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ETHNOLINGUISTIC ANALYSIS OF NATIONAL COSTUME NAMES IN PAREMAS

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Abstract. This article provides an ethnolinguistic analysis of national costumes in paremas. Clothes have become the object of special research of many scientists (D.K. Zelenin, I. Nebedeva, N.P. Grinkova, G.S. Maslova, G.V. Sudakov, R.I. Kudryashova, Y.P. Osipova and others). The study of the names of national costumes of the Turkic peoples was first carried out by Russian scholars. In particular, OASukhareva published information about the hats of the peoples of Central Asia and their characteristics. Born in Samarkand, he was an orientalist, Soviet ethnographer, and specialist in Central Asia. Also, the names of Khakassian costumes were studied by Y.A. Shibayeva, the names of Kazakh national costumes by I.B. Zakharova, R.D. Khodjayeva. The paremas reflect several parts of the names of clothes, and the names of outerwear, hats and their means, and fabrics, are analyzed.

Keywords: ethnolinguistics, clothing, headgear, burqa, guppi, stockings, gray, national costumes, ethnicity, ethnic consciousness, identification, tradition

INTRODUCTION

Each ethnic group perceives the surrounding realities based on ancestral traditions and customs, taking into account the specifics of cultural appearance and ethnic consciousness. One of the most important components of people's ethnic identity is clothing. The names of clothes have a special place in the linguistic landscape of the human world, they are directly related to the life, history, culture, development and consumption of the people and the social changes in the life of the ethnocultural community. The meaning of clothing is not limited to its function, but also serves as one of the most stable ethnic indicators of the people's psyche and way of life. The formation of the traditional complex of folk costumes is influenced by moral and aesthetic ideas, traditions of generations, material and economic conditions of life, as well as relations with other ethnic groups. The

peculiarity of this lexicon is that the analysis of its semantics requires constant reference to reality and ethnographic data. The study of clothing names as an integral structure requires taking into account the changes that have taken place in the traditional dress code of the nation as a result of changes in economic and socio-political living conditions. This study of the names of clothes and parts encourages a systematic analysis of their naming features in Uzbek dialects.

Literature review. Clothing has become the object of special research of many scientists (D.K. Zelenin, I. Nebedeva, N.P. Grinkova, G.S. Maslova, G.V. Sudakov, R.I. Kudryashova, Y.P. Osipova and others). Interest in the lexicon of descriptive and nominative dialects is determined by the following: First, this layer of words is closely related to the practical and spiritual life of man, so its study brings the researcher closer to understanding the cultural and historical development of the

Uzbek ethnos. Secondly, the description of this lexicon allows a full understanding of the lexical richness of the national language, and thirdly, it provides a basis for a deeper understanding of the formation of the lexicon of the language and the laws of operation. The study of the names of national costumes of the Turkic peoples was first carried out by Russian scholars. In particular, O.A.Sukhareva published information about the hats of the peoples of Central Asia and their characteristics¹.

Born in Samarkand, he was an orientalist, Soviet ethnographer, and specialist in Central Asia. Also, the names of Khakassian costumes were studied by YA Shibaeva, the names of Kazakh national costumes by IB Zakharova, RD Khodjayeveva.²

In Uzbek linguistics, the names of clothes were studied by M. Asomidinova. The author analyzes the names of clothes, one of the professional lexical layers of the modern Uzbek language, ethnolinguistically in comparison with ancient written sources. The study also revealed the lexical-semantic and grammatical features of Uzbek clothing names.³

Y. Lippert, who defines the word clothing, says that he understands a plate sewn as "real clothing".⁴ According to N.P. Gorbachev, the clothes worn protect a person

from the constant or periodic effects of the natural environment⁵.

Discussion and results

The names of clothes that appear in Uzbek folk paremas can be classified as follows:

1. **Hat.** Types of clothing to be worn and wrapped. Hats can be divided into hats and headgear, respectively: *bo'rk...*
2. *O'g'riga o'irlikdan mol kirmasa, o'z bo'rkini o'zi o'g'irlyaydi.*
3. *Tentakni tentak desang, bo'rki qozonday bo'ladi.*
4. *Axmoqqa ish buyursang ish qolur, Bo'rk ol desang bosh olur.*
5. *Bosh yorilsa bo'rk ichida, qo'l sinsa yeng ichida.*
6. *Bosh ketsa ham, bo'rk qolar.*
7. *Egilmagan boshdan bo'rk tushmas.*

Bo'rk – old hat. There are winter and summer hats. The hat is made of animal skin and covered with a precious thick fabric.⁶

Bo'rk – meant any item worn on an ancient head.

Bo'rk – hat; boater, bonnet, bowler, calotte:

Mavlono hamulmasjidg'a kirganda... boshidag'i eski bo'rk bila erdi.

“Makhbubul- kulub”

*Lola kabi zohir aylabon ko'rk,
Egri qo'yibon qizil teri bo'rk.*

“Layli and Majnun”

Mavlon Ashraf... kiyiz bo'rk ustiga quruq chirmar erdi.

¹ Сухарева О.А. Древние черты в формах головных уборов народов Средней Азии. Труды ин-та этнографии АН СССР. Новая серия, XXI. т. М. – Л., 1954.

² Захарова И.В., Ходжаева Р.Д. Казахская национальная одежда. Алма-Ата: Наука, 1964. - 178 с

³ Асомиддинова. М Кийим кечак номлари. — Т.: Фан. 1981. – Б. 7.

⁴ Асомиддинова. М Кийим кечак номлари. — Т.: Фан. 1981. – Б. 7.

⁵ Горбачева Н.П.К. вопросу о происхождении одежды. – “Советская этнография”, 1950. № 3. 9-15.

⁶ Ўзбекистон Миллий энциклопедияси. 12 жилдлик, 2-жилд. – Тошкент: Давлат илмий нашриёти, 2002. – Б.862

“Majolisun- nafois”⁷

Gupping qalin bo'lsa ham qishdan qo'rq, Do'pping qalin bo'lsa ham mushtdan qo'rq.

Do'ppi – light hat. It has been widespread among the Iranian and Turkic peoples since ancient times. It has become a national costume among the peoples of Turkestan (especially in Uzbekistan and Tajikistan). Uzbek *doppi* differs from other doppis by its unique shape and decoration. The doppi consists of three parts - a top (cut in a circle and a rectangle), a *kizak* (in the form of a flange) and a *jiyak*, which are decorated differently in different parts of the republic; parts look different when combined.⁸

Do'ppi – lined, often round, rectangular hat with or without flowers, consisting of a tube, a wick, and a top, a ribbon, and a ribbon⁹.

Do'ppi – in some modern Uzbek and Turkic languages it occurs in the following phonetic and lexical variants: doppi in the Fergana valley; Tashkent dialect *ball*; Bukhara Tajiks and bilingual (Uzbek and Tajik-speaking) population *kallapo'sh // kalavush*, in Pastdargom, Shakhrisabz, Kitab, Samarkand *qalpoq, qalpoq'*. But in these places, the type of doppi, which is sewn in a longer form from the Iraqi style of chit or satin of different colors and worn under a turban, is also called *kallaposh // kalaposh ...* The word *doppi (toppi)* is not found in ancient written sources. In history, there are words for Arabic *takya // taqya*, Persian

kallaposh, Turkish *kalpak*. In Tatar, *taqya* in nogoy, *kalfak* in pearls, in Kazakhs - *dopy*, *taqiya*, in Turkmen - *tahya*, in Tajiks - *taqi, kalaposh*, etc. There are many types of doppies. The so-called *araqchin* type is worn under a *turban* to prevent the lining of hats, headphones, hats, and caps from getting dirty. It is made of sheep for summer and camel's wool for winter. This type of doppi is called *shapposh* by the Tajiks of Bukhara.¹⁰

2. **Outerwear.** Represents all clothing worn on top except shoes¹¹. In Uzbek folk paremas *guppi...*

Gupping qalin bo'lsa ham qishdan qo'rq, Do'pping qalin bo'lsa ham mushtdan qo'rq.

Guppi- thick cotton coat.

Guppi, jubba, jiba, jeva – In the Central Asian and Eastern armies, a special military uniform made of wire to protect a warrior from bows, swords and spears. The robe was mostly worn during the war. It is made in the form of a shirt and shorts by weaving 1, 5-2 mm diameter iron wires like a thick net. Jubba was popular in the early Middle Ages. Although the robe was heavy, it held the warrior's body tightly and did not interfere with it. The warrior, along with Jubba, defended himself with a shield, wearing steel plates called "square windows" to protect his shoulders, wrists, and chest...¹²

3. **Shoes and their means.** *Choriq, ulton, O'qigan – yorug', o'qimagan – chorug'*

Ayoz ko'rgan kuning unutm, ko'n chorig'ing quritma.

Choriq – shoes made of thick raw leather, with short soles, thick soles, slightly

⁷ Фозилов Э.И. Алишер Навоий асарлари тилининг изохли луғати. I том. – Т: 1983. – Б.346.

⁸ <https://meros.uz/object/doppi>

⁹ Ўзбек тилининг изохли луғати. 5 жилдлик. Бешинчи жилд. – Т: Ўзбекистон миллий энциклопедияси Давлат илмий нашриёти, 2008. – Б.144.

¹⁰ М.Асомиддинова. Кийим кечак номлари. – Т: Фан нашриёти., 1981. – Б.36.

¹¹ Асомиддинова. М Кийим кечак номлари. – Т.: Фан. 1981. – Б. 11.

¹² <https://qomus.info/encyclopedia/cat-j/jubba-uz/>

pointed toes... This name, which means the same thing in the ancient Turkic language, is originally pronounced as *charuk*. In Kyrgyz, this noun is pronounced as *charyk*. In this dictionary, the word is used in the form of a lamp. Where the verb *charyk* is explained, the word *charyk* is once again used as an derivative of this verb¹³.

The reason the proverb says "ko'n chorig'ing qurutma" is that in the past, socks made of leather (raw leather) were lubricated from time to time to prevent them from drying out and cracking.¹⁴

O'yin bilmaganga etik qo'nji bahona.

Etik - Long-soled, high-heeled shoes that cover the calf...

Ikki oyog'ini bir etikka tiqmoq (yoki suqmoq) q. oyoq I.

Etik – ethical; meeting ethical requirements, meeting ethical standards; moral¹⁵.

Etik– long-heeled shoes ... This horse is made of the ancient Turkic verb "kiy" with the suffix - (o ') k. At that time, the tenth syllable in the second syllable was not replaced by the tenth syllable; et + ok = etoq> ethics. The name originally meant "shoes made of soft leather" and later became known as a type of footwear.¹⁶

¹³ Раҳматуллаев Ш. Ўзбек тилининг этимологик луғати (туркий сўзлар). – Т: “Университет” нашриёти, 2000. – Б.437.

¹⁴ Шомақсудов Ш., Шораҳмедов Ш. Маънолар махзани. – Т.: Ўзбекистон миллий энциклопедияси Давлат илмий нашриёти, 2018. – Б.6.

¹⁵ Ўзбек тилининг изоҳли луғати. Беш жилдли. Тўртинчи жилд. – Т.: O'zbekiston nashriyoti, 2020. – Б. 280.

¹⁶ Раҳматуллаев Ш. Ўзбек тилининг этимологик луғати (туркий сўзлар). – Тошкент: “Университет” нашриёти, 2000. – Б.458

Kavshsizlikdan xafa bo'lmagin, oyoqsizlarga boqib shukr qil.

Kavush- rubber shoes that are impervious to moisture, usually worn over shoes such as mahsi and boots.

Qizil etiklikdan kelmaydi, Ko'n etiklikka bermaydi.

In the past, self-sufficient people, the rich wore expensive red leather boots, and the poor wore cheap and unsightly (raw) leather).

Hut kirdi - dehqon paytavasiga qurt kirdi¹⁷

The proverb says, "Once the hut comes in, the farmers will work hard and start preparing for planting."

Paytava - is a piece of cloth used to wrap the feet. The capital is usually made of warm and fine fabric measuring 35 cm x 90 cm. In ancient times it was worn as a sock. The capital was worn with boots.

Paytava – This Tajik noun is formed by adding the suffix -a to the modern unit of the verb toftan, which means "leg" and means "ora". (a) when the sound is converted to the sound a, the form of paytova is translated into Uzbek as ob sounds to av sounds; Means "a cloth wrapped around the calf with the toe when wearing sandals"¹⁸.

Qiz chog'im -sulton, kelin chog'im ulton

Yaxshi xotin terini ulton qiladi, erini sulton qiladi.

Nafsini tiygan kishi sulton bo'lur, Xom terini iylasang, ulton bo'lur.

¹⁷ Шомақсудов Ш., Шораҳмедов Ш. Маънолар махзани. – Т.: Ўзбекистон миллий энциклопедияси Давлат илмий нашриёти, 2018. – Б.472.

¹⁸ Раҳматуллаев Ш. Ўзбек тилининг этимологик луғати (туркий сўзлар). – Т: “Университет” нашриёти, 2000. – Б.181.

Ulton – shv. Made of cattle skin, ripe, thick leather¹⁹.

4. 4. Fabric names: **bo'z**

Qarindoshing kelsa-kelsin, Bo'z xaltasi kelmasin

Arqog'ini ko'r, bo'zini ol, Onasini ko'r qizini ol

Arqoq- cross-cutting threads with the winding of the fabric

Qirg'og'ini ko'r, bo'zini ol

Qirg'oq - a lowland area that is connected to and interacts with water bodies (oceans, seas, lakes, and reservoirs) and runoff (rivers, temporal streams). The land boundary of the coast is called the shoreline. The composition and properties of the shoreline depend on the movement of waves and currents in running water...²⁰

Mulkini ko'r bo'zini ol

Qarisini ko'r, bo'zini ol

Qari - a unit of measurement that means different lengths at different times and in different places. For example, in the XIX century in Khorezm -148.94; In Bukhara - 320.04; In Tashkent, the "old market" was 177.8 centimeters.

Qari - Alisher Navoi's 4-volume glossary often uses the word "qari" as a measure of length from the tip of an old finger to the elbow..

The distance from the tip of one hand to the elbow is 6 tufts, and 1 tuft is equal to 4 widths, and 1 width is equal to the length of 6 barley grains. The term ziro, used in Babur's time, is 75 centimeters and is widely used in the East. Sometimes the unit of measurement had a different value depending on the use. It was the

¹⁹ Ўзбек тилининг изоҳли луғати. Беш жилдли. Тўртинчи жилд. – Т.: O'zbekiston nashriyoti, 2020. – В 280.

²⁰ Ўзбекистон Миллий энциклопедияси. 12 жилдлик, 9-жилд. – Тошкент: Давлат илмий нашриёти, 2004. – Б.169.

gas of the Persians and the gas of the Turks. The average value is 54.04 centimeters. At present, there is only one centimeter of gas in Iran, while in Turkey it is 65 centimeters per day²¹.

Bo'zni bichsang ishton bo'lur, qayishni kessang pushton bo'lur

Qayish- "Long leather belt", "belt" ... In the ancient Turkic language, this name means "belt made of animal skin" and was originally pronounced as excavation; later the consonant **z** was replaced by the consonant **y**, in modern Uzbek the a vowel a is replaced by the vowel a, the strict sign of the vowel **y** is lost: qazysh> qayish> qayish. The name is probably derived from the Old Turkic word for "*bukul*" - (y) sh.

Qayish- "so'z This word is derived from the Turkish verb kaykul, meaning "slightly" - (y) sh. **Қайышды** "felt sorry and cared"; later in Uzbek the vowel a was replaced by the vowel a, and the hardness of the vowel **y** was lost: **қай-ыш= қайиш > қайиш**²².

Pushton- pushtan a saddle strap that wraps around a horse's belly; abdomen²³.

Bo'z to'qisang, bo'z olasan, Gilam to'qisang, Gilam olasan.

Xotinga bo'zdan so'z yaxshi

Atlas kiysang bo'zingni unutm, kimxob kiysang - alagingni

Atlas-1) a systematic set of cards with explanatory text; roof or separate pages. 2) Name of special albums

Atlas- oBoth the rim and the back are made of natural silk, a smooth, shiny fabric on

²¹ <https://n.ziyouz.com/portal-haqida/xarita/qiziqarli-malumatlar/sharq-manbalarida-o-lchov-birliklari>

²² Раҳматуллаев Ш. Ўзбек тилининг этимологик луғати (туркий сўзлар). – Тошкент: “Университет” нашриёти, 2000. – Б.507.

²³ Ўзбек тилининг изоҳли луғати. Беш жилдли. Тўртинчи жилд. – Т.: O'zbekiston nashriyoti, 2020. – В 280.

the right. The "comb" pattern is colorful. The best type of atlas is called khanatlas (eight-pointed atlas)²⁴.

Kimxob- a shiny cloth made of yellow and silk on the back. The pattern forms and sheds²⁵.

Alak-esk. a fabric made of hand-spun cotton yarn and the back of which is baked yarn. The pattern (flower) comes in different colors²⁶.

Bo'z karbos - a simple woven fabric made of loosely baked cotton yarn; thick, ripe and a local yarn that keeps body temperature uniform. It has long been woven on handlooms. Written sources, like other fabrics, often mention gray: "If you wear a thick satin, don't forget to wear it" (A. Yugnakiy, 11th century). There are different types of gray: "gray", "gray", "gray"; In the Muslim East, red gray is known as alkirbos. Among the fabrics sent from Turkestan to Moscow in the 17th century was called "byaz", and red Boz was called "kumach". In the early 19th century, Bukhara weavers sold gray weaving in their workshops in Astrakhan, Vyatka, and Kazan provinces. There was a special rasta in Bukhara called Bozori Karbos. There are white, brown, and purple (painted in nil). The Chitgar treatise (19th century) mentions the development of black, yellow, green, gray, purple, white, and other types of gray. Some varieties of white gray are polished and polished, and some have

fluffy hair (the hairy surface is formed by special processing of very thick back yarns).²⁷.

Bo'z – The steppe in the eastern part of Central Fergana. In the territory of Andijan region. The relief is flat, swampy and saline. The area is about 110 km². About 4,000 hectares of land are saline. The climate is sharply continental...

Boz is a town in Andijan region (since 1983). The center of Boz district. Population 11, 7 thousand people (1999). Boz is one of the ancient villages and was called Nasriddinbek until 1950²⁸.

Bo'z I – this Arabic word originally had the form baz (flour); In Uzbek, the vowel a is replaced by the vowel o, leaving one of the zz sounds at the end of the word: bazz – bo'z. The word is originally derived from the ambiguous bazza verb, meaning "a white-gray rough cloth woven from cotton yarn on a domestic bench."

Bo'z II – As a result of the development of the meaning of this word, it grew from the Arabic word boz I (q): with such a meaning quality in the Uzbek language; mainly used to express the color of a horse.

Bo'z III – As a result of the development of the meaning of this word, it grew out of the Arabic word boz I: with the Uzbek adjective meaning "uncultivated"; is mainly an adjective for place names such as land, place. By translating this word from place to place as the name of the grass that grows in such a place, the gray horse IV (a herbaceous plant that grows in the desert, chalong) came into being. The words boz III, **bo'z IV** are used in

²⁴ Абдуллаев Ж.А., Абдураззоқов У.А.. Энциклопедик луғат. 2 томлик. 1- том. – Ўзбек. "Энциклопедияси бош редакцияси". Тошкент: 1990. – Б.65.

²⁵ Абдуллаев.Ж.А., Абдураззоқов У.А.. Энциклопедик луғат. 2 томлик. 1- том. – Ўзбек. "Энциклопедияси бош редакцияси". Тошкент: 1990. – Б.386.

²⁶ Абдуллаев Ж.А., Абдураззоқов У.А. Энциклопедик луғат. 2томлик.– Ўзбек. "Энциклопедияси бош редакцияси". Тошкент: 1990. – Б. 26.

²⁷ Ўзбекистон Миллий энциклопедияси. 12 жилдлик, 2-жилд. – Тошкент: Давлат илмий нашриёти, 2004. – Б.844.

²⁸ Ўзбекистон Миллий энциклопедияси. 12 жилдлик, 2-жилд. – Тошкент: Давлат илмий нашриёти, 2004. – Б.844.

Uzbek to form bozlik I, bozlik II; The word boz III is composed of boztikan.

Bo'z V – As a result of the development of the meaning of this word, it grew from the Arabic word boz I: In the Uzbek language, the adjective li means "not experienced the hardships of marriage", "not trained", "not accustomed to deep thinking"; usually a child, a boy is an adjective in words²⁹.

Conclusion

The results of the scientific analysis show that the ethnolinguistic appearance of national costumes in paremas is reflected through language as the main source for the study of national culture. Culture, like natural language, is understood by many researchers as a system of signs, a semiotic system, or a language in the semiotic sense of the word. The parems, which carry the ethnic views of the people, reflect various forms of clothing.

It seems that ethnolinguistic research is always relevant, as national costumes and their means reflect reality through language.

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²⁹ Рахматуллаев Ш. Ўзбек тилининг этимологик луғати (туркий сўзлар). — Тошкент: "Университет" нашриёти, 2000. — Б.79.

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