

TYPES OF GEOGRAPHICAL TERMS IN TOPONYM DUE TO THEIR ORIGIN

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Annotation: Toponymic data are of great interest to researchers from both scientific and practical perspectives. This is because toponymic research, especially determining the origin of land-water names, provides valuable information about the history, culture, ethnic origin, and language of the people living in that region. Land-water names (toponyms) are the result of a long historical period, in which the development of the language and its changes are reflected. In addition, land-water terms are considered important source for history, ethnography, archeology, geography, and other sciences.

Keywords: toponyms, Karakalpak epic poems, geographical terms, classification.

INTRODUCTION

The toponymy which is considered the science of the origin, development and current status of land-water terms has been the focus of scientists since ancient times. When we look up the land and water terms in Karakalpak folk epics, the role of geographical terms in their creation is particularly noticeable. According to the origin of geographical terms, it can be divided into Altai, Turkic, assumed and hybrid (mixed) layers (classification).

RESEARCH RESULTS

Altai classification of geographical terms. In the toponymy of Turkic languages, the word "hand" appears as a geographical term and means "river channel, creek". In Karakalpak epics, the toponymy *Qoltıq qol* is used. For example: Áne, qatınlardıń aldında Aqjap degen jap bar edi. Ayağı Qoltıq qol degenge barıp quyar edi («Alpamıs», Q. j.). (Look, in front of the women there was a stream named Akjap. The leg used to flow into Koltık kol).

The geographical term *dala* (field) is widely used in the toponymy of Turkic languages and means "plain, field, space". This word is found in the form of *dala* and in some languages in the form of *tala*. In the language of Karakalpak epics, the form *dala* is found, and it came in the toponyms of *Bardazi dala*, *Betbaq dala*, *Iyt ólgen dala*, *Qozǵanaq dala*, *Shartashlı dala*.

Qır (ridge) is one of the geographical terms that are used productively in many Turkic languages. This word in the old Turkic language means "top, edge of the mountain", but it has different meanings in modern Turkic languages. In the language of Karakalpak epics, we noticed that it came in the composition of only one toponym - *Qırqıya dár bent*.

Qıya in this example is a geographical term, and in Turkic languages it is found in the phonetic forms *kaya* and *qoya*. This word means "rock, stone", that is, it is used in making oronym.

The geographical term "tóbe (hill)" is used in various phonetic forms in Turkic languages. And it means "the peak and the bottom of the mountain". We can see that Turkic toponyms have been productively created based on this term. In the epics of Karakalpak, toponyms that came with the geographical term hill form majority. In the language of Karakalpak folk epics, the term *tóbe* or *tóbeshik* often appears as an element of oronymous terms: *Aq tóbe*, *Bes tóbe*, *Bosaǵalı tóbe*, *Dinar*

tóbe, Gül tóbe, Jántóbe, Kóktóbe, Másláhátóbe, May tóbe, Nayzahal tóbe, Nishana tóbe, Ora tóbe, Qara tóbe, Qayraqlı tóbe, Qos tóbe, Shubar tóbe, Toytóbe, Ura tóbe, Xan tóbe; Aq tóbeshek.

The word "qudıq (well)" is one of the geographical terms used to create toponyms and means "hollow, deeply dug place, well". In Karakalpak epics, the toponyms that came with this word form a minority. For example, *Qızılqudıq bándirgi, Tas qudıq.*

The word "*bulaq* (spring, source, rill)" is met in the Turkic language in the phonetic forms "bulag" and "bulak". The term *source* is common in Turkic and Mongolian languages. In most Turkic languages, it means the place of water coming out from under the ground or the mountain. Examples: *Aqbulaq, Arpa bulaq, Boz bulaq, Bozbulaq, Kók bulaq, Larzan bulaq, Qırıq bulaq, Shımdıǵan bulaq, Tasbulaq.*

One of the elements that help heroes in epics is *springs*. In the composition of epics, springs are seen as special elements that give strength to themselves and their horses when the heroes set out on a journey, when they are tired of traveling through the desert or too much walking on the way. Here, especially, mythological images are major. In Karakalpak epics, the springs are healing, or divine. Examples of such spring names are *Abıhayat, Abızámzem, Abıpálek, Qırıq bulaq, Larzan bulaq, Qáwsar suw.*

The word *suw* (*water*) is productively used in the formation of Turkic geographical terms. This word has been used in toponyms to form the names of various hydronymic objects. The word "water" in the modern Karakalpak language is found in the form of "*sub*" in ancient Turkic toponyms. The first forms of this word are *suβ~suγ*. This word comes in different meanings in Turkic languages. E.V. Sevortyan gives the following meanings: 1) "suw (water)" in all Turkic languages; 2) "Dárya (river)" Turkic, Azerbaijan, Kyrgyz, Karakalpak, Nogai, Bashkir, Uyghur, Altai, Khakas., Chuvash, Tuvan, Tatar; 3) "ishimlik, suyıqlıq (drink, liquid)" Chuvash, Yakut, also DLT; 4) "sok" Turkic, Turkish, Azerbaijan, Kumik, Uzbek, Tofa, Chuvash, Yakut; 5) "jas" Turk. dial.; 6) "to give water to metal, watering" Kyrgyz; 7) "decoction, extract" Turkic [1, 348-350], 8. "essence" Gagauz; 9) "shiny" Osman, Chagatai and in other languages. Examples: *Atıńnıń moynına, patsham, tumar taq, Aqsuw degen suwıń, bilseñiz bulaq*(«Alpamis», E. j.); (On the neck of your horse, my king, hang a talisman, your water called Aksu, if you know it is a spring); *Dárbent joldan ótedi, Aqsuwat degen jerlerge, Ğarrı barıp jetedi.* («Alpamis», A. j.); (Crosses the long road, old man reaches the places called Aksuwat); *Aqsuw degen bulaqtıń boyına bardı. Usı Aqsuw burınnan mákan jayım edi, bes-altı kún jatıp dem alıp keteyik dedi.* («Izzet qız», B. j.); (He went to the spring called Aksu. Said that this Aksu was his place and to rest for five or six days); *Jeti tawdan asadı, Góyistan menen Arǵında, Sarısuw menen Qarǵında, Asqar tawdan asıp ótti, Otız altı kún tolǵanda* («Máspatsha. Q. j.); (He passes seven mountain, from Goyistan to Argynda, from Sarysu to Kargında, and passed Askar tau, when it was thirty-sixth days); *Haw anaw Aqsuwattıń boyında, Aqsháshme bulaq dep aytadı onu...* («Edige», J. j.). (Oh, near Aksuwat, they call it Akshashme spring...).

The word "jılǵa (stream)" is used as a geographical term and means "core, small river, stream, valley". In the language of the Karakalpak epics, we noticed that this term is used only in the composition of one toponym: *Qarajılǵa say*. For example: *Aqsham kóship, kúndiz jatıp, neshshe kúnler jol júrip, yarım aqsham bolǵanda qalanıń aldında Qarajılǵa degen sayǵa ákelip úylerin tige berdi* («Edige», Er. j.). (Moving at night, sleeping in noon, walked for several days, and when it was night, made their house near the Karajilga stream in front of the city).

The word "Say (creek)" is a geographical term used to create both hydronymic and oronymic terms in Turkic languages. Thus, it is possible to see that this word has different meanings in Turkic languages. For example, «jumırı tas, tas úyindisi, qayır» ("jamuri stone, a pile of stones, sharpener"); «arna, say, ańǵar» ("channel, stream, valley"); «dárya, kishi dárya» (river, small river); «vulkannan kelip shıqqan taslı jer, shólistanlı tegislik» ("rocky land from the volcano, desert plain)". In the language of

Karakalpak epics, it can be seen that this geographical term appears in the composition of several toponyms. For example, *Aqsay*, *Qarajilğa say*, *Qarasay*, *Qulanlı say*, *Sársebiz say*, *Úshsay*.

The word "baliq (fish)" is one of the words that cause curiosity. In the pre-Islamic era, the Turkic people named their fortresses and cities by this word. Among the Turkic peoples, the Uyghurs used to call their cities by names with fish components. The well-known Turkologist V. Bartold wrote that the word "fish" was included in Turkic words, like a homonym in the meaning of "fish" in the modern Karakalpak language [2, 494]. Historian S.P. Tolstov considers the etymology of these homonymous words to be the same: he wrote that *bal//bar* means "murky water, swampy water" [3, 74]. In the middle of the BC 1st millennium, the Turkic peoples were engaged in fishing and occupied the lakes that were suitable for them and formed. For example, *Segbir tartıp on segiz kún, Dağdırıp shólden araptı, Badaqshan menen Baliqtıń, Sháhárine darıptı* («*Qaraman*», Q. j.); (after suffering eighteen days, he passed through the desert, from Badakshan to the city of Balik, came to Shaharyn); *Puqarası bizler Baliq, Balqannıń, Talqan etken maydannıń keń dalasın* («*Amanbay batır*», Q. j.); (We are citizen of Balyk, the Balkans, and the battlefield that was destroyed); *Badaqshan menen Baliqtan, Sari pul menen shubırǵan* («*Meñliqal*», Qur. j.). From Badakshan to Balyk, went with Sary pul).

The word "ózek (core)" is used as a geographical term and means "river, small stream, channel, branch, ditch, basin". In the language of Karakalpak epics, there are several toponyms associated with this term. The word *core* is met in various phonetic variants in most Turkic languages. According to N.A. Baskakov, the word *core* was created by adding the diminutive affix *-ek* to the old Uyghur word *ugus* [4, 66]. In the language of folk tales, there are not many land-water terms formed with the geographical term *core*: Kindik ózek, Kók ózek, Kókli ózek, Maylı ózek, Qanlı ózek.

The *sea* is a large body of water connected by land at one end [5, 308]. The geographical term "*sea*" is met in various phonetic forms in Turkic languages: *teńiz/teniz/dengiz/tengiz* etc. According to its meaning, it means a large, voluminous water object, a sea or a lake. It can be seen that in the language of the Karakalpak epics, hydronyms based on this term are not so many, and also it means the names of unreal objects. This geographical term is used in the structure of toponyms such as Aral teńiz, Ashtarxan teńiz, Qara teńiz, Shar teńiz, Shin teńiz (Aral Sea, Ashtarkhan Sea, Kara Sea, Shar Sea, Shin Sea).

In Turkic languages, the word "adır" means "hilly land, hills, small hills, the foot of a mountain divided into small ravines, a place in front of a mountain". Examples from Karakalpak epics: *Adır tawdıń shetinde, Qızıl qumńıń betinde, Bir kelata xalıq edi, Duwa tiygen el edi* («*Alpamıs*», Es. j.); (On the edge of Mountain Adyr, on the surface of the Kizil kum, There was a strange people, It was a cursed land); - *Edil menen Jayıqtan, Bóktergili adırdan, Bógenekli shúńgilden, Nuranıń qara quminan, Noǵaydıń tolı jurtınan, Kiyatırman men shıǵıp* («*Edige*», Er. j.) (From Volga and Ural, from Buktergili hill, from Bogenekli cliff, from the black sand of Nura, from the full village of Nogai, I came out from there).

As a geographical term, the word "*alatau*" means "mountain of various colors, mountain covered with eternal snow". Examples: *Jetti kúnler awlap tappay Bozuǵlan, Keldi deydi Alataw degen jerlerge*. («*Bozuǵlan*», Qay. j.); (Bozuglan without hunting for seven days, came to places called Alatau); *Áne, Yusup-Axmet neshshe kúnler jol júrip ústi qarlı Alatawǵa keldi* ("Yusup-Axmet", Á. T) (And Yusup-Ahmet traveled for several days and came to the snow-covered Alatau...); *Alatawdıń jaǵası, Sol jaylardı jaylaǵan, Piskemis degen qalada, Eliniń atı Badaqshan* ("Ilimxan", Qur. j) (*The shore of Alatau, in the city called Piskemis, which occupied those places, name of land is Badakshan*); *Keldi deydi Máspatsha, Alataw degen jerlerge* ("Máspatsha" Q.j.) (He said that Maspash came, to the places).

The geographical term "*aral*" means "island, foresty island in the steppe, grove, grove by the lake". Geographical terms formed with this term are used in Karakalpakstan, Kyrgyzstan, Kazakhstan and Yakutia. In the Karakalpak sagas, it is met in the following lines in Karakalpak epics: *Xorezm menen Aral boyın, Júrer edi aynalıp* («*Qırıq qız*», Q. j.); (Khorezm and along the Aral, he walked around); *Qara teñiz, aq teñiz, Sari teñiz, kók teñiz, Aral, Kaspiy kóp teñiz, Jawınnan payda boladı* («*Gúlnáhár*», Bab. j.); (Black Sea, White Sea, Sari Sea, Blue Sea, Aral, Caspian Sea and Many Seas, Formed by Rain); *Adağ degen sháhári, Ámiw boyı Aralda*. («*Gúlistan*», Q. j.); (The city of Adak is located on the shore of Amu, Aral); *Tuwǵan jerim Aral teñiz boyında, Ulsızǵa ul bolmaq maqset-muradım* («*Amanbay batır*», Q. j.); (My birthplace is along the Aral sea, my goal is to become a son of the person who has no son); *Aral teñiz jaǵasına, Xalıqtıń ádil ortasına, Sáhár waqtı kelip jetti, Búyrek degen qalasına* («*Aydos biy*», Q. j.). (to the shore of the Aral sea, to the middle of fair people, arrived in the morning, to the city called Búrek).

The geographical term "*shól* (desert)" in all Turkic languages does not mean the desert, the steppe. In addition, this word also means river and stone [6, 444-445]. In Karakalpak epics, the following land-water terms are mentioned: *Armiyan shóli, Bozbulaq shól, Kenimex shól, Qızır shóli, Qawas shóli, Qorǵan shól*. (*Armiyan Desert, Bozbulak Desert, Kenimekh Desert, Kyzır Desert, Kavas Desert, Korgan Desert*). Examples, *Mindim Shubar beline, Shuqtım Qızır shóline* («*Alpamıs*», A. j.); (Got on the back of Shubar, went to Kyzır desert); *Eki birdey shın ashıq, Qorǵan degen shóllerde, Tartısıp oynap baradı* («*Máspatsha*», Q. j.). (Two equal lovers, in the desert called Korgan, were going arguing).

Turkic classification. The geographical term "*shól* (lake)" is used in many Turkic languages in various phonetic variants, and in all of them it has the same meaning, meaning a water object. This term is productively used in creating hydronymic object terms. Also, in the language of Karakalpak epics, we can often meet the toponyms formed with this term. *Lake* is a geographical term that is used productively in the Karakalpak language and toponymy of Karakalpak. Based on this term, the names of many water bodies, as well as microtoponyms, have been formed. The term "*lake*" means a body of water which around is closed. Examples: *Adırağ kól, Áydanlı kóli, Áydek kóli / Háwdek kóli, Aynakól, Babır kól, Baysın kól, Etekli kól, Laǵalaq kól, Miyan kól, Múyten kól, Qanlıkól, Qara kól, Qorıq kól, Quba kól, Sasıqkól, Sayat kól, Shabır kól, Shaǵır kól, Shiyshe kól, Shortan kól, Tapsań kóli, Toǵıstan kóli, Xoja kól*.

A *taw/dağ* (mountain) is a height higher than the surrounding land, there is a high stony place [5, 287]. The word *tau* is found in phonetic variants in most Turkic languages. The word *tau* is one of the most productive geographical terms used in the creation of Turkic toponyms. This term is used in various phonetic variants in Turkic languages. This is the geographical term that is the most exaggerated in the language of Karakalpak epics. In the language of epics, the forms *taw/ tağ/ dağ* of this term are used. In Karakalpak folk tales, land-water terms are found in phonetic variants *taw/dağ*: *Adır taw, Ala taw, Alan taw, Alburıs taw, Aq taw, Aqsha taw, Asqar taw, Áyliye taw, Babay taw, Badalǵı taw, Balaman taw, Balqan taw, Bándirge taw, Barqıya taw, Buwdir taw, Dálshin taw, Genjirli taw, Ğıjduwan taw, Góhibulır taw, Góhiqap taw, Gúlapın taw, Háser taw, Jádde taw, Janqur taw, Kóken taw, Kókshe taw, Párlıtaw, Peshe taw, Porlı taw, Qap tawı, Qarataw, Qaraspan taw, Qarsaqlı taw, Qıran taw, Qıya taw, Qıyamıs taw, Qorasan taw, Quba taw, Qubayıs taw, Sarsań taw, Shaǵır taw, Shinzan taw, Shúkiralı taw, Taqır taw, Tarnalı taw, Tók taw, Túye taw, Ulıqpan taw, Urqıya taw, Xazar taw, Yarqut taw, Zárendik taw; Áser dağ/Háser dağ, Atash dağ, Ordazı dağ, Quba dağ, Zarındip dağ*.

We can meet the toponyms come with the geographical term *tas/tash* (stone) in the language of epics. Along with the meaning of solid matter, the word *tas* also means "cliff stone, rocky stone" when it comes in the composition of the toponyms. For example, *Eliniń shetinde, jaw jantaspas betinde, Qaratas degen tawında, taptırmastay qarısı jawǵa, barıp qonıs basadı Temirlan degen atawǵa*

(«*Qurbanbek batır*», *Q. j.*); (on the outskirts of his country, where the enemy is not on the side, on the mountain called Karatas, against the insurmountable enemy, he went and settled in a place called Temirlan); *Qaratas degen dağında, Tağay xannın yurtında, Tayar turğan qarısı jawğa, Izlegeni jánjel-gawğa* («*Qurbanbek batır*», *Q. j.*). (On the mountain called Karatas, in the country of Tagai Khan, to the enemy who was ready, looked for argue-problem).

The word “*awıl (village)*” is productively used in the creation of many oikonyms in the Karakalpakstan region. Analyzing the etymology of the word *village*, M. Kurbanov comes to the following conclusions: "In our opinion, this term may be related to the verb *av (av)* which means “to collect” in the old Turkic language." This term is used in the language of Karakalpak folk epics, mostly, there are many cases where it is used in the name of a well-known person lived in that region. And, in a special way, it occurs very rarely in the composition of toponyms: *Qırıq ruw awıl (village of forty clans)*.

Elat (town, countryside) - the term is used in connection with a place built in the city type, not far from the city, densely populated. In the majority of scientific literature, there are opinions that the oikonymic term "*Elat*" was created by adding the affix *-at* to the root of "*el*". In the language of folk epics, the names of land and water come with this term form a minority in terms of number: *Bağabat elati, Qaraqıpsaq elati, Sardaqlı elat, Xorezm elati, Sayram elati*.

The word *el*, also the word *elat* is met in the composition of toponyms [6, 458]. In the language of the ancient Turkic writings, the word *el* means "community, people", and in the dictionary of Mahmud Kashgari, it is mentioned that it means "state" [8, 168-169]. For example, *Buringı ótken zamanda, Ol zamannıń qádiminde, Xorezm elatında, Kát degen qalada* («*HajiGerey*», *Qur. j.*) (once upon a time, in ancient time, in the state of Khorezm, in the city called Kat) – in these lines it means "state, khanate", while in the lines “*Bul qalanıń atın Bağdat deydiler, Ishinen tabılar ol Sayram elat* («*Sálimjan*», *Qur. j.*) (this city is called Baghdad, Sayram town is found there) – it is used as a place where people live.

The term *jurt* means a village, rural place, land. Oikonyms create land-water terms by coming together. Examples: *Ariyin jurti, Barlas jurti, Irat jurti, Páreń jurti*.

The other lingual or hybrid classification. In our opinion, the word "*sháhár*" corresponds to the meaning of the word "city". Sh. Rahmatullaev writes that the word "*sháhár*" has the form "shahr" in Persian languages, and in the Uzbek language the sound "a" was inserted between the *hr* [9, 263]. From the semantic point of view, this word means "a large administrative and cultural center with developed trade and industry". It can be seen in the language of Karakalpak folk epics in the following examples: *Adaq sháhár, Ántakiya sháhár, Azaw sháhár, Balhun sháhár, Baqsháberden sháhár, Bostan sháhár, Buxar sháhár, Dahshi sháhár, Dumshıq sháhár, Emran sháhár, Ğubbat sháhár, Gúlapın sháhár, Hattar sháhár, Hirat sháhár, Isırapıl sháhár, Isırapiya sháhár, Ispahan sháhár, Julan sháhár, Mállet sháhár, Miymun sháhár, Múshkinrabat sháhári, Qazan sháhár, Qızıl alma sháhár, Quddus sháhár, Rat sháhár, Sháhrisar sháhár, Shunzan sháhár, Zámhárshah sháhár, Zulmat sháhár*.

The word *qala* also came from Iranian languages, and it was known in Iran and the Caucasus, as well as in Turkic languages, with the meaning of "fortified fortress". In Khorezm, it also means a place surrounded by a wall, a fortress. Examples from folk epics [10, 93]: *Aqjúrım qala, Búrkitmańgıt qala, Búyrek qalası, Emenqıyal qala, Eńbekshil qala, Erik qala, Gúlıstún qala, Hayyanqala, Jamanqala, Jańa qala, Kátenler qalası, Múshkil qala, Ordaza qala, Piskemis qala, Qıpshaq qala, Qırıq qız qala, Qıyal qala, Qorğansha qala, Qubırılı qala, Sardaqlı qala, Sárıyan qala, Sasqala, Shahrunan qala, Sham qala, Shardaqlı qala, Tasqala, Temirlan qala, Xazaras qala, YUnan qala*.

The word *dárya* is derived from the Persian word *derya* - sea. In many Turkic languages it is used in the sense of river. Examples from the language of the epics: *Abılaysań dár'ya, Ájemdár'ya, Ámiwdár'ya, Aq dár'ya, Arazdár'ya, Bulıngır dár'ya, Buwnaqlı dár'ya, Dáwkesken dár'ya, Gúrgen*

dár'ya, Girdap dár'ya, Jañadár'ya, Jayhun dár'ya, Narin dár'ya, Nil dár'yasi, Qarmaq dár'ya, Qipshaqdár'ya, Shirshuq dár'ya, Sirdár'ya, Talliqdár'ya, Tumi dár'ya, Xandár'ya.

The term "bağ (garden)" is often used productively in creating agronomic terms. The word garden is used in Turkic, Slavic and other many languages. This term in Tajik means "grape tree, field with many fruitful trees" [9, 50]. In the language of epics, we can see that there are a lot of land-water names, especially agronyms formed with this term: *Aynali Jahan bağ, Baği eram, Baği-murad, Baği-sapa, Eram baği, Erenler baği, Gúlbağ, Nurbáhár bağ, Ordaza bağ, Qasan baği, Sháman bağ, Shámenli bağ, Shazat baği.*

In the language of epics, the terms of land and water, which are explained by the geographical term *sháshme*, are also met. The word *sháshme* is formed by addition of the affix -a to the Tajik word *chashm*, which means "hole" in Persian, and means water that boils naturally from underground [9, 253]. In the language of epics, it is used in the following land-water terms: *Aqsháshme, Araz sháshme, Sabzadara sháshme.*

The term *shan* appears only in the toponyms *Badakhshan* and *Tian-Shan*. There is no clear information on the origin of the toponym *Badakhshan* in toponymy. V. A. Nikonov's opinion can be cited in the as widespread understanding of the origin of the *Badakhshan* toponym. The scientist said that the term *Badakhshan* means "Yakut mountains", is related to the Iranian word "badash - yakut". If the second component is *shan*, he writes that it means mountain [11, 38].

In Turkic peoples, Tian-Shan Mountains are called *Táñritau*, which means *Aspan (Sky) Mountain*. "Tian-Shan – means tian - heaven, sky, shan - mountain. Basically, its name is *Xantáñri, Táñritaw* in the Turkic language, and the Chinese began to call it Tian-Shan according to their language [12, 10].

CONCLUSION

In toponymic research, one of the important tasks is to determine the role of geographical terms which is considered as the main element in the creation of land-water terms, which are related to certain physical-geographical objects and in determining their meaning.

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