

Toponyms in Historical Sources (On the Example of Toponyms of the Namangan Region)

Nematova Yulduz Odilyanovna,

*Doctor of Philology, Karshi State University, Kashkadarya Region, Karshi, St.Kochaboga. E-mail:
nematovaulduz5@gmail.com*

Yunusova Barchina Mahmudkhanovna,

*Doctor of Philology, Namangan State University, Namangan, Namangan Region, Uychi Street. E-mail:
barchinoyunusova21@gmail.com*

Abstract---Introduction: Since ancient times, our people have accumulated a wealth of experience in naming places, they did not name places one way or another without reason. In these reasons and grounds, one can see that people's most attentive observations of mother nature, the environment, the rich experience of people's life and economy, experienced by them in various stormy and peaceful periods of ancient history, great dreams and hopes have found their embodiment. Therefore, toponyms, in particular, one of its main types, oikonyms - addresses of residence: the names of quarters, villages, cities, towns, are a linguistic treasure that provides information about history, geography, nature, ethnography, ethnic composition of the population, inhabitants, and the way of life of the area named by them. **Research Methods:** The article uses the methods of linguistic description, lexical-spiritual, comparative-historical, etymological, areal analysis.

Results and Discussions: One of the basic principles of scientific analysis in any science is historicity. The principle of historicity is one of the necessary principles in the analysis of oikonymic material, because the roots of the past history, ethnography and archeology of the people are expressed in oikonyms. Therefore, it is important to determine the origin, history, etymological sources and etymology of toponyms, including oikonyms.

When studying onomastic units from a historical point of view, the following two directions are followed:

- a) A method for determining changes in the historical state of onomastic material in its modern form (the method of perspective analysis).
- b) Determine the process of historical development from the current state of onomastic material to its historical state (method of retrospective analysis).

Such a study of oikonyms has a purely linguistic, linguo-sociological, ethnocultural essence and makes it possible to identify universals in the oikonymic microscale of the language.

Such comparisons make it possible to identify and observe linguistic and extralinguistic factors in the development and improvement of phraseological units.

Conclusion: Oikonyms occupy a significant place in the onomastic layer of the language in comparison with other types of toponyms and are characterized by active use in everyday communication and the official environment, variability under the influence of social and political factors.

Oikonyms provide valuable information about the ethnic, socio-economic, cultural, linguistic and especially dialectal attitudes of the inhabitants of the area they named.

Although the words "village", "city", "town" are used in official communication to designate residential areas, historical oikonyms also contain oikonymic indicators, such as ovul, kent, kat, kurgon, check, shar. This shows that the language formation of the region's oikonyms depends on long historical periods.

Although the names representing the national composition of the local population - ethnonyms disappear under the influence of the development of society, they remain in the toponymic, in particular, oikonymic vocabulary as a special distinguished name for the places of residence of the population.

Keywords---Oikonym, Historical Oikonyms, Ethnonyms, Historical Work, Toponymy, Astonym, Polysonym, Etymology, Motif, Lexical Base, Nominative-motivational.

I. Introduction

Toponyms are a huge linguistic, cultural and spiritual wealth created by our people over many centuries. Toponyms reflect the unique observations, experience, worldview and various beliefs of the people from ancient times to the present day. There is no meaningless name in the language. The naming of places comes from the vital needs of people, because it becomes difficult for a person to live his daily life and interact with the outside world without knowing the marked objects around him. Place names are not created by themselves, but are the product of human thinking. Since ancient times, our people have accumulated a wealth of experience in naming

places, they did not name places one way or another without reason. In these reasons and grounds, one can see that people's most attentive observations of mother nature, the environment, the rich experience of people's life and economy, experienced by them in various stormy and peaceful periods of ancient history, great dreams and hopes have found their embodiment. The more complex the name, the more obscure and unknown its meaning, the more ancient and ancient it is. Its roots go deep into ancient history and times. As E.M. Murzaev pointed out, the fact that toponyms originated, formed and spread in a particular country, region or country testifies to the historical conditions of that time. Any geographical name has a clear meaning. In practice, there is no name without content. The naming process is a product of folk art, which has its own national and linguistic features. Accordingly, based on the names of places, we can conclude about the past migration of the population, about the relations of different nationalities with each other, about the extent of the distribution of the ancient ethnic group, that is, clans, tribes and peoples.

Materials and methods. In the analysis of this article, we turned to several methods. One of the basic principles of scientific analysis in any science is historicity. The principle of historicity is very important in the analysis of oikonymic material, since the roots of the past history, ethnography, and archeology of the people are expressed in oikonyms. Therefore, oikonyms are studied from the point of view of history and ethnography.

The approach to the study of oikonyms from a historical point of view has led to a wide application of historical, archaeological and ethnographic data and evidence in various disciplines.

Foreign scientists such as V. Georgiev, V. Tashitsky, S. Rospond, F. Bezglai, including A.M. Selishev, B.A. Serebrennikov, A.I. Popov, V.A. Russian scientists, suchlike Nikonov, V.N. Toporov, O.N. Trubachev, Yu. A. Karpenko excellent service.

When studying onomastic units from a historical point of view, the following two directions are followed:

a) A method for determining changes in the historical state of onomastic material in its modern form (the method of perspective analysis).

b) Determine the process of historical development from the current state of onomastic material to its historical state (method of retrospective analysis).

Of course, this also applies to the oikonomic microscale. The main goal of both areas of analysis is to determine the processes of development and change of onomatopoeia: the first type of changes determines the linguistic history and evolution of onomastic units, including the names of districts, villages, cities and towns, and the second type reflects the spirit of the times in one or another onomatopoeic unit. The historical-geographical method is the study of historical-geographical comparisons.

Oikonyms have different sides according to nominative-motivational, common features, inter-regional and stages of language development. Such differences are determined using the comparative method. For example, to determine the historical and etymological layers of the oikonym group, the researcher turns to dictionaries of different languages, historical and etymological sources, compares and contrasts languages, dialects and adverbs.

II. Results and Discussions

The names are connected with history, and the first historical sources of the Namangan region are the works of the Arab geographer and traveler Mukaddasi called "Ahsan at-takkasim fi marifat al-akalim" ("The best reference book for the study of climates"). Among the 40 cities of the Ferghana Valley, Akhsikat, Koson, Bob (Pop) are also mentioned in the work. This testifies to the antiquity and history of the current oikonyms Akhsikat, Kosonsoy and Pop. Comments and notes on these icons in other historical sources also confirm our opinion.

The work "Kitab hudud ul-olammin al-mashrikila-l-maghrib" (982-983), the author of which is briefly known in scientific sources as "Hudud ul-olam" (982-983), is also one of the historical sources of toponymy Namangan region, there are such historical toponyms as the current Norin river, Bob (now Pop), Aksikat (now Akshsi). In the part of the book "Word about the rivers" the Khatlom river is explained as follows. "Another river Khatlom. It starts from Mount Moniso, the border between Halluh and Yagmo. It flows through the city of Khatlom, reaches the outskirts of Bob and flows into the river Uzgand. The Bob mentioned here is the modern city of Pop, the center of the Pop district. Also elsewhere in the book one can observe the following note about this city: "Kashokas, Pob are two wealthy cities with many fields.

All these cities belong to the Fergana region."

So, on this resource, the actual Pop icon can be found in such options as Bob, Pob.

In part of the brochure "The Tale of the Movarounnahr District and Its Cities", the active icon of Akhsikat is given in the form of Akhsikat and is explained as follows:

"Akhsikat is the city of Ferghana, the abode of emirs and responsible officials; a large city located on the banks of the Hashart River; at the foot of the mountain. Khashart is the current Syr Darya. Also about Akhsi, Akhsikat in the work "Khududul-Olam" you can find the following information: "Akhsikat (the capital of Fergana, the residence of the emir, a large city. It is on the banks of the Kasart (Syrdarya) river).

YagutHamavi writes about this: "Akhsikat is one of the cities of the Ferghana Valley, and this name was also used as Akhsikat and Akhsikos."

In the work "Boburnoma" by Zahiriddin Muhammad Babur, Akhsi is mentioned as the capital of the Fergana region, i.e. city name: "Houses on the northern side of the Saykhun River: one Akhsi. Details in books. After all, the name of the poet Asiruddin is Asiruddin Akhsikati. After Andijondin, there is no larger village in Fergana. Andijondin is a nine-lane road to the west. Umar Sheikh Mirza made Muni the capital, the river Saihun flows under the fortress..." According to Yakut Hamavi, "the inner city of Akhsikat has four gates, and its buildings are made of clay. Inside the city and around the fortress there are flowing waters and large ponds... This is one of the most beautiful places in Movaraunnahr. In fact, historical records confirm that Akhsi was one of the largest trading centers in the past. In addition, it is known that the fortress of the city was located on a hill surrounded by walls. This is confirmed by information in encyclopedias.

The word Akhsi is used as a homonym in Ottoman Turkish and Arabic with the following meanings:

1. Trade.
2. Give and take (relationships).
3. Fortress, fortress.

As stated in "Boburnoma", such factors as the fact that Akhsini was the capital of Fergana during the reign of Umarshaykh Mirza, and the fact that Babur called it a fortress, the ruins of old Akhsikent, information provided by archaeologists, may be the basis of our opinion. Thus, the toponym, composed of the morphemes akhsi and kent, means "fortified city". His linguistic education is as follows: aksy > aksi + kent (kat) > akhsikat // akhsikent > like akhsi.

The ruins of the ancient city, called "Akhsi" or "Akhsikent" by archaeologists, are located between the villages of Shahand and Gulkishlok of the Torakorgan region, in the north of the Syr Darya in the form of hills. This settlement Old Akhsi is the largest archaeological site in the Ferghana Valley.

Archaeologists who excavated at this site, based on material evidence and ancient written Chinese sources, reported that the city was founded around the 3rd century BC. Archaeological research of Akhsikent began in 1885. At first he worked as a professor at St. Petersburg University, a well-known archaeologist and orientalist N. Veselovsky. In 1913, the next excavation and research was carried out by I. Castane. In 1939, during the construction of the Great Fergana Canal, Professor M. Masson was engaged in archaeological research here. Since 1960, specialists led by Academician of the Academy of Sciences of Uzbekistan Yahya Gulomov have been conducting archaeological excavations in Akhsikent. A. Anorboev, senior researcher at the Institute of Archeology of the Republic of Uzbekistan, Doctor of Historical Sciences, has published many scientific articles and brochures as a result of many years of research and excavation work in Akhsikent. The scientist scientifically proved that the settlement of Old Akhsi was the capital of the state of Davan (Fergana), which was indicated in ancient Chinese historical sources. Until now, about 70 hectares of the ruins of the ancient city with an area of 140 hectares have been preserved. Akhsikent, located in the northern part of the Syr Darya, like all our ancient cities, consisted of three main parts. The city had an ark, a chariston, and a working section. It is known that rulers and townspeople, various administrative buildings, mosques and madrasahs were located in the arched part of the cities. The Rabat part was located outside the city, where caravanserais and bazaars operated mainly. Given that the book was written in the 10th century, one can understand the antiquity and history of the names Pop and Akhsi, which belong to the toponymy of the Namangan region.

In the work of Babur "Boburnoma", Akhsi (Akhsikat), Arkhiyan (now Haykiran), Koson (now Kosonsoy), Sang, Gunbazi Chaman, Karnon, Gavo (now Gova), Pop, Navkand (now Navkent), Poshkharon // Bishkharon (now Peshkurgan), such names as Norin are mentioned. Also, the name of Namangan is mentioned in the work only in one place: "... The Arkhiyan fortress was not found by the bastions of YavukKabamak, but Gaznaya Namangonkha fell in one of its spheres."

Ishak Khan Ibrat has such historical works as "History of Fergana", "Culture of Tarihi", "Maison ul-zaman". In the work "History of Fergana" he gives a complete geographical description of the Ferghana Valley, its cities and villages, surrounding countries, mountains, rivers flowing through the country, climate, air, land, wildlife, peoples living in the valley, their crafts, crops, trade works and underground minerals. The work also covers the period from the foundation of the Kokan Khanate to the 30s of the 20th century. In particular, the work highlights the occupation of Central Asia by Russia and the tragedies caused by it. The author's works are an authoritative source not only from the point of view of history, but also from a number of disciplines. These works are an important historical source for studying the history, geography and ethnography of our country, in particular the Ferghana Valley, the life and work of a scientist, scientific activities, pedagogical and educational views. As a linguist, historian and geographer, Ibrat gave a complete historical and geographical description of the Fergana Valley, its cities and villages, naming features, historical variants of geographical names, the history of occurrence and etymological interpretations. This

work is especially interesting from a historical and scientific point of view, as it is devoted to the history of the valley and contains a wide range of materials.

The work is characterized by simplicity of language and style, nationality. According to scientists, another achievement of the author is that he created his work simply, fully observing the norms of the literary language of that time. By the style and breadth of the description, it is noticeable that Ibrat's "History of Fergana" was written under the influence of Babur's great work "Baburnoma".

In the chapter "History of Namangan" such names as Namanganpolisnimi, Sardoba, Labbaytoga, Degrezlik, Kosonsoy, Thorakorgon are considered from a historical point of view. Based on this source, we want to think about the toponymic interpretation and views of Ishak Khan Ibrat.

Ibrat thinks about Namangan toponym and writes the following: "No one has made a clear history of Namangan, either because of the novelty of Namangan, or because we, the people of Islam, attach importance to religious books and do not care about history. For this reason, the book is not visible. Old people are listened to by word of mouth, to the point that they cannot be left in tatters, and are honored with clear words that confuse everyone. For example, this Namangan is not actually Namangan. The Persian word namakon means salt. Muni's meaning is that since there is no original gon in Chigatai, this dialect is Persian. There will be mine or mine or blood in Chikaita. This word makes mining easier. Or Persian revolution and since then this word is known as gon for Persian language and this word is used in this word. For example, Namangan was originally a wasteland, nine hundred years ago there was no one on earth, and at that time Abdulla Khan from the Bukhara Khanate came to these parts of Ferghana, dug tanks everywhere, built domes over the wells of the faithful believers, and did many good deeds to the people, he is khan. This man came to the land of Namangan and found that in Alkhol there is a madrasah called sardoba. It is a quiet and safe area. When they ordered a man who was in the position of a nobleman to build a city, this land was like a salt lake lying on the river bank. Therefore, it was called a salt mine, that is, a salt mine. The word salt mine is written as gon in Persian, and namakkon is called namagon, and it became ilannamagon, originally namakkondur. Ibrat concludes that the toponym Namangan is the product of a combination of "salt mine" and "salt mine". According to him, the etymology of the ambiguous name Namangan is a combination of a salt mine and a salt lake.

In the center of the city of Namangan there was a cistern and a microdistrict called Sardoba. According to scientific sources, the reservoir is an artificial water structure. Sardoba is a Persian-Tajik word meaning "cold", "icy", "cool", the Persian-Tajik word about is added to it, which means water, and the suffix -a, forming a subject noun: sard + ob + a > sardoba. In the explanatory dictionaries of the Uzbek language, sardoba is defined as "an artificial pool covered with a domed brick structure." In the chapter "History of Namangan" of Ibrat's work "History of Ferghana", the following information is given about the icon of Sardoba in the city: "... Abdulla Khan, one of the Bukhara khans, came to this Ferghana region, dug out cisterns everywhere, made domes over wells for believers. Sakkaya did many good deeds for the people. That man came to the land of Namangan and there is a madrasah called sardoba, // a quiet and safe area, he went down there, immediately dug a cistern, stayed for several days, built a city on one side of the river and on the other side of the mountain, because the air is good and when he ordered a man who was in the position of a noble from among them to make a city, then the river side of that land turned into a salt lake.

Elsewhere, the scholar said: "The history of Namangan is the history of Abdullah Khan." The story of Abdullah Khan is "broken by time", that is, it happened in the nine hundred and sixth year of the Hijri. There are four microdistricts in Namangan, and the first microdistrict is the Sardobamicrodistrict, which was originally the land where Abdullah built the cistern," he writes. According to Ibrat, the history of the city of Namangan began with the history of the Bukhara Khan Abdullah Khan. He came to the current city of Namangan and built a cistern in AH 906, in 1500 AD, but this cistern did not reach us, it was destroyed. One of the four largest quarters of Namangan around it was called Sardoba, and the madrasah (now a mosque) in this place was called Sardoba after this sardoba. This name lives on to this day. So, according to this source, the Sardobamicrodistrict of the city of Namangan has a 500-year history.

Ibrat, who belongs to the city of Namangan, interprets the formation of toponyms Labbaytogo, Degrezlik, Chukurkocha as follows: "There lived a man whose second quarter was Labbaytogo, whose surname was Mulla Bazar Akhund, and he had a nephew. Both relatives are far from each other. Sometimes when they call their nephews and call their uncle "Labbay Togo" in response, most people call the village "Labbaytogo" and "Labbaytogo" is the area where "Labbaytogo" is the symbol. One area is called "Chukur Kocha" because Chukur Kocha was named after Namangan Street, the deepest street in the world. And one district - Degrezlik-Durke, which is a community in all cities where Kuyadurgan people come. So, according to Ibrat, the toponym Labbaytogo is in the city of the district.

Ibrat also expressed his thoughts about the history of the naming of Toragorgan, the place where he was born: "It was necessary to write a summary of the kasabats around Namangan. Of these, the market town in the west of

Namangan is the original homeland of this author, and it was built by Ahmad Khan, that is, Shigai Khan, one of the Kypchak khans of Muni Dashti. Historians of that time built a fort in the name of Ahmad Khan and named it Qalai Khan. However, the significance of Thoragorgon is that the sons of Shigaikhan, Yusuf Tora and Yakub Tora, were built and named Kalaikhan Shigaikhan, but they were known as Thoragorgon.

Also, although not analyzed in this work of the scientist, Chust and Chortokoikononyms are also mentioned: "These were four kasobats belonging to the ruler of Namangan, there were lands called Torakorgan, Chust, Chohartog, Koson, each of which had one bek.land." However, there is no extensive information about the Chust, Chakhortog (now Chortok) oikononyms. The son of Ishak Khan Junaydullo Khoja, Ibrat Kosonsoy, expresses the following thoughts about the origin, lexical basis and history of the toponym: People named Sultan came and stayed in Kason, spreading the religion of Muhammad and teaching knowledge. The Kosani respect them and mention the Perso-Sogdian language as the Kason mentioned by the sultans. Kason means people. In Persian, this alfoz is often referred to as Kason. For example, one of these sultans is Sultan Jalaluddin Somoni, that is, the one who lies in the dome of the tomb of Gozapoya. The second is a man named Sultan Mohammad Kazi, who lies in a dome on the banks of the Kalmak stream. The figures are surrounded by kosondaduras. In another place, he writes: "There were four kasabata belonging to the ruler of Namangan, lands called Thorakorgan, Chust, Chahortog, Koson, each of which was one bek of land."

So, according to Ibrat, the toponym Koson (now Kosonsoy) was formed on the basis of the word "kason", meaning the people, later the vowel sound and in the first syllable of the word became o: kas - "man" + he - lar >kason>kason>kason. In our opinion, this is a rather simplified interpretation. The history of the city and the historical and archaeological monuments located in it allow us to conclude that Koson (now Kosonsoy) is a product of the linguistic development of the policy-name Kushon. Kosonsoy toponym is recorded in ancient Chinese sources as Kesai, Gessi. According to toponymic scholars, the toponym Koson is associated with the name of the Kushan kingdom. According to the historian A. Mukhammadzhonov, the toponym Koson can be formed from the words kos (kot) - "village", "city".

Given that the work of Ibrat was completed in 1925, until that time the city was called Koson. It follows from the above evidence that Kosonsoy is a very ancient city, which was called Kosonsoy in the past, and its present appearance is the product of a later development.

Historically, the city was actually called Koson. The Chilkuduksoy stream flows out of the Chotkal mountain range in the center of the city.

The stream that flowed through the city of Koson was named Kosonsa. More precisely, in the course of the development of the language, the combination of Koson soi turned into a form of Koson soi, and from it into a compound hydronym in its morphemic structure in the style of Koson. Later, the name of the stream was changed to the name (polysonym) of the city, which served as the basis for its formation, i.e. the city of Koson since September 29, 1926. Of course, the factor of mutual delimitation of regions, established in Kashkadarya and Namangan regions on September 29, 1926, served as the basis for the name of the district. Therefore, the district and the city in the Kashkadarya region were called Koson, and the district and its center in the Namangan region were called Kosonsoy. However, in the local dialects of the Namangan region, the Koson form of the toponym is also actively used in the speech of the elderly. Also, the sanatorium and reservoir in the city are called Kosonsoy. From the above, it is clear that at first the name of the city was the basis of the name of the stream, then the name of the stream was the basis of the name of the city and district.

The toponymic analysis of Ibrat is mainly based on folk etymology. Nevertheless, the interpretation of the toponyms Labbaytoga, Chukurkocha, Toragorgan is quite logical, the views on the toponyms Koson, Namangan are contradictory and extremely simple, scientifically contradictory.

The analysis shows that the etymological, nominative-motivational analysis of toponyms in the naming of villages, towns and cities mainly takes into account the characteristic features of a given area (ethnic composition of the population, folk names of people, professions, occupations, etc.), and is mostly based on the principle of purity language manifestations. Although the names representing the ethnic composition of the local population in historical works - ethnonyms disappear under the influence of the development of society, they remain in toponymy, in particular, oikonymic vocabulary as a special highlighted name for the addresses of the population.

Toponyms specific for the region were mainly created and linguistically formed with the help of historical topoformants -gon//-gan, -kon, -kan, -mon//-man, -ak, -dak, -istanka.

Elements of the Arabic, Persian-Tajik, Mongolian and Sogdian languages are traced on the basis of the dictionary of the region's toponyms, as well as in the toponymy of Central Asia, in particular, Uzbekistan. Chronologically, toponyms related to a relatively ancient layer (such as Poromon, Namangan, Akhsikent, Chust, etc.) were created on the basis of Iranian, more precisely, Persian-Tajik, partly Sogdian lexical units and were subjected to phonetic, semantic and grammatical processing. changes over a long historical development.

III. Conclusion

Oikonym gives rich information about cultural, spiritual, ethnic relations between language and man, language and society. Methods of formation of names, principles of naming, naming motifs are common in all languages, including Uzbek, and this is explained by the fact that when naming the addresses of the population, almost the same signs of objects are used. Symbols develop along with the national language. Phonetic, lexical, morphemic and other linguistic changes occur in them without any coordination and indications of the nature of the language. The way of life, national composition, economy, profession, religious relations of the people are clearly reflected in oikonyms. Such characters live in the language for a long time and rarely change.

Region-specific idioms were mainly created and formed linguistically through the historical -gon//-gan, -kon, -kan, -mon//-mancabito formants. Elements of Arabic, Persian-Tajik, Mongolian, Sogdian languages are observed on the basis of the dictionary of regional names, as well as in the toponymy of Central Asia, in particular, Uzbekistan. Chronologically, names related to a relatively ancient layer (Namangan, Akhsikentkabi) were created on the basis of Iranian, more precisely, Persian-Tajik, partly Sogdian lexical units and underwent phonetic, semantic and grammatical changes in the course of a long historical development.

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