

# The Sir Daria and Fergana Valley – crucial component of the rich historical and cultural heritage of nomadic cultures and ancient civilizations

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## Abstract

*This paper will and comment upon a several number of ancient Turkic names, e. g. the model toponym ↔ ethnonym, - and discuss the nature or natural linguistical evolution of their antic forms. So, our examination of ancient Turkic names will bring us up to date and will suggest that with a small and select lexicon of Old Turkic historical-onomastic terms the researches, who investigating and testing about to understand diachronically evolution and meaning of ancient Turkic names. Further, this investigation ancient placenames and/or ethnonyms of a greatest cultural-geographical region and country, whose antic names for thousands of years were unknown their Altaic form to Westerners. Because, written in a script very few, except dialectally forms of several modern Turkic languages in rural regions from Eurasian continent.*

## I. INTRODUCTION

Central Asia is the greatest cultural-geographical region of Eurasian super-continent differing by wonderful diversity of natural and linguistic contrasts [9,245]. And geographical environment is the main factor determining the direction of onomastic activity and result-peculiarities of toponymy (place-names) culture of nomadic people living in it [22,3]. Indeed, the diversity of natural-geographical conditions resulted in the formation of various cultural-linguistic and economical types on this vast territory: pastoral, then semi-nomadic and nomadic cattle-breeding in arid steppe, desert areas and in the altitude; various forms of farming from estuary, dry farming to irrigated one with the use of complex irrigation systems – in valleys and estuaries of large rivers and at the foothills [9,245].

At the same time, Central Asia is the most interesting region where one can trace the complex process of constant interaction and interference of these onomastic-cultural types at different of the development their language and in different periods [4].

Co-existence and constant interaction of settled and nomadic cultures is a character of the historical development of Central Asia during three-four thousand years. However, this process of interaction of existing linguistic-cultural types had started long before they have formed into the settled types, when early-agricultural cultures of southern regions started moving forward to the east and north-east – to the territory of Neolithic hunters, fishermen and collectors. Thus, little by little in III especially II millennium B.C. the of productive economy moved forward from southern regions of Central Asia to Amudarya river, Zeravshan basin and to the vast Fergana valley [9,246].

In the history of Central Asia, the period of III – early II millennia B.C. was an important stage, when the pastoral cattle-breeding started prevailing amidst semi-settled farmers, and it became more and more mobile, and the ancient Indo-Iranian ethnos were formed among them. Turkic people and different ethnic groups all inhabited this territory, it was their land. They lived in relative peace and different collectivities use onomastic resources in different

spaces to reinforce or contest existing social structures, bearing strong implications for language maintenance and cultural revitalization, construction of ethnolinguistic national identities, and socioeconomic mobility. Indeed, linguistic at its core, onomastics includes historical, geographical, ethnographic, cultural, sociological components that help to identify the of named objects and traditions associated with their names, which closely related to the complex of humanities, as well as sciences about the Earth and Universe.

The period of second half of II millennium B.C. is no less important as it was characterized by wider settling of mobile cattle-breeders, bearers of different cultures of the Bronze Age (Timber Grave culture, Andronovo culture, Tazabagyab culture), salt-mining, land developing, which intensified contacts and linguistic interaction of ancient farmers and mobile cattle-breeders of Central Asia. In the same time, with linguistic interaction in the antiquity there was also so-called 'Old Salt Road'. From the sources there were known the deposits of salt in Fergana and Sir Daria region. According from the report of Chinese scientist Zhang Qian, who visited Meddle Asia in 140-130 B.C., it was obvious that the mining and delivery of natural minerals and salt to China had started long before his journey. The Ancient Chinese source 'Guan-Czy' noted that the Chinese mediators in natural mineral trade were the Yuezhi who had controlled the territories of Eastern Turkistan right up to III millennium B.C. [27, 212-213]. Also, during his travel Zhang Qian Fergana (according to Zhang Qian – *Davan*) and Bactria. When communicating with merchants and trades, Zhang Qian collected information about *Parphia* (< por + *-phia* – salt-palace) [27, 213]. The knowledge obtained by Zhang Qian has significantly widened the geographical views of Ancient Fergana as a region rich salt resources and that reflected on their international trade policy in Ancient Ages of history Meddle Asia. Since that time the western trade routes have started developing more intensively. The salt-trade caravans sent to the Eurasian continent and further to European states initiated the intensive development of the 'Western land' by Great Silk Road. In fact, since the end of II century B. C., it is appropriate to speak about the Great Silk Road as a regularly acting system of trans-Eurasian communications and toponymical exchanging [5,173-174; 26, 89; 2,78-79].

Over the centuries Fergana Valley (Eastern Turkistan) has been home to the countless civilizations, each with its unique language and culture. Unfortunately, many of these languages are now extinct, and their stories are often over looked. But, during Early Age epoch history the ancient Turkic place-names constituted an essential part of the Middle Asia toponyms. The Turkic place-names are found not only in the Margiana (Sogdiana), but also in the

central and southern areas of Iran, including Mesopotamia and Bactria. Consequently, the historical and linguistic analysis of the historical toponyms and ethnonyms in the Fergana Valley shows that Turkic names are one of the most ancient in this territory, and that, in turn, demonstrates that Turks tribes lived there from an extreme antiquity, being essential part of the local settled population [4,47-68].

## II. RESULTS AND DISCUSSION

Linguistic diversifications, is often the result of expansion, for increasing geographical distance tends to favor increasing linguistic distance and diversity as well. It goes without saying that mutual intelligibility, when viewed in the context of linguistic divergence, is a transitional phenomenon, for unrelated languages retain some degree of intelligibility even their separation [6,88]. The further back in history we go, the more diversified the sources of any given modern ethnic group are. In particular, it is virtually impossible to trace back an ethnic group on the basis of cultural or graphic (runic) heritage alone. The only ethnic marker and identity cord that can unambiguously be followed backwards in time is the sociolinguistic (onomastic) lineage, that is, the genetic (in the linguistic sense) identity of the language. This is the basic principle of comparative linguistics, and thanks to comparative work we have today a relatively comprehensive understanding of the language families of the world. Diachronically, each language family corresponds to one or more stages of past linguistic expansion, accompanied by capacity for changing [15, 198; 24, 3-9]. It is important to realize that linguistic continuity in time does not imply continuity in place. So, there are, we can follow any given onomastic lineage backwards in time to the corresponding protolanguage that can be reconstructed on the basis of the relevant comparative onomastic evidence, we have in general information on the original location of the essential speech community of Turkic language family [9,247-250].

Recent progress in the dating methods of both archaeology and, in particular, human genetics, suggests that cultural features and genetic markers often exhibit a considerable local continuity. This continuity does not, however, extend to natural language evolution. Strong evidence from areal linguistic (dialect) parts of the world, such as Eurasian continent, suggests that languages are often changed where populations and cultures remain stable. Of all historical documents and factors relevant to ethnic identity, place names and ethnonyms is the least stable locally.

However, the linguistic status of place-names and ethnonyms as the two nominative-word classes that share central lexical-structural word building or linguistic vertical

with formation paradigmatic elements. At the same time various common nouns (nominative elements) such as direct transition into geographical names and in on the various types of meaning that names may carry. So, when studying the history of '*toponym* ↔ *ethnonym*' formation and their structure, certain regularities are considered, such as conceptual-word meaning, the oldest use of cognates to this root and in connection with 'socio-different' adjectives (trade community).

In the historical sources the modern place name *Ferghana* is called as ancient city in Mauritanian region Dari Turkistan (درتلكسان) – 'Gate to Turkistan' [52,115]. In the works of Chinese scholars mention the *Hu-sun*, located in eastern part of modern Ferghana geographical region today. Sometimes, according Umurzakov its name connected with the ethnonym Usun, preserved until in the form *Uishun* as ethnonym one of the Kazakh clans [49,53-57]. So, there are as the Chinese scholars and trawlers call the Ferghana state with name *davan*, is derived from ancient Uigur cognate, which means 'big river valley' [1,43-45]. Indeed, is possible that comes from the ancient Turkic place name of high-mountainous pass Terek-Davan, which is the only convenient passage between Ferghana and East Turkistan [53, 23-34]. As id from it is background, this historic region hosts hundreds of ancient archeological monuments and underground cities that are remaining from the Summers (*Kungur* Empire), all the way to the early years of Zoroastrians. So there the dialects of Ancient Turkic language, was, native to the area and using by local community.

Modern linguists comprehensively word-formation aspect of onomastics, create place-names dictionaries of Turkic languages [32; 51;] and they study types and names of regional onomastics systems. By the way, investigate associative links of toponyms in the Turkic language word-building form as well as in the conceptual one, compare nominative motivation of the past and present of nomadic tribes in Eurasian continent including, particular Central Asia. Sometimes, they study present structural particularizes of them as well as lexical and semantic features of toponyms in terms of cognitive linguistics. But, limited pay attention they to diachronically evolution within phonetic adaptation of toponyms or ethnonyms through the sociological aspects and way of life of the peoples Turkic tribes Middle Asia including Southern Siberia [28,475].

Let as consider other and particular ways of structural and semantic formation of ancient toponym Ferghana. Indeed, protolanguage name-list were reconstructed according to strict criteria of semantic reconstruction, based on accurate semantic glossing of forms on another language, even to language, which

different typological form. From this point of view, it is important to look at the place-names and ethnonyms with the Proto-Altaic root *por* 'salt', in the light of those data (mostly onomastic) that give value information on the time and character of Turkic penetration into Eurasian continent [12,84]. Example, the geographical names as Puritan, Prussia, Puristan, Perm (in Russia) and place names *Persepolis*, *Peru* etc. In addition, ethnonym '*Farsi*' without concrete definition, in particular events used to denote the Iranians and Iranian-speaking ethnic group in the world. Consequently, the phonetic structure and meaning of Proto Altaic root *por* and semantic variants is widespread in Eurasian continent because intensive interaction Turkic people with different the cattle-breeding people lived in a neighborhood with farmers. They interacting and interferences with each other (in the onomastic sense). The population size of a speech community and the size of the territory it occupies are also governed by cultural and political factors. Ultimately, it is historical chance that determines which speech community occupies any given physical region, that is, what language is spoken in that region.

Common rocks and minerals of nature have been discovered and recognized by Homo Sapiens from Neolithic times if not earlier, and the Classical world was familiar with copper, gold, tin, iron, and other minerals. Among them the salt (*NaCl*) most important environmental sustainability Homo Sapiens or chemical-biological part of human organism and it is life. As might be expected in view of the fact the salt (*NaCl*) as important sustainable product of nature, are derived from the mining districts in the Ferghana geographical region. Early settlers in the Ferghana Valley found their salt supply a critical substantial and economic concern. Most farmers of Turkic tribes pursued a subsistence agriculture, but cattle-raising as commercial endeavor equally important. The first settlers to utilize the Ferghana Valley's salt springs were cattle-raising nomadic tribes and herd attracted to the saline's, to lick the salt-encrusted earth. Most frequently, however, the saline's, was actually a spring where saliferous brines derived from entrapped river-water evaporated on reaching the surface to precipitate deposits of sodium chloride. Thus, salt springs along the Sir Darya were initially characterized and named for the attractive influence which they exerted over domesticated animals. However, at the sites indicated, salt brine was sufficiently strong to prompt salt-derived place names to the exclusion of other terms. Thus, the map details the vast majority of the Ferghana region's salt source's as they were discovered, named, and retained as a part of local experience and cultural heritage. Nowadays most ethnologists presume that the Turkic are descendants of indigenous peoples of Central Asia, who were greatly

interacted with Iranian settlers [14,164]. This hypothesis is based on the onomastic material, revealing common appellatives in the Altay Linguistic family and in the Ancient Turkic lexicon [21,9-34].

The attitude of the nomads towards the rich cities of their sedentary neighbors was ambiguous. The urban centers with their mercantile populations and desired products and salt certainly beckoned. Because, Turkic populations of today show extraordinary physical diversity, certainly, much greater than that of any other group of speakers of an Altaic language family. The original Turkic physical type, if we can really posit such, for it should be borne in mind that this mobile population was intermixing with its neighbors (Tocharian people) at a very early stage, was probably of the Tianshan-Tibetan type (South Siberian variant). We may deduce this from populations in previously Eurasian areas of Iranian speech begin to show Tianshan-Tibetan influences coincidental with the appearance of Turkic peoples [15,198]. These, however, were important economically because of the lucrative salt trade and formed a significant substrate element in the shaping of steppe culture since it was the environment from which many of the Turkic tribes sprang from [21,12]. We shall be dealing with groups that were (and some still are) primarily pastoral nomads. That is, their fundamental economic activity was livestock production which was carried out through the purposeful seasonal movement of livestock and their human masters (living in portable dwellings call '*boz uj*' in Kyrgyz language) over a series of already delineated pasturages in the course of a year. Therefore, this was not aimless wandering in search grass, as the cliché of the Chinese sources would have it. The ecology of given group's particular zone determined, to a considerable extent, the composition and size of its herds and the attendant human camping units calling in ancient Altaic noun *kutan/hoton* (usually 8-12 family units). Certainly, as mentioned, salt, were important because of the in everyday usage and formed a significant substrate element in the shaping of steppe culture since it was the environment from which many of the Turkic tribes independent for their hard nomadic life. A far more usual word *por/per* 'salt' in this region appears to have been *porsu/porchu* as meaning of ancient period in history Turkic people 'salt dealer'. This is particularly common in wide steppes and boundaries, very often they have been Tocharian's and which are most likely to represent the everyday language of the period. During the same centuries the trail we'll follows the centuries as Old Salt Route between **Ferghana Valley** and **Persepolis**. Known as, another Old Salt Route between India and Persepolis began to circulate in Tibetan area sense ancient period history till today. Using non-linguistic evidence to narrow down the

possible time and place for a common ancestral population also has value in assessing potentially cognate vocabulary. While cognates stand or fall based on their sound correspondences, not on non-linguistic data from parallel investigations of pre-history, it is useful to pay attention to cognates with potential linguistic or archaeological relevance. As, apart from such historical obscure cases, sometimes Tocharian's, particular 'salt-dealers' for the purposes deliver the product (salt) to the distinguish the Eurasian part was made rout to the other major states in Middle Asia included European continent.

According historians and linguistics, the original place names in Middle Asia started to form beginning from of 10 thousand years ago i.e., long before coming of the Iranians. Therefore, only the linguistic analysis in the etymology of the ancient place-names is not enough, and we should also take into account the history of the Turkic people, geography of the place, linguistical and cultural features of the local Turkic tribes in regarding of the geographical objects. Only linguistic approach without taking into account the historical and geographical features cannot give exact and correct etymology.

As a noun and suffix of an actual or critical substantial product name *por* 'salt' plus *-chu* accordingly meaning 'salt dealer' of Old Turkic language as well. Overall, specificity of the notions of *por-* or *por + chu* (< *-çï*) [47,144] consists in fact of being explicitly devised to account for the structural insight, according to which a cohesive totality (namely, the meaning of a given linguistic element) is more than the sum of its parts [47,144-146]. On the other hand, the fundamental meaning pertained to the as such a category existed in a given language (particular agglutinative form Turkic language). Because, the postposition suffix *-sy//si* (< *-çï*) expresses from all Turkic languages 'the name of work, action and behavior' etc. There are many structural parts of speech in the Turkic languages that not only indicate the complete conversion of the words from one part to the other, but also reflect grammaticalization of many lexical meaningful units clearly [47,147]. For example, Fergana consists of Altaic roots *por* 'salt' and *kan//kana* meaning 'the natural mining minerals, deposits' or/and essential sources of object from prepositive component [37,252].

Every natural language is supported by a speech community (commercial community in the several major markets ancient period in this region), that is, by a group of people speaking the language concerned. A basic property of any speech community is that it has a geographical location which corresponds to the territory occupied by its speakers. The territories covered by speech communities are typically dependent on geographical factors, such

natural mineral resources and hydrographic features, as well as climate and vegetation. This crucial on this time articulation-phonetically difference between Turkic and Iranian languages has multiple implications. It appears that details are being filled in that may not have been known at the time the multiple Uyghur manuscripts were made. The same word *por*//for ‘salt’ is clearly shared between Turkic and Tocharian, probably through contact at the proto-level.

The ancient city Pohrkana (>Ferghana) on the steep river bank occupied the area of hundred hectares. And despite the fact that it lost its status of a capital city of the Ferghana Valley, it continued to be one of the most important trade and salt mining centers. This is evidenced by numerous findings of pottery, pots and dishes for salt. The entrenched citadel and the palace soon became the favorite residence of the Ferghana rulers. Therefore, the best approach for traders was through the Khodjent Gates to the west, where the river leaves the valley before the Hunger (< *Kungur*) Steppe. Stock-breeding tribes came this way in the Bronze Age, mixing with local farming peoples. Moreover, ancient river-name Kungur (< Kenger) was saved in the map of modern Kazakhstan in capacity of rivers Kengir, Saryke Gir, Qarake Gir, Jezdike Gir in Ulutau mountains (Central Kazakhstan). The semantic aspect of this toponym is discovered by Turkic material, e. g. Kenger gives the meaning of ‘wide, huge, abundant’ in Kirghiz language, ‘expanse’ in all Turkic languages [28,475-483].

The further development of technological processes connected with mastering and wide application of iron, on the one hand, extended the potential of mineral-trading economy, its effectiveness; on the other hand, it promoted the formation of specialized type of economy and culture of nomadic cattle-breeders. Nomadic and semi-nomadic became an effective method of economic activity of peoples populated steppe and mountain regions of Central Asia; it enabled the development of a vast land, high communicability and onomastic exchanges (e. g., *por* ↔ *for*) within a huge territory. The world scene was entered by tribes and tribal unions known under the joint name of Turki, Sak and Chigil [3, 23-56].

Thus, began the long journey an ancient Altaic cognate-root *por* ‘salt’ and the trade routes passed from the East to the West and connected the ancient civilization from Fergana through the ancient city an earth *Gaznak*, *Jericho*, *Parphia* to Roman Empire, and later on – Byzantium. In the end arose early city of human civilization an earth and market center – *Persepolis* (< *Porsupalas*), in ancient Turkic meaning ‘salt-trading market’ as well.

In the last decades, there have been radical shifts in our understanding of onomastic lexicon, ethnicity, and their dialogic relationship. Ethnicity, similar to language, is

not viewed as a physically or culturally stable identity, but as cultural construct created, transmitted (*Ferghana* ↔ *Farsi*), and maintained by communication in trade-interaction (by common marketing) and practice. Besides, toponyms and ethnonyms are vocabulary that preserves in its semantics knowledge about the language and culture of ancient nomadic people, about national history from mountainous region, about the ethnic experience and worldview of the nomadic people. Both, toponyms and ethnonyms bear the imprint of the mountainous region (by relief, features of high-mountainous pass, water body, etc.). Various natural resources are also reflected in the names of toponyms (relationship among tribes, mineral resources), this especially affects the ancient cities formed at the places of discovery of salt deposits or/and mining and quarrying. Example, *Tuz* (توز) which in Turkic means ‘salt’, and the city was located in the place of the present city Shaartuz (< Shahr- i Tuz) [14,29]. In the toponymy with this term are called the salty soils, salty lakes, rivulets and springs producing mineral water [33,562]. The Turkic word *tuz* (توز) also has meanings of ‘clan’, ‘tribe’ and ‘plain’ [Al-Kasgari, Mahmud, Compendium of Turkic Dialects, 3,314].

Also, with phonetic variants ancient Altaic root *por* ‘salt’: *Tabur/Tabor* (< Tag-i Bor ‘Salt Mountain’) [35,175]; The city *Farkhar* (فوجار) (< For-i Gar ‘Salty Rock’) in the Southern Tokharictan in medieval Persian dictionaries is called ‘city in Turkistan’ [6,88]. The toponym *Parthia* has etymology from the Turkic ethnonym *Pard/Bard*, which served as the endoethnonym of the Kama Bulgars and one of the Tatar branches. This ancient ethnonym was preserved until present in the Kama toponyms, the settlement *Bardym/Partym* in the Perm area [51,425-432]. During the Middle Ages in the Azerbaijan is mentioned a city *Bard* (بونه) [13,22].

Most often, in effect expressed both by onomastic lexicon or non-verbal semiotic means, such as material culture. However, there is a lack of knowledge of interaction and substitutability of onomasticon and material culture in this process under various social, economic, and geographical circumstances. This conception will offer an over new ways of etymologizing Proto-Altaic names and ethnonyms and their interaction with in diachronic process as structural-semantic model: ‘*place-names* ↔ *ethnonym*’ or/and ‘*Por + gana* to *Por + chu*’. It will be shown that the traditional etymologies do not live up to today’s standards of Indo-European linguistics (example, exacting only Indo-Iranian cognates in Eurasian continent). And our analysis shows in some cases the formerly one and only etymology is only one among several possible etymologies, in other cases some of the formerly offered etymologies can now be excluded and in other cases the conclusion must be that the ethnonyms and nominatives came into being in another

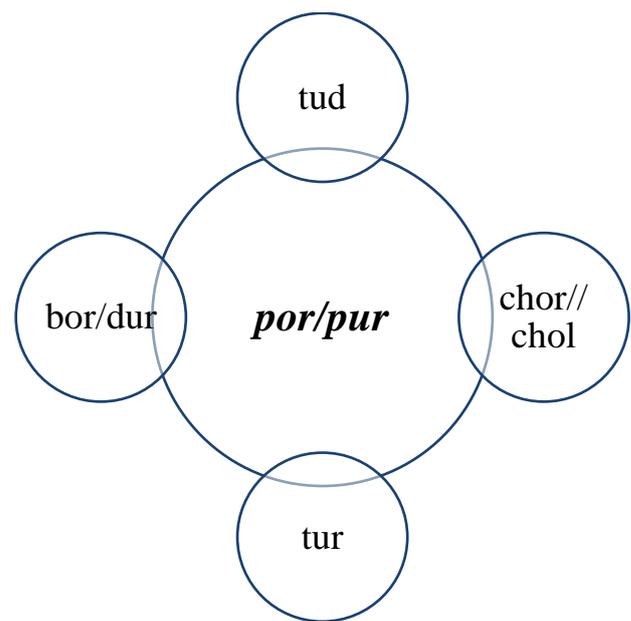
language or on another language-layer than formerly thought.

In this particular case, commonly known as Altaic hypothesis suggests common ancestry for several universally accepted language families spoken across Eurasia, namely the Turkic, Mongolic, Tungus, Korean and Japan families. For a common origin in the basis lexicon (example, common lexeme *por* for ‘salt’) of five families commonly known as Altaic. In line with these, theoretical postulate my study is based on the assumption that the Trans-Eurasian Languages can be traced back to a single ancestor, and there are close affinities within the Altaic group. However, salt-trading core-vocabulary seems to preserve more Altaic cognates than the lexicon of pastoralism does, although the latter is far better represented in Turkic. While there are indications that the majority of the Turkic pastoralist vocabulary is internally coined, borrowed from Altaic language, inherited for ancient mining predecessors or fragments of trade-market vocabulary (i.e., borrowing, derivation or lexical recycling) of mineral-trading terms, such as Farsi (< Porsu) ‘salt dealer or merchant’.

The question of inter-Altaic development may be observed in means of language contact during various stages of inner development of Altaic onomastic lexicon. Furthermore, study of Altaic loans in neighboring languages (e.g., Tocharian), borrowings in Common Turkic and glosses in non-Altaic languages shows different strata of Turkic languages in Eurasian continent since split of the Proto-Altaic language. Writing about Altaic languages origin of names Marcel Erdal concludes: ‘Much of it took place in the Soviet Union, where too much weight was put on modern evidence at the expense of earlier stages of the language. Scholars have put much less energy and thought into a model of inner-Turkic genetic affinities than into the Altaic problem: the question whether the great number of lexical and grammatical unites and typological traits which Turkic shares with the Mongolic group of languages and, to considerably lesser extent, Tungus languages, Korean and Japanese points at a genetic relationship or whether it is attributable to borrowing, copying activity or coincidence’ [18,11]. In another hand, toponymical boundaries are formed diachronically by the process of divergence, that is, by the gradual diversification of an originally toponymic roots into more distinct uniform. Ethno-toponymic diversification is often the result of expansion, for increasing geographical distance tends to favor increasing ethnolinguistic distance and toponymical diversity as well. Because, ethnolinguistic diversity without saying that mutual intelligibility, when viewed in the context of linguistic divergence, is a transitional phenomenon, for Altaic languages retain some degree of toponymic

intelligibility even after their separation. Consequently, contact features in onomastic vocabulary are conventionally divided into several categories depending on how the underlying onomastic interaction takes place and how it is manifested in the toponymic substance.

The main issue of development of Altaic common roots focused especially on development of Altaic Early Ages, e.g., *rhoticism and lambdacism* as primary and shift from *r > l* typical of Common Turkic as later development [46,118-137; 47,141-160; 17,36-42]. It has become axiomatic, particularly in Soviet scholarship and designed as following scheme.



Further sources, which do not contradict the above version and nominalization process of root *por* for salt within the Altaic languages (see figure 1). Indeed, the examination of widespread use and phonetical adaptation of Altaic elements *por//pur* is very important in historical study Eurasian continent [10,163].

There are many common Altaic roots which have no traces at all in the modern languages from Altaic family, whether standard or dialectal, but can be found still surviving in place-names or ethnonyms. Fortunately, we can find a comprehensive selection of these meanings in several sources and Professor S.A.Starostin’s volumes ‘An Etymological Dictionary of Altaic Languages’ co-authored with Anna V. Dybo and Oleg A. Mudrak [S.A.Starostin. Anna V. Dybo. Oleg A. Mudrak [An Etymological Dictionary of Altaic Languages, 3 volumes. Leiden: Brill, 2003, pp. 233, 398.1556 p.]. Also, this fundamental work significantly shows phonetical evolution and transformation ancient cognate *por* ‘salt’ to Old Turkic *duz//tuz* according

Altaic model ‘*r* → *z*’ and non-Altaic languages with temporary consonants ‘*z* ↔ *ch* ↔ *s*’ [41, 398, 399].

Let us consider in detail the phonetical evolution and adaptation *por* ‘salt’ of Altaic languages.

Altaic	Proto-Turkic	Old-Japan	Proto-Korean
<i>por</i>	<i>dur</i>	<i>tur-a</i>	<i>char</i>

Furthermore, in Evenk language *tur//turuke* ≈ *tus* ‘salt’ [11,280]; in Koryak language *chol* ‘salt’ [34, 101 (pp. 236)]. Curiously enough, Koryak-Russian Dictionary shows shift from *r* > *l* as *rhoticism and lambdacism* typical of Common Turkic later development ‘*dur* → *ghul//tul* → *duz//tuz*’ [46,118-137; 47,141-160; 17,36-42].

Thus, linguistic history of Slavic languages shows different stages of evolution of non-Slavic loans e. g., *shal* (< *chal*) ‘salt’ from neighboring Altaic languages: Latvian *shūrs* (< *sarl*); Lithuanian *sūrus* ‘salt’ and in Russian *solb* [49,436]. Indeed, after began the extremely fast expansion of the phonetic form salt across great parts of Europe as well.

### III. CONCLUSION

Indeed, Sir Daria region including Fergana Valley the cradle human civilization and preserving ancient place-names in this area now extremely important for investigation native language of the ancient civilization from this important geographical area in human history. As has been said above, from the point own view, mostly origin local system of place-names Fergana Walley derives from Ancient Turkic language. And our analysis shows the following strong linguistic and historical evidence:

- Proto-Turkic root **por-** (including some of phonetic variants) means as appellatives all of Proto-Altaic languages *salt* and in toponymical field *salt mining place, market-palace, country* or *urban place* - in fact and its value cannot be overestimated as it is a key to the interpretation of the ancient place-names Eurasian continent;
- Both ancient toponym Fergana (< **Por** + **kana**) and ethnonym Farsi (< **Por** + **su**) reflects typological features as agglutinative characteristic Turkic language family and analytic stem composition of “noun + noun”;
- Non, of them obtained article or inflectional typological characteristic of Indo-Iranian or/and Indo-European languages;
- Those complex names **Fergana** (< **Por** + **kana**) and **Farsi** (< **Por** + **su**) also reflect diachronic process as

structural-semantic model: ‘*place-names* ↔ *ethnonym*’ and have a specific agglutinative Turkic *ezafe* word building pattern of “noun + attribute to prepositive noun”.

- The name ancient city Persepolis there are derivative from ancient Turkic cognate-root **Porsupalas** and meaning, first all, ‘salt market or salt trading palace’ as well.

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