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EVOLUTION OF ETHNOLINGUISTIC RESEARCH

Eshmonov Nursulton
doctoral student in the Department of Uzbek Linguistics, Gulistan State University

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ABSTRACT
The article is dedicated to the problems of the development of ethnolinguistic research, in particular, ethnolinguistic research in Uzbek linguistics and the issues of their scientific practical and theoretical analysis. The interrelationship between language and ethnic characteristics, and their mutual influence, are analyzed chronologically in world and Uzbek linguistics. The stages of formation and development of ethnolinguistics as a science are conditionally indicated. As a result of the research, the development of world ethnolinguistics was conditionally divided into 6 main stages, and these stages were highlighted in detail. It was proved that in Uzbek linguistics, ethnolinguistic roots begin with Mahmud Kashgari's work "Dwan Lughat al-Turk" (Dictionary of the Turkic Languages) and were raised to a new level during the period of independence in the works of such scholars as N. Mahmudov, A. Nurmonov, Sh. Safarov, Saydullayeva, and G. Abdurakhmanov. The article thoroughly analyzes 6 main directions of Uzbek ethnolinguistics (national-cultural vocabulary, phraseology, paremiology, ritual language, kinship terms, linguacultural concepts) and their ethnocodes. In addition, the integration of ethnolinguistic data into digital corpora and issues of protecting national mentality are deeply scientifically substantiated. Linguacultural units served as illustrative material for the article.

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Introduction

Evolution of Ethnolinguistic Research

Ethnolinguistics [Gr. ethnos – people, nation + Lat. lingua – language] is a branch of macrolinguistics that studies the relationship and connection of language with spiritual culture, national mentality, and folklore. Ethnolinguistics is a science that studies the relationship between language and the ethnic-cultural life, customs, traditions, worldview, and national mindset of a people. Its formation proceeded along with the development of views regarding the close connection of language with the life of the people.

In modern linguistics, ethnolinguistics encompasses two main directions:

1) A field studying the relationship of language with spiritual culture, the national mentality of the people, and creativity. Here, dialectology, the language of folklore, and the history of language (its aspects related to historical dialectology, and the ethnic and cultural history of the people) are considered branches included within ethnolinguistics.

2) A field studying the relationship of language with culture, as well as with ethnocultural and ethnopsychological factors on a diachronic plane (Khudoyberganova, 2024, p. 23).

Ethnolinguistics is considered a branch of macrolinguistics that studies the relationship between language and society (language speakers – note ours, E.N.), and the interaction of linguistic and ethnic factors in the functioning and development of language (Akhmanova, 1966, p. 529).

Formation of Early Ethnolinguistic Views

The roots of ethnolinguistics trace back to ancient times. Ancient scholars paid attention to the connection between language, society, and human thinking. Later, studying the languages, customs, and cultures of various peoples created the foundation for identifying the national characteristics of language.

Research Materials and Methods

The methodological framework of the research consists of the anthropocentric paradigm as well as diachronic-comparative and semantic-functional analysis methods. To determine the development trajectory of ethnolinguistic views in world and Uzbek linguistics, a 6-stage periodization model based on temporal and logical consistency was developed: The main purpose of developing these stages was to move beyond the traditional (synchronic-cognitive) approach of V.A. Maslova (Maslova, 2001), and as an alternative to it, a diachronic-evolutionary ethnolinguistic approach to words was developed. While Maslova's model mainly studies the contemporary meaning of a word, in the algorithmic approach proposed by us, the meaning of context and the words within it is analyzed not as a static (frozen) phenomenon, but as a dynamic process that continuously changes during historical stages. From this point of view, the research methodology was divided into 6 periodic stages based on historical-comparative criteria. This approach creates the opportunity to clearly show in which historical process and under the influence of which political, religious, and socio-cultural factors a concept underwent transformation.

Stage 1 (Ancient period – 18th century): Emergence of initial philosophical views on connections between language, people, and human thinking.

Stage 2 (19th century): Development of comparative-historical linguistics and theoretical substantiation of the relationship between language and national worldview by W. von Humboldt (researches of A.A. Potebnya).

Stage 3 (Early 20th century): Formation of the American school of ethnolinguistics. Works of F. Boas (integrity of language and culture), E. Sapir (relationship of language and thinking), and B.L. Whorf (theory of linguistic relativity).

Stage 4 (Mid-to-late 20th century): Emergence of ethnolinguistics as an independent science. Comprehensive study of folklore, mythology, rituals, and ethnocodes by scholars such as V.A. Zvegintsev, N.I. Tolstoy, and S.M. Tolstaya.

Stage 5 (Late 20th century): Strengthening of linguacultural and cognitive approaches. Introduction of concepts of linguacultural unit, concept, ethnocode, and national stereotype by V.N. Teliya, V.V. Vorobyov, and V.A. Maslova (Maslova, 2001; Teliya, 1996; Vorobyev, 1997).

Stage 6 (21st century – modern stage): Integration of ethnolinguistics with cognitive linguistics, discourse analysis, and digital corpus linguistics.

In subsequent periods, the study of the national-cultural features of the Uzbek language was carried out in various directions.

Main Research Directions

1. National-cultural vocabulary. Words related to the lifestyle, clothing, food, household, and crafts of the Uzbek people were studied. For example, the national-cultural content of units such as do'ppi (skullcap), chopon (robe), atlas (silk fabric), tandir (tandoor oven), sumalak, hashar (community mutual help), and mahalla (neighborhood community) is investigated.
2. Phraseologisms. Idioms in the Uzbek language are studied from the perspective of reflecting the figurative thinking and national worldview of the people. For example, units such as ko'ngliga yo'l topmoq (to find a way to someone's heart), oq yo'l tilamoq (to wish a safe journey), and boshini ikkita qilmoq (to marry someone off) carry cultural content.
3. Proverbs and sayings. Paremiological units are an important source for studying the centuries-old life experience, moral views, and values of the people.

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4. Language of rituals and customs. Vocabulary and speech formulas associated with rituals such as beshik to'yi (cradle celebration), kelin salom (bride's greeting ceremony), sunnat to'yi (circumcision celebration), Navruz, and hashar are analyzed ethnolinguistically.
5. Kinship terms. Units such as ota (father), ona (mother), aka (older brother), uka (younger brother), opa (older sister), singil (younger sister), amaki (paternal uncle), tog'a (maternal uncle), xola (maternal aunt), and amma (paternal aunt) can express not only kinship relations but also socio-cultural relationships in Uzbek society.
6. Linguacultural concepts. The content in the Uzbek language and role in national thinking of concepts such as Vatan (Homeland), oila (family), mehmon (guest), non (bread), ota-ona (parents), or-nomus (honor and pride), and mahalla are being researched.

Results

Stages of Development of World Ethnolinguistics

The formation and development of ethnolinguistics in world linguistics is conditionally divided into 6 main stages:

Stage 1 (Ancient period – 18th century): Emergence of initial philosophical views on connections between language, people, and human thinking.

Stage 2 (Emergence of scientific foundations in the 19th century): As a result of the development of comparative-historical linguistics in the 19th century, studying language in connection with the history and culture of the people intensified. During this period, Wilhelm von Humboldt paid great attention to the relationship between language and the national worldview of the people. According to his views, each language expresses a nation's unique way of perceiving the world.

In the field of ethnolinguistics, the foundation stone was laid in the 19th century by W. von Humboldt with his book "On the Structural Differences of Human Language and Their Influence on the Mental Development of the Human Species", where he noted the relationships between language and national traits. In particular, his views such as "different languages, according to their characteristics, influence on thought and feeling, in practice express different worldviews," "the specific characteristics of a language affect the identity of the nation, therefore a deep study of language should encompass everything that history and philosophy explain in connection with the inner world of man" became widely spread. Thus, the scholar sees different styles of emotion and thinking in different forms of language.

W. Humboldt's ideas were developed in the 19th-20th centuries by Neo-Humboldtians. A.A. Potebnya interpreted language as an activity. H. Glinz and H. Holz raised the problem in the mid-20th century that the structure of thought content and the logical sequence of thoughts depend on language.

Humboldt's views on "language as the expression of the spirit of the people" served as an important theoretical foundation for subsequent ethnolinguistic research.

Stage 3 (Early 20th century – American Ethnolinguistic School): In the first half of the 20th century, ethnolinguistics began to develop as a separate scientific direction in the USA. Studying the languages and cultures of the indigenous peoples of North America played a particularly important role in this process. In this direction:

Franz Boas – substantiated the necessity of studying language, culture, and the lifestyle of the people together;

Edward Sapir – researched the relationships between language and culture, and language and thought (Sapir, 1993, p. 185).

Benjamin Lee Whorf – developed the issue of the influence of language on human perception of reality.

Sapir's and Whorf's views were later associated with the idea of linguistic relativity. According to it, the structure and possibilities of different languages can influence to a certain extent how speakers conceptualize the world.

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In particular, one can refer to the views of E. Sapir and N. Tolstoy, the founders of the American and Russian ethnolinguistic schools (Sapir, 1993; Tolstoy, 1995).

According to Sapir (1993), language does not exist outside of culture, that is, as "a set of practical skills and ideas inherited socially that characterize our lifestyle" (p. 185).

Stage 4 (Second half of the 20th century – Development of ethnolinguistics as an independent direction): In the second half of the 20th century, ethnolinguistics began studying not only the relationship between language and ethnic group, but also cultural symbols, concepts, folklore, rituals, folk perceptions, and national worldview. During this period, great attention was paid to revealing the cultural content of linguistic units. Ethnolinguistics drew closer to anthropology, folkloristics, ethnography, and cultural studies.

Based on the above ideas, a new science – ethnolinguistics – emerged abroad and was formed as a specialized field in the 1990s. V.A. Zvegintsev focused his main attention specifically on ethnolinguistics, describing it as a direction studying the connections of language with culture, national customs, and the social structure of society (Zvegintsev, 1973, 1976).

Stage 5 (Late 20th century – Strengthening of the linguacultural approach): At the end of the 20th and beginning of the 21st century, ethnolinguistics developed in close connection with linguaculturology. In the research of this period, the following concepts began to occupy an important place:

- linguacultural unit;
- cultural concept;
- ethnocode;
- national mentality;
- national stereotype;
- national-cultural semantics.

Now, linguistic units began to be analyzed not only grammatically or lexically, but also based on the cultural meaning and national values behind them.

Stage 6 (21st century – Modern stage): Integration of ethnolinguistics with cognitive linguistics, discourse analysis, and digital corpus linguistics.

Development of ethnolinguistics in Uzbek linguistics

In Uzbek linguistics, studying the relationship between language and national culture also dates back to ancient sources. Mahmud Kashgari's work "Dwan Lughat al-Turk" contains important information about the language, customs, proverbs, geographical names, and ethnic features of the Turkic peoples (Kashgari, 1960–1963).

In subsequent periods, the national-cultural vocabulary; phraseologisms; proverbs and sayings; ritual terms; kinship names; toponyms and ethnonyms; and oral folk art of the Uzbek language began to be researched from an ethnolinguistic point of view.

Ethnolinguistic research in Uzbek linguistics

The roots of ethnolinguistic views in Uzbek linguistics go back to ancient written sources. In this respect, Mahmud Kashgari's "Dwan Lughat al-Turk" is of special significance. Along with the language of the Turkic peoples, it provides information on their customs, proverbs, oral folk art, geographical concepts, and lifestyle (Kashgari, 1960–1963).

It would certainly be unfair to say that attention was not paid to the integrity of language and culture in Uzbek linguistics until now. Views on this issue were mentioned in one connection or another in the works of scholars who laid the foundation stone of Uzbek linguistic science and contributed significantly to its development. However, it should be noted that in our linguistics, work on conducting a serious and systematic ethnolinguistic analysis of language is just beginning. In particular, it can be observed that the scientific and theoretical concepts of ethnolinguistics are gradually taking shape in the works of such scholars as N. Mahmudov, A. Nurmonov, Sh. Safarov, E. Mamatov, A. Abduazizov, A. Sobirov, Sh.

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Shakhobitdinova, J. Eltazarov, D. Khudayberganova, M. Ergasheva, M. Khalimova, T.Sh. Makhmaraimova, Z. Baynazarov, and D. Bakhronova (Mahmudov, 2012; Safarov, 2008).

Modern stage

Ethnolinguistics today has an interdisciplinary character. Along with linguistics, it is connected with anthropology, ethnography, folkloristics, cognitive linguistics, and linguaculturology.

In modern research, particular attention is paid to studying national concepts, linguacultural codes, discourse, literary texts, national imagery, and stereotypes. The capabilities of digital corpora and computational linguistics are also bringing ethnolinguistic research to a new level. At the same time, this is also observed in research work carried out recently (Akbarova, 2021).

From the early years of the 21st century, research demonstrating manifestations of anthropocentric analysis also began to emerge in Uzbek linguistics. These works were mainly carried out in sociolinguistics, cognitive linguistics, linguistic pragmatics, and psycholinguistics. Although these studies did not explicitly express an attitude toward the anthropocentric paradigm, they are the initial works reflecting the principles of this paradigm. Furthermore, they voiced certain opinions regarding aspects of our language associated with national character, customs, values, and traditions, which can be evaluated as the first examples of views related to ethnolinguistic theory. In particular, S.M. Muminov's doctoral dissertation on "Socio-linguistic Characteristics of Uzbek Communicative Behavior" (Muminov, 2000) researched the distinctive communicative behavior of Uzbeks from a socio-linguistic perspective. There is also a study by Sh. Iskandarova titled "Communicative Forms of Uzbek Speech Habit" (Iskandarova, 1993).

A number of works have been carried out on the linguistic nature of ethnolinguistics in Uzbek linguistics (Juraboyev, 1971; Mirzayev, 1991). Nevertheless, the fact that work in this direction is insufficient shows that important issues of ethnolinguistics await their researchers.

Modern stage of Uzbek linguistics

In the post-independence period, the growing interest in national values, national identity, and cultural heritage also influenced the development of Uzbek ethnolinguistics. Researchers began paying more attention to studying the national-cultural semantics of linguistic units, mental characteristics of the people, linguacultural units, concepts, and ethnocodes. In doing so, ethnolinguistics is developing in close connection with linguaculturology, cognitive linguistics, folkloristics, and ethnography.

Table 1

Generalized Stages of the Evolution of Ethnolinguistics

Stage	Period	Main Feature
Stage 1	Ancient period – 18th century	Initial views on language, people, and thinking
Stage 2	19th century	Theoretical substantiation of the relationship between language and national worldview
Stage 3	Early 20th century	Formation of the American school of ethnolinguistics
Stage 4	Mid-to-late 20th century	Comprehensive study of language, culture, and thinking
Stage 5	Late 20th century	Strengthening of linguacultural and cognitive approaches
Stage 6	21st century	Development of ethnolinguistics with interdisciplinary and digital research

In short, ethnolinguistics initially formed from early views on the interaction between language and the people, and today it has become an independent and prestigious branch of science that comprehensively studies language, thinking, culture, and national mentality. The views of scholars such as Humboldt, Boas, Sapir, and Whorf played an important role in its development. At the present stage, ethnolinguistics is

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considered one of the important means of identifying the national-cultural world of a people through language.

World and Uzbek Ethnolinguistic Research

Ethnolinguistic research studies the connection of language with the history of the people, ethnic characteristics, culture, customs, worldview, and national mindset. While this direction was formed under the influence of various schools in world linguistics, in Uzbek linguistics it has been developing through the study of the national-cultural features of the language.

Ethnolinguistic research in world linguistics

The views of Wilhelm von Humboldt play an important role in the formation of world ethnolinguistics. He evaluated language as a phenomenon reflecting a nation's unique perception of the world. His ideas served as a theoretical foundation for subsequent ethnolinguistic and linguacultural studies.

The term "ethnolinguistics" initially appears in the works of V.N. Teliya, the founder of the phraseological school, as well as V.V. Vorobyov, V.A. Maslova, and others. When speaking about the formation of linguaculturology, almost all researchers emphasize that the roots of this theory go back to W. von Humboldt (Maslova, 2001; Nurmonov, 2012; Teliya, 1996; Vorobyev, 1997).

American School

In the early 20th century, ethnolinguistics formed as a separate scientific direction in the USA. In particular, studying the languages and cultures of indigenous American peoples was of great significance.

Franz Boas showed that language cannot be studied in isolation from the cultural and social life of the people. He substantiated the necessity of taking into account their cultural environment when studying the languages of various peoples.

Edward Sapir deeply researched the relationships between language, culture, and thinking. In his works, language is viewed as a system reflecting the social and cultural experience of the people.

Benjamin Lee Whorf developed the issue of the influence of language on human classification and perception of reality (Whorf, 1960).

Views associated with the names of Sapir and Whorf later led to the development of linguistic relativity issues.

When speaking about the emergence of ethnolinguistics, almost all researchers emphasize that the roots of this theory go back to W. von Humboldt. It is noted that the views of linguists such as A.A. Potebnya, L. Weisgerber, H. Glinz, H. Holz, W.D. Whitney, J.W. Powell, F. Boas, E. Sapir, B.L. Whorf, G. Brutyan, A. Wierzbicka, and D. Hymes played an important role in the formation of this field in linguistics.

V.A. Maslova, who produced serious research in the field of ethnolinguistics, divides the development of this field into 3 stages:

1) The creation of early studies that gave impetus to the formation of the science (works of linguists such as W. von Humboldt, E. Benveniste, L. Weisgerber, A.A. Potebnya, E. Sapir);
2) The separation of linguaculturology as a distinct field;
3) The stage of development of ethnolinguistics.

European ethnolinguistics

Ethnolinguistic research in Europe developed particularly in the study of the languages and cultures of Slavic peoples. Folklore, mythology, rituals, folk perceptions, and their linguistic expression became the main objects of research. In this direction, the works of scholars like Nikita Tolstoy and Svetlana Tolstaya are significant. In their research, language, folklore, ritual, and folk culture are viewed as interrelated phenomena. Furthermore, through the works of A. Wierzbicka, cultural concepts of various peoples and their linguistic expressions were studied comparatively. Literature notes that the thoughts of linguists such as A.A. Potebnya, H. Glinz, H. Holz, D. Whitney, J.W. Powell, F. Boas, E. Sapir, B.L.

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Whorf, G. Brutyan, A. Wierzbicka, and D. Hymes played an important role in the development of this field (Maslova, 1987, pp. 19–30).

W. Humboldt's ideas were among the most widespread. In his opinion, language is the "spirit of the people", it is the "innermost essence" of the nation. Culture manifests itself most of all in language.

Modern world research

In current ethnolinguistic research, great attention is paid to the following issues: national mentality and language; linguacultural concepts; ethnocodes; national stereotypes; cultural meaning of metaphors and symbols; ethnocultural features of phraseologisms and proverbs; national features of artistic and political discourse; language and cultural identity.

The problem of relationships between language and culture has been engaged by W. von Humboldt, L. Wittgenstein, E. Sapir, B. Whorf, J. Fodor, R.O. Jakobson, I.A. Baudouin de Courtenay, A.A. Potebnya, L.S. Vygotsky, N.I. Zhinkin, N.I. Tolstoy, Y.M. Lotman, A. Wierzbicka, V.N. Teliya, V.G. Kostomarov, E.M. Vereshchagin, N.D. Arutyunova, N.V. Ufimtseva, and many other researchers (Lotman, 1992; Potebnya, 1913). The term linguaculturology initially began to be used in the works of V.N. Teliya, V.A. Maslova, V.V. Vorobyov, N.D. Arutyunova, Y.S. Stepanov, V.I. Karasik, and others.

In Russian linguistics, modern directions of ethnolinguistic research are described in V.A. Maslova's textbook, and its methodological basis was created. V.V. Vorobyov's study titled "Linguaculturology: Theory and Method" (Vorobyev, 1997) was built on the foundation of Humboldtian theory, and the study of culture reflected in language was carried out based on the Sapir-Whorf hypothesis, actively using the terminology of L. Weisgerber.

Thus, modern ethnolinguistics is becoming increasingly closer to anthropological, cognitive, and linguacultural approaches.

Table 2

Common Aspects of World and Uzbek Research

Direction	World Linguistics	Uzbek Linguistics
Language and culture	Main object of research	Important research direction
Language and thinking	Linguistic relativity, cognitive approach	National thinking and mentality
Folklore	Myth, ritual, language of folklore	Proverb, saying, ritual and oral folk art
Linguacultural units	Concept, symbol, metaphor	National vocabulary, phraseologism, concept
Ethnocode	Color, animal, nature, space, etc.	Symbols such as bread, family, mahalla, guest, white color
National identity	Cultural identification	National mentality and Uzbek values

In world linguistics, ethnolinguistics formed and developed on the basis of studying language–culture–thinking relationships. The views of scholars such as Humboldt, Boas, Sapir, and Whorf created its theoretical foundation.

Discussion

There are various views on the relationship between language and thinking in ethnolinguistic theory. According to Nurmonov (2012), scholars who researched the connection between language and culture are divided into three groups: “The first direction is associated with the names of W. Humboldt, E. Sapir, and B. Whorf, who consider language to be the determining force in the relationship between language and thinking, language and culture” (pp. 116–123). The scholar considers this view one-sided. In particular, he writes:

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> …one cannot ignore the common features specific to different types of languages in perceiving the image center that forms the basis of nomination. This also indicates that the conclusion of the linguistic relativity theory regarding the primary role of language in perceiving the world is one-sided. (Nurmonov, 2012, pp. 116–123)
>
> According to Tolstoy (1995):
>
> Language can be accepted as a component of culture or an instrument of culture (which are not the same thing), especially when speaking about literary language or the language of folklore. However, language at the same time is autonomous with respect to culture as a whole and can be considered separately from culture (which occurs constantly) or compared with culture as an equivalent and realized through equal phenomena. (p. 16)

Conclusion

Ethnolinguistics initially formed from early views on the interaction between language and the people, and today it has turned into an independent and prestigious branch of science that comprehensively studies language, thinking, culture, and national mentality. By way of conclusion, whereas V.A. Maslova studied words based on their contemporary national-cultural meaning and folklore, we made the change (evolution) of concepts across centuries the object of research. Because a word is not a static process, but a dynamic phenomenon that changes over time. For this reason, in Uzbek linguistics, ethnolinguistic research started from ancient Turkic sources and in the present period is being enriched by studying national-cultural vocabulary, phraseologisms, proverbs, ritual language, national concepts, ethnocodes, and mentality issues. Therefore, ethnolinguistics is an important discipline not only for understanding the structure of the Uzbek language, but also for comprehending the historical memory and national-cultural world of the people.

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