarter of the VIII century also paves the way for the emergence of Turkic toponyms in the oasis. Also, the formation of the Turkic Tegin dynasty in Chach in the first quarter of the 7th century and its leadership until the middle of the 8th century, as well as the emergence of Turkic khokimiyats in several parts of the oasis, led to an increase in the number of Turkic place names;

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