

Relationship between the Ethnom "Sir" and the Syrdarya Hydronym in Orkhun Writing

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Abstract:

Throughout historical development, many toponyms have been associated with ethnonyms. Today's social reality requires a realistic approach to historical values.

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Today's social reality requires a realistic approach to historical values. Indeed, the right approach not only serves to create opportunities for the optimal development of historical thinking in society, but also ensures that objects and events are called in real terms. Because even today, most of the concepts in scientific circulation were created by scholars who represent and propagate the essence of the ideology of the former Soviet Union, whose activities were aimed at denying the role of the Turks in socio-historical development. The Turkish khanate and the Turkish empires, which ensured the development of human civilization, were called barbarians by the ideological propagandists of the former system and tried to deny the Turkish essence of historical monuments, buildings and values. This process lasted for almost a hundred years, and even today some Turkic values have not received their due recognition as ethnonyms, hydronyms, toponyms, polytonyms. Based on the above considerations, the connection of the mystic ethnonym expressed in the Orkhon inscription, in particular in the Tonyukuk inscription, with the Syrdarya hydronym is studied. Ma'umki, «Turkish runic inscriptions, especially the Orkhon inscriptions, not only contain a chronology of historical events, but also require

attention as an object of study of history, as it is a monument of ancient Turkish history, a collection of information about the traditions of statehood, common to all Turkic nations today »[1; 874].

Throughout historical development, many toponyms have been associated with ethnonyms. In particular, the names of places in the area where a representative of an ethnos lives or resides, and the mountains, hills, streams, pastures, springs, wells, etc. associated with that area or ethnos. names are common. Therefore, it is close to the truth that the Syrdarya hydronym is related to the mystic ethnonym found in the Orkhon inscription (Tonyukuk inscription). We turn to historical data to prove our point.

It is known that in 605 AD, the Syr tribes in the Eastern Tien Shan (Seyanto in Chinese sources) revolted against the Western Turkic Khanate, broke away from the Khanate, left the region, and managed to establish their own state under the leadership of the Hakan's brother Shad. We have already mentioned about the mysteries (seyanto), this ethnonym is found not only in the Turks, but also in the Orkhon inscriptions. "The ancient Turkish name of the Kipchaks was 'sir', which is also mentioned in runic inscriptions of the VI-VIII centuries. In Chinese sources of

the IV-VIII centuries it is found under the ethnonym "se", then "seyanto" (in the V century, the mysteries defeated the Yamtar or Yanto tribes and incorporated them into their composition). Mysteries (seyanto) later became known as Kipchaks "[2; 5].

So, the Sir tribe, led by shad, moved to Hangai and rebuilt their settlement in Otyuken in 619. In 628, the struggle of the Eastern tribes against the Elkhaniids, led by the Syr and Uyghur tribes, culminated. Hakan leaves Otyuken to the attacking tribes and flees to the southern part of the Hakan himself. Taking advantage of this disintegration of the Oghuz, that is, the Turkic tribes, the Tang (Chinese) emperor Taitsun defeated the Elkhan army and in 630 succeeded in overthrowing the eastern Turkic khanate. After the abolition of the unified khanate, a dispute broke out between the Sir and the Uyghurs in Hangai, culminating in the victory of the Sir. Thus, in northern Mongolia, the power of the mysteries under the leadership of Elterish Hakan came to the stage of history. The Hakan occupied the area from the Altai to the Xing, covering the area from the upper basin of the Yenisei to the Gobi. It was subject to the khanate as far as the northern bank of the Tola River. Administratively, the new khanate was divided into western and eastern wings like the old Turkish khanate. In 641, a fierce battle took place between the Sir Jiyanchu Bilge Hakan and the deceased Turkish Hakan, the Elkhanid troops stationed by China. In 646, the Nine-Oghuz tribes, led by the Uyghurs, began a war against the Mysteries. And they ask China for help and overcome the mysteries together. The secret kingdom, which had been active on the stage of history from 630 to 646, will be abolished. Attempts by the Mysteries to regain their power were suppressed in 668 by China. Thus, the mysteries remain dependent on China, along with their own blood relatives, who have been at war with each other for decades. And in 679, the Sir and other dependent tribes of the Turks revolted against Chinese rule. As a result

of two years of armed struggle, the second Turkish khanate was founded in 681. This khanate was also weakened by the Uyghur-led alliance of nine Oghuz tribes in 687-691, 714-715, and 723-724, and in 744 the second Turkish khanate was abolished. The defeated mysteries escape from the Tola and Orkhon basins to the northern Altai and eastern Tien Shan. Thus, "Mysteries last appeared in the sources in 735, disappeared from the stage of history as an ethnonym, and began to appear under another name - Kipchak. And this is the end of the history of mysteries (seyanto) "[4; 122]. However, the fall of one ethnonym from the social lexicon in socio-historical processes does not mean the complete abolition of this ethnic layer, but rather the emergence of another ethnonym on the stage of history. Indeed, as noted above, the processes of ethnic transformation are clearly observed in the historical development of mankind in ancient times, the early Middle Ages and the Middle Ages.

"Regarding the mysteries (seyanto), it can be added that the Chinese chronicles, especially the Tanshu testimony, say that the seyanto, i.e. the mysteries, were strong among the Tele tribes, who were similar in their fighting methods to the ancient Turks. In Srostkin's archeological culture, the burial rites of the mysteries were considered peculiar to the Kipchaks. In particular, the burial of corpses on their own horses was found in the ancient Turks, then in seyanto, ie in mysteries, and then in the IX-XII centuries at the funerals of Kipchaks "[2; 5]. Hence, the mysteries of the Turkish khanate were known in the Middle Ages as Kipchaks in the Eurasian expanses.

That is, the "mysteries" of the Turkish khanate continue to operate under the Kipchak ethnonym as a result of ethnic transformation. "Ethnic transformation also plays an important role in the formation and development of ethnos in ethno-historical processes. Ethnic transformation is the adaptation of old

ethnoses to the new socio-cultural conditions, assimilation of ino-ethnic features into the structure of their culture, and their establishment as a new ethnic unit on the ethno-social and ethnocultural stage "[5; 58-59]. It should also be noted here that in the process of transformation, ino-ethnic culture may or may not be absorbed. Furthermore, if this tariff is applied to mysteries, they are defeated by competing with the Toguz-Oguzs, whose historical formation is integral, and are used by Kipchak ethnonym competitors as discrimination against mysteries, and then the mysteries themselves accept this discrimination as ethnonyms, but in historical thinking it is also true that it has been preserved.

The fact that the Sir-Kipchaks are mentioned in the sources as Turks and that the north-eastern latitude Kipchak steppe (Dashti Kipchak) inhabited by all Turkic peoples is an objective situation in historical processes and serves to complement each other. In this regard, the famous Turkologist S. Klyashtorny: "By the Turkic-Kipchaks we can understand that at that time the leading clan of the Kipchaks ruled" [6; 162], - he says. Of course, a braver leader serves to elevate the social status of the nation to which he belongs. That is why the history of nations consists of the history of great personalities.

It should be noted that the Kipchaks, descendants of ancient mysteries, have left a significant mark on the ethnogenesis of the Turkic peoples. According to NA Aristov, "South-western Turks, Volga Tatars, Bashkirs and other peoples were formed from Kangli and Kipchaks, who also played an important role in the formation of Uzbeks, Sarts and Kyrgyz-Kazakhs. Two-thirds of today's Turks are descendants of the Kangli and Kipchaks" [7; 347]. In this regard, the scholar continued, "There is no doubt that the Kumans are understood as Kipchaks and that the Kipchaks are related to the Kangchis. Muslim scholars of the twelfth

and early thirteenth centuries used Kangli and Kipchak as synonyms (according to Juwayni, Muhammad Khorezmshah's mother was from Kangli, and other sources call her Kipchak "[7; 348], - he says. Hence, the nature of the leadership of ethnonyms has changed, depending on the ethnic group to which the leader of the nation belongs, as required by historical circumstances.

In general, the process of historical formation of the ancient Turks was common, and although they sometimes competed for power, the fact that they belonged to a unified Turkish unity sometimes ensured their pursuit of a common goal. "Turk Bilga Hakan is educating the Turkish secret people, the Oghuz people" [8; 79], - says, in written sources. Here the Sir and the Oghuz are mentioned as a people close to the Turks.

It is known from historical fact that later the eastern-northeastern latitudes of Eurasia were sealed in historical sources as the Kipchak steppe (Dashti Kipchak). "Kazakhstan is the historical homeland of the Kipchaks. Here they founded their state - the Kipchak Khanate, formed the ethnic territory of the Kipchaks in the XI-XIII centuries, which was later recognized as the ethnic territory of the Kazakh people" [9; 23]. Of course, the Kipchak field acts as an object of national statehood of the Kazakh ethnos, which is one of the main components of the Turkic phenomenon, but it is known that the Kipchak ethnonym plays an important role in the ethnogenesis of dozens of Turkic nations. That is, "The Kipchak phenomenon is not only the wealth of the Kazakh people, but when we talk about the whole Turkic world, the Kipchak factor appears as an important unifying and consolidating element. Kipchaks played an important role in the formation of all Turkic peoples: Kyrgyz, Karakalpaks, Bashkirs, Tatars, Nogai, Kumyks, Karachays, Balkars, Uzbeks, Azerbaijanis, Turks, Altai" [9; 24]. And the origin of this ethnic formation is connected with the historical mystical

Kipchak factor, which, like the Kipchak steppe (Dashti Kipchak), began to be used as a Syrdarya, not as a Kipchak river, in relation to the large water source (river) of this vast steppe.

In the Middle Ages, the Kipchaks, the descendants of historical mysteries, played an important role in the development of Turkish statehood, as well as in regional interethnic processes, and their social status was high. "Turkon Khotun (1150-1233) was the ruler of Khorezm of Kipchak origin. From the rich seed of Kipchak... »[10]. Thus, the fact that the Boyovut district, located on the banks of the Syrdarya, is also on the banks of the river, named after the ethnonym of their ancestors, serves to confirm our hypothesis.

As for the interpretation of Syrdarya in the sources, academician VV Bartold states that the name given to Syrdarya by the Greeks was Yaksart, which was used by the local people as Hashart, and the Turks used Syrdarya as Gavhar river (Jemchujnoy rekoy) - Pearl Oguz [11; 130]. It is known from sources that in the XIII-XIV centuries, near the city of Jand at the foot of the Syrdarya, the horde of Jojikhan's sons and grandsons was called "Sir horde". The ethnonym "sir" is also found in ancient Turkic monuments. This evidence shows that the word 'mystery' is an ethnonym, has been the name of the river for centuries and has survived to the present day. The process of translating the term Sir from an ethnonym to a hydron took a long time and, in our opinion, began to take a firm place in social thought in the context of the Sir Khanate (VIII century). According to the scientist Suyun Karaev: "In the XII-XIV centuries, near the city of Jand at the foot of the Syrdarya, the place of Jojikhan's sons and grandsons was called Sir Orda. These facts show that one of the ancient names of the river not only remained in the mouths of the people for two thousand years, but gradually became the main name of the river (Syrdarya) after the conquest of Movarounnahr by nomadic

Uzbek tribes »[12; 112]. The above ideas also prove that the Syrdarya hydronym is related to the Turkic Syr ethnonym.

If we try to delve deeper into the issue, we know that "Hydronym is the name of a body of water (river, lake, sea, etc.) and a term used as an object of linguistic research" [13; 151]. It can be an object of research not only for the object of linguistic research, but also for many branches of science.

Another factor that is important in the research process should not be overlooked. These are issues of the impact of natural factors, including hydropower, on human social, political and military activities. Natural phenomena and opportunities have played an important role in the historical development of nations. For example, rivers have played a leading role in human development since ancient times. Very ancient civilizations formed on the banks of rivers (ancient Egypt, Babylon, ancient Greece, Rome, ancient India, China, Khorezm, Bactria, Sogdiana).

Water deserves to be studied as one of the leading factors in ensuring the development of Turkish civilization. After all, the fighting skills of Turkish horses are also associated with the water factor. There is a saying among the people: "Drink water from the place where the horse drinks water, because the horse only finds and consumes pure water." Of course, the water factor has played an important role in the stages of gradual development of all states. This aspect was one of the important factors influencing the human development, the leading role in the historical, social and cultural development of the Turks in ancient, early medieval and medieval times. Regarding the occurrence of Syrdarya in written literature in connection with the name of the secrets of the ancestors of the Kipchaks, the Syrdarya hydronym Sayhun in Arabic, Persian and Turkish sources, including: "Zafarnoma" by Sharafiddin Ali Yazdi, "Zafarnoma" by Nizamiddin Shami, Hafiz Abru "Tavorix", "King of

Honor" by Hafiz Tanish Abru, "History of Kipchak" by Khojamqulibek Balkhi, "Musahir al-bilad" by Muhammad ibn Arab Qatagan, "Boburnoma" by Zahiriddin Muhammad Babur, "Shajarai-Turk" by Abulgazi Bahodir Khan. In these sources, the Syrdarya is mentioned as Sayhun, including "Sayhun is a large river, its source is in Turkestan" [15; 1510]. Therefore, the name of the largest water source, Turkestan, is likely to be Syrdarya (Kipchakdarya).

"Syrdarya is the most important, significant and wet river in the whole Turkestan region. It begins in the Tien Shan Mountains" [16; 15]. The tributaries that originate from the Tien Shan Mountains, such as the Karadarya and the Norindarya, are historically Turkic, meaning that they begin in areas where the Kipchaks lived as the leading ethnic group, ensuring that both of our hypotheses come true. In the Syrdarya basin, Kipchak, and therefore the predominance of the Sir factor in the early Middle Ages and even in the Middle Ages, confirms that this hydronym is associated with the Sir, one of the major Turkic ethnonyms.

Although the above-mentioned historical sources contain some information about Sayhun-Syrdarya, but no definite idea about its etymology is put forward.

Due to the active participation of ethnonyms in toponymy, including the very wide range of issues of the role of ethnic terms in hydronyms, we will try to give a few examples. "Janadarya (Yangidarya) in Karakalpakstan was formerly called Karakalpakdarya" [17; 252-253]. That is, the association of toponyms and hydronyms with the names of major ethnoses in the region is widely used in social life as a historical tradition. Returning to our research object: "Syrdarya is a large river in Central Asia, which, like its sister Amudarya, flows into the Aral Sea. European science now considers the Syrdarya to be the source of the Ettisuv and the Naryn, which flows through the northeastern part of Fergana;

among the local population, the upper reaches of the Syrdarya have always (both in the Middle Ages and today) been considered the Kara-Darya in the south-eastern part of Fergana" [18; 491]. As W. W. Barthold rightly points out, the Syrdarya is the largest river in Central Asia, and the Syr-Kipchaks, as the largest ethnic group in the region, played an important role in the ethnogenesis of dozens of nations in Asia and Europe. They are more likely to have left their place in the terms as well. Another source says: "The Syrdarya is one of the two largest rivers in Central Asia, with the upper reaches flowing through Fergana and northern Mavarounnahr, the middle across Turkestan, and the lower reaches along the Aral Sea semi-desert sands. . Therefore, the history of civilization along its shores is very rich and diverse. Syrdarya connects the sedentary agricultural civilization of Central Asia with the nomadic civilization of the steppe" [19; 54]. As the representatives of that steppe nomadic civilization moved from the lower and middle reaches of the Syrdarya to the upper reaches, the lower and middle streams, known as the Syr Oguz in the early Middle Ages, also stamped their name on the upper reaches. Speaking about the lower reaches of the Syrdarya, Al Levshin said: "The most important and largest of all the rivers that irrigate the Kyrgyz-Kazakh steppes is undoubtedly the Syr Darya or Syrdarya. It flows from the Kashgar-Davan Mountains, which form part of the ridge that the Chinese call the Tien Shan or the celestial mountains" [20; 58], - he says.

An important part of the matter that concerns us is that Fazlullah ibn Ruzbehani Isfahani: Referring to the term as the Sayhun and Khojand rivers, the Uzbeks and Mongols call it the Syrdarya [21; 74]. So, the name Syrdarya is typical for Uzbeks and Mongols. Here, of course, when Ruzbekhon Isfahani meant Mongols, he meant Turks and Turkified Mongols (a layer whose anthropology was Mongoloid)

other than Uzbeks. As the Uzbeks and other Turkic peoples admit that they were called Syrdarya in contrast to the Persian-speaking peoples, it means that the secret is a Turkic term and is directly related to the secrets of the ancestors of the Kipchaks.

NG Mallitsky also touched upon this issue: "The term Sir sometimes means the whole southern part of the Kazakh field located in the lower reaches of the Syrdarya" [22; 282], - he says. Of course, NG Mallitsky may have made such a decision under the influence of the terms Khojand river, Sayhun, expressed in medieval historical sources. However, it is important to note that Amin Ahmad Razi, who lived in the Middle Ages (XVI-XVII centuries), in his memoirs, Uzbeks and other Turkic peoples called Sayhun Syrdarya.

Well-known scientist S.G. Klyashtornyy says that the name Sir was mentioned in the first century AD by the ancient Roman writer Pliny as Silis. The term was originally used as an ancient Sak ethnonym for the lower reaches of the river, but later for two millennia the Uzbeks along the Aral Sea (XV-XVI centuries) began to use the term for the whole river, as it was located between two rivers and in the upper reaches. puts forward the idea [23; 189-190]. Thus, although it was originally used as an ethnonym specific to the ancient Saks, later in the context of the strong presence of mysteries on the stage of history (Sir Khanate - VIII century) Sir began to occupy a strong place in social relations as a mouth.

Abdulghazi Bahodir Khan in his work "Shajarai Turk" mentions the Aral Sea as the Syr Darya, the fact that the Aral Sea consists mainly of Kipchaks serves to ensure the essence of the Syr hydronym as a reflection of the ancient ethnonym. Academician VV Bartold says that Abulgazi Bahodir Khan referred to the Aral Sea as the Syr Darya [24; 154].

Fazlullah ibn Ruzbehani Isfahani, in his Guest of Bukhara, speaks of the Syrdarya,

the area around which consists of reeds, a plant which the Turks call reeds, and a convenient place for cattle, and says: one hundred farsah [25]. It flows from Uzbek villages and into the desert, which locals call Karakum [21; 73]. Given the high proportion of the Kipchak ethnic group in the Uzbek villages mentioned by the scholar, as well as in the desert, later called Karakum, the importance of the Syrdarya as a Kipchak river becomes clear.

Karakalpak scholar Kamol Mambetov in his book "Karakalpak tree" gives historical information about Karakalpakstan in the IX century: "During this period, the Oghuz, Kipchak and Qarluq peoples lived together in the lower reaches of the Amudarya and Syrdarya. It is known that the Oguzs were Turkmen and Azerbaijani, the Qarlucs were Uzbek and Uyghur, the Kipchaks were Kazakhs, Kyrgyz and Karakalpaks, but later they became Oguz-Kipchaks and Qarluq-Kipchaks" [26; 59-60], - puts forward the idea. Of course, at a certain point in history, when one Turkic ethnic group leads, other ethnic groups with similar languages and traditions begin to use the dominant ethnonym as a subordinate to the leading ethnic group in parallel with their own ethnonyms. As a result, the dominant ethnonym becomes a polytheism, ensuring the processes of ethnic consolidation.

It is known that in Turkic languages the suffix "chyk" is used in the sense of diminutive, caress, respect (childhood, pupil). According to Suyun Karaev: "Chirchik is the right tributary of the Syrdarya... It is correct to interpret Chirchik as Sir + Chiq, ie Little Sir (river)" [27; 152]. The fact that the majority of Uzbeks and Kazakhs live in the Chirchik basin proves that the Kipchak factor also played a leading role in this region, and that Sirchik is also associated with this factor.

Well-known toponymist Suyun Karaev, in his book "Do you know the meaning of geographical names?", Says that there are several variants of the hydronym Sardoba,

among which in the past was called "Sardoba Oguz" [12; 103]. Oguz means this river. So, until the last centuries, Oguz was actively used in the social lexicon as a synonym for the word river.

Kyrgyz researcher Nurbek Joldoshev in his book "Alcoholic Seeds of the Kyrgyz People" states that the Russian scientist, Central Asian researcher AP Fedchenko encountered Kyrgyz-Kipchaks migrating along the Chichik steppe during his travels in Naryn, Jalal-Abad and Laylak [28; 16]. Also, N. Joldoshev said that "Kipchaks are compactly located in Batkent district of Batkent region" [28; 218], - he says. The fact that these areas originate from the river Kipchak villages as the upper reaches of the Syrdarya and continue in the direction of the Kipchak latitudes (Dashti Kipchak) also serves to strengthen our view.

From the above considerations, it can be concluded that the Kipchak ethnic group lived in the upper, middle and lower reaches of the Syrdarya, and during the first centuries of historical development, the ethnic group operating under the Kipchak ethnonym gave its ethnic terms to the river. The name of the river as Syrdarya is directly related to the name of the mysteries expressed in the Orkhon inscription (Tonyukuk inscription).

In general, the role of the Turkish factor in the historical development of the Central Asian region is significant. The fact that the Turkic peoples, which have a long tradition of statehood, formed several states in the region, serves to confirm our opinion that historical toponyms and hydronyms, in particular, the Syrdarya, are related to the Turkic mystic ethnonym.

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