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SOME VIEWS CONCERNED WITH THE VOCABULARY (STOCK OF WORD) OF “JAHON-NAME” *Ghiyosov Nurullo Ismatovich*, candidate of philological sciences, Associate Professor of the department of the grammar of the Arabic language under the SEI “KhSU named after acad. B. Gafurov”; *Kadirova Firuza Rustamovna*, Doctoral student of the SEI “KhSU named after acad. B. Gafurov” (Tajikistan Khujand)

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In their article the authors speak about the issue concerned with classification of the lexical structure of the fascinating geographical composition referring to the XIII-th century entitled “Jahan-Name” written as an accompanying treatise to the map whose author is Muhammad ibn Najib Bekran. Particular attention is paid to the language and methods of expression of the author, since these words play a significant role in determination of the vocabulary of the language referring to the end of the XII-th – the beginning of the XIII-th centuries. To sum it up, they come to the conclusion that the study of the vocabulary of the relevant geographical production can enrich the lexical composition of the modern Tajik language. Alongside with the indigenous words the composition also contains borrowed ones, most of which are Arabic. The given words were used already in the XIII-th century and entered the vocabulary of the Tajik language. An interesting peculiarity of the lexical structure of “Jahan-Name” is that most of the incomprehensible words are explained by the author himself by dint of selection of synonyms and notes concerned with the origin of the words, on the whole.

Калидвожаҳо: «Чаҳоннома», лексикологияи таърихӣ, ономастика, таркиби лугавии забони тоҷикӣ, лексикаи асли ва иқтибосӣ, таърихи забони форсӣ-тоҷикӣ.

Дар мақола дар мавриди табақабандии таркиби лугавии яке аз ҷолибтарин асарҳои ҷуғрофӣ – «Чаҳоннома» баҳс рафтааст, ки онро дар асри XIII Муҳаммад ибни Наҷиби Бакрон бо мақсади шарҳи харитааш таълиф намудааст. Забони асар унсурҳои гуногуни лексикиро фарогир аст, ки онҳо барои таърихи забони адабии тоҷикӣ аҳамияти калон доранд. Таркиби лугавии асар бою рангин буда, дорои хазинаи бебаҳои аслии лугавӣ аст. Албатта, мо калимаҳои забонҳои ғайр, баҳусус, иқтибосоти арабиро низ дар асар

мушоҳида менамоем, вале нуқтаи чолиби тавачҷуҳ он аст, ки беишари ин калимаҳо ҳанӯз дар асри XIII ба қоидаву қонун ва меъёрҳои забони тоҷикӣ мутобиқ ва ҳазм гардида буданд. Ва яке аз хусусияти фарққунанда ва диққатҷалбқунандаи лексикаи «Чаҳоннома» аз ҷониби ҳуди муаллиф шарҳу тавзеҳ ёфтани аксари калимоти номафҳум бо роҳи зикри синоним ва мансубияти забонӣ ба ҳисоб меравад.

Ключевые слова: «Джахан-наме», историческая лексикология, ономастика, словарный состав таджикского языка, коренные и заимствованные слова, история персидско-таджикского языка.

Говорится о классификации лексического состава увлекательного географического сочинения XIII века «Джахан-наме», написанного в качестве сопроводительного трактата к карте, автором которой является Мухаммад ибн Наджиб Бекран. Особое внимание уделено языку и способам выражения автора, так как эти слова играют значительную роль при определении словарного состава языка конца XII-начала XIII веков. Делается вывод, что изучение словарного состава данного сочинения может обогатить лексический состав современного таджикского языка. Наряду с коренными, в сочинении также имеются заимствованные слова, большую часть которых составляют арабские. Данные слова употреблялись уже в XIII веке и вошли в словарный состав таджикского языка. Интересной особенностью лексического состава «Джахан-наме» является то, что большинство непонятных слов разъясняется самим автором путём подбора синонимов и отметки о происхождении слов.

It is common-knowledge that in terms of the meanings of lexical composition one can comprehend the combination of voices, objects and phenomena dealing with sounds. “The relations and connections of the word with certain phenomena so called “the meanings of lexical composition” are referred to the vocabulary and relations between sounds and notions of things, events, characters, features and situations, those ones are determined by human-being”. (4, 16; 12, 8-9). In the course of determination of etymological aspects of the word V.S. Rastorgueva and D.I. Edelman have underscored that “in the past few decades, the development of comparative-historical explorations done in the field of philology have served as a key factor rapidly” (11, 7).

Indeed, the word and its peculiarities are canvassed by a rather considerable number of scientists: (V.I. Abaev, V.V. Vinogradov, I.M. Oransky, M.N. Bogolyubov, A.I. Smirnitsky, K.A. Levkovskaya, R.A. .A. Budapov, V.A. Kapranov, A.V. Kalinin, N. Masumi, Yu.A. Tokhirova and others) and its different aspects are represented in various languages as well.

The Tajik scholar in linguistic studies, Q. Tohirova dwelt on the word and its various peculiarities and she noted its weak parts with concrete specific arguments: “While studying a word, it is necessary to consider it from two sides: firstly, in term of its phonetic-grammatical peculiarities; secondly, in term of its linguo-semantic ones”(12, 7).

In conformity with the famous Tajik scholar’s opinion, Nosirjon Masumi “the only source and background aimed at the study of the history of the Tajik literary language are traced back to written works referring to different scientific, historic, and literary periods. The formers disclose lexical, stylistical and grammatical structures and peculiarities of the literary language and provide material for explaining the historical development of the literary language”(9, 153).

Proceeding from the theory of the scholar in linguistic studies, we studied the lexical composition (vocabulary) of "Jahon-Name" (1). "Jahon-Name" is a geographical production about the universe or a depiction of the universe (2, 83; 5, 200-205).

Since its creation (XIII-th c.) not very much time has passed, although the book did not lose its valuable importance and significance. The author adduces fascinating information concerned with various areas related to diversity, geographical position, lifestyle of people and animals, types and kinds of crops, products and resources comprehensively. Having familiarized ourselves with the relevant work, we have managed to identify the most important peculiarities of the Tajik literary language of that time. The language of the geographical production contains various lexical elements which are of great importance for the history of the Tajik literary language. Certainly, we also faced with the majority of borrowed Arabic words in the work under study, but it is worth mentioning that most of the latter still correspond to the Tajik rules and norms referring to the XIII-th century.

One of the peculiarities of our work lies in the fact that the author while mentioning various terms, explains them in details. In the course of describing history, quality, feature, peculiarity, volume, territory, appearance form and expressing their semantic meanings and even their relations in the spoken or colloquial language interpreted them like this: "*Gufta omadaast, ki jui buzurro "rud" khonand va avom rudi buzurgro "jayhun" khonand, ammo Jayhun dar lughati arab nomi u (ya`ne nomi on – N.G., F.Q.) rudi buzurg ast, ki bar Tirmiz guzarad v aba Khorazm oyad va az on jo ba buhayrai Jand ravad*" (1, 99).

Or in other words: "*The crocodile will not sound and the great fish will not sound the big fish, and it will not. He has hands and feet and a long head and a half to his head and large teeth to catch and kill any animal that grabs his latters. And when it comes to land, it is weak on the ground and it cannot bite animal, and its skin is just like saigas, but it has bigger teeth and bigger teeth...*" (1, 100).

There is also a high level of knowledge and a great deal of eloquence in Bakron's mastership and talent, as in his opinion "there are no means more worthy than science and its results". While adducing the data, he stated conspicuous and serious mistakes with severity and sympathy. As it is illustrated, in the presented fragment there is given information concerning the Turkic people residence, and the author emphasizes the reasons of changes in their appearance and language at the same time:

"... *A tribe of Turks descended from Hallukh territory to Zobulistan. And in Ghaznin area there was a field where they resided. Later on, because of heat, their skin changed and became black. And their language also changed into a different stock of word, and a number of people, including the Bovard, fell down and resided in Ghaz, and the people were called by the name "Khalaj"* (1, 127).

In this regard, "Jahon-Name" with its rich vocabulary structure will help study the peculiarities of Persian language stock of words in the relevant period. A number of geographical terms are resorted to in the work. The author's aim was to explain and comment upon the compiled map. It should be remarked that each of these terms, in their turn, refers to various branches and fields of onomastics; the author subdivided onomastic terms into several chapters himself. In a nutshell, the names of places or locations, seas and rivers, mountains, people and tribes, animals, etc. are mentioned in different chapters separately (6, 209, 7, 305).

Original words. While studying the vocabulary we noticed that the number of original Tajik words in the lexicon of our work are frequently used. For instance, the following words: *little*,

figure, band, leaf, bush, desert, garden, wind, market, bun, bad, heat, rug, gate, hand, wall, village, heart, medicine, enemy, tongue, beautiful, winter, worm, work, man, fruit, medium, pound, ladder, soft, letter, water, voice, fire, sun, father, foot, village, day, living, recompense, head, year, holes, eggs, bones, screams, command, trench, brick, dust, hum, eye, measure, timber, coat, soul, night, the God, and so on.

The majority of the above-mentioned words are still widely used in our daily speech, namely, one can assert that the relevant group of words has been resorted to and it retained despite centuries during which they have not lost their form and meaning, that's why the reader understands and comprehends them without any difficulty:

"There is a clan in that area, like a sheep or a little bigger, and its color is pale and yellow and has lines on it. And when they do, they look for another way. And this elongated clan is nowhere else, except in this area"(1, 104).

Here the author explains the name of zebra as "fossilized animal out of the family of horses", name it as "long-ear", which in the sentence apart from 7 words (*territory, sex, mulamma`, letter, district, god and location*) are all other original Tajik ones .

The original Tajik words out of the work under consideration depending on their peculiarities can be divided into the following categories:

1. Lexical units expressing the names of things and various tools: *rings, thimble, yams, lobster, tin, bowl, belt, ladder, ax, pickaxe, ship, anchor...*

2. Lexical units expressing the notions of gardening and agriculture (list of fruits): *grapes, pomegranates, figs...*

3. Words expressing the concepts of occupation, craft and jobs: *gardener, marketer, jewelry, blacksmith, thief, robber, king...*

4. Words expressing the notions of apparel and decorative equipment: *sock, ring, pants...*

5. Words expressing various localities and regions: *bun (tag, bottom), canyon (narrow valley), river, steppe, village, mountain, square, meadow, village, rock (rocky, rocky), chilling (cold zone)...*

6. Words expressing the notions of architecture and construction: *roof, staircase, dome...*

7. Lexical units expressing the notions of measurement, area, time and seasons: *gas (unit of measurement), herring (distance between feet, step), man (unit of weight, not all areas), border, mile, day, year, this year, autumn (winter), winter, autumn, summer...*

8. Terms expressing chemicals elements: *fresh (pure white matter), copper, mercury...*

9. Lexical units expressing human beings: *people, old-man, woman, man, enemy, visitor, boy, black-skins, ringleader, the Prophet...*

10. Words expressing the parts of body: *head, eyes, eyebrows, ears, lips, teeth, hands, toes, feet, heart, breast...*

11. Lexical units expressing the names of animals, birds and reptiles: *horse, cat, lizard, fish, chicken, cattle, camel, scorpion, snake, horn, water dog, water horse, carcass, lamb, mule...*

Borrowed words: The phenomenon of borrowing words from one language into another is common knowledge, upon the whole. It is considered to be a consequence of social, political, economic and cultural relations. Iranian researcher Malikushshuaro Bahar expressed his own views on the matter and noted: "There is no language in the world that can take away the mixing with another language unless it is the language of the people who never mix with other people..." (8, 134). In reference to it, words, phrases, sets of words or useful expressions borrowed from one language, directly or indirectly, to another one are called borrowed elements.

There is also an abundance of words in the stock of words of the Tajik language, whose origin is traced back to different languages. The essence of the relevant issue has been studied by a considerable number of scholars in linguistic studies. In conformity with Nosirjon Mazumi's opinion referring to the X-th - the XII-th centuries the Tajik language "has undergone changes, first of all, in its stock of word. One of the direct linguistic occurrences related to the issue in question deals with borrowing words and phrases into other languages and thus enriching the word-stock of the language" (9, 82-83). Surely, "today, it is common knowledge that at least every second word used in our language is an Arabic one" (3, 51).

The usage of borrowed words is rather tangible in the stock of words in "Jahon-Name". The use of words and their definitions by a foreign language sensibly and timely requires special experience from the author. Bakron also resorted to words from other languages, such as Arabic, Greek, Roman, Hindu, etc., meaningfully and reasonably. A vast majority of borrowed words of our work are Arabic ones. The usage of Arabic borrowed words can be divided into three groups:

1. The first group includes those words which for a long time adapted to the Tajik language phonetics which are currently the most consumed in term of their being resorted to. The following words can be referred to as an evidence: *abad (eternal), adad (number), azm (deciding), azob (suffering), aksar (majority), asar (artifact), asos (basis), ahvol (condition), bahs (argument), bahr (the sea), ba'd (then), vaqt (time), Vatan (homeland), vosita (means), ghalaba (victory), gham (sadness), davlat (state), davr (period), daraja (degree), zikr (mention), ibodat (worship), ilm (science), kitob (book), kofir (infidel), qurbon (sacrifice), libos (dress), ma'ni (meaning), misol (example), odat (habit), olam (world), tabib (physician), tasavvur (imagination), timsoh (crocodile), faroghat (entertainment), khabar (news), khalq (nation), havz (pool), hayvon (animal), javob (response), jamoat (community), shakhs (person), she'r (poem), shukr (gratitude) etc ...*

As it is mentioned above, the relevant words are considered to be as "adapted ones", currently they are very frequently-used while reading one can comprehend their meanings without any difficulty:

"Ba har mavze` dar olam Haq(q) Ta'olo ajoibi bisyor ofaridaast va jam` kardani on muyassar nagardad" (1, 132).

In the above-mentioned words, the majority of them (mavze`, olam, Haq(q), ta'olo, ajoib, jam`, muyassar) are Arabic borrowed words, however, they are well-adapted to the Tajik language phonetics, upon the whole.

2. The second group can include the words being difficult for understanding under reading today, one should look through the dictionary in order to find their interpretation, namely, such kind of words are considered to be as negligible ones. For instance: *a'mol (actions p. action), ahdos (events p. event), buhayra (lake), mulavvas (dirty), musavvar (painterly, figurative), mustaghni (indigent, needy), mustavli (extrovert, invader), mad(d) (many), jazr (few), tashif (misreading), tasqir (shortage), jabal (mountain), juzv (sheet of paper), wasatu-s-samo` (between heaven), tahtu-l-arz (at the bottom of the earth) and etc...*

Over the years, the vocabularies in question have either been out of being resorted to or passed into the category of passive or archaic ones. Therefore, in the course of reading they are not clear and accessible, they are often misunderstood: *"...va chun ba wasatu-s-samo` rasad, jazr kunad va nuqson girad v aba qarori khash bozshavad"* (1, 81).

In the aforementioned sentence the lexical unit “*wasatu-s-samo`*” means “**between heavens**” and is not used in today's speech. Another word “*jazr*” is a geographical term which means “**to shorten and to get out of the water of the sea**”.

Thus, a large considerable number of Arabic words in “Jahon-Name” need comment and interpretation.

3. The third group of Arabisms in our work consists of not words, but of sentences. Namely, we can notice not only Arabic borrowed words, but the Arabic useful expressions in “Jahon-Name” either. The following borrowed words are taken from the beginning of the work:

“...*Va atavakkalu alayhi va bihi nasta`in.*”

al-Hamdu l-Lohi rabbi-l-olamin va-s-salotu ala-n-nabiyah Muhammad va olihi va ashobihit-thayibina-t-tohirin va sallama tasliman kasiro (1, 59).

Translation: “...*I run the risk for him, and I ask him for help.*”

Praise God, the creator of the worlds. And a farewell to the Prophet Muhammad, peace and blessings be upon him!

One more example:

“*Va ma-t-tayfiqu ullo min indi-l-Lohi alayhi tavakkaltu va alayhi unib*” (1, 61).

Translation: “*Success is only with God. In Him I have run my risk and to Him I turn in repentance*”.

It is important to keep in mind that such kind of Arabic elements which in most cases are blessing sentences and Qur’anic verses are not abundant in the work being rarely used, when necessary.

Apart from Arabic words, a large considerable number of Greek and Roman borrowings such as: (*almos* (*diamond*), *bulur* (*crystal*), *yoqut* (*ruby*), *zumurrad* (*emerald*), *marvorid* (*pearl*), *diram* (*dirham*), *dinar*, *qir* (*climber*), *fir`avn* (*pharaohs*), *iqlim* (*climate*), *balason*, *dalfin*, *kaysis*, *saqanqur* ...); Turkish borrowing (*qalovuz*...); Indian ones (*bahor* (*spring*), *kofur* (*camphor*), *nil*, *noranj* (*orange*), *pipil* (*ivory*), *shaker* (*sugar*...), etc. are used in small quantity in the work under study:

“...**kofur** *dar asl samgh* (shilm – N.G., F.Q.)-i *darakhte boshad, korde bar vay zanand, samghi bisyor az vay berun oyad, bigirand va dar joe kunand, to khushk shaved, kofur boshad. Va u siyohrang boshad, uro ba shir saped kunand*”(1, 154);

“*As Sarandeb anvoi yoqutho orand, almosu bulur va sunboda*” (1, 155).

While commenting and interpreting the background of various objects, Bakron makes an endeavor to remark all its details so that “this mission could not be excluded from mentioning this meaning” (1, 127) or “so that the whole could not be misused” (1, 155). For instance, he gives the following data concerning “diamond”:

“**Diamond.** On the island of Sarandeb there is a pond, diamonds are in the depth of the water over there. And, some say, the diamond mining is in the East. We heard that there is a mountain on the territory of India near the river, and there is a ravine, they carry diamond through the carcass (*kargas* - the largest bird of the eagle – N.G., F.Q.).

And there is a difference in the diamond motif, some say “*alif va lom*” is superfluous and its origin is “*mos*”, like “*bob*” and “*dor*”. And some say that the alphabet is, and that the word text is like a mask and a mask made from fuzzy. And some say that the letter is as real as one, and some say that alphabet and trump are both superfluous, but sin is just as bad as the chorus (*r*)”(1, 147).

It should be noted that the author himself also refers to the linguistic connotations of certain sets of phrases such as: “*in lafzi rumi ast*”, “*va in lught dar kutub muarrab kardaand*”, “*ba pors...*”

guyand", "ba tozi.... boshad" and so on., he has attempted to make the work easy to understand for the reader on a certain scale. For example, in the seventeenth chapter, while adducing information concerned with precious stones, he interpreted the Greek word "crystal," as well as its translations in other languages: "Crystal. The stone is well known and is in the trenches of Sarandeb Island and from there it first falls to the Kiduston. And it is a kind of slimmer, but less so in its intercession, much of them one calls it 'maik' and 'ice-water' (1, 149);

"Also on the north side of the East of the Gulf, we said, there are two islands, one called 'Amronu-r-rijal' and the other is 'Amronu-n-Niso,' which is still the Roman word 'Amronus'" (1, 93). This act is often seen and testifies to the great knowledge of the author: "Mad (e) is an excess of water and its deficiency is a disadvantage" (1, 80); "And there is a fish in this bush... They cannot catch him because he loves man and he always goes to the ship" (1, 83). "Dolphin" is also a Greek word for "marine mammals, of the genus of non-sea animals" (13, 440).

Arabic forming geographic names are also mentioned on several occasions in our work: "Joba being a great country, and the relevant word was written in Arabic forming as *Zobaj*" (1, 93);

"Kumish... and, as a general rule, it is written and written by the words Qumis" (1, 122).

Likewise, emphasis is placed on the way people speak in different places ("cool talk," "louder," "blatant and vulgar," "soft-spoken," "mischievous," "erroneous," "change of language", "change of dictionary" (due to relocation - FX), etc. to some extent it also reveals the status of the spoken language in the 13th century.

Thus, "Jahon-Name"'s stock of words is enriched being full of an invaluable vocabulary. In the course of the thematic classification of the lexicon of the work it became clear that, except for the names, namely, the following specific terms are noticed such as: various onomastic terms, lexical composition of the work as a whole is a vocabulary expressing places, elements and natural phenomena, social spaces, concepts of quantity, size and territory, time and seasons of year, human-beings, nationalities, occupations and crafts, jobs, animals, somatisms, scientific and technical terms, mineral resources, agricultural products, food and drinks, concepts related to religion, various items and tools. In the lexical composition of our work the usage of Arabic borrowings, alongside with the original Tajik ones appeared significantly, as it is mentioned-above, the majority of them were available being common-knowledge at the author's time. Certainly, there are also useful expressions that are privileged, because one of the distinctive and interesting peculiarities of "Jahon-Name"'s lexicon is an explanation of a large considerable number of unknown words by the author himself. In reference to it, a number of foreign words expressing linguistic terms and changed ones were analyzed ("dar kutub nome navisand v aba zaban nome digar", "...guyand va on khatost", "na chunon ast", "dar lafzi ...ikhtilof kardaand", "va asli on"....", "...haqiqat", "...haqiqati on asomi ma'lum nest", "asl on ast, ki guftem" ...) they testify to the author's linguistic mastership.

In view of these facts, it is clear from the consideration beset with the theme explored that alongside with its great scientific, geographical, ethnographic and artistic value that the work considered is of great importance in the context of the scientific study of language as well.

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