

**Hasan Hasan** (Англия)

## **ON THE ORIGIN AND DEVELOPMENT OF HYDRONYMS IN URBAN AREA**

Докладът представя изследване за произхода, развитието и значението на хидроними от град Омуртаг. Той е базиран на по-голямо полево и камерално проучване, проведено от автора. Предмет на изследване са имената на водните обекти, възникнали в градска среда. Езиковият анализ е подкрепен от географска и историческа информация, което води до подобри резултати от проучването. Направен е опит за представяне на различните начини за възникване и развитие на хидронимите в урбанизираната среда и извън нея.

Ключови думи: хидроними, чешми, урбанизирана среда, неурбанизирана среда, теренни изследвания

### **INTRODUCTION**

The paper focuses on the study of the origin, development, and meaning of hydronyms from an urban area, which in this case are names of manmade water sources, from the town of Omurtag.

For achieving the above objective of the study, the following tasks are formulated:

1. Conduct field (geographical) research to achieve a specific view of the area of the survey.
2. Collect historical and general information from informants and publications about the hydronyms and water sources.
3. Perform language analysis to explain the origin, development, and meaning of hydronyms.

An attempt for a short comparison of the hydronyms from the urban area with the hydronyms from the rural area has been carried out.

The base category researched in the paper is 'hydronym'. Room (1996:51) defined the key term used in the paper: "hydronym [Gk. hudôr,

“water” + - onym]. A category of the toponym, as the name of any water feature, natural or manmade”.

The term used in the paper for describing an environment of formation and development of the hydronyms is ‘urban area’. “‘Urban area’ can refer to towns, cities, and suburbs. ... One type of urban area is a town. A town is generally larger than a village but smaller than a city.” (National Geographic 2012). The term ‘urban’ has the meaning “of living in, or situated in a town or city” (Hawkins-Roux 1986: 901)

“Rural areas are the opposite of urban areas. Rural areas often called ‘the country’, have low population density and large amounts of undeveloped land.” (National Geographic 2012)

Zaimov (2012: 6) provides a good understanding of the significance and specifics of the current study: “The interpretation of water names is an interpretation of past ages, based on their language, which has arisen quite naturally, as it freely reflects the geographical environment and its era”. Selimski (2012: 325) underlines the fundamental importance of etymological survey in the study of Turkish language elements in Bulgarian word-formation. His conclusion is highly relevant to the etymological survey in this study.

## **EXPLANATORY NOTES**

Omurtag is a town located in the district of Targovishte, north-eastern Bulgaria. In the middle of the 17<sup>th</sup> century, the famous Turkish geographer Hadji Kalfa in the description of the Eyalet of Silistra, mentioned the town of Osman Pazar<sup>1</sup>, as a central point of Gerlovo<sup>2</sup>. The population of Osman Pazar, a district centre similar to most administrative and military centres in Bulgarian lands at that time, was mixed with a predominance of Muslims, mostly Turks (Mazhdrakova-Chavdarova 1999: 107).

**I. Formation, etymology, and development of hydronyms object of the survey.**

### **1. Zincirlí kuyú/ Zincirlí pınár [Zindjirli Kuyu/ Zindjirli Pinar]**

Zincirlí kuyú/Zincirlí pınár is now a fountain with two vertically spaced spouts and two troughs. It is located on Lyuben Karavelov Street, next to house No 12, opposite the mosque ‘Zincirli cami’ [Zindjirli Djami].

Originally it was a well. The mechanism of this kind of water source is well known in the country. When water is drawn, the chain is winding on an axle by rotating a lever to pull the bucket. The well was later transformed into a fountain.

The hydronyms ‘Sincirli kuyu’/‘Sincirli pınar’ (Sindjirli Kuyu/Sindjirli Pınar) can be heard in the town. The first component of both names is ‘sincirli’ (sindjirli). It is a local form with pronunciation ‘s’ of the first sound ‘z’ of the word ‘zincirli’ (zindjirli).

The standard spelling of the hydronyms is ‘Zincirli kuyú/Zincirli pınár’. Their first component ‘zincirli’ could be dissociated into ‘zincir’ (zindjir) with the meaning of ‘chain’, in this case ‘iron chain’. The ending ‘-li’ is giving the meaning: ‘which has/is with this’, resulting in ‘which has an iron chain’.

The second components of the hydronyms ‘pınar’ (well, spring) and ‘kuyu’ (well, pit) are of Turkish origin.

The hydronyms Zincirli kuyú and Zincirli pınár (Zindjirli Kuyu / Zindjirli Pınar) with their two forms of the determiner ‘sincirli/zincirli’ (sindjirli/zindjirli) can be interpreted as ‘The well with the chain’.

## **2. Kadı<sup>1</sup> pınarı<sup>1</sup> [Kadi Pınarı]**

The water source is located in a place ‘Kadıpınar alçaa’ (Kadipınar Alchaa) which is a local form of the name. Its standard spelling is ‘Kadıpınarı alçağı’ (Kadipınarı Alchagi). It is at the crossing of Tri Kladentsi Street and Yavorov Street.

At present, ‘Kadı Pınarı’ is a closed well with an electric pump for water drawing. It is used for industrial needs. According to local informants, the well had a sweep for drawing water and was one of three wells in the area ‘Kadıpınarı alçağı’.

The first component of the hydronym ‘Kadı pınarı’ (Kadi Pınarı) is ‘kadı’ (kadi). The word has an Arabic origin, meaning ‘judge’, but in this case ‘judge’ in the Ottoman Empire with specific professional obligations (TDK 2019).

Mazhdrakova-Chavdarova (1999: 109) notes that Osman Pazar was governed by a ‘kadı’, chief officer of the judiciary, responsible for all matters of judicial, administrative and military nature, arising in the governed by him territory during the 18<sup>th</sup> and the beginning of the 19<sup>th</sup> century.

The second component ‘pınarı’ (pinari), is of Turkish origin with the base ‘pınar’ (pinar) ‘well, spring’. The ending of third person singular ‘-ı’ (-i) indicates possession and in this case, the meaning is: ‘the well of ...; the well built by...; the well whose building is paid by’.

Most probably the judge (kadı) has personally paid for the construction of the water source. This ‘personally paid’ is reasonable due to the tradition of the local Sunni Muslim population to build water sources and the financial capabilities of an officer of this rank. Documented information was not found.

The hydronym can be interpreted in English as “Judge’s well”. An important member of the town’s or urban area administration is the judge, so the name can be classified as an urban hydronym.

### **3. Kasáp çeşmesi [Kasap Cheshmesi]**

This is the fountain that was next to the butchers’ shops in the town. It is located in the street between Tarnovska Street and 1 Ljuben Karavelov Street, opposite the current pensioners club. The fountain has two spouts on different levels and a trough, its water quantity varies greatly over the year.

A first component of the hydronym is the Turkish word of Arabic origin ‘kasap’, with the meaning ‘a dealer in meat; one who slaughters animals for food; a shop where meat is sold by the butcher’. For the second component of the hydronym ‘çeşmesi’, could be concluded: it is the Turkish word of Persian origin ‘çeşme’ (cheshme), meaning ‘fountain’. For the ending ‘-i’ of ‘çeşmesi’ see the text about ‘Kadı pınarı’. In this case, ‘çeşmes-i’ exhibits the transformation of Turkish vowel ‘ı’ into ‘i’.

The hydronym can be interpreted as the ‘Fountain at the Butcher’s’. Meat production is impossible without water. The hydronym comes after this very important for the urban area business.

### **4. Váriş çeşmesi [Varish Cheshmesi]**

The fountain was located on Tsarkovna Street, in front of St. Dimitar church in a Váriş (Varish or Varosha) neighbourhood, known as the Bulgarian neighbourhood (Toncheva 2010: 20). Bratovanov (1981: 5) writes that the fountain at the church “... has an interesting architectural design with a stone dome on which a lantern was placed. In 1966 the fountain

was restored.”According to Stefanov (1935:13), the fountain received water from a spring at the place ‘Top koru’.

The first part of the hydronym is the word with a local Turkish form ‘varış’. Its standard spelling in Turkish is ‘varoş’, meaning an ‘outer neighbourhood in a town or bigger city’ (TDK 2019). The word is of Hungarian origin.

In the analysed hydronym the noun ‘varış/varoş’ is related to the presented above definition ‘outer neighbourhood of a town’. According to the legend the town was founded around ‘Aşaa çeşme’ (Asha Cheshme) fountain in the lower part of the town. Related to the ‘neighbourhood of the foundation’ this part of the town Varış/Varoş’ was relatively external for a certain period.<sup>3</sup> The hydronym can be interpreted as ‘The Fountain at Varosh (neighbourhood)’. The hydronym’s first component means a town neighbourhood – part of the urban area.

### **5. Şáadravan [Shadravan]**

This fountain does not exist now. The earliest information about the ‘Şáadravan (Shadravan)’ fountain is from 1912 (Toncheva 2010: 223). The description of the characteristic feature of the fountain is: “At the very core of this part of the market place flows from a wide spout the water of ‘Shadravan fountain’” (Toncheva 2010: 18). A better localization provides the following sentences: “Shadravan fountain – destroyed; now in the yard of the first residential building. ...located on the corner between the streets Kliment and Tarnovska, which was built at the place of old market shops.” (Toncheva 2010: 27–28). Stefanov (1935: 12–13) writes that the fountain was supplied with water from the place Kaynaka.

The above quotations are presented in order to avoid mixing the studied water source with another fountain of the type ‘fontanka’, which also does not exist today. The fountain type ‘fontanka’ can be seen in the former centre of the town of Omurtag on a postcard from 1960 reprinted in Yeşilova (1997: 57).

With specific local pronunciation and stress is the hydronym ‘Şáadravan’ (Shaadravan). The standard Turkish form has a spelling ‘Şadırvan’ (Shadirvan) and comes from Persian ‘şādurvān’ (TDK 2019). It is defined as ‘a water source with a characteristic structure located in the courtyards of mosques, with a cube or an outdoor pool with spouts and

fountains'. The hydronym 'şáadravan' was attributed to the fountain due to the water flowing from the wide spout that seems to be fountaining. The word 'şadırvan' is translated in English simply as 'fountain' (Berlitz 2009: 376), so the name can be presented alternatively as 'The fountain Sha'adravan'.

## **6. Imám çukurú çeşmesi [Imam Chukuru Cheshmesi]**

The fountain has a spout but it does not have a trough. It is located at 12 Pirin Street and is next to the cargo entrance of "Daki Yordanov" Junior High School.

According to local informants, the spring of the fountain has been at the nearby pit called 'Imam çukuru' (Imam Chukuru), which no longer exists. The hydronym is based on that name.

Şenyurt (1999: 7,40) reports the hydronym 'Çukur pınar' (Chukur Pinar). This is probably the predecessor of the current water source (fountain) but of another construction type 'pınar', meaning 'well'.

Water from the spring of the fountain was taken before 1950 for the needs of 'Tekke cami' (mosque), to be used for ablution (pre-prayer washing).

The hydronym has three components. The first is, the polysemantic noun 'imam' which is Turkish with Arabic origin. It has the following meaning: 1. The leader of the prayers in the mosque. 2. The title of various Muslim leaders, especially of one succeeding Muhammad as leader of Islam (Hawkins - Roux 1986: 410). According to the context, the meaning of the word, in this case, is 'the leader of the prayers in the mosque'.

The second component of the hydronym is the Turkish word 'çukuru' (chukuru), with the base the noun 'çukur' (chukur). It means 'a place lower to the surrounding surface'. The English analogues are: 'pit, hole, hollow' (Berlitz 2009: 108). The last component is 'çeşmesi' (cheshmesi).<sup>4</sup>

In English, it can be interpreted as 'Imam pit's' fountain' (The Fountain for which water comes from Imam's pit).

## **7. Çúçu [Chuchu]**

The fountain now is just a decorative element of the urban environment. It has a spout without running water and is located opposite to 11A Kliment Street, next to the stairs to Sofroniy Vrachanski Street.

Stefanov (1935: 14) informs that the fountain was supplied with water from the place Kaynaka.

Bratovanov (1981:5) has written about the missing water: “Chuchura is located... and its water at the catchment was allowed to run freely through the fields as early as in 1961.”

The hydronym ‘Çúçu’ (chuchu) is used in the local Turkish. This form ‘Çúçu’ is a result of the dropping out of the last ‘r’ sound from the standard spelling of the Bulgarian word ‘Chuchur’. According to Andreychin (1994: 1071), the meaning of ‘chuchur’ is “a tube or an outfall of a spring, a fountain or a vessel from where the water runs out; 2. Spring with such a pipe”. The dictionary entry is without indication of origin.

In the region of Omurtag, the synonymous Turkish word for ‘spout’ is ‘kurna’ (Çelik 1998: 46) or with the transformation of the first consonant ‘gurna’ in the local Turkish.

The hydronym that appeared in a Bulgarian language environment, after the water leakage element ‘chuchur’, in English could be interpreted as ‘The spout’.

### **8. Dermén çeşmesi [Dermen Cheshmesi]**

It is a fountain with two spouts and troughs. It is located next to the street near the mill in the industrial estate of the town and is not far from the Sofia–Varna main road.

The first component is the Turkish word with pronunciation ‘dermen’ (dermen) with standard spelling ‘değirmen’ (degirmen), meaning ‘mill, water mill’, and a second component ‘çeşmesi’. The hydronym has emerged after the important object ‘mill’ and can be interpreted as “The Fountain at the Mill”.

## **II. An attempt on comparison of hydronyms in rural and urban area**

The comparison is based on the author’s research presented in two publications about hydronyms in a rural area (Yakub 2012; 2013). Both pieces of research showed that traditionally in the researched rural area not far from Omurtag, around the village of Konop populated predominantly by Turkish Sunni, the fountains are named after the persons who are commemorated. Another case is after the name of the person or family who paid for the building of the fountain. In fewer cases, the hydronyms

are after an important building, place or specific features of the water or the construction of the water source.

In the surveyed rural area, for identification of the water source, mostly the personal name is used. The family members from newer generations repair the water source and the memory is kept. It is a practice or tradition to use hydronyms with the first component being a personal name.

In the urban area of Omurtag, it is easier to remember an important object next to the fountain, the name of the neighbourhood or a specific element of the water source, rather than the person's name. In the urban area, the hydronyms are related to people's occupation, such as 'imam, kadi, kasap' which are very common for urban society and place names formed with them are kept for long periods. Besides this, the language diversity in the town is also a factor in the formation of the studied hydronyms.

## **CLASSIFICATION**

After completion of the etymological part a classification of the studied hydronyms, as well as those included in a previous paper (Hasan 2019), can be made:

### **I. Five hydronyms in Hasan (2019):**

1. Aşáa çeşme (Asha Cheshme)
2. Kírezlik çeşmesi (Kirezlik Cheshmesi)
3. Menzilishka Cheshma
4. Mezlishka Cheshma
5. Tabána çeşmesi (Tabana Cheshmesi)

### **II. Eight hydronyms in this paper:**

1. Zincirli kuyú (Zindjirli Kuju)
2. Zincirli pınár (Zindjirli Pinar)
3. Kadí pınarí (Kadi Pinari)
4. Kasáp çeşmesi (Kasap Cheshmesi)
5. Váriş çeşmesi (Varish Cheshmesi)
6. Şáadravan (Shadravan)
7. Imám çukurú çeşmesi (Imam Chukuru Cheshmesi)
8. Çúçu (Chuchu)
9. Dermén çeşmesi (Dermen Cheshmesi)



The classification of the 14 hydronyms of 10 water sources below is made without reference to any classification schemes due to their small number. The aim is to distinguish individual groups according to certain characteristics of the water sources and hydronyms.

**I. According to the specifics of the lexical composition of the hydronym:**

*1. Hydronyms without second component 'çéşme' (cheshme) – 2:*

- Çúçu (Chuchu)
- Şáadravan (Shadravan)

*2. Hydronyms with a component 'pınar' or 'kuyu' (pınar/kuju) – 3:*

- Kadí pınarí (Kadi Pınari)
- Zincirlí kuyú (Zindjirli Kuju)
- Zincirlí pınár (Zindjirli Pınar)

*3. Hydronyms with a component çéşme (cheshme) / cheshma) – 3:*

- Aşáa çéşme (Asha Cheshme)
- Menzilishka Cheshma
- Mezlishka Cheshma

*4. Hydronyms with component 'çeşmesi' – 6:*

- Kírezlik çeşmesi (Kirezlik Cheshmesi)
- Tabána çeşmesi (Tabana Cheshmesi)
- Kasáp çeşmesi (Kasap Cheshmesi)
- Váriş çeşmesi (Varish Cheshmesi)
- Imám çukurú çeşmesi (Imam Chukuru Cheshmesi)
- Dermén çeşmesi (Dermen Cheshmesi)

**II. According to the number of components involved:**

*1. With one component – 2:*

- Şáadravan (Shadravan)
- Çúçu (Chuchu)

*2. With two components – 11:*

- Aşáa çéşme (Asha Cheshme)
- Kírezlik çeşmesi (Kirezlik Cheshmesi)
- Menzilishka Cheshma
- Mezlishka Cheshma
- Tabána çeşmesi (Tabana Cheshmesi)
- Zincirlí kuyú (Zindjirli Kuju)

- Zincirlí pınár (Zindjirli Pinar)
- Kadí pınarí (Kadi Pinar)
- Kasáp çeşmesi (Kasap Cheshmesi)
- Váris çeşmesi (Varish Cheshmesi)
- Dermén çeşmesi (Dermen Cheshmesi)

3. *With three components – 1:*

- Imám çukurú çeşmesi (Imam Chukuru Cheshmesi)

### **III. According to the nature of the emergence of the hydronyms (Indicated below as: *judge, butcher, imam.*)**

1. *Hydronyms by human profession/activity – 3:*

- Kadí pınarí (Kadi Pinar) – *judge*
- Kasáp çeşmesi (Kasap Cheshmesi) – *butcher*
- Imám çukurú çeşmesi (Imam Chukuru Cheshmesi) – *imam*

2. *Hydronyms by names of other significant objects near them – 4:*

- Tabána çeşmesi (Tabana Cheshmesi) – *tabakhanne*
- Dermén çeşmesi (Dermen Cheshmesi) – *değirmen*
- Menzilishka Cheshma – *menzil*
- Mezlishka Cheshma – *mezlish*

3. *By location:*

- Aşáa çeşme (Asha Cheshme) – *aşáa*
- Kírezlik çeşmesi (Kirezlik Cheshmesi) – *Kírezlik*
- Váris çeşmesi (Varish Cheshmesi) – *Váris*

4. *According to the design features of the water source itself:*

- Zincirlí kuyú (Zindjirli Kuyu) – *chain*
- Zincirlí pınár (Zindjirli Pinar) – *chain*
- Çúçu (Chuchu) – *spout*
- On a resemblance-şáadravan (Shadravan) – *Its water runs like a*

*fountain.*

### **IV. Water sources with one or more hydronyms in use:**

1. *Single hydronym in use – 8:*

- Kasáp çeşmesi (Kasap Cheshmesi)
- Váris çeşmesi (Varish Cheshmesi)
- Şáadravan (Shadravan)
- Imám çukurú çeşmesi (Imam Chukuru Cheshmesi)
- Çúçu (Chuchu)

- Dermén çeşmesi (Dermen Cheshmesi)
- Tabána çeşmesi (Tabana Cheshmesi)
- Kadí pınarí (Kadi Pinari)

2. *Two hydronyms in use – 1*

- Zincirlí kuyú (Zindjirli Kuju)
- Zincirlí pınár (Zindjirli Pinar)

3. *Four hydronyms in use – 1*

- Aşáa çeşme (Asha Cheshme)
- Kírezlik çeşmesi (Kirezlik Cheshmesi)
- Menzilishka Cheshma
- Mezlishka Cheshma

## CONCLUSION

### I. Conclusions on the classification of the hydronyms in the urban area:

1. Hydronyms with the components: ‘çeşme/chesma’, and ‘çeşmesi’ are mostly in use: 9 of 14;

2. According to the number of components involved the hydronyms are:

- the biggest number of hydronyms are with 2 components like Kasáp çeşmesi (Kasap Cheshmesi): 11 of 14;
- few are with one component as şáadravan (Shadravan): 2 of 14;
- only one is with 3 components as Imám çukurú çeşmesi (Imam Chukuru Cheshmesi): 1 of 14.

3. Hydronyms according to the nature of the emergence:

- significant object: 4 of 14;
- specific design or resemblance: 4 of 14
- profession: 3 of 14;
- location: 3 of 14.

4. According to a number of the hydronyms used to indicate one water source:

- 4 hydronyms in use – indicate 1 water source;
- 2 hydronyms in use – indicate 1 water source;
- 1 hydronym in use – indicate 8 water sources.

Summarizing the conclusions above:

*1. Most of the water sources have single hydronym in use;*

Some of them had second as ‘İmam pınarı’ but it was ignored. Exceptions are ‘Aşaa çeşme’ and ‘Zincirli kuyú.

*2. Most of the hydronyms have a component ‘çeşme/cheshma/çeşmesi’;*

The component indicates the generic group of the water sources. This is the most often used in the studied urban area because the fountain is the modern construction form.

*3. The largest group of them has two components;*

The first component indicates the base of the emergence of the hydronym (imam, menzil, dermen, zincir...) and the second the generic group of the water source (kuyu, pınar, çeşme). This form is the most informative and useful for recognition of the water source.

*4. Predominately hydronyms are named after important objects near them, specific design, or part of the town;*

In the urban area, it is easier to remember an important object, neighbourhood, specific design than the person’s name. Personal names are not so familiar because of the number of the town’s inhabitants.

## **II. Temporal stability of hydronyms**

Some hydronyms show wide temporal stability. Certain water sources did not lose their original names after renovation or even after a change of construction type. Probably this is because of the gained significance of the name. The water source ‘Zincirli kuyú/ Zincirli pınár’ [Zindjirli Kuyu/ Pınar] has been transformed from a well into a fountain long ago but has kept its name.

## **III. Transformation of hydronyms in temporal line**

According to their generic names, the water sources are kuyu, pınar (well), chuhcur (spout) and çeşme (fountain).

This temporal arrangement shows the constructional development of the water sources: from the older ‘well’ (kuyu, pınar) to the now predominant ‘fountain’ (çeşme). This is a factor influencing the development of the studied hydronyms. It was also stated above that hydronyms with a component: ‘çeşme/cheshma, and ‘çeşmesi’ are mostly in use.

The changing of the construction type of the water source can be a reason for the formation of new hydronyms. Rarely in the town could be heard ‘Cami çeşmesi’ (Djami Cheshmesi), instead of the hydronyms Zincirli

kuyú/ Zincirli pınar. It is used mainly because of the new construction type.

#### **IV. Hydronym base for the formation of toponym**

The name of the mosque ‘Zincirli cami’ is formed after the hydronyms, Zincirli kuyú/Zincirli pınar, as the mosque uses part of the spring water. This is the inverse process of naming to the one explained in the first part of the paper.

#### **V. Conclusions on the hydronyms from the urban and rural area**

The naming process of the water sources in the urban area is governed by specific rules. It is based on the behaviour of people in the urbanized area of Omurtag, which have various ethnic origin, language, religion, and cultural features.

As we have stated earlier “The naming of people or places is part of human behaviour and culture. It depends on the geographical location and social environment ...” (Yakub 2019: 30). Because they were names of important sources of water, forming part of the human environment in the urban area of Omurtag, the hydronyms have been used for very long time.

The system based on a personal name is not functioning in the urban area. That is why the hydronyms used by the inhabitants of the town from Bulgarian, Turkish, Roma origins are formed in the way described in the explanatory part of this study.

In modern times the piped water supply system has changed the attitude to hydronyms. If water sources are not important, their names are not important either. That is why hydronyms are not a priority in everyday life.

A process of negligence of the hydronyms in the studied urban area has already started. This is demonstrated in the random identification of water sources and expressions like ‘the fountain on Lyuben Karavelov Street’, ‘the fountain next to the school’ and similar. The general collocation ‘gorchiva cheshma’ (bitter fountain) for some of them is also used. In this way, the hydronyms are going out of use.

According to Kovachev (1987: 44), the information included in the hydronyms can be used in studies of settlements. The present paper con-

tinues this line as a new contribution to the study of the hydronyms in the urban area of Omurtag.

## NOTES

<sup>1</sup> Omurtag since 1934.

<sup>2</sup> Gerlovo is a historical and geographical area in north-eastern Bulgaria.

<sup>3</sup> See about Aşaa çeşme in Hasan (2019: 143). About the second component of the hydronym, 'çeşmesi' see 'Kasap Cheshmesi'.

<sup>4</sup> See 'Kasap Cheshmesi' for the origin.

## BIBLIOGRAPHY

**Andreychin 1994:** Л. Андрейчин, Л. Георгиев, Ст. Илчев, Н. Костов, Ив. Леков, Ст. Стойков, Цв. Тодоров, Български тълковен речник, С, 1994.

[Andreychin 1994: L. Andreychin, L. Georgiev, St. Ilchev, N. Kostov, Iv. Lekov, St. Stoykov, Tsv. Todorov, Balgarski talkoven rechnik, S, 1994.]

**Berlitz 2009:** Berlitz Turkish Standard Dictionary, Turkish – English/ : English – Turkish. Berlitz, 2009.

**Bratovanov 1981:** Петър Братованов, Град Омуртаг 1967, Омуртаг, 1981.

[Bratovanov 1981: Petar Bratovanov, Grad Omurtag 1967, Omurtag, 1981.]

**Çelik-Altunay 1998:** M. Çelik, M. Altunay. Urgan Bir Firtına Hikayesi, Sincan Matbaası, Ankara, 1998.

**Eren 1988:** Hasan Eren, Türkçe sözlük, T. 1, 2, Türk tarih kurumu basım evi. Ankara, 1988.

**Hasan 2019:** Hasan Y. Hasan, On the Origin of Hydronyms in a Bilingual Environment, published // Сборник доклади от университетска научна конференция, том 1, Национален военен университет Васил Левски, В. Търново, 2019.

[Hasan 2019: Hasan Y. Hasan, On the Origin of Hydronyms in a Bilingual Environment, published // Sbornik dokladi ot universitetska nauchna konferentsia, tom 1, Natsionalen voenen universitet Vasil Levski, V. Tarnovo, 2019.]

**Hawkins - Roux 1986:** J.M. Hawkins, S.L. Roux, The Oxford Reference Dictionary, Oxford, 1986.

**Kovachev 1987:** Николай Ковачев, Българска ономастика, С., 1987.  
[Kovachev 1987: Nikolay Kovachev, Balgarska onomastika, S., 1987.]

Mazhdrakova-Chavdarova 1999: Огняна Маждракова-Чавдаров, Град Омуртаг през епохата на възраждането. // Град Омуртаг и Омуртагския край – история и култура, том 1, Варна, 1999.

[Mazhdrakova-Chavdarova 1999: Ogniana Mazhdrakova-Chavdarov, Grad Omurtag prez epohata na vazrazhdaneto. // Grad Omurtag i Omurtagskia kray – istoria i kultura, tom 1, Varna, 1999.]

**National Geographic 2012:** National Geographic Society. “Urban Area.” National Geographic Society, 2012, <http://www.nationalgeographic.org/encyclopedia/urban-area/>.

**Room 1996:** Adrian Room, An Alphabetical Guide to the Language of Name Studies, London, 1996.

**Selimski 2012:** Людвиг Селимски, Турски елементи в българското словообразуване. // Творба речи и ъни ресурси у словенским језицима: зборник радова са четрнаесте меѓународне научне конференције Комисије за творбу речи при Меѓународном комитету слависта, Београд, 2012, <http://ireteslaw.ispan.waw.pl/handle/123456789/362>.

[Selimski 2012: Lyudvig Selimski, Turski elementi v balgarskoto slovoobrazuvane. // Tvorba rechi i oeni resursi u slovenskim jezitsima: zbornik radova sa chetnaeste mefunarodne nauchne konferentsije Komisije za tvorbu rechi pri Mefunarodnom komitetu slavista, Beograd, 2012, <http://ireteslaw.ispan.waw.pl/handle/123456789/362>.]

**Şenyurt 1999:** Hasan Basri Şenyurt, Osmanpazarı türkleri, Sincan Matbaası, Ankara, 1999.

**Stevanov 1935:** Лазар Стефанов, Градъ Омортагъ, Омуртаг, 1935.

[Stevanov 1935: Lazar Stefanov, Grada Omortaga, Omurtag, 1935.]

**TDK 2019:** Türk Dil Kurumu, Güncel Türkçe Sözlük, Ankara, 2019 <https://sozluk.gov.tr/>.

**Toncheva 2010:** Калинка Тончева, Старата чешма разказва..., Омуртаг, Читалище „Отец Паисий – 1870”, 2010.

[Toncheva 2010: Kalinka Toncheva, Starata cheshma razkazva..., Omurtag, Chitalishte „Otets Paisiy – 1870”, 2010.]

**Yakub 2012:** Хасан Якуб. Хидроними от района на село Коноп (Кулфаллар) // Научни трудове на Русенския университет, том 51, серия 6.3., 2012.

[Yakub 2012: Hasan Yakub. Hidronimi ot rayona na selo Konop (Kulfallar) // Nauchni trudove na Rusenskia universitet, tom 51, seria 6.3., 2012.]

**Yakub 2013:** Хасан Якуб “Етимология и класификация на хидроними от района на село Коноп (Кулфаллар), област Търговище. Състояние и проблеми на българската ономастика. Том 13. В. Търново, 2013.

[Yakub 2013: Hasan Yakub “Etimologia i klasifikatsia na hidronimi ot rayona na selo Konop (Kulfallar), oblast Targovishte. Sastoyanie i problemi na balgarskata onomastika. Tom 13. V. Tarnovo, 2013.]

**Yakub 2019:** Хасан Якуб, Антропоними в родови структури от село Коноп (Кулфаллар), В.Търново, 2019.

[Yakub 2019: Hasan Yakub, Antroponimi v rodovi strukturi ot selo Konop (Kulfallar), V.Tarnovo, 2019.]

**Yeşilova 1997:** Hasan Yeşilova, Bulgaristan türkleri ve Osmanpazarı (Omurtag bölgesi). Sincan matbaası. Ankara, 1997.

**Zaimov 2012:** Йордан Заимов, Български водопис, Т. 1. В. Търново, 2012.

[Zaimov 2012: Yordan Zaimov, Balgarski vodopis, T. 1. V. Tarnovo, 2012.]

**Хасан Якуб Хасан** – гр. Омуртаг, ул. Генералска №73, вх. А, ет. 2, ап. 5, +359 888 887 279, vipbgl@abv.bg