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O'zbek nutqiy etiketida fatik birliklarning qo'llanilishi

Durdona Bultakova¹

Annotatsiya

Mazkur maqolada o'zbek nutqiy etiketida fatik birliklarning qo'llanish xususiyatlari lingvopragmatik nuqtayi nazardan tahlil qilinadi. Fatik kommunikatsiya insonlar o'rtasida ijtimoiy aloqa o'rnatish, muloqotni davom ettirish va samimiylilik muhitini yaratishda muhim vosita hisoblanadi. O'zbek tilida salomlashuv, hol-ahvol so'rash, xayrlashuv, tabrik va tasalli kabi nutqiy birliklar fatik kommunikatsiyaning asosiy ko'rinishlarini tashkil etadi. Maqolada shuningdek, fatik birliklarning pragmatik vazifalari, ularning ijtimoiy-madaniy mazmuni va kommunikativ funksiyalari lingvistik hamda sotsiopragmatik yondashuvlar asosida yoritilgan.

Kalit so'zlar: *nutqiy etiket, fatik kommunikatsiya, salomlashuv, hol-ahvol so'rash, xayrlashuv, pragmatika, lingvopragmatik tahlil, o'zbek nutq madaniyati, muloqot an'analari, ijtimoiy aloqa.*

Til insoniyat taraqqiyotida ijtimoiy aloqa vositasi sifatida shakllangan bo'lsa-da, uning vazifasi faqatgina axborot yetkazish bilan cheklanmaydi. Tilning yana bir muhim vazifasi – bu suhbatdoshlar o'rtasida ijtimoiy yaqinlikni ta'minlash, muloqotni davom ettirish va insoniy munosabatlarni mustahkamlashdir. Tilshunoslikda ushbu hodisa fatik kommunikatsiya (lot. phatic communion) atamasi bilan izohlanadi. Fatik kommunikatsiya – bu tushuncha ilk bor ingliz etnologi B. Malinovskiy tomonidan qo'llanilgan bo'lib, mulozamat, manzirat ko'rsatish ma'nolarini ifodalaydi. B. Malinovskiy o'zining “Ibtidoiy tilda ma'no muammolari” nomli kitobida fatik kommunikatsiya suhbat jarayonida vujudga keladigan noqulaylik yoki jim bo'lib qolish kabi vaziyatlarda suhbatdoshga iltifot ko'rsatish, lutf qilish ma'nosida ishlatilishini aytib o'tadi. Bu maqolada o'zbek nutqiy etiketida fatik kommunikatsiyaning lingvopragmatik xususiyatlari, milliy o'ziga xosliklari va ijtimoiy ahamiyati ilmiy asosda tahlil qilinadi. Fatik kommunikatsiya – bu suhbatdoshlar

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o'rtasidagi ijtimoiy kontakti o'rnatish va davom ettirishga xizmat qiluvchi nutqiy birliklar tizimi hisoblanadi. U asosan quyidagi vazifalarni bajaradi: suhbatni boshlash (salomlashish, diqqatni jalb etish), suhbatni davom ettirish (hol-ahvol so'rash, oddiy savollar), suhbatni yakunlash (xayrlashish, yaxshi tilak bildirish).

Tilshunoslikda fatik nutqning kommunikativ bo'lmagan, balki sotsiopragmatik vazifalari ajratib ko'rsatiladi [Jakobson R, 1960: 36-38]. Demak, bunday nutqiy birliklar semantik jihatdan katta ma'no yuklamasa-da, ular ijtimoiy muhitda suhbatdoshlar o'rtasidagi yaqinlik va hurmatni mustahkamlaydi. Yuqorida ta'kidlaganimizdek, til egalarining milliy mentallik xususiyatlari, olamni bilish va unga qarashlari, albatta, ular muloqotida namoyon bo'ladi. Xususan, dunyoning ko'pgina xalqlarida so'zlovchi adresatga ta'sirini yanada oshirish, ba'zan qarshisidagi insonga yumshoqlik bilan munosabatda bo'lish, lutf ko'rsatish maqsadida manzirat so'zlardan unumli foydalanadi. Masalan, o'zbek xalqi qadimdan o'zining mehmondo'stligi bilan dunyoga mashhur bo'lib, "Mehmon otangdan ulug'", "Mehmon kelar eshikdan, rizqi kelar teshikdan", "Mehmonning oldiga osh qo'y, ikki qo'lini bo'sh qo'y" kabi o'zbek xalq maqollari buning dalili bo'la oladi. Uyga mehmon kelsa, o'zbek bori-yo'g'ini dasturxonga sochadi. Mehmonlarga "olib o'tiring", "dasturxonga qarang", "hech narsa yemayapsiz" va boshqa mulozamat so'zlar o'zbek muloqot etiketida kundalik ishlatiladigan so'zlarga aylangan. Lekin dunyoning ko'pgina xalqlarida mehmonga ko'rsatiladigan bunday mulozamatning yo'qligini ko'rishimiz mumkin. Bunday mulozamat so'zlarining tilda o'rnashishi millatning ruhiyati, millatga xos bo'lgan urf-odat va an'analarga bog'liq. "Suhbatdosh sog'lig'ini so'rash, o'zining, oila a'zolarining ishlari, tinchligi bilan qiziqish, sport, ob-havo kabilar fatik kommunikatsiyaning asosiy mavzulari hisoblanadi. Fatik kommunikatsiya, ayniqsa, ayollar kommunikativ xulqida o'ziga xos usulda namoyon bo'ladi. Aksariyat o'zbek ayollari erkaklarga qaraganda mulozamat qilishga usta bo'ladilar. Ko'pchilik ayollar suhbatdoshlaridan hol-ahvol so'rayotgan paytda o'zlarini ularga yaqin ko'rsatish uchun: "Eson-omon yuribsizmi? Bolalarim, o'g'il-qizlarim yaxshi yurishibdimi?" kabi jumalarni qo'llashadi. Bulardan ma'lum bo'ladiki, o'zbek ayollari "Ko'nglingni qo'ling bilan ovlamasang, tiling bilan ovla" maqoliga amal qilishga intiladilar" [Mўминов С, 2000: 235]. Fatik kommunikatsiya Sharq xalqlarining nutqiy etiketida o'ziga xosligi, rang-barangligi, xalqonaligi bilan ajralib turadi va ko'pincha o'sha xalq nutqiga xos xususiyat sifatida talqin qilinadi.

Turli tizimli tillar doirasida amalga oshiriladigan qiyosiy-tipologik tadqiqotlarda o'sha xalqlarga xos an'ana, urf-odatlar, yashash tarzi, milliy xususiyatlari, xalqona ruhiyat, milliy psixologiya, ijtimoiy sharoit tillar o'rtasidagi turfa xillikni keltirib chiqaradi. Qadimdan birovni ko'ngliga ozor berib qo'yishdan qo'rqadigan, yumshoq ko'ngilli, o'zidan ham so'zi nozik o'zbek xalqining mulozamat nutqi tabiiy ravishda boshqa xalqlar nutqiy etiketidan keskin ajralib turadi. O'zbek nutqiy etiketida fatik kommunikatsiya milliy qadriyatlar, urf-odatlar va an'analarga chambarchas bog'langan. Kundalik muloqot jarayonida salomlashish, hol-ahvol so'rash, tabriklash, duo qilish, minnatdorchilik bildirish kabi nutqiy birliklar fatik vazifani bajaradi.

O'zbek muloqot madaniyatida fatik kommunikatsiya xalqning urf-odati va qadriyatlari bilan uyg'unlashgan:

– Salomlashish – “Assalomu alaykum” iborasi diniy va madaniy asosga ega bo'lib, milliy etiketaning eng muhim unsurlaridan biridir.

– Hol-ahvol so'rash – “Qalaysiz?”, “Ishlaringiz yaxshimi?”, “Yaxshi yuribsizmi?” kabi iboralar suhbatdoshga samimiy qiziqishni bildiradi.

– Tabriklash va duo qilish – “Xayrli tong!”, “Yaxshi kunlar bo'lsin!”, “Umringiz uzun bo'lsin!” kabi tilaklar o'zbek nutqiy etiketida keng qo'llanadi.

– Minnatdorchilik bildirish – “Rahmat”, “Katta rahmat”, “Mehningizga rozi bo'lsin” kabi shakllar ijobiy muloqotni mustahkamlaydi.

Bu kabi nutqiy birliklar o'zbek jamiyatida insonlar o'rtasida mehr-oqibat, hurmat va ijtimoiy birdamlikni kuchaytiradi.

O'zbek nutqiy etiketida fatik kommunikatsiyaning asosiy vazifalari quyidagilardan iborat:

– Kontakt o'rnatish vazifasi – suhbatni boshlash, suhbatdosh e'tiborini qaratish. Masalan: “Eshitayapsizmi?”, “Salom!”

– Kontaktni davom ettirish vazifasi – suhbat uzilib qolmasligi uchun oddiy savol-javoblar. Masalan: “Ob-havo yaxshi ekan-a?”, “Qayerga ketyapsiz?”

– Ijtimoiy yaqinlikni mustahkamlash vazifasi – suhbatdoshga mehr, hurmat va samimiyatni bildiruvchi iboralar: “Xudo xohlasa”, “Yaxshi bo'lsin”, “Omad sizga yor bo'lsin”.

– Axloqiy-tarbiyaviy vazifasi – kichiklarning kattalarga “Assalomu alaykum” deyishi, minnatdorchilik bildirish, duo qilish odobning bir qismi hisoblanadi.

O'zbek xalqida fatik kommunikatsiya ko'pincha noverbal vositalar bilan birga qo'llanadi. Masalan:

- "Assalomu alaykum" deyishda qo'lni ko'ksiga qo'yish,
- duo qilishda qo'lni yuzga surtish,
- minnatdorchilik bildirganda boshni engashtirish.

Bu holat o'zbek nutqiy etiketida so'z va tana harakati uyg'unligidan dalolat beradi.

O'zbek nutqiy etiketida fatik birliklar nafaqat muloqotni boshlash va davom ettirish vositasi, balki ijtimoiy-madaniy qadriyatlarni aks ettiruvchi lingvopragmatik hodisa sifatida ham muhim ahamiyat kasb etadi. Fatik kommunikatsiya unsurlari – salomlashuv, hol-ahvol so'rash, xayrlashuv, tabrik va tasalli kabi birliklar o'zbek xalqining milliy mentaliteti, ijtimoiy maqom va an'analari bilan chambarchas bog'liqdir.

Lingvopragmatik jihatdan fatik birliklarning qo'llanilishi suhbatdoshlar o'rtasida aloqa kanalini ochish, ijtimoiy masofani tartibga solish, samimiylik muhitini yaratish va muloqotning uzluksizligini ta'minlash funksiyalarini bajaradi. Shu bilan birga, ular nutqiy etiketning sotsiopragmatik xususiyatlarini belgilovchi muhim komponentlardan biri sifatida ham maydonga chiqadi. O'zbek nutqiy etiketida fatik kommunikatsiya ijtimoiy-psixologik munosabatlarni mustahkamlovchi, milliy qadriyatlarni ifodalovchi muhim hodisadir. U semantik jihatdan katta axborot bermasa-da, suhbatdoshlar o'rtasida mehr, hurmat va ijobiy muhitni ta'minlaydi. Shunday qilib, fatik kommunikatsiya o'zbek jamiyatida nafaqat lingvistik, balki sotsiopragmatik, madaniy va tarbiyaviy ahamiyatga ega bo'lib, u milliy nutqiy etiketaning ajralmas qismidir.

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The use of phatic units in the speech etiquette of uzbek language

Durdona Bultakova¹

Annotation

In this article, the features of the use of phatic units in Uzbek colloquial etiquette are analyzed from a linguistic point of view. Phatic communication is an important tool in establishing social interaction between humans, maintaining communication, and creating an atmosphere of sincerity. In Uzbek, colloquial units such as greeting, request of circumstance, farewell, greeting and consolation form the main manifestations of phatic communication. The article also discusses the pragmatic functions of phatic units, their sociocultural content, and communicative functions based on linguistic and sociopragmatic approaches.

Keywords: *colloquial etiquette, phatic communication, greeting, mood request, farewell, pragmatics, linguopragmatic analysis, Uzbek speech culture, communication traditions, social communication.*

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- Muminov S. 2000. Socio-linguistic Features of Uzbek Communication Behavior (Candidate of Philological Sciences dissertation). Tashkent, 235 p.

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'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, 16th Edition*" qo'llanmasi yoki <https://www.chicagomanualofstyle>. havolasidan ko'rib olishingiz mumkin.

GUIDELINES FOR CONTRIBUTORS

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

the authors, and the publishers are not responsible for the views/ reviews of the contributors.

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

1. General

- Submission Guideline

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

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

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

2. Manuscript format

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

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

3) Quotations are given in brackets in the text.

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

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

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

- tables and figures, if any.

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

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

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

6) Style Points Headings. Limit: Four levels.

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

Level 2. Title Style, Italics, 14 Point.

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

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

3. Style and Usage

1) Translation

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

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

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

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

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

2) Names and Terms

- Place Names (foreign):

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

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

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

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

4. Quotation

1) Block Quotations:

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

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

5. Others

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

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

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

6. Basic Citation Format

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

BOOK

Reference List (hanging indent):

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

In Text Cite:

[Pollan 2006, 99–100]

Reference List (hanging indent):

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

In Text Cite:

[Ward and Burns 2007, 52]

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

[Barnes et al. 2010, 847]

Reference List (hanging indent) book chapter:

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

In Text Cite:

[Kelly 2010, 77]

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

Reference List (hanging indent) book originally published elsewhere:

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

In Text Cite:

[Cicero 1986, 35]

BOOK PUBLISHED ELECTRONICALLY

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

Reference List (hanging indent):

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

In Text Cite:

[Austen 2007, 101]

Reference List (hanging indent):

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

edu/founders

In Text Cite:

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

JOURNAL ARTICLE

Article in a print journal

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

Reference List (hanging indent):

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

In text cite:

[Weinstein 2009, 440]

Article in an online journal

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

Reference List (hanging indent):

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

In text cite:

[Kossinets and Watts 2009, 411]

Article in a newspaper or popular magazine

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

Reference List (hanging indent):

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

In text cite:

[Mendelsohn 2010, 68]

Reference List (hanging indent):

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

In text cite:

[Stolberg and Pear 2010, 12]

WEBSITE

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

Bibliography (hanging indent):

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

In text cite:

[Google 2009]

Reference List (hanging indent):

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

In text cite:

[McDonald’s 2008]

Jurnal 2017-yil 26-oktyabrda O'zbekiston Respublikasi Matbuot
va axborot agentligi tomonidan № 0936 raqam bilan ro'yxatdan o'tgan.
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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