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Olamning lisoniy manzarasida fitonimlarning aks etishi

Madina AKRAMDJANOVA¹

Annotatsiya

Til insonning olam haqidagi bilimlarining shakllanishi va mavjud bo'lishidagi muhim omildir. Inson faoliyat jarayonida obyektiv dunyoni aks ettirar ekan, dunyoni bilish natijalarini so'z orqali qayd etadi, umumlashtiradi va avloddan avlodga uzatadi. Olamning lisoniy manzarasi borliq haqidagi obyektiv bilimlarni to'ldiradi, chuqurlashtiradi hamda har bir xalqning o'ziga xos idrokini ifodalaydi. Olamning lisoniy manzarasi — bu til vositasida yaratilgan borliq haqidagi tasavvurlar tizimidir. Har bir til o'ziga xos lisoniy manzaraga ega bo'lib, u xalqning dunyoni qanday tasavvur qilishi, qanday qadriyatlarga ega ekanini va qanday fikrlash tarziga egaligini namoyon etadi. "Olamning lisoniy manzarasi" tushunchasi tilshunoslikda xalqning borliqni qanday idrok etishi va uni til orqali qanday ifodalashini o'rganadi. Shu jihatdan, fitonimlar xalqning tabiat haqidagi qarashlari, diniy va madaniy qadriyatlarini o'zida mujassamlashtirgan muhim lingvistik birliklardir.

Kalit so'zlar: *olamning lisoniy manzarasi, kognitiv tilshunoslik, fitonimlar, metafora, poetik timsollar.*

Dunyo tilshunosligida olamning lisoniy manzarasi tavsifida til egalarining dunyoni qay tarzda idrok etishi, milliy-madaniy qarashlari, tafakkuri kabilarning o'rni, shuningdek, turli tillarda olam lisoniy manzarasining universal va idioetnik jihatlarini tadqiq etish dolzarb masalalardan biri hisoblanadi. Masalan, makon kategoriyasining tadqiqida ham til egalarining milliy tafakkuri, madaniy qarashlari, makonni idrok etishi va uni til birliklari orqali ifodalashi kabi masalalarni o'zaro bog'liqlikda o'rganish muhim ahamiyatga ega ekanligidan dalolat beradi.

Jamiyat hayotining turli sohalarida muayyan maqsadga yo'naltirilgan islohotlar olib borilishi natijasida ajdodlarimizdan meros bo'lib qolgan milliy qadriyatlarimiz va milliy tilimizni rivojlantirishga bo'lgan e'tibor kuchaydi. Buning natijasida

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tilshunoslikda tilni tadqiq etuvchi yangi paradigmalarni qo'llash bilan bog'liq harakatlar yuzaga keldi. O'zbek tilshunosligida tilning milliy tabiatini yaqqol ko'rsatib beruvchi antroposentrik paradigmaga asoslangan tadqiqotlar amalga oshirilmoqda. Xususan, o'zbek tilining lingvomadaniy xususiyatlarini qiyosiy va chog'ishtirma aspektida tahlil qilishga alohida e'tibor qaratilmoqda.

Maqolada olamning lisoniy manzarasi tushunchasi tahlil etildi. Dunyo va o'zbek tilshunosligida OLM tushunchasi, unda nomlash jarayoni, xususan, fitonimlarni nomlash jarayoniga alohida e'tibor berildi. Nomlash jarayonida kognitiv bilim va tushunchalardan foydalanildi.

Mazkur masalani hal qilishda dastlab xorijlik olimlar, so'ngra o'zbek olimlarining tadqiqotlariga tayanilgan. N.F.Aliferenko [Н.Ф.Алиференко, 2010:288], A.Vejbiskaya [А.Вежбицкая, 1996:416], V.A.Maslova [В.А.Маслова, 2001:183], D.Xudoyberganovalar [Д.Худойбергано́ва, 2013:136] tadqiqotlari ilmiy-nazariy jihatdan o'rganib chiqilgan va xulosalar qilingan.

"Olamning lisoniy manzarasi" (OLM) tushunchasining nazariy masalalari dunyo tishunosligida XIX asrning so'nggi choragidan beri muhokamaga tortilmoqda. OLMning talqini dastlab V. Fon Gumboldt, etnolingvist Edvard Sepir asarlarida uchrashi fikrimizni dalillaydi.

Olamning konseptual manzarasi (OKM) hamda olamning lisoniy manzarasi (OLM) tushunchalarining talqini haqida "tilobyektiv borliqdan "nusxa ko'chirmasligi", "obyektiv borliqning birlamchi reprezentatsiyasi dunyoning hissiy bilishga, eslashga, introspeksiya (ichki tahlil) va propriotseptiv qayta aloqa (tasavvurni yaxshilashga qaratilgan reaksiya)ga asoslanish, ikkilamchi reprezentatsiya esa bu modelning olam va insonning xatti-harakatlari til birliklari (so'z) bilan ifodalanishi qayd etiladi. Birinchi bosqichni olamning konseptual manzarasi, ikkinchisini esa olamning lisoniy manzarasi deyish mumkin. Til olamni maxsus belgilar tizimi orqali ifodalagani uchun OLMning ko'lami olamning konseptual manzarasiga ko'ra ancha tordir.

Olamning lisoniy manzarasi til egalarining olam haqidagi bilim va tasavvurlarining tildagi aksidir. Hozirgi kunga kelib *olam manzarasi* turli fanlarning fundamental tushunchasiga aylandi. Bu tushunchaning negizida tildan foydalanuvchi subyekt markaziy o'rinni egallaydi. D. Xudoyberganova ta'biri bilan aytganda, "Alohida shaxs, shaxslar guruhi, muayyan xalq, insoniyat olam manzarasi subyekt bo'lishi mumkin".

Olam manzarasida insonning dunyoni idrok etish va

tasavvur qilish mexanizmi o'z ifodasini topadi. Olam manzarasi olamni tushunish, anglash mantiqiga muvofiq holda uni o'ziga xos ravishda ko'rish va qayta yaratishdir. Ammo e'tirof etish lozimki, V.A.Maslova aytganidek, "Olamning ma'lum obrazi hech qachon uning ko'zgudagi aksidek bo'la olmaydi" [B.A Маслова, 1997:60]. Bu fikrni Y.V.Paducheva ham qo'llab-quvvatlagan. Uning fikricha, "Tabiiy til vositasida olamni u qanday bo'lsa, shundayligicha tasvirlash mumkin emas, lison dastavval o'z sohiblariga olamning muayyan manzarasini taqdim etadi, bunda har bir tilning o'ziga xos olam manzarasi mavjud bo'ladi" [E.B.Падучева, 2000: 239-254].

Olam manzarasi haqidagi qarashlarni quyidagicha umumlashtirish mumkin: olam manzarasi olamni idrok etish asosida uni tasavvurda qayta qurishdir; olam manzarasi olamni milliy idrok etish usulidir; olam manzarasi tashqi olamning inson tili, ruhiyati, borliqqa munosabatida aks etishidir; olam manzarasi olamning ko'zgudagidek aksi bo'la olmaydi; olam manzarasi insonning tashqi olam bilan aloqasi orqali hosil bo'ladi.

Olamning lisoniy manzarasi esa olamni til prizmasi orqali o'ziga yarasha idrok etish, olamning til ko'zgisida aks etishidir. Boshqacha aytganda, olamni idrok etishning har bir til egasiga xos milliy shakli, olam haqidagi lisoniy tasavvurlar ifodasidir.

Olamning lisoniy manzarasi idrok etilgan olamning ilmiy in'ikosi bo'la olmaydi. Til etnosning jamoaviy ongini va hatto noilmiy ongini ham o'zida mujassam etadi. Olam manzarasi doimo milliy-madaniy xususiyatlari bilan ajralib turadi. U tarixiy voqealar, geografik sharoitlar va alohida xalqlarning etnopsixologik belgilari ta'sirida shakllanadi. Olam manzarasini baholaganda shuni anglash lozimki, u olamning aksi ham, olamga qaratib ochilgan darcha ham emas. U inson tomonidan talqin etilgan borliq, uning olamni anglash usulidir.

Olamning lisoniy manzarasida makon munosabatlarining aks etishi o'ziga xos. Inson va makon bir-biri bilan uzviy bog'liq bo'lib, tilda ham o'z ifodasini topadi. Ammo turli tillar olam lisoniy manzarasida makonni ifodalashning usul va vositalari har xil bo'lishi tabiiy.

O'zbek tilshunosligida bir qator tilshunoslar olamning lisoniy manzarasi ustida ish olib borganlar. B.R.Mengliyev va Z.T.Xolmonovalar fikricha: "Bilimlar sistema xarakteriga ega bo'lmas ekan, u tasavvurligicha qoladi. Barqaror (sistema)lashgan bilimlar konsept tabiatiga ega bo'ladi. Konsept mohiyatini tushuncha va so'z kategoriyalari bilan yaxlit paradigmada, ularning umumiy va farqli

jihatlarni tekshirmasdan tushuntirib bo'lmaydi" [Б.Р.Менглиев, З.Т.Холманова, 2016:145].

"Olam milliy lisoniy manzarasi tasvirida til va madaniyat mushtarakligi" ilmiy ishida Maxbuba Xalimova [M.Xalimova, 2021:67] til va madaniyat tushunchalariga e'tibor qaratadi. "Til va madaniyat" masalasi ko'p qirrali bo'lib, unga madaniyat tarixchisi, tilshunos, faylasuf, psixolog, etnograf va adabiyotshunos turlicha yondashadi. Biroq masalaning tilshunoslikka oid tomoni ikki jihatlidir, chunki til va madaniyat o'zaro munosabatda bo'ladi.

Olamning lisoniy manzarasi – bu xalqning tili orqali shakllangan dunyo haqidagi tasavvurlari, borliqni qabul qilish va uni ifodalash usulidir. Har bir xalq o'zining tarixiy tajribasi, turmush tarzi, tabiiy muhitidan kelib chiqib, olamni o'ziga xos tarzda ko'radi va tasniflaydi. Bu jarayonda fitonimlar – ya'ni o'simlik nomlari alohida ahamiyatga ega. Chunki insoniyat qadimdan tabiat bilan chambarchas bog'liq bo'lib yashagan va o'simliklar hayotning ajralmas qismi bo'lib kelgan.

Fitonimlar nafaqat o'simliklarning atamasi, balki xalqning madaniy merosi, dunyoqarashi, diniy e'tiqodi va estetik qarashlarini ham ifodalaydi. Masalan, o'zbek xalqida **anor** baraka va serfarzandlik ramzi bo'lsa, **rayhon** poklik va mehr timsoli sifatida qaraladi. Sharq adabiyotida **lola**, ko'pincha, ishq va fidoiylik belgisi bo'lib ishlatiladi. Demak, fitonimlar orqali xalqning nafaqat kundalik turmushi, balki ma'naviy qadriyatlari ham tilga ko'chadi.

Fitonimlar tilning obrazlilik xazinasini boyitadi. Ular turli metaforalar, poetik timsollar, maqol va matallarda keng qo'llanadi: "*Gulday ochilmoq*", "*tokday cho'zilmoq*", "*rayhondek hushbo'y*" kabi ifodalar olamni tasvirlashda o'simlik nomlarining bevosita vosita bo'lib xizmat qilishini ko'rsatadi. Bu esa tilning badiiy-estetik imkoniyatlarini kengaytiradi va xalq tafakkurining o'ziga xosligini namoyon etadi. Bundan tashqari, fitonimlarda xalqning yashash muhiti, iqlim sharoiti, xo'jalik faoliyati ham o'z aksini topadi. Masalan, o'zbek tilida **paxta**, **tut**, **qovun** kabi fitonimlarning ko'p uchrashi bevosita xalq xo'jaligi bilan bog'liq bo'lsa, xitoy tilida esa **bambuk** chidamlilik va mustahkamlik ramzi sifatida alohida o'rin tutadi. Demak, fitonimlar nafaqat biologik atama, balki milliy-madaniy identitetning til vositasida aks etgan shaklidir.

Olamning lisoniy manzarasida fitonimlarning o'rni juda muhim: ular xalqning tabiatni idrok etish usuli, ma'naviy va moddiy hayoti, dunyoqarashining tarixiy qatlamlari, estetik qarashlari va ramziy tafakkurini ifodalaydi.

Fitonimlar orqali inson va tabiat o'rtasidagi uzviy aloqa tilda mustahkamlanadi, tilning badiiyligi va obrazliligi boyiydi, xalqning dunyoni ko'rish tarzi lisoniy qiyofa sifatida shakllanadi.

Xulosa. Inson tafakkuri va xotirasida shakllangan OLM inson o'zlashtirgan bilimlarning (informatsiya) mazmun-mohiyatini tashkil etadi. Bu bilimlar esa konseptual tizim shaklida namoyon bo'ladi, demak, konseptlar tizimi aslida OLMning ham bilvosita zamirida turgan zamin bo'lib chiqadi.

Olamning lisoniy manzarasini o'rganish masalasi inson va uning turmushi, uning dunyo bilan o'zaro munosabati, uning mavjudligining sharoitlarini aks ettiradigan olamning konseptual manzarasi masalasi bilan chambarchas bog'liqdir. Olamning lisoniy manzarasi insonning turli olam manzaralarini izohlaydi va umumiy olam manzarasini aks ettiradi.

Olamning lisoniy manzarasida fitonimlar inson va tabiat o'rtasidagi aloqaning lingvistik ifodasi bo'lib, ular xalqning turmushi, e'tiqodi, madaniyati va estetik qarashlarini aks ettiradi. Fitonimlar orqali milliy dunyoqarash, qadriyatlar va tilning obrazlilik hazinasi shakllanadi.

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- https://scholar.google.com/citations?view_op=view_citation&hl=ru&user=aiGGU2YAAAAJ&citation_for_view=aiGGU2YAAAAJ:UeHWp8X0CEIC

The reflection of phytonyms in the linguistic picture of the world

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Abstract

Language is an important factor in the formation and existence of human knowledge about the world. In the process of activity, a person reflects the objective world and records, generalizes, and transmits the results of this cognition through words from generation to generation. The linguistic picture of the world complements and deepens objective knowledge about reality and expresses each nation's unique perception. The linguistic picture of the world is a system of concepts about reality created through language. Every language has its own linguistic worldview, which reveals how a nation perceives the world, what values it holds, and what patterns of thinking it possesses. The concept of the "linguistic picture of the world" in linguistics studies how people perceive reality and express it through language. In this regard, phytonyms are important linguistic units that embody a nation's views on nature as well as its religious and cultural values.

Keywords: *linguistic worldview, cognitive linguistics, phytonyms, metaphors, poetic symbols.*

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For reference: Akramdjanova M. The reflection of phytonyms in the linguistic picture of the world. *Uzbekistan: language and culture. Linguistics.* 2025-3: 142-148.

Toshkent, 2016.

Halimova M. "Commonality of language and culture in the description of the national linguistic landscape of the world". Academic research in educational sciences. Volume 2. Issue 4. – 2021. – 67 p.

<https://dergipark.org.tr/tr/download/article-file/4518349>

<https://www.grnjournal.us/index.php/STEM/article/view/6306>

https://scholar.google.com/citations?view_op=view_citation&hl=ru&user=aiGGU2YAAAAJ&citation_for_view=aiGGU2YAAAAJ:UeHWp8X0CEIC

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 pochtasiga 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'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'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/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):

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In text cite:

[McDonald’s 2008]

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