

How to Cite:

Raimovna, K. B., Akhmetovna, N. N., Botiraliyeva, U. D., & Sottikhonovna, T. D. (2022). Semantics and linguocultural characteristics of some Uzbek lexemes. *International Journal of Health Sciences*, 6(S1), 5434–5444. <https://doi.org/10.53730/ijhs.v6nS1.6101>

Semantics and linguocultural characteristics of some Uzbek lexemes

Kadirova Barno Raimovna

PhD in Philology, Associate Professor, Department of the Uzbek language Tashkent chemical-technological institute.

Nasirova Nargiza Akhmetovna

Candidate of Philology, Associate Professor of the Department of Modern Russian Language, Uzbek State, University of World Languages.

Umarova Dilfuza Botiraliyeva

Senior lecturer of the department, "Foreign Languages" of Tashkent Institute of Architecture and Construction

Tolipova Dildora Sottikhonovna

Assistant of the Uzbek department (rus tili), Tashkent State transport university (Uzbekistan)

Abstract--At a time when international relations are developing and interaction is intensifying, the study of languages and cultures of different nations remains one of the urgent tasks. By the end of the twentieth century, linguistics had assumed that "language is not only connected with culture, but also a means by which it has grown out of culture and expressed it." At the same time, language plays an important role in the creation, development and preservation of culture (in the form of texts). Today in the world the priority role of language in knowing the world, its active influence on the real being, consciousness, is recognized as the main factor and the main source in all spiritual and cognitive activity of the person, this fact forms a solid basis of anthropocentric approach to language. The anthropocentric approach to language has been interpreted in almost all of the research and educational literature on linguoculturology, although it has been interpreted as re-emerging in the late twentieth and early twenty-first centuries it is emphasized that the background goes back to Humboldt's famous ideas. V. von Humboldt said, "The diversity of languages is not only due to differences in sounds and signs, but also because of differences in the way we see the world." V. Humboldt's idea that "language is a mirror of culture" reflects the essence of the field of linguoculturology. The article discusses the social function of the language, its role in society, cultural concepts,

national values, traditions. Discusses the linguistic and cultural features of the Turkic languages, in particular Uzbek. The semantics of individual lexical units during the period of the ancient Uzbek literary language, linguistic and cultural capabilities, their importance in expressing national values and views are described. In addition to the denotative value in the lexical units of the lifestyle of the Uzbek people, the reflection of the concepts of human relations is explained by typical examples. Emphasizes the need to respect the national language, to consider it as a means of communication and as a reality that collects and expresses national values.

Keywords---Ancient Uzbek language, lexical unit, etymology, semantics, lexeme, seme, linguoculturology, semantic aspect, linguoculturological look, culturalseme, social function, zoononym, analogy, reference, study of languages, development and preservation of culture, discourse, myths, legends, customs, traditions, customs, principles, symbols, specific culture, anthropocentric approach, social function of language, cultural concepts, human cognitive activity.

Introduction

In world linguistics, the scope of research on the expression of cultural symbols in language, the conceptual understanding of the world, the analysis of the mental approach to naming reality is expanding. Language reflects the social process and changes during its historical development. The study of the linguistic landscape of the world provides a comprehensive analysis of the living space, lifestyle, mental characteristics and national-cultural character of peoples, ethno-cultural ethics, social relations, interethnic dialogue, ethical and cultural norms of behavior. Analyzing the relationship between language and culture, reflecting the national and cultural characteristics of language units, determining the level of expression of national values and traditions is one of the most pressing issues of today's global development in which cultures interact.

In world linguistics, the scope of research on linguoculturology, semantics, textology is expanding. Semantics of grammatical lexemes, grammatical features; the reflection of certain attributes of reality, thing-event in the world view, the emergence of character-feature thing-event, as a factor in the separation of important aspects of reality; the formation of a group of lexemes that express the qualities of an objective being during specific development in each language; scientific research is being conducted in priority areas such as identifying the nominative functions of character-representing lexemes, the degree of reflection of values, and whether they have similarities and differences in different cultures according to their denotative meanings and connotations.

In Uzbek linguistics, there are studies on the role of sign words in communication, their relation to sign lexemes in sister languages, and the comparison of lexemes of non-sister languages. The analysis of symbolic lexemes in Turkic and Uzbek languages has a special significance in the elucidation of lexical-semantic features of these means of communication, in the study of

linguistic-cultural peculiarities, in the description of existence by linguistic means peculiar to these speakers. Study of linguoculturological features of sign lexemes in Turkic and Uzbek languages, interpretation of semantic, lingvoculturological processes in the formation of sign lexemes on this basis, substantiation of different approaches in the linguistic landscape of the world, personality factor, socio-economic, psychological relations of changes in word semantics and the identification of lacunar units determines the relevance of our study.

Research tasks

Clarify the role of the personality factor in the formation of names in adjectives; analysis of lexemes denoting cultural concepts in Uzbek, Turkic and other languages as lingvokulturema; identification of cultural universals reflected in the sign lexemes of Uzbek, Turkish and other languages; to distinguish the expression of the world landscape in the culture of Uzbek, Turkic and other languages in relation to the national mentality; coverage of the semantics of stable compounds based on lexemes denoting signs in Uzbek, Turkic and other languages; identification of lacunar and real units of character.

The object of our research

is an explanatory dictionary of Uzbek, Turkish and other languages, lexemes denoting symbols in literary texts.

Scientific novelty of our research

It has been proved that the semantics of lexemes denoting Uzbek and Turkic languages and other languages reflect the personality factor, thinking, cultural views; Universal cultural semantics in the units of Uzbek and Turkic languages with the semantics of "appearance", "character", "spirit" are defined; the connotative functions of sign lexemes in comparable languages as lingvoculturema are proved; specific models of character expression in Uzbek and Turkic languages have been developed; the role of core units in shaping the semantics of stable compounds denoting a character is shown.

Practical results of the research

Research materials can be used to improve textbooks and manuals on Uzbek and Turkish grammar, to create explanatory dictionaries; The results of the research serve to reveal the national and cultural specificity of qualitative lexemes in the Uzbek and Turkish languages.

Analyses in the study will be a source of coverage of the connotative properties of qualitative lexemes; Explanation of lexemes denoting symbols in Uzbek and Turkish languages is a material for Uzbek language information style and translation programs.[5,56]

Social development, the level of national-cultural development will be reflected in the language, as in all areas. In addition to the functions of language communication, emotional impact, collection, transmission of information, communication also serves to develop thinking. The functional sphere of the

language has also been developed and improved over the centuries. Over the past period, a number of works have been carried out.

The social function of the Uzbek language has expanded. This language, along with the functions of communication, emotional impact, collection, has improved the ability to express innovations in the field of science, in the field of science, which develops thinking. There are studies that serve to raise the status of the Uzbek language and improve it. A 5-volume explanatory dictionary of the Uzbek language has been compiled. The publication of etymological and comparative dictionaries, the creation of the necessary terms and concepts, the interpretation of phrases is underway. Sociolinguistics, which discusses the social value of language, the relationship between language and society, the psychic nature of the speech process, the process leading to the realization of speech, psycholinguistics, which discusses the level of speech acceptance, comprehension, computer linguistics. Research is underway to develop a fast-paced information style that serves a rapidly evolving society, as well as Uzbek translation and automated editing programs. Research is being conducted in the field of linguoculturology, which analyzes the cultural value of language, the expression of people's worldview, culture, customs and traditions in language. The Uzbek language is on the path of independent and steady development. This is due to the fact that the Uzbek language is given the status of "state language" and its legal basis is provided. Today, the phonetic, lexical, grammatical features of the Uzbek language are being studied, literally, on the basis of new scientific views. The modern Uzbek literary language textbook has been redesigned on the basis of a new approach. The monographic research highlights the wide potential of the Uzbek language on the basis of a specific field, level research. Research on the phonetics and semiotics of the Uzbek language has emerged. The phonetics of the Uzbek language has been studied in a deep, comprehensive, new interpretation. The field of semiotics, in which our ancestors have extensively analyzed the value, structure and inner world of the word, compared to a unique stand, has been improved. It should also be noted that research on the semantics of the national language, devoted to the interpretation of words, which is the main unit of communication, is important in shedding light on the semantic potential of Turkic languages. And today in Uzbek linguistics there are monographic researches devoted not to general problems of semiotics, but to interpretation of national language words. Language is the greatest product of human spirituality. Language contributes to the development of cultural and spiritual relations. In turn, language is a source of national and cultural values. The peculiarities of the nature of the Uzbek language, which has passed a specific stage of development and is a means of communication that combines national values, customs and traditions, are clearly reflected in the analysis of the features of this language in the period of all-Turkic development. [17, 147]. The phonetic, lexical and grammatical features of the Uzbek language, which are characteristic of the period of all-Turkic development, are reflected in the sources created at that time, in the examples of oral creativity, in dialects. Written sources reflect the language of a particular period as fully as possible. Dialects also have a special place in the subsequent development of linguistic phenomena, in the expression of linguistic processes, in the analysis of changes in the semantics of lexemes, in particular, the phenomena of semantic narrowing, expansion of meaning. In this regard, it is important that the features of the ancient Turkic language, the preservation of

lexical units in dialects and their survival to the modern Uzbek language, demonstrate the expressive potential of the language. Turkic languages, especially Uzbek, reflect the culture, worldview, way of life, customs and traditions of the people. Below we have tried to analyze the semantics of some lexemes in the old Uzbek literary language (XIV - XVI centuries), to highlight their linguistic and cultural features, linguocultural features. The lingvoculturological value of each language is determined by the lifestyle, social status of the people who speak that language. Linguocultural features of Turkic languages, especially Uzbek, are manifested, first of all, in connection with the field of animal husbandry and hunting. Hunting and animal husbandry are the most ancient branches of the Turkic peoples. At the same time, such fields as agriculture and handicrafts were not alien to them. The lexical features, socio-political and cultural relations of the Turkic languages in the period of general development, especially in the structure of zoonyms, have been preserved. Animal names provide important information about the lexical development of Turkic languages, the functional-semantic features of words, the formation of concepts as nouns.

Semantics and lingvoculturological features of zoonyms

The study of zoonyms began with Mahmud Kashgari. The Devon records the names of zoonyms, including more than 100 birds. The lexical and grammatical features of zoonyms in Turkic languages are studied. The terms livestock and hunting, reflecting the vocabulary of domestic animals, have been studied. The study of the lexicon of Turkish languages was carried out on the example of the analysis of zoonyms. Archetypal words "animal" in the Uzbek language are classified on the basis of semantic field. The following cases are observed in the use of zoonyms during the development of Turkic languages, including the Old Uzbek language:

1. Zoonyms in the written sources of the X-XIV centuries were used exactly (without changes) in the old Uzbek literary language: k klik, baĝrıqara, sıĝqan. Historical forms of zoonyms of the ancient Turkic language are used in a number of modern Uzbek dialects.
2. Some zoonyms are used with phonetic changes: sonqur "shunqor"; noisy "noisy"; gas "goose"; ud /  y "bull"; sıĝı ıq / sıĝı uq /  ır ıq "chugurchuq"; k cy ky rg  "chivirtka"; pig "tonquz"; the word "ram"; squirrel "flat"; goat "goat"; chewing gum.
3. Some zoonyms mentioned in the memoirs of the X-XIV centuries were obsolete by the time of the old Uzbek literary language: t gin "suvsar";  at k "cat"; bursa "tiger"; yunt "grass"; short "young beetle". [1,234]

Outdated zoonyms have been replaced by new terms: bat / bat "shappara"; as "carcass"; foot "crane"; sanduva  "bulbul"; foot "gargle". By the time of the old Uzbek language, new zoonyms began to form: tupu aq "racehorse"; root "sona". The word argamak is mentioned in ancient sources in the sense of toponym zoonymy. The word is derived from the verb argı = // arĝu =, meaning "to run at high speed", which is widely used in modern Kyrgyz [5, 72] and Tuvan languages. In modern Kazakh [6, 65] dialects, tobyshak is a "racehorse of the horse breed"; In Kyrgyz, tobur ak means "good, big tulpar, war horse". In the sources, tobiĝaĝ is a "horse typical of western countries"; The horse is also mentioned in the sense of "Arabian horse". Words belonging to the same noun conjugation are used in

Turkic languages in the following forms and meanings: at (ât) "ot", mog. mori (n); manchj. morin; tung. morin, murin, murgan, murgon, xelge; in modern Turkish, horse, plus merina - stallion, no. emak (ot); turkm. atolati (desert horse), ala-bula horse (swift horse) are also used.

At (at) in phonetic writing is distinguished by vowel letters in Turkic languages. In Azerbaijani, Altai, Balkar, Bashkir, Gagauz, Kazakh, Karakalpak, Kyrgyz, Kumik, Nogai, Tatar, Turkish, Turkmen, Uyghur, Khakas, Yakut languages - horse, Tuva language horse; horse in Uzbek; ut in Chuvash. In addition to the word at (at), the Turkic languages also use the words begir (begir), lasha, jilki (yilki) and jont (jond) to mean "horse" (animal). [20,134] The Oghuz words baital and biya also mean "horse". A modified form of the Finnish-Ugric word alasha (lasha can also be found in Russian) belongs to the Turkic languages. There was no l sound in Old Turkic; lasha is a form that has undergone a phonetic change. The short zoonim is observed in Uzbek, Azerbaijani and a number of Turkic dialects. The structure of the word qisraq consists of two parts: ksr / kïr and ak. The word means not only a horse, but other animals as well. For example, Azerbaijani, Turkmen. ği s i r; et al., kaz., tat., uzb. in their tongues; xak. x i z i r; chuv. xësër, gag. kïr; nogkïr; wake up The old calf is "barren." Slave, tai "horse" - mold. unaga (n), manchj. - unaxan; tung. marikan, çäder, muron, xuten, muran, enkeçenni. The Turkish word kulun, in Turkish, generally means a group of horses of different ages, and in modern Turkish, it generally means "mare". This word also occurs in various phonetic forms in Turkic languages. For example, ozarb. gay, gaycha, gulun; etc., gag., q.-qalp., sand., turk, turkm. tay, tayçik, kolin; english slave, wedding; wake up - taytayçak, chuv. tixa, xulun. Kulun (kulunakkulunchak, kulunagash) "one-year-old mare"; ozarb. your son; alt., q.-qalp., tuv., o'zb., yoq., haq. your servant; et al. column; gag., sand., nog. used in the form of ash. Thai (tayça, tayçak, tayčanak, taylak, tayzak). Thai is a two-year-old foal who has reached the age of one. In the Azerbaijani language (dialect), a Thai "mare" is a two-year-old horse, a Thai newborn mare; in some dialects the "mare" is a one-year-old foal from six to eight months to one year of age; in Altai, Kazakh, Tatar languages - one-year-old mare, Bashkir language, Uzbek language; in dialects taiçak, taiçak "one-year-old mare; In the Khakas language, tai means "a wedding between the ages of two and three". In some dialects of the Tatar language the words tai, imçagas are used instead of kulun. In the written monuments of the old Uzbek language, as well as today, the word: aq - Thai is used. [8, 45]. The word occurs in the Chuvash language in the form of tiha, in the Mongolian language in the form of taxa. In the ancient Turkic language, young horses were named with the zoonim of a horse and a slave. Often the word tai is used to refer to groups of older horses. In modern Uzbek, tai is used for all horses under three years of age, and mares for horses under one year of age. Functional-semantic changes are observed in the development of some zoonyms in Turkic languages. M., Mahmud Kashgari in the year Devon is interpreted as meaning "herd of animals" [12, III, 34]. In "Boburnoma" it means "herd of horses". The etymology of the term jilki (from the word "gather", "combine" - G. Vamberi) is also based on the generalizing sema in the semantics of the word. Yilqi is made by adding the -qy affix from the verb yil- meaning "gather together": yil- + qy = yilqy > yilqi. This horse originally meant "a herd of animals that move freely in a wide meadow". In the oldest sources, he mainly expressed the concepts of "black cattle", "large black cattle". Nowadays, there is a narrowing of meaning in the semantic structure of

the word: the concept of "herd of horses" is understood .Azeri in modern Turkic languages.[23, 78]. ilği; tuva, xak. çilği; no wiping); olt. The words "horse that has not yet been run" are common.A.M. Shcherbak named 1554 animal names used in Turkic languages .Studies on terms denoting animal names, including research by A.M. Shcherbak, show that zoonyms vary depending on the age, sex, and breed of the animal.[17, 77]. It was noted that such a distinction was observed only in animals used for farm work, and that such classification was not found in other animals.The occurrence of zoonyms in a number of Turkic languages gives information about the way of life of these peoples, the criteria for categorizing animals.Zoonyms were also the basis for the formation of new lexical units. For example, the compound word Gospandliyor means "the road through which sheep and goats pass": The shepherd and the shepherd sometimes call this road Gospandliyor [7,207] in order to drive the gala and ramani with this road and tangi. Due to the passage of a herd of sheep (and goats), it is known that this road was called Gospandliyor (sheep "sheep"). Liyor means "road" in Afghan.Govgum, which means a certain part of the day, represents the time between the "other prayer" and the "evening prayer." It is used in the same sense in modern Kipchak dialects. Gov f. "Ox" [2, I, 405]. Gum is "lost, vanished, lost, lost" .Zahiriddin Muhammad Babur quoted the phrase that formed the basis of the term govgum. [15, 141]. That is, they ask the man leading the ox where the narrow path leads. The passenger replies, "Blame the bull, you know." HojaAsadullo expresses his surprise: Gov gum shavad, chikorkunem? "What do we do if the bull is lost or" govgum ", that is, it is dark (the bull is not visible)?" Govgum means "time when the bull is moving, when it is not moving", "darkness". This sentence also serves to shed light on the etymology of the word above: Look at the thought, do not push the game, until the stubbornness of the path is known [7,153]. The idea is a bull. In Old Uzbek sources, oy is written in the sense of "ox", "cow", "calf"; meaning the name of the constellation.In ancient Turkic sources it is mentioned in the form of ud in the sense of "cow".The ancient Turkic version of a number of zoonyms in the Turkic languages has been preserved in later periods.[21, 44] For example, the tail, which means "a bird as thin as a tail" in the ancient Turkic language, is also found in 14th century sources. Later, due to social relations, in addition to Turkish animal names, assimilation zoonyms also began to be used. Most of the zoonyms used in the old Uzbek literary language are formed from Persian-Tajik words: käptär-käftär; murgobi, garmpoy, shahmurg "duck". In the Old and Old Turkic languages, the duck was used in duck sources in the fourteenth century; In the old Turkic literary language, instead of the alavan "crocodile" in the old Turkic language, the suffix شر = i öbiy began to be used.Zoonists played an important role in the way of life and socio-political life of the Turkic peoples. Due to the fact that the Turkic peoples were mainly engaged in animal husbandry and hunting, in the language of these peoples there were concepts and views related to zoonym. Zoonyms are often found in the proverbs of the Turkic peoples. This is determined by the careful observation of natural phenomena, animal movements, characteristics of the Turkic peoples, including the Uzbek people. While the occurrence of the name of a domestic animal in proverbs depends on the requirements and conditions of the animal, the observation of the name of a wild animal is related to the hunting activity.Fish, pig, elephant and goose zoonyms are rare in Uzbek proverbs. The zoonyms of wolf, lion, dog, horse, camel, snake, bird, sheep, and cattle are often observed. This situation is explained by the animal world in the habitat of peoples, their

characteristics. In the main part of the analogies in the Uzbek language, zoonyms serve as a benchmark: meek as a sheep, strong as a wolf, strong as a lion, strong as a lion, cunning as a fox, chorus as a dog (to be), rabbit (coward). Zoononyms are also used to pamper children: my lamb (sheep's child), my mare's (horse's child), my camel's (camel's child). [22, 19]

Semantics and linguoculturological features of action-state words

National customs, traditions, cultural and spiritual values are also reflected in the words that express action. For example, the lexeme of load-movement is interpreted to mean "to bend, to kneel" [19,173], "to bend to respect, to bow" [18,712]. This verb is formed from the meaning of the verb yuk-, which means "bukla" in the ancient Turkic language, with the suffix -un [22,183]. "I fell", "bowed", "I bowed like an arrow", "I was loaded three times during the meeting ..." In words, combinations and phrases such as "he walked and rode", various aspects of a person's character and the subtle meaning and content that defines the position of a statesman are hidden [3,83]. Yukun means "to worship" in the ancient Turkic language: jukun means "to worship, to clothe" [11,285]. The origin of the Turkish words yuk-, yukunch "to bow", "to worship", "to worship" occurs in the oldest Bugut memoir written in the Sughd language in the form of yuka [4,12]. The word jukunch, which is derived from yukun =, refers to the concept of "worship," "jukunch": jukunch means "worship, sovershenieobryada, soversheniemolity" [11,285]. The word jukuncuchi, formed from the word yukun =, means "one who performs this action," "worshiper" [12,146,147]. In the 14th century, it was used to mean "caliph (deputy), that is, one who teaches people to pray" [30,53]. The word yukun in the ancient Turkic language basically meant the concept of "bending during prayer". In the semantic structure of the word yukun - the semantic "bow" is the leader. But the meaning of lexical units of bowing and bowing is not exactly the same. Yukun = not only physical bending, but "bending with the whole body, being". Bowing is basically understood as the bending of the body. The verb yukun = is also an expression of state of mind, action, and human respect. "The word refers to a person's position, position in society, who is subordinate to whom, and so on. A person in a lower position is loaded with a person in a higher position. The amount of loading, on the other hand, indicated the helplessness or certain pride of the person being loaded. In the court of the Timurids, this was the order that became the law" [8,85]. It is clear from the context that the "loading" was done simply or seriously. The concept of "just once" is reflected by adding a form: one is loaded with three layers in the fire, and three layers in the fire, and one is loaded when sucking and pulling [7,181]. In one of the sentences in this sentence, the semaphore of "execution in the name of the action" is reflected. The concept of "serious, multiple bending" is reflected in the combination of thick load:

He was also heavily loaded when he pulled the trigger [7,160]. The loading was considered a form of humility that had to be done in any case: Oldaragandin fell twice before loading ... [7,264]. The word yukun served to reflect a kind of humility, a national etiquette. The word gives a clear idea of a person's attitude to others, his position, his position: first I met with PoyandaSultanbegim, then I met Ofoqbegim, then I met Khadijabegim [7,144]. Here the person's respect for PoyandaSultanbegim and Khadichabegim and his negative attitude towards Ofoqbegim is expressed by the word "yukunmoq"; "... excessive compliments,

being the first to get pregnant, asking questions at the agreed place have a negative impact on one's reputation" [28,85]. In the following sentence, the word yukun- refers to the state of affairs after bukil =: I fell asleep, he did not ask for it, there was no opportunity to load it, I bent down and went to see him ... It is clear from this sentence that the appearance of the etiquette of humility, typical of the period in which the work was created, is expressed by the following words: to bend - to bow - to bend - to kneel.

Conclusion

The signifier, that is, the adjective-lexemes, serve to reflect the appearance, character, mood, color, taste of objects. The term sign in a narrow sense refers to the characteristics of a person, thing, according to the appearance, condition, nature of the event. Symbolic lexemes play an important role in gaining a perfect idea of things and events, in increasing the emotional expressiveness of language, in reflecting the worldview on different semantic scales, through linguistic-cultural relations.

The study of intercultural relations, finding a suitable variant of lexemes in the process of translation, the separation of reality, lacunar units between languages is an important task of research in the field of linguoculturology. Symbolic words in a figurative sense serve to increase the attractiveness, effectiveness of speech, to illuminate the essence of events, to depict an artistic image. Linguoculturological analysis of signifying lexemes is important in illuminating the relationship of language and culture, the function of signifying lexemes in collecting and expressing people's worldview, thinking, values, and in defining national models of the linguistic landscape of the world.

Researches on semantic, morphological features of words expressing color in Turkish and Turkic languages and other linguistics. The linguoculturological properties of qualitative lexemes are analyzed in the example of some concepts. The research was conducted on the basis of materials in Turkish and Turkish languages, Arabic, Russian and English.

In Uzbek linguistics, the descriptive words are analyzed on the basis of the study of quality and its lexical and morphological features, the connotations of adjective lexemes in relation to the text are studied. Linguoculturological features of sign lexemes in Uzbek language, general parameters of sign expression have not been studied in a comparative aspect.

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