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## SEMANTIC REPRESENTATION OF LEXEMES “WHITE, BLACK” AND “AQ, QARA” IN ENGLISH AND KARAKALPAK LANGUAGES

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**Khudaybergenova Zukhra Orazbaevna**

Karakalpak State University named after Berdakh, Uzbekistan

### ABSTRACT

The article deals with the semantic description of the lexemes “white, black” and “aq, qara” representing color in the English and Karakalpak languages. Doing comparative research, it has been shown that these color units have a wide semantic meaning in both languages. The article gives a semantic classification of these lexemes used in two languages, and their meanings are revealed with examples taken from English and Karakalpak literary texts.

### KEYWORDS

White, black, aq, qara (black in Karakalpak), semantic component, morphological indicator, adjective, color expression.

### INTRODUCTION

The reason for the problematic situation in defining the boundaries of semantics is primarily due to the fact that the category of meaning itself needs precision. It is easy to say that “semantics is the science of meaning” or “semantics studies the phenomenon of meaning”, but “What does the concept of meaning mean?” or “What’s the meaning?” no one can answer their questions clearly. The answers given are different, and in some cases they are far from each other in content. As an example, let's compare some definitions given to the meaning category: “Meaning is

what an object means for people who perform daily life, aesthetic, scientific, production, socio-political and other activities” (Kondakov 1971, 162). This definition given by the logician refers to the description of the category of meaning in relation to the category of activity. Of course, in the direction of logical semantics, there are other interpretations of this category, including interpretations that describe the process of reflection of reality in the human mind.

It is known that the system of adjectives is one of the parts of speech that is less studied, but it is important to study, and it is determined by the semantics and pragmatics of adjectives, that is, the presence of subjective evaluative meanings and their corresponding connotations. According to Nikolaeva, it is common for a person not only to study objective properties in his perception, but also to reflect his ideas and distinguish objective properties in the process of understanding the world. It also clarifies their immanent characteristics, goals and tasks arising from the subject.

### Literature review

If we look at the historical semantics of adjectives denoting white and black in English, the adjective white used as an Indo-European word *kweit* and to shine; gleaming; white means shining, bright, white. The word black in this language is derived from Proto-Germanic *blakaz* “burned” (source also Old Norse *blakkr* “dark”, Old High German *blah* “black”, Swedish *bläck* “black”, Dutch *blaken* “burn”), from Proto Hind-European *bhleg* “to burn, to shine, to shine, to flash”, in Old English *blæc* had the meaning “totally dark, absorbing all light, absorbing the color of soot or coal”. In Old English, the word *sweart* was used to express “black”.

The history and semantics of the words *aq* and *qara* in the Karakalpak language go back to the ancient Turkic languages. According to well-known turkologist linguist A. N. Kononov, due to information about the meanings of colors in Turkic languages, the color white is known in Turkic languages mainly in the following meanings: 1) white; 2) pure, innocent, honest, correct, beautiful, luxurious, magnificent; 3) gray (horse color); 4) whiteness, white (of the eye, egg); 5) dairy products.

He notes that the word “*aq*” is used as a determining component, like other words meaning color: 1) in onomastics: *Aq Bug'a*, *Aq Muxammad*, *Aq Tash*, *Aq Arig*; 2) in ethnonyms: *aq qoyunlu*, *aq nogay*, *aq nayman*, *aq qalmaq* and others; 3) in geographical names (hydronyms and oronyms): *Aq Deniz* – Mediterranean Sea; *Aq Dar'ya* (Zaravshan tributary); *Agizel* (Belaya, Bashkortostan); *Aq Kerman*; *Aq Kurgan*; *Aq tau* (Virgin land); 4) in social terminology: *aq* - noble, highly respected person; *qara* antonym - crowd, ordinary people, ordinary; 5) in the names of birds, animals, fish, plants, food, products, dishes.

This feature is also characteristic of the modern Karakalpak language. For example: *aq peyil* person (kind person), *aq saqal* (senior respected person in the neighborhood or in any society), *qara suwıq* (very cold), *qara zil* (very heavy).

The word *aq* means “flowing”, “speedy flowing” (here *aq* is the verb “to flow”) and is part of the expressions denoting the geographical term: *aq qum* “sands of the desert”, *aq su* rivers fed with water from the melting of mountain snows. V. V. Bartold states that usually when a river divides, the part flowing in its original channel is called *Aqsu* or *Aqdarya*, and the artificial channel is called *Qarasu* or *Qaradarya*. *Aqdala* - 1) the name of many steppes in Kazakhstan; 2) *barhan* sand massif along the eastern coast.

The word *aq* is used in Turkic languages to mean the western part of the world. The Mediterranean Sea was called “*Aq deniz* - Western Sea” by the Turks, see “*Caspian Sea - Aq Deniz*” is one of the Turkic names of the white - Western Sea.

In Turkish, the word “black” mainly expresses the following meanings; 1) black, dark, gloomy, hard, sad,

unhappy; 2) cattle, crowd, people, army; 3) land, land; 4) a hill, a high hill.

As can be seen from the above, the semantic range of the words qara and qarang'y is significantly different. A large number of meanings in the word qara can be the result of semantic change, returning to words with different meanings that have taken the same form in the historical development. According to the source given by A.N. Kononov, the lexeme qara in Turkic languages is expressed in the following meanings: 1. "Big, huge, abundant": qara mal (in English cow) in Kyrgyz, Uyghur, Karakapok, Nogai languages, gara mal in Turkmen, qora mol in Uzbek means big horny cattle; in ordinary Turkish, qara qush - ergut ("big bird"); black cow in Turkish – "bufalo" ("big cow"); 2. "Main, great, strong." In the indicated meanings, this word is widely used. Moreover, it is used in personal onomastics among the Turks: Qara-khan is the hero of the epic, the father of Oguz Khan; Qara-khan is the founder of the Qarakhanid dynasty. 3. "Strong" (about wind, frost,

etc.). 4. "Pure". 5. "Land, continent." 6. "The dark (northern) side of the sky, the north." 7. "Cattle, crowd, army; ordinary people; slave, majority, mass".

## METHODOLOGY

When describing adjectives in Karakalpak and English, it should be noted that they differ according to their typological characteristics. In English, the class of adjectives and relative adjectives is distinguished, and in the Karakalpak language, the adjective has a relative and evaluative character. In addition, in Karakalpak, unlike in English, it agrees with the adjective noun.

It is possible to determine the common features that unite English and Karakalpak adjectives, the existence of systematic similarities and differences between them. In both languages, the comparative degree is formed in both analytical and synthetic forms. In explanatory dictionaries English and Karakalpak languages, the following definitions are given for the words white and black:

In Karakalpak	In English
1. Eles, saǵım.	1. Destitute of light, or incapable of reflecting it; of the color of soot or coal; as, black cloth
2. Sıyr, ógiz, jılqı, túye	2. In a less literal sense, very dark or gloomy; as, the heavens black with clouds.
3. Túr-tús	3. (Fig.) Dismal, gloomy, or forbidding, like darkness; destitute of moral light or goodness; mournful; calamitous; horrible; wicked.
4. Aqqa qarama-qarsı tús.	4. That which is destitute of light or whiteness; the darkest color, or rather a destitution of all color; as, a cloth has a good black
	5. A negro; a person whose skin is black.

	<p>6. A black dress, or mourning;</p> <p>7. To make black, to blacken, to soil</p>
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In the given table, we paid attention to the semantic components of the comparative aspects of the main meanings of the adjectives “qara, black” in the Karakalpak and English languages given in the explanatory dictionaries.

At the level of the elements of word semantics, the meanings of this unit are incomplete. Because the semantics of these adjectives are different from the point of view of figurative meaning. These semantic components are abundant in both languages, with the possibility of being activated in the context according

to the content of the expression, and having a linguistic and cultural basis. In the compared languages, according to the morphological indicators of the aq, white unit (noun, verb), the scope of meaning expands depending on its participation in various word combinations. We will discuss the analysis of such features in detail later.

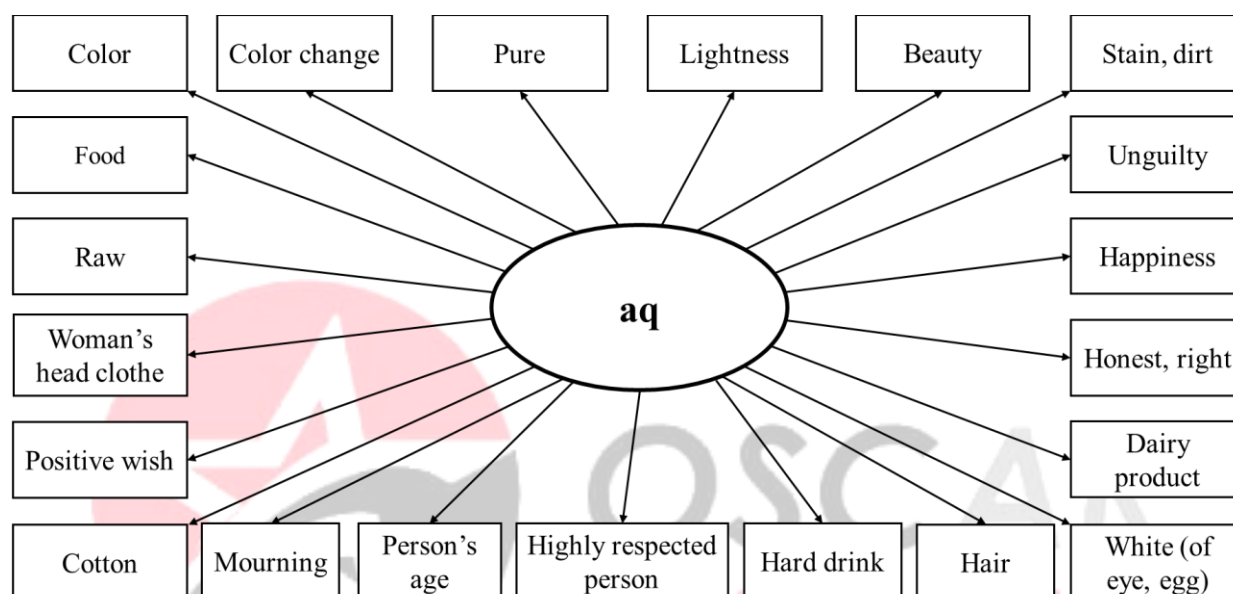
Thus, the meanings of the adjectives aq, white according to the highlighted explanatory dictionaries, are expressed as follows:

In Karakalpak	In English
1. Appaq, gúrishtey, jaqsı, taza	1. Having the color of pure snow; snowy; not dark: reflecting to the eye all the rays of the spectrum combined; not tinted with any of the proper colors or their mixtures; as, white paper
2. Haq, hadal, jamanlıǵı joq, kewlinde girbińi joq, qılmissız, ayıpsız.	2. Destitute of color, as in the cheeks, or of the tinge of blood color; pale; as, white with fear. Or whispering with white lips
3. Ağargan, asqatıq	3. Hence, having the color of purity: pure; clean free from spot or blemish. White as thy fame, and as thy honor clear.
4. Daq, girbiń, kir	4. Gray, as the effect of age; having colorless hair.
	5. Characterized by freedom from that which defiles, disturbs, and the like; hence, innocent; fortunate; happy; favorable.

We witnessed that the white and black lexemes taken from the explanatory dictionaries of the English and Karakalpak languages express several meanings in the context in addition to their main meanings. Based on

the analysis of examples collected from dictionaries and literary texts of both languages, we managed to determine the semantic scope of the words white and black.

### *Semantics of the word “aq” in the Karakalpak language*



**Pure:** Meniñ seni súyip-súyip alıw múmkinshiligim bolmağanı ushın aq qağazǵa jazılǵan sózlerdiñ járdemi menen súyemen ... (T. Qayıpbergenov, Tánhá óziñe málím sır, 79 b.)

**Lightness:** Tañ meyil berip, kún shıǵıs bet aǵarsa bolǵanı, ekewi jáne móntiyisip baydıñ esigi aldında tayın bolıp, olar uyqlap atırǵanda-aq úydiñ dógeregin mintazday etip sıırıp taslaydı. (T. Qayıpbergenov, Qaraqalpaq qızı, 43)

**Happiness:** — Alǵanıñ menen qosa aǵar! — dep zorga ayttı hám qızınıñ basınan bir sıypap, iyit joq pa degendey ján-jappa qaranıp kelesi úyge burıldı. (T. Qayıpbergenov, Qaraqalpaq qızı, 15)

**Honest, right:** Ol adamlarǵa ózin aqlap urlıq etpegenin aytayın dese, baydın hayalınıñ ǵarlıǵın óz waqtında áshkaralamağanı kúyinishli. (T. Qayıpbergenov, Qaraqalpaq qızı, 61)

**Dairy product:** Shashın hóllewge qáyinenesi kerek dese bir urtlam aǵarǵan da awıstırmaydı. (T. Qayıpbergenov, Qaraqalpaq qızı, 96)

**Positive wish:** Ǵarrılardıñ birazı uyqıdan jańa turǵanday bolıp oǵan aq pátıyasın berdi. (U. Pirjanov, Aq tal astındaǵı aqsham, 8 b.)

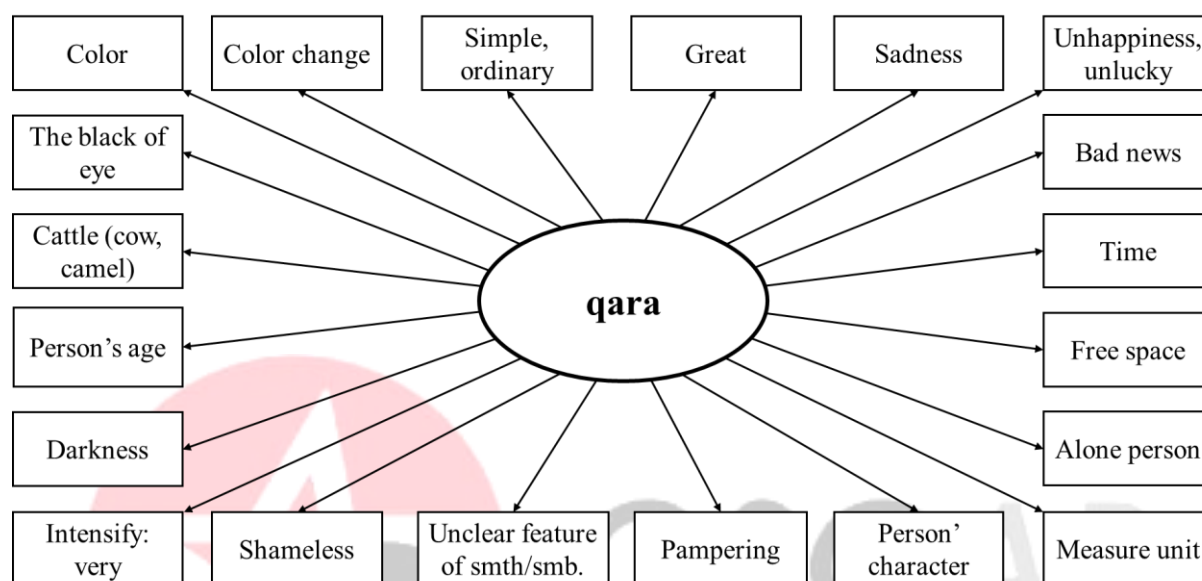
**Woman's head clothe:** Áne awıl, onıñ eñ birinshi iret kelin bolıp túsken awılı, betine eñ birinshi iret aq salınǵan awıl hám baxıt bosaǵasınan kirgizgen, hám



baxit bosağasınan shıgargan awıl. (T.Kayıpbergenov,  
Karakalpaq qızı, 425)

Raw: Sorlınıñ qawını aq boladı, Pisemen degenshe jep  
boladı. (Naqıl-maqal 15)

## Semantics of the word "qara" in the Karakalpak language



**Simple, ordinary:** ... aqsúyekler, bekzatlar xan saylap,  
el basqarıp, qara puxara tek islewi tiyis. (T.  
Qayıpbergenov, Qaraqalpaq qızı, 269)

**Great:** Qorıratlardıñ Alif Qarabay Qara bahadır  
basqargan jigiteri shayıqtı abaylamastan, alda  
baratırğan jaw atlıların quwa jóneldi. (T.  
Qayıpbergenov, Maman biy ápsanası. 228)

**Sadness:** Jılap-jılap ishi azıraq bosasın dedi. Kóz jas  
jaman. Kóz jas tógilmese adamdı qara basadı. (M.  
Nızanov «Dushpan», 145)

**Unhappiness, unlucky:** Ózi júyrik qoyan mınaw baxtı  
qara qız dúnyağa shıqqalı qattı ketti! (T.  
Qayıpbergenov, Qaraqalpaq qızı, 164 b.)

**Bad news:** Jalgız balasınan qara qağaz kelgennen keyin  
olardıñ hesh nársege xoshı bolmay qalğan edi. (M.  
Nızanov «Dushpan», 86 b.)

**Free space:** — Jawın tınsın, izinen qara jer kórmeyserı.  
Kóklep ketedi. (T. Qayıpbergenov, Maman biy  
ápsanası. 90)

**Measure unit:** On qarağa turarğa at abzalı bar edi  
(«Alpamıs»).

**Pampering:** Shıda qarağım, shayxanağa jetip alsaq,  
keshikken may mashınlarğa ilesermiz, — dep  
aldarqattım balamdı. (M. Nızanov, Ashıq bolmağan kim  
bar, 27 b.)

**Shameless:** — Áy júzi qara zalımlar, — dedi de Ábdi  
Jumagúldıñ qasına barıp basın súyedi. (T.  
Qayıpbergenov, Qaraqalpaq qızı, 147 b.)

Thus, the study of lexemes “aq, qara” in Karakalpak language and “white, black” in English is carried out in comparative aspect. The purpose of this analysis is to reveal the semantic possibilities of white and black adjectives by conceptualizing collective knowledge based on linguistic and cultural sources. For this, the method of component analysis is used.

Based on the collected materials, the semantics of the lexemes white and black in Karakalpak and English languages are determined by independent meanings (literal and figurative), a number of semantic components containing different symbols. Meaning (literal and figurative), input means introduced with

the help of additional explanation serve to reveal semantic shifts. All semantic components demonstrate the activation of adjectives in speech. As a basis for the contextual analysis of adjectives, we focus on the contextual meanings in both languages in determining the semantic component and their elements. This is related to the difference in meanings, which is confirmed by the differences in the reflection of semantics in dictionaries.

We have witnessed that the adjective “aq” used in the Karakalpak language dictionary and literary texts, alone and together with other components, expresses the following semantics.:

No	Classification by meaning	Examples
1	Change of color	<i>aq eniw, aq túsiw, aqlaw</i>
2	Plants	<i>aq bas, aq biyday, aq egin, aq porıq, aq tal, aqterek, aqtiken</i>
3	Animals	<i>aq boz, aqbóken, aq jaǵal, aq maya</i>
4	Fish	<i>aq marqa, aqsazan, aqtorta, aqshabaq</i>
5	Birds	<i>aq suńqar, aqtuyǵın</i>
6	Appearance of person	<i>aqbilek, aqkreuke, aqquba, aqquwaq, aqlı, aq marılay, aq siyne, aq tamaq, aqtańlaq, aqshash</i>
7	Yurta (Karakalpak old national house)	<i>aq orda, aq otaw, aq otawlı, aq úy</i>
8	Person’s character	<i>aqdur, aqiy, aq kóz, aq peyil</i>
9	Nomination of place	<i>aq soqpaq, aq suwat, Aqtuba</i>
10	Keep secret	<i>aq túye</i>

11	Express positive wish	<i>aqjarılqaw, aq pátiya</i>
12	Identifying honesty or dishonesty, right or wrong	<i>aq-qara, aqlanıw, aqlaw</i>
13	Time	<i>aqlay, aqsagım, aqsham</i>
14	Nomination of person due to their occupation or status	<i>aqlawshı, aq saqal, aqsúyek</i>
15	Food	<i>aq sút, aq uwız, aqsawlaq</i>
16	Clothes	<i>aqsawıt, aq sálle</i>
17	Type of clothe (material)	<i>aqtuw, aq súp</i>

## Compare the examples:

1) Onda ğarrı bunnan táwir-aq jas, saqal-shashına aq enip te jalshımağan edi. (Sh. Seytov «Shirashılar», 67 b)

2) Atqa shıqqan aqmayalı Ayjamal, Ol da sendey emes Biybigúl (Ájiniyaz, qq túsindirme sózlik).

3) Joq, bulardıń bárin esińe salǵanda seniń aldında aqlanıw ushın aytıp atırǵanım joq, tek ǵana ekewimizdiń bir jola «ilaxiy komediyası» jóninde pikirleskenimizdi esletiw niyetindemen. (Kayıpbergenov T., Tánhá ózińe málim sır, 102 b.)

4) Yadima úrilip qarasam, birinshi gezekte shashı-saqalları qap-qara, qap-qalıń, ashóleń, aq qubadan kelgen bayǵus ákemdi kóremen. (Sh. Seytov «Shirashılar», 236 b)

In the given examples, we can see that the word combinations related to the color aq (white) are used, and they express different semantic meanings. The phrase aq enip (becoming gray hair) used in the first example represents color change or human age (old age), while aq quba (white, person's skin) in the fourth example represents a person's appearance. Also, in the second example, the phrase aqmayalı means a white camel, while the phrase aqlanıw means that a person is honest or right in the context in which it is used.

In particular, in the Karakalpak language, the quality “qara” has the following meanings, both alone and with other components.:

No	Classification by meaning	Examples
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1	Season and time of the day	<i>qara gúz, qara túnek, qaraquptan, qarańǵı, qarawıtw</i>
2	Sadness	<i>qara qayǵı, qara kiyiw, qara tigiliw, qara tigiw, qara kún, qaralı, qara zil</i>
3	Color	<i>qara, qara páreń, qara kókshil, qara topıraq</i>
4	Animals	<i>qarabayır, qara jal, qara jorǵa, qaraker, qara quyriq, qaraqulaq, qaramal</i>
5	Unclear black spot of smth./smb.	<i>qarasın kóriw, qarası shóǵıw, qarası batıw, qarası semiw</i>
6	Weather	<i>qara suwıq, qara suwıq, qara shimıldıq, qara jamǵır, qara ızǵar</i>
7	Plants	<i>qara chay, qarabıyday, qaraǵay, qaratal</i>
8	Intensify (very)	<i>qara ter bolıw, qara xızmet, qaralay óshiw, qara zil</i>
9	Nomination of bird and fish	<i>qarabay, qarabawır, qara qus, qaratıran</i>
10	Nomination of place or house	<i>qara úy, qara jer, qara jurt, qarashańaraq, qarabaqana, qarabuwra</i>
11	Cursing, swearing	<i>qara basqır, qaraqanı bolıw, qarań: qarań qalǵır</i>
12	Change of color	<i>qaraytw, qarayıw, qaralaw</i>
13	Food	<i>qarajarma, qarataqan, qarashıq, qara kesek</i>
14	Measure unit	<i>qara kórim, on qara, qaraqurım</i>
15	Nationality and occupation	<i>qaraqalpaq, qaralawshı, qarataban, qarasha</i>
16	Person's character	<i>qara bawır, qara júrek, qaramańlay</i>

17	Unhappiness, unlucky	<i>qara tigiliw, qaraspandı qapılıw, qarań qaldırıw, qara jer</i>
18	Skin of sheep and goat	<i>qarakól, qaraqılqa</i>
19	Household means	<i>qara quman, qaramay, qaramılıq</i>
20	Bad news	<i>qara qaǵaz</i>
21	Pampering	<i>qaraǵım</i>
22	Alone	<i>qara bası</i>

## Examples:

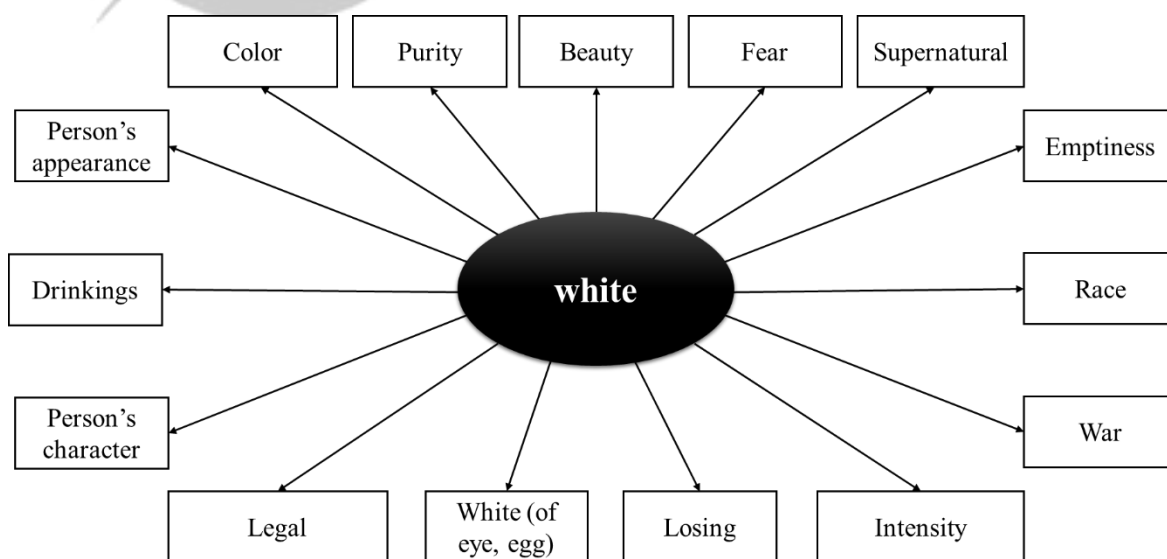
Tawardıń bir turi, arnawlı, kádirli turi, burınları qaraqalpaq xayal-qızlardıń alıp qoyıp kiyetuǵın belgili kiyimleriniń biri esabında sanalatıǵın, arnap ózgesherik etip tigilgen kóylegi bolǵan. (A. Begimov, qaraqalpaq túsindirme sózlik).

Sogan «ane barayıq, mine barayıq» dep jurgende Sarsenbaydin qara bası bizlerge qaramay bargan eken. (T. Qayıpbergenov, Mugallimge rahmet, 5)

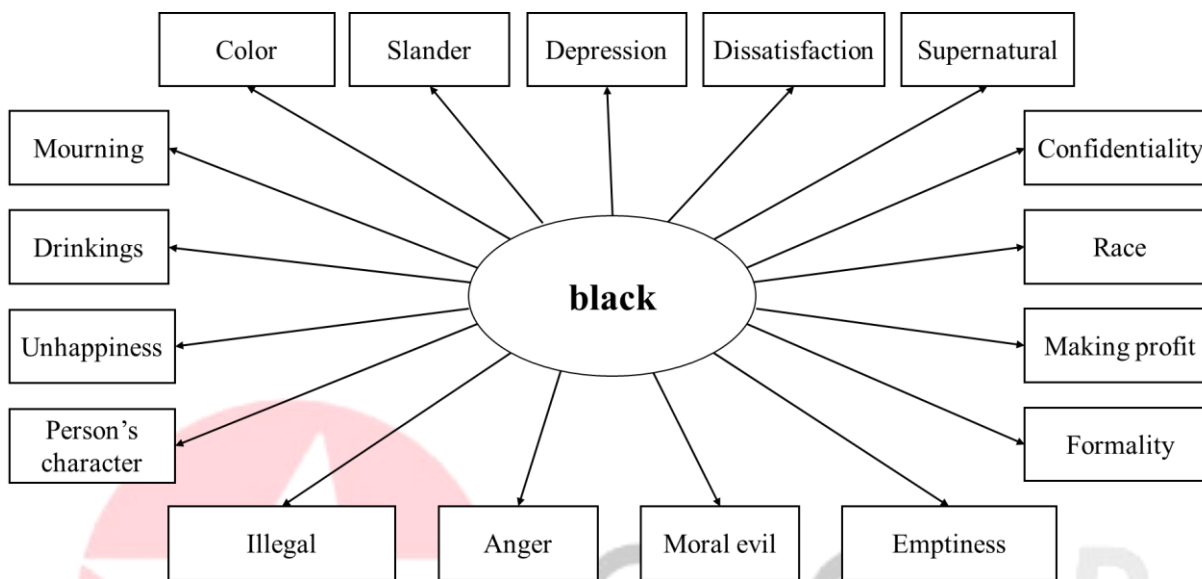
Dúnyanıń baqırısın esitip qara tútinim shıǵıp kiyatırsam, xatker qız aldımnan shıǵıp tur. (M. Nızanov, Tańlamalı shıǵarmaları. VIII tom. 237 bet.)

The semantic meaning of the unit “qara” used in the above examples qaraqalpaq, qara bası, qara tútinim is expressed in different ways. Qaraqalpaq - nation, qara bası - lonely and qara tútinim - anger were used.

The adjective “white” used in English dictionaries and literary texts expresses the meaning of sheep.:



It was observed that the adjective “black” used in English vocabulary and literary texts expresses the semantics of sheep.:



In the process of reviewing the semantics of the English lexeme “black”, in order to determine the prototype structure of this lexeme, we paid attention to the examples collected from the explanatory dictionary of the English language and literary literature.

According to the explanatory dictionary, white is compared to the color of rice in Karakalpak language, while in English, white is compared to the color of freshly fallen snow, salt, or fresh milk. In the Karakalpak language, the white color covers linguistic and cultural features such as color change, human character, goodwill, expression of wishes, honesty, no evil, innocent. In addition, in the Karakalpak language, white color means pale (from illness or strong emotions), an albino with no pigmentation has fair skin, white hair (about a person), type of disease (white blood), pleasing; auspicious or good luck, a

bride dressed in white or belonging to a white religious order and related to the human trail; the ratio of a medical worker; related to beauty; good blessings.

Several core components are distinguished in the semantic structure of this lexeme in the Karakalpak language. They include white as a sign of color, food, rice, and white as a sign of happiness and honesty. The rest of the semantics of “aq” in the Karakalpak language can be included in the peripheral content.

We focus on the analysis of the modern semantics of the quality “black” based on examples collected from English dictionaries and literary literature. This allows us to draw a conclusion about the composition of the semantics of this quality and to determine the prototypical meanings that represent the core of the concept of “black” in the linguistic image of the world. Unlike other colors, the black symbol is distinguished

by its lack of brightness, the ability to absorb color without reflecting its constituent rays.

It can also be shown that the lexemes “aq, qara” and “white, black” have their own syntagmatic potential in the languages being compared. In particular, it was found that in the semantics of “qara, black” both in English and in Karakalpak language, there is a part of meaning that relates to a person and defines race. For example: a black man, qara páreń. A similar ratio is also characteristic of the lexemes “aq, white”: a white man, aqquba. For example:

1) You’ve taught me to hate the wigwams and love the white man’s ways. (O’ Henry - 100 Selected stories, 718 p.); Yadıma úńılıp qarasam, birinshi gezekte shashı-saqalları qap-qara, qap-qalıń, ashóleń, aq qubadan kelgen bayǵús ákemdi kóremen. (Sh. Seytov «Shirashılar» 236 b)

2) He was a tall black man with a modest afro that was beginning to powder white. (S. E. King “The Shining, 72 p); Basına oraǵan aq «uzın shashaǵı» qara páreń qızǵış shırayına sáwle túsirip, tórt eli jazıq mańlayın oǵada keńeytip jibergen. (T.Kaypbergenov, Qaraqalpaq qızı 425)

## CONCLUSION

In these languages, the attributes of “aq, qara” and “white, black” are different from each other in a certain sense. In particular, in English, such meanings as “black coat”, “a black guard”, “a black sheep”, and “a black fate” are not characteristic of the Karakalpak. Semantic features related to the lexeme “qara” in the Karakalpak language, such as soil - qara jer, large-horned cattle - qaramal, hard work - qara miynet, did not occur as black in the English language.

The meaning of “white” in the phraseological units such as “white as a fame, and as thy honor clear”, “white days of his life”, “I am his white boy” does not occur in Karakalpak language. The meaning of “white” in the phraseological units of Karakalpak language such as “aq kókirek” (a gentle person), “aq shashlı” (an elderly person), “aq súyek” (a highly respected person), “aq pátiya” (good wishes, blessings) do not occur in English language.

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