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Frazeologik birliklarning ontologik asoslari va bilish jarayonidagi maqomi

Arofat RIXSIYEVA¹

Abstract. Mazkur maqolada frazeologik birliklarning til tizimidagi ontologik asoslari va bilish jarayonidagi maqomi nazariy jihatdan tahlil etilgan. Frazeologik birliklarning shakl va mazmun o'rtasidagi integratsiyasi, ularning kollektiv tafakkur va madaniy xotirada qanday barqaror semantik birliklar sifatida mavjudligi ochib berilgan. Shuningdek, frazeologizmlarning bilimni modellashtirish, madaniy va aksiologik qadriyatlarni kodlashdagi epistemologik funksiyalari konseptual metafora nazariyasi asosida yoritilgan. Tadqiqotda F. de Sossyur, V. fon Humboldt, Y.D.Apresyan, A.V.Kunin kabi olimlarning nazariy qarashlariga tayangan holda frazeologik birliklarning til va tafakkur o'rtasidagi vositachilik roli ko'rsatib berilgan. Natijalar frazeologizmlarning zamonaviy tilshunoslikdagi mavqeini chuqur anglash hamda til va tafakkur munosabatlarini tadqiq etishda nazariy asos yaratishga xizmat qiladi.

Kalit so'zlar: *frazeologik birlik, ontologik asos, epistemologik funksiya, shakl va mazmun, konseptual metafora, madaniy xotira, aksiologik qadriyat.*

Hozirgi zamon tilshunosligida frazeologik birliklarning mavqeyi va nazariy talqin paradigmasi tubdan qayta ko'rib chiqilmoqda. Avval ko'proq nutqning uslubiy bezagi deb talqin etilgan ushbu birliklar hozirgi tilshunoslikda til tizimining konseptual, kognitiv va madaniy semantik qatlamlarini shakllantiruvchi asosiy komponentlar qatoriga kiradi. Shu nuqtai nazardan, frazeologiyani mustaqil ilmiy sohaga aylantirish jarayonida til belgisi tabiatini, shakl bilan mazmun o'rtasidagi dinamik munosabatni hamda tilning bilimni modellashtirish, mavjudlikni kodlashdagi epistemologik hamda ontologik funksiyalarini chuqur nazariy tadqiq etish zamonaviy tilshunoslikning ustuvor yo'nalishlaridan biriga aylanmoqda.

Idiomatik va ko'p qatlamli semantik tuzilishga ega frazeologik birliklar Sossyurning til belgisi konsepsiyasi doirasida ham o'ziga

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xos nazariy mavqega ega bo'lib, ushbu model asosida chuqur tahlil etilishi mumkin. Til belgisi, Sossyur talqinida, ikki tomonlama tuzilma bo'lib, shakl va mazmun orasidagi ixtiyoriy hamda chiziqli bog'lanish asosida mavjud bo'ladi [Saussure, 1959: 66-70]. Frazologik birliklar esa ushbu model doirasida o'zining semantik yaxlitligi va barqarorlik xususiyatlari bilan til tizimidagi murakkab belgilar sirasiga kiradi.

V.fonHumboldttilni *"fikrningharakatdagishakli"* sifatidatalqin qilgan bo'lib, bu yondashuv tilning inson tafakkurini shakllantirish va dunyoni idrok etishdagi faol rolini asoslaydi [Humboldt, 1999: 89-91]. Ushbu konsepsiya zamonaviy tadqiqotlarda frazeologik birliklarni ham tilning madaniy va kognitiv kodlash imkoniyatlarini aks ettiruvchi barqaror va semantik jihatdan boy birliklar sifatida tahlil etish uchun muhim nazariy asos vazifasini o'taydi.

O'zbek tilshunosligida frazeologik birliklarning shakllanishi, semantik-struktural xususiyatlari va madaniy-kognitiv mazmunini tahlil qilish borasida bir qator muhim tadqiqotlar amalga oshirilgan. Jumladan, B.Yo'ldoshev o'z tadqiqotlarida frazeologik birliklarning ekspressivlik, emotsional baholash hamda metaforik obrazlar orqali xalqning ruhiy holati va qadriyatlarini ifodalash imkoniyatlarini tahlil etadi [Yo'ldoshev, 1998]. A.Mamatovning ta'kidlashicha esa frazeologik birliklar leksik komponentlarning barqaror semantik aloqasi asosida shakllanadi va ular o'z mazmuniy yaxlitligi bilan til tizimida tayyor semantik birlik sifatida faoliyat ko'rsatadi [Mamatov, 2000: 12]. Mazkuryondashuvniyanada chuqurlashtirgan Z.Jumayeva va A.Jabborova tadqiqotlarida esa frazeologik birliklarning milliy konseptual tafakkurdagi o'rni, emotsional-ma'naviy yuklamasi va madaniy konnotatsiyalari tahlil etilib, ular orqali xalq tafakkuri va madaniy xotiraning ramziy ifodasi ochib beriladi [Jumayeva, 2021: 36; Jabborova, 2022: 10-15].

Ushbu maqola yuqorida ko'rib chiqilgan nazariy asoslar zaminida frazeologik birliklarning tilshunoslikdagi ontologik va epistemologik xususiyatlarini tahlil qilishga qaratilgan.

Tilshunoslikning nazariy rivojlanishida ontologik yondashuv til birliklarining borliqdagi o'rnini va qanday mavjudlik shakllarida namoyon bo'lishini tahlil etishga yo'naltiriladi. Bu yondashuv til birliklarining borlikdagi o'rnini, mavjudlik shakllarini, ularning qaysi kategoriyalarda mavjud ekanini tahlil qilishni ko'zda tutadi.

Frazeologik birliklar – o'z shakl va mazmunining birligi orqali tilning ijtimoiy ongida mavjud bo'lgan, madaniy tajriba va kollektiv tafakkur bilan boyitilgan til birliklaridir. F. de Sossyur

ikki tomonlama til belgisi modelini – shakl va mazmun o'rtasidagi ixtiyoriy munosabatni – ishlab chiqib, til birliklarining ontologik mavjudligi haqida nazariy asos yaratgan edi [Saussure, 1959: 66-70]. Frazeologik birliklar til belgisi modelida oddiy leksik birliklarga nisbatan yanada murakkab va ko'p qatlamli semantik tuzilishga ega. Ular tarkibiy jihatdan barqaror va leksik komponentlarining formal mustaqilligiga qaramay, tilshunos A.V.Kunin ta'kidlaganidek, tayyor, barqaror va yaxlit semantik birlik sifatida idrok qilinadi [Kunin, 1996: 17]. Frazeologizmlar mazmun qatlamida esa nafaqat asosiy denotativ ma'no, balki ramziy, madaniy va emotsional konnotatsiyalar ham barqaror tarzda mujassam bo'ladi. Aynan shu ko'p qatlamli semantik integratsiya ularni til tizimining ontologik tuzilmasida oddiy leksik birliklardan farqlaydi va frazeologik birliklarga o'ziga xos mustaqil mavjudlik maqomini beradi. Ular tilning semantik fondini, milliy konseptual tafakkur modelini va kollektiv madaniy xotirani shakllantirishda muhim rol o'ynaydi. Frazeologik birliklarning mavjudlik shaklini belgilovchi asosiy xususiyat – bu shakl va mazmunning barqaror integratsiyasidir. F. de Sossyurning ikki tomonlama til belgisi modeli bu yerda yanada murakkabroq ko'rinishda namoyon bo'ladi. Lisoniy belgi modeli bu jihatdan frazeologik birliklarga yanada chuqurroq tatbiq qilinadi, chunki bunday birliklarning shakliy komponentlari grammatik jihatdan nisbatan mustaqil bo'lsa-da, ularning mazmuni odatda idiolektida va kollektiv ongda yaxlit semantik birlik sifatida qabul qilinadi.

Shu nuqtayi nazardan, frazeologik birliklar til tizimining ontologik qatlamida nafaqat til tizimining ichki strukturasi doirasida, balki keng ijtimoiy-madaniy kontekstda ham mavjud bo'ladi. Ular ijtimoiy ongda kollektiv ravishda qayta ishlab chiqiladi, mustahkamlanadi va madaniy xotirada saqlanadi. Misol uchun, o'zbek tilidagi *ko'ngli keng*, *ko'ngli cho'kdi* kabi birliklar ham ontologik jihatdan barqaror, kollektiv semantik birliklar sifatida yashaydi.

Shu bilan birga, frazeologik birliklar shaklan nutqiy aktlarda har xil kombinatsiyalarda namoyon bo'lsa-da, ularning semantik yadrosi va asosiy konnotativ mazmuni vaqt o'tishi bilan nisbatan o'zgarmas holda saqlanadi. Bu jihatdan ular ijtimoiy ongda saqlanadigan kollektiv semantik invariant sifatida ham qaralishi mumkin.

Til nafaqat aloqa vositasi, balki inson tafakkuri va bilimining shakllanishi, tuzilishi va uzatilishida faol ishtirok etadigan asosiy

kognitiv vosita sifatida ham qaraladi. V. fon Humboldt tilni “fikrning harakatdagi shakli” deb ta’riflagan bo’lsa [Humboldt, 1999: 89-91], Y.D. Apresyan til strukturasi – bu insonning bilish faoliyati tuzilmasining verbal modeli ekanini ta’kidlagan edi [Apresyan, 1995: 21].

Frazeologik birliklar bu jarayonning o’ziga xos intensiv va boy qatlamini tashkil etadi. Ular orqali inson abstrakt va emotsional holatlarni obrazli va ixcham shaklda ifodalaydi. Shuningdek, frazeologik birliklar orqali kollektiv tajribalar umumlashtiriladi va madaniy ongga kodlanadi. Shu jihatdan, frazeologizmlar quyidagi epistemologik funksiyalarni bajaradi:

- Abstrakt bilim va tajribani verbal shaklga keltirish;
- Madaniy va ijtimoiy qadriyatlarni kodlash va barqaror holda uzatish;
- Til tizimida semantik stereotiplarni shakllantirish va saqlash.

G.Lakoff va M.Johnsonning konseptual metafora nazariyasiga ko’ra, frazeologik birliklarning semantik tuzilishida ko’plab asosiy metafora modellari yotadi. Ular orasida *"holatning harakat orqali modellashtirilishi"*, *"hissiyotning makon (fazoviy) obrazlar orqali modellashtirilishi"*, *"hissiyotning jismoniy obyekt (narsa) sifatida tasvirlanishi"* kabi metaforalar mavjud bo’lib, frazeologik birliklarning semantik kuchi va bilim uzatish imkoniyatlarini ta’minlaydi [Lakoff, Johnson, 2003: 27-30]. Masalan, *ko’ngli cho’kdi*, *ko’ngli yorishdi* kabi frazeologik birliklar *holat-harakat* metaforasiga asoslanadi. Bu yerda emotsional holatlar jismoniy harakatlar orqali modellashtiriladi. Xuddi shuningdek, *ko’ngli keng*, *ko’ngli tor* kabi birliklar *hissiyotning makon (fazoviy) obrazlar orqali modellashtirilishi* modeliga tayangan holda, ichki holatlarni fazoviy metafora yordamida ifodalaydi.

Frazeologik birliklarning epistemologik funksiyasi, shuningdek, ularning aksiologik yuklamasida ham namoyon bo’ladi. B.Yo’ldoshevning fikricha, bunday birliklar ramziy semantikani o’z ichiga olgan til birliklari bo’lib, ular orqali xalqning ruhiy dunyosi va qadriyatlari kodlanadi [Yo’ldoshev, 1998: 45].

Masalan:

- *Ko’ngli keng* – saxovat, bag’rikenglik qadriyatini;
- *Ko’ngli tor* – torfirklik yoki baxillikni;
- *Ko’nglini ovlamoq* – insonlararo hurmat va ehtiyotkor muomalani kodlaydi.

Z.Jumayeva ta’kidlaganidek, frazeologik birliklar milliy konseptual tafakkur tizimining lingvokulturologik ko’zgusi bo’lib

xizmat qiladi [Jumayeva, 2021: 36]. Shu bois ularning epistemologik vazifasi nafaqat bilimni ifodalash, balki qadriyatlarni normativ tarzda shakllantirish va ijtimoiy ongga singdirishda ham muhim ahamiyat kasb etadi. Umuman olganda, frazeologik birliklar bilim va tajribani kodlash, madaniy qadriyatlarni uzatish va mustahkamlash, jamiyatning aksiologik me'yorlarini shakllantirish va saqlash, konseptual tafakkur modelini lingvistik vositalar orqali aks ettirishga xizmat qiladi.

Frazeologik birliklarning til tizimidagi mavqei va nazariy talqinlari zamonaviy tilshunoslikning asosiy ilmiy yo'nalishlaridan biriga aylandi. Ularning mavjudligi, semantik va kognitiv imkoniyatlari til va tafakkur o'rtasidagi murakkab munosabatlarni chuqur yoritish imkonini beradi. Frazeologizmlar hozirgi davrda madaniy xotira hamda ijtimoiy ongda muhim konseptual va aksiologik funksiyalarni bajarayotgan dinamik birliklar sifatida ko'rilmogda.

Maqolada ko'rib chiqilganidek, bu birliklarning ontologik o'ziga xosligi ularning til tizimi doirasida barqaror semantik struktura sifatida mavjud bo'lishidan iborat bo'lsa, epistemologik vazifalari esa bilim va qadriyatlarni metaforik modellashtirish hamda madaniy kodlash orqali uzatishga xizmat qiladi. Frazeologik birliklar shu tariqa til va tafakkurning o'zaro uyg'unlashgan faoliyatida vositachilik rolini bajaradi, bu esa ularning ilmiy tadqiqotlarda chuqur tahlil etilishini taqozo etadi. Ta'kidlash joizki, kelgusida frazeologik birliklarning madaniy dinamikasi, ijtimoiy o'zgarishlarga moslashish mexanizmlari hamda tafakkur strukturalarining shakllanishidagi ulushi bo'yicha yanada keng qamrovli izlanishlar olib borish zarurati hamon dolzarbdir.

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Ontological basis and status of phraseological units in the process of cognition

Arofat Rixsiyeva¹

Abstract. This article provides a theoretical analysis of the ontological foundations of phraseological units and their role in cognitive processes. It explores the integration of form and content within phraseological units and their stable existence as semantic constructs in collective consciousness and cultural memory. The epistemological functions of phraseological units – particularly in modeling knowledge and encoding cultural and axiological values are examined through the lens of conceptual metaphor theory. The study draws on the theoretical perspectives of scholars such as F. de Saussure, W. von Humboldt, Y.D.Apresyan, and A.V.Kunin, highlighting the mediating role of phraseological units in the interaction between language and thought. The findings contribute to a deeper understanding of the status of phraseological units in contemporary linguistics and provide a theoretical foundation for further research into the language–thought relationship.

Keywords: *phraseological unit, ontological foundation, epistemological function, form and content, conceptual metaphor, cultural memory, axiological values.*

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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 (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^a]

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'anjion, 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'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]

[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, 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>

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]

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