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THE CONCEPT OF «ORIENTAL URBAN LOCALITY»

The article deals with the substantial components of the basic concept of «Oriental Urban Locality». National- cultural layer is identified. The article provides a brief overview of the scientific work on this issue. The encyclopedic dictionaries, etymological dictionaries were considered as the material of description. The researcher highlights language means that represent the concept of «Oriental Urban Locality»: Great Silk Road, names of cities (Samarkand, Nishapur, Bactra, Merv, Bukhara, Ancient Nisa, New Nisa, Termez, Surhkotala, Konahkend, Yedz); micro-toponyms (the temple of Koi-Krylgan Kala, Bibi-Khanym mosque, the Isma'il ibn Ahmad mausoleum, Gur-e Amir mausoleum); the names of educational and cultural institutions (madrasah, library, observatory); mosque, minaret, mazar, mausoleum; words detailing the landscape of an urban locality (desert, hill, oasis); places for leisure activities (caravanserai, ribat, khanqah) and trade (bazaar, chorus, slave-market, soroffkhana); the lexemes shahristan, registan, iwan, aryk, kiareez. To achieve the objectives we used a comprehensive methodology of linguistic research: etymological analysis of words, conceptual analysis, method of semantic interpretation, reception of linguocultural commentary. The technique of the conceptual analysis presented in the article can be used in the study of any concept. The focusing on the wider cultural context of language units representing the concept of «Oriental Urban Locality» gives an opportunity to reveal the periphery of the concept and to discover the peculiarities of studied concept in linguocultural aspect.

Key words: space, city, concept, lexeme, toponym, micro-toponym, Great Silk Road, Central Asia.

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«ШЫҒЫС ҚАЛАСЫ» КОНЦЕПТІ

Мақалада «Шығыс қаласы» концептінің құрылымдық компоненттері қарастырылады. Ұлттық-мәдени пікірлер анықталады. Мақалада бұл мәселе бойынша қысқаша шолу жасалған. Зерттеу нысаны ретінде энциклопедиялық сөздіктер, этимологиялық сөздіктер қолданылады. Зерттеу барысында «Шығыс қаласы» концептін сипаттайтын лексикалық бірліктер айқындалады: Ұлы Жібек жолы, топонимдер (Самарқанд, Нишапур, Бактри, Мерв, Бұхара, Ескі Ниса, Жаңа Ниса, Термез, Сурхкотала, Конахкенд, Йезд); микро-топонимдер (Қой-Қырылған-қала мазары, Бибі-ханым мешіті, Саманид кесенесі, Гур-Әмир кесенесі); мешіт, мұнара, мазар, кесене сөздері; білім беру, ғылыми және мәдени мекемелердің атаулары (медресе, кітапхана, обсерватория); қаланың ландшафтық ерекшеліктерін білдіретін сөздер (шөл, төбе, оазис); демалыс мекемелерін (керуен-сарай, рабат (рибат), ханака) және сауда (базар, чорсу, құл базар, сорофхона), шахристан, регистан, айван, арық, кариз, дервиш, имам, азаншы, сопы лексемаларын білдіретін сөздер. Қойылған міндеттерді шешу үшін жұмыста қолданылған кешенді әдістемелік лингвистикалық зерттеулер: этимологиялық талдау сөздер, тұжырымдамалық талдау әдісі, семантикалық түсіндіру, лингвокультурологиялық анализ. Ұсынылған мақаладағы концептуалдық талдаудың әдістемесі кез келген концепт зерделеген кезде қолдануға болатыны мәлім. Тікелей «Шығыс қаласы» концептін қолдану контекстін қарастыру арқылы концепт өрісінің перифериясын дәлдеп, сөздіктерде бекітілмеген мағыналық реңктерді, сонымен қатар лингвомәдени ерекшеліктерін сипаттау жүзеге асырылады.

Түйін сөздер: ғарыш, қала, концепт, лексема, топоним, микро-топоним, Ұлы Жібек жолы, Орталық Азия.

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Концепт «Восточный город»

В статье рассматриваются содержательные компоненты концепта «Восточный город», выявляется его национально-культурный слой. Также представлен краткий обзор научных работ по данной проблеме. Материалом описания послужили энциклопедические и этимологические словари. Исследователем были выделены языковые единицы, репрезентирующие концепт «Восточный город»: Великий Шелковый путь, топонимы (Самарканд, Нишапур, Бактры, Мерв, Бухара, Старая Ниса, Новая Ниса, Термез, Сурхкотала, Конахкенд, Йезд); микропонимы (усыпальница Кой-Крылган-кала, мечеть Биби-ханым, мавзолей Саманидов, мавзолей Гур-Эмир); слова мечеть, минарет, мазар, мавзолей; обозначения учреждений образования, науки и культуры (медресе, kitabxana (библиотека), обсерватория); слова, обозначающие ландшафтные особенности города (пустыня, холм, оазис); слова, называющие учреждения досуга (караван-сарай, рабат (рибат), ханака) и торговли (базар, чорсу, невольничий рынок, сороффхона); лексемы шахристан, регистан, айван, арык, кяриз; слова, обозначающие жителей города по их социальному, конфессиональному признакам (дервиш, имам, муэдзин, суфия). Для решения поставленных задач в работе использовалась комплексная методика лингвистического исследования: этимологический анализ слова, концептуальный анализ, метод семантической интерпретации, прием лингвокультурологического комментирования. Представленная в статье методика концептуального анализа может быть использована при исследовании любого концепта. Обращение к широкому культурному контексту употребления языковых единиц, репрезентирующих концепт «Восточный город», позволило выявить периферию концепта и раскрыть особенности изучаемого концепта в лингвокультурном аспекте.

Ключевые слова: пространство, город, концепт, лексема, топоним, микропоним, Великий Шелковый путь, Центральная Азия.

Introduction

By the end of the XXth century philology gradually switched from studying structure and semantics to studying intellect. Concepts involved in forming the conceptual world view have become one of the top-of-the-agenda topics. Vyvyan Evans and Melanie Green in book «Cognitive Linguistics An Introduction» writes: «By the early 1990s, there was a growing proliferation of research in this area, and of researchers who identified themselves as ‘cognitive linguists’...» (Evans, 2006: 24).

A new science has appeared – cognitive linguistics. Henri Cohen and Claire Lefebvre in handbook «Handbook of Categorization in Cognitive Science» writes: «Cognitive science is concerned with the kinds of knowledge that underlie human cognition, the details of human cognitive processes, and the computational modeling of these processes» (Cohen, 2005: 39).

Literature review

Concept, conceptualization, categorization are the main terms of cognitive linguistics. The definition of these terms in the «Concise Dictionary of Cognitive Terms» (Kubryakova, 1996: 90- 94), in scientific articles and monographs by Jackendoff

(Jackendoff, 1983: 77-94), Jackendoff (Jackendoff, 1995), Lakoff (Lakoff, 1982), Rosch (Rosch, 1977), Yu.S. Stepanov (Stepanov, 1997: 40-75), Taylor (Taylor, 1995), A. Wierzbicka (Wierzbicka, 1992) and others.

The term *concept*, borrowed from philosophy and logics, has become a coherent philological term. Regardless of the abundance of definitions and ambiguity of its meaning, the scholars unanimously refer the term to the mental sphere: the researchers assume that «concept» covers the human knowledge about the world and «it is wrapped in the emotional, expressive, evaluating aura» (Maslova, 2004: 38).

Being the outcome of human mental activity, a concept «absorbs the generalized content of multiple expressional forms of the natural language as well as of those areas of human life that are determined by a language and unthinkable without it; it is the result of integration of the dictionary entry of a word with the personal and ethnic experience of an individual» (Maslova, 2004: 48).

A concept is described by a sophisticated methodology implying the multi-disciplinary approach. Specialists on cognitive linguistics suggest different research techniques for the conceptual analysis. William Croft and D. Alan Cruse in book «Cognitive Linguistics» writes: «The view of conceptual categories as fixed cognitive entities with stable as-

sociations with linguistic expressions has been, and still is, the dominant one in cognitive psychology and linguistics» (Croft, 2004: 75).

The detailed description of techniques to extrapolate the volume of a concept notion is given in the textbook «Introduction to Cognitive Linguistics» by V.A. Maslova. It includes the following steps:

- to decide on the situation the concept under study refers to (for fictions the decision is taken on the basis of text itself);
- to specify the place of the concept under study in the linguistic worldview and in the linguistic conscience of the ethnic group (based on the data from encyclopedias and dictionaries);
- to describe the etymology of the concept name;
- to study the contexts (poetry, philosophy, literature, proverbs) where the concept appears;
- to analyze the associations stirred by the key lexeme;
- to expose the concept and interpret it in different arts: painting, music, sculpture (Maslova, 2004: 58-59).

We apply this approach in our discussion of the conceptual sphere of Turkic peoples of Central Asia.

Experiment

The concept of Oriental Urban Locality is fundamental, and the interest of a wide range of scientists to it is a proof.

In the infinite Universe a town is a habitat for a human being. House – town – native land (synonyms: home country, birth-place) set the limits within which a human life unfolds itself. Directly linked with space, in particular with the immediate personal space, the above given notions define such anthropocentric categories as fate, justice, social order. An individual is separated from the wide world by an urban locality. Steppe, desert, sand is the milieu of Orient.

There are oases and urban localities in river valleys among the endless sands. Cities and towns are in sands. Time, space, distance and landscape formed the look of urban localities under high skies and the hot sun of deserts.

Towns dot sandy and loamy plains of Central Asia along the Great Silk Road. For two millennia the Great Silk Road connected both ends of the vast territory. It was the route to trade goods and to exchange embassies. It was the route for travelers and pilgrims. The perpetual stream of trade caravans moved along it from East to West to trade silk for gold. Caravan routes linked one famous capital

of the past with another, passing areas with people of many ethnicities speaking various tongues. The Great Silk Road connected not just different cities but civilizations as well.

Urban localities that developed in deserts along the Great Silk Road were different from their European counterparts due to the difference in their landscapes.

Stone-clad European cities can be opposed to adobe cities in the East. In the center of a European city there was a cathedral and a square. Cathedrals were the hearts of their cities. Cathedrals were the place for religious services. They were the place for public activities. They were the ground for local government meetings. They were the place where Universities lectured. They were the place where miracle-plays and performances were held. They were the place where even trade treaties were agreed. All streets would connect with the Cathedral. Cathedrals of Notre-Dame de Paris, de Reims or de Chartres as well as other gothic cathedrals are a metaphorical implementation of the Christian worldview developed by theology scholars of XII-XIII centuries.

An Oriental town is a citadel. Early on (200 B.C.) – a town-mausoleum. Parthunisa, or Ancient Nisa, as called by the ancient Greeks, was a fortress, where no one lived, but the Arasces dynasty cult was maintained. In the necropolis the Parthian royals buried their relatives and nearby stored their treasures (Kurkchi, 1986: 40). The town astounded by lack of any residential buildings. In the course of time its cult buildings acquired different functions, got reconstructed for other purposes and the site developed to the royal residence, the fortress, and the center of trades and crafts.

Fortresses were built on hills, and along their perimeter there were tall towers with narrow and deep arrow slits. Numerous streets were densely built-up. Shops, workshops, inns, entertainment spots were attached to each other along narrow winding streets and gave an impression of a tight space. Archeological digs tell us that in some ancient Eastern cities the streets crossed each other at right angles and, indeed, were densely built-up. Flat-roofed houses had two levels: the ground level for business and the upper level for living. Outside them, along the streets, a market was in full swing any time of day and, even, night (Gafurov, 1989: v.1, 340). Actually, an Eastern city by itself was a huge marketplace, noisy and busy. Noise, hubbub in the streets is a critical detail of the city nature.

A bazaar is an integral part of an Eastern city. «Bazaar» means «a market, a fair» and goes back

«to a Turkic dialect »bazaar», the Turkish, Altai, Uyghur «pazar» a market, a fair» from the Persian «bazar» (Fasmer, 1986: v.1, 106). In his times, A.Yu. Yakubovsky noticed that a word «bazaar» was used to denote not only a market place but also a workshop center, in particular, the place with a concentration of craftsmen's business (Yakubovsky, 1950: 130). Bazaars and adjacent streets were the busiest parts of the city.

Often there were as many bazaars as streets in the city and many of them would be roofed-in. For example, in Samarkand Timur-the-Lame ordered to turn one of the streets fully into an improved marketplace. Ruy Gonzalez de Clavijo, a Spanish traveler and the ambassador to the court of Timur (1403-1405), was ecstatic to see a street that was the same time a full-fledged bazaar with a roof and openings to allow light in (Clavijo 1856). In addition to such bazaars, there were trade centers, *chorsu* in Tajik; they mean «roofed-in bazaars on a crossing of main streets with four exits» (Tajik-Russian Online Dictionary). Urban localities were trading with each other, with rural settlements, with foreign states, and with nomad tribes that neighbored them. The assortment was diverse: textile, jewelry, spices, fruit and vegetables, pottery, items made by glass-blowers, by armorers, by smiths. Slaves, captives, bond men and women were another commodity of medieval bazaars. Samarkand was claimed to be one of the wealthiest slave trading cities according to historian B. Gafurov.

Along the Great Silk Road there were caravan-sarais, ribats and khanqahs. They were characteristic for Oriental urban localities and these lexical items are a part of the concept of Oriental Urban Locality. Lexicography defines them the following way:

Saroi in Tajik means «1) a palace; 2) a building; for example, means a trade building; 3) hostel, inn; 4) trade itself or trade spot (old meaning)» (Tajik-Russian Online Dictionary). Caravansarai is an inn for caravans and travelers, a place where one can have some rest, stay over night, buy food.

Ribat is an inn, a hostel and a small fortification built along a frontier (Gafurov, 1989: v.2, 78). Ribats had one more meaning – the neighbourhood of craftsmen and tradesmen in Central Asian cities.

A *khanqah* (in Persian: *khane* – home, *qah* – place) is a hospice with a mosque and cells for Sufi brotherhood in the Near and Middle East. Initially khanqahs were very modest lodges for dervishes. They played an important social role of places for social and political gatherings. Khanqahs housed schools for study of Islamic religion (*maktabas*). A khanqah would be near a mosque and could have

a mausoleum and a library (*kitabkhana*). With time khanqahs developed to inns and caravansarais and included lodging for travelers (*musafir*), pilgrims, poets, scholars, even dwellings for sheikhs. The hungry would get food, the dissentients – protection against prosecution, the ill – some medical assistance as khanqahs had premises for such charities as hospitals (*dar-al-ajaza*). Sarrofkhanas, homes of moneychangers, were another typical feature of a medieval Oriental city.

Urban localities of the Orient were not only trade centers but also the centers of sciences and arts. Samarkand, Balkh, Merv, Bukhara, Nisa, Termez are the places where four world civilizations and religions – Zoroastrianism, Buddhism, Christianity, Islam – contacted each other and blended in a specific way. The joint influence of these religions is reflected in urban development and architecture, languages and literature, customs and traditions. Archeologists dug «towers of silence» and temples of Fire typical for Zoroastrianism (Koy-Krylgan-Kala Shrine, Tower of Silence in Konahkend, Fire temples in Termez), Hellenic temples in Baktria (Oxa temple in Takhti – Sangin (modern Tajikistan).

Buddhist Stupa and monastery in a cave called Zurmala Tower in Termez (Gafurov, 1989: v.1, 217), churches and cathedrals (a Nestorian church in Urgut near Samarkand (modern Uzbekistan), another one called Kharab-Keshk in Merv, the remnants of a monastery in Giaur-Kala and a necropolis in the vicinity of Ancient Merv, mosques (Bibi-Khanyim Mosque in Samarkand) and mausoleums (of the Sammanids in Bukhara, Arab-Ata in Tim, Mir-Saiid-Bakhrom in Kermine and Ak-Astana-Baba near Uzun, famous Gur-e-Amir of Timur the Lame and his descendants), madrasahs (the one founded by Uluugbek in Registan of Samarkand). This way different civilizations, different religions, different artistic traditions became entwined.

A Soviet art critic A.I. Kurkchi in his article «Chalice of Jamshid» about ancient Iranian arts that have been spread over Central Asia, writes: «We saw a temple in Surhkotal built by an avid Buddhist in the Iranian manner and decorated in the Grecian style» (Kurkchi, 1986: 54).

Not only religious temples were erected in ancient Central Asia cities and towns but secular buildings and objects as well. Observatories were an apparent achievement of medieval architects. On the foothills of Chupan-Ata there is the acclaimed heritage-listed Uluugbek Observatory in Samarkand.

Professionals on history, archeology, and art critics unanimously specify two periods in the history of Central Asia. The first period of fifteen

hundred years before Islamization is the period of fascinating amalgamation of Persian and Hellenistic traditions in the culture of people of the region under our study. The second period is the Islamic one. While the pre-Islamic period of Central Asia is characterized by construction of Zoroastrian, Buddhist temples, Christian churches and cathedrals, necropolises, stupas, ossuaries (box for bones), nauses (sepulchral vaults where suburbanites buried their deceased), during the Islamic period religious buildings connected with the Arabic civilization are erected. Their denominations «madrasah», «mosque», «minaret» have become markers for Oriental urban localities of the Muslim period.

Madrasah literally means the place for studies in the Arab language. «In Uzbek «*madrasah*» is a high school for religious studies» (Uzbek-Russian Online Dictionary). «Madrasahs are especially numerous in Central Asia. The oldest madrasahs are in Samarkand, Kokand and Tashkent; they date back to the XV century. A wealthy madrasah is square shaped and enclosed by brick walls; inside the wall there are khujras (cells for students and sometimes for their tutors) and a mosque. Most of madrasahs could be found in cities and large trade settlements. They are founded and supported exclusively by waqf, and the number of madrasahs show that Muslims consider their establishment a godly deed... In former times, mudarisses (teachers for madrasahs) were appointed personally by a khan or by hakims, i.e. the local rulers of provincial counties» (Brockhaus). Typically madrasahs were established under the auspices of big mosques. There students studied the Arab language, Koran, Islamic law, and history. Madrasahs were important cultural centers in medieval times. From the architectural point of view they were made of one- or two-level buildings squaring a yard and having cells, a mosque, and rooms for classes.

«A *mosque* – in Arabic *masjid* means a house of prayers is a place of worship for Muslims. It was the name for mostly not big houses of worship made predominantly of timber, decorated with no more than one minaret and intended for regular prayers on ferial days. On Fridays and other holy days big mosques hold the prayers called *jami*, or *kuliet*. At each mosque there were two or more minarets with a little balcony and half-lines on a pinnacle where muedzins called for faithfuls to join big holy and public fests, the minarets were lit with lights, and got their names from them (a minaret is a beacon or a light tower)» (Brockhaus, 2010).

«*Minaret* – in Arabic «*manara*» means a lighthouse due to their similar looks» (Fasmer 1986: v.2,

623). It is a tall tower of a mosque from which a muedzin calls the Muslims for a prayer.

Interesting speculations about the symbolism of skyward minarets – the beacons of Muslim faith we find in the book by G.D. Gachev «A minaret is an exhalation and an exit to the sky from the crowds of the city, from its fuss, and through comprehension-guess-interpretation we learn... why minarets are needed. It turns out they express unreasonable but proud-hearted aspiration of mankind to cast aside its care for habitual and vile at least for a moment... May be the minaret isn't a manifestation of an audacious human dream but an irrepressible, an invincible draft of the Earth itself ... to the sky?» (Gachev, 1999: 210).

Lexemes «a mosque», «a madrasah», «a minaret» become the vivid marks of a medieval Oriental city and provide us with a distinct image of its architecture, life style of its residents, their culture, religion, and leisure time.

The above written line of markers for the concept of Oriental Urban Locality includes lexemes «a mausoleum» and «a mazar» (or «houses of the deceased»). «The first mausoleum – a tomb – was erected for Mausolus, the king of Caria, who died in 353 B.C., by his sister and widow Arthemisia a few years after his death in Halicarnassus, modern Udrun in Turkey. This gigantic grave, enlisted as one of Seven Wonders of the Ancient World, left people open-mouthed for fifteen centuries until it was destroyed in medieval times, most probably, by an earthquake and later, in XVI B.C., by people... In the course of time the Romans used the word *mausoleum* to denote huge and exuberant tombs, for example a three-level monument in St. Remi in France and the Emperor Hadrian's Tomb in Rome. Recently, even modest-size tombs are called mausoleums» (Brockhaus).

«*Mazar*» means a grave, a cemetery; it is an Arabic loan word to the East-Turkic languages, Kazakh, Turkmen, Uzbek» (Fasmer, 1986: v.2, 557). Mausoleums and mazars are traditional constructions of the Muslim Orient. However, it is a paradox that their architecture inherited and preserved archaic features of Zoroastrian beliefs. A.L. Kurkchi writes «Mausoleums of Islamic period – Gur-e-Amir and the Shah-i-Zinda burial complex in Samarkand or the tomb of Isma'il ibn Ahmad in Bukhara have the archaic signature of «the tradition» of ancient architecture. The traditions did not allow them to violate the representation of ideas generated through millennia – to have a circle – a dome – inserted into a square of four cardinal points – the four walls of a building» (Kurkchi, 1986: 29).

The names of architectural landmarks of a specific city or town as well as proper names of its streets, squares and blind alleys enrich the concept of Oriental Urban Locality.

«Towers of Silence», or «astodans», were burial places for the deceased Zoroastrians. They were the stone constructions with a pit in the middle and a cone-shaped platform for bones (*dakhma*) on the top. A propos, in modern Tajik the word *dakhma* means «a grave» or «a tomb» (Tajik-Russian Online Dictionary). The towers of silence were different from Arabic mazars and mausoleums that developed later.

In Avesta and in later Zoroastrian texts, the Sogdian burial rituals in a *dahma* are described. The Zoroastrian faith forbids to bury, to burn, or to drown dead bodies aimed at keeping Earth, Water and Fire pure, thus the body of a deceased was brought to a special elevated place farther from a settlement. There the corpse was left for a year to be scavenged by dogs intentionally kept for it and by vultures. Dried by wind and sun the bones were considered purified. It was assumed that bones continue preserving the soul of the deceased, so they were collected and placed in special storages – *nauses* (according to the Arab sources), or *astodans* (burying vaults), or towers of silence (in Russian translation). The bones were packed in ossuaries (Latin *ossuarium* is «a storage for bones», from Latin *os* – «bone») – boxes, urns for keeping the skeletons. Ossuaries were often carved or embossed with art in relief. Together with ossuaries people would put coins, ceramic vessels, and personal belongings of the deceased into *nauses*. This type of entombment was popular in Khoresm, Sogdia, Margiana (the latter is the territory of modern Turkmenia and Tajikistan) up to Islamization of the area.

The above examples add to the conclusion that lexemes «dahma», «astodan», «ossuary», «naus» act as markers of the concept of Oriental Urban Locality.

Not all urban architecture is associated with the cult of dead. Palaces are another line for development in architecture of Oriental urban localities. They were not limited to rulers' residences only. Their architecture maintained close links with ancient Iranian ideas of the Universe. The magic pattern of a mandala («mandala»– literally a circle in a square)» (Kurkchi, 1986: 29) is a graphic symbol of the Universe for ancient Iranians. In 1000 B.C. the Persians were aware that Earth was of the round shape: two semi-spheres merged into a sphere. The circle denoted the visible line of the semi-sphere of Earth and the semi-sphere of Heaven, the square – the four cardinal points.

Probably due to this concept the ancient Iranians had circles in burials, temples, palaces, even temple-towns like Ghur near Firuzabad had a circular layout.

As for layouts of Central Asian urban localities in medieval times – they were made of three parts: the citadel with the palace of ruler in it walled and fossed, the town (*shahriston*) itself, and the suburbs that included residential buildings, industrial complexes, cult buildings and necropoleis. Often the urban localities were of the regular layout. Residential blocks, the houses of locals, occupied the major part of *shahriston*. It was surrounded by high walls with arrow slits, towers and gates. The walls were usually made of *pakhsa* – sun-dried blocks and adobe bricks («hishtee hom») (Tajik-Russian Online Dictionary), pillars were made of trees; later on the architects started using rectangular flame bricks. In the center of the city, customary for the East, *urda* was erected – the fort and palace for the ruler and his court.

In the Orient, in particular, in Persia, a new architectural structure was developed – an *apadana*, or *iwan*. «Iwan is a grand portico with an arch and columns and it is also the great hall with its separate roof but without a wall on the side of patio» (Kurkchi, 1986: 23). *Iwans* became a typical feature of the Middle East, in particular Central Asia. «Nowadays an *iwan* still plays a significant role in the everyday life of people of Central Asia, Iran, Caucasus» (Kurkchi, 1986: 45).

In suburbs, immediately adjacent to *shahriston*, craftsmen and peasants, *dekhkon*, lived. «*Dekhkon*» in Tajik means «1) peasant, field husbandman, plougher; small farm owner; 2) (obsol.) landlord, squire; 3) (obsol.) village leader; 4) (bookish) *Adjametz* (Tajik, Persian); 5) a narrator of folk tales, a person with knowledge of history» (Tajik-Russian Online Dictionary) and *villas* of wealthy residents surrounded by gardens.

A Spanish traveler, Ruy Gonzales de Clavijo, describes one of such gardens in his papers. It was the *Bag-e-Jehan-Nooma* (Mirror of the World) near the *Kara-Tepe* village that is twenty four kilometers to the south from Samarkand. «On Sunday, the 31st of August, at dawn, the ambassadors were taken to this garden, which was surrounded by a mud wall, and might be about a league round. It contained a great number of fruit trees of all kinds, except citrons and limes; it was traversed by many channels of water and a large stream flowed through the centre. These channels flowed amongst the trees which were large and tall and gave a pleasant shade. ... There was also a high mound of earth, made level on the top, and surrounded by wooden palings; and on this hill there were palaces with many chambers

richly ornamented with gold and blue, upon polished tiles» (Clavijo, 1856).

Eastern cities in arid climate are dependent on water, thus they are founded in oases, along the rivers: Samarkand is on the banks of the Siab River, Penjikent is on the Zeravshan River, Merv is in the lower reach of the Murgab River. The complex irrigation system of *aryks* and *kiareezes* allow to garden and cultivate fruit, vegetables, and crops. Thus, *aryks*, *kyareezes*, *hauzes* make one more distinct feature of Oriental urban localities.

The word «*aryk*» is used in Turkish, Turkmen, Kyrgyz, Kazakh, Nogai, Tatar, Karakalpak, Uzbek, Uyghur, Tuva, Altai, Bashkir languages meaning all kinds of irrigation ditches including «a channel with a water mill sluice» (Etymological Dictionary of Turkic Languages 1997: v.5, 188). The water in ditches conditions the air bringing freshness into it, cooling it in hot summer days as well as watering the plants.

Urban localities built *hauzes* in addition to *aryks*. *Hauz* (in Persian from Arabic *water reservoir*) is a hydro engineering construction in Central and South Asia for fresh water (at mosques, in city squares, in gardens), usually rectangular in shape with banks fortified by plants or stone paving.

Hauzes provided residents with fresh water for drinking, so the life of urban localities was centered upon their *hauzes*. Residents maintained *hauzes*, fortified their banks, mindfully planted trees around them, diligently cleaned them from trash and passed from one generation to the next advising to take care of *aryks* and *hauzes* because they were the sources of water, i.e. life.

Nowadays, *aryks* and *hauzes* in historical sites of Central Asian cities (there are still lots of them, for example, in Samarkand) are an integral component of the national culture. The words *aryk*, *hauz*, *kyareez* have entered the concept of Oriental Urban Locality.

A marker «Urbanite» is also a part of the concept. Describing people living in an urban locality, it is important to characterize them through the lexemes that reflect their ethnicity, religion, occupations, ways of living and their inner world.

Oriental cities as well as European ones had a colourful mixture of residents. Representatives of different ethnicities, social ranks, confessions, and occupations resided there. Rulers (*zars*, *sultans*, *padishahs*) and people serving them in palaces: artists, poets, scholars, astrologers, priests, craftsmen are not the complete list of city folks.

The middle social stratum of Oriental urbanites was represented by craftsmen and tradespeople,

scribes, clergy. Oriental cities were widely acclaimed for their craftsmen.

Sufi followers and derwishes added a special flavour to the urban localities of the Orient. «A derwish is an ascetic Muslim monk. The word is borrowed via Turkish, in Crimean-Tatar *darvis* or straight from (middle) Persian «*darves*» meaning poor» (Fasmer, 1986: v.1, 500).

Results and discussion

From the results it is concluded that the concept of Oriental Urban Locality as a place name is represented by proper names of cities (Samarkand, Nishapur, Bactra, Merv, Bukhara, Ancient Nisa, New Nisa, Termez, Surhkotala, Konakhkend, Yedz and so on); by the lexemes called micro-toponyms such as cult constructions (the temple of Koi-Krylgan Kala, Bibi-Khanym mosque, the Isma'il ibn Ahmad mausoleum and others, mosque, minaret, mazar, mausoleum); the names of educational and cultural institutions (madrasah, library, observatory); by words detailing the landscape of an urban locality (desert, hill, oasis); by places for leisure activities (caravanserai, ribat, khanqah) and trade (bazaar, chorus, slave-market, soroffkhana).

The lexemes «*shahristan* («*shahriston*»), *registan*, *iwan*, *aryk*, *kiareez* are also involved into forming the concept of Oriental Urban Locality. Actually, these very lexical units are the ones that give the Oriental look to a city and bring its unique flavour. They fall into two groups: words of the pre-Islamic period («tower of silence», temple of fire, *dakhma*, ossuarium, *naus*, *astodan*, *stupa*, Buddhist monastery, cathedral) and those reflecting the Islamic period in the culture of peoples of Central Asia (mosque, mausoleum, minaret, mazar).

The lexemes specifying occupations of people, describing their social status also form the image of an Oriental city or town and assist in implementation of the concept of Oriental Urban Locality.

Cities have their own moods, we hear from people about sentiments caused by a locality. It is a joint effect of the temperament and manners of the locals, the landscape, climate, even the ratio of sunny days. Let's recall, for instance, the depressing effect of fog and rain in London or the aura of madness in St. Petersburg. It is possible to talk about the mythological component of the concept of Urban Locality, the image of the city made by arts (not only by literature but by other means as painting, cinematography, architecture and so on), the philosophic papers. For example, in the cultural world St. Petersburg is represented as the Northern Palmira or the Northern

Venice, the capital of Russian Empire, the cultural center with the world standard art treasures.

Conclusion

The spirit of an Oriental city is better described by such epithets as «enigmatic» and «mysterious». Mysteriousness of Oriental cities is caused by their difference from European cities. The cities that developed along the Great Silk Road. The cities where

ethnicities, languages, civilizations got blended. The cities where Christian churches, Buddhist temples, Zoroastrian towers of silence, Muslim shrines and mausoleums were built. The cities where along the same street, we can see skyward minarets and earthly mundane casual bazaars and caravanserais. The cities where the historical sites function nowadays as religious places. The cities where history is mixed with modernity. Such contrasts create the aura of mystery that characterizes an Oriental city.

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