

NICKNAMES AND THEIR ROLE IN UZBEK ANTHROPOLOGY

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Email: zarifahusanova8@gmail.com**ABSTRACT**

Onomastic units, particularly anthroponyms, hold a significant position in terms of both quantity and quality. If a person's name, surname and patronymic are considered as the main names in the context of anthroponomy, then nicknames, nisba, title, kunya are defined as "secondary names". Nicknames hold a notable significance among such secondary names. In this small research work, nicknames that are of an important significance in Uzbek anthroponomy, their linguistic features, the methods and aspects of formation and creation, differential and similar features with other secondary names, such as pseudonym, nisba, kunya and titles, historical and cultural roots, role in artistic and spoken languages and their differences, methods of using, differences between historical and modern nicknames, studies of modern nicknames are discussed. Particularly, there are also some opinions about socio-cultural appearance of nicknames, spiritual impact of positive, neutral and negative nicknames and the concept of nebez.

Key words: onomastics, anthroponomy, nickname, pseudonym, nisba, kunya, secondary name, nickname, nicknames with positive, neutral and negative connotations.

АННОТАЦИЯ

Ономастические единицы, в частности антропонимы, занимают значительное место как в количественном, так и в качественном отношении. Если в качестве основных имен в контексте антропонимики рассматриваются имя, фамилия и отчество человека, то прозвища, нисба, титул, куня определяются как «второстепенные имена». Прозвища имеют заметное значение среди таких второстепенных имен. В этой небольшой исследовательской работе рассмотрены прозвища, имеющие важное значение в узбекской антропонимики, их языковые особенности, способы и аспекты формирования и создания, дифференциальные и сходные признаки с другими второстепенными именами, такими как псевдоним, нисба, куня и титулы, исторические и культурные корни, роль в художественном и разговорном языках и их различия, способы употребления, различия

между историческими и современными прозвищами, исследования современных прозвищ. В частности, существуют мнения о социокультурном облике прозвищ, духовном воздействии положительных, нейтральных и отрицательных прозвищ и понятии небез.

Ключевые слова: ономастика, антропонимия, прозвище, псевдоним, нисба, куня, вторичное имя, никнейм, прозвища с положительной, нейтральной и отрицательной коннотацией.

Although major scientific and practical work on anthroponyms has been carried out in Uzbek onomastics over the years of independence, there are a number of issues in this area that await research. In particular, such onomastic units as nicknames and nicknames, which hold a notable significance in the anthroponymic system of the Uzbek language along with first names, patronymics, surnames and nicknames and are directly related to current issues of language, culture, history and ethnography, and sociolinguistics, which are waiting for their solutions are not specifically collected, hardly studied or poorly analyzed. The study of such onomastic units is one of the urgent tasks that Uzbek onomastics faces. After all, the relevance of studying the corresponding name (anthroponym - name, nickname, kunya, title, etc.) is determined by the constant interest human in himself, as well as the priority of anthropocentric approaches in modern science. After all, "The history of the Uzbek language, which belongs to the large family of Turkic languages, is closely connected with the centuries-old past of our people, their dreams, sorrows and victories. Our ancestors spoke to the world through our native language. They created great cultural examples, great scientific discoveries and artistic masterpieces in this language[1]".

The study of nicknames for socio-political purposes is carried out with the aim of exploring the political, social, cultural and personal goals of the person giving the nickname or social group, studying the linguocultural and linguistic reasons for the process of nicknames, its mechanisms, determining the social status of the nickname of the individual and social group that owns the nickname, the social and artistic nature of choosing a nickname, clarifying the aesthetic, psychological, linguistic-semantic foundations, identifying the place of nicknames in social relations, in the language and content of works of art, as well as linguistic and cultural features in the process of communication. Considering these aspects, this dissertation on the linguistic study of nicknames is relevant.

In world and Turkic linguistics, studies have been carried out on secondary names that hold a significant position in the system of anthroponyms, in particular, on the principles of

researching nicknames and their linguistic analysis, and in Russian linguistics there are a number of studies in this direction. Amongst them, the studies of A.M. Selichev, V.K. Chichagov, G.V. Tropin, V.A. Gordlevsky, N.A. Rodin are of particular importance. There are also works where nicknames are a separate object of anthroponymic research. In addition to the above, there are a number of books and numerous articles about nicknames in the languages of different nations. In particular, the observations by Azerbaijani linguists A.Kurbanov, A.M.Pashayev and Karakalpak linguists Y.N.Khojalepesova, S.Zakirov deserve attention within the framework of Turkology. According to A. Pashayev, a nickname refers to a person's characteristics or profession as an additional name attached to his name. The scientist relies on V.A.Nikonov's idea of "informality" while distinguishing nicknames from other related phenomena.

In Uzbek linguistics, the history of studying nicknames, in particular, pseudonyms, kunya, title and nisba which are related to the type of secondary names, goes back along time. Such names of national, socio-political, religious and cultural significance had also a notable position in the history of Uzbek nation. Notably, we can find such names in ancient petroglyphs, as well as in the work "Diwan Lughat-at-Turk" by Makhmud Koshgari. According to a Turcic scientist, Abulfayz Kuli Amanoglu's information: "It is known that in "Diwan Lughat-at-Turk" (DLT), overall 110 person's names are found, 43 of them are nicknames, pseudonyms and also titles given to Karakhanid rulers and commanders [2; 5-13]. Makhmud Koshgari paid special attention to nicknames and titles, their meaning and the reasons for assigning them to individuals. Particularly, he explains in detail the nicknames and titles "tegin, tigin", "tutug, tarkan", and from the information in DLT we know that nicknames were widespread in the ancient Turkic language and acquired a certain socio-cognitive feature. If in such historical works of Alisher Navoi as "Tarixi muluki ajam" ("The history of Iranian kings"), "Tarihi anbiyo va hukamo" ("The history of saints and scientists"), there is also information on the nicknames and titles of ancient Iranian kings, scientists and prophets of the ancient East and Greece, in "Nasaim-ul Muhabbat" ("The winds of love"), and in the tazkirs "Majalis-un Nafais" ("The meetings of the elegant") there are some moments including historical figures - some mashayikhs, poets and historians, in addition to their kunyas, pseudonyms and nicknames [3].

At present, it can be noted that significant fundamental research has been carried out on toponyms and anthroponyms of the Uzbek language, explanatory and spelling dictionaries of popular names have been compiled, and serious research has also been carried out on pseudonyms and nicknames. Including, in the studies of E. Begmatov, T. Karaev, V. Vakhidov, A. Nurmonov, N. Makhmudov, T. Nafasov, N. Khusanov, N. Ulukov, G. Sattorov, I.

Khudoynazarov, A. Ishaev, R. Sapaei, Yu.I. Avlakulova, M. Rashidova, D. Khudoyberganova, S. Kendzhaeva, Sh. Nizomova expressed their attitude towards the specific aspects of proper names. These works highlight the lexical-semantic and grammatical features of nicknames as a component of anthroponyms, and draw certain conclusions about the formation, etymology, and nominative-motivational basis of proper names, including pseudonyms and nicknames. A.Ishayev, R.Sapayev, Y.I.Avlakulov, M.Rashidova hamda X.Kadirova have carried out scientific research on nicknames.

Significantly, a great onomist, E.Begmatov estimates nicknames as proper nouns, in this case he named first names as the main category of anthroponomy, and nicknames, pseudonyms and surnames as “additional nominative category” [4]. It is because the main means of naming a person is the first name, and other ways perform additional task of completing it in an anthroponymic nomination. In his monography “Anthroponomy of Uzbek language”, E. Begmatov conducted research on the history of Uzbek anthroponyms, their ethno-linguistic, socio-linguistic features; beyond names, Uzbek nicknames, pseudonyms, surnames va patronyms have been studied. The scholar has categorized nicknames into 10 groups according to their semantic and motivation [5; 13-14]. He defines *a nickname* as “a name that is given to a person by his surroundings, describes his characteristic sign-features, mainly, is used along with a person’s first name” [6;44]. In particular, M.Rashidova engaged in collecting and studying the nicknames of Uzbek language. She published a pamphlet named “lexic-semantic and methodological features” as the product of these studies. In this pamphlet, information about the definition, structure, formation, etymology and methodological features of nicknames are provided [7]. Y.Avlakulov has also carried out research on anthroponymic units, emphasizes to organize an anthroponymic layer of names, nicknames, pseudonyms [8;19]. He also has an article on the features of nicknames and pseudonyms.

In general, there have been conducted several research on linguistic and exterior aspects of nicknames. However, in our opinion, a lot of studies have to be conducted on nicknames, their historical and social forms, soci-ethical features, the reasons of giving nicknames and other characteristics. We find it important to count some features to be researched. In particular, identifying a linguistic status of nicknames as an anthroponymic unit, their role in communication; explicating social, lingvo-artistic development and improvement of the nicknames of Uzbek language, clarifying relative and differential features of nicknames with other anthroponymic units – names, patronyms, titles and kunya; analyzing and defining nicknames in terms of professional designation, linguistic, nominative-motivational basis;

analyzing nicknames from lingvo-cultural and historical-ethimological point of view; analyzing formation and characteristic features of nicknames – the form of nicknames in virtual world. There are more features that have to be completed beyond abovementioned ones.

Nicknames are secondary names that always coexist with a person, like his first name, surname or patronymic. In scientific sources, the word “*nickname*” is interpreted as an Arabic word that means “*second name*”, “*pseudonym*”, “*alias*”. A nickname is explained as follows: a nickname is given to a person jokingly or mockingly because of some characteristic; also is a name that can be changed for a specific purpose [7]. If one concept of a nickname is “second name”, then the concept of a name and its difference from the concept of a nickname require an explanation. “**Nom**” is a persian word meaning “name”; “*fame, prestige*” [8]. This word has a wide semtics that is, mainly, considered a synonym to the lexicon “ism” because of its definiton of a name given to people or objects: like *Zarifa, Samarkand, Boychibor*. However, “*ism*” is an Arabic word taht means “*a person’s name*”, “*personal name*” [9], by which has a narrower semantics than the concept of “nom” does and usually, this word is applied only for a person. In ancient Turkic language, particualrly, in “*Diwan Lughat-at Turk*” by Makhmud Koshgari, the word “*atag*” is used as a nickname: “*Atag*” – name; nickname. *Qul ati anin boldi qulqa atag’// tapug’ qilsa tūn-kūn ula bolsa tag. – The slave a person was nicknamed for the reason that it is necessary to pray day and night on the mountain or the rock. (QBN – 124a)* [10] ... So, the words “*atag – nickname*” are synonyms expressing a general concept.

The concept of *nickname* is likely to have a similar function with *pseudonym* for its expression of “secondary name”. If we rely on the definition provided in aforementioned work, there is the concept of “pseudonym” in its another meaning. Particularly, “*taxallus*” (“a psudonym”) is an Arabic word that means “self-rescue, liberation, deliverance”. It is another second name chosen by an artist (poet, writer, artist, scientist, etc.) or a political figure [13]. For example, *Lutfiy, Navoi*. Sometimes a nickname can be given by another person: Sulayman’s son Abdulhamid wrote his first works under the nickname “*Kalandar*” chosen by himself, then his teacher Munavvar Kari Abdurashidkhanov chose the nickname “Chulpan” – “A morning star” [12], and the poet was not only famous by latter name, but also had a significant position in Uzbek literature and history. However, in contrast to nicknames, pseudonyms embody a motivation connected to the inner world of their owners. The integration of Islam into Uzbek language had a significant impact on the onomastic units, as well as on anthroponyms. We may show the process “*kunya*” as its result. “*Kunya*” (*kuniya*) is an Arabic word meaning “*a nickname, name*” and it is a word or a name that can be used along with a person’s first name to

show respect to his ancestry. Specifically, Arabic words “*abu*”, “*bint*”, “*ibn*”, “*ummu*” are considered to be kunya [13]. “*Unvon*” (“*Title*”) is an Arabic word that have such meanings as “address”, “title, heading”, sign, symbol”. It is a polysemantic word that confesses a person’s special service or professional degree in any sphere, and means a name determined and given by the commissioned authorities. This is also considered as a secondary name in the anthroponymic system. Moreover, in Arabic world, there is also the concept of “*nisba* (arabcha nsbī - “relationships”, “connection”) which is defined in the sources as follows: it is a part of arabic-muslim’s name describing a person’s ancestry, ethnic, religious, political, social background, place of birth or place of residence and etc. Usually, *nisba* is considered as a morphological indication, an ending “*va*” (Arabic *-iy*). For example, like *Buxoriy*, *Samarqandiy*, *Nasafiy*. According to traditional order, *nisba* is put after kunya, alam, ancestry va nickname in the end of the name and they are also considered as one of the forms of secondary names.

There are linguistic and extra-linguistic aspects of the formation of nicknames. Particularly, the linguistic aspect is more prior in uzbek language like in other languages. Especially, at the result mispronunciation of personal names, the phonetic and grammatic mechanisms get one of the most active. Particularly, a child who has not acquired a language yet, by his disability to pronounce his elder siblings’ names correctly, more precisely by pronouncing as much as he can, creates new nicknames in the family. For example, pronouncing “*Toyir*” as “*Toy*”; “*Karim*” as “*Tayim*” “*Muborak*” as “*Yubalak*” creates a condition for elderly people to pronounce personal names in the way as a young does, and consequently they form new nicknames. Also, *Nilu* (Nilufar), *Mamush* (Ma’mura), *Shurik* (Shuhrat) are the addressing nicknames formed by shortening or mispronouncing for caressing and loving purposes; addressing nicknames - *Dilap* (Dilafruz), *Toyir* (Tohir), are formed on basis of phonetic-orthoepic mechanism, as they are formed in an orthoepic norm depending on dialectual pronunciation (it is connected to pronouncing some sounds (f, h) incompletely, because they are not appropriate for original Turkic nations) of names. Such a nickname is indirectly related to its owner, in other words, they express, especially, subjective attitude. What parts of the language construction can be involved in the mechanism of the formation of nicknames also requires a separate study. First of all, let’s dwell on the group of units forming nicknames, that is, on their morphological aspect. If we take into account that nicknames are based on the sign-features and action-condition they are, especially, described with the lexical units related to noun (*it* (dog), *ilon* (snake), *chayon* (scorpion), *do’ppi* (doppi), *shapka* (hat), *quloq* (ear), *oyoq* (foot) and also proper nouns) and adjective (*qopag’on*, *chuchchi*, *sariq*, *zolim*, *qiyshiq*), (partially to adverb, verb, imitation words,

interjections, modal words).

It should also be noted that nicknames may not always consist of one word. Accordingly, there are two types of nicknames: **Simple nicknames.** The nicknames consisting of one base: Umar *zakunchi*, *Kobra* (Shavkat Qudratovich), *Qora* amma, *Tuya* amaki, *giroy* (Muzaffar), *ma'lim* (Samadov – Robiyaning dadasi), Rashid *abzi* (*the heroes of the novel "Between Two Doors" by Utkir Khashimov*). **Complex nicknames.** They consist of two or more lexical units and form a single meaning. Compound nicknames can be directly classified as follows: expressed by a compound word: *Oqpodsho*, *Orif oqsoqol*, *Xumkalla*, *Mirzaterak*; expressed by a pair of words *Shaldir-shuldir*, *Kirdi-chiqdi*; expressed by a repetitive word: *Xir-xir*, *Shu-shu domla*; expressed by phraseological units: "*Bir qop yong'oq*", "*Yetti o'lchab, bir kesar*" (Sharifning xotini); expressed by syntactic units: *Yotsa turmas*" (Sharif), *kuzurlarning kuzuri* (Yaxshiboyev), *sun'iy yo'ldoshlar* (two patients sharing the room with Yaxshibayev – Baxshulla Astanov and his friend).

Any name in a language has its own linguistic and extralinguistic components of meaning, which include, first of all, the presence of special naming motives, specific aspects of the presence of a name in a language (the strength of the nominative feature in names compared to other linguistic signs). Among them we can find the modern understanding of the name, the history of the name, and its etymological foundations. On the other hand, there are special conditions for the existence of a name as a linguistic symbol in society, that is, it is related to linguistic and extralinguistic conditions, such as cultural and historical associations of the name, its specific relationship with the object it names and its level of familiarity.

In addition, emotional motivation plays an important role in the transition of words with negative, positive and neutral connotations into nicknames. Any name is based on a certain motivation. There are direct or indirect semantic connections between a nickname and a person's name, surname, mental and physical characteristics. For example, motivation refers to the features of the objects when they are named, and motivates naming this same object. Motivation comes before nomination. The presence of additional praise, glorification, discrimination, accusation, negative connotation, and hidden meaning in a nickname are the basis for "sticking" it to a person or an animal. Nicknames, like other onomastic units, do not have their own special linguistic base, i.e. units, methods and tools. Available appellatives in the language, affixation, composition, lexical-semantic method and models of word formation serve as a linguistic base for nicknames.

Like names, nicknames and "second names" should have a positive meaning. This depends

on the factors of their formation, and it is considered dependent on the professional and moral education of the nicknamer. In the past, a nickname was considered a middle name; an honorary title given to a person separately from his real name; a title that represents the power of caliphs and sultans, but now linguists explain the predominance of nicknames in the language by the state of “nebez”. Nebez means “to approach someone carefully, hiding one’s shortcomings” [14]. However, later “*na’t*” began to be used as a nickname, which means “description, definition” and in general “a name that is perceived as the love of the people and is glorified in society”. Thus, the nickname acquired the meaning of “a name or quality expressing praise or criticism”. We may bring the great Uzbek writer Alisher Navoi as an example. Nicknames used in aforementioned works of Alisher Navoi, cannot be called as the nicknames with literal sense in artistic texts. When providing biographical information about the great figures, saints, religious figures and historical figures of the early Middle Ages and the Muslim East, the great writer only gave them nicknames given to them by the society (nation) of that time or by the individuals themselves. In fact, most of these names can be called epithets, and not nicknames in the full sense. It was created under the influence of anthroponymic traditions practiced in those ancient times. In other words, these nicknames represent a second name given to a person separately from his real name; in this case, **nebez** means “to approach someone carefully while hiding a flaw.” This is the phenomenon of *na’t*, which means “to describe, to define” and generally means “a name that is accepted as loved by people and glorified in society”, and it was also used as a nickname. Thus, during the Middle Ages, a nickname acquired the meaning of “a name or quality expressing praise or criticism.” In addition, the nicknames mentioned above were not given to these individuals by the author (Navoi), they are not a product of artistic thinking. But these nicknames serve as an emotional coloring of works of art created about historical figures. Unfortunately, today, most of the nicknames and other secondary names have negative connotations and negatively impact a person's reputation, worth, and fame. That is why it is necessary to conduct a study of nicknames and secondary names in general and try to fully identify the characteristics of nicknames that have a positive connotation. Handling negative nicknames in the process of communication does affect human psychology.

One of the most important factors of choosing a nickname is motivation. Any name is based on a certain motive. This process is called **motivation**. It means that, motivation is the connection between the words showing that they have been motivated, is the very motivational contact (relationship). There are direct or indirect spiritual connections between the nickname and the name, surname, mental and physical characteristics of a person (animal). Therefore,

motivation expresses the signs of the object being named and it motivates the process of naming this object. Motivation means to testify, to prove, to motivate and appears before nomination. Consequently, the process of naming based on characteristics is motivation. The presence of additional praise, glorification, discrimination, accusation, negative connotation, and hidden meaning in a nickname is the basis for "sticking" it to a person or an animal. Nicknames, like other onomastic units, do not have their own special linguistic base, i.e. units, methods and tools. It can be said that the existing appellatives, word-forming affixes, methods and models in the language serve as the linguistic base for nicknames.

It is known that nicknames are considered as a means of being addressed by others. But a person can give a nickname to himself. In today's globalized era of information technologies, this is becoming more common. The nicknames in the virtual world are amongst them. People, especially the younger generation, choose their favourite names, nicknames, in social networks without any barriers. Therefore, nowadays, the study of nicknames from the virtual world as a form of nicknames is one of the most actual researches. In our opinion, the main feature of nicknames is a free choice of a nickname for oneself. In this case, the cultural, spiritual and scientific level of its owner, his dreams and hopes, and worldview are important factors.

According to our observations, nicknames used in Internet communication may consist of one or two words. Nicknames consisting of a root word or a combination of words and phrases are most often proper names or compounds in the form "determiner + definable" and diminutive nicknames ("sevimli", "ofatijon", "bo'zbola", "sheryigit", "muloyim", "yoqimtoy yigitcha", "oshiq", "ko'pni ko'rgan", "inson do'sti", "catastrophe", "bozbola", or may convey the meaning of informal free addressing ("telba", "shaharlik olifta", "terminator", "botir bola", "qo'rqmas", "sheryurak", "iskaptopar").

Common nouns are also used as nicknames. The participants of virtual communication often refer to the names of animals and birds, in this case, such nicknames as "rooster", "lion king", "tiger", "gray wolf", "fox", "turtle", "falcon" are created. Some young people (albeit they are Uzbek) use Russian, English or other language variants with the same content, such as "dikiy volk", "seriy volk", "krasavchik", "chelovek pauk", "bogatiy", "princessa", "life", "zizi", "miss.." etc. The participants of virtual communication or games on the Internet usually use the Latin alphabet, with the representatives of the younger generation around 30 years old in our country use the Latin script (this contingent is the most active in virtual communication), and those around 40 years old and older use the Cyrillic alphabet.

Due to natural, historical, socio-political processes in social life, various spiritual values

are created, distributed and assimilated. Here social ethics and its forms, which determine the form and content of speech among people, and hold it within certain patterns, including the moral and spiritual characteristics, identity, manners and lifestyle of people are of great importance. From this point of view, nicknames given to people are also given according to positive and negative personal characteristics. There is no limit to the number of nicknames in the language, just as there is no limit to the number of positive and negative personal characteristics.

The linguistic areas, where nicknames are widely used in speech, are colloquialisms and dialects. During the research, when nicknames were studied in the Khorezm dialect, as well as in the lively colloquial language of Samarkand region, it was noted that in Khorezm, a person's identity is firstly determined by the nickname of the clan or group to which he belongs, and then by his own name and nickname, and until now this system has not gone out of communication, on the contrary, it was seen that this system has been developed and reached a peak in usage. A questionnaire conducted among the students and school-children in Samarkand revealed that there is a strong synchronization of nicknames among the youth. While classic forms of nicknames are related to living language, nicknames are a form of those nicknames related to communication in the virtual world. Virtual nicknames are slightly different from those in real life by the fact that speaker chooses it by himself, though its connection to the secondary nomination, relationships with the personal physical-physiological indicators of an individual, that it carries the elements of secrecy and mystery are the features uniting the virtual world nicknames with the real life nicknames.

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