

Historical and Geographic Sketch of the Bukhara Oasis and Problems of Forming Toponymia of the Bukhara Region

Nayimov Sadi Narzievich,
*Department of Foreign Languages,
Bukhara Engineering and Technological Institute
mubash8303@gmail.com*

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Abstract:

The collection and systematization of Uzbek proper names, and the study of their specific features on a truly scientific basis, began on a large scale since the 60s of our century. As a result of these works, several dissertations were written on the analysis of individual aspects of Uzbek anthroponymy and regional toponymy. However, there are still no works devoted to the comprehensive coverage and generalization of the linguistic features of the Uzbek toponymy. In this regard, the need arises for a comprehensive study of the Uzbek regional onomastics throughout Uzbekistan. This urgent task, in particular, includes the study of the toponymy of the Bukhara region.

Keywords: toponymy, study of the step, tributary, canal, glorious, famous.

Relevance of the topic: The study of the features of onomastics of Turkic languages is one of the urgent problems of Soviet Turkology¹. This statement is directly related to the toponymy of the Bukhara region, which until now has not been the subject of a special linguistic study. Bukhara region and the city of Bukhara have a very ancient history. The toponymy of the Bukhara region and the city of Bukhara reflected the historical past of this territory, socio-economic relations, cultural and spiritual views of the peoples and ethnic groups that inhabited it.

Toponymy in this territory contains very interesting linguistic facts characteristic of a population that has long been bilingual. In the

toponymy of the Bukhara region, including the oikonyms, the abundance of such facts is obvious. However, their scientific knowledge and coverage requires special linguistic research.

The history of place names is a captured history of the people. This is especially pronounced in oikonymy. The emergence and emergence of oikonyms is inextricably linked with the ethnic composition of the local population, with the processes of mixing and migration of various ethnic groups. Therefore, the basis for the emergence of oikonyms and their nominations was the socio-economic and cultural-spiritual views of the peoples who lived for many millennia in this territory. Most oikonyms, being ancient facts of the language, are valuable as modern and living witnesses of various ancient languages. The study of the lexical composition and grammatical structure of oikonyms provides important scientific and theoretical material that is valuable

¹ Баскаков Н.А., Гаджиева Н.З., Кузнецов П.И., Соколов С.А. Теоретические проблемы и вопросы по тюркскому языкознанию, рекомендуемые для докторских и кандидатских диссертаций. Советская тюркология, 1981, №2, с.32-37.

for the history of language and dialectology, for the Uzbek historical lexicology and lexicology of the Turkic languages. The toponyms of Bukhara in general, in particular the oikonyms, were not the subject of special linguistic research. All this determines the relevance of the topic of this article.

Materials and sources of research. The oikonyms of the Bukhara region and the city of Bukhara were chosen as the object of study in the work. The materials were collected using special questionnaires (questionnaires) compiled by the author.

In this way, for many years, the names of villages, villages, towns, cities and other settlements located in the territory of Bukhara, Vabkent, Shafrikansky, Gizhduvansky, Kyzyl tepinsky, Navoi, Navbahor, Kagansky, Karakulsky, Alatsky, Peshkunsky, Ramitansky districts of the Bukhara region. In addition, the study involved materials found on the pages of scientific papers and the local press, as well as scientific expeditions. As a result, over the years we have collected about 3,500 titles, which became the object of scientific analysis of this article.

Bukhara oasis is one of the oldest centers of world civilization. The historical past of this oasis is widely reflected in various written sources. The lower reaches of Zarafshan were the habitat of the Paleolithic man. Spills of the river and its ducts, reed thickets, tugai forests formed the richest hunting grounds. In vast thickets and tugai people hunted wild boars, pheasants, hares and waterfowl. Ponds abounded with different species of fish.

The main source of irrigation is the Zarafshan River, which enters the oasis with its middle and lower reaches.

Below the modern city of Navai, the Zarafshan River on both sides is surrounded by steppes on the left side, the northern part of the Chulimalik steppe, on the right side, the southern part of the Kanimekh steppe, the river carries its

waters through the Uzkur of the Khazar the Uzhaz gorge.

Below this gorge, the lower part of the valley begins, called the Bukhara oasis proper, bordering the north and west with ancient irrigation lands covered with moving sand that adjoin the Kyzylkum desert. The width of the oasis here reaches 50-60 km. A few kilometers west of Kyzyltepa from the Zarafshan River, its ancient tributary, Vabkentdarya, separates the place where the Wabkentdarya River originates, known as Harhur. 10 km from Kharhur, the Shakhrud canal originates, in fact, shahar + ore - the "city river" that feeds the waters of Bukhara and its environs. This place is called Duoba - "Mesopotamia", from here Zarafshan is called Karakuldarya. About 75 km below the Duob, not far from the Yakkutut station, from the coast of Karakuldarya in the north-west direction the ancient channel of Zarafshan Mahandarya is separated. In this area, Karakuldarya leaves the Bukhara oasis and carries its waters to the Karakul oasis.

The waters of Zarafshan are disassembled in the upper part of the valley by irrigation systems and are lost in the Karakul oasis. The name Zarafshan is not found in historical works until the 18th century. In the writings of ancient authors, this river is mentioned under the name Politimet, which in ancient Greek means "highly esteemed", which is a translation of the Sogdian name of the Namich river ("glorious", "famous")². Valuable information about the ancient name of the river is available in the early medieval Sogdian documents from Mount Mug. According to the publishers of the documents, the name of the locality or village Zarup or Zarnup "Golden Water" found in document A = I8, "Zolotovodny" may turn out to be the Sogdian name of the Zarafshan River³. According to the historian

² История Самарканда, т.1, Ташкент, 1969, с.

³ Мухаммеджанов А.Р. История орошения Бухарского оазиса.-Ташкент, 1978, 52 2'Караев С.К. Древние топонимы Средней Азии в согдийских документах с

Narshakhi, in ancient times Zarafshan was called Masaf⁴: According to A.R. Muhammedzhanov, the issue of individual early medieval names of the R. Zarafshan and its tributaries has been discussed in the scientific literature for a long time. According to A.R. Muhammedzhanov, the issue of individual early medieval names of the Zarafshan River and its tributaries has been discussed in the scientific literature for a long time. More complete and reliable information about the Zarafshan River is given in the writings of medieval Arab geographers in whose writings it is mentioned under three names: Vodi al-Sughd, Naḫr al-Suḫd and Naḫr al-Bukhoro.

In the Middle Ages, the Zarafshan River was known under the name Kuhak - "hill". However, in the lower reaches of the river (in the Bukhara oasis) it was called Haramkom. Near the Abumuslim hillock in the Kyzyltepa region, the river leaves a relative gorge and overlooks the alluvial plain of the main Bukhara oasis.

There are also rivers of irrigation canals. Flowing past the city of Bukhara and the village of Zhodor, the Zarafshan River forms the lower delta, which consists of the tributaries of the Mahodaryo, Karakuldaryo and Taikir. Karakuldaryo - the left terminal tributary of Zarafshan in ancient times had a south-western direction and formed ponds and lakes on the site of the modern Karakul oasis, from which the name Korakul "black lake" (its Sogdian name Somzhon with the same meaning) arose. About 4-5 km east of Karakul, one of the powerful delta channels of Kashkadarya poured into Karakuldarya.

As historical sources show, in ancient times, the high water rate of the river was not constant. The historian of the campaigns of Alexander the Great to the ancient countries of Central Asia, Quintus Rufus, wrote that the Daitia River, Politimet (as

the Greeks called Zarafshan) at first had a narrow channel and dispersed in the sand. Greek geographer⁵ c. BC. Strabo reported that Zarafshan, having irrigated Sogdiana, enters a desert, sandy country and is absorbed by sand there.

The Greek historian Arrian, based on the materials of the campaigns of Alexander the Great, concluded that, where the water in the river disappears, the desert begins. Water disappears, despite its abundance, because it is lost in the sand. Muhammad Narshahi's "History of Bukhara" says that the great waters of Zarafshan, eroding the lands on their way and channeling the silt, reached the villages of Bitik and Farob, located on the right bank of the Amu Darya.

"Hydrographic studies of all the ancient delta channels of Zarafshan show that the largest water logging of lands, the formation of numerous reservoirs and lakes in these areas, the active inflow of water of Zarafshan to the Amu Darya occurred in the postglacial era until the 4th millennium BC. In the future, there appeared dwellings and sites of primitive hunters and fishermen of the Neolithic era⁶. "According to historians, all the monuments of earlier periods are located on loose sand in the immediate vicinity of lakes and reservoirs. The lower reaches of Zarafshan were the habitat of the Paleolithic man. The origin of a number of toponyms is associated with the history of irrigation in the Bukhara region.

The study of the history of irrigation of the Zarafshan valley, in particular the Bukhara oasis, began with the research of V.V. Bartold, V.A. Shishkina, A.G. Gulyamova. Academician V.V. Bartold, in his major work "On the History of Irrigation of Turkestan", devoted an entire chapter to the history of irrigation of areas irrigated by the Zarafshan River, where he outlined the history of irrigation of the region from ancient times to the

горы Иуг.-В кн. :Ономастика Средней Азии.-Фрунзе, К2, Д889, с.147

⁴ Наршахи. История Бухары (на узб.яз.).-Ташкент, 1966, с. 15.

⁵ История Бухары.-Ташкент,1976 ,С.32

⁶ История Бухары.-Ташкент,1976 ,С.32

eighteenth century. Of great scientific interest in this regard is the monograph by V.A. Shishkin "Varakhsha"⁷. This work provides an extensive overview of archaeological sites on the lands of ancient irrigation located around Varakhsha, gives a general idea of the dynamics. Ya.G.Gulyamov devoted much time and energy to issues of the history of irrigation in Zarafshan. He collected extensive archaeological material and outlined a scheme for the development of artificial irrigation in the Bukhara oasis⁸. Of great interest is the collective work of historians⁹, which summarizes factual material on the ancient culture of Bukhara, traces the historical processes that took place in this area in the 1st-5th millennia BC, its irrigation and settlement, the emergence of primitive agriculture and the transition to artificial irrigation

Despite the availability of numerous works, the task of studying the history of irrigation of the Bukhara oasis is far from exhausted. This is partly due to the difficulty of researching the issue. Traces of the oldest canals were destroyed by their later reconstructions and reconstructions, significant areas of the land of ancient irrigation are covered with loose sand.

At the turn of our era, this area was already irrigated by an extensive network of canals. By this time, "the system of main irrigation canals has reached its greatest development."¹⁰ On this issue, Academician V.V. Bartold wrote that in the basin of the Zarafshan River the distribution system. water was determined even before the

Muslim time that the direction of the river was also not subjected to significant changes."If we consider the deepening of the river, its channel and canals, as a result of which it was necessary to move the heads of irrigation canals, all the irrigation work carried out during the Muslim period came down to the restoration, although often under different names, of abandoned canals."¹¹

Thus, the irrigation network of the Bukhara oasis that had formed by the beginning of our era was then subjected to significant changes, but its foundations, the largest main canals in general, have survived to this day.

About the river Politimet, wrote the ancient Roman historian Curtius Rufus ("The History of Alexander the Great," VII book, p. 10). Unfortunately, neither the one nor the other author reports on any cities or villages located along the river.

There are no specific data on the Zarafshan valley and in the subsequent period, during the period of short-term domination of the Seleucids and the existence of the powerful Greco-Bactrian kingdom. The next period, Kushan, is unanimously recognized by all researchers as the heyday of irrigation systems. This is the time of intensive construction of cities, fortresses, fortified castles, dwellings scattered in rural areas.

The Kushan Empire was based on many small possessions, each of which included an oasis region. Sometimes in one large oasis, as in Sogd and Bukhara, several principalities were at war among themselves.

In the Bukhara oasis, in addition to Bukharhudat (the ruler of Bukhara), the most powerful and influential, independent owners were in Vardan and Harkan. The complexity of the political situation in Central Asia after the collapse of the Kushan kingdom was not limited to the formation of entire countries and peoples that were at war with their power.

⁷ Шишкин В.А. Варахша.-М.,1963; История Бухары.-Ташкент,1976; Мухамеджанов А.Р. История орошения Бухарского оазиса.-Ташкент, 1978; Бартольд В.В. Сочинения, т. III.-М.,1965, с.185-204

⁸ Гулямов Я.Г. К изучению древних водных сооружений в Узбекистане. Изв. АН Уз СССР, №2; Он же. Археологические работы к западу от Бухарского оазиса, Труды ИИА АН Уз СССР, вып.8-Ташкент,1956

⁹ Гулямов Я.Г., У Исламов, А. Аскарлов. Первобытная культура и возникновение орошаемого земледелия в низовьях Зарафшана. -Ташкент,1966.

¹⁰ Шишкин В.А. Варахша, с.227.

¹¹ Академик В.В Бартольд. Сочинения, т. III, с.185

The situation in Central Asia, apparently, did not significantly change as a result of the change in 563-567. the dominance of the Ephthalites by the power of the Turkic Haganate. Developed in the middle of the VI century. the Turkic state included the vast territories of Central and Central Asia, where peoples inhabited, differing in ethnic, racial and other characteristics, with varying degrees of development of socio-economic relations and various economies. The dominance of the Turkic Khagans and the penetration into the country, although in a limited number, of the Turkic element left an imprint on the life of the population of the settled regions. The normal course of development of Central Asia has been disrupted since the last quarter of the VII century. the invasion of Arab troops in Maverannahr, including to Bukhara. Arabs in 674 conquered Paikent and invaded Bukhara. In 707, they occupied one of the oldest cities of the Bukhara oasis Romitan, in 709, rich and well-fortified Bukhara.

During the VIII-IX centuries. big changes took place in Bukhara - the city expanded, a wall with eleven gates was erected around it again. Bukhara becomes a major center of the caliphate, then the capital of the independent state of the Samanids. From 966 to 1141, the Karakhanids ruled Bukhara, then the feudal lords-sadras, and in 1207, Khorezmshah Muhammad conquered Bukhara. In February 1220, Bukhara was captured by the hordes of Genghis Khan. During the invasion of the Mongol hordes, Bukhara was twice (in 1220 and 1273) subjected to rout, burning, devastation. In 1370, Bukhara became part of the Timur empire. In connection with the transformation of Samarkand into the capital of the Timur empire, it loses its former political significance, which negatively affected its further development. From the beginning of the sixteenth to the first half of the eighteenth century. Bukhara was ruled by the dynasties of Sheybanids and Ashtarkhanids. From the second half of the 16th century, under Abdullahan (1657-1008), Bukhara

again became the political center of the state, to which the name of the Bukhara Khanate was entrenched.

Towards the end of the rule of the Ashtarkhanids dynasty, the Bukhara Khanate lost its economic and cultural significance, because it consisted of a number of tribal possessions, which conducted a policy independent of the central government.

The era of the reign of the Mangyts (1753-1920) was the darkest in the centuries-old history of Bukhara. From the center of the feudal culture of the Muslim East, it turns into a center of religious obscurantism, despotism, reaction. The khanate, which in the past achieved a great economic upsurge, fell into decay.

Before the Great October Socialist Revolution, Bukhara was a feudal despotic state, located in the last third of the XIX century. under the protectorate of Russia. In October 1920, the Bukhara People's Soviet Republic was proclaimed, which was transformed in September 1924 into the Bukhara Socialist Soviet Republic, the territory of which later became part of the Uzbek SSR, the Turkmen SSR and the Tajik SSR during the national demarcation. Now we turn to the question of the degree of knowledge of the toponymy of the Bukhara region.

As already noted, the Bukhara oasis is an ancient center of civilization, as evidenced by written sources that mention the names of settlements, aryks and other objects. Bukhara villages and cities such as Bukhoro, Dabusia (Kalai Dabus), Kerminia (Karmana), Tavovis "Peacocks" (before the Arabs Arfood or Arkud), Sharg, Harkana, Fizhduvon, Faroviz, Romitan, Zarmitan, Farakhsha (Varakhsha), Afshina (Afshona), Paykend, Fiber (Farob), Hongbun, Torob, Narshah, etc., as well as the names of the Bukhara volosts are listed in the sources of a thousand years ago, which are the works of the Arab geographers Istahri, Makdisi (Mukaddasi), Ibn Haukal, and also a geographical dictionary

“Mujam ul-buldan” by Yakut Hamavi (XII-XI centuries), and, of course, “History of Bukhara”.

From these sources we will dwell in more detail on the book of the Bukhara historian, a native of the village of Narshah Abu Bakr Muhammad ibn Jafar Narshahi "History of Bukhara", because it is the most valuable source on the historical toponymy of the region. It was written in 934-944 and in 1128-1129. with abbreviations translated into Persian, another unknown author continued the book until the time of the Mongol invasion. "History of Bukhara" is translated into Russian and Uzbek¹².

The book highlights the political, economic and cultural life of Central Asia of the VIII-XII centuries. and the topography of old Bukhara, a city and a village near Bukhara is described, several hundred geographical names are mentioned. Interestingly, many geo-Greek names have survived to this day. Names such as Nur or Nuri Bukhoro (Bukhara Nur present Nurata), Fijduvon, Romitan, Shopurkom, Karmana, Zarmitan, Afshina (Afshona, the birthplace of Abu Ali ibn Sina), Korakul and others are the oldest place names mentioned in sources from a thousand years ago. According to Narshakhi, Romitan (Ramtin), Varakhsha (Farakhsha), Paykend were ancient of Bukhara. The author claims that Bukhara was also called Numizhkat, Bumiskat, Madinat us-suffiya ("The Copper City"), Madinat ut-tuzhzhor ("the city of merchants").

In his work, Narshahi connects the toponym Bukhoro with the meaning of Fokhir. However, the fact that the name Bukhoro came from Fokhir is a religious legend, one of the reasons for the appearance of which was the Arabic script. Among the people there is also a

¹² Наршахи Мухаммед. История Бухары. Перевел с персидского Н.С. Лыкошин под ред. В.В.Бартольда.- Ташкент, 1897, Абу Бакр Мухаммад ибн Жаъфар Наршахий, Бухоро тарихи.-Тошкент, 1966.

tradition where Bukhara is called Bogor. According to V.V. Bartold, the word Bukhoro comes from the Sanskrit vihara, meaning "house of worship", temple, chapel.¹³

According to V.A. Livshitsa, the word vihara passed from Sogdian in the form of parkhar¹⁴. According to Hafiz Tanish, the name "Bukhoro" came from Buhor, it in the language of fire worshipers (Zoroastrians) meant "house of knowledge or building of science." Such pronunciation is closest to the speech of idolaters - Uighurs and Chinese, who call temples and holy places "bukhor".

At first, the name of the city of Bukhara was Lumizhkat¹⁵. V.A. Nikonov believes that the biology of the state of Bihar, located in India, is identical with the etymology of the name Bukhara¹⁶. In the ancient Turkic runic inscriptions, in particular in the monument written in honor of Kultegin, the name of the locality Буқарак (Буқарак улус Bukhara people, country)¹⁷ is found.

Academician B.Ya. Vladimirtsov notes that the Sogdian name Bukarak appears in these written monuments, apparently in the meaning of Bukhara; in the Oyrot (Altai) epics, the phrase Bukharin Cherek (Bukhara army) ¹⁸is found. However, V.A. Livshits, K.V. Kaufman, I.M. Dyakonov consider this name to be Ephthalitic, denying the theory of its Sanskrit origin. They argue that the name Bukhara used to be written

¹³ Бартольд В.В. Сочинения, т. III, с. 149

¹⁴ Лившиц В.А. Два согдийских документа с горы Муг. Вестник древней истории, 1960, №2, с.76-86.

¹⁵ Хофиз Таниш Бухорий. Абдуллонома. 1 жилд. Тошкент, 1966, с. 273

¹⁶ Никонов В.А. Краткий топонимический словарь.- М., 1965, с. 56

¹⁷ Малов С.Е. Памятники древнетюркской письменности. М.Л., 1951, с.33,374

¹⁸ Владимирцов Б.Я. Географические имена орхонских надписей, сохранившиеся в Монгольском.- Доклады Академии наук СССР, -Л1929, №10, с.171

through a dull consonant sound n, and not sonorous, as is customary at present¹⁹.

Narshahi is trying to explain the origin of some of the names. For example, the aryk Shopurkom (now also the name of the town of the same name) got its name on behalf of the Persian prince Shopur, who moved to Bukhara, built a castle and the village of Vardan on the land donated by Bukhor-Khudad (Bukhara ruler)²⁰

An aryk Shopurk was taken to this village, which means "Shapur canal", the word Shopur, in turn, consists of two roots: Shokh-king, Pur-son (son of the king, prince). It is interesting that the collective term in Bukhara instead of Ariks and is now often found in many geographical names: Komi Zar, Komi Akka (Zarafshan), Haramkom, etc.

Narshahi gives several options for the so-called folk etymology. For example, here is how he explains the origin of the name Romitan: Afrasiab had a daughter. She suffered from a severe headache. When she arrived in Romitan, due to his climate, her pain stopped. Therefore, she called this place Oromitan "delight to the body"²¹. Among the old-timers of the village, another amazing legend is still alive. It is said that Shah Afrasiab had his only daughter. She was very smart and beautiful. It so happened that she began to suffer from insomnia. Doctors from all over the world could not find a cure for the disease. Finally, one doctor advised to make a good stretcher and put a girl on them, and then travel with her high, high, where there is clean air. So they did. The girl traveled to distant lands, saw wonderful gardens, beautiful corners of nature, but did not get rid of insomnia.

Finally, when they arrived at one place, her eyes began to close, after which she rested a bit. "Here is a real resting place - Oromi Tan, the princess

really rested here," - such a message was sent by the doctor to the king. The king built a large mound on this hill. From here, as if the name "Romitan", "Oromitan"²². In fact, the name Romitan in the literature is also marked by the ethnonym Ramti) or the Sogdian term mitan with the designation "abode, fortress."

Some authors squeak that the name of the Nurata ridge in the Samarkand region comes from the Mongolian nuru "ridge" of the Turkic tau - "mountain"²³. In fact, this ridge got its name from the village of Nur, which Narshakhi mentions. The word Nur is of Arabic origin with the meaning "light", "radiance" and is very often found in toponyms.

In all likelihood, there were several Nurovs. Nur, about which Narshakhi writes, was also called Nuri-Bukhoro "Bukhara Nur", on the island of Miyonkul, located between the branches of the Zarafshan -Koradaryo and Okdaryo rivers - was also Nur; he, unlike others, was called Nuri Miyonkul i.e. Miyankal Nur. As for the second component of the toponym Nurot, here is not that ("mountain"), but ota, which indicates the holiness of the place under geographical names (cf. Issyk-Ata, Cholpon-Ata, etc.)

Findings. Thus, toponyms, in particular, the oikonyms of the Bukhara region and the city of Bukhara, are ancient and the product of the centuries-old material and spiritual history of the peoples inhabiting the territory of the region

¹⁹ Лившиц В.А., Кауфман К.В., Дьяконов И.М. О древней согдийской письменности Бухары. Вестник древней истории, №1, 1954, с.150-163.

²⁰ Наршахи. История Бухары.-Ташкент, 1966, с. 34-35

²¹ Наршахи. Указ соч; с.23

²² Аминов Н. Узбекистон адабиети ва санъати (Литература и искусство Узбекистана), №36, 1983, 2 сентабр

²³ Мельхеев М.Н. Географические названия (топонимический словарь).-М1965, с.300