

## COGNITIVE-SEMANTIC AND PRAGMATIC FEATURES OF VERBS OF CREATION IN TURKIC LANGUAGES

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**Abstract:** Verbs of creation are united on the basis of the presence of a common categorical-lexical seme “to create”. They express the actions of the subject directed at the object and causing its creation, creation, that is, according to their semantic nature, the semantic content of such verbs contains the seme of creation. Verbs of creation in Turkic languages are one of the main lexico-semantic groups of verbs and occupy an important place in the broad semantic class of verbs that have a modifying effect on the object. Consequently, these verbs describe the actions-states associated with the creation of various products of mental activity as a result of a person’s physical or mental labor, or things necessary in people’s life situations.

**Keywords:** verb, generative verbs, cognitive-semantic, pragmatic, speech act.

### INTRODUCTION.

In the linguistic system, words unite on the basis of a common content and form a number of lexico-semantic groups (hereinafter referred to as LSG). The lexical composition of such groups is based on semantic connections. In Turkic languages, a significant number of verb lexemes expressing the process of people's creative activity constitute a significant number. These lexemes express different subtleties of meaning of the concept of broad and multifaceted creation. The core (general) component of the semantics of these verbs is the signs of “creation, construction, creativity”. That is, their common meaning is to create, build, and create something. Through this semantic relationship, they denote specific material processes aimed at creating and manufacturing various objects necessary for humans. Verbs of the act of creation combine verbs with LSG categorical-lexical semantics, but each of them, in addition to the general meaning, actualizes different meanings, i.e., in syntactic use, they create different integral or differential semes that predetermine differences.

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effect on the object. Consequently, “these verbs characterize the actions-states associated with the creation of various products of mental activity or things necessary in people’s life situations as a result of human physical or mental labor” [1].

Verbs of creation are united on the basis of the presence of a common categorical-lexical seme “to create”. They express the actions of the subject directed at the object and causing its creation, creation, that is, according to their semantic nature, the semantic content of such verbs contains the seme of creation:

In the Turkmen language: *Jay gurmak* (To build a house). *Bent gurmak* (To build a dam). *Köpri gurmak* (Build a bridge).

In the Uzbek language: *Uy qurmoq* (To build a house). *Shiypun qurmoq* (To build a shed). *To‘g‘on qurmoq* (To build a dam). *Kanal qurmoq* (To build a canal).

In the Karakalpak language: *Úy qurıw* (To build a house). *Zavod qurıw*. *Kópri qurıw* (Build a bridge).

In such verbs, activity stems from the subject that influences the object in a certain way. The person, the subject, is considered the performer of the meaning implied by the verbs of creation, therefore such verbs are usually combined with personal nouns:

*Söz ýakmaz degirmen gurar, myhman söýmez oglanyny urar (nakyl)*. (A man who doesn’t speak will build a mill, a man who doesn’t love a guest will beat his son).

*Saroy qurib, shahar buzma* (maqol). (Don’t ruin the city by building a palace).

*Jaydın müyeshina şimildiq qurıldı, oğan kelinshek otırdı* (KTTC, V, 46). (A curtain was placed in the corner of the house, and the young woman sat on it).

## LITERATURE REVIEW.

Verbs in Turkic languages began to be systematically studied within the framework of scientific linguistics, formed at the beginning of the 20th century. Thus, from the 1920s to the 1980s and 1990s, the grammatical concept of the verb was mainly created in national languages. The research of such linguists as B.Atalay [2], A.Gulomov [3], D.S.Nasirov [4], A.A.Akhundov [5], T.Yergaliyev [6], O.Allanazarov [7], A.Khojiyev [8], I.A.Andreev [9], A.S.Abilov [10], N.G.Agazade [11], B.Kutlimuratov [12], Sh.Sh.Shukurov [13], V.G.Aliyev [14], E.V.Sevortyan [15] can be attributed to such works.

The study of verbs according to their functional-semantic properties includes research within the framework of their stylistic features, semantics, valency possibilities, and associative relations. It can be said that work in this direction on the study of verbs began in the 60s of the 20th century and continued until the first decades of the 21st century. As proof of our opinion, we can cite a number of studies on verb valency and semantics in Uzbek linguistics in the 1970s-1990s. In particular, the research of I.Kuchkortaev on speech verbs, R.Rasulov on state verbs, U.Sharipova on task verbs, S.Mukhammedova on the predicativity and valency of directed action verbs or action verbs are among them.

Although verbs in Turkic (Uzbek, Karakalpak, Turkmen) languages have not yet been studied in a monographic plan based on the anthropocentric paradigm, the emergence of research analyzed in the theory of speech acts within the text should be assessed as a noteworthy phenomenon.

In general, verbs, as primary parts of speech in Turkic languages, are the main object of linguistic research. The issues that have been solved on verbs and that need to be studied now lay the foundation for solving the problems of comprehensive theoretical and practical linguistics of these lexical units.

#### **METHODOLOGY.**

Component analysis of action verbs with the seme “to create” shows that it is a semantic component that is common to all creation verbs, constituting their common concept – “action”. The fact that generative verbs belong to the LSG of action verbs provides sufficient information for understanding their semantic structure. The concept of “movement” in linguistics is the result of changes. In this scientific problem, the range of the main semantic components of the structure of creative verbs can be defined as follows :

- 1) causativity;
- 2) purposefulness;
- 3) activity;
- 4) effectiveness.

The qualitative description of the action, from the point of view of analyzing the semantics of the lexeme, is significant only in combination with the description of the denotatum, that is, when it is expressed or described by a name.

When determining the differential senses that form the denotative meaning of the verbs of creation, the meanings of these verbs in the explanatory dictionaries of Turkic languages were used. Generalizing the lexical clarifications existing in the realization of the act of creation of the verbs included in this semantic group, the aspects in which the clarification of the meanings of the verbs of the act of creation occurs can be shown as follows:

- 1) the characteristic of the object of action;
- 2) the method of performing an action, that is, the tool or means of action that served as the basis for creating a certain object;
- 3) the material from which the object is created.

The first aspect is the object of action. All verbs of creation are transitive verbs, therefore, in their semantics there is a meaning of possessing an object. Most verbs of creation differ depending on the object to which the creative action is directed.

The second aspect is the weapon, the means, as well as the method of action. At the same time, means, tools, and methods are not types of object meaning, but a complex set of interconnected meanings, which simultaneously belong to the semantic structure of the sentence. It is quite obvious that the method of action and the means used in the process of action are interconnected and interdependent.

The third aspect is the material from which the object is created. In dictionaries, the following materials are indicated for the verbs of creation: plastic, soft material; bone; wood; wool, fluff, leather material; yarn, yarn, etc. Verbs with the meaning of generalized creation, expressing the process of making as a result of physical labor, as well as verbs with the meaning of "making something as a result of mental labor", do not have this distinguishing feature.

## RESULTS AND DISCUSSIONS.

Verbs of action expressing creative activity can be studied by dividing them into the following groups according to their integral and differential features in the semantic field:



1. Verbs with a general creative meaning: *etmek/ qilmoq/ etiw* (to do), *qılıw/ ýasamak/ yasamoq/ soğıw, jasaw* (to make); *düzmek/ tiztmoq/ diziw* (to string); *düzetmek/ tuzatmoq/ düzetiw, oňlaw* (to fix); *bejermek/ sozlamoq/ sazlaw* (to adjust); *işlemek/ islamoq/ islew* (to work); *gurmak/ qurmoq/ qurıw* (to build).

2. Verbs of concrete creation: *tikmek/ tikmoq/ tigiw* (to sew); *dokamak/ to'qimoq/ toqıw* (to weave); *örmek/ o'rmoq/ óriw* (to mow); *ýamamak/ yamamoq/ jamaw* (to patch); *ýiteltmek/ qayramoq, charxlamoq/ qayraw, ótkirlew* (to sharpen); *dogrulamak/ to'g'rilamoq/ tuwrılaw* (to correct); *eýlemek/ iylamoq/ iylew* (to knead); *bişirmek/ pishirmoq/ pısıriw* (to cook).

### 1. Verbs with a general meaning of creativity.

Verbs of action with a general meaning of creativity focus only on the nature of the method of action; in their meanings, there is no indication of a specific object, a specific method or means of action. These verbs have a very wide range of lexical combinations in the sense of creation, which are represented by various thematic groups. In particular, the verbs *etmek/ qilmoq/ qılıw* (to do) in Turkic languages serve to express such meanings as general creativity, creation, improvement, creation, construction. Compare:

***etmek/ qilmoq/ qılıw* (to do).** In the Turkmen language, three meanings of the action verb *\*etmek\** (to do) are explained, of which the 1st seme denotes a general, vague action, while the 2nd and 3rd semes denote a concrete creation action:

1) to do, to perform, to carry out something: *Hasyr-husur edýän işimi goýdum* (B.Japarow) – I quit my boring job;

2) to prepare, to cook (about food): *Ejeňe aýt, towukly palaw etsin* (B. Seýtäkow) - Tell your mother to make chicken pilaf;

3) manufacture something: *Jaýyň agramly bölegini özümüz etdik* (We built the bulk of the house ourselves.). Also, the verb *etmek* serves as an active auxiliary verb, enriching it with the meaning of action understood from the leading verb or the noun component in the compound verb, and adding various additional meanings: *açyş etmek, agalyk etmek, amal etmek, alaç etmek, azat etmek, arz etmek* va h.k. (TDDS, I:363).

In the Uzbek language, the verb *\*qilmoq\** has the same meanings as the action verb *\*etmek\** in the Turkmen language:

1) to carry out, to fulfill, to carry out, to implement: *ish qilmoq* (to do work);

2) combined with some nouns, it means preparing, preparing, or cooking something that this noun signifies: *Xamir qilmoq. Guvala qilmoq. Eshik qilmoq. Pichoq qilmoq. Non qilmoq. Sho'rva qilmoq*;

3) to appoint to a job, position, to designate, to appoint, to deem necessary, to select: *vakil qilmoq, direktor qilmoq, bo'lim boshlig'i qilmoq, rais qilmoq, kuyov qilmoq*. It also functions as auxiliary verbs and conjunctions: *tomosha qilmoq, taklif qilmoq, rashk qilmoq, e'lon qilmoq, orzu qilmoq, dushmanlik qilmoq, bezovta qilmoq; o'qituvchilik qilmoq* (O'TIL, IV: 130).

In the Karakalpak language, the verb *\*etiw/qılıw\** is:

1) to carry out, to carry out: *Onıń aytqanın qılıp, awıl menen tanıstırtuǵın adam alıp shıqpǵnına ókinishli* (It's a pity he didn't follow her advice and bring someone to introduce him to the village) (T.Qayıpbergenov) (KTTC, V:67);

2) to do, to perform, to work, to do: *Tamaqtıń tabılıwı qansha qıyın bolsa, etiwı de sonday qıyın...* (The more difficult it is to find food, the more difficult it is to make it...) (Q.Irmanov) (KTTC, III:284);

3) to cook, to prepare: *tamaq qılıw* (to cook).

Thus, in all three Turkic languages, the verbs *etmek/ qilmoq/ etiw, qılıw* express the general meaning of the act of creation. In the lexicon of the Turkmen language, there is also the verb *kylmak*, but this action verb is an obsolete lexical unit, characteristic of the literary layer. For example: *Gargysym daşlarny mum deý erider, Pür-pudak ýaýradar alkyş kylanym* (Magtymguly). In the Uzbek language, the verb *etmoq* acts as an auxiliary verb. In the Karakalpak language, in this sense, the verb *etiw* is more active, and the verb *qılıw* is also used. If we look at the history of Turkic languages, the verb *qıl=* is actually distinguished by its specificity to written speech and artistic-scientific style, and the verb *et=* is considered a lexical unit more related to oral speech. Since this issue is not included in the object of our work, we will not dwell on it further, since it is comprehensively explained in the dictionaries of the ancient and old Turkic languages.

*ýasamak/ yasamoq/ soǵıw, jasaw*. This verb of creation, with its denotative meaning, expresses the creation of various equipment from a certain raw material (wood, paper, plastic, etc.), as well as the creation of drawings, models, projects in a connotative sense. Compare:

In the Turkmen language,

an object, thing, weapon: *araba ýasamak* (to make a cart), *guty ýasamak* (to make a box), *käse ýasamak* (to make a cup), *stol ýasamak* (to make a table), *ýelim ýasamak* (to make glue), *galam ýasamak* (to make a pencil), *heykel ýasamak* (to sculpt), *pul ýasamak* (to make money), *sal ýasamak* (to build a raft), *çakyr ýasamak*, *arak ýasamak* (to make wine);

drawing, project: *model ýasamak* (to make a model), *gyraň ýasamak*, *forma ýasamak* (to make a uniform), *opalubka ýasamak* (to make a deck), *skulptura ýasamak* (to sculpt).

In the Uzbek language:

to prepare and use things (weapons, items, etc.) for activities, games, etc: *Hushtak yasamoq* (To make a whistle). *Arava yasamoq* (To build a cart). *Dutor yasamoq* (To make a dutor). *Tandir yasamoq* (To build a tandoor). *Ketmon yasamoq* (To make a ketmen);

to form (about appearance, form, etc.): *She spread the blankets on the rug and set the tablecloth. Hundreds of carts formed a circle on a large field.* (T.Obidov, Yusufjon qiziq) (O'TIL, VI: 147).

In the Karakalpak language, the verb *jasaw* has the following meanings:

- 1) to form something, to create: *doklad jasaw* (to make a report);
- 2) to decorate: *stolidı jasaw* (to make a table);
- 3) Comparison, distribution: *dastúrhan jasaw*, *tabaq jasaw* (to set the table);
- 4) preparing the dough for baking in a tandoor, spreading: *Pátirdi jasad berip turıw* (to bake bread) (KTTC, III: 332-333).

In the Karakalpak language, together with the verb *\*jasaw\**, the active verb *\*soǵıw\** is active in this meaning:

- 1) to fix, to work, to do, to make: *Ot-shóp orıw, qora soǵıw jumısı da usılardıń moynında edi* (The work of mowing hay and building a barn was also their responsibility) (K.Sultanov).;

2) to beat, to move (about the heart): *Júregi dúrs-dúrs soğa basladı* (His heart began to pound) (Ó.Ayjanov).;

3) to touch, to hit: *Teniz gúwlep soqqanda qırğa, Tas üstinde jalgız qız kórsem* (I.Yusupov) (KTTC, VI: 294).

In the following comparative table, we can see the semantic frequency and integral and differential features of the verbs *ýasamak/ yasamoq/ soğıw, jasaw* in the Turkmen, Uzbek, and Karakalpak languages:

Table 3

№	In the Turkmen language	In the Uzbek language	In the Karakalpak language	
1	araba ýasamak	arava yasamoq	arba soğıw	to make a cart
2	guty ýasamak	quti yasamoq	qutı islew	to make a box
3	käse ýasamak	payola yasamoq	kese soğıw	to make a bowl
4	stol ýasamak	stol yasamoq	stol soğıw	to make a table
5	ýelim ýasamak	yelim yasamoq	jelim islew	to make glue
6	heykel ýasamak	haykal yasamoq	háýkel soğıw	to sculpt
7	galam ýasamak	qalam yasamoq	qálem soğıw	to make a pencil
8	sal ýasamak	sol yasamoq	sal jasaw	to build a raft
9	dutar ýasamak	dutor yasamoq	duwtar soğıw	to make a dutar
10	kätmen ýasamak	ketmon yasamoq	ketpen soğıw	to make a hoe

*bejermek/ tuzatmoq/ oňlaw* (to repair). In the Turkmen language, the verb *\*bejermek\** creates the following semes:

1) to plow, irrigate, prepare the land, field, sown area for sowing, perform plowing work: *Ýaş üzümi oňat ösdürmek üçin ony hem bejermeli, hem suwarmaly* (To grow young grapes well, they need to be both cultivated and watered);

2) to repair broken things;



3) to supervise, to feed, to feed: *Oglanlykdan meni bakdyň, bejerdiň, Senden başga howandarym ýok meniň* (“Şasenem – Garyp”) (You have cared for me since I was a boy, I have no protector other than you.);

4) to treat a patient by means of medical means, to take measures to treat a certain disease, to treat: *syrkawy bejermek, keselini bejermek* (to treat a sick person, to cure a disease);

5) to regulate, to correct: *Deslap haremhanany bejereýin* (“Görogly”) (I’ll fix the harem first);

6) to embroider, to embroider *Kürte bejermek. Jigim ýaka bejeryärdi* (Repairing a kurta. My brother was repairing the collar.);

7) to respond appropriately in a conversation, to say something that needs to be said, to correct: *Sen ony ýaňky jogabyň bilen bejerdiň, bolmasa ol gaty gidýär* (You fixed it with that answer, otherwise it’s going to be very bad.) (TDDS, I: 135).

In the Uzbek language, the action verb *\*bajarmoq\** fully corresponds to the Turkmen verb *\*bejermek\** in terms of origin and form, but the semantics differ from each other. The verb *\*bajarmoq\** has two meanings in the Uzbek language, and both semes “to fulfill the task assigned to him”, “to fulfill someone’s will” are combined into a common sememe:

1) to carry out, fulfill, perform a task, plan, obligation, or assignment: *Belgilangan ishni o‘z vaqtida bajarish kerak* (The assigned work must be completed on time) (S.Karomatov, Bir tomchi qon).;

2) to perform a movement (role, music, dance, etc.): *Ba‘zan u rolni juda qiyinchilik bilan bajarar, keyin yolg‘iz qolganda, o‘zi qotib-qotib kulardi* (Sometimes he performed the role with great difficulty, and then, when he was alone, he laughed heartily.) (Oybek, Tanlangan asarlar) (O‘TIL, I: 247).

Thus, the verb *\*bajarmoq\** means the general execution of an action, and in its semantic structure, the seme of creation is limited.

In the Karakalpak language, the verb *\*bejeriw\** also has the meaning of a general action, that is, it expresses the seme “to complete, accomplish, finish something”: *...sol tapsırmalarımdı bejerseñ altın qusımdı alasañ.* (...if you fulfill my instructions, you will receive my golden bird.); *Babalarımızğa estelik ornatamız, onıń hámme isin de ózlerimiz bejeremiz deydi* (They say we will erect a monument to our ancestors and carry out all their work ourselves.) (A.Bekimbetov) (KTTC, II: 54).

The meaning of the verb *\*bejermek\** in the Turkmen language corresponds to the semantics of the verbs *\*tuzatmoq\** and *\*sozlamog\** in the Uzbek language, and in the Karakalpak language, the correspondence of the verbs *\*oňlaw\**, *\*dúzetiw\** and *\*emlew\** is observed. Compare:

Table 3

№	In the Turkmen language	In the Uzbek language	In the Karakalpak language	
1	ýeri bejermek	yerga ishlov bermog	jerge islew beriw	cultivate the land
2	welosipedi bejermek telewizory bejermek çekiçläp bejermek	velosipedni tuzatmoq  televizorni tuzatmoq  bolg'alab tuzatmoq	velosipeddi oňlaw televizordı oňlaw  shókkishlep oňlaw	to repair a bicycle  fix the television  To forge
3	oglanı bakyp bejermek	bolani boqib voyaga yetkazmoq	balanı bağıp jetilistiriw	To raise a child
4	syrkawı bejermek keseli bejermek saglygy bejermek  diş bejermek gymyz bilen kesel bejermek	bemorni tuzatmoq kasalni davolamoq salomatligini tuzatmoq tishini emlamoq qimiz bilan bemorni davolamoq	nawqastı emlew keseldi emlew densawlıgın dúzetiw tisin emlew qımız benen nauqastı emlew	cure the patient To treat a sick person To heal To vaccinate one's teeth To treat a patient with koumiss
5	haremhanany bejermek	uyni tuzatmoq	úydi oňlaw	to repair the house

6	kürte bejermek ýaka bejermek	kiyimga kashta solmoq kiyimning yoqasiga naqsh solmoq	kiyimge keste salıw kiyimniń jaǵasına naǵıs salıw	To embroider clothes To decorate the collar of a garment
7	gep-sözi bilen bejermek	gapi bilan tuzatmoq	sózleri menen sazlaw	to correct with words

In short, verbs of action with a general meaning of creativity in Turkic languages, although on a general basis, reveal integral and differential semes according to their semantic coverage. In the Turkmen, Uzbek, and Karakalpak languages, some verbs denoting the act of creation are represented by separate verbs.

## 2. Verbs of the action of precise creation.

This subgroup of verbs of creative action forms semantic valency with words of a separate lexico-thematic group. We will examine them below.

**tikmek/ tikmoq/ tigiw (to sew).** To sew together parts of fabric, leather, or parts of a whole, separated into two parts; to make something in this way:

In the Turkmen language: *Ekin ekdim darydan, İçmek tikdim ýarydan* (Läle).

In the Uzbek language: *Etik tikmoq. Qopning og'zini tikmoq. Yarani tikmoq. Fotima opa har xil qiyqindilardan olib, qo'g'irchoqqa ko'ylakcha tikib berdi.* R.Fayziy, Cho'lga bahor keldi (O'TIL, V:254).

In the Karakalpak language: *Men kelgende Miyirxan keste tigip otır eken* (Ó.Xojanoyazov) (KTTC, VII: 162).

In the explanatory dictionary of the Uzbek language, seven meanings of the verb *\*tikmoq\** are explained, and in the explanatory dictionary of the Karakalpak language, three meanings of the verb *\*tigiw\** are explained. In the interpretation of the meanings of this verb, the phenomena of polysemy and homonymy were not distinguished in the Uzbek and Karakalpak languages. More precisely, both in modern Turkic and ancient Turkic languages, the verb *tik=* creates homonymy, and these words are clearly distinguished in the Turkmen language based on paronymy, and more precisely, the voiced-voicedness (t-d) of consonant sounds at the beginning of words: *\*tikmek\** - means joining separate parts or parts of a whole

divided into two using a needle-thread; *\*dikmek\** - means to install something vertically, with one end on the ground and the other up. These homonymous verbs are also interpreted as homonymous words in Mahmud Kashgari's "Dīwān Lughāt al-Turk" and the dictionary of the ancient Turkic language. Therefore, in the explanatory dictionary of the Uzbek language, it is advisable to interpret the first meaning as a separate word, the second meaning as a separate lexical unit, and the remaining (3-, 4-, 5-, 6-, 7-emes) as figurative meanings of the second lexeme. Similarly, in the explanatory dictionary of the Karakalpak language, the first meaning of the verb tigiw is a separate word, the second meaning is its homonym, and the third meaning is the figurative meaning of the second word.

In general, the verbs of the act of creation in the Turkmen, Uzbek, and Karakalpak languages have common semes according to their common semantic feature, and at the same time, they create some differences related to the peculiarities of the historical development of these languages.

### CONCLUSIONS.

In the semantics of action verbs, two types of semantic relations are clearly visible, the first of which are destructive verbs, and the second are creative verbs. Of course, in scientific works related to verb semantics, these two lexical-thematic groups of verbs (LMGs) have been studied separately, but based on the object of our research, we will analyze them in cognitive-semantic and pragmatic aspects using the example of the lexicon of Turkic languages.

When determining the differential semes that form the denotative meaning of the verbs of creation, the meanings of these verbs in the explanatory dictionaries of Turkic languages were used. Generalizing the lexical clarifications existing in the realization of the act of creation of the verbs included in this semantic group, the aspects in which the clarification of the meanings of the verbs of the act of creation occurs can be shown as follows:

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