

TIL VA MADANIYAT

ISSN 2181-922X

UZBEKISTAN

LANGUAGE & CULTURE

O'ZBEKISTON

2024 Vol. 2

www.navoiy-uni.uz
www.uzlc.navoiy-uni.uz

ISSN 2181-922X

O‘ZBEKISTON:

TIL VA MADANIYAT

UZBEKISTAN:

LANGUAGE AND CULTURE

2024 Vol. 2

www.navoiy-uni.uz

www.uzlc.navoiy-uni.uz

Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universiteti

Bosh muharrir: Shuhrat Sirojiddinov

Bosh muharrir o'rinbosari: Nodir Jo'raqo'ziyev

Mas'ul kotib: Ozoda Tojiboyeva

Tahrir kengashi

Hamidulla Dadaboyev, Mustafo Bafojev, Samixon Ashirboyev, Shodmon Vohidov (Tojikiston), Qozoqboy Yo'ldoshev, Farxod Maqsudov, Adham Ashirov, Zohidjon Islomov, Bahodir Karimov, Almaz Ülvi (Ozarbayjon), Shamsiddin Kamoliddin, Roza Niyozmetova, Aftondil Erkinov, Uzoq Jo'raqulov, Sulton Normamatov, Dilnavoz Yusupova, Dilorom Ashurova, Nozliya Normurodova, Odinaxon Jamoldinova, Ziyoda Teshaboyeva.

.Tahrir hay'ati

Nazef Shahrani (AQSH)	Abdulaziz Mansur (O'zbekiston)
Elizabetta Ragagnin (Italiya)	Timur Xo'jao'g'li (AQSH)
Ahmadali Asqarov (O'zbekiston)	Tanju Seyhan (Turkiya)
Isa Habibbeyli (Ozarbayjon)	Xisao Komatsu (Yaponiya)
Akmal Nur (O'zbekiston)	Alizoda Saidumar (Tojikiston)
Akrom Habibullayev (AQSH)	Nikolas Kantovas (Buyuk Britaniya)
Bahtiyar Aslan (Turkiya)	Akmal Saidov (O'zbekiston)
Emek Üşenmez (Turkiya)	Mark Toutant (Fransiya)

“O'zbekiston: til va madaniyat” jurnali – lingvistika, tarix, adabiyot, tarjimashunoslik, san'at, etnografiya, falsafa, antropologiya va ijtimoiy tadqiqotlarni o'rganish kabi sohalarni qamrab olgan akademik jurnal.

Jurnal bir yilda to'rt marta chop etiladi.

Jurnalning maqsadi – ko'rsatilgan sohalarga oid dolzarb mavzulardagi bahs-munozaraga undaydigan, yangi, innovatsion g'oyalarga boy, o'z konsepsiyasiga ega bo'lgan tadqiqotlarni nashr etishdir.

Ingliz, rus va o'zbek tillaridagi, shuningdek, boshqa turkiy tillarda yozilgan maqolalar qabul qilinadi. Iqtisodiy tahlillar hamda siyosatga oid maqolalar e'lon qilinmaydi.

Jurnalda kitoblarga yozilgan taqrizlar, adabiyotlar sharhi, konferensiyalar hisobotlari va tadqiqot loyihalari natijalari ham e'lon qilinadi. Mualliflar fikri tahririyat nuqtayi nazaridan farq qilishi mumkin.

Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universiteti.

O'zbekiston, Toshkent, Yakkasaroy tumani, Yusuf Xos Hojib ko'chasi, 103.

Email: uzlangcult@gmail.com

Website: www.uzlc.navoiy-uni.uz

Alisher Navo'i Tashkent State University of the Uzbek Language and Literature

Editor-in-Chief:

Shuhrat Sirojiddinov

Deputy Editor in Chief:

Nodir Jurakuziev

Executive secretary:

Ozoda Tajibaeva

Editorial board

Hamidulla Dadaboev, Mustafo Bafoev, Samikhan Ashirboev, Shodmon Vohidov (Tajikistan), Qozoqboy Yuldashev, Farhad Maksudov, Adham Ashirov, Zohidjon Islomov, Bahodir Karimov, Almaz Ülvi (Azerbaijan), Shamsiddin Kamoliddin, Roza Niyozmetova, Aftondil Erkinov, Uzoq Jurakulov, Sulton Normamatov, Dilnavoz Yusupova, Dilorom Ashurova, Nozliya Normurodova, Odinakhan Jamoldinova, Ziyoda Teshabaeva.

Editorial Committee

Nazif Shahrani (USA)	Abdulaziz Mansur (Uzbekistan)
Elisabetta Ragagnin (Italy)	Timur Kozhaoglu (USA)
Ahmadali Asqarov (Uzbekistan)	Tanju Seyhan (Turkey)
Isa Habibbeyli (Azerbaijan)	Hisao Komatsu (Japan)
Akmal Nur (Uzbekistan)	Alizoda Saidumar (Tajikistan)
Akrom Habibullaev (USA)	Nicholas Kontovas (Great Britain)
Bahtiyar Aslan (Turkey)	Akmal Saidov (Uzbekistan)
Emek Üşenmez (Turkey)	Marc Toutant (France)

"Uzbekistan: Language and Culture" is an academic journal that publishes works in the field of linguistics, history, literature, translation studies, arts, ethnography, philosophy, anthropology and social studies.

The journal is published four times a year.

The purpose of the journal is to publish the results of the latest research that are rich in new, innovative ideas and has its own concept, which stimulates debate on topical issues in these areas.

The language of articles can be English, Russian and Uzbek. Other Turkic languages are also welcome. We do not publish economic analyses or political articles.

In addition to research articles, the journal announces book and literary work reviews, conference reports and research project results.

The authors' ideas may differ from those of the editors'.

Alisher Navo'i Tashkent State University of the Uzbek Language and Literature.

103, Yusuf Khos Hojib, Yakkasaray, Tashkent, Uzbekistan.

Email: uzlangcult@gmail.com

Website: www.uzlc.navoiy-uni.uz

MUNDARIJA

Lingvistika

Samixon Ashirboyev, Janat Aymuhambet

Turkiy til strukturasi mahalliy ziyolilar talqinida.....6

Munavvara Qurbonova

Bolalar nutqiga xos illokutiv aktlarning semantik tasnifi.....18

Gulnoraxon Niyazova

Detektiv fantastikadagi pragmatik moslashuv.....32

Afag Gemberova, Gulgun Huseynli

Tilshunoslikda yangi fundamental tushuncha:

“Dunyoning til manzarasi.....56

Jumanazar O‘rolov

Sud-tergov jarayoni bilan bog‘liq yozma matnlarning identifikatsion lingvistik belgilari xususida.....68

Sanjar Islomov

Milliy va anglosakson ilmiy kontekstlarida lingvokulturologiya.....83

Kamaraddin Davletov

Olamning hissiy-konseptual manzarasi, hissiyotlar va qo‘rquv konsepti.....106

Adabiyotshunoslik

Shahlo Hojiyeva

Sharq-u G‘arb ma‘rifatchilik adabiyotining uyg‘unligi va o‘ziga xosligi.....120

Oynisa Hojiyeva

Özbek – Türk Atasözlerinin Karşılaştırmalı Analizi.....138

CONTENT

Linguistics

Samikhan Ashirbaev, Janat Aymuhambet

Turkish Language Structure in the Interpretation of Local Intellectuals.6

Munavvara Kurbonova

Semantic classification of Illocutionary acts Characteristic of
Children's.....18

Gulnorakhon Niyazova

Pragmatic Adaptation in Detective Fiction.....32

Afag Gemberova, Gulgun Huseynli

A new Fundamental Concept in linguistics: "Language
Landscape of the World"56

Jumanazar Urozov

On the identification Marks of Manuscript Texts Relating to the
Judicial Process.....68

Sanjar Islomov

Linguoculturology in National and Anglo-Saxon scientific contexts.
Comparative analysis.....83

Kamaraddin Davletov

Emotional-conceptual picture of the world, emotions and the
Concept of Fear.....106

Literature

Shahlo Hojiyeva

The Harmony and Uniqueness of the Literature of the East-West
Enlightenment.....120

Oynisa Hojjeva

Comparative Analysis of Uzbek – Turkish Proverbs.....138

A new fundamental concept in linguistics: “Language landscape of the world”

Afag Gemberova¹

Gulgun Huseynli²

Abstract

In linguistics, we find the term “Language landscape of the world” for the first time in the research of the well-known German linguist Wilhelm von Humboldt. W. von Humboldt was the first to put forward ideas about the existence of the language landscape. He applied the didactic method in the analysis of language to his studies and noted that language forms a subjective view of the objective world in the form of inseparable unity with thinking. In general, within the framework of the world’s language perspective, not only the ideas of specific languages or language groups, and language families, but also about the reality surrounding them, but also about each individual himself, his psyche and thinking are reflected. It is from this point of view that the term “national language view of the world” is sometimes used in linguistics along with the expression (term) “language landscape of the world”.

Although the topic “Language landscape of the world” is an important topic both in terms of relevance and comprehensiveness, today the study of the concept of language landscape has unfortunately not been studied very widely.

Key words: *New fundamental concept, subjective landscape, “Language landscape of the world”, didactic method, language groups.*

Introduction

Language, being a natural means of communication between people, is a living entity that lives and develops within

¹ *Gemberova Afag* – Department of General Linguistics, Azerbaijan University of Languages, Ph.D. Philology, Associate Professor.

E-mail: gambarovaa.h@gmail.com

ORCID ID: 0009-0004-9004-4870

² *Hüseynli Gülgün* – Master of the Department of General Linguistics, Azerbaijan University of Languages.

E-mail: gulyayusif94@gmail.com

ORCID ID: 0009-0004-9504-4870

For citation: Gemberova, A., Hüseynli, G. 2024. “A new fundamental concept in linguistics: “Language landscape of the world”. *Uzbekistan: Language and Culture* 2: 56 – 67.

its own laws. Language is a social institution that unites and protects a people and is the common property of that people. Language is also a social institution that has evolved over centuries.

Language mediates all relationships with other people and regulates social relationships. At home, at school, on the street, at the market, at work, and everywhere, we live together with language. Language is one of the components that form the basis of human existence and thinking. From this point of view, language and thought are connected. Man thinks and lives with language. The development of language depends on thought, and the development of thought depends on language. Thought, which created conditions for the emergence of various civilizations, owes its development to language. We would not be wrong if we say that the scientific definition of language and the development of linguistics are connected with the name of the famous Swiss scientist, linguist, and founder of semiology and structural linguistics, Ferdinand de Saussure. In the history of the development of the science of language in general - general linguistics, except Wilhelm von Humboldt, it is impossible to imagine a second great linguist who can be compared to F. de Saussure.

When we say "language landscape of the world", we should mean the universal, specific understanding and perception of the world we live in. According to Wilhelm von Humboldt's opinion, "The language of a society is the soul of the society, and the soul of the society is the language", we can say that when we encounter the landscape of any language, it is possible to get acquainted with the cultural values, culture, and national way of thinking of the people who speak that language.

"Language landscape of the world" as a concept differs from other special landscapes (exact and social sciences) and plays an important role in their formation. It is from this point of view that a person shows both the world he lives in himself, and above all the experience he has accumulated, as well as the behavioral norms reflected in the language in the meanings of word combinations.

The "linguistic view of the world" is also related to the conceptual view of the world. As we know, the conceptual picture of the world also reflects the specificity of human existence. In addition, the conceptual picture also reveals the existence and existence of a person's relationship with the world. However, the linguistic landscape of the world includes different landscapes,

angles of the world in which a person lives, and also the general landscape of the world.

Differences between linguistic landscapes are manifested mostly in the presence of concepts that are impossible to translate into other languages. These mentioned concepts show themselves mostly within a language. It is impossible to transfer them to another language as they are. In this case, it is necessary to find relevant concepts in the translation language. It is from this point of view that every person who wants to look at the world through the eyes of another nation must master and learn the sub-layers and depths of the language spoken by that nation.

One of the main and most complex problems facing the science of linguistics today is the investigation of the current landscape of the languages in the world, regardless of the size, smallness, more or less spoken, and the number of speakers in which geographical area. This picture can cover both a language and a country, as well as language groups and regions. It is from this point of view that the study of the language landscape of the world is relevant. In addition, it is important to examine the different, close, and general similarities between the mentioned languages, and to determine the number of world languages.

The famous German linguist Wilhelm von Humboldt first studied the “language landscape of the world”. W. von Humboldt was the first to put forward ideas about the existence of the language landscape. He applied the didactic method of language analysis to his studies. In this regard, V. von Humboldt noted that language forms a subjective view of the objective world in the form of inseparable unity with thinking. The research and approaches of W. von Humboldt were later developed by his followers. L. Voysberger, one of his followers, introduced the term “language landscape of the world” to the science of linguistics in the 30s of the 20th century. As a result of his numerous studies, he concluded that “there is a treasure of spiritual content and knowledge in the language of every society, and this treasure is called the world language landscape of that language” [Weisberger 2004].

Although the topic “Language landscape of the world” is an important topic both in terms of relevance and comprehensiveness, today the study of the concept of language landscape has unfortunately not been studied very widely.

The famous German linguist Wilhelm von Humboldt first studied the “language landscape of the world”. W. von Humboldt was

the first to put forward ideas about the existence of the language landscape. He applied the didactic method of language analysis to his studies. In this regard, V. von Humboldt noted that language forms a subjective view of the objective world in the form of inseparable unity with thinking. The research and approaches of W. von Humboldt were later developed by his followers. L. Voysberger, one of his followers, introduced the term "language landscape of the world" to the science of linguistics in the 30s of the 20th century. As a result of his numerous studies, he concluded that "there is a treasure of spiritual content and knowledge in the language of every society, and this treasure is called the world language landscape of that language" [Weisberger 2004].

In different geographies of the world, each language develops according to the language situation in that area. In this regard, M. Berezin and B. Golovin note: "In each language, the worldview is interpreted in a way, because it is language that acts as a constituent element of culture. Language, in turn, manifests itself in different ways in societies" [Berezin, Golovin, 1979].

In general, within the framework of the world's language perspective, not only the ideas of specific languages or language groups, and language families, but also about the reality surrounding them, but also about each individual himself, his psyche and thinking are reflected. It is from this point of view that the term "national language view of the world" is sometimes used in linguistics along with the expression (term) "language landscape of the world". A prominent Russian linguist, O. Kornilov, "notes that this or that national language has several main functions" [Kornilov 2003].

Later, O. Kornilov notes that one of these functions is "adaptation and preservation of the entire set of ideas and knowledge of a language collective about reality". Of course, in this way, the formation of a large-scale association and database is possible due to the existence of a collective herd that manifests itself in the composition of the lexical and phraseological language. Based on the above, we can say that most researchers, based on these, give preference to the recent research about the «language view of the world» recently, which includes its national features. As we mentioned above, the «language view of the world» is a rarely addressed topic in linguistics, but there are not a few researchers who study this field. A. Ufimitseva, V. Gak, L. Chernysheva, O. Kornilov, G. Kalsensky, and others contributed to the study of the language

landscape of the world. researchers have devoted their scientific research and investigated extensively.

The topic is new for Azerbaijani linguistics and has not been widely researched. Although there are no specific studies on the subject in Azerbaijani linguistics, we occasionally see research on the linguistic landscape of the world in the works of our linguists on general linguistics.

A. Akhundov, G. Gurbanov, F. Veysalli, A. We find it in the works of Rajablin, K. Abdulla, N. Jafarov, H. Mammadov, and others. Many researchers note that there are three different forms of the world surrounding people:

1. The real picture of the world,
2. Cultural landscape of the world,
3. Language landscape of the world [Verdiyeva 2020].

Of these, the real view of the world is made up of the objective existence of a person. The cultural or cognitive picture of the world is a reflection of the real picture of the world that a person hears and feels, formed based on the ideas he hears and obtains through the senses, both collective and individual, in terms of concepts that have passed through the human consciousness. Finally, the linguistic landscape of the world is a reflection of the realization of the world through cultural theory. This is also present in the first and second views of the world mentioned above.

The first-class view of the world is formed through the mother tongue. Another secondary picture is formed as a result of learning any foreign language. The main point here is that when we encounter the linguistic landscape of another language, we also consider the national values, way of thinking, customs, etc. of the speaker of this language. we get to know him, we learn from him. It also depends on many factors. Of course, cultural household traditions, national values, environment (climate, geographical area, etc.), and historical events play a major role in the formation of the way of thinking here. Later, these specific aspects of national values are transferred and strengthened to the language of the nation that owns those values and also to the linguistic landscape of the world in this language. Thus, all this is readily transmitted to future generations through language. In a way, «language makes it possible to bridge the gap between the consciousness of different generations of the nation through individual consciousness» [Selivonova 2004].

The linguistic landscape of the world is not like other special

landscapes of the world (geography, physics, etc.). On the contrary, the language landscape precedes them and forms these concepts. Because a person can understand both the world and many social-historical experiences (both national and global here) through language.

In many cases, the language concept created through different languages is similar in certain features and different in certain features. This difference and diversity between language landscapes first of all manifests itself in the presence of special words that cannot be translated into other languages and contain concepts specific to a specific language.

It is the study of such words and word combinations in the cross-cultural context that is important in terms of creating connections between the linguistic landscapes of the world existing in different languages. Just as people have different characteristics, languages are also different. They have their idea about the world. We live in the same environment, and world. The world we live in is the sun, and the sky, the feelings we experience are fear, joy, sadness, etc. feelings do not give us a reason to see and think the same events. As an example, we can say that, as we mentioned above, «What is water?» when asking people from different nations, «Water is a liquid», «Water is a colorless liquid», «Water is the source of life», «water is seas and oceans», «water is rain», etc. we get different answers like If a physicist begins to answer this question, we may be even more surprised by what we hear about the physical properties of water. Because our professions and occupations also affect our way of thinking. So, water and ideas about water are not the same" [Verdiyeva 2020].

These mentioned examples can also be shown about other approaches. When these issues are widely analyzed and investigated, we can see that different peoples' attitudes toward a specific concept will emerge. These differences also affect the impressions formed by those people about that concept. This means that we form our ideas about everything that exists in the world today. Here, language expresses our common perceptions. These mentioned ideas are just one of the possible language landscapes of the world.

Today, the language landscapes of the world differ from each other in different languages. That is, these differences sometimes manifest themselves seriously, sometimes very little. It should also be noted that the main role here is played by the proximity of customs and national values of different peoples who speak these languages.

Based on what we mentioned above, we can say that language is a mirror that stands between us and the world. However, it does not reflect all the characteristics of the world as it is. The characteristics it reflects are certain habits and skills that somehow seem more important in the soul of the nation and which they have passed on to us.

W. von Humboldt, who said that language is the exterior of the soul of the nation, calls language the soul of the nation. The prominent Turkish research scientist Bedi Akarsu in his work entitled «Language-Culture Connection in Wilhelm Von Humboldt» explains V. von Humboldt's thoughts in the following way: «What makes a person human is his language. Without language, there would be no human. Language shapes thought. It is language that creates thought and carries it forward. A society that creates and improves its language can perform intellectual activity at a high level. Language also shows its real influence on thinking. The principle of creative life in language and the spiritual power in people develop thought as well as language. An advanced culture can only be achieved with a developed language. Language creates a person's soul. It is the human spirit that comes to mind. The words a person uses while speaking (and writing), the tone and emphasis of his voice while speaking, hold a mirror to that person's soul. Language shows the interior of the speaker. The spirit of a nation is also reflected in its language. Language is also an outward manifestation of the soul of the nation. The language of the nation is its soul, and its soul is its language. The fact that the language and words of a nation are clear and understandable leads to the creation of an idea. Nations have become conscious of language and have derived information from language that makes it comprehensible. When language made people intellectual enough to achieve this, people's emotions improved, and they felt their existence better» [Akarsu 1984].

The outstanding German linguist, sociologist V. von Humboldt gave an extensive analysis of the essence of language. His opinions about languages are of special importance in terms of the development of linguistics. It should also be noted that W. von Humboldt's teaching about the structure of language is still relevant today. The problem of the relation of language to thinking has found its broad scientific interpretation in the works of V. von Humboldt. V. von Humboldt, who talks about the function and landscape of language, considers language to be the product

of individual individuals. According to him, «language lives in individual people». V. von Humboldt tried to clarify the connection between all languages. He defined language types and gave a typological classification of languages according to the proximity of these types.

When talking about the relationship between language and culture in the formation of the language landscape of the world, the name of the prominent Austrian linguist J. Wittgenstein, who has serious research in this field, should be especially emphasized. The boundaries of language are the boundaries of the world, said J. Wittgenstein: «Using language and understanding language is the only thing that distinguishes a person from other creatures, from the tissue that forms the essence of human life. Language is not only a vehicle but also a driver. Language is a tangle of paths. When you come from one side, you know your way. If you come to the same place from a different direction, you are lost. Language describes the world. The sum of the sentences is the language. The language embraces thought" [Wittgenstein 2010].

Of course, language is not a closed castle. By learning any foreign language, you can see the world through the eyes of other people, and even change your ideas about the world within your native language. As an example of this, we can mention the language that people of certain professions and fields speak among themselves. Sometimes it happens that engineers, doctors, physicists, and chemists speak among themselves in a special language (full of more terms) that they «created». This «language» they speak and create is very different from the language we speak in our daily lives. This difference is so great that we can sometimes explain it as the difference between two languages. The problem of what a physicist calls the process of condensation, the principle of inertia, a chemist calls molecules, compounds, and valence, is unlikely to be a confusion of the linguistic landscape in our consciousness. Sometimes this difference is to such an extent that even if the mentioned professions talk to each other in their national languages, a native speaker of that language does not understand anything from their conversation.

Researching and studying the linguistic landscape of the world is, in fact, closely related to the conceptual landscape of the world. This view of the world is also closely related to the characteristics of a person and his existence. Russian linguist A. Yudin notes this feature that "interactions with the world, existence, conditions, and

the language landscape of the world reflect the views, approaches, different views and the general picture of the world" [Yudin, 1999].

The language landscape of the world is also a special perception scheme of the reality reflected in the language and by the speakers of this language. E. Verdiyeva also described this picture as «a defined universal and at the same time rational-specific means of perception and conceptualization of the world. The meanings expressed by this means to form a single (collective) system of vision, and this becomes an absolute system for all carriers of the language» [Verdiyeva 2020].

In this respect, the linguistic landscape of the world is a deeper layer of its general landscape. It is here that a person's understanding of the world through language is reflected in the results. Here, the «layer» also determines the direction of a person's approach to the world.

The linguistic view of the world also means the representation of the whole world through linguistic combinations of all that exists. Of course, the centuries-old experience of the people plays no small role in the formation, formation, and development of this image. Here, in the formation of the image, we first consider the human factor, the material and spiritual life activity that surrounds it, and secondly, everything that surrounds it - animate, inanimate, space, time, etc. is reflected.

Result

Language groups are also involved in the formation of the language landscape of the world. It is the diversity between language groups that contributes to the diversity of the world's linguistic landscape. In this respect, we also find the diversity of the language landscape. We can see this diversity both within language groups and within each language itself. The vocabulary and dialects of each language are involved in this diversity. In addition, the language landscape reflects the words and phrases, and grammatical structures that are characteristic for each language. All these language units (words) in the example of the language landscape of the world form a person's special attitude to his environment, as well as his understanding of what is happening around him (the entire living world, nature, fauna, and flora, especially himself), thereby connecting the features of thinking with their other manifestations of life. either unexplained, that is, a simple contrast of scientific facts, and theories, or it can form connections scientifically.

As can be seen from what we mentioned above, terms such as "language landscape of the world" do not yet have a complete, concrete classification. In addition, since cognitive linguistics is a new field of science, its terminological explanation is in the stage of definition and clarification. It should also be noted that despite the fact that many studies have been devoted to the analysis of the "language landscape of the world", it is a research topic that is always relevant. From this point of view, we think that in the near future, more serious research will be conducted on this topic. Considering that the language landscape of the world depends on many factors, and this dependence will inevitably have its effect on the differences in the language landscape.

References

- Akarsu, B. 1984. *Wilhelm Von Humboldt'da Dil-Kültür Bağlantısı*. İstanbul: Remzi Yayınevi.
- İbrahimov, E. 2020. Azərbaycan'da Dil Politikalarının Toplumdilbilimsel Paradigmaları. *Selçuk Üniversitesi Türkiyat Araştırmaları Dergisi, SUTAD*, Aralık, (50): 27-41.
- İbrahimov, E. 2023. Language Policy in Turkic States and Societies Historical Aspect. *Selçuk Türkiyat*. (60): 327-352. Doi: 10.21563/sutad.1405537
- İbrahimov, E. 2023. Müasir Türk toplumlarında dil siyasəti (Gürcüstanda Türk dili ilə bağlı aparılan dil siyasəti). *Uluslararası Türkçe Edebiyat Kültür Eğitim Dergisi*, 12(2), 473-481, Doi: 10.30563/turklad.1318704
- İbrahimov, E. 2020. "Rusiya Federasiyasının azsaylı türk xalqlarına qarşı dil siyasəti". *Uluslararası Türk Lehçe Araştırmaları Dergisi (TÜRK LAD)* 2: 206-222.
- Verdiyeva, E. 2003. "Dünyanın dil mənzərəsi müasir koqnitiv dilçiliyin fundamental anlayışlarından biri kimi". *Filologiya məsələləri* 6: 2020.
- Berezin, F. M., Golovin B. N. 1979. *Obshee yazikoznanie*. Moskva.
- Vaysgerber, Y. L. 2004. *Rodnoy yazik i formirovanie duxa*. Moskva, URSS editorial.
- Vitgenshteyn, L. 2010. *Kultura i sennost. O dostovernosti*. Moskva, AST.
- Kornilov, O. A. 2003. *Yazikovie kartiny mira kak proizvodnie natsionalnix mentalitetov*. Moskva.
- Selivanova, Ye. A. 2004. *Osnovy lingvisticheskoy teorii teksta i kommunikatsii*. Kiev.
- Yudin, A. V. 1999. *Russkaya narodnaya duxovnaya kultura*. Moskva.

Tilshunoslikda yangi fundamental tushuncha: “Dunyoning til manzarasi”

Afag Gemberova¹

Gulgun Huseynli²

Abstrakt

Tilshunoslikda “Dunyoning til landshafti” atamasini birinchi marta taniqli nemis tilshunosi Vilgelm fon Gumboldtning tadqiqotlarida uchratamiz. Til landshaftining mavjudligi haqidagi g'oyalarni birinchi bo'lib V. fon Gumboldt ilgari surdi. U tilni tahlil qilishda didaktik metodni o'z tadqiqotlarida qo'lladi va til tafakkur bilan ajralmas birlik shaklida obyektiv dunyoga subyektiv qarashni shakllantirishini ta'kidladi. Umuman olganda, dunyo tillari nuqtayi nazari doirasida nafaqat muayyan tillar yoki til guruhlari, til oilalari, balki ularni o'rab turgan voqelik, balki har bir shaxsning o'zi, uning ruhiyati va tafakkuri haqidagi g'oyalar ham o'z aksini topadi. “Dunyoning milliy til manzarasi” atamasi tilshunoslikda ba'zan “dunyoning til manzarasi” iborasi (termini) bilan birga qo'llanishi ham ana shu nuqtayi nazardandir.

“Dunyoning til manzarasi” mavzusi ham dolzarbligi, ham keng qamrovliligi jihatidan muhim mavzu bo'lsa-da, bugungi kunda til landshafti tushunchasini o'rganish, afsuski, unchalik keng o'rganilmagan.

Kalit so'zlar: *Yangi fundamental tushuncha, “Dunyoning til manzarasi”, didaktik metod, subyektiv landshaft, til guruhlari.*

Adabiyotlar

- Akarsu, B. 1984. *Wilhelm Von Humboldt'da Dil-Kültür Bağlantısı*. İstanbul: Remzi Yayınevi.
- İbrahimov, E. 2020. Azərbaycan'da Dil Politikalarının Toplumdilbilimsel Paradigmaları. *Selçuk Üniversitesi Türkiyat Araştırmaları Dergisi, SUTAD*, Aralık, (50): 27-41.
- İbrahimov, E. 2023. Language Policy in Turkic States and Societies Historical Aspect. *Selçuk Türkiyat*. (60): 327-352. Doi: 10.21563/

¹ Gemberova Afag – filologiya fanlari bo'yicha falsafa doktori (PhD), dotsent, Ozarbayjon tillar universiteti.

E-mail: gambarovaa.h@gmail.com

ORCID ID: 0009-0004-9004-4870

² Huseynli Gulgun – tadqiqotchi, Ozarbayjon tillar universiteti.

E-mail: gulyayusif94@gmail.com

ORCID ID: 0009-0004-9504-4870

Iqtibos uchun: Gemberova, A., Huseynli, G. 2024. “Tilshunoslikda yangi fundamental tushuncha: “Dunyoning til manzarasi”. *O'zbekiston: til va madaniyat* 2: 56 – 67.

sutad.1405537

- İbrahimov, E. 2023. Müasir Türk toplumlarında dil siyasəti (Gürcüstanda Türk dili ilə bağlı aparılan dil siyasəti). *Uluslararası Türkçe Edebiyat Kültür Eğitim Dergisi*, 12(2), 473-481, Doi: 10.30563/turklad.1318704
- İbrahimov, E. 2020. "Rusiya Federasiyasının azsaylı türk xalqlarına qarşı dil siyasəti". *Uluslararası Türk Lehçe Araştırmaları Dergisi (TÜRK LAD)* 2: 206-222.
- Verdiyeva, E. 2003. "Dünyanın dil mənzərəsi müasir koqnitiv dilçiliyin fundamental anlayışlarından biri kimi". *Filologiya məsələləri* 6: 2020.
- Березин, Ф. М., Головин Б. Н. 1979. *Общее языкознание*. Москва.
- Вайсгербер, Й. Л. 2004. *Родной язык и формирование духа*. Москва, УРСС эдиториал.
- Витгенштейн, Л. 2010. *Культура и ценность. О достоверности*. Москва, АСТ.
- Корнилов, О. А. 2003. *Языковые картины мира как производные национальных менталитетов*. Москва.
- Селиванова, Е. А. 2004. *Основы лингвистической теории текста и коммуникации*. Киев.
- Юдин, А. В. 1999. *Русская народная духовная культура*. Москва.

MAQOLA TAQDIM QILISH TALABLARI

O'zbekiston: til va madaniyat (O'zTM) – zamonaviy O'zbekiston (sobiq Turkiston) bilan bog'liq bevosita Markaziy Osiyo mintaqasini birlashtiradigan til, tarix, san'at, etnografiya, madaniyat va ijtimoiy fanlar sohalarini qamrab olgan ilmiy jurnaldir. O'zTM munozarali, zamonaviy, innovatsion, konseptual jihatdan qiziqarli, original mavzudagi ilmiy tadqiqotlarni nashr qiladi. Jurnal lingvistika, adabiyotshunoslik, tarjimashunoslik, din, falsafa, ilohiyot, fan, ta'lim, metodika, sotsiologiya, psixologiya, tarix, madaniyat, san'at, etnologiya, etnografiya, antropologiyaga oid ilmiy yo'nalishdagi maqolalar va taqrizlar hamda konferensiya hisobotlarini qabul qiladi.

I. Maqola taqdim etish uchun umumiy talablar

Qo'lyozmalar o'zbek, ingliz, rus, fors, shuningdek, boshqa turkiy tillarda ham qabul qilinadi. Agar muallif o'z maqolasini jurnalning muayyan sonida nashr ettirmoqchi bo'lsa, unda qo'lyozma jurnal nashridan kamida besh oy oldin taqdim etilishi lozim.

Qo'lyozmalar MS Word (.doc) formatida (uzlangcult@gmail.com) elektron pochta-siga yuboriladi. Iqtiboslar va izohlar uchun MS Word menejerini qo'llash mumkin.

Barcha qo'lyozmalar tahririyatga muallif (mualliflar) haqidagi qisqacha ma'lumot bilan taqdim etiladi.

Asosiy matn *Times New Roman* shrifti, 14 hajm, satr oralig'i 1 interval, hoshiyalar chapdan 3 sm, o'ngdan 1,5 sm, yuqori va pastdan 2 sm bo'lishi kerak.

Maqolalar *The Chicago Manual of Style, 16th Edition* formatida shakllantiriladi. Maqola matni 3 000–5 000 so'zdan iborat bo'lishi kerak.

O'zbek va ingliz tillarida 100–150 so'zdan iborat abstrakt (annotatsiya) va 5–10 so'zdan kam bo'lmagan kalit so'zlar (o'zbek va ingliz tillarida). Abstraktda maqolaning qisqacha mazmuni va dolzarbligi, tadqiqot natijalari aks etishi lozim.

Adabiyotlar ro'yxati 5 sahifadan oshmasligi kerak.

Kitobga taqriz (ingliz yoki boshqa tillarda bo'lishi mumkin) 1500 so'zdan oshmasligi talab etiladi.

Taqriz formati: 1) sarlavha: kitob nomi, muallif (mualliflar), nashr qilingan shahar: nashriyot nomi, nashr yili, sahifasi soni. Narxi, ISBN raqami, (qattiq/yumshoq muqova); 2) taqriz so'ngida: taqrizchining F.I.O., ish joyi, pochta manzili.

II. Maqola bo'limlarini rasmiylashtirish

Maqola nomi – normal harflarda, to'q bo'yoqda, 16 hajm.

Maqola nomi o'zbek va ingliz tillarida (agar maqola boshqa tilda yozilgan bo'lsa, maqola yozilgan til va ingliz tilida) beriladi.

Maqola kirish, asosiy qism bo'limlari va xulosadan tashkil topadi.

Maqola bo'limlari sarlavhasi – to'q bo'yoqda, 14 hajm.

III. Maqolada tarjimalardan foydalanish

Boshqa tillardagi matn yoki boshqa manbalar tarjimoni aniq ko'rsatilishi kerak. Agar matn maqola muallifi tomonidan tarjima qilingan bo'lsa, u holda "tarjima muallifniki"

shaklida beriladi.

Rasmiy nashrdan olingan tarjima-matn tahrir qilinmaydi.

Zarur holatda tarjima matnga sana, turli diakritik belgilar va boshqa elementlar kiritilishi mumkin.

Tarjima qilingan matn olingan manba nomi asl holicha beriladi. Zarur deb topilsa, uning nomi qavs ichida berilishi mumkin.

Geografik nomlar tarjima qilinmaydi va asl shaklida beriladi.

Tashkilotlar nomi tarjima qilinmaydi va asl shaklida beriladi.

Davr nomi rasmiy qabul qilingan shaklda beriladi.

IV. Ko'chirma va tarjima parchaning berilishi

Manbadan olingan ko'chirma parcha asosiy matndan 1 qator tashlab ajratiladi, satr oralig'i 1 interval, markazda, 12 hajmda yoziladi.

Ko'chirmaning tarjimasi qavs ichida () satr boshidan yozilishi kerak. Bunday ko'chirma *Times New Roman* shrift, 12 hajm, normal yozuvda beriladi.

V. Havola va izohlar berish

Manbaga havola matn ichida to'rtburchak qavsda [] beriladi. Havola qilingan manbalar bir nechta bo'lsa, ular nuqtali vergul (;) bilan ajratiladi.

Izohlar tegishli sahifa pastida, tartib raqami bilan joylashtiriladi.

VI. Qo'lyozma (toshbosma) manbalar va nashr etilgan asarlar bibliografiyasi

Bibliografiyada muallif yoki asar nomi satr boshidan, boshqa barcha qatorlari xatboshidan yoziladi. Adabiyotlar *bibliografiyada* o'zbek lotin alifbosi tartibida ko'rsatiladi.

VII. Qo'lyozma va toshbosma manbalar bibliografiyasi

Qo'lyozma yoki toshbosma manbalarni bibliografiyada o'zi yozilgan grafikada berish maqsadga muvofiq. Lotin alifbosidagi transliteratsiyasini berish ham mumkin. Ba'zan qo'lyozma asarning nomi muallif ismidan oldin yozilishi ham mumkin.

Muallif nomi. Ko'chirilgan asr (agar mavjud bo'lsa). Asar nomi. Qo'lyozma (toshbosma): saqlanayotgan joy, inventar raqam.

Xondamir. XV asr. Makorim ul-axloq. Qo'lyozma: O'zFASHI, № 742.

VIII.1. Kitoblar uchun

Bibliografiyada:

Familiya, ism. Nashr yili. *Kitob nomi*, Shahar: Nashriyot nomi.

Qudratullayev, Hasan. 2018. *Boburning adabiy-estetik olami*. Toshkent: Ma'naviyat.

Matnda kitobga havola:

[Familiya kitob nashr yili, sahifa raqami]

[Qudratullayev 2018, 99]

Agar bir muallifning bir yilda nashr qilingan kitoblaridan foydalanilgan bo'lsa, bibliografiyada kitobning nashr yili o'zbek lotin alifbosi harflari bilan ajratilib ko'rsatiladi.

Sirojiddinov, Shuhrat. 2011 (a). *Alisher Navoiy: manbalarning qiyosiy-tipologik, tekstologik tahlili*. Toshkent: Akademnashr.

Sirojiddinov, Shuhrat. 2011 (b). *O'zbek adabiyotining falsafiy sarchashmalari*. Toshkent: Akademnashr.

Matnda kitobga havola:

[Familiya, kitob nashr yili, sahifa raqami]

[Sirojiddinov 2011 (a), 99]

[Sirojiddinov 2011 (b), 67]

Ikki muallif tomonidan yozilgan kitobni bibliografiyada berish tartibi:

Familiya, Ism va Ism Familiya. Nashr yili. *Kitobning nomi*. Shahar: Nashriyot nomi.

Abdurahmonov, G'anijon, Alibek Rustamov. 1984. *Navoiy tilining grammatik xususiyatlari*. Toshkent: Fan.

Matnda kitobga havola:

[Familiya va Familiya nashr yili, sahifa raqami]

[Abdurahmonov, Rustamov 1984, 52]

Agar kitobning uch va undan ortiq mualliflari bo'lsa, bibliografiyada barcha mualliflarning ismlari to'liq yoziladi. Bunday kitobga havola qilinganda birinchi muallif ismi yoziladi va "boshqalar" deb ko'rsatiladi.

[Familiya va boshqalar kitob nashr yili, sahifa raqami]

[Vohidov va boshqalar 2010, 847]

Kitob yoki to'plam maqolasini bibliografiyada berish tartibi:

Familiya, ism. Nashr yili. "Maqola nomi." *Kitob yoki to'plam nomi*, Ism Familiya, Ism Familiya muharrirligida, maqola sahifasi raqamlari. Shahar: Nashriyot.

Abdug'afurov, Abdurashid. 2016. "Badoye' ul-bidoya" ning tuzilish sanasi". *XX asr o'zbek mumtoz adabiyotshunosligi*, Olim To'laboyev muharrirligida, 174–184. Toshkent: O'zbekiston milliy ensiklopediyasi.

Matnda kitob yoki to'plam maqolasiga havola:

[Familiya nashr yili, sahifa raqami]

[Abdug'afurov 2016, 176]

Elektron shaklda nashr qilingan kitoblar uchun:

Elektron kitobning bir nechta formati bo'lsa, bibliografiyada foydalanilgan format ko'rsatiladi. Elektron kitobning internet manzili (URL) hamda shu manba olingan sana ko'rsatilishi lozim.

Elektron kitobni bibliografiyada berish:

Familiya, Ism. Nashr yili. *Kitob nomi*. Shahar: Nashriyot nomi. URL. Foydalanilgan sana.

Mamatov, Ulug'bek. 2018. *O'zbekiston madaniyatida tarixiy janrdagi tasviriy san'at asarlari*.

Toshkent: Mumtoz so'z. <https://kitobxon.com/uz/catalog/sanat/>. 12.03.2019.

Matnda elektron kitobga havola:

[Familiya nashr yili, sahifa raqami]

[Маматов 2018, 11]

Ikki muallif tomonidan yozilgan elektron kitobni bibliografiyada berish tartibi:

Familiya, Ism va Ism Familiya. Nashr yili. *Kitobning nomi*. Shahar: Nashriyot nomi. Internet adres (URL).

Sirojiddinov, Shuhrat va Sohiba Umarova. 2017. *O'zbek matnshunosligi qirralari*. Chikago: Chikago universiteti nashriyoti. <http://press-pubs.uchicago.edu/founders/>.

Matnda elektron kitobga havola:

[Familiya nashr yili, sahifa raqami]

[Sirojiddinov 2017, 19-hujjat]

VIII.2. Jurnal maqolasi uchun

Chop etilgan jurnal maqolasini bibliografiyada berish tartibi:

Familiya, Ism. Nashr yili. "Maqola nomi". *Jurnal nomi* jurnal soni: maqola sahifalari.

Mahmudov, Nizomiddin. 2013. "Termin, badiiy so'z va metafora". *O'zbek tili va adabiyoti* 4: 3 – 8. Toshkent.

Matnda jurnal maqolasiga havola:

[Familiya nashr yili, sahifa raqami]

[Mahmudov, 2013, 5]

Elektron jurnal uchun:

Elektron jurnal uchun jurnalning DOI manzili ko'rsatiladi. Agar DOI manzili mavjud bo'lmasa, internet adresi ko'rsatilishi kerak (URL). DOI – bu o'zgarmas ID bo'lib, internet tarmoqlarining elektron adreslari tizimiga ulangan, ya'ni manbani boshqaruvchi <http://dx.doi.org/> manzildir.

Elektron jurnal maqolasini bibliografiyada berish:

Familiya, Ism. Nashr yili. "Maqola nomi." *Jurnal nomi* jurnal soni: maqola sahifalari. DOI adres (yoki URL).

Aminov, Hasan. 2018. "O'zbekiston san'atida temuriylar siymosi". *O'zbekistonda xorijiy tillar* 2: 246 – 253. doi: 10.36078/1596780051.

Matnda maqolaga havola:

[Familiya nashr yili, sahifa raqami]

VIII.3. Gazeta yoki ilmiy-ommabop jurnal uchun

Gazeta yoki ilmiy-ommabop jurnal maqolasiga havola matn shaklida beriladi (masalan, Muhammadjon Imomnazarovning 27.02.2005dagi “O‘zbekiston adabiyoti va san’ati” gazetasida chop etilgan maqolasida aytilganidek...); odatda, bunday manbalar umumiy adabiyotlar ro‘yxatida keltirilmaydi. Agar keltirilsa, kitoblarga qo‘yiladigan talablarga asosan beriladi.

Agar onlayn maqolaga havola berilayotgan bo‘lsa, uning internet manzili (URL), maqola olingan sana ko‘rsatilishi kerak.

Gazeta yoki ilmiy-ommabop jurnal maqolasini bibliografiyada berish:

Familiya, Ism. Nashr yili. “Maqola nomi.” *Gazeta-Jurnal nomi*, nashr sanasi.

Imomnazarov, Muhammadjon. 2005. “Jomiy “Xamsa” yozganmi?” *O‘zbekiston adabiyoti va san’ati*, January 25.

Matnda maqolaga havola:

[Familiya nashr yili, sahifa raqami]

[Imomnazarov 2005, 4]

Elektron gazeta yoki ilmiy-ommabop jurnal maqolasini bibliografiyada berish:

Familiya, Ism. Nashr yili. “Maqola nomi.” *Jurnal nomi*, nashr sanasi. Internet adres.

Jabborov, Rustam. 2019. “Navoiyning Tabrizda yashagan xorazmlik kotibi”. *UZA: O‘zbekiston Milliy axborot agentligi*, 08.12. <https://uza.uz/uz>.

Matnda maqolaga havola:

[Familiya nashr yili, sahifa raqami]

[Jabborov 2010, 17]

Maqola so‘ngida foydalanilgan adabiyotlar o‘zbek lotin alifbosi tartibida beriladi. Adabiyotlar ro‘yxati ikki qismdan iborat bo‘lishi, birinchi qismda foydalanilgan adabiyot chop etilgan grafikada yuqorida ko‘rsatilgan shaklda rasmiylashtirilishi, ikkinchi qismda esa barcha foydalanilgan adabiyotlar o‘zbek lotin alifbosida berilishi talab qilinadi. Misol uchun:

Adabiyotlar

Баранов, Х.К. 1958. Арабско – русский словарь. Москва: Наука.

Adabiyotlar

Baranov, X.K. 1958. Arabsko – russkiy slovar. Moskva: Nauka.

Maqolani rasmiylashtirish talablarining ingliz tilidagi variantini “The Chicago Manual of Style, 16th Edition” qo‘llanmasi yoki <https://www.chicagomanualofstyle>. havolasidan ko‘rib olishingiz mumkin.

GUIDELINES FOR CONTRIBUTORS

Uzbekistan: language and culture is an academic journal, publishing research in linguistics, history, literature, translation studies, arts, ethnography, philosophy, anthropology and social studies. We aim to publish cutting edge, innovative, conceptually interesting, original case studies and new research, which shape and lead debates in multifaceted studies. We do not publish economic analyses or policy papers. Any opinions and views expressed in publications are the opinions and views of the authors, and the publishers are not responsible for the views/ reviews of the contributors.

The journal is published four times a year. The language of articles can be English, Russian and Uzbek. Other Turkic languages are also welcomed. In addition to research articles, the journal welcomes book reviews, literature overviews, conference reports and research project announcements.

1. General

- Submission Guideline

1. Manuscripts may be submitted at any time during the year. However, if the author wishes to have his/her manuscript published in a certain issue of the journal, the submission should be made at least five months in advance of the proposed publication date.

2) Manuscripts should be submitted by email (uzlangcult@gmail.com) as an attachment in MS Word document (.doc) format and use MS Word Source.

3) All manuscripts should be submitted with a cover page including an email address, a mailing address and a short introduction about the author(s) /contributor(s)'.

2. Manuscript format

1) The main texts should be written in Times New Roman font, 12 point, and single-spaced in 44 pagination with 1-inch margins.

2) Submissions must follow the author-date system of *The Chicago Manual of Style*, 16th Edition.

3) Quotations are given in brackets in the text.

4) A research article should normally be no more than 9,000 words in length, including the following contents:

- an abstract of 150-200 words (in English, Russian, and Uzbek) and seven to ten keywords;

- a list of references of no more than five (5) pages;

- tables and figures, if any.

5) A book review should generally be about 1,500 English words (or other languages) in length, and must include the heading and closing in the following format:

- Heading: *Title of the Book*. By Author's Name(s). City of Publication: Publisher Name, Year. pp. Price, ISBN:, (hardcover/paperback).

- Closing: Book reviewer's name, affiliation and postal address at the end.

6) Style Points Headings. Limit: Four levels.

Level 1. Title Style (e.g. the first letter of each word upper case, except prepositions),
Bold, and 14 point.

Level 2. Title Style, Italics, 14 Point.

Level 3. Modified “down” style (first letter upper case, or first letter of first two words if
the first word is an article), Bold, and 12 point.

Level 4. Modified down style, Bold, 11 point.

3. Style and Usage

1) Translation

- Translated excerpts from classical texts or non-English sources should be annotated with clarification of its original/published language and translator. Likewise, “Author’s own” translations of quoted texts should be noted as such.

- The author is expected to provide an English translation of key terms in the work, rather than a translator without expertise in the subject.

- Excerpts or quoted texts from published translation will not be edited. However, UzLC editors may query or modify translations of key terms or texts provided by the author.

- Where necessary, short supplementary information such as dates, an item in its original characters, or the Romanized form of a non-English item, may be included.

- Names of foreign publishers, and titles of sources published in a foreign language should primarily appear in Romanized form without translation. However, if necessary, a translation may be added in brackets ([]).

2) Names and Terms

- Place Names (foreign):

Designation for division of areas should be either translated or hyphenated after the given area name.

Designation for geographical/structure names are not hyphenated, and appear without the equivalent English term.

Institutional names are considered proper nouns. Their names should appear following the preference of the individual institutions.

3) The descriptive designation of a period is usually lowercase, except for proper names or traditionally capitalized terms.

4. Quotation

1) Block Quotations:

- A block quotation should start with double line spacing and an indentation from the left margin. From the second paragraph of the block quotation, additional paragraph indentation is needed.

Texts in block quotation should be written in Times New Roman 10 pts., and not be entirely italicized.

5. Others

1) There is one space after sentence punctuation and not two.

2) The end parenthesis, closing quotation mark, and footnote numbers come after the sentence punctuation.

3) For parentheses within parentheses, use brackets ([]).

6. Basic Citation Format

The following examples illustrate citations using the **author-date** system. Each example of a reference list entry is accompanied by an example of a corresponding parenthetical citation in the text. For more details and many more examples, see chapter 15 of *The Chicago Manual of Style*.

BOOK

Reference List (hanging indent):

Pollan, Michael. 2006. *The Omnivore's Dilemma: A Natural History of How Eating Has Evolved*. New York: Penguin.

In Text Cite:

[Pollan 2006, 99–100]

Reference List (hanging indent):

Ward, Geoffrey C., and Ken Burns. 2007. *The War: An Intimate History, 1941–1945*. New York: Knopf.

In Text Cite:

[Ward and Burns 2007, 52]

For four or more authors, list all of the authors in the reference list; in the text, list only the first author, followed by et al. (“and others”):

[Barnes et al. 2010, 847]

Reference List (hanging indent) book chapter:

Kelly, John D. 2010. “Seeing Red: Mao Fetishism, Pax Americana, and the Moral Economy of War.” In *Anthropology and Global Counterinsurgency*, edited by John D. Kelly, Beatrice Jauregui, Sean T. Mitchell, and Jeremy Walton, 67–83. Chicago: University of Chicago Press.

In Text Cite:

[Kelly 2010, 77]

Chapter of an edited volume originally published elsewhere (as in primary sources):

Reference List (hanging indent) book originally published elsewhere:

Cicero, Quintus Tullius. 1986. “Handbook on Canvassing for the Consulship.” In *Rome: Late Republic and Principate*, edited by Walter Emil Kaegi Jr. and Peter White. Vol. 2 of *University of Chicago Readings in Western Civilization*, edited by John Boyer and Julius Kirshner, 33–46. Chicago: University of Chicago Press. Originally published in Evelyn S. Shuckburgh, trans., *The Letters of Cicero*, vol. 1 (London: George Bell & Sons, 1908).

In Text Cite:

[Cicero 1986, 35]

BOOK PUBLISHED ELECTRONICALLY

If a book is available in more than one format, cite the version you consulted. For books consulted online, list a URL; include an access date only if one is required by your discipline. If no fixed page numbers are available, you can include a section title or a

chapter or other number.

Reference List (hanging indent):

Austen, Jane. 2007. *Pride and Prejudice: A Novel in Five Books*. New York: Penguin Classics. Kindle edition.

In Text Cite:

[Austen 2007, 101]

Reference List (hanging indent):

Kurland, Philip B., and Ralph Lerner, eds. 1987. *The Founders' Constitution*. Chicago: University of Chicago Press. <http://press-pubs.uchicago.edu/founders>

In Text Cite:

[Kurland and Lerner, chap. 10, doc. 19]

JOURNAL ARTICLE

Article in a print journal

In the text, list the specific page numbers consulted, if any. In the reference list entry, list the page range for the whole article.

Reference List (hanging indent):

Weinstein, Joshua I. 2009. "The Market in Plato's Republic." *Classical Philology* 104:439–58.

In text cite:

[Weinstein 2009, 440]

Article in an online journal

Include a DOI if the journal lists one. A DOI is a permanent ID that, when appended to <http://dx.doi.org/> in the address bar of an Internet browser, will lead to the source. If no DOI is available, list a URL. Include an access date only if one is required by your discipline.

Reference List (hanging indent):

Kossinets, Gueorgi, and Duncan J. Watts. 2009. "Origins of Homophily in an Evolving Social Network." *American Journal of Sociology* 115:405–50. doi:10.1086/599247.

In text cite:

[Kossinets and Watts 2009, 411]

Article in a newspaper or popular magazine

Newspaper and magazine articles may be cited in running text ("As Sheryl Stolberg and Robert Pear noted in a New York Times article on February 27, 2010..."); they are commonly omitted from a reference list. The following examples show more formal versions of the citations. If you consulted the article online, include a URL; include an access date only if your discipline requires one. If no author is identified, begin the citation with the article title.

Reference List (hanging indent):

Mendelsohn, Daniel. 2010. "But Enough about Me." *New Yorker*, January 25.

In text cite:

[Mendelsohn 2010, 68]

Reference List (hanging indent):

Stolberg, Sheryl Gay, and Robert Pear. 2010. "Wary Centrists Posing Challenge in Health Care Vote." *New York Times*, February 27. <http://www.nytimes.com/2010/02/28/us/politics/28health.html>.

In text cite:

[Stolberg and Pear 2010, 12]

WEBSITE

A citation to website content can often be limited to a mention in the text ("As of July 19, 2008, the McDonald's Corporation listed on its website . . ."). If a more formal citation is desired, it may be cited as in the examples below. Because such content is subject to change, include an access date or, if available, a date that the site was last modified. In the absence of a date of publication, use the access date or last-modified date as the basis of the citation.

Bibliography (hanging indent):

Google. 2009. "Google Privacy Policy." Last modified March 11. <http://www.google.com/intl/en/privacypolicy.html>.

In text cite:

[Google 2009]

Reference List (hanging indent):

McDonald's Corporation. 2008. "McDonald's Happy Meal Toy Safety Facts." <http://www.mcdonalds.com/corp/about/factsheets.html>.

In text cite:

[McDonald's 2008]

Jurnal 2017-yil 26-oktyabrda O'zbekiston Respublikasi Matbuot
va axborot agentligi tomonidan 0936-raqam bilan ro'yxatdan o'tgan.

Jurnal O'zbekiston Respublikasi Oliy Attestatsiya Komissiyasi tomonidan
filologiya fanlari bo'yicha falsafa doktori (PhD) va fan doktori (DSc)
dissertatsiyalari asosiy ilmiy natijalari chop etilishi lozim bo'lgan ro'yxatga
kiritilgan (30.10.2021. № 308/6).

Tahririyatga kelgan maqolalar mualliflarga qaytarilmaydi.

Manzil: Toshkent shahri, Yakkasaroy tumani, Yusuf Xos
Hojib ko'chasi 103-uy.
Telefonlar: +99871 281-45-11, +99871 281-41-93.
Website: www.uzlc.navoiy-uni.uz
E-mail: uzlangcult@gmail.com

Bosishga 30.06.2024-yilda ruxsat etildi.
Bichimi 70x100 1/16, Ofset bosma. "Cambria" garniturasida.
Shartli b.t. 7,51. Nashr b.t. 7,62.

"O'zbekiston: til va madaniyat" jurnali tahririyatida
tayyorlandi va sahifalandi.
"YASHNOBOD NASHR" bosmaxonasida chop etildi.
Adadi 300 nusxa. Buyurtma №2.
Bosmaxona manzili: Toshkent shahar Yashnobod tumani,
58-a harbiy shaharcha.