

**UZBEKISTAN**

**LANGUAGE & CULTURE**

ISSN 2181-922X

**O'ZBEKISTON:  
TIL VA MADANIYAT**

**Lingvistika**

2025 Vol. 1 (1)

[www.linguistics.tsuull.uz](http://www.linguistics.tsuull.uz)

ISSN 2181-922X

# O‘ZBEKISTON

TIL VA MADANIYAT

## LINGVISTIKA

2025 Vol. 1 (1)

[www.navoiy-uni.uz](http://www.navoiy-uni.uz)

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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.

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

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### **Journal information**

“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 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 We do not publish economic analyses or political articles.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'.

“**Linguistics**” is a linguistic series of the journal “Uzbekistan: Language and Culture” which in the list of scientific publications of the High Attestation Commission, published four times a year. The “Linguistics” series publishes linguistic articles by professors, doctoral students, trainee researchers, independent researchers, and masters.

The “Linguistics” series was launched in March 2021.

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

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## Pretsedent nomlarning laqabga ko'chishi

Zarifa XUSANOVA<sup>1</sup>

**Annotatsiya.** Jahon tilshunosligida onomastik birliklarning kommunikatsiya jarayonida eng faol qo'llanadigan va o'z sotsiolingvistik xususiyatlariga ko'ra muhim ijtimoiy, semantik, estetik va lingvostilistik va etnomadaniy ma'lumotlar tashuvchi qismi bo'lmish antroponimlar: ism, familiya, laqab, kunya, unvon, nikneymlarni ilmiy-nazariy hamda amaliy jihatdan o'rganish muhim ahamiyatga egaligi e'tirof etilgan. Umuman til birliklarini o'z yaratuvchisi bo'lgan xalq bilan uzviylikda o'rganish lingvistika sohasida lingvokulturologiya, etnolingvistika, sotsiolingvistika, psixolingvistika, pragmalolingvistika kabi yangi sohalarining shakllanishiga sabab bo'ldi. Appelyativlar va belgi ifodalovchi so'zlarning antroponimlashuvi semantik jarayondir, ammo keyingi 70 yillik taraqqiyot natijasida antroponimlarning antroponimlarga translatsiya bo'lishi ham laqablar hosil bo'lish mexanizmi imkoniyatlarini ko'paytirdi. Xususan, pretsedent birliklarning laqablarni hosil qilishi ham alohida tadqiq talab etadi. Ushbu maqolada pretsedent birliklar, ularning turlari hamda lingvokulturologiyadagi ahamiyati, antroponimlarning onomastik pretsedent birliklar tizimidagi o'rni haqida fikr yuritiladi. Xususan, o'zbek va jahon antroponimlari pretsedent laqab sifatida qanday vazifalar bajarishi tarixiy shaxslar, badiiy asar qahramonlari, xalq og'zaki ijodi qahramonlari, kino va multfilm qahramonlari misolida tahlil qilinadi.

**Kalit so'zlar:** *antroponimlar, appelyativlar, belgi ifodalovchi leksik birliklar, pretsedent birliklar, teatr, kino va multfilm san'ati, lingvokulturologiya, translatsiya, laqablar, pragmatik yondashuv, pragemma.*

“Antropotsentrik tilshunoslik terminlarining izohli lug'ati”da: *Pretsedent nomlar mashhur matnlar yoki vaziyatlar bilan bog'liq bo'lgan nomlar, shuningdek, muayyan sifatlarning namunaviy yig'indisiga ishora qiluvchi ramziy nomlar. Masalan: Alpomish, Majnun, Suqrot, Hotam, Napoleon, Rim, Samarqand, Kolumb, deya ta'rif berilgan [Xudayberganova, 2022:81].* Professor D.Xudoyberganova birinchilardan bo'lib o'zbek tilshunosligida

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**Iqtibos uchun:** Xusanova Z.N. Pretsedent nomlarning laqabga ko'chishi. *O'zbekiston: til va madaniyat. Lingvistika.* 2025-1: 72-84.

pretsedent birliklarni ilmiy jarayonga olib kirgan va ular tarkibiga shaxs nomlari, barqaror so'z birikmalari, jumlar hamda matnlarni kiritgan. Aslida pretsedentlik tushunchasi fanga XX asrning 80-yillarida Y.N.Karaulov tomonidan kiritilgan hamda B.A.Maslova, B.M.Gasparov, A.Y.Beletskaya, N.Smykunova kabi rus tilshunoslarining nomi bilan takomillashdi. Y.N.Karaulov "pretsedent matn" tushunchasini qo'llash orqali lisoniy shaxsning kommunikativ faoliyatini semiotik jihatdan izohlaydi: *...pretsedent matnlar mavjud bo'lishining asosiy jihatlaridan biri ularning semiotikligi bo'lib, parcha keltirish, havola berish, eslatish orqali asl matnga ishora qilinadi va shu tariqa muloqot jarayoniga yo butun matn, yo nutqiy vaziyat bilan mazmun aloqador alohida parchalar olib kiriladi; bu holda butun matn yoki uning muhim qismi belgilash birligi sifatida yangi talqinda aktuallashadi* [Karaulov, 2010:117].

Y.N.Karaulovning fikriga ko'ra, pretsedent matnlarning asosiy xususiyatlari quyidagilar: 1) emotsional va kognitiv jihatdan ahamiyatli; 2) mavjudlik doirasi keng, taniqli; 3) takroriy yangilanish (takroriylik); 4) qayta talqin qilish imkoniyati (og'zaki so'zlashuvdan tashqari, san'atning boshqa turlarida ham gavdalantirish); 5) xronotopik belgilash (pretsedent matnlar ma'lum bir davr va madaniyatga tegishli); 6) mavjudlikning semiotik usuli [Karaulov, 2010:117].

G.Madiyeva pretsedent nomlarning mohiyatini madaniyatni bilish faoliyati bilan bog'liq holda tadqiq etib, quyidagicha baholaydi: *Milliy kognitiv bazaning yadro elementlariga madaniy ma'lumotlarni to'plash va uzatishda, ma'lum bir vaziyatni tushunishda va nutqda pretsedent ismni yangilashda yuzaga keladigan assotsiatsiyaning butun majmuasida yetakchi rollardan biriga ega bo'lgan pretsedent nomlar kiradi* [Мадиева, 2003:122].

O.G.Gorbacheva qayd etishicha, tegishli nomlarning asosiy – lingvistik-funksiyasi oltita tarkibiy qismdan iborat estetik (badiiy) funksiya bilan qoplangan: *tavsiflovchi, stilistik, ijtimoiy, madaniy-tarixiy, etnik va mafkuraviy* [Горбачева, 2008:28].

V.V.Krasnix pretsedent nomlarga xos xususiyatlarni quyidagicha tavsiflaydi: *Har qanday o'rtacha zamonaviy odamga, jamiyatning har bir vakiliga ma'lum bo'lgan universal-pretsedent hodisalar va "universal" kognitiv makonga kiritilgan nomlar* [V.V.Krasnix, 2003: 109-119].

O'zbek tilshunosligida D.Xudayberganovadan keyin bir necha tadqiqotchilar ham pretsedent birliklar bilan bog'liq holda kichik ilmiy tadqiqotlar olib borgan va bu hozirda ham davom etmoqda.

Xususan, M.Saydaliyeva pretsedent birliklarning streeotip, etalon va ramzlar bilan o'zaro munosabatini; H.Bozorov pretsedent birliklarni ertaklarda qo'llanishini; Z.O'runova o'z maqolalarida pretsedent birliklarning M.Yusuf ijodi orqali va aynan antroponimlarni pretsedent nom sifatida (taxallus, laqab va ismlar misolida) qo'llanishini; Sh.Davletova pretsedent birliklarni o'zbek va ingliz tili sohasidagi badiiy tarjimalar kesimida tahlil qilgan. A.Axmedov pretsedent birliklarni lingvokulturologiyaning asosiy obyekti sifatida o'rganilish tarixini yoritib bergan U.Xolnazarov "Pretsedent nomlar tadqiqi masalasi" deb nomlangan maqolasida pretsedent nomlarning o'rganilishi va tahliliga oid tilshunoslarning fikrlarini yoritib beradi.

Pretsedent laqablarning paydo bo'lishida muhim omil vazifasini bajaruvchi tayanch asoslarga xalq og'zaki ijodiga oid mif, asotir, afsona, ertak, dostonlar; olim, tarixchi, shoir, yozuvchi, davlat arbobi kabi tarixiy shaxslar faoliyati, badiiy asarlar (roman, qissa, hikoyalar); kinofilm va seriallarni kiritish mumkin.

Pretsedent laqablarning paydo bo'lish davrini ikkiga bo'lish to'g'ri bo'ladi: XX asrgacha bo'lgan davr va XX asrdan to bugunga qadar bo'lgan davr. XX asrgacha bo'lgan davrda pretsedent laqablarning yuzaga kelishi kamsonli savodli kishilarning o'qishi va oddiy xalqning tinglab hosil qilgan bilim-ko'nikmalari asosida paydo bo'lgan. Chunki bu davrdagi xalq ijtimoiy ahvoliga e'tibor beradigan bo'lsak, ommaviy savodsizlik avj olgan bu davrda xalq faqat og'zaki muloqot orqali ma'lumot almashinuvini amalga oshirgan, shu sababli bu davrda kamsonli bo'lgan savodxon qatlam yoki savodi bo'lmasa-da, yetarlicha iqtidori bor oqinlar, baxshilar ma'lumot yetkazuvchi asosiy subyekt vazifasini bajargan va omma eshitganlari asosida atrofidagi kishilarga baho bera boshlagan. Natijada odamlar farzandlari uchun ism tanlashda aynan pretsedent birliklardan foydalangan, shuningdek, yoshi katta insonlar orasida esa o'zaro pretsedent laqab qo'yish holatlari kuzatiladi. Xususan, *Alpomish*, *Hotami toy*, *Afandi*, *Xizr*, *Sulaymon*, *Zumrad*, *Qimmat*, *Maston kampir* kabi nomlarning keying avlod vakillari uchun laqab bo'lib ko'chishini o'zbek xalqi madaniy hayoti bilan bog'liq ijtimoiy-genetik jarayonlar bilan izohlash mumkin.

Xalq og'zaki ijodining yirik janri bo'lgan epik dostonlarda asli ismi *Hakimbek* bo'lsa-da, *Alpomish* [*"Alpomish"* dostoni, 19] nomi bilan mashhur xalq dostoni qahramoni nomi omma orasida ismidan ko'ra pahlavonligi bilan dong taratgan yigitlarning, *Hakimbek*ning yori *Oybarchin* – *Barchinoy* nomi esa mardlikda yigitlardan

qolishmaydigan, or-nomusni har narsadan ustun ko'radigan, jasur va qo'rqmas, aqlli va irodali qizlarning laqabiga aylangan. Makr, hiyla, fisq-u fasod, ig'vo qilishda shaytonni yo'lda qoldiradigan ayol qahramonlaridan biri *Maston kampir* ["Rustamxon" dostoni, 2013] nomi makkorlik timsoliga aylanib, hiylakor ayollarning umumiy laqabiga aylangan.

*Hotami toy* (to'liq nomi Abu safona Hotam ibni Abdulloh ibni Sa'di Toyi – taxminan VI asr oxiri VII asr boshlarida yashagan) – saxiyligi va olijanoblighi bilan musulmon mamlakatlarida dong taratgan shaxs. Yamandagi Toy qabilasining boshlig'i, mashhur lashkarboshi va shoir bo'lgan. Adolati, insofi, saxiyligi va umuman, ezgu amallari bilan nafaqat yon qabilalar, balki butun Arabiston va Sharq xalqlari orasida *Hotami Toy (Hotamtoy)* nomi bilan shuhrat qozongan. Uning saxovat va himmati tillarda doston bo'lgan. Sharq xalqlari og'zaki ijodi va yozma adabiyotida Hotami Toy haqida ko'plab afsona va rivoyatlar, qissa va dostonlar, hatto "Hotamnoma" kitobi yaratilgan. Boshqa sharq xalqlari madaniyati va adabiyotida bo'lgani kabi o'zbek xalqida ham Hotam obrazi saxiylik etaloni sifatida saxiy kishilarning laqabiga aylangan [[https://uz.wikipedia.org/wiki/Hotami\\_Toy](https://uz.wikipedia.org/wiki/Hotami_Toy), 2025]. Shuningdek, tarixda shunday nomlar uchraydiki, bu insonlarning ismlari yonida ham appelyativdan ko'chgan, ham pretsedent nomlarning translatsiya bo'lishidan hosil bo'lgan laqablar qo'llangan. Xususan, Farobiy (taxallusi; to'liq nomi Abu Nasr Muhammad ibn Muhammad ibn Uslug' Tarxon Forobiy; 873-yil, Farob shahri 951-yil, Damashq) – O'rta Osiyoning mutafakkiri va qomusiy olimi. Yunon falsafasini chuqur bilgani, unga sharhlar bitganligi va jahonga targ'ib qilgani hamda zamonasining ilmlarini puxta o'zlashtirib, fanlar rivojiga ulkan hissa qo'shgani uchun "*al-Muallim assoniy*" ("*Ikkinchi muallim*"), Aristoteldan keyin "*Sharq Arastusi*" nomlariga sazovor bo'ldi [<https://dostlik-akm.uz/storage/uploads/files/Farobiy%20bibliografik%20ma'lumot.pdf>, 2025].

Yoki "*O'z davrining Batlimusi*" deb tanilgan Ali Qushchining to'liq nomi Alouddin Ali ibn Muhammad al-Qushchi bo'lib, u Samarqandda tug'ilib-o'sgan va XV asrda ilmiy faoliyat ko'rsatgan matematik va astronomlardandir. Uning tug'ilish sanasi ma'lum bo'lmasa-da, XIV asr oxiri – XV ast boshida tug'ilgan deb taxmin qilinadi. U Ulug'bek saroyidagi Muhammad ismli ovchi qushlarga qarovchi bir kishining o'g'li bo'lib, shu sababli unga *Qushchi* laqabi berilgan. U otasidan yetim qolgandan so'ng Ulug'bekning tarbiyasida bo'lgani bois Ulug'bek uni o'z "*Zij*"ining so'zboshisida "*farzandi arjumand*" deydi [, 2025].

O'zbekiston xalq yozuvchisi Turob To'la Usmon Nosir she'riyati haqida shunday yozgan ekan: *U shunday to'polon va to'lqin bilan keldiki, uncha-muncha she'riy uslub va ijodni to's-to's qilib yubordi. Uni o'zimizda «O'zbekning Lermontovi», Moskva gazetalarida esa «Sharqda Pushkin paydo bo'ldi», deb yozishdi* [<https://kh-davron.uz/kutubxona/uzbek/memuarlar/usmon-nosir-2.html>, 2025].

XX asr butun dunyoda texnika rivojlanishi davri bo'ldi desak, xato bo'lmaydi. Texnik rivojlanish nafaqat xalq ijtimoiy-madaniy hayotini yangiladi, balki til evolutsiyasiga ham salmoqli ta'sir ko'rsatdi. Xususan, qishloq xo'jaligi, transport, zavod va fabrikalar, teatr, radio-televideniye, kino sanoati, rassomchilik, haykaltaroshlik, fan va boshqa sohalardagi evrilishlar tilimizning yangi so'zlar bilan boyishini ta'minladi. Aniqrog'i tilda yangi leksik qatlam paydo bo'ldi. Ayniqsa, onomastika sohasida tubdan o'zgarishlar kuzatildi, ya'ni antroponimik qatlamda sinxron, pretsedent, allyuziv ismlar, laqablar paydo bo'ldi. Xususan, *Farmonbibi, Sotti, Nigora, Alomat, Qo'chqor, Abdullajon; Terminator, O'lmas kashshey, Yalmog'iz kampir, Otello, Romeo, Julyetta* kabi laqablar kino va teatr sanoati natijasida; *Zumrad, Qimmat, Vaqillama kampir; Zolushka, Oppog'oy, Maxluq, Ota Smurf, Masha, kunfu Panda* laqablari multfilmlar natijasida; *Lelin, Leninkalla, Qizil, Oqpodsho* kabi laqablar siyosiy tuzum natijasida; *Monoliza, Dovinchiy, Pikasso* kabi laqablar rassomchilik va haykaltaroshlik natijasida xalq hayotiga va tiliga kirib keldi. Bu tamaddun taraqqiyoti natijasida paydo bo'lgan pretsedent laqablarni o'z navbatiga yana ikki turga ajratish mumkin: o'z qatlamga (*Zumrad, Qimmat*) va o'zlashma qatlam (*Nastinka, Zolushka*)ga oid pretsedent laqablar. O'z qatlamga oid laqablarning ko'payishi, dastavval, xalq og'zaki ijodi va yozma dostonlar asosida paydo bo'lgan bo'lsa, XX asrga kelib bu holat o'zbek adabiyotida nasriy asarlar (roman, qissa, hikoya)ning keng ko'lamda yozilishi, teart-spekteklning shakllanishi hamda o'tgan asrning ikkinchi yarmidan boshlab kino sanoatining paydo bo'lishi bilan bog'liqdir. O'zlashma qatlamdagi pretsedent laqablarning shakllanishi ma'lum ma'noda o'tmish hayotimizda faqatgina ziyoli qatlam (tarixchi, ilm-fan vakllari) orasida kuzatilgan bo'lsa, XX asrda kinosanoati va badiiy ijod mahsulotlarining tarjimalari bilan bog'liq bo'ldi. Bu paytga kelib, butun dunyo o'zaro ma'naviy rishtalar orqali bog'lanish hosil qildi. Chet el kinofilmlari, multfilmlari, spektakllari tarjima qilinib namoyish etildi yoki o'zbek aktyorlari tomonidan sahnaga olib chiqildi, shuningdek, jahob adabiyoti durdonalari tarjima qilinib nashr etildi. Bu esa milliy tamaddunga ta'sir etmay qolmadi. Natijada antroponimik tizimda

o'zlashma qatlam shakllandi: *Otello va Dezdemonna, Hamlet va Juletta, doktor Xaus, Maykl Jekson, Madonna, Kleopatra*, kabi antroponimlar ism va laqab sifatida xalq tilida paydo bo'lib, ma'lum konseptni ifodalay boshladi. Bu o'rinda XX asrdagi siyoyiy mustamlaka tuzumi haqida esa alohida to'xtab o'tish lozim, chunki Chor hukumatidan boshlangan siyosiy mustamlaka keyinroq Sho'ro, keyinroq Sovet hukumati o'laroq bir asrdan ortiq vaqt oraliq'ida o'zbek xalqi qatori 15 davlatning, 15 millatning milliy taraqqiyotini nafaqat chekladi, balki o'z mafkurasini singdirdi. Bu harakatlar jarayonida bosh bo'lgan eleta qatlam vakillarining nomi antroponimik tizimdan tashqari toponimik qatlamda ham o'z aksini topdi. *Karl Marks, Ingliz, Lenin* kabi siyosiy qatlam vakillari nomi toponim, antroponim sifatida tilimiz lug'at qatlamiga kirib keldi. Xususan, laqab sifatida paydo bo'lishi uchun ham pretsedent motivatsiya vazifasini bajardi: *O'ta aqlli, o'qimishli – Lenin, kal, sochi to'kilgan – Leninkalla, tashqi ko'rinish o'xshashligi – Lenin. “Lenin”* nomi mustamlaka davrida yosh avlodni o'qishga chorlagan, har qanday zulmga qarshi “olov”dek kurasha oladigan avlodni yetishtirgan “*dohiy*” deb qaralgan, shu sababli ham o'ta bilimdon, o'qishga mukkasidan ketgan bolalarga nisbatan “*Lenin*” yoki “*Leninkalla*” laqablari yaqin zamonlargacha qo'llangan.

Antroponimlarni o'rganish jarayonida yuzaga kelgan asosiy muammolardan biri – bu ularning leksik ma'nosi bilan bog'liq muammodir. Bugungi kunda ushbu masalada fikrlar xilma-xilligi va qarama-qarshiligi saqlanib qolmoqda. Pretsedent laqablarning funksional xususiyati haqida so'z ketganda, bevosita fransuz antroponimlarining diskursiv pragmatik tasnifi bo'yicha maxsus kuzatishlar olib borgan S.J.Kamolovning fikriga yondashishga to'g'ri keladi. Tadqiqotchi bu xususda bildirilgan fikrlarni uchta asosiy guruhga – asemantiklik, ya'ni onimlarning ma'nosi yo'q degan nuqtayi nazar; semantiklik, ya'ni onimlar keng ma'noga ega degan nuqtayi nazar va ikkalasining ham xususiyatlarini birlashtirgan, go'yoki birinchi va ikkinchi nuqtayi nazarlarni “*yarashtiradigan*” nuqtayi nazarga ajaratgan [Kamolova, 2020: 13].

Birinchi konsepsiyaga ko'ra, onimlar doimiy tushunchalar signifikatlarning ifodalanishi bilan hech qanaqa tarzda bog'lanmaydi, onim hech narsani anglatmaydi, chunki atoqli ot o'zi ifodalaydigan obyektning xususiyatlari to'g'risida hech qanday informatsiya tashimaydi, faqat mos keladigan boshqa onimlar orasidan uni ajratadi, xolos. Onimlar doimiy tushunchalarni ifodalash bilan bog'liq bo'lmaydi va ular anglatayotgan predmetlari haqida axborot

tashishga qodir emas.

Ikkinchi yoʻnalish onim faqat nutqda, nutq kontekstida va alohida nutqiy muhitda qoʻllangan paytdagina toʻliq maʼnoga ega boʻlishi mumkinligiga asoslanadi. Ayrim tilshunoslarning fikricha, onomastik semantika semantikaning alohida turi boʻlib, subyektiv, ijtimoiy shartlangan omillar ham, referent soʻzlovchida paydo qiladigan hissiyotlar ham atoqli ot semantikasiga kiradi.

Uchinchi yoʻnalish tarafdorlari tilda ham, nutqda ham onimlarning maʼnosi mavjudligini daʼvo qiladi hamda soʻzlovchi tomonidan keng maʼnoda, yaʼni maʼlum bir shaxsni atash maʼnosida qoʻllaydigan tilshunoslardan farqli oʻlaroq, muayyan kasb sohibini anglatish maʼnosida shakllangan turdosh otlarga nisbatan qoʻllaydi [Belyayev, 2018:71-75].

Pretsedent laqablar haqida fikr yuritganda, ikkinchi yoʻnalish tarafdorlarining fikri asosli boʻladi. Pretsedent laqablar subyektiv, ijtimoiy shartlangan omillar, referent soʻzlovchida paydo qiladigan hissiyotlar tufayli maʼlum semantik maʼno ifodalay oladi. Bu ikki holatda amalga oshadi. Birinchisi – pretsedent nomning oʻzi okkazionalizm asosida tanlangan boʻlib, keyinchalik laqabga aylanganda ham oʻz semantik qiymatini maʼlum maʼnoda saqlay oladi: *Alpomish* – qahramonlik, *Kumush* – goʻzallik, *ibo*, *Zumrad* – mehnatsevarlik, *Qimmat* – dangasalik etaloni vazifasini bajaradi. Ikkinchisi – oʻzlashma obrazlar boʻlib, soʻzlovchi antroponimning semantik maʼnosini bilmasa-da, u yaratgan obraz semasini shu nom ostida tashiydi: *Otello* – rashk, *Romeo-Juletta* – sevishtanlar, *Terminator* – soʻnmas kuch-qudrat, *Kingkon* – bahaybatlik timsoli sifatida semantik maʼnoga ega boʻlib qolaveradi.

Yuqoridagi fikrlarga tayangan aytish mumkinki, pretsedent birliklar badiiy matnda ham onomastik metafora ham boʻlib kela oladi. Onomastik birliklar badiiy matn, asosan, sheʼriyatda metaforik maʼnoda qoʻllanilishi keng uchraydi. Lingvistikamizda bu turdagi bilimlar onomastik metaforalar nomi ostida oʻrganiladi.

Tilning ijimoiy hodisa ekanligi, jamiyatdagi har qanday oʻzgarishlar tilde ham oʻz aksini topishi isbot talab qilmaydigan aksiomadir. XX asrda texnik rivojlanishi hamda XXI asrda “sunʼiy intellekt”ning paydo boʻlishi, til imkoniyatlarini ham oʻzgartirdi. Tillar oʻrtasida oʻzaro soʻz almashinuvi togʻridan togʻri amalga osha boshladi. Endi soʻzlar bir tildan ikkinchisiga, ikkinchisidan uchinchisiga koʻchmaydi, balki bevosita aynan yoki transpozitsiya holida ikki til oʻrtasida almashmoqda. XX asrda oʻzbek tiliga yevropa tillaridan kirib kelgan barcha soʻzlar faqat rus tili orqali kirib kelar edi. Ammo bugun mustaqillik tufayli biz qaysi davlat bilan doʻstona

ijtimoiy-siyosiy, iqtisodiy, madaniy aloqada bo'lsak, tillar o'rtasidagi o'zaro almashinuv ham to'g'ridan tog'ri amalga oshmoqda. Xususan, asrmizning mo'jizalaridan "kompyuter grafikasi", "3D", "sun'iy intellekt" va "ijtimoiy tarmoqlar" paydo bo'lgach, XX asr mo'jizasi bo'lgan kino sanoati yanada yuqori cho'qqiga chiqdi va buning natijasi sifatida hatto ibtidoiy jamoa davri hayotini ham ekranlarda jonlantirish imkoniyati paydo bo'ldi. Ishlab chiqarilgan kino mahsuloti esa bir vaqtning o'zida yuzlab tillarga tarjima qilinib, dunyo aholisiga birdek yetib bormoqda. Bu esa dunyo aholisida bir xil intellekt shakllanishiga yordamchi bo'lmoqda. Ayniqsa, antropomik birliklarning butun insoniyat uchun bir xil tasavvur berishi tili, dini, davlati, yashash tarzi va urf-odatlarini turlicha bo'lishidan qat'i nazar, obrazlar xarakteridagi tushuncha va nom bir xillashmoqda. Masalan, *Tangem* va *doktor Xaus* obrazlariga nazar tashlaydigan bo'lsak, *Tangem* – "Saroy javohiri" koreys seriali bosh qahramoni, ayol kishi bo'lishiga qaramay, izlanuvchanligi, yaratuvchanligi tufayli oshpazlikdan hamshiralikka, hamshiralikdan Qirolni davolovchi tabib darajasiga qadar ko'tarilgan bu obraz bugun "qo'li yengil" ayol shifokorlarning laqabi darajasiga ko'tarildi. Butun dunyo bu nomni eshitsa, bir xil tasavvur bilan uyg'onadigan bo'ldi. *Doctor Xaus* esa "Doktor Xaus" amerika seriali qahramoni u ham o'z "intellekt"i bilan erkak shifokorlar timsoliga aylandi va dunyo lisoniy manzarasini yaxlitlanishiga olib keldi. Bu o'z o'rnida pretsedent nom sifatida xalq orasida ayrim shaxslarning laqabiga aylana boshladi.

Pretsedent nomlarning laqabga ko'chishi an'anaviy laqablarning iste'moldan chiqishiga olib keladi. Masalan, an'anaviy laqablar ko'chma ma'nodagi appelyativlar yoki belgi ifodalovchi so'zlar orqali ifodalangan bo'lsa, bugungi kunda ularning o'rnini pretsedent nomlar egallamoqda. Masalan, chaqimchi kishilar "... *chumchuq*", "*olashaqshaq*", "*chaqimchi*" kabi laqablar bilan yuritilgan bo'lsa, bugun "*Sotti*" obrazi ("Kelinlar qo'zg'aloni" spektakli) bilan beriladi; rangi sariq kishi "*jo'ja*", "*sariq mashak*", "*sori*" deyilgan bo'lsa, bugun "*Masha*" ("Masha va Ayiq" multiseriial), og'il bola bo'lsa "*O'ris*", "*Ivan*" obrazlari (Ivan ismi butun rus xalqining timsoli) bilan nomlanadi; "*baqaloq*", "*tarvuz*" laqabi bilan atalgan pakana semizlar, hozirda "*Panda*" yoki "*Kunfu Panda*" nomi bilan ataladi; "*tantiq*" laqabli qizlar "*Qimmat*" ("Zumrad va Qimmat" ertagi) nomi ostida birlashadi. Bunday nomlanishlar bugungi kunda televizor qarshiga muhrlangan omma va ko'proq yoshlar tilida "sleng"lar sifatida ko'p uchraydi va ular yangi obraz paydo bo'lguncha, amalda bo'ladi, ba'zan esa umrbod qolishi mumkin.

Pretsedent nomlarning xoh poetik vosita, xoh linivistik vosita

sifatida tarqalishini qanday baholash mumkin? Bir tomondan ijobiy: birlashtiruvchi kuchga ega, ya'ni umumjahon lisoniy manzarasini hosil qiladi. Ammo ikkinchi tomondan bu "shovqinsiz kirib kelayotgan sel" yoki "quolsiz mavh etish" bilan barobar. Bugun rivojlangan davlatlar yaratayotgan kinofilm va seriallar o'zlari yetib borayotgan mamlakatga ham lisoniy, ham madaniy, ham mafkuraviy ta'sir o'tkazadi, milliylik tushunchasiga zarar beradi, muloqot tilining buzilishiga olib keladi: tilde sleng, varvarizm, vulgarizm, jargon, argo kabi ijtimoiy cheklangan so'zlar ko'lami ortib ketadi.

Bunday jarayonda kino ijodkorlari: ssenarist, rejissor va tasvirchilar oldida ulkan vazifa qo'yilishi hamda texnik jihatdan rivojlangan jahon standartiga javob bera oladigan, o'tmish hayotimizni, milliy qahramonlarimizni ko'rsatib beruvchi ertak, doston, hikoya, qissa va romanlarni kinolashtirish jarayonini yanada rivojlantirish lozim. Xalq chet el qahramonlariga emas, o'z milliy qahramonlariga taqlid qilsa, ularning nomini bayroq qilsa, ular nomini farzandlari uchun nom yoki laqab sifatida qo'llasa, milliy ruh va g'urur paydo bo'ladi, kuchayadi. Hozirda milliy qahramonlar nomi, asosan, badiiy adabiyotda poetik vosita vazifasini bajarmoqda, xalq tilida esa jahon qahramonlari nomi bu tilga nisbatan "ko'rinmas" xatardir.

Pretsedent nomlar nafaqat o'zbek tilshunosligida, balki butun dunyo tilshunosligida keng qo'llanuvchi hamda lingvistik jihatdan tadqiq talab qiluvchi hodisadir. Ularning tilda qo'llanishi transpozitsiya hodisasi sifatida baholanadi. Pretsedent nomlarning laqabga ko'chishi motiviga ko'ra ikkilamchi semantik ma'no kasb etadi va tilda lisoniy manzara yaratishda ham bilvosita ishtirok etadi. Tilda milliy pretsedent nomlarning qo'llanishi xalqning o'z o'tmishi chuqurroq o'rganishga, nom ostidagi shaxslarning qadr-qiymati oshirishga va atrofidagi jamiyatga nisbatan e'tiborli bo'lishga chorlaydi. Umumjahon miqyosidagi nomlarning laqab sifatida qo'llanishi kishilarning ma'naviy dunyosidagi o'zgarishlar bilan asoslanadi.

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## Transfer of precedent names to nicknames

Zarifa KHUSANOVA <sup>1</sup>

**Abstract.** In world linguistics, it is recognized that the theoretical and practical study of anthroponyms: name, surname, nickname, kunya, title, nickname, which are the most actively used in the communication process of onomastic units and carry important social, semantic, aesthetic and linguo-stylistic and ethnocultural information according to their sociolinguistic features, is of great importance. In general, the study of language units in conjunction with the people, who are their creators, has led to the formation of new fields in linguistics, such as linguoculturology, ethnolinguistics, sociolinguistics, psycholinguistics, pragmalinguistics. The anthroponymization of appellatives and sign-expressing words

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**For citation:** Khusanova Z.N. *The transition of precedent names to nicknames. Uzbekistan: language and culture. Linguistics.* 2025-1: 72-84.

is a semantic process, but as a result of the subsequent 70 years of development, the translation of anthroponyms into anthroponyms has also increased the possibilities of the nickname formation mechanism. In particular, the formation of nicknames by precedent units also requires separate research. This article discusses precedent units, their types and significance in linguoculturology, and the place of anthroponyms in the system of onomastic precedent units. In particular, the functions performed by Uzbek and world anthroponyms as precedent nicknames are analyzed on the example of historical figures, heroes of literary works, heroes of folklore, heroes of films and cartoons.

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<https://arboblal.uz/uz/people/alouddin-ali-ibn-mukhammad-al-kushchi>  
<https://kh-davron.uz/kutubxona/uzbek/memuarlar/usmon-nosir-2.html>

## 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 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, 16<sup>th</sup> 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 (Abstrakt) 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.

#### V.1. 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.

**Matnda qo'lyozma (toshbosma)ga havola berish:**

[Xondamir, Makorim, 17<sup>a</sup>]

#### VII.2. 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: manbalarining qiyosiy-tipologik, tekstologik tahlili*. Toshkent: Akademnashr.

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

**Matnda kitobga havola:**

[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 muallifi bo'lsa, bibliografiyada barcha mualliflarning ismi to'liq yoziladi. Bunday kitobga havola qilinganda, birinchi muallifning ismi yozilib, davomida *va boshqalar* deb ko'rsatiladi:

[Familiya va boshqalar 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" Davlat ilmiy nashriyoti.

**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]

[Mamatov 2018, 11]

### **Ikki mualliftomonidan 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]

## **VII.3. 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.

### **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'zgarimas 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]

[Aminov 2018, 248]

## **7.4. 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 tartibi:**

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, 16<sup>th</sup> 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. Tahririyatga kelgan maqolalar mualliflarga qaytarilmaydi.

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).

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