



ORIGIN OF NAMES IN BUKHARA REGION FROM OTHER LANGUAGES: HISTORICAL-ETYMOLOGY ANALYSIS

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Abstract: *This article provides a comprehensive analysis of the units belonging to the assimilation layer of place names (toponyms) in the Bukhara region from a historical-etymological point of view. The phonetic, semantic and structural features of the assimilations from Persian, Arabic, Mongolian, Tajik and other sources, as well as the ways of their adaptation to the local language system are studied. The article puts forward new etymological hypotheses about the origin of names and critically analyzes the interpretations in the existing scientific literature.*

Keywords: *toponymy, etymology, loanword lexicon, Bukhara, place names, historical linguistics, stratum, Arabic loanwords, Persian loanwords, Mongolian loanwords.*

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Place names — toponyms — are the linguistic memory of the history of the people, preserving the political, cultural and ethnic processes of the past. Bukhara region — as the ancient center of Central Asian culture — occupies a special place in this respect. There are thousands of place names on the territory of the region, a significant part of which were adopted from other languages in different historical periods.

The problem of appropriative toponyms has not yet been sufficiently studied in Uzbek linguistics. Existing works are limited to more general descriptions and lack in-depth etymological analysis. Therefore, the historical-etymological study of the origin of names belonging to the appropriative layer in the Bukhara region is an urgent scientific problem.

The purpose of the study is to identify the main linguistic layers of the adopted toponyms in the Bukhara region, to reveal their etymological sources and the laws of phonetic change, and to trace the paths of semantic development of the names . The work uses synchronous and diachronic analysis methods, a comparative-historical method, as well as an ethnolinguistic approach .

Linguistic description and layers of adopted toponyms

The assimilation layer of the toponymy of the Bukhara region consists of lexical units belonging to several historical periods. This layer can be conditionally classified into the following groups: 1) Iranian (Persian-Tajik) assimilations; 2) Arabic assimilations; 3) Mongolian and Turkic-Mongolian mixed elements; 4) Sogdian remains; 5) ancient Indo-Iranian (original Bactrian) elements. Each layer is distinguished by its own phonetic and semantic features.

A characteristic feature of the Iranian layer is that toponyms that came from this language underwent specific changes in the process of adapting to the local Uzbek phonetic system. For example, the Persian component *abad* (*obod* - prosperity, a place to live) is found in the names of many villages and towns in the region: *Olimobod*, *Karabog'obod*, *Yangiobod*. Although this component was also used in Arabic in the meaning of "place of worship", in Central Asia it was consolidated in the Persian meaning - "a built, developed place".

Arabic borrowings are associated with the spread of Islam to Central Asia (VII-VIII centuries) and are often enriched with religious and domestic semantics. At the same time, Arabic borrowings are included in the names expressing both simple geographical terms (river, mountain, valley) and administrative concepts. For example, if we consider that the word "*Caravanserai*" is a lexeme with a hybrid composition formed from the Arabic "*caravan*" and the Persian "*palace*", we see the more complex nature of the borrowing layer.

Etymological analysis of Persian-Tajik borrowings

Persian-Tajik borrowings constitute the largest and most ancient layer of the toponymy of the Bukhara region. This reflects the fact that Bukhara was historically the center of Persian-Tajik culture during the Samanids, Karakhanids and subsequent dynasties. The following main models are distinguished.

"Rud" (Persian - river, flowing water) is preserved in a number of hydronyms in the Bukhara region. The elements "zarr" (gold) and "afshon" (scattering, scattering) in the name "Zarafshon" belong to the Persian lexicon and mean "gold scattering". This name is associated with the fact that the river flows with particles of gold in its sandy, muddy waters. In the early Middle Ages, the name of the river occurs in the form of "Nami" or "Polytimetos" (in Greek sources), and the Persian name was consolidated in the 9th-10th centuries.

The toponym "Bukhara" itself is also etymologically controversial. One of the main hypotheses connects this name with the Bactrian-Sogd language word "vihara" (Buddhist temple). According to V. Bartold, B. Gafurov and a number of other scholars, the name of the city originated from the Sanskrit word "vihara" and was adopted through the Sogdian language. Although this hypothesis is partially confirmed by archaeological data, the laws of phonetic transition have not yet been fully determined. The second hypothesis connects the name with the Turkic word "buqar" (lake, swamp). Given the geographical features of the Bukhara oasis, this interpretation also has a logical basis.

There are hypotheses that the etymology of the name Karmana (near the present-day city of Navoi) comes from the word "karm" (a place of stone, a ruin) or the Persian word "kamar" (a belt, a belt). However, the research of F. Suleymanov and H. Hasanov links this name to the ancient Iranian ethnic term "karmana" - "hard-working, active, industrious", which is fully consistent with dialectological and ethnic data.

Features of Arabic and Mongolian borrowings

Although Arabic borrowings often expressed religious and administrative concepts at the initial stage, some of them later became part of geographical names. Place names that included Arabic words such as "Hazrat" (honorable, holy), "Khoja" (saint, owner of the shrine), "Imam" reflect the medieval spiritual geography of the region. For example, the name of the shrine "Khojai Bahauddin" consists entirely of the Arabic "Khoja" and Persian "Bahouddin" (decoration of religion) components and was consolidated in the 15th century.

Mongolic borrowings began to enter the toponymic lexicon from the beginning of the 13th century, during the conquest of Genghis Khan. The main feature of this layer is that Mongolian units often mixed with Turkic and Persian elements, forming unique hybrid structures. Names of the type "Taman" (an area divided into ten thousand soldiers), "Noyib" (naib - in the sense of deputy, but in the Mongol administrative system it was transformed into a place name), "Kurgan" (reserve, castle; Turkic-Mongol mixture) are among them.

Karakul is the name of an ancient town in the Bukhara region, which is also etymologically interesting. "Qara" in the Turkic-Mongolian languages means both "black" and "large, grand". "Kul" is used in the sense of a river and a reservoir. On this basis, the toponym can be interpreted as "large lake" or "black lake". Geographical data supports the second interpretation: in ancient times there were swamps and lakes in the area.

Sogdian remains and substrate elements

Sogdianism — an Iranian civilization that existed from the 6th century BC to the 8th century AD — left its mark deeply on the Bukhara region. It is difficult to determine the Sogdian substratum, since this language withered and went out of circulation under the influence of the Persian-Tajik language from the 9th–10th centuries. However, a number of toponyms belong to this ancient layer.

The name of the city of Poykent (in Persian sources "Paykand") is formed from the Sogdian components "payk" (ambassador, messenger) and "kand" (city, village).

The component "kand" comes from the Sogdian word "kant" and is preserved in many place names of Central Asia - Tashkent, Samarkand, Shymkent, etc. Paikend is mentioned in historical sources as an important trading city and is also called the "City of Ambassadors", which supports the etymological hypothesis.

The etymology of the name "Romitan" is also controversial. Researchers associate this name with the Sogdian "Romitana" - the name of a specific tribe or a description of a place. There is a hypothesis that in trade relations with the Roman Empire this name was also used in the meaning of "the place where Roman ambassadors came". However, archaeological finds and comparative linguistic data do not fully confirm this hypothesis: perhaps the element "rom" expressed the meaning of "rocky river basin" in the local Iranian Sogdian dialect.

Laws of phonetic change and adaptation processes

The adaptation of borrowed toponyms to the local Uzbek dialect was based on several phonetic laws. First, there is a weakening of intervocalic consonants: the Persian "d" often changed to "t", and "b" to "v". For example, the component "abad" is found in dialects in the forms "ovat", "avat": Variants such as Yangiabad > Yangiovot are still used in the western districts of the Bukhara region.

Secondly, the adaptation of specific phonemes in the Arabic sound system to the Uzbek language is observed. The Arabic sound "ain" (') is expressed as "a" or "o" in Uzbek pronunciation. The name "Arababad" has undergone phonetic simplification in this way. Thirdly, the appearance of an additional vowel before a consonant cluster — a prosthetic phenomenon — is observed in the pronunciation of many Arabic and Persian borrowings.

Semantic changes are also important. Most of the borrowed components have lost their original lexical meaning over time and have been reinterpreted as geotonyms (words denoting locations). This phenomenon is a universal linguistic law and is called "desemantization" in Uzbek linguistics. In the Bukhara region, this process is especially evident in Arabic and Mongolian borrowings.

Conclusion

The historical-etymological analysis of the place names belonging to the assimilation layer in the Bukhara region leads to the following scientific conclusions. First, the assimilation layer in the toponymy of the region is the product of the interaction of several historical periods and several languages; the most ancient substrate is the Sogdian element, on which lie the Persian, Arabic, and Mongolian layers. Second, the assimilation of names did not occur all at once - it was a long-term, gradual process, each period directly reflecting the political and cultural situation.

Thirdly, the phonetic adaptation of adopted toponyms was subject to the specific phonological laws of Uzbek dialects, and several typical models of this process can be identified. Fourthly, semantic analysis shows that in most cases the name was formed not on the basis of a "direct meaning", but on the basis of a "transitive or historical-cultural meaning". Fifthly, the origin of a number of nominative units is still controversial, and their re-study requires a comprehensive analysis of archaeological and written sources.

The following directions are promising for future research: covering the microtoponymy of the villages of the region, systematic recording of dialectal variants, as well as a comparative study of name variants in Persian and Arabic written sources with modern name forms. Such a comprehensive study will make a significant contribution not only to linguistics, but also to the sciences of history, ethnography, and cultural heritage.

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