

# Linguo-Culturological And Ethnolinguistic Analysis of Ethnic-Kinship Names in The Work "Boburnoma"

Axtamova Nigora Baxtiyor qizi

Bukhara State University, Faculty of Philology, Department of Uzbek Linguistics and Journalism, Lecturer, Second-cycle doctoral student at Bukhara State University, Uzbekistan

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**Abstract:** This article examines the nomenclature of family groups in the text of "Boburnoma" through linguo-cultural and ethnolinguistic frameworks. We examine how concepts of kinship emerged, what role they play in culture and history, and how language and intelligence are connected. The terminology of family groups used in the text shows what the social and cultural structure, practices, and values were like during the time of Babur.

**Keywords:** Baburnoma, tribal kinship, linguo-culturology, ethnolinguistics, historical lexicon, Uzbek linguistics, national thought.

**Introduction:** Kinship relations are an important aspect of the social structure of any nation. Language is how these relations are manifested, and if we look at them from a linguo-cultural and ethnolinguistic point of view, we can learn about the way of thinking, values, and history of the nation. "Boburnoma" is an important source in this. The terminology of kinship described in the text allows us to determine the social relations, family ties, and hierarchical framework of the Babur era. This article aims to study the nomenclature of family ties in "Boburnoma" through linguo-cultural and ethnolinguistic foundations.

Literature review. In Uzbek linguistics, kinship terms have given rise to many scientific studies. In particular, the works of N. Mahmudov and S. Mukhammadjonov are a valuable source in illuminating the relationship between language and cognition. Ethnolinguistic studies by M. Juraev and D. Juraev show the close connection between the national mentality and the national vocabulary. In addition, for the contextual analysis of the terms in the "Boburnoma", the studies of R.S. Ganiev and A. Yusupov on the historical and dynamic creation of kinship terms in the Uzbek language are one of the main sources. A. Khayitmetov's works on the linguistic analysis of literary and historical works help to create the basis of the methods used in the study of lexical units in the "Boburnoma".

## METHODS

Linguo-culturological analysis of kinship terms found in the work "Boburnoma" is one of the most interesting and important topics. In this work, along with kinship terms, military terms used at that time, words related to state administration, and words denoting various social positions are also found. These words are not only of historical importance, but are also considered a valuable source for linguistic and cultural research. First, we will pay attention to the explanations given to the term linguo-culturological. By the beginning of the 21st century, this field had become one of the leading directions in world linguistics. Linguoculturology is a science that studies language from a cultural perspective, and its subject is language and culture in their interaction. In particular, V.V. Vorobyev wrote: "Linguoculturology is a complex field of science of a synthesizing type, which studies the interactions and influences between culture and language."

Linguoculturology is a science that studies the interrelationships of language and culture, in which the worldview, values, and traditions of the people are analyzed through linguistic units. This approach sees language not only as a means of communication, but also as an important mirror of national consciousness. Each word, especially kinship terms, carries a great cultural burden.

• “Boburnoma” is a masterpiece of Uzbek literature and is also an invaluable work for Uzbek linguistics as a source of historical memory and cultural heritage. Through its linguistic units, including kinship names, it is possible to analyze the social structure, kinship system, values, and ethnic consciousness of the 15th-16th centuries. The purpose of this article is to analyze the kinship terms in “Boburnoma” from a linguoculturological perspective. It is to explain the social, cultural and value system expressed through them.

It is to analyze their cultural semantic aspect through the linguoculturological analysis of kinship terms in the “Boburnoma”. Kinship terms are language units that play an important role in the ethnic, social and cultural life of each nation. They reflect the family structure, kinship relations, gender roles, social and historical traditions in society. These names are studied within the framework of linguoculturology and ethnolinguistics as an expression of the worldview and mentality of the people.

Linguoculturological approach

- The science of linguoculturology studies cultural values, traditions and national consciousness reflected in the language.
- The cultural worldview and values of the people are reflected through kinship names.

For example, in the Uzbek language, names based on the principle of “elder-younger” (aka-uka, opa-singil) reflect the tradition of respect and honor in society, Kinship terms can reflect not only the social relations of their time, but also the linguistic reflection of the people's thinking, value system and personal relationships. From the point of view of linguistics, these terms deserve a deep analysis in semantic, stylistic and ethnographic terms. Kinship relations expressed in the work through language are one of the signs of the specific social structure and national identity of the society of the Babur period. The language of each people is considered a mirror of its historical development, social relations and national consciousness. In particular, the cultural memory, values and social life of the people are firmly reflected in the language. One of the most obvious manifestations of this process is are the names of people and kinship in our language. Through the terms of kinship, the people's family life, relations between generations, concepts of respect in society, as well as their attitude to genealogy are also discussed.

The article considers the works of M. S. Andreyev and H. A. Muhammadiy “Boburnoma” as a primary source. Kinship names were categorized using lexical-semantic, contextual and linguo-culturological analytical

methodologies. The researchers examined what functional load they have in the environment, what social status they indicate, and what role they play in creating cultural representations. The historical origin of these terms, their significance in the worldview of the people, and their connection with folk traditions were studied using the ethnolinguistic method. National-kinship names constitute an important component of the lexical-semantic framework of any language, reflecting the historical foundations, worldview, social structure, traditions and values of the people. The kinship structure of the Uzbek people is also complex, and this layer includes biological, social, religious, and cultural components. These elements are clearly reflected in historical texts, in particular in the “Boburnoma”. The kinship terms presented in this study, their context of use, semantic scope, cultural influence, and linguistic dimensions are an important source for linguo-cultural and ethnolinguistic analysis. In the work “Boburnoma”, kinship terms express not only biological kinship, but also the system of values of the people, the criteria of respect and honor in interpersonal relationships. In his work, Babur expresses such values through language as respect for parents, loyalty to brothers, and care for the offspring. In his work, Babur mentions many of his relatives, openly expressing his political or emotional relationship with each of them. In particular, through terms such as brother, uncle, nephew:

- political alliances,
- rivalry,
- friendly or hostile relations are also evident.

For example, “I was not afraid of a clash with my uncle Husayn Bayqaro...” — this phrase refers to political decisions that take precedence over kinship. “Boburnoma” is considered important not only as a historical, but also as a linguo-culturological source. Through the analysis of kinship terms in it, it is possible to take a deeper look at the roots of the Uzbek language and culture, as well as its historical consciousness. Therefore, the names of people and kinship played an important role in the work “Boburnoma”. Babur's father Umarshaykh Mirzo, his mother Kutlug' Nigorkhanim and his sister Khonzoda Begim were the main figures in his life. Umarshaikh Mirza influenced Babur's political and military activities, while Qutlug Nigorkhanim was his spiritual support. Khanzoda Begim played an important role in Babur's life not only as a relative but also as an advisor.

Through the work “Baburnama”, it is possible to observe that family members played an important role in Babur's life, in shaping his personal experiences and political decisions. Babur often referred to his lineage,

in particular, that he was a descendant of Timur on his father's side and Genghis Khan on his mother's side. His father, Umarshaikh Mirza, and his mother, Qutlug Nigorkhanim, were central figures in his upbringing, values, and leadership style.

Babur emphasizes the support and rivalry within his family as he discusses his relationships with his siblings. Babur's paternalistic comments about his children, particularly Humayun, serve to illuminate his concerns about succession and state governance. In his work Baburnama, Babur described the social life and culture of his time in a very comprehensive way. In his language, kinship terms also play an important role, because these words reflect not only mutual relations, but also the social structure of that time. In his work, Babur honestly and simply describes his personal feelings, closeness or conflicts with his relatives. Linguistic-cultural analyses show that the kinship terms used in "Baburnama" are not just lexical units, but are an important source with a certain historical, traditional and ethnolinguistic context. "Baburnama" adequately reflects the personality of the writer, his biography, character, interests, views on his attitude towards people. From the pages of the work, we get acquainted with the manifestations of honesty, courage, justice, kindness, severity, sensitivity in the personality of Babur. The work also provides information about Babur's ancestors, family, and descendants. Also, political and social ties between representatives of the Timurid dynasty, family relations, and kinship relations play an important role in Babur's political activities. As a representative of the Timurid dynasty, he entered into political alliances with his relatives. The conflict between the kinsmen and the kinswomen, sometimes even between the kinsmen, did not fail to affect his rule. Therefore, we considered it justified to analyze the "Boburnoma" as a linguo-cultural source. We will pay attention to the terms of kinship that appear in the work.

#### Ethnolinguistic analysis

The use of kinship names reflects not only the grammatical function, but also the mentality of the people, historical values, and social role:

#### Term Meaning Cultural-functional role

Father Sanctity, respect Pillar of the generation, expression of heritage

Uncle Political influence Head of the tribe, advisor  
Sister Family closeness Educator, household participant  
Aunt Substitute Mother's substitute, Bonding  
Relationship with anthropological values

Through the Boburnoma, kinship names reflect ethnic identity, value system, and order within society. Through these names, Babur not only expresses his personal relationships, but also provides information about the structure of historical society.

The kinship names used in the "Boburnoma" demonstrate the lexical and cultural richness of the Uzbek language. The ethnolinguistic approach reveals the expression of the social structure, value system, and cultural thinking of the people through these terms. This analysis makes scientific contributions to Uzbek linguistics, especially to the areas of ethnolinguistics and linguoculturology.

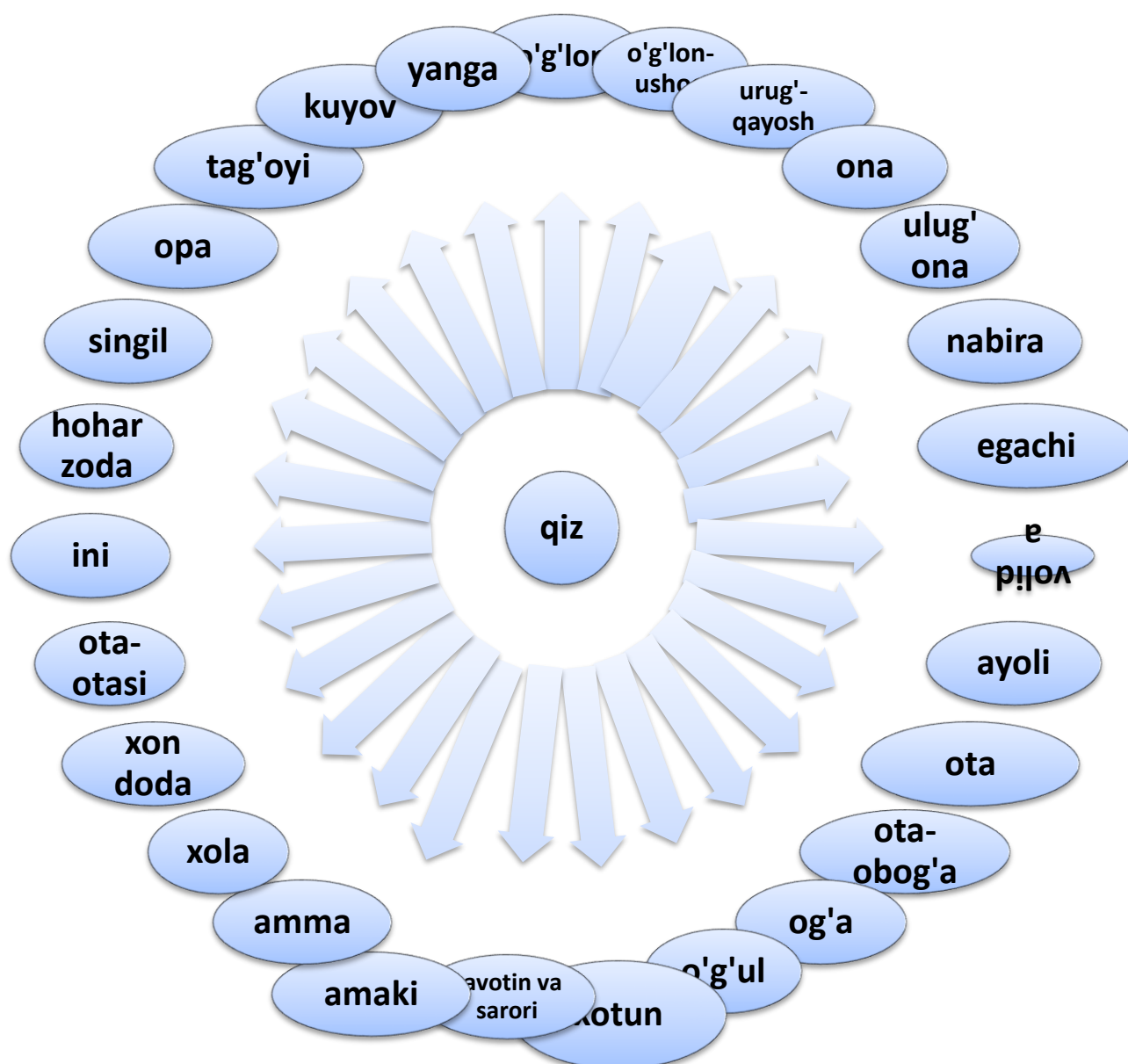
One of the great figures of the Timurid era, Zahiriddin Muhammad Babur, was not only a formidable commander and statesman, but also a sensitive poet and a deep thinker. His work "Baburnama" is considered a unique historical-biographical monument that illuminates the political, social, cultural and spiritual landscape of his time. In this work, along with the description of direct events, the social structure of that time, family relations and personal ties are described with high artistic value through various kinship terms, that is, kinship terms. Key kinship terms found in the work

#### Paternity and grandfather

Babur often mentions his father Umarshaykh Mirzo as "my father". This expression indicates not only simple kinship, but also deep respect and reverence. Amir Timur is also addressed as "grandfather", which shows genealogical pride.

#### Maternal and maternal kinship

Babur remembers his mother Kutlug Nigorkhan as "my mother". The work reflects the expression of maternal love and affection, the position of women in a very sincere way. At the same time, maternal aunts (for example, "auntie" or "mother's sister") are also mentioned, which shows a complex network of family ties.



Let us dwell on the linguo-cultural analysis of the kinship term "father" in the work "Boburnoma". The word "father" is defined as follows in the "Explanatory Dictionary of the Uzbek Language": A man with parents, children and grandchildren (in relation to his own children).

Babur's father, Umarshaikh Mirzo, was a representative of the Temurid dynasty and ruled the Fergana Valley, where Babur was born and grew up. He died when Babur was 11 years old (in 1494), and Babur was forced to ascend the throne at a young age.

In the work "Boburnoma", Babur respectfully remembers his father, Umarshaikh Mirzo, and writes about him:

"Ota janoblari g'oyat fazilatli, jasur va saxiy zot edilar."

This passage also shows that Babur describes his father not only as a political leader, but also as a person with high human qualities.

Although the cultural relationship between Muhammad Babur and his father Umarshaikh Mirza is not directly mentioned in the work "Boburnoma", it is felt through intellectual and cultural continuity, influence, and upbringing between them.

When we study the terms of kinship in the "Boburnoma", they are divided, first of all, into two groups: the first consists of word combinations formed from biological kinship, and the second includes terms derived from social, customary, and marital relations. In addition, some expressions are used in symbolic, figurative, or metaphorical contexts, which indicates

the complex semantic structure of language units. The work contains several names that indicate direct biological relationships, such as father, mother, brother, sister, son, daughter, uncle, aunt, and nephew. These words not only talk about family ties, but also show how the author treats them, whether they are warm or critical. When Babur speaks of his father Umarshaykh Mirza, he says "Father is a tyrant," that is, "I respect and am proud of him." This expression shows not only the father's love for his child, but also his social status, how great a person he sees himself as, where he fits into the family-patriarchal system. His words about his mother Kutlug Nigorkhanim also indicate how much he cares for her, how close he is spiritually. In this situation, the word "lady" itself is a unit indicating the status of a high-ranking woman. This shows how women were treated in the feudal era. The text also uses words such as "aunt", "auntie", "niece". Babur tells these words about his relatives, whether they were loyal or traitors, how they were involved in state affairs. The word "aunt" is used affectionately and lovingly in the work. In Uzbek culture, an aunt is a very important person who can be a mother to children. The work also shows this way of thinking about culture. Babur's expressions such as "aunt's love", "aunt's upbringing" give us an idea of the history of his home and school. This example shows what an aunt meant to an Uzbek household from a linguistic and cultural perspective. During Babur's time, uncles, especially the father's brother or younger brother, were very prominent in politics and military affairs. So, the word "uncle" was used in a broader sense than just family; it was also used in the sense of political alliance, influence and trust. Since uncles are sometimes depicted in the work as enemies of Babur, this expression is also used in negative situations. Babur's life is greatly influenced by his relationships with his siblings. Words like "Akam Khisravshah", "ukam Jahongir Mirzo" indicate not only family ties, but also things like family hierarchy, seniority, and inheritance rights. The use of these words shows how complex the relationship between siblings was in the Babur family, full of political rivals and internal problems. The word "Aka" usually means respect, mentorship, or an older, more experienced person. However, in "Boburnoma" it can also mean a political opponent. Words indicating social affiliation include bride, groom, mother-in-law, father-in-law, and godmother. For example, Babur speaks of the duties of brides and grooms in the family and their involvement in political alliances, showing respect for them. In such a situation, the words "bride" and "bridegroom" are used to indicate socio-political unity. The marital relationships that Babur had with his family members were particularly important in maintaining the balance of political power in his life. The "Boburnoma" uses

such respectful terms as "mother-in-law" and "father-in-law." This shows how much care and respect Uzbek families show for older relatives, especially the parents of the bride on the husband's side. In the patriarchal Uzbek society, these kinship titles are closely associated with strong moral norms.

Khavotin - in the broad sense of "ladies", is usually used respectfully, in a formal or religious context. This concept gives an idea of the status of women, their rights and roles.

The word "sarori" here may more likely mean women in the palace hierarchy or internal practitioners - they are not only women, but also associated with the internal environment and social governance.

Using these terms, Babur recognizes not only the individual, but also gender roles and norms in society. It creates a historical portrait of the role and status of women - what tasks are assigned to women in society, their respect and constructive function are revealed.

In Babur's text, we see that through the phrase "fathers and brothers", he conducts an open and honest analysis of the traditions, values, and negative and positive behaviors inherited from his ancestors. He is active in relation to his own past. He has a critical perspective - that is, he describes the actions, good and bad aspects, inherited from his ancestors. He specifically stated that he sought to honestly express historical truth through this:

"O'qug'uchi ma'zur tutsun... ota og'adin har yaxshiliq va yomonlig'kim sho'e edi... qarindosh va begonadin har ayb va hurarkim bayoni voqe edi..."

The phrase "Khan doda" is a unique term found in the Baburnama, which consists of two parts:

- "Khan" — here it refers to a person with a political or social position (usually a ruler or official),
- "Doda" — this word is a form of respect, compliment, and address used in historical Turkic and Persian texts to an older person or mentor. It is used in the meanings of "educator", "mentor", "teacher".
- In Babur's work, the phrase "Khan doda" was a way of addressing or remembering a certain older, respected person, often a relative (for example, an uncle or a paternal uncle).
- Example:
- "...Xon doda Ismoil Mirzoga xat yuburdim..."

Here, "Khan doda" — a person named Ismail Mirza — indicates that he was a descendant of Babur's father or a respected uncle.

- In Turkic peoples, the word "doda" was used to refer to people in the place of fathers, guardians, educators, great uncles, or close friends of the father.

- “Khan doda” simultaneously serves as an expression of political respect and family closeness.

“Khan doda” is a form of address addressed to a close relative of Babur or a respected person (usually an elderly man with a political position), creating a unique linguistic and cultural image through the combination of the words “khan” and “doda”.

The fact that Babur heard the phrase “my descendants” in his family records or letters indicates his attention to the value of heraldry and social heritage. “Hohar” could be a term referring to a high rank, a respected person in medieval Turkic-court culture.

“-zoda” (Persian suffix) means “offspring”, “child”, “origin”.

Taken together, “hoharzoda” means a descendant of a respected person (maybe a nobleman or a courtier), his descendant or heir.

The function of the word “hoharzoda”:

Here, the title “hoharzoda” denotes lineage, political status and social position. It does not indicate the personal status of Shah Beg, but rather the influence of his origin, the political power of his grandfather or father.

#### ◆ Cultural significance:

In the Timurid dynasty, kinship and lineage were among the most important social criteria. A person's political status was determined not only by his own, but also by his mother (parent). In this sentence, Babur refers to Shohbeg as a representative of a famous lineage, not just an ordinary mother.

#### ◆ Status of a woman:

The expression “Hoharzoda” is used for women, which gives the image of a woman with a rare but high social status. A woman is not only a biological mother, but also a claimant to political inheritance.

Chun Khan's father's mother was Shohbeg's hoharzoda.

Tag'oyi - this word means mother's brother, that is, uncle.

According to the explanatory dictionary of the Uzbek language:

Taga'oyi - mother's brother or younger brother; uncle.

Linguistic-cultural analysis

#### ◆ Role in the kinship system

- In the social system of the Turkic peoples, the uncle (taqa) was considered a very important person.

- He was recognized as a substitute for the father or as an advisor, protector, and sometimes a political mediator. In the context of the Baburnama

The word tagoyi appears several times in important

contexts in Babur's work “Baburnama”. For example:

“Tag'oyi Muhammad Husan Mirzo Buxoroda edi...”

In this sentence, Babur is referring to his uncle, that is, his mother's brother or elder brother. • When Babur calls him “Uncle Muhammad Husan Mirzo”, he simultaneously expresses his political position and family importance as a relative. This means highlighting the family hierarchy and social status with strong symbols in poetic or historical writing.

- The work “Boburnoma” written by Zahiriddin Muhammad Babur, along with its linguistic richness and historical events, is also an invaluable source for studying the ethnological, social and cultural life of the Turkic peoples. The phrase “urug'-kayosh” found in the work reflects the ideas of the ancient kinship and social structure of the Uzbek people. This article analyzes the combination “urug'-kayosh” from an ethnolinguistic perspective.

- “Urug” was used in the meanings of lineage, generation, tribe in ancient Turkic languages. This word refers to the biological lineage, the ancestral system.

- “Kayosh” (or “kayish”, “kayin”) — relatives connected by marriage, that is, persons entering into the bonds of kinship. This word may come from the ancient Turkic roots “kay” (close) and “ush” (connection).

- Thus, “urug'-kayosh” — is a broad concept that includes not only biological kinship, but also social, marital and kinship relations. “Urug” — was used in the ancient Turkic languages in the meanings of lineage, generation, tribe. This word refers to the biological lineage, the ancestral system.

- “Kayosh” (or “kayish”, “kayin”) — relatives connected by marriage, that is, persons entering into the bonds of kinship. This word may come from the ancient Turkic roots “kay” (close) and “ush” (connection).

Thus, “kinship” is a broad concept that includes not only biological kinship, but also social, marital, and god-parent relationships. The term “Urug-kayosh” is directly related to the values of the Uzbek people such as “choosing a generation”, “preserving a lineage”, and “not mixing blood”. The purity of the seed and the reputation of the kayosh determined the social status of the family. Therefore, these words were one of the main means of determining social status among the people.

The expression “Urug-kayosh” is used in “Boburnoma” as a multi-layered concept denoting not only kinship, but also social status, political ties and cultural values. Its ethnolinguistic analysis reveals the ancient social structure of the Uzbek people, the system of kinship and kinship, as well as the specific aspects of their personal and collective thinking.

It should be noted that some kinship names in “Boburnoma” are used in a symbolic or synonymous sense. For example, “aka” can in some places mean “teacher” or “leader”, and “jiyan” can mean “loyal young generation”. This shows that these expressions refer not only to biological relationships, but also to socio-moral associations. In some cases, step-kinship ties are invoked, which serve as an important linguistic tool in describing family conflicts and issues of mutual trust. Kinship terms also affect the sincerity of the style of speech in “Boburnoma”. For example, when the author speaks about his mother or aunt, he does so in honest, passionate words. But when he speaks about his uncle or nephew, who is a political enemy, he is more critical and cautious. These stylistic changes are ethnolinguistically related to the author’s personal thoughts and experiences. The fact that each of the various ethnic and family names in the “Boburnoma” has its own meaning depending on the context indicates that this lexical layer is based on deep semantic and cultural foundations. Each term is not only associated with the personality of an individual, but also serves as a basis for analyzing the social, political and moral relations of this person. From a linguocultural point of view, the kinship expressions in the “Boburnoma” embody the family values of the Uzbek people, emphasizing lineage, mutual respect, loyalty, selflessness, and loyalty to hierarchical relationships. These units are examined as a verbal manifestation of folk perception. Words such as “tong’ich”, “kenja” and “buvri” are very important for indicating the place of an individual in the family tree and in society. Ethnolinguistic examination shows how these words originated, their use in folk folklore, and their connection with faith. In particular, when “Boburnoma” talks about visiting sacred places by relatives, these events are described as rituals related to both religious and generational values. This shows that family ties are seen as sacred and valuable ties in the collective consciousness of the Uzbek people. In linguistics, the morphological structure of these word combinations and the development of meaning through affixes, as exemplified by complex expressions such as “amakivaccha”, “opamyn o’g’li”, show the adaptation and consistency of the language. In these examples, a number of family ties are expressed through combinations, which confirms the semantic richness of the Uzbek language. Kinship expressions in “Boburnoma” are a complex and deep part of Uzbek culture, history, family values, and social life, manifested through language.

## RESULTS

There are two main groups of kinship terms in the “Baburnoma”: Terms based on biological relationships

include father, mother, brother, sister, son, daughter, uncle, aunt, etc. These words indicate direct relationships between family members. Terms based on socio-legal relationships include daughter-in-law, son-in-law, daughter, nephew, granddaughter, younger, older, stepdaughter, father-in-law, mother-in-law, etc. These names indicate who is where in the family and what their function is. Babur’s use of these words in context shows not only what they mean, but also what they mean culturally and ethnically. Babur’s work provides a lot of information about his family, including his father Umarshaikh Mirza, his mother Kutlug Nigorkhanim, uncles, aunts, and other relatives. This shows how the families of the sultans were structured at that time. For example, words like “elder” or “younger” help us understand the succession of generations and the sequence of social roles. The use of kinship terms in the “Baburnoma” shows how people lived, what they believed in, and what they did at that time. For example, the affectionate use of the words “mother-in-law” and “father-in-law” shows how strong family relationships were, how a system of values based on family loyalty was formed. Kinship names are sometimes used to mean something else or to denote something else. The word “niece” is more than a biological relationship means something more; it also means loyalty, closeness, and loyalty. People often use the word “brother” to refer to respect, advisor, or leadership.

## DISCUSSION

During Babur's time, society was built on a strict hierarchy, and everyone knew their place in the family and tribe. The “Baburnama” clearly shows how this social system was manifested through language. Babur's judicious use of kinship terms also shows his attitude towards his family. He speaks to his parents respectfully, but sometimes with a critical tone. This gives them a clear, realistic image. Studying kinship terms from the perspective of language and culture shows that these words are not just ways of talking to each other; they are also lexical units that indicate the moral, historical, and cultural ideas of society. The location, style, and position of each term in the context of speech are very helpful in understanding its meaning.

## CONCLUSION

From a linguocultural and ethnolinguistic perspective, personal names and their relationships in the “Boburnoma” are a rich expression of the national mentality, historical lifestyle, and social structure of society. Through these expressions, Babur accurately describes the family, ethnic, and political dynamics of his time. These expressions also show that the language

contains meanings related not only to communication, but also to culture, law, and history. This article provides new insights into the national identity, social values, and spirituality of the Uzbek people by examining this lexical layer.

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