ТІЛ БІЛІМІНІҢ МӘСЕЛЕЛЕРІ

ПРОБЛЕМЫ ЯЗЫКОЗНАНИЯ

PROBLEMS OF LINGUISTICS

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RESEARCH INTO THE ETYMOLOGY OF ANCIENT TURKIC TOPONYMS IN EASTERN HISTORICAL SOURCES

The study of toponyms as a historical and cultural heritage has recently gained great research interest. It is essential to analyze the historical etymology of toponyms to communicate the cultural and historical significance of locations to future generations and to comprehend the role place names play in a country's history. The aim of this research is to investigate the historical origins of place names associated with the territory of Turkmenistan and subsequently systematize these toponyms focusing on the historical and cultural data provided in ancient Eastern sources. Using four examples of ancient Turkmen toponyms, the features of the origin and historical development of Turkmen toponymy, described in historical sources from East Asia and the Middle East, are explored. The examination of these place names employs a range of research techniques, including historical-comparative, analytical-interpretative, historical-linguistic, functional-systemic, and etymological methods. This research is significant because it offers a comprehensive historical account of Turkmenistan-related toponyms, enabling the identification of Turkic roots in their naming. The originality of the study lies in its detailed etymological analysis based primarily on Eastern, especially Chinese and Arabic, historical documents, which reveal direct links to Turkic languages. The findings demonstrate a notable level of interaction and connection between different onomastic systems. The theoretical value of the work stems from its scientific generalization of the etymology and specific characteristics of Turkmen toponymy. Regarding the practical value, this research compiles consolidated materials on Turkic place names derived from Eastern sources, providing a useful resource for future research in linguistics, etymology, ethnography and language contact studies.

Key words: toponym, historical etymology, Turkmenistan, Middle East, East Asia

MAIN PROVISIONS

Place names, or toponyms, play a crucial role in preserving a nation's historical and cultural heritage by acting as living records of a people's identity and history. Regarding their historical significance, place names, which were formed under various historical circumstances are described as chronological markers that can provide evidence of specific historical events [1]. Toponyms are also viewed as enduring linguistic symbols that offer valuable insights into the characteristics of a location at the time it was first settled and named [2]. Being regarded as "sacred places, landforms linked to deities and historical events, springs, trails, and traces of ancestral villages, petroglyphs, and

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other archaeological sites" [3, 324], place names undoubtedly hold historical importance as they preserve the collective memory of a place's past [4].

Beyond their historical significance, toponyms are vital components of cultural heritage that embodies the unique linguistic, social and cultural characteristics of a population. Place names are defined as carriers of national and cultural information and background knowledge [5]. They are deeply embedded in local language and culture, revealing social values, historical experiences and indigenous knowledge systems. This multidimensional role of toponyms extends beyond geography, encompassing historical, linguistic, and sociocultural dimensions, making them indispensable tools for cultural preservation and education. By maintaining original place names, societies safeguard their historical narratives and ensure the transmission of cultural values and traditions to future generations, preventing the loss of identity that can occur through arbitrary renaming or neglect.

Exploring toponyms allows for an understanding of the spiritual culture and worldview of the people living in a particular place at a given time and speaking a specific language. Place names serve to express people's mentality, way of life and customs. In such a way, toponyms play a key role in reflecting various aspects of a nation's material and spiritual culture, including rituals, ceremonies, and religious beliefs [1]. Their totality within a particular territory is the result of centuries of a nation's folk art and the creation of geographical names. Consequently, protecting and promoting toponymic heritage is essential not only for maintaining cultural identity but also for supporting research in linguistics, ethnography, and history, as well as fostering cultural tourism.

Therefore, conducting historical and etymological analyses of toponyms from a specific region can uncover the ethnic and cultural influences that emerged during the area's exploration and settlement [6]. Historical-etymological analysis of ancient toponyms is highly valuable in linguistics as it helps uncover the semantic structures and lexical patterns embedded in place names, which reflect the worldview, culture, and social organization of ancient peoples. By examining these toponyms, linguists can identify key terms used for naming places, which reveal how ancient people living in some location historically named and conceptualized their environment. This analysis also aids in tracing the evolution and functioning of languages over time, providing insights into their historical phonetics, morphology and semantics as preserved in place names recorded in sources.

Performing historical and etymological analyses of toponyms also allows tracing ethnic and migration processes, specific features of contacts between different ethnic groups, as well as recreating a nation's ethnolinguistic past and ethnocultural background. Studying the etymology of ancient toponyms contributes to understanding language contact and cultural interactions across regions where peoples lived or influenced. As an illustration, many Turkic place names coexist with or have been adapted into other languages, reflecting historical migrations, trade and political changes. This linguistic evidence enriches the reconstruction of ancient Turkic history, social-political systems and territorial extent, while also informing comparative studies of Turkic and neighboring language families. Consequently, historical-etymological research of Turkic toponyms is an essential tool for linguists aiming to decode the complex linguistic heritage and cultural identity of Turkic-speaking populations.

Studying the etymology of ancient Turkmen place names helps reinforce a sense of unity and continuity among Turkic-speaking populations by highlighting shared linguistic and cultural elements dispersed across Central Asia and beyond. It also enriches linguistic research by revealing semantic patterns and historical language contact, supporting the preservation and revitalization of Turkic languages. This knowledge provides valuable resources for fields such as ethnography, history and linguistics, contributing to a deeper understanding of the Turkic peoples' collective past and their enduring legacy in the modern world.

INTRODUCTION

In recent years, there has been an increasing interest in studying toponyms – names of cities, villages, rivers, mountains, and other geographical features – as a way to preserve and pass down a nation's historical and cultural heritage. To investigate the historical etymology of a place name is

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crucial for understanding its cultural and historical significance and for transmitting this value to future generations. The toponyms of Turkmenistan, similar to those in other Central Asian countries, often have deep historical roots that are challenging to trace due to numerous changes over time. These place names having been adapted and recorded in various languages, complicated efforts are needed to recover their original Turkic origins. Although many place names originally had Turkic meanings and pronunciations, valuable information about their evolution can be found in the historical records of other peoples, particularly those from Eastern regions, which have played a key role in preserving these data. Accordingly, this study utilizes historical sources from the Middle East and East Asia to reconstruct the long and complex history of Turkmen toponyms, including their structure and linguistic variations. The main goal of this research is to examine the historical etymology of place names related to Turkmenistan found in Eastern historical documents and to organize these toponyms systematically to safeguard the historical and cultural heritage of the Turkic peoples.

The object of the current research is the toponymy associated with the territory of Turkmenistan and its variations in different languages belonging to neighboring nations and regions. The subject of this research is the evolution of Turkmen toponymy as recorded in Eastern historical sources. The significance of the present investigation lies in offering a comprehensive historical account of Turkmen toponyms, thus enabling the identification of Turkic roots in the historical process of their nomination. The scientific novelty of this investigation stems from basing the detailed etymological analysis of Turkmen toponymy primarily on Eastern historical documents, identifying Turkic traces in most of its origin. Theoretically, this research is significant as it offers the scientific generalization of the etymology and specific characteristics of Turkmen toponymy and provides new insights into the historical explanation of the origin and evolution of Turkic toponymy in general. Practically, this research brings together comprehensive information on Turkmen toponyms from Eastern sources, offering a valuable reference for future investigations into Turkic toponymy in linguistics, etymology, ethnography and studies of language contact.

MATERIALS AND METHODS

The current investigation exploited a wide range of historical sources representing different views on the history of the origin and evolution of ancient toponymy geographically related to Turkmenistan. Various ancient and modern historical sources were carefully examined to ensure a comprehensive understanding of different variants of Turkmen toponyms and the reconstruction of their long and complex history to recover their deep Turkic origins. This research was guided by the following research questions:

1) What are the variants in spelling in different languages for ancient place names related to the territory of Turkmenistan?
2) What historical and cultural information do Eastern historical sources provide in reference to different variants of ancient Turkmen toponymy?
3) How do the Eastern historical sources help in tracing the Turkic origins of ancient Turkmen toponymy?

The hypothesis of this research is that Eastern, especially Chinese and Arabic, historical sources witness the Turkic origin of many toponyms associated with Turkmenistan.

A total of 328 toponyms related to Turkmenistan were studied. Methodologically, the present research consisted of two main stages: literature review and historical-etymological analysis. In the first stage, a thorough review of the historical development of different variants of toponyms associated with Turkmenistan was conducted, with a special focus on key historical and linguistic sources, especially historical sources from East Asia and the Middle East. Among the Eastern historical sources used as research material was Yakut al-Hamawi's "Mu'jam al-buldan", al-Istakhri's "Kitab mesalik al-memalik", al-Balazuri's "Kitab futuh al-buldan", al-Ia'qubi's "Kitab al-buldan", Ibn Ruste's "Kitab al-a'lak an-nafisa", Ibn Fadlan's "Ar-Risala", Ibn Haukalya's "Kitab al-mesalik wa-l-memalik", al-Maqdisi's "Ahsan at-takasim fi ma'arifat al-akalim", as-Samani's "Kitab

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al-ansab". This research also reviewed studies by Western and Russian scholars who investigated Turkmenistan and Central Asia using Arabic and Chinese sources.

In the second stage of historical-linguistic analysis, the origins of ancient toponyms associated with Turkmenistan were explored focusing on the identification of those with connections to the Turkic languages. This research takes an interdisciplinary approach, intersecting fields such as linguistics, historical etymology, geography and cultural studies. The collected data were organized according to the toponym type, its geographic location, sources mentioning this toponym, variants of its spelling in different historical sources. Particular attention was paid to the analysis of the historical and cultural significance of ancient Turkmen toponymy. To thoroughly examine the origins and historical significance of these place names, and to compare different variants of toponyms, a range of techniques was employed, including historical-comparative, analytical-interpretative, historical-linguistic, functional-systemic, and etymological methods. The historical-comparative and historical-linguistic methods helped trace the evolution of place names over time and highlighted differences between historical and present-day linguistic forms. Meanwhile, the analytical-interpretative and functional-systemic methods facilitated the identification of shared characteristics, as well as the cultural and semantic aspects unique to these toponyms.

RESULTS

As a result of literature review and historical-linguistic analysis, connections with the Turkic languages were identified in 16 toponyms associated with Turkmenistan. The present research looked at the differences in the spelling of ancient Turkmen toponyms in Eastern historical sources and their historical evolution over time. As a result of the research, we were able to systematize toponyms mentioned in Eastern literature and having relation to Turkic roots in terms of their toponym type, geographical location, sources mentioning these toponyms, variants of their spelling in different historical sources. Each description was accompanied with a cultural and semantic explanation of the given toponym and the names of Eastern historical sources where the meaning of the toponym is explained historically. In what follows below we provide three examples of oikonyms, or names of cities, illustrating the results of our systematization accompanied with their linguistic description based on Middle Eastern and East Asian historical sources.

Table 1. Systematized data on Turkmen toponyms (fragment)

Toponym (name in Kazakh)	Type	Location	Sources in which the toponym appears	Variants of the toponym's spelling
DARGAN	oikonym	The site of the city (fortress) of Dargan is located 4.5 km from the modern city of Darganata in Lebap province on the Turkmenabat-Dashoguz route.	al-Maqdisi "Ahsan at-takasim fi maarifat al-akalim" (10th century), Yakut al-Hamawi "Kitab Mu'jam al-Buldan" (13th century), Hamdallah Qazvini "Nuzhat al-qulub" (14th century)	*Dargan*
DAUKESKEN	oikonym	An ancient and medieval city (fortress) of Turkmenistan, the ruins of which are located in the	Abu-l-Gazi "Shajara-yi-türk" (13th century), /Author unknown/ "Tavrikh-i-guzi dii Nusrat-nami" (10th century)	*Vazir*

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		Dashoguz province of the country, 60 kilometers west of the city of Koneurgenish.		
DAYA-KHATYN	oikonym	The ruins of Daya-Khatyn are located 170 km from the administrative center of Lebap province, Turkmenabad (formerly Amul), on the left bank of the Amu Darya River, along the old road to Khorezm	al-Istakhri "Kitab mesalik al-memalik" (10th century), Yakut al-Khamavi "Mu'jam al-buldan" (13th century)	*Tahiriya, Daya-Khatyn*
KONEURGENISH	oikonym	480 kilometers north of Turkmenistan's capital, Ashgabat, on the territory of the ancient Sarykamysh atyrau on the Amu Darya River	"History of the Great Khan" of China (3rd century), Khordabekh "Kitab al-masalik wal-l-mamalik" (9th century), al-Ya'qubi "Kitab al-bul" (9th century), al-Belazuri "Kitab futuh al-buldan" (9th century), Ibn Ruste "Kitab al-a'lak an-nafisa" (10th century), Ibn Fadlan "Ar-Risala" (10th century), al-Istakhri "Kitab mesalik al-memalik" (10th century), al-Mukaddasi "Ahsan al-takasim fi maarifat al-akalim" (10th century), Ibn Haukal "Kitab al-mesalik wa-l-memalik" (10th century), al-Samani "Kitab al-Ansab" (12th century), Yakut al-Hamawi "Mu'jam al-buldan" (13th century)	*Yue-gan* (206 BC in Chinese sources), *Juzjan* (Hordabek), *Jurjan* (al-Belazuri, al-Istakhri, Ibn Haukal, Yakut al-Hamawi, Hamdallah Qazvini), *al-Gurganji* (al-Samani), *Jurjaniya* (al-Ya'qubi, Ibn Ruste, al-Mukaddasi), *al-Jurjanii* (Ibn Fadlan), *Gurganj* (Yakut al-Hamawi)

Ancient toponyms are shown to have a variety of spelling options due to the coverage of historical events in different historical sources in different languages. According to the linguistic information gathered from the reviewed historical and linguistic sources, the following linguistic characterizations of the toponyms under consideration were obtained.

The modern city of Darganata is named after the ancient medieval city (fortress) Dargan. It should be noted that the city was called Birata in 2003-2017, being a settlement in Lebap province of Turkmenistan. The administrative center is the city of Darganata. V.V. Bartold provides the following explanation of the origin of the place: "It is not known whether the town of Dargan-Ata existed during the Yakut period. In modern times, the cult of some saints is dedicated to Dargan and Dzhigerbend,

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from which the modern names of those places "Dargan-Ata" and "Dzhigerbend-Ata" come from" [7, 164].

Regarding the meaning of the toponym, S. Ataniyazov states that "the meaning of the word Dargan is unknown, but it is often used in personal names (for example: Archmanata, Garibata, Ismamidata). They also associate it with the residence of their ancestors here, but this is incorrect [8, 108]. He supposes that the name "dargan" comes from the word "darga" meaning "boatman", "ship captain". Essentially, this word is still actively used in the same sense along the Amu Darya River [8, 108]. In addition, "darga" is used among the Mongols in the meaning of general-admiral, commander of the fleet. Among the Buryats, "darga" is the second person form after the "taisha" meaning prince. In modern Uzbek and Karakalpak languages, "darga" stands for the captain of a large boat (ship), tur. In the Explanatory Dictionary of the Turkmen Language, the noun "darga" has three meanings: (1) a person who pulls a boat on the sea, river bank with their hips, shoulders; (2) a person who steers a tugboat, a boatman; (3) a person sailing on a sailboat. Moreover, the name of the city of Dargan can be associated with the title of tarkhan [9, 101].

The linguistic data about the toponym "Daukesken" found in the sources under review is also of great interest. Khiva historians, in particular, Abu-l-Gazi's book "Shajara-yi-türk" ("Turkish Genealogy") and the works of Khiva chroniclers Munis and Agahi mention that Khorezm was an ancient center of world civilization, and its city Vazir was located 6 yagach (approximately 36-37 kilometers) south of Urgenich. The 19th-century Dutch orientalist Michel Jean De Goue believed that the city of Daukesken was the same city as the medieval Git and the late medieval city of Vazir.

The name "Daukesken" may have existed before the name "Vazir". In our opinion, it is formed from the combination of three words: "Dah" + "Kas" (or "Kat") + "Kan" (Dahkascan). Due to phonetic changes, the name "Dahkascan" or "Dahkaskent" may have become "Daukesken" before it reached us. Therefore, the general meaning is a city inside a mound made by Dakhtars, or at least a city near a canal made by Dakhtars. S.P. Tolstov reports that he conducted reconnaissance work on the ruins on the southern edge of the Ustyurt, the most magnificent of which are the ruins of Dev-Kesken-kala, and suggests that the meaning of the name Dev-Kesken is "Demon-killing fortress" or "demon-killing place" [10, 52].

The name "Vazir" must have appeared when the city began to exist for the second time, that is, in the 15th century. This corresponds to the fact that the name of the city began to be mentioned in the sources of this era. In the middle of the 15th century, Mustafa Khan conquered the southwestern part of Khorezm. According to the story of Khandemir, he then captured Urgench and moved part of its population to the newly founded city of Vazir. This city was built on a high hill south of Urgench.

A comprehensive description of the origin and evolution of the Turkmen toponym "Koneurgenish" is given by S. Ataniyazov [8], who states that the term "Urgen" originates from the name of the ancient Gurgan people who once inhabited the southeastern shores of the Caspian Sea, the area where the modern Gorgan River flows from the western slopes of the Turkmen-Khorasan mountains (previously known as Girkan or Gurgan). Additionally, the Gorgan Bay and the Iranian city of Gorgan are predominantly populated by Turkmens. The ethnonym "Gurgan" is derived from the ancient Iranian (Khorezmian) word "gorg", meaning "wolf", with "an" serving as a plural suffix. The endings "ch" or "dj" are abbreviated forms of the Khorezmian and later Persian word "jird" (also "gird", "kird" or "kert"), which is translated as "city". Therefore, the original meaning of the ancient toponym "Gurganj" was "City of Gurgen" or "Gurgengrad". Over time, this name evolved through the following stages: "Gurganjird" – "Gurganj" – "Urgench" [8, 29].

A detailed historical and linguistic description is given of the toponym "Koneurgenish" listing its variants in Chinese and Arabic history: "Old Urgenish is a district, settlement, and ancient city of medieval Khorezm located in the Dashkovuz region (formerly called Urgenish). The exact founding period of Urgenish is unknown. In 1646, Abilgazy established a new city named Urgenish in this area, and thereafter, the regional center became known as New Urgenish, while the original site was referred to as Old Urgenish. The embassy built near the ancient city, which was conquered by the Mongols and Tamerlane, was also called Koneurgenish. First-century Chinese historians referred to

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this place as Yue-gyan, ancient Khorezmians called it Gurganj, and Arab historians named it Dzhurzhaniya" [8, 151].

DISCUSSION

This section discusses the results obtained that provide a detailed overview of the history of the toponyms under consideration. The history surrounding their different variants in different historical periods and in different languages is discussed based on the information collected from historical sources in the Middle East and East Asia or Western and Russian literature analyzing Eastern sources.

The toponym "Dargan" is mentioned in the description of the topography of the city of Dargan in the work of Yakut al-Hamawi. He states that he saw the city of Dargan on the way from Merv to Khorezm in the month of Ramadan 1219. Dargan is a city on the banks of the Jeyhun. This is the beginning of the borders of Khorezm, the upper (stream) sides of the Jeyhun, below Amul, on the way to Merv. The city is located on a high bank. The part where it meets the mountain is flat, and the surrounding area is sandy. Between the city and Jeyhun there are fields and gardens of the inhabitants. The distance between Dargan and Jeyhun is about 2 miles [11, 421].

According to archaeological data, the earliest construction of the city of Dargan dates back to the 3rd century, and its heyday dates back to the 11th-13th centuries. Based on the analysis of the settlement's fortification system and individual construction techniques, it was determined that Dargan was a Khorezm city.

From the 11th century, the phrase "from Dargan to the sea" has been used in the sense of "all of Khorezm". In fact, the cultural strip began on the left bank of the river at least in the 10th century, at a distance well above the Tahiriya (20 farsakhs (160 kilometers) from Dargan, while on the right bank the cultural strip began much later. There were no significant settlements south of Dargan; the cultural zone occupied only a narrow space up to Khazarasp, where it expanded to a day's journey. However, Dargan in the 10th century is described as the second largest city on the entire coast, exceeding Khazarasp and Khiva in size. Dargan is the first city of Khorezm, originating from Amul (Charzhuy). The outskirts of the city are covered with sand. Its size, unfortunately, is not determined. According to V.V. Bartold, the total area of the city of Dargan was no less than 50 hectares, and it was first mentioned as a large city in Khorezm in Arabic chronicles dating back to the 10th century [7, 163-164].

In al-Istakhri's work, Dargan is mentioned as a city of Khorezm (10th century) [11, 178]. In his work "Ahsan at-takasim fi maarifat al-akalim", al-Maqdisi describes Dargan as the largest city of Khorezm after Jurjani. The city had a magnificent cathedral mosque, decorated with precious stones and painted with gold. There were vineyards along the coast, stretching for about 500 kilometers (16 miles). Raisins were exported from the city [11, 188]. In the 14th century road book compiled by Hamdallah Qazvini, Dargan is mentioned among the settlements on the road from Merv to the capital of Khorezm [11, 511]. In the territory of Dargan there is a 14th century mausoleum, which the locals call the tomb of Abu Muslim. Judging by the preserved inscription on the door of the mausoleum, it was built in 1371-1372, which is 773 years according to the Muslim calendar [8, 77]. The Dargan-Ata mausoleum is the only building preserved in this place. The mausoleum is built of burnt bricks in the tradition of the Khorezm architectural school. It is located about 3 kilometers south of the medieval town of Dargan-Ata.

Both Khazarasp, Dzhigerbent and Sadvar date back to the 14th-3rd centuries BC. Life continued in these cities during the Kushan era. No excavations have been carried out at Dargan-Ata, but judging by the topography of these centers on the caravan route, the possibility of the emergence of this city in ancient times cannot be ruled out.

Recent studies indicate that the city of Daukesken is one with the city of Vazir, which was one of the most important centers in the late Middle Ages. Architectural monuments in Daukesken have been the subject of many legends and stories. These monuments are the mausoleums of the legendary stonemason Farhat, who opened the mountain and made water flow, and his beloved Ibrahim Adham Shah's daughter Shirin. According to legends, in ancient times, a shah named Ibrahim Adham ruled

in the Dariyanka and Sarykamys provinces. He had a daughter named Shirin, who fell in love with the stonemason Farhat of that kingdom. Her father, Ibrahim Shah, who was against the union of the two young people, could not tell his daughter openly and declared, "I will give my daughter to whoever cuts the Ustyurt ravines, digs a ditch, and builds a fortress". It was difficult for Farhat to carry out the work of such a scale alone. On the way to his love, Shirin uses thousands of slaves at night to help Farhat with his work.

At the appointed time, the ditch is also ready. Ibrahim Adham Shah is furious when he hears what happened. Because this work could not be done by a man, let alone a giant. But there is a promise that has been made. The shah, who is ashamed to give Shirin to a simple carpenter, also begins a terrible act. At night, he uses thousands of his slaves to dig a part of the ditch deeper. The next day, he says to Shirin: "You see, tonight Farhat, whom you love, did not work, but a giant did the work. Farhat is a liar, I will not give you to him". Hearing this, Farhat cannot bear the pain of love and dies. Following him, Shirin also commits suicide and follows in the footsteps of her lover. It is said that this incident is also the reason for the emergence of the name "Doukesken". Two mausoleums located side by side on the banks of the Ustyurt Gorge in the southern part of the city are believed to belong to these two lovers. S.P. Tolstov, who led the research on the ancient Khorezm civilization, cites in his work that he heard this legend from a Turkmen-Yaumyt working on a collective farm near the city of Takhta in 1939 [10, 23-24].

Indeed, the city of Daukesken was surrounded by large walls from the north and east. Many fragments of ceramics were found on the wall, which is 2 km long in the north. These relics correspond to ancient Khorezm ceramics dating back to the 4th-3rd centuries BC.

The city of Daya-Khatyn is the architectural monument of the 11th-12th centuries and medieval caravanserai of Turkmenistan. Regarding its history, the following information has been found. Along the ancient trade route from Chardzhou (medieval Amul) to Khorezm, which runs along the left bank of the Amu Darya, numerous ruins of small settlements and posts can be found. Among these, the ruins of Daya-Khatyn, situated between Dargan and Dzhigirbend, hold significant historical and cultural importance. This route dates back to the medieval period of the 10th-11th centuries, with Tahiriya rabat being a notable site. The Daya-Khatyn caravanserai was constructed near the center of a large rectangular courtyard enclosed by a fortress wall. Archaeological excavations have revealed that this wall is the remains of the Arab ribat Tahiriya, built in the 9th century. The Tahirid dynasty was established by Tahir Ibn al-Hussein, the ruler of Khorasan from 776 to 822. This is corroborated by medieval writers such as al-Istakhri (10th century) and Yakut (13th century) [11, 178]. Yakut associates the rabat's name with Tahir ibn al-Hussein, indicating its 9th-century origin [11, 422]. These archaeological findings align with the historical data. According to Istakhri, a continuous cultural zone began here on the left bank, starting from Tahiriya (the Daya-Khatyn ruins), extending in a narrow strip to Khazarasp, and then widening further [12, 13].

The name Daya-Khatyn was first recorded in the 19th century when it served as a military post for the Khan of Khiva's troops [11, 440, 478, 493]. It appears that during the centralization of power in the Khorasan and Khorezm regions, Tahiriya functioned more as a military station than a heavily fortified stronghold. Caravans traveling along this challenging route, often crossing flooded coastal forests, loose sands, and deserts, frequently stopped here. Consequently, a grand caravanserai was constructed in the early medieval settlement. However, the Daya-Khatyn caravanserai is much older, which is dated to the first half of the 11th century, or the 11th-12th centuries, or the early 12th century. Architectural analysis, which reveals a blend of Khorasan and Khorezm styles, suggests that it was built during the Seljuk era under Sultan Sanjar and was commissioned by central authorities, including those in Merv [12, 14].

Locally, the Turkmen of the Darganata region refer to the monument as Bay-Khatin ("rich woman") rather than Daya-Khatyn, and a fascinating legend surrounds it. According to the tale, a wealthy man, falsely accused by a friend, suspected his wife of infidelity, disguised himself as a beggar, and left home. Bayhatyn, his wife, waited anxiously for his return and, concerned by his absence, ordered her servants to build a large and beautiful caravanserai for him. Among the workers was her husband, who had returned after traveling the world. Although Bayhatyn recognized him,

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she concealed her identity with a mask. After the construction was completed, she held a grand feast and subtly revealed to the guests that her husband had been wayward. The story concludes with the couple's reconciliation.

Architectural studies and material analysis date the construction of the Dayahatyn caravanserai to roughly the second half of the 11th century. Its walls are made of burnt bricks. The caravanserai was in use from the Seljuk period through the Golden Horde era. It underwent several renovations, including the rebuilding of arches and sections of the main entrance walls. Scholars believe these restorations took place in the late 15th century during the reign of Hussein Baykara. His vizier, the renowned philosopher and classical Oriental literary figure Nizam ad-Din Mir Alishir, funded the construction of bridges, roads, and canals, as well as the maintenance of old trade routes and roadside facilities. Nonetheless, the most remarkable phase in the history of the Dayakhatyn caravanserai is linked to the Seljuk period when it gained its magnificent façade, which remains its defining architectural feature today.

Regarding the toponym "Koneurgenish", the first reference to the city of Urgench was made in Chinese sources. It was listed among five small principalities and five cities in the "History of the Great Khan" (206 BC) in the Yue-gan transcription, including Gurgenj and Urgench [7, 545]. Another source by Chen Zhongmian gives the name of the city as the city of Ulochzhan. Bartold shows the city of Gurganj on the map attached to his collection of works. He also says that the Arabs called this city Djurdzhani, and the Mongols and Turks called it Urgench (Urgench). This is a very large and rich city located on the left bank of the Amu Darya in its lower reaches. In the 12th century, it was the capital of the Khorezmshah state [13, 247].

In 712, the Arabs conquered Khorezm, which led to the establishment of two separate states: Kyata in the south, where a local ruler held the title of Khorezmshah; and Urgench (referred to by the Arabs as "Jurjaniya") in the north, in which an emir governed, initially under the authority of the caliph. As the capital of Northern Khorezm, Urgench experienced a significant economic growth during that time. Its influence expanded through trade connections with Eastern Europe, reaching its peak during the Samanid period [14, 5-6].

While recounting the history of Jurjaniya in his work "Kitab al-buldan", Ya'qubi describes Konurgenish in the following manner: "The journey from Rey to Jurjan takes seven days. Jurjan is a city located on the Deylem River (one of the names for the Caspian Sea). The area is known for its high-quality birch wood used for boards, clothing made from various types of silk, the presence of large two-humped camels, and abundant palm trees" [11, 146].

The earliest Arabic references to the city Konurgenishin appear in the writings of Ahmed ibn Abbas ibn Fadlan, who recounts as follows: "We traveled from Khorezm to al-Jurjaniya, a distance of 50 farsakhs (approximately 150 kilometers) by water. We stayed in al-Jurjaniya for several days, spending the winter of 921-922 there before continuing to the Volga-Kama Bulgar region as part of an embassy from the Caliph of Baghdad" [11, 157]. Upon his return, he provided the caliph with a detailed and vivid account of his journey, written in his elegant literary style.

Al-Istakhri's "Kitab mesalik al-mamalik" highlights the significance and status of Urgench during that period: "Jurjan is a larger city than Amul, with buildings made of clay. Its soil is drier than Amul's, receiving less rain and moisture than Tabaristan. The inhabitants are described as sober and brave, and the nobles are wealthy. The city produces a great deal of silk, has plentiful water, and extensive land. Various fruits grow there. Caravans travel from Jurjan to the Khazars and Khorasan. It is said that many generous people originated from here" [11, 168]. Gurganj was known as a storage center for Oghuz goods, and trade caravans departed from there to Khorasan, Gurgan and Khazaria. In his book "Ta'rikh Jurjan" ("History of Jurjan"), Abu-l-Qasim Hamza Ibn Yusuf as-Sahmi notes that the medieval capital of Khorezm, Gurganj, was also referred to as al-Gurganjiy [9, 56].

In 985, Shams-ad-din Abu Abdallah Muhammad al-Maqdisi traveled extensively throughout the Muslim countries of the East and created a comprehensive and systematic account of these regions. In his work "Ahsan at-takasim fi ma'rifat al-akalim", al-Maqdisi describes Jurjaniya as the principal city of the Khorasan region, situated on the banks of the Jeyhun River, with its edges being washed by the water. Efforts were made to block the river with boards and logs, causing the water to

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shift eastward. The river's flow reaches the village of Barategin, then turns toward the desert, exiting on one side. Canals were constructed to bring water to the city gates, but they do not enter the city itself due to the abundance and constant rise of the water. Near the gate of al-Hajjaj stands a fortress built by al-Mamun, featuring a remarkable gate unmatched elsewhere in Khorasan. In front of it, al-Mamun's son Ali built another fortress, with a square resembling Bukhara's, where sheep were traded. The city had four gates, and the area of Urgench was known for its bustling trade in imported livestock [11, 187-188].

Al-Maqdisi's precise topographical information and detailed architectural descriptions provide invaluable material for the archaeological study of the city Konurgenishin. In the "Story of Events in Khorezm" section of his work "Tarikh-i-Jehangusha", Juveyni notes that the original name of the region was Jurjaniya, while its rulers referred to it as Urgench. He highlights that Khorezm was once the capital of world sultans and renowned leaders of humanity [11, 486], underscoring Urgench's status as a center of science and education at the time. It is also important to mention that the "Academy of Mamun" was established in Gurganj, led by world-renowned scholars such as Ibn Sina and al-Beruni [15, 117]. Professor Sh.S. Kamolladinov's book discusses al-Beruni's relocation to Jurjan, his production of unparalleled works there, and the community of scholars surrounding him [9, 26].

On the eve of the Mongol destruction of Ancient Urgench, Yakut al-Hamawi wrote in his work "Kitae mu'jam al-buldan" that Jurjan was a beautiful and famous city situated on a large river, at the intersection of plains, mountains, and both continental and maritime regions. Located between Tabaristan and Khorasan, its founder is believed to be Yazid ibn al-Muhallab ibn Abu Sufra. The city produced many writers, scholars, jurists and storytellers, and its history was documented by Hamza ibn Yazid al-Sahmi. Jurjan was known for its olives, palm trees, nuts, pomegranates, sugar cane and lemons. It also produced high-quality silk suitable for dyeing and was rich in large stones. Among its remarkable features were snakes that appeared frightening but were harmless.

The capital of the Khorezm region, Jurjaniya, on the banks of the Jeyhun, was called Gurganj by the Khorezm people in their own language. In Arabic, it was Jurjaniya. In ancient times, the main city of Khorezm was called Fil, and later it began to be called Mansur. He was on the eastern bank of the Jeyhun, captured it and destroyed it. To the west of Gurganj (on the coast) was a small town opposite Mansur. The Khorezm people moved there, built houses and settled there, and Mansur was completely destroyed, so that no trace of it remained. The scholar saw it on the eve of the Mongol invasion and the destruction of the city, and he had not seen a larger, more populous, richer or more beautiful city in terms of location than Gurganj [11, 415].

In chapter 18 "On the Province of Mazanderan" of his work "Nuzhat al-kulub", The medieval Persian historian Hamdallah Qazvini mentions that the province consisted of seven administrative divisions, and the first of them is Jurjan. Jurjan belonged to the fourth region. It was built by the Sultan's grandson Melikshah. The circumference of the fortress was 8000 steps. The inhabitants of the city were mostly skilled craftsmen, blacksmiths, carpenters, etc. Carvers were famous for their ivory and ebony products. There were workshops for the production of natural silk in the city. It was a large, densely populated city on the banks of the Jeyhun. Based on Arabic sources, the 19th century researcher of the history of Khorezm K.E. Zahau concludes that Urva in the Avesta is the later city of Urgench.

Having analyzed Eastern sources, we found that major centers are mentioned in almost all works of this period. For example, among Muslim historians, Ibn al-Athir, al-Juzjani, and an-Nasavi wrote about the Mongol invasion of Khorezm [7, 85-86]. In addition, At-Tabari's "Ta'rih ar-rusul wa-muluk" [11, 86-91], Ibn-Ruste's "Kitae al-a'lak an-nafisa" [11, 150], Ibn Ja'far's "Kitab al-kharaj" [11, 165], al-Mas'udi's "Kitab at-tanbih wa-l-ishraf" [11, 166], Ibn Haukal's "Kitab al-masalik wa-l-mamalik" [11, 181], al-'Utbi's "al-Kitab al-Yamini" [11, 224], Beyhaqi's "Tarikh-i-Beyhaqi" [11, 234], Mirkhonda's "Rauzat al-Safa" [11, 353], al-Sa'alibi's "Yatimat ad-dahr fi mahasin ahl al-'asr" [9, 26], etc. The social, political, and cultural history of Khorezm's cities, including Koneurgenish (Durjani), has been extensively covered, addressing the various battles fought there, the detrimental

effects of uprisings on the region's development, periods of economic decline and recovery, as well as the architecture of caravanserais and fortresses.

To summarize, Turkmen toponyms have a number of variants in Eastern sources that provide a detailed historical description of the origin and evolution of these toponyms as well as Turkmen toponymy in general. Turkmen toponyms, documented in Eastern historical sources, reflect the rich historical evolution and unique characteristics of Turkmen history and culture. They also illustrate how Turkmen heritage forms an integral part of the broader Turkic history and culture, as evidenced by the diverse versions of these place names in different languages.

CONCLUSION

This study examined toponyms relating to the ethnoterritory of the Turkic peoples, which are connected to Turkmenistan and were documented by Eastern scholars. Being limited by the article size, this paper presents only a minor part of the findings that could be included in a single publication. As shown by the example of the Turkmen toponym "Koneurgenish", the thorough analysis of the historical etymology of ancient toponyms found in Eastern sources helps define the ethnoterritory of the Turkmen people and provides valuable insights into the ancient history and culture of the Turkic peoples, highlighting both unique and shared aspects of the local environment, way of life and historical events. Moreover, our research shows that, in addition to their proven Turkic origin, some place names were influenced by Eastern cultures and languages. The outcomes of this study illustrate the significant level of interaction and interconnectedness between different onomastic systems. From a theoretical perspective, the research is important for its scientific synthesis of the etymology and distinctive features of Turkmen toponymy. From a practical perspective, this study helps compile comprehensive materials on Turkic place names based on Eastern sources, which will be beneficial for future studies in linguistics, etymology, ethnography and language contact. Finally, this investigation is highly valuable as it seeks to document and preserve the historical and cultural significance of ancient Turkic place names that may have been forgotten or changed over time.

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Ежелгі топонимдердің этимологиясы: шығыстық тарихи дереккөздер негізіндегі зерттеу

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Соңғы жылдары топонимдерді елдің тарихи-мәдени мұрасы ретінде қарастырып, олардың мән-маңызын ғылыми тұрғыда зерделеуге қызығушылық артып келеді. Жер-су атауларының тарихи этимологиясын зерттеу олардың ұлт жадындағы орны мен мәдени болмысын ашып, келешек ұрпаққа жеткізу тұрғысынан аса маңызды, себебі олар халықтың тарихымен біте қайнасқан рухани-мәдени код ретінде танылып отыр. Зерттеудің басты мақсаты – Түрікменстан аумағындағы жер-су атауларының тарихи төркінін зерделеп, оларды көне шығыс дереккөздеріндегі тарихи-мәдени мәліметтер негізінде жүйелеу. Осы орайда «Көнеүргеніш» атауының мысалында Шығыс Азия мен Таяу Шығыс жазба мұраларында көрініс тапқан түрікмен топонимиясының қалыптасу жолы мен тарихи дамуы жан-жақты талданады. Топонимдердің шығу тегі мен тарихи дамуын зерделеу барысында тарихи-салыстырмалы, аналитикалық-интерпретациялық, тарихи-лингвистикалық, функционалды-жүйелік және этимологиялық әдістер кешенді түрде қолданылады. Зерттеу барысында Түрікменстанға қатысты жер-су атауларына байланысты тарихи мәліметтер жүйеленіп ұсынылады.Бұл өз кезегінде олардың атауындағы түркілік негізді айқындауға мүмкіндік береді. Зерттеудің өзіндік ғылыми жаңалығы – топонимдердің этимологиясы алғаш рет шығыс дереккөздері, атап айтқанда, қытай және араб тарихи жазбалары негізінде жан-жақты талдануы. Аталған деректер географиялық атаулардың түркі тілдерімен тікелей байланысын айқын көрсетеді. Жұмыс нәтижесінде әртүрлі ономастикалық жүйелер арасындағы өзара ықпалдастық пен тарихи сабақтастық нақты

дәлелдермен ашылып отыр. *Зерттеудің теориялық маңызы – түрікмен топонимиясының шығу төркіні мен өзіндік сипатына қатысты ғылыми тұжырым жасап, оған жалпылама сипат беруінде. Ал практикалық құндылығы – шығыс дереккөздерінен алынған түркілік атаулар жөніндегі мәліметтерді жүйелеп, болашақтағы лингвистикалық, этимологиялық, этнографиялық және тіларалық байланыстарды зерттеу жұмыстарына маңызды дереккөз ретінде ұсынуында.*

Кілт сөздер: топоним, тарихи этимология, Түрікменстан, Таяу Шығыс, Шығыс Азия.

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Исследование этимологии древних топонимов в восточных исторических источниках
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Изучение топонимов как историко-культурного наследия в последнее время приобрело большой исследовательский интерес. Крайне важно проанализировать историческую этимологию топонимов, чтобы донести культурно-историческое значение мест до будущих поколений и понять роль, которую играют географические названия в истории страны. Целью данного исследования является изучение исторического происхождения географических названий, связанных с территорией Туркменистана, и последующая систематизация этих топонимов с основой на исторических и культурных данных, представленных в древних восточных источниках. На примере топонима «Көнеүргеніш» изучаются особенности происхождения и исторического развития туркменской топонимии, описанные в исторических источниках из Восточной Азии и Ближнего Востока. Изучение истории и развития топонимов проводится с использованием ряда исследовательских методов: историко-сравнительного, аналитико-интерпретационного, историко-лингвистического, функционально-системного и этимологического. Данное исследование имеет важное значение, предлагая подробный исторический отчет о топонимах, связанных с Туркменистаном, что позволяет идентифицировать тюркские корни в их наименовании. Оригинальность исследования заключается в его детальном этимологическом анализе, основанном в первую очередь на восточных, в основном китайских и арабских, исторических документах, которые раскрывают прямые связи с тюркскими языками. Результаты исследования демонстрируют заметный уровень взаимодействия и связи между различными ономастических системами. Теоретическая ценность работы вытекает из ее научного обобщения этимологии и специфических особенностей туркменской топонимии. Что касается практической ценности, это исследование собирает консолидированные материалы по тюркским топонимам, полученным из восточных источников, предоставляя полезный ресурс для будущих исследований в области лингвистики, этимологии, этнографии и изучения языковых контактов.

Ключевые слова: топоним, историческая этимология, Туркменистан, Ближний Восток, Восточная Азия

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«БАЙТАРТУ'Л-ВАЗИХ» ЖАЗБА ЕСКЕРТКІШ ТІЛІНДЕГІ ЖАЛПЫТҮРКІЛІК ЛЕКСИКАНЫҢ ҚАЗІРГІ ҚАЗАҚ ТІЛІМЕН САБАҚТАСТЫҒЫ

Мақала ортағасырдағы қыпшақ тілінде жазылған «Байтарату'л-Вазих» жазба ескерткішіндегі жалпытүркілік лексиканы талдауға арналған. Жәдігерлік тілін зерттеу арқылы түркі тілдері арасындағы туыстық байланыстарды анықтауға болады.

Мақаланың негізгі мақсаты – «Байтарту'л-Вазих» жазба ескерткішіндегі жалпытүркілік лексиканы ажыратып, олардың қазіргі қазақ тілімен сабақтастығын тілдік тұрғыдан анықтап, қазіргі қазақ тіліндегі қолданысының мәнін ашу. Зерттеуде жалпытүркілік лексиканың тарихи даму процесін, түркі тілдерімен генетикалық байланысын, анықтау көзделеді. Жазба ескерткіште кездесетін жалпытүркілік лексика түркі тілдерінің ортақ негізін, тілдік құрылымдарының ұқсастықтары мен айырмашылықтарын зерттеу үшін құнды мәліметтер береді. «Байтарту'л-Вазих» жазба ескерткішіндегі жалпытүркілік лексиканы анықтау және оларың қазіргі қазақ тілімен сабақтастығын ажырату түркология ғылымы үшін өзекті мәселелердің бірі.

Жалпы зерттеу барысында «Байтарту'л-Вазих» ескерткішіндегі жалпытүркілік лексикаға талдау жасай отырып тарихи және мәдени мұраны жаңаша көзқараспен зерделеуге мүмкіндік туады. Сонымен қатар мақала түркітану саласындағы тілдік зерттеулерді тереңдетуге және ортағасырлық түркі жазба ескерткіштерінің тілдік мұрасын толық түсінуге үлес қосады.

«Байтарту'л-Вазих» жазба ескерткіші тілін зерттеу барысында әртүрлі сипаттағы жалпытүркілік лексикаға лингвистикалық талдау жасалынды. Жазба ескеркіш тілінің қазақ тіліне жақындығы нақты тілдік деректермен дәлелденіп, ортағасырлық қыпшақ тілі мен қазіргі қазақ тілінің лексика-семантикалық ұқсастықтары жан-жақты анықталады.

Кілт сөздер: Байтарту'л-Вазих, түркі тілдері, лексика, семантика, жалппытүркілік лексика, ортағасыр, мәмлүк-қыпшақ тілі.