



# TURKOLOGIK TADQIQOTLAR

Xalqaro ilmiy jurnal



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# TURKOLOGIK TADQIQOTLAR

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*Davlatimiz tomonidan olib borilayotgan ijtimoiy-ma'rifiy, ilm-u fanni rivojlantirishga qaratilgan siyosat, Turkiy Davlatlar Tashkilotining Samarqandda o'tkazilgan sammitida ko'zda tutilgan o'zaro aloqalarni jadallashtirish bo'yicha ishlab chiqilgan dastur va loyihalarni amalga oshirish hamda turkologiya sohasida olib borilayotgan ilmiy-tadqiqot ishlarini muvofiqlashtirish va yoritish maqsadida Sharof Rashidov nomidagi Samarqand davlat universitetida “Turkologik tadqiqotlar” xalqaro jurnali ta'sis etildi. Jurnal turkiy til va shevalar, Markaziy Osiyo turkiy xalqlari lisoniy va adabiy aloqalari tarixi, ijtimoiy-madaniy sohalarda amalga oshirilayotgan ilmiy-tadqiqot ishlarining natijalarini e'lon qilishga mo'ljallangan. Jurnalda muharrir minbari, tadqiqotlar, ilmiy axborot, taqriz va e'tirof, ilmiy anjuman, yosh tadqiqotchi, xotira, yubilyarlarimiz kabi ruknlar mavjud. O'zbek, turk, rus, ingliz va barcha turkiy tillarda yozilgan maqolalar qabul qilinadi.*

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*In order to implement programs and projects developed to accelerate the relationship envisaged at the summit of the Organization of Turkic States held in Samarkand, as well as to coordinate and highlight the research work carried out in the field of Turkic studies, the International Journal, Samarkand State University named after Sharof Rashidov, “Turkological Studies” passed the state registration. The journal is intended to publish the results of scientific research in the field of Turkic languages and dialects, the history of linguistic and literary relations of the Turkic peoples of Central Asia, the socio-cultural field. There are such headings as a young researcher, memory and our anniversaries. Articles written in Uzbek, Turkish, Russian, English and all Turkic languages are accepted.*

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*Özbekistan Cumhuriyeti devletinin sosyal-eğitimsel ve bilimsel gelişme politikasının başarılı şekilde uygulanmasına yardımcı olmak amacıyla, Semerkant'ta düzenlenen Türk Devletleri Teşkilatının zirvesinde öngörülen karşılıklı ilişkilerin hızlandırılması için geliştirilen program ve projeleri uygulamak, bilimsel çalışmaları koordine etmek, Türkoloji alanında yürütülen araştırma çalışmaları Semerkant Devlet Üniversitesi, uluslararası “Türkoloji Araştırmaları” dergisini tescil etmiştir. Dergi, Türk dili ve lehçeleri, Orta Asya Türk topluluklarının dil ve edebiyat ilişkileri tarihi, sosyo-kültürel alanlardaki bilimsel ve araştırma çalışmalarının sonuçlarını yayınlamayı amaçlamaktadır. Dergimizde editör kürsüsü, araştırma, bilim dünyasından, inceleme ve tanıma, bilimsel konferans, genç araştırmacı, hatıra, yıldönümleri gibi sütunlar yer almaktadır. Özbekçe, Türkçe, Rusça, İngilizce ve tüm Türk lehçelerinde yazılmış makaleler kabul edilmektedir.*

**YAYIN KURULU**

**УВАЖАЕМЫЙ ЧИТАТЕЛЬ!**

*В целях реализации программ и проектов, разработанных для ускорения взаимоотношений, предусмотренных на состоявшемся в Самарканде саммите Организация Тюркских Государств, а также координации и освещения научно-исследовательской работы, проводимой в области тюркологии, Международный журнал, Самаркандского государственного университета имени Шарофа Рашидова, «Тюркологические исследования» прошел государственную регистрацию. Журнал предназначен для публикации результатов научно-исследовательских работ в области тюркских языков и диалектов, истории языковых и литературных связей тюркских народов Средней Азии, социокультурной области. В журнале есть такие рубрики, как подиум редактора, исследования, научная информация, рецензия и признание, научная конференция, молодой исследователь, память, юбилей. Принимаются статьи, написанные на узбекском, турецком, русском, английском и всех тюркских языках.*

**РЕДАКЦИОННАЯ КОЛЛЕГИИ**



VERBALIZATION OF THE "WORLD" CONCEPTOSPHERE IN THE LANGUAGE  
WORLDVIEW OF THE SUMERIAN AND ANCIENT TURKIC PEOPLES

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**Abstract:** The article discusses the study of the concept "World" on the basis of the myths and legends of the Sumerians and the ancient Turkic people, which form the cognitive basis of the Turkic language picture of the world. The Turkic picture of the world can be understood through the key concepts of linguistic culture, contributing to the reflection of the features of the original culture of the people.

It is defined the microconcepts that make up the field of the "World" conceptosphere in the article. The linguistic representations of the conceptosphere "World" in the linguistic picture of the old Turkic peoples are analyzed.

Conducted analysis of myths and legends has led to the conclusion that the conceptosphere "World" has a rich interpretive field representing the ancient Turkic and Sumerian linguoculture. The structure of the conceptosphere "World" has determined by means of a quantitative analysis of the core features of concepts.

The field structure and interpretive structure and figurative layer of each concept which make up the conceptosphere "World" have been determined. The core includes the most stable, nationwide features.

An overview of the research works of domestic and foreign scientists conducting fundamental research in the field of concept theory, conceptosphere, conceptualization, linguoculturology was made. The field structure of the ancient Turkic conceptosphere "World" consists of the basic concepts of "Tengri/God", "Umai", "Yer-Su", "Four Corners/East-West, North -South".

**Keywords:** ancient Turks, conceptosphere, concept of the world, linguistic picture of the Turkic world, Sumer.

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ВЕРБАЛИЗАЦИЯ КОНЦЕПТОСФЕРЫ «МИР» В ЯЗЫКОВОЙ КАРТИНЕ МИРА  
ШУМЕРСКИХ И ДРЕВНЕТЮРКСКИХ НАРОДОВ

**Аннотация:** В статье рассматривается изучение концепта "Мир" на основе мифов и легенд шумеров и древних тюркских народов, которые формируют когнитивную основу тюркской языковой картины мира. Тюркскую картину мира можно понять через ключевые понятия лингвокультуры, способствующие отражению особенностей самобытной культуры народа.

В статье определены микроконцепты, составляющие поле концептосферы "Мир". Анализируются языковые репрезентации концептосферы "Мир" в языковой картине древнетюркских народов.

Проведенный анализ мифов и легенд привел к выводу, что концептосфера "Мир" обладает богатым интерпретационным полем, представляющим древнетюркскую и шумерскую лингвокультуру. Структура концептосферы "Мир" была определена с помощью количественного анализа основных признаков концептов.

Была определена полевая структура, интерпретационная структура и образный слой каждого концепта, которые составляют концептосферу "Мир". Ядро включает в себя наиболее стабильные общенациональные функции.

Был сделан обзор научных работ отечественных и зарубежных ученых, проводящих фундаментальные исследования в области теории концептов, концептосферы, концептуализации, лингвокультурологии. Полевая структура древнетюркской концептосферы "Мир" состоит из базовых понятий "Тенгри/Бог", "Умай", "Жер-Су", "Четыре угла/Восток-Запад, Север-Юг".

**Ключевые слова:** древние тюрки, концептосфера, концепт мир, языковая картина тюркского мира, шумер.

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### SHUMER VA QADIMGI TURK XALQLARI DUNYOSI LISONIY MANZARASIDA “DUNYO” TUSHUNCHASINI SO‘ZLASHTIRISH.

**Annotatsiya:** Maqolada dunyoning turkiy lisoniy manzarasining kognitiv asosini tashkil etuvchi shumerlar va qadimgi turkiy xalqlarning mif va rivoyatlari asosida “Dunyo” tushunchasini o‘rganish haqida so‘z boradi. Dunyoning turkiy manzarasini til madaniyatining asosiy tushunchalari orqali anglash mumkin, ular xalqning asl madaniyatiga xos xususiyatlarni aks ettirishga yordam beradi. Maqolada Jahon tushunchasi sohasini tashkil etuvchi mikro-tushunchalar tavsiflangan. Qadimgi turkiy xalqlar lingvistik rasmidagi “Dunyo” tushuncha sohasining lisoniy tasvirlari tahlil qilinadi. Mif va rivoyatlarni tahlil qilish natijasida “Dunyo” tushuncha sohasi qadimgi turkiy va shumer til madaniyatini ifodalovchi boy talqin sohasiga ega degan xulosaga keldi. “Dunyo” kontseptsiya sohasining tuzilishi tushunchalarning asosiy belgilarining miqdoriy tahlili yordamida aniqlandi.

“Dunyo” tushuncha sohasini tashkil etuvchi har bir tushunchaning maydon tuzilishi, talqiniy tuzilishi va obrazli qatlami aniqlandi. Yadro eng barqaror milliy funktsiyalarni o'z ichiga oladi. Kontseptsiya nazariyasi, kontseptsiya sohasi, kontseptualizatsiya va lingvokulturologiya sohasida fundamental tadqiqotlar olib borayotgan mamlakatimiz va xorijiy olimlarning ilmiy ishlariga taqriz berildi. Qadimgi turkiy “Dunyo” tushuncha sohasining maydon tuzilishi “Tangri/Xudo”, “Umay”, “Jer-Su”, “To‘rt burchak/Sharq-G‘arb, Shimol-Janub” kabi asosiy tushunchalardan iborat.

**Kalit so‘zlar:** qadimgi turklar, tushuncha doirasi, tushunchalar olami, turkiy dunyoning lingvistik tasviri, shumer.

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**Introduction.** Modern linguistics is characterized by a rising interest in the issues surrounding the study of language and culture as well as language and mentality, as well as a language picture of the world that serves as a reflection of the general national view and mental attitudes of native speakers.

The natural behavior of ancient Turks is different. Both Sumerians and ancient Turks are distinguished by their individuality. Their harmony with nature, which is intertwined with creation; the ability to love their native land like no other; the strength of the position to love their people,

all of these show their noble spirit, which puts freedom and independence above all everything else. If the content of ancient Turkic written monuments, that from ancient times were divided into independent tribal unions and khanates, but largely preserved ethnocultural and ethnophilosophical information, which is the basis of supra-ethnic integrity, common Turkic worldview and common Turkic consciousness of Turkic peoples related to each other constitute the cultural and anthropological basis of the worldview of modern Turkic peoples, then the language and representation of these monuments have become an object of the anthropocentric paradigm research in language.

Despite the fact that the study of the common heritage of the Turkic peoples – the Orkhon, Yenisei, Talas monuments is an area with its history, traditions, established scientific principles and methods covering more than a hundred years, the study of ancient Turkic cultural monuments within the framework of the cultural anthropological paradigm and within the framework of the anthropocentric paradigm research has just begun. Therefore, we believe that the "World" conceptsphere, formed in the worldview of the ancient Turkic people and Sumerians, in their mental space, becomes an issue on the agenda that requires more in-depth research.

**Materials and methods.** The picture of the world as a subjective image of objective reality is necessary for a person to adapt to the world in order to order the element of sensations and gain understanding of the world. The picture of the world is realized in symbolic forms and fixes the understanding of the world by human. Language has a significant impact on the cognitive activity of its speakers, it directs the categorization of the world in a special direction, unique for each ethnic language (Kazakova O.M., 18 p.).

When analyzing the totality of human knowledge about the world, space, universe, there is a high probability of anthropocentric linguistic research. One of the notions that emerged in this direction is the linguistic picture of the world. V. A. Maslova believes that the linguistic picture of the world reflects the national picture of the world and can be identified in linguistic units of different levels, and the very notion of "linguistic picture of the world" is a metaphorical use (Maslova V.A., 255 p.).

The linguistic picture of the world is a worldview fixed in the language, a way of conceptualizing reality, characteristic of a given linguistic community. Any ethnic language contains in its semantics a certain picture of the world and transmits it to all members of the language community (Kazakova O.M., 18 p.).

A.Gurevich noted that the term "model" is synonymous with such notions as "image of the world", "model of the world", "view of the world" and considered the image of the world as a "coordinate grid" which causes people to perceive the real reality and form their own image of the world. In his opinion, the picture of the world contains elements common to any culture (time, space, number system, etc.), but he gives concrete historical and ethnic character to general concepts. Language sheds light on characteristic features of certain public groups (Гуревич А.Я., 327). The concept of the world image is based on the study of the individual views of the environment and the world. It is a system of views and information about the world that is constantly developing. Scientists, talking about the diversity of the picture of the world, say that there are as many images of the world as there are worlds (true, truth, man, nature, society). That is, if the surrounding world or a person and his living environment are interconnected, the conceptual basis of the image of the world is the result of processing information about a person and his environment. Scientific knowledge of the world is carried out on the basis of its own characteristics, depending on the field of knowledge.

The linguistic picture of the world is all the information about the external and internal world, fixed by linguistic means. The core of the conceptual picture of the world is information given in concepts, but the main thing in the linguistic picture of the world is knowledge, fixed in the words and phrases of specific languages. The linguistic picture of the world thus has a twofold nature: it belongs to the system of knowledge and the system of language. Being a way of storing language knowledge and knowledge about the world, the linguistic picture of the world is not independent, it is inseparable from the conceptual picture of the world.

As for the concept, it is the main linguistic unit of the linguistic picture of the world. The theory of the concept (from lat. *conceptus* – thought, representation) is devoted to a large number of works of foreign and domestic researchers: V. von Humboldt, E. Sepir, B. Whorf, J. Lakoff, R. Jackendoff, R. Langacker, Ch. Fillmore, A. Vezhbitskaya, M. Minsky, R.I. Pavillonis, A.A. Potebnya, S.A. Askoldov, D.S. Likhachev, N.D. Arutyunova, A.A. Leontiev, Yu.S. Stepanov, E.S. Kubryakova, V.V. Kolesova, V.N. Telia, Z.D. Popova, I.I. Sternin, A.P. Babushkin, N.F. Alefirenko, N.N. Boldyrev, G.V. Tokarev, S.G. Vorkachev, M. Ya. Bloch, V.I. Karasik, G. Smagulova, Zh. Mankeeva, N. Ualiuly, E. Suleymenova, A. Aldasheva, S. Satenova, F. Orazbaeva, G. Sagidolda, B. Momynova, G. Kosymova, A. Salkynbay, B. Kasym, A. Islam, K. Zhamanbayeva, B. Akberdieva, G. Snasapova, A. Seyilkhan, A. Seisenova, S. Zhapakov, M. Kushtaeva, A. Sybanbayeva, Sh. Elemesova, A. Almauytova, Zh. Akimishева, K. Kurkebaev, B. Tileuberdiev, E. Orazalieva, K. Kayirbaeva, A. Amirbekova. Scientists defined the concept as "quantum of knowledge", (Karasik V. I., 90 p.), "unit of mentality of the culture" (Popova Z. D., 49 p.).

M. Pimenova defines that term as follows: "What a person knows, believes, imagines about the objects of the external and internal world is called a concept". She believes that a concept is a representation of a fragment of the world (Pimenova M. V., 385 p.).

As for the conceptsphere, it is a set of concepts. The term "conceptsphere" was introduced into science by academician D. S. Likhachev to refer to a collection of concepts of the nation. The conceptsphere of the people is wider than the semantic sphere represented by the linguistic meanings of words. If the culture of a nation, its folklore, literature, science, fine art, historical experience, religion is richer, the richer of the conceptsphere of the people becomes (Likhachev D. S., 3-9 pp.).

The concept and, consequently, the conceptsphere are formed on the basis of language, since conceptual and mental activity of human as such is significantly mediated by language. It follows from that the picture of the world in the above-mentioned understanding is language-mediated. Such mediation gives reason to some philosophers and linguists to consider language itself as containing its own reflection of the world, that is, a linguistic picture of the world (Boldyrev N.N., 2000; Maslova V.A., 2004).

The conceptsphere helps to understand why language is not just a way of communication, but a kind of concentrate of a nation's culture.

We have resorted to myths and legends and ancient Turkic written monuments of the ancient Turkic people and Sumerians as the main material for defining the "World" conceptsphere.

**Results.** If the worldview of the nomads occupies a special place in the universal culture, i.e. the folklore and mythological heritage created on the basis of Turkic knowledge, closest to nature, is the main source of our modern cultural memory and spiritual being, then nature is the source of the worldview of the nomadic Turkic tribes, who spread their wings widely on the Eurasian continent and became famous for their militancy.

The conceptsphere "World" is a set of concepts of the God, Umai, the Earth, Water, Otuken, Nature, etc., each of which has a field structure consisting of a core, an interpretive layer and a figurative layer. The core includes the most stable, nationwide features. The interpretative layer of the concept is a set of weakly structured features presented in the form of predications, reflecting the interpretation of individual core features by national, group and individual consciousness. The figurative layer of the concept consists of gestalts that reveal a holistic imaginative representation of mental entities existing in the national consciousness.

The structure of the concept sphere "World" is determined by means of a quantitative analysis of the core features of concepts. The central part includes the concepts "God", "Umai" and "Earth", which have the largest number of stable nationwide conceptual features. The intermediate part includes concepts with fewer nuclear features. On the periphery of the conceptsphere there are concepts represented by the smallest number of nuclear features, which indicates that these concepts are less important for native speakers. The conceptual sphere has no clear boundaries; it cannot be represented in the form of a clearly structured formation. However, the concepts we have identified allow us to more fully describe the conceptsphere under study. In the ancient Turkic national consciousness, the "World" is conceptualized as an indicator of an abstract phenomenon. All these concepts together form the ancient Turkic model of the world.

We tried to individually analyze the concepts that make up the “World” conceptsphere.

The point of contact between the worldview of the ancient Turkic people and the Sumerians was that if they recognized "Tengri/God" as the powerful someone who had created nature, then nature was created by him and therefore they understood that respect for him should be special.

The knowledge of the ancient Turkic people was formed on the basis of the idea that objects and phenomena in nature are similar to human, understand everything, exist, and that spirits and nature are closely connected.

The ancient Turkic "Tengri" and Sumerian "Dingir" concepts are the source of the belief in deity. This is particularly evident in the religious attitude of the Turkic peoples, characteristic of the nomadic culture. The God was known as the "solar deity" in the beginning, and after some time, the supreme deity among the ancient Turkic people was considered as Tengri – Sky, the veneration of which is rooted in the Xiongnu era. The ancient Turks arranged a special prayer for Tengri. And shamanists – Altaians, Tuvans, Kachins, Beltirs and other nationalities and tribes of the Sayano-Altai Highlands, until recently, considered Heaven to be their highest deity, calling it by the same word.

In the Turkic worldview, God is also in the sense of Almighty (Kodar A., 43-48). In general, the divine system is the cumulative expression of Turkic spirituality (Suleimenov O., 274 p.).

In the myths of the Turkic peoples about the creation of the world and knowledge of the world, there is a belief that the sky is the father and the earth is the mother. Here it is worth mentioning the common feature with the mythology of the peoples of the world. In Sumerian mythology, Apsu is the first creator and Tiamat is the mother creator.

According to an old Turkic belief, Turks sometimes perceive the world as a single phenomenon. Important in the picture of the world of the Turkic people is the "naive picture of the world", which presents many centuries of empirical knowledge about the world and which are represented in the texts as "four corners", in the axiological value sense of the sides of the world: east-west, north-south, "creativity of the world". Some legends believe that the world is a circle, and in the center of that circle there is a sacred mountain or a sacred tree (Goruhlu, Y., 2011b.).

The ancient Turks considered the sky "God" and believed that there are spirits in the sky. They believed that he was alive and worshiped the sky. Turks believed that the spirits of their ancestors live in heaven and protect them.

According to ancient Turkic and Mongolian beliefs, there is a "World Tree" that connects Heaven and Earth. It was believed that by climbing this tree, the Sky God would reach Ulgen (Deveci, A., 795-810).

The concept of "Utuken", which is an important component of the "World" conceptosphere in the ancient Turkic peoples, is very important. In the Orkhon inscriptions, Utuken is described as a forested mountain and is considered "blessed" like the Earth and Water. It is said in the texts that Utuken in the literal sense means the heart of the Empire: "the land that united the state has [always] been the Utuken forest". According to old beliefs, the ancestors of the Turks descended from this forest.

A significant element of the "World" concept sphere is the "Umai" concept. Goddess Umai is a part of the huge Turkic culture. Her image is still revered today. Umai is the personification of the feminine and fertility. "If Tengri quite specifically expressed the masculine principle, then the Sky God – Umai had clearly feminine features" (Davletshin G., 2004).

The peculiarity of Mother Umai is that she presented humanity with a source of life, that is, fertile soil, sources of stagnant water. Therefore, it is said that Mother Umai is considered the Goddess of all products on the Earth (Word of ancestors, 448 б.).

The image of the goddess Umai as the ancestor and keeper of the hearth, babies originated in the ethnic consciousness of the Turks, perhaps simultaneously with their cosmogonic ideas (Efendi F., 160 p.). Researchers note that the tribes of early agricultural cultures had an idea of the supreme goddess, the progenitor and ruler of all living nature, the giver of fertility, the mistress of heavenly water (Golan A., 63 – 65 pp).

The next significant concept is "Yer-Su". In the mythological system "Yer-Su" (Turk, "the earth-water"), "Yer" and "Su" exist as a primary whole. In the mythology of the ancient Turks, it is the personification of the earth and water. The cult of Yer-Su harks back to the mythology of the ancient Turks, who worshipped "Kutsal Yer-Sub" ("sacred land-water") as the main deity of the middle world, patronizing the Turks.

The concept of "su" is one of the basic ones in the archaic picture of the world; on its basis, the balance of light and dark, creative and destructive is realized. The interaction of forces generated by one element determines the environmental friendliness of the world in the archaic consciousness. Water is not just one of the primary elements in world mythology. Many peoples of the world believed that it was "originally, the initial state of all things, the equivalent of primordial chaos. In the role of the feminine principle, water acts as an analogue of the mother's bosom and womb.

According to mythical notions, the word "Tengri" is based on the sky, and "sea" means water, but there are opinions that the root of the word “Тәңір” – “тәң” is associated with the concept of "blue", and the root of the word "теңіз" – "тең" is connected with the concept of "sky", this they are interconnected (Seifullin S., 190 p.). It turns out that both of them mean "water", that is, the first means water in the sky (above), and the second – water on the ground (down) (Word of ancestors, 448 б.). It seems that the reason for the formation of such an understanding was the blue color of the sky and water.

In mythical works, the world is described vertically and horizontally. In the vertical chain, three worlds are divided into heaven, earth and underground. That is, "There are people in the sky,

they pull a belt around their throat, people on earth tie a belt around their waist, people underground wrap a belt around their legs, they have their own sun, moon, and stars" (Valikhanov Ch., 480 p.).

From ancient times in the human worldview, the world is perceived as a horizontal model: the upper world, the middle world and the lower world – in the form of a river (Islam A., 59 p.). We think that the concept of "lower world" here should be understood as the world of the dead, i.e. after death, a person flows with water and goes back underground.

Discussion. The concept of "World" is based on the understanding of the meaning of being, death and human life, which is inextricably linked with the understanding of all major natural cycles, i.e. with the functioning and structure of the surrounding world. The presence of several cognitive layers in the concept of "World" indicates that these layers form different levels of its field structure, differing in the degree of abstraction. More specific features form the core of the concept, and more abstract ones make up the periphery.

The description of the content of the concept "World", which is important for the Turkic linguistic consciousness, is carried out. The factual material was the data of an associative experiment conducted among the Turkic-speaking population, as a result of which an associative field was compiled, representing the concept under study. In accordance with the obtained linguistic data, 25 cognitive features of the concept "World" were identified and analyzed. The significance of the study lies in the fact that the results of the study can be used in a further comparative study of other concepts.

The presence of several cognitive layers in the concept "World" indicates that these layers form different levels of its field structure, differing in the degree of abstraction. More specific features form the core of the concept, and more abstract ones make up the periphery.

Conclusion. In general, Sumerian and ancient Turkic cultural monuments and legends show that the cognitive content of the “World” concept sphere is rich in valuable information, a fund of real knowledge about the environment and the world has been accumulated.

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**BULLETIN OF THE  
INTERNATIONAL JOURNAL  
“TURKOLOGICAL  
RESEARCH”**

In order to implement programs and projects developed to accelerate the relationship envisaged at the summit of the Organization of Turkic States held in Samarkand, as well as to coordinate and highlight the research work carried out in the field of Turkic studies, the International Journal “Turkological Research” at Samarkand State University named after Sharof Rashidov passed the state registration. The journal is intended to publish the results of scientific research in the field of Turkic languages and dialects, the history of linguistic and literary relations of the Turkic peoples of Central Asia, the socio-cultural field. There are such headings as a young researcher, memory and our anniversaries. Articles written in Uzbek, Turkish, Russian, English and all Turkic languages are accepted.



**THE JOURNAL PUBLISHES ARTICLES  
IN THE FOLLOWING AREAS:**

- ✓ History of socio-cultural relations of the Turkic peoples;
- ✓ Research of the Turkic World;
- ✓ Dialectology of Turkic languages;
- ✓ Geopolitics of the Turkic World;
- ✓ Folklore Studies;
- ✓ Comparative Linguistics and Literary Studies;
- ✓ Literary Relations and Translation Studies.

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**REQUIREMENTS FOR ARTICLES:**

1. The article is presented on 8-10 pages;
2. Article structure:
  1. The text of the article should be prepared in Times News Roman font, size 14, left: 3 cm, right: 1.5 cm, top and bottom: 2 cm; in A4 format in 1.15 intervals.
  2. The title of the article, surname, name and patronymic of the author (authors) are indicated in full and written in capital letters.
  3. Position, academic title, place of work (study), region, republic, telephone and e-mail address of the author (authors) are indicated in full.
  4. The abstract should consist of a brief content and importance of the article, results.
  5. At the beginning of each article, there should be an annotation in Uzbek, Turkish and English.
  6. The abstract should be no more than 120-150 words.
  7. At the bottom of the abstract, 7-10 keywords should be given that illuminate the content of the article.
  8. The article should be prepared in the following form:
    - a) Introduction;
    - b) Main part;
    - c) Results and Discussions;
    - d) Conclusions;
    - e) List of literature (References) – in alphabetical order;
    - f) Citations are given in brackets in the form of the author's surname - date of publication - page (Muminov, 2020: 25);
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  3. The author(s) are responsible for the scientific validity, reliability and plagiarism of the information and evidence presented in the article;
  4. Articles will be considered. The journal publishes only articles recommended by experts;
  5. Articles not requested will not be published and will not be returned to the authors;
  6. Only 1 article of the author is published in 1 issue of the journal.

**“TURKOLOGIK  
TADQIQOTLAR” XALQARO  
JURNALINING AXBOROT  
XATI**

Davlatimiz tomonidan olib borilayotgan ijtimoiy-ma’rifiy, ilmfanni rivojlantirishga qaratilgan siyosat, Turkiy Davlatlar Tashkilotining Samarqanda o‘tkazilgan sammitida ko‘zda tutilgan o‘zaro aloqalarni jadallashtirish bo‘yicha ishlab chiqilgan dastur va loyihalarni amalga oshirish hamda turkologiya sohasida olib borilayotgan ilmiy-tadqiqot ishlarini muvofiqlashtirish va yoritish maqsadida Sharof Rashidov nomidagi Samarqand davlat universitetida “**Turkologik tadqiqotlar**” xalqaro jurnali ta’sis etildi. Jurnal turkiy til va shevalar, Markaziy Osiyo turkiy xalqlari lisoniy va adabiy aloqalari tarixi, ijtimoiy-madaniy sohalarda amalga oshirilayotgan ilmiy-tadqiqot ishlarining natijalarini e’lon qilishga mo’ljallangan. Jurnalda *muharrir minbari, tadqiqotlar, ilmiy axborot, taqriz va e’tirof, ilmiy anjuman, yosh tadqiqotchi, xotira, yubilyarlarimiz* kabi ruknlar mavjud. O‘zbek, turk, rus, ingliz va barcha turkiy tillarda yozilgan maqolalar qabul qilinadi.



**JURNAL QUYIDAGI  
YO‘NALISHLARDAGI MAQOLALARNI  
NASHR QILADI:**

- ✓ Turkiy xalqlarning ijtimoiy-madaniy aloqalari tarixi;
- ✓ Turk dunyosi tadqiqotlari;
- ✓ Turkiy tillar dialektologiyasi;
- ✓ Turk dunyosi geopolitikasi;
- ✓ Folklorshunoslik;
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## MAQOLALARGA QO‘YILADIGAN TALABLAR:

- Maqola 8-10 sahifa hajmida taqdim etiladi;
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  2. Maqola sarlavhasi, muallif(lar)ning familiyasi, ismi va otasmi to‘liq holatda katta harflar bilan yozilishi kerak.
  3. Muallif(lar)ning lavozimi, ilmiy unvoni, ish (o‘qish) joylari, viloyat, respublika, telefoni va e-mail adresi to‘liq keltirilishi kerak.
  4. Annotatsiya, maqolaning qisqacha mazmun va ahamiyati, natijalardan iborat bo‘lishi lozim.
  5. Har bir maqola boshida o‘zbek, turk va ingliz tillarida annotatsiya bo‘lishi lozim.
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  7. Annotatsiyaning pastki qismida maqola mazmunini yorituvchi 7-10 ta tayanch so‘zlar keltirilishi kerak.
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    - c) Natijalar va muhokama (Results and Discussions);
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**БЮЛЛЕТЕНЬ  
МЕЖДУНАРОДНОГО ЖУРНАЛА  
"ТУРКОЛОГИЧЕСКИЕ  
ИССЛЕДОВАНИЯ"**

В целях реализации программ и проектов, разработанных для ускорения взаимоотношений, предусмотренных на состоявшемся в Самарканде саммите Организации Тюркских Государств, а также координации и освещения научно-исследовательской работы, проводимой в области тюркологии, Международный журнал, Самаркандского государственного университета имени Шарофа Рашидова, «Тюркологические исследования» прошел государственную регистрацию. Журнал предназначен для публикации результатов научно-исследовательских работ в области тюркских языков и диалектов, истории языковых и литературных связей тюркских народов Средней Азии, социокультурной области. Есть такие рубрики, как молодой исследователь, память и наши юбилеи. Принимаются статьи, написанные на узбекском, турецком, русском, английском и всех тюркских языках.



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  4. Аннотация должна состоять из краткого содержания и важности статьи, результатов.
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  7. Внизу аннотации должно быть 7-10 ключевых слов, освещающих содержание статьи.
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    - a) Вступление (Introduction);
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    - c) Результаты и обсуждение (Results and Discussions);
    - d) Выводы (Conclusions);
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XALQARO ILMIY JURNALI

INTERNATIONAL SCIENTIFIC JOURNAL OF “TURKOLOGICAL  
RESEARCH”

ULUSLARARASI “TÜRKOLOJİ ARAŞTIRMALARI” BİLİMSEL  
DERGİSİ

МЕЖДУНАРОДНЫЙ НАУЧНЫЙ ЖУРНАЛ “ТЮРКОЛОГИЧЕСКИЕ  
ИССЛЕДОВАНИЯ”

Muharrir:

Prof. J.Eltazarov

Musahhih va texnik muharrir:

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