

ABOUT SURNAME “KAHN” AND ITS SPREADING

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Abstract: The author has sought to elucidate the origins, content, significance, and distribution of the expression Kahn and its spreading in China, based on written sources and scholarly literature. The Sogdian word *knδ* – *кан* is most common in Christian, Monist, Buddhist texts found in East Turkestan. In the inscriptions of the Mughal mountain inscriptions, this word also means "city". This phrase, originally used as a part of toponyms (Samar + kand, Tosh + kent, Kohn + ibodom, Kan + duz, Kan + dahor, etc.), later spread to China through various invasions and trade relations, used for expression the meaning "samarkandian". The study emphasizes the use of this expression the person names, highlighting the importance of the Kahn's name as an onomastic reference in the study of early medieval Sogd and Chinese history. In addition, the article analyzes the historical basis for the distribution of the Kahn name in China and the factors that influenced it. The author put forward a number of independent ideas about the use of this phrase in various sources and its connection with Samarkand.

Keywords: Sogd, Early Middle Ages, East Turkestan, Loyang, Dunhuang, Samarkand, "city", onomastics, trade relations, Great Silk Road.

Sogd, located in the Zarafshan and Kashkadarya oasis, is mentioned in ancient written sources as *Sugda* or *Suguda* (ancient Persian), *Sugda* and *Sukhda* ("Avesto"), *šu-ug-da* (elam), *su-ug-du* (akkad). In the book Avesto, the statement "The Sogds live in Gava" is given. Ancient sources also give details about the *Sogdiane* region (Sogd) and the sogdianoi people (Sogdian), and the history of the Sogdians' settlement in this area is dated to the second half of the second millennium and the beginning of the first millennium BC⁴.

One of the important issues in the study of Sogd history is the analysis of some of the terms and their distribution. One of such expression is *knδ(h)* – *Кан* (or “Қанд”), which is used as a component in a number of toponyms. *knδh* means “city” or *kt* – “room”. This component is also found as *kan*, *kant*, *qand*, *kam*⁵.

The *knδ* form (*čyn'nčknδ*, *sm'rknδ*) of this expression, which occurs in the form *knδ* (Sogdian) *kamθ* (Christian), *kanthā*, *kaṃtha*, *katha* (Khutan), is widely used in sources, for example, "Kahn" or “Qand” in Sugdian

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⁵ Лурье П. Историко-лингвистический анализ согдийской топонимии: ... – С. 88.

knō(h) (*kand / t*) – شهر means "city"⁶. In the inscriptions of the Mughal Mount, this word literally means "city" (the city of Konibodom). The toponym "Samarkand" appears in the Sogdian documents in the form of *sm'rknō* – Smarkand⁷. By the IX-X centuries the Sogdian language was forgotten and the word *Smrakand* in Persian became the word *Samarkand*.

Mahmud Kashghari cites the toponym "Samarkand" based on the Turkic language as *samiz kant* + candy - "rich city"⁸. The first part of the toponym has been interpreted as "fat" and "rich". According to some studies, the name is derived from the ancient Sanskrit (Old Hindi) word *samarya* which means "meeting, gathering," "consultation," which is closer to the Samaria⁹. But the idea is an artificial definition of my top, which is far from the original. It is unlikely that the first part of the toponym "Samarkand" used the word *s'm'r* – *самар*, which has a Sogdian basis, and is used to denote the term "intermediate", "border"¹⁰. This meaning is also close to the geographical location of Samarkand. According to M.Is'hakov, the word *knō* – *кент* means "dug", "groove".

As you know, in the early Middle Ages cities were surrounded by walls. The first feature of the city is that it is surrounded by a defensive wall and the city walls are called "Kanpir (Kan + pir) wall". The word "kan" in the first part of this word means "cannon", "dug", "dug out" (used for the gilded part of city defense structures)¹¹. For example, the words "kon" (mining) in the Uzbek language, "kom" (palate), "kan-al" (aryk), "kan-dagar" (craft) are also derived from this word. For example, the term *kām / kām*, which is the origin of the Kahn component, has also been used to denote the meaning of "channel" as a component of several hydronyms such as *Šāfur-kām* – Shofurkom, *Kāmi-šāry* – Komi Sharg¹². This meaning is also used depending on the location of the cities. For example, Kandahar, Kandiza etc.

The word "kahn" has changed and changed over time as a result of changes in language "kan, kand, ken and kent"¹³. The word *pr - pir* in the second part of the word kanpir is used to denote the spgdian word *p'y* - to protect¹⁴. The words "piri ustoz" "pir," and "piri murud" (master) are used in the sense of "protector" (referring to the wall that protects the city). The combination of these two kan + pir words derives from the word "walled city protection", that is, "wall" in general.

Sogd study scholar V.A. Livshitz tries to explain this by expressing the idea that the genesis of the word Kan with qand is a result of a singular, varied poetical pronunciation, and that Kahn means "city" in sogdian documents¹⁵. Indeed, the fact that the toponym Kahn also represented the city in the form of Kat is evident in the name of the ancient capital of Khorezm (Kat). The same is true in other toponyms made with the Kahn component. A.R. Ayubov connects the origin of the 'kat' component in the toponymy Bunjikat, the ancient city of Ustrushana with the Aryan tribes living in Siberia and Altai. According to him, the phrase is related to religion, which according to which the dead comrades were kept in cold weather until the hot days. 'Kada' or 'kata' means "home", "room" in this tribal language¹⁶.

⁶ Gharib B. *Sogdian Dictionary*. ... P. 190.

⁷ СДГМ II. С. 79, 111.

⁸ Махмуд ал-Кашгарии. *Диван Лугат ат-Турк / перевод, предисловие и комментарии З.А.М.Ауэзовой. Индексы составлены Р.Эрмерсом. – Алматы: Дайк-Пресс, 2005. С. 852.*

⁹ *Ўзбекистон миллий энциклопедияси. – Тошкент: ЎМЭ, 2004. – Том 8. Б. 458.*

¹⁰ Gharib B. *Sogdian Dictionary*. ... P. 351.

¹¹ *Ўзбекистон миллий энциклопедияси. – Тошкент: ЎМЭ, 2004. – Том 8. Б. 439.*

¹² Лурье П. *Историко-лингвистический анализ согдийской топонимии: ... С. 181.*

¹³ Lurje P.B. *The element – kath / kand in the place names of Transoxiana // ST. 32, fascicule 2, 2003. P. 185-212.*

¹⁴ СДГМ II. С. 206.

¹⁵ СДГМ II. С. 89-90.

¹⁶ Аюбов А.Р. *Топонимы Уструшаны: истоки их происхождения и значения. – СПб.: 2009. С. 32-48.*

It is quite likely that the term 'kat' (kad), which is common in Central Asia and is later used to describe the terms "village", "city", "aul", "fortress", is derived from the word *kad*, *kat* or *kata*. But linking this phrase with the Aryan tribes requires further evidence. Therefore, Kent – "city" is a dialectal form of the word *kat*. The reason why Mahmud Kashghary used the term Turkic in the dictionary of Turkic words is because of the above reason that the word Kent was first used by Sogdians and then translated into Turkic people.

The capital of Samarkand state was given as city Aludi along the Sabao-Shu river (the Siyob River) in the Chinese source "Tundyan". But the location of Aludi toponym currently is controversial. According to A.Khudjaev, "Aludi" is a Chinese transcription of the headquarters of Samarkand rulers – "Horde" ("Center" or "Castle")¹⁷. Rather than comparing the "Aludi" toponym with the Turkish "horde", it can also be interpreted as the sogdian word *diz* – "қалға" place ending with the word "fortress". According to P.B.Lure, the words *diz*, *diza*, *dēza*, *dezak* mean "fortress", "fcastle". For example, Kan + *diza*, Chokar + *diza*, Diz + ak etc¹⁸. There are many supporters who interpret this phrase as a "fortress".

Back to the question of Kahn. As can be seen from the expression "city" in the kahn, there is also a specific "last name" used to describe the concept of "Samarkand". Chinese chronicles stated that the name of the rulers of Samarkand was also used with the name *Kahn*. For example, according to the Chinese chronicles, the Western Turkic khan Tardu Hakan (567-600) married his daughter to the ruler of Samarkand named *Kan Shifubi*¹⁹.

This name is used mainly in Chinese sources to describe the meaning of "Samarkandian", "from Samarkand", "citizen of Samarkand". The spread of the surname Kahn in China is mainly due to the migration of the Sogdians to China.

Sogdians left their country and entered China and East Turkestan in IV century BC and the main reason for this was the invasion of Alexander of Macedonia to the Sogd region²⁰. Recent researches confirmed this fact²¹.

According to Chinese chronicles, traders from Kan (Samarkand), Mi (Maymurg), Shi (Kesh) and a number of other tradesmen from "Khu countries" visit China²² and created trade colonies in Gansu, Dunhuang (most sogdians in China) and in Turfan, Kucha, Koshgar, Khutan cities of Eastern Turkestan²³. While Sogdians, Keshs, and Maymurgs from Sogd, who were trying to establish their own shopping centers in China, lived in the same area, they preferred to be neighbors with the citizens of their respective jurisdictions.

The Sogdians' dispersal through China and East Turkestan was further intensified by the emergence of the Great Silk Road. As a result, the Tarim oasis, the suburbs of Lobnor, and the Sogd settlements were established in

¹⁷ Ходжаев А. Сведения древнекитайских путешественников о Самарканде // Цивилизация и культура Центральной Азии в единстве и многообразии. 2009 г. 7-8 сентябрь. – Самарканд: 2009. – С. 142-144.

¹⁸ Лурье П. Историко-лингвистический анализ согдийской топонимии: Дисс. ... канд. филол. наук. – СПб.: 2004. – С. 111.

¹⁹ Бичурин Н.Я. Собрание сведений. ... II. – С. 311; Ходжаев А. Сведения китайских источников о государстве Самарканд в V-VII вв. / СС. Выпуск 2. Редактор Шамсиддин Камолитдин. LAP Lambert Academic Publishing, 2015. – С. 13.

²⁰ Чигуевский Л.И. Новые материалы к истории согдийской колонии в районе Дуньхуана / С Н В. X. - Москва: Наука, 1971. - С. 147.

²¹ Рахимов Н.Т. Согдийская колонизация: история изучения и новые данные / НОМАИ ДОНИШГОҲ, УЧЕННЫЕ ЗАПИСКИ. SCIENTIFIC NOTES. 2016. №2 (47). – С. 32.

²² Mori M. *Sogdularin Orta Asya'daki Faaliyetleri*. TTK, Belleten, Ocak. – Ankara: 1983. – S. 341-345.

²³ Хўжаев А. Хитой манбаларида сугдларга оид айрим маълумотлар. ... – Б. 57-58.

Gansu, Ordos, and Mongolia. This led to the increase in the importance of the Sogdian written language and writing along the Great Silk Road²⁴. There are dozens of Sogdian villages in these areas²⁵.

The Sogdian documents of the III-VII centuries BC found in Dunhuang, Gansu and East Turkestan also assisted to understand the essence of the problem. In particular, the Sogd inscriptions found at the Chinese Wall Guard Station (Dunhuang), (now stored in the British Museum in London), tell us that merchants from Samarkand traveled to Turfan and later to China, and that Samarkand insurgents in those regions had their own locations²⁶.

The 639-years-old sogdian document found in Eastern Turkestan (Chinanchkand / Turfan) contains the names of Sogd and Kushani ethnic groups who were involved in the transaction. Chinanchkand bazaar is dedicated to the sale of a slave girl Upachah by *Vahshubirt Tudak's* son to a son of the Chinese monk Yon-Siyon Uta. It notes that Upachah was a Turkic and from Sogdian land - the territory under Turkish rule - from Turkestan²⁷. These data showed that during the first millennium BC, Sogdians built their colonies along the Great Silk Road to Turfan and China and were carriers of news and progressive cultural signs.

According to K. Baikapova, in the V-VII centuries more than 300 cities and settlements were formed in the Talas Valley Chu and Ili rivers. Only in the Chu valley there were 18 large cities and many small settlements in the VI-VIII centuries, their main inhabitants were Sogdians²⁸.

Important information on the Sogdians distribution in the middle of the eighth century in Dunhuang was revealed by an analysis of Chinese manuscripts by Professor Ikeda On of Hokkaido University. According to L.I.Chiguyevski due to Ikeda On, only 236 of the total population in the *Tsunhuaasyan* village were men, with 22 different surnames. More than half of these surnames (60% approximately) fall into 4 branches, including Samarkand (Kan, 48), Bukhara (An, 39), Tashkent (Shi, 31), Kabudon (Tsao, 30) (total: 148). The documents also include similar names in Sogd and other regions of Central Asia. For example, the names of 23 persons from Takharistan (Lo), 20 from Kushanya (Khe), and 20 from Maymurg (Mi) are derived from sources. According to Ikeda On's chart, his father's surname was Sogdian and son's surname was Chinese or vice versa. There are also cases where the children of one parent were in Sogdian and Chinese surname²⁹. In a word, every second person in the area had Sogdian surname.

The oldest citizen mentioned in the 'Book of Obligations', which reflected the Chinese population in Tsunhua County, was 66-year-old *Kan Nu-tsu*. Kan Nu-tszu was born about in 635 in Samarkand, and received his name only after he went to China³⁰. The above data shows that in the VII-VIII centuries the settlements of

²⁴ Отахўжаев А. Илк ўрта асрларда Марказий Осиё цивилизациясида турк-сугд муносабатлари. – Тошкент: ART-FLEX, 2010. – Б. 8-10.

²⁵ Зуев Ю.А. Китайские известия о Суябе // Изв. АН Казахской ССР. – Алма-Ата, 1960. – Вып. 3 (14). – С. 19.

²⁶ Ртвеладзе Э.В. Великий шёлковый путь. Энциклопедический справочник. – Тошкент: Ўзбекистон миллий энциклопедияси, 1999. – С. 107-112.

²⁷ Vaissière de la E. Sogdian traders: a history. Translated by J. Ward. (Handbook of Oriental studies = Handbuch der Orientalistik. Section eight, Central Asia; v. 10). Brill, Leiden - Boston, 2005. – P. 170; Отахўжаев А. Илк ўрта асрлар Марказий Осиё цивилизациясида турк-сугд муносабатлари. – Б. 23.

²⁸ Байпаков К.М. Средневековая городская культура Южного Казахстана и Семиречья. – Алма-Ата: 1986. – С. 29-31.

²⁹ Чигуевский Л.И. Новые материалы к истории согдийской колонии в районе Дуньхуана / С Н В. Х. - Москва: Наука, 1971. - С. 150.

³⁰ Чигуевский Л.И. Новые материалы к истории согдийской колонии в районе Дуньхуана. ... - С. 153

Dunhuang and neighboring regions were formed by the settlers from Sogd, mainly from Samarkand. This is confirmed by the information provided in the "Ancient Letters"³¹.

Sogdians in Turfan have been in constant contact with their tribe in Samarkand. This was also reported in the "Ancient Letters" dated in 313, and the letter was sent from Turfan to Samarkand but did not reach its destination. The date of the "Ancient Letters" was determined by the study of the Iranian scientist W.B. Henning³², which considered as the basis for the conquest of the cities of E in 307 and Loyang in 312³³.

This view was also supported by F. Grenet and N. Sims-Williams³⁴, Ya. Harmatta proposes that the date of these documents dates to 196 AD and seeks to make this date more than one hundred years old. In our view³⁵, W.B. Henning's interpretation is correct in that it refers to the historical process associated with dietary attacks and Loyang's fire. This is in line with the historical processes of that time.

The first of the "Ancient letters" was the letter to *Minay's* mother *Chatis* about her situation, the second letter from *Nanay Kanak* to *Varzak*, the third was a letter from a girl named *Shayon* to *Nanaydot* and the fifth letter from *Aspandot* to *Frikhvata*³⁶. Letters sent from Dunhuang to Samarkand include a group of traders (whose names rubbed out from the letter), Sogdians in Loyang, and city routes from Danghuan to Sogd³⁷.

The document R-3559, in the Sogdian language found in Dunhuang Province states that there were 13 villages in the province, one of which is called Sunghua. Representatives of the Central Asian region were numerous there. For example, Tsao Siasyao, Tsao Tulichji from Tsao Statei; Kang Fu from Kan (Samarkand)³⁸.

It should be noted that in the Chinese chronicles, the *Kang* hieroglyphic text is a short Chinese transcription of the Samarkand toponym. The second hieroglyph *guo* means "state" or "sovereignty." Ancient Chinese called people from Samarkand, hence the name of Kan, in the name of sovereignty³⁹.

Chinese study scholar A.Khujajev said that in the early Middle Ages, Sogdians also introduced themselves as Uyghurs, using trade privileges granted to the Uyghur khanate (745 - 840) to help protect the Tan empire, so the surname Kahn widely spread over Eastern Turkestan. In many cases, Sogdians from Samarkand were married to Uyghur women. A search of the tombs of a man from Samarkand in person buried in the grave (647) is Kang Danung. The use of the name "Kang" has been used to indicate that it is a Samarkand⁴⁰.

Sogdians also played an important role in trade relations in the east of the Great Silk Road. In section 102 of the History of Wei Dynasty, "Sogd traders used to trade more and more on the Lang land. You could meet them

³¹ Лившиц В.А. Согдийские «Старые письма» (I, III) // ППВ. – М.: 2008. – № 1 (8). – С. 173.

³² Henning W.B. *The date of Sogdian Ancient Letters* // BSOAS. – 1948. – vol. 12. – P. 601-615.

³³ Лившиц В.А. Согдийские «Старые письма» (I, III) // ППВ. – М.: 2008. – № 1 (8). – С. 173.

³⁴ Grenet F., Sims-Williams N. *The Historical Context of the Sogdian Ancient Letters. Transition Periods Iranian History. Actes du Symposium de Fribourg-en-Brisgau, St Ir. (22-25 mai 1985). – Cahier-Leuvan: 1987. – vol. 5. – P. 101-122.*

³⁵ Harmatta J. *Sogdian Sources for the history of Preislamic Central Asia // Probegomena to the History of Preislamic Central Asia. – Budapest, 1979. – P 153-165.*

³⁶ Henning W.B. *The date of Sogdian Ancient Letters* // BSOAS. – 1948. – vol. 12. – P. 601-615.

³⁷ Vaissière de la É. *Sogdian traders: ...* – P. 43-45; Ртвеладзе Э.В. *Великий шелковый путь / Энциклопедический справочник. – Ташкент: ЎМЭ, 1999. – С. 107-112.*

³⁸ Хўжаев А. *Хитой манбаларида сугдларга оид айрим маълумотлар. ...* – Б. 58.

³⁹ Ходжаев А. *Сведения древнекитайских путешественников о Самарканде // Цивилизация и культура Центральной Азии в единстве и многообразии. 2009 г. 7-8 сентябр. – Самарканд: 2009. – С. 142-144.*

⁴⁰ Хўжаев А. *Хитой манбаларида сугдларга оид айрим маълумотлар. ...* – Б. 59-60.

very often in Gyuzang” is written. Historic cities Lang and Guzang (presently Uwei) were large shopping malls located on the ancient Hesi corridor⁴¹.

Here is another example. After the Turkic kaganate defeated the Chinese Sui dynasty, the Sogdians took control of the Khami region near the city of Kumul, where they established the kaganate. The appointment of *Kan Su-mi* from Samarkand to the post of governor of Beyan district in Ordos testifies to the fact that early medieval Turfan oasis had a special place in Samarkand. According to Sogd study scholar A. Otakhodjaev, this process has increased the flow of migrants from Sogd. For example, in the second half of the 7th century, a group of people from Samarkand, *Kan Yan-tian* (referred to as the "Great Leader of Kahn dynasty") settled in an abandoned town on the east of Lake Tarim and built three villages around Lake Lob Nor. Putaochen is one of them and was called as “grapes orchard”. After the VII century the influence of the Sogdians in this area increased. Documents found in Dunhuang prove this fact. It is noted that in the VII-VIII centuries there were four Sogdian cities in the south of Lake Lob Nor⁴².

Recent discoveries of the North Wei Dynasty's artifacts, including silver and gold dishes, have been found in Datang Province in recent years. Interpretation of these findings reveals that Chinese insurgents are not only involved in trade, but also in administrative and military activities. Among the officials there are more than 20 Samarkand residents, such as *Khuchjifu Kangji*. It is worth noting that the North Wei Dynasty designated Loyang as the capital of their states. Therefore, settlers from Central and South Asia, including the Sogdians, settled in this city and were eager to build Zoroastrian temples in Loyang⁴³.

In short, the expression Kahn, which originally represented part of the central Sogd – the toponym "Samarkand", was later used in China in the sense of "Samarkandian." Thus, the term "Kahn" comes from Chinese sources as the name of the place and the dynasty of Samarkand. This is due to the fact that the name of Kahn, found in China, is in the Sogdian inscriptions and tombstones. This indicates that people who are still with the surname Kahn in China are more likely to be related to Samarkand.

⁴¹ Хўжаев А. Хитой манбаларида сугдларга оид айрим маълумотлар. ... – Б. 56.

⁴² Отахўжаев А. Илк ўрта асрлар Марказий Осиё цивилизациясида турк-сугд муносабатлари. – Б. 21.

⁴³ Хўжаев А. Хитой манбаларида сугдларга оид айрим маълумотлар. ... – Б. 58-59

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ҚИСҚАРТМАЛАР:

Abbreviations:

- ИВЛ – Издательство восточной литературы
PEL-Publish house of eastern literature
ППВ – Писменные памятники Востока
WSE-written sights of the East
СДГМ – Согдийские документы с горы Муг
SDMM-sogdian data of Mount Mug
С Н В – Страны и народы Востока
SPE-states and peoples of the East
СС – Согдийский сборник
SC-sogdian collection
- ЎМЭ – Ўзбекистон миллий энциклопедияси
NEU- National Encyclopedia of Uzbekistan
BSOAS – Bulleten of the School of Oriental (and African) Studies
St Ir – Studia Iranica
ТТК – Türk Tarih Kurumu