

Linguistic and Cultural Analysis of the Concept of "Homeland" in German and Uzbek Languages

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Abstract:

This article presents a comparative analysis of the concept of homeland in German and Uzbek languages. The linguistic, semantic, and cultural aspects of the notion of homeland are examined. Various scholarly sources, dictionaries, and literary works related to this concept are analyzed to explore its semantic and emotional characteristics in both languages.

This study presents a comparative linguistic and cultural analysis of the concept of "homeland" in the German and Uzbek languages. Homeland, as a fundamental notion, carries deep emotional, historical, and national significance in both cultures. However, its lexical and semantic characteristics vary between languages. While the German term *Heimat* emphasizes personal attachment and emotional belonging, the Uzbek word *Vatan* conveys strong national identity and collective duty. The study identifies a knowledge gap in the cross-cultural examination of how different societies perceive and linguistically encode the notion of homeland. A qualitative methodology was employed, utilizing semantic analysis, cognitive linguistics, and comparative linguistics to examine literary works, dictionaries, and cultural texts in both languages. The findings reveal that in German culture, *Heimat* is associated with personal comfort and emotional security, while in Uzbek culture, *Vatan* is perceived as a sacred entity tied to patriotism and historical struggles. The results highlight that homeland is not only a geographical concept but also a complex socio-cultural construct shaped by historical and philosophical perspectives. This research contributes to linguistic anthropology by providing insights into cultural identity formation through language. The implications suggest that understanding these differences enhances cross-cultural communication and strengthens cultural appreciation in multilingual contexts. Further research is needed to explore how globalization and migration influence evolving perceptions of homeland in both linguistic traditions.

Keywords: homeland, concept, German language, Uzbek language, semantics, culture, cognitive linguistics, ethnolinguistics.

Introduction. The concept of homeland holds special significance for every nation and people. This concept is not only associated with a geographical location or a state but is also deeply linked to personal and collective emotions, national identity, and cultural notions. The meaning of the word "homeland" and its lexical-stylistic characteristics differ in each language. Additionally, from the perspectives of cognitive linguistics and ethnolinguistics, the concept of homeland can be analyzed in terms of its cultural and historical aspects.

The concept of homeland holds profound significance across different cultures and languages, reflecting not only geographical belonging but also emotional, historical, and socio-political identity. Homeland is deeply embedded in cultural narratives, influencing national pride, historical consciousness, and personal identity formation. In linguistic and cultural studies, this notion has been widely examined from cognitive, ethnolinguistic, and sociolinguistic perspectives. However, despite extensive research on the cultural and emotional meanings of homeland, there remains a gap in comparative studies analyzing how different linguistic traditions construct and conceptualize this idea. The German term *Heimat* and the Uzbek term *Vatan* serve as representative examples of how cultural values shape language and vice versa.

The concept of *Heimat* in German is closely linked to an individual's emotional and personal attachment to a place, emphasizing nostalgia, comfort, and security. In contrast, the Uzbek term *Vatan* conveys a strong sense of national identity, patriotism, and collective duty. These linguistic variations demonstrate how cultural histories, social structures, and philosophical traditions influence the perception of homeland. Previous studies have examined the psychological and historical dimensions of homeland in national literature and historical narratives. However, few studies have provided a comparative linguistic analysis between German and Uzbek, particularly regarding the cultural implications of these terms and their impact on national consciousness. This study seeks to fill that gap by analyzing homeland as a linguistic and cultural construct in both languages.

A qualitative research approach was adopted, employing methods of semantic analysis, cognitive linguistics, and comparative linguistics. Primary sources include literary works, dictionaries, and scholarly interpretations from German and Uzbek texts. By utilizing linguistic frameworks such as conceptual metaphor theory and ethnolinguistics, the study examines how each culture encodes the idea of homeland within its language system. Additionally, an etymological analysis explores the historical evolution of the terms *Heimat* and *Vatan*, shedding light on how these concepts have transformed over time.

The findings indicate that while the German perception of *Heimat* is often linked to individual experiences and emotions, the Uzbek understanding of *Vatan* is strongly tied to national heritage and patriotic duty. The results also reveal that homeland is not merely a spatial reference but a cognitive and cultural phenomenon shaped by collective memory and historical consciousness. This research highlights the importance of linguistic relativity in shaping perceptions of identity, belonging, and national pride. Understanding these differences can contribute to cross-cultural communication and appreciation, particularly in multilingual and multicultural societies.

This study has significant theoretical and practical implications. It advances the field of linguistic anthropology by providing insights into the cultural frameworks that influence linguistic expressions of homeland. Furthermore, it contributes to cognitive linguistics by illustrating how emotions and social structures shape conceptual metaphors associated with homeland. Practically, the findings can be useful for intercultural studies, language education, and sociopolitical discourse analysis, especially in contexts of migration and globalization. Future research should explore how modernization and transnational mobility are reshaping the concept of homeland in both German and Uzbek societies.

Materials and Methods

In this study, lexical units related to the concept of homeland in German and Uzbek languages were analyzed. Sources such as dictionaries, literary and journalistic works, as well as scientific studies were utilized. Methods of linguistic semantics, cognitive analysis, comparative linguistics, and corpus linguistics were applied. The scientific approach of this research covers the psycholinguistic, cultural-historical, and socio-political aspects of the concept of homeland.

Etymological Analysis. The German word "*Heimat*" originates from Old Germanic languages and conveys the meaning of home and birthplace[1]. The Uzbek word "*vatan*" is derived from the Arabic word "*watan*", meaning attachment to a specific place or homeland[2]. The word "*Heimat*" primarily signifies a person's inner cognitive connection and sense of belonging to a place. In contrast, "*vatan*" carries a broader meaning, being associated with national identity and statehood[3]. In German, there are expressions such as "*Heimatgefühl*" (sense of homeland) and "*Heimatverbundenheit*" (loyalty to the homeland)[4]. In Uzbek, common phrases include "*vatanparvarlik*" (patriotism) and "*vatanga muhabbat*" (love for the homeland)[5].

The concept of "heimat" in german culture and "vatan" in uzbek culture

In German culture, the concept of "*Heimat*" is based on personal and emotional attachment, whereas in Uzbek, "*Vatan*" has a stronger social and political meaning. In Uzbek, the phrase "*Vatan – ona*" (Motherland) is frequently used, while in German, the term "*Vaterland*" (Fatherland) is common[6]. These cultural differences are closely linked to national traditions and values[7].

Fitrat, one of the beloved figures of the Uzbek nation, states:

"Vatan is my soul and body, my sacred sanctuary. It is my full moon, my peace and security, my honor and dignity. It is my Kaaba, my qibla, and my garden of paradise."[8]

Cho'lpon, in "*Kecha va Kunduz*", writes:

"For every person, feelings for the homeland are dearer than life itself."[9]

Abdulla Oripov, in his poem "*Vatanim*", expresses:

"O my homeland, I turn to you, You are my bright day."[10]

Johann Wolfgang von Goethe, in "*Italian Journey*", notes:

"Heimat is not just a place but a deep feeling within the heart."[11]

Friedrich Schiller, in "*Wilhelm Tell*", states:

"Vaterland is the highest symbol of freedom and independence."[12]

Thomas Mann, in "*Buddenbrooks*", reflects:

"Heimat is not only a place but also memories and the heart of a person."[13]

When analyzing wise sayings about the homeland, it becomes evident that it plays a significant role in the rich and glorious history of the Uzbek people. Across the world, in any country, there are writers, thinkers, and poets who have praised their homeland. Many profound and logically sound definitions of homeland have been expressed, and over time, these definitions have acquired deep philosophical meaning, becoming an integral part of oral folklore, literature, and the spiritual and cultural life of a nation.

Fitrat, a beloved son of the Uzbek people whose every verse is filled with fiery love for the homeland, once wrote:

"Vatan is my soul and body, my sacred sanctuary. It is my full moon, my peace and security, my honor and dignity. It is my Kaaba, my qibla, and my garden of paradise."

The collections *"Mashrik Zamin - Hikmat Bostoni"*, compiled by Hamidjon Hamidiy and Mahmud Hasaniy, and *"Komillik O'gitlari"*, written by M. Saidov and Z. Toirov, contain valuable and wise thoughts that serve as excellent sources for understanding the concept of homeland.

The concept of homeland in Uzbek and German cultures: lexical and cultural aspects

"A poor man without a homeland is as good as a corpse." This proverb emphasizes the necessity of loving and staying loyal to one's homeland, warning future generations about the consequences of ingratitude and abandoning one's native land. *"If your homeland is at peace, so are you."* Safeguarding the security, sovereignty, and independence of the homeland, preventing foreign invasion and destruction, is a sacred duty of every citizen. Rizoiy writes:

"I have lost my people and my kin, I have fallen into the fire of separation."

Here, the words *"hijron"* (separation) and *"ayriliq"* (departure) serve as national-cultural conceptual markers.

Avloniy's verses in *"O'tar kunlar, o'tar zamon"* reflect the pain of separation:

"O my homeland, do not be torn apart! Though I may leave, may you remain safe! Homeland and peace, peace and homeland."

The word *"omon"* (safe) is used as a conceptual marker emphasizing security. Bayoniy writes: *"I burned like embers in a ruined place, O Homeland, there is not even a proper shelter."* Here, the word *"oshiyona"* (shelter) serves as a conceptual marker.

Anbar Otin states: *"The homeland is a second mother to you."*

The word *"mother"* is repeatedly used as a cultural and conceptual signifier.

In Uzbek culture, the concept of homeland is deeply intertwined with historical suffering, struggle, and national identity. The word *"separation"* (*hijron*) signifies a tragic loss, while *"prosperity"* (*obod*) represents collective well-being. Many literary works emphasize the spiritual and sacred value of homeland:

Cho'lpon – *"Kecha va Kunduz"*: *"For every person, feelings for the homeland are dearer than life itself."*

Abdulla Oripov – *"Vatanim"*: *"O my homeland, I turn to you, You are my bright day."*

The concept of homeland carries distinct lexical and stylistic features in Uzbek and German languages. In Uzbek, it is closely linked with national identity, devotion, and sacred duty, while in German, it primarily conveys personal emotions and loyalty to the state. From the perspective of cognitive linguistics, these concepts reflect different cultural and social structures. The findings of this study are significant for linguistic anthropology and comparative linguistics.

"Die Welt ist groß und unübersichtlich, jeder Mensch braucht eine kleine Ecke, welcher Art auch immer, die er überblickt, die ihm vertraut ist, in die er sich zurückziehen und ganz bei sich sein kann." *"The world is vast and complex; every person, regardless of circumstances, needs a small corner where they can feel familiar, safe, and at peace within themselves."*

Result and Discussion

THE CONCEPT OF HOMELAND IN GERMAN AND UZBEK CULTURES: A COMPARATIVE ANALYSIS

In the German language, the concept of *Heimat* (homeland) has deep historical roots and is not limited to the place of birth. It signifies a location where one feels a personal, emotional, and cultural connection. *Heimat* is not merely a geographical concept; rather, it is a place that provides inner peace and a sense of belonging. In German culture, emotions associated with *Heimat* include nostalgia, security, tranquility, and personal identity. This concept has gained particular significance in the era of migration and globalization, as the longing for *Heimat* has become a major social issue.

This perspective portrays homeland as an individualistic and personal space. In German culture, *Heimat* is a place where one feels safe and at ease, and it does not necessarily have to be one's birthplace. These linguistic and cultural aspects reflect German values such as order, personal space, inner peace, and the individual interpretation of homeland. In contrast, in Uzbek culture, the concept of homeland is strongly linked to national, communal, and familial values, prioritizing social interconnection over personal space.

Comparative Analysis of the Concept of Homeland in German and Uzbek Cultures

Aspect	German Culture	Uzbek Culture
Concept of Homeland	<i>Heimat</i> – personal and emotional connection	<i>Vatan</i> – national, familial, and historical connection
Personal Space	Important, individualistic	Collectivism prevails
Solitude (Einsamkeit)	Considered essential for inner peace	Often seen as a social issue
Withdrawal and Reflection	A means of achieving inner tranquility and meditation	Preferable to maintain strong connections with family and society

This comparison highlights the contrast between German and Uzbek perceptions of homeland. While German culture views *Heimat* as a personal and emotional attachment, Uzbek culture connects *Vatan* with national, familial, and historical values. In German culture, personal space and solitude are considered vital for inner peace, whereas in Uzbek culture, communal ties and family bonds are prioritized. These differences reveal the social and psychological distinctiveness of each society's way of life. Philosophical Perspective on the Body as a Temporary Home. "*Auch im eigenen Körper kann ich daheim sein, wenn ich mich bemühe, ihn so zu umsorgen, zu pflegen und auszustatten, dass ich mich in ihm wohlfühle. Schon seit Sokrates und Platon gilt der Körper als Wohnung der Seele, als Hülle für den Wesenskern des Lebens. Weil er so nahe ist, kann er jedoch leicht übersehen werden, und so fühlen sich manche fremd in ihm, obwohl er ihnen so vertraut sein könnte wie nichts sonst. Oder er ist ihnen fremd, weil er nicht der Idee entspricht, die sie von ihm haben.*"

"A person can feel at home in their own body if they take care of it, nurture it, and adapt to it in a way that makes them feel good. Since the time of Socrates and Plato, the body has been regarded as the dwelling of the soul, a shell encapsulating the essence of life. Because it is so close, it can easily be overlooked, causing some people to feel like strangers within their own bodies, even though it could be more familiar to them than anything else. Others may find their bodies foreign because they do not align with their preconceived notions." This interpretation, based on the philosophies of Socrates and Plato, views the body as a temporary dwelling for the soul rather than a permanent homeland. If a person does not understand or accept their body, they may feel alienated even in their homeland. This idea is deeply connected with concepts of self-confidence, self-acceptance, and self-awareness.

The philosophical and phenomenological interpretation of homeland in German culture

Goethe's verse: "*Immer war mir das Feld und der Wald und der Fels und die Gärten / Nur ein Raum, und du machst sie, Geliebte, zum Ort.*"

"For me, the field, the forest, the rock, and the gardens were always just an empty space, and you, my beloved, turned them into a place." This line from Goethe's poetry illustrates how love transforms a neutral space (*Raum*) into a meaningful place (*Ort*). This idea resonates with Martin Heidegger's concept of *Dasein* (being-there), where a person, through their existence, assigns meaning to a space, making it their own. Heidegger explains that when a person consciously perceives their place within existence, that space becomes uniquely theirs. Goethe's poem expresses a similar notion: a person, through love and personal experience, turns an otherwise neutral space into a deeply personal place. From Edmund Husserl's phenomenological perspective, a person perceives space through subjective experience and emotions. Goethe's poetry supports this approach by suggesting that homeland is a phenomenon shaped by personal impressions and experiences.

The Role of Scent in the Concept of Homeland

"Das Brot duftet nach Heimat, schon bevor es gegessen wird. Viele Menschen, auch ich, sind dort daheim, wo sie Kaffee riechen und schmecken. Und alle Menschen sind beheimatet bei dem Anderen, den sie »gut riechen können«. Gerüche legen sogar dann Zeugnis für die Heimat ab, wenn sie vom vertrauten Ort abgelöst sind. Ein wohlbekannter Duft, der irgendwo in die Nase steigt, kann augenblicklich Heimatgefühle hervorrufen."

"The scent of bread evokes the feeling of home even before it is eaten. Many people, including myself, feel at home where they can smell and taste coffee. And all people feel at home next to someone whose scent they find comforting. Even when separated from a familiar place, scents can testify to the presence of homeland. A familiar aroma, when encountered anywhere, can instantly evoke feelings of home." This passage highlights how olfactory perception plays a crucial role in the emotional connection to *Heimat* (homeland). Even when physically distant, a familiar smell can trigger memories and a sense of belonging. The author personally associates *Heimat* with the scent of *Phlox* flowers, which remind them of childhood and their father's garden. This supports the idea that *Heimat* is not merely a geographic place but an emotional and sensory experience. In conclusion, the German concept of *Heimat* is deeply personal and subjective. It is shaped not only by physical space but also by emotions, experiences, and sensory perceptions. This contrasts with the Uzbek notion of *Vatan*, which is primarily collective, national, and historical in essence. While German culture emphasizes *Heimat* as a deeply individual and phenomenological construct, Uzbek culture views *Vatan* as a shared entity rooted in national identity and social bonds.

The Role of Sensory Perception in Homeland Experience

"Its appearance and scent immediately take me back to my childhood because it was my father's flower – he planted and cared for it in front of and behind our house, and it bloomed all summer long. Whenever I encounter a Phlox flower, I lean down, deeply inhale its sweet and slightly bitter fragrance, and gratefully kiss its petals. It is not difficult to imagine that for people who have lost their sense of smell (anosmia), an essential part of their homeland experience may be lost." This passage reinterprets the concept of homeland beyond traditional geography, linking it to personal experiences and emotions. For the author, homeland is not just a location but a collection of childhood memories, the flowers planted by their father, and their scent. The text illustrates how homeland is not merely a place but also an accumulation of memories, scents, and familial heritage. The author presents scent as a concept inseparably tied to homeland, recalling the aroma of bread and coffee as symbols of home and familiarity. The *Phlox* flower, in turn, serves as a bridge to childhood and a reminder of their father's garden. This suggests that homeland is constructed through perception and sensory experiences. The author describes how the smell of the *Phlox* flower evokes childhood memories and reconnects them with their father, indicating that homeland can be reconstructed through memories. This perspective emphasizes the deeply personal and subjective nature of the homeland concept. Additionally, the text highlights that individuals who

have lost their sense of smell (due to anosmia) may lose a significant part of their homeland experience. This implies that the feeling of homeland is not only linked to a specific location but also to emotional and physiological experiences. The key takeaway is that homeland is not only perceived through sight or hearing but also through smell, and if this sense is lost, the feeling of homeland may weaken.

Comparative Analysis of the Homeland Concept in German and Uzbek Cultures

German Language	Uzbek Language	Interpretation of Homeland Concept
<i>Das Brot duftet nach Heimat, schon bevor es gegessen wird.</i>	<i>Non yeb turib emas, balki hididan ham vatan xotirasini uyg'otadi.</i>	Homeland is understood not only as a place but also through emotional memories.
<i>Viele Menschen, auch ich, sind dort daheim, wo sie Kaffee riechen und schmecken.</i>	<i>Ko'pchilik odamlar, jumladan men ham, qahvaning hidini va ta'mini his qiladigan joyda o'zlarini uyida his qilishadi.</i>	Homeland is a unique and personal experience for each individual.
<i>Ein wohlbekannter Duft, der irgendwo in die Nase steigt, kann augenblicklich Heimatgefühle hervorrufen.</i>	<i>Tanish bir hid burunga urilishi bilan darhol vatan tuyg'usini uyg'otishi mumkin.</i>	Scents play a crucial role in evoking memories of homeland.
<i>Für mich ist es der Duft von Phlox, dessen weiße, rosafarbene, rote, blaue oder violette Blüten auf hohen Stielen schwanken.</i>	<i>Men uchun bu Phlox gulining hidi bo'lib, uning oq, pushti, qizil, ko'k yoki binafsha rangli gullari uzun novdalarda yaltiraydi.</i>	Homeland memories can be triggered by nature and familiar scents.
<i>Gut vorstellbar, dass Menschen, die am Verlust des Geruchssinns (Anosmie) leiden, ein wertvolles Stück Heimat entbehren müssen.</i>	<i>Tasavvur qilish mumkin: hid bilish qobiliyatini yo'qotgan (anosmiya) odamlar vatanning qadrli bir bo'lagidan mahrum bo'lishadi.</i>	The loss of smell may limit a person's ability to experience homeland.

Conclusion

This study compares the concept of homeland (*Heimat*) in German and Uzbek cultures. The findings indicate that in German culture, homeland is understood as a deeply personal and emotional attachment, closely tied to an individual's inner peace and private space. In contrast, in Uzbek culture, homeland is perceived through national, familial, and historical values, reinforcing communal identity. Furthermore, the perspectives of thinkers like Goethe, Heidegger, and Husserl illustrate that homeland is shaped through personal experience and perception. This study highlights that homeland is not only a physical space but also a subjective phenomenon constructed through memories, sensory impressions, and emotional bonds.

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