

ISSN 2181-922X

O'ZBEKISTON

TIL VA MADANIYAT

LINGVISTIKA

2024 Vol. 2 (1)

www.navoiy-uni.uz

www.uzlc.navoiy-uni.uz

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

Bosh muharrir:	Hamidulla Dadaboyev
Bosh muharrir o'rinbosari:	Zulxumor Xolmanova
Mas'ul kotib:	Dilafroz Muhammadiyeva

Tahrir hay'ati

Baxtiyor Abdushukurov, Samixon Ashirboyev, Sulton Normamatov, Munavvara Qurbonova, Muhayyo Hakimova, Dilrabo Baxronova, Nodira Alavutdinova, Muqaddas Abdurahmonova, Marhabo Umurzoqova, Manzura Shamsiyeva, Zilola Shukurova, Gavhar Komilova, Kamola Rixsiyeva, Iqbol O'razova, Muhabbat Madaminova, Rohila Abdullayeva, Saodat Israilova, Mushtariy Xolmurodova, Nodir Jo'raqo'ziyev.

Jurnal haqida ma'lumot

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

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

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

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

"Lingvistika" Oliy attestatsiya komissiyasi ilmiy nashrlar ro'yxatidagi "O'zbekiston: til va madaniyat" jurnalining tilshunoslik yo'nalishidagi seriyasi bo'lib, yilda to'rt marta e'lon qilinadi. "Lingvistika" seriyasida professor-o'qituvchilar, doktorantlar, stajyor-tadqiqotchilar, mustaqil izlanuvchilar, magistrantlarning lingvistika yo'nalishidagi ilmiy maqolalari nashr etiladi.

"Lingvistika" seriyasi 2021-yil mart oyidan chiqa boshlagan.

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

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

Email: uzlangcult@gmail.com
Website: www.linguistics.tsuull.uz

Alisher Navoi Tashkent State University of the Uzbek Language and Literature

Editor-in-Chief:	Hamidulla Dadaboev
Deputy Editor in Chief:	Zulkhumor Kholmanova
Executive secretary:	Dilafruz Muhammadiyeva

Editorial Committee

Bakhtiyor Abdushukurov, Samikhon Ashirbayev, Sultan Normamatov, Munavvara Kurbanova, Muhayyo Hakimova, Dilrabo Bakhronova, Nodira Alavutdinova, Muqaddas Abdurahmanova, Marhabo Umurzakova, Manzura Shamsiyeva, Zilola Shukurova, Gavhar Komilova, Kamola Rikhsiyeva, Iqbol Urazova, Muhabbat Madaminova, Rohila Abdullayeva, Saodat Israilova, Mushtariy Kholmuradova, Nadir Jorakoziyev.

Journal information

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

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

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

In addition to research articles, the journal announces book and literary work reviews, conference reports and research project results. The authors' ideas may differ from those of the editors'.

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

The “Linguistics” series was launched in March 2021.

Alisher Navoi Tashkent State University of the Uzbek Language and Literature.

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

Email: uzlangcult@gmail.com
Website: www.linguistics.tsuull.uz

Mundarija

Lingvistika

Shuhrat Hayitov

Bobur asarlarining filologik tadqiqi.....6

Kamola Rixsiyeva

Qa= asosli lingvistik birliklarning semantik to'r asosidagi tahlili19

O'razova Iqbol

Eski o'zbek tilidagi "holat" semali frazemalar tahlili (XIV asrning II yarmi manbalari asosida)28

Mamarajabova Iroda

Eski o'zbek turkiy tildagi vaqt konseptini ifodalovchi leksemalar taraqqiyoti42

Ma'suma Mo'minova

Suv komponentli frazemalarda milliy-madaniy belgilar ifodasi57

Israilova Saodat Turapovna, Dilnoza Jumanova

Diskurs va uning ilmiy talqini67

Zahro Abruyeva

Ijtimoiy muloqotga xos ayrim murojaat shakllarining lingvokognitiv tahlili75

Shaxlo Baxodirova

"O'tgan kunlar" romanidagi lakunar birliklar88

Zarnigor Davronova

Badiiy matnda antroponim va unga yondosh tushunchalarning lingvistik xususiyatlari (Abdulla Qodiriy ijodi asosida)100

Zarifa O'rinova

Aforizmlar – intertekstual birlik sifatida113

Saodat Israilova, Gulnoza Rayhonova

Tezauruslardagi shaxs otlarining paradigmaticasi125

Mirzayeva Go'zal

Dunyo va turk tilshunosligidagi neyrolingvistik tadqiqotlar xususida132

Azizova Nilufar

"Devoni lug'otit turk"dagi "oziq-ovqat" semali leksik birliklarni semantik maydon asosida tadqiq etish142

Content

Linguistics

Shukhrat Khaitov

A philologik study of Babur's works6

Kamola Rixsiyeva

Semantic web-based analysis of qa= based linguistic units19

Iqbol Urazova

Analysis of phrases with the term "state" in the old uzbek language
(Based on the sources of the second half of the 14th century)28

Mamarajabova Iroda

Development of lexemes with the concept of time in the straotürkic
language42

Ma'suma Mo'minova

Expression of national – cultural signs in phrases with a water
component57

Israilova Saodat Turapovna, Jumanova Dilnoza

Discourse and its scientific interpretation67

Zakhro Abrueva

Linguistic-cognitive analysis of social communication forms of
address75

Shaxlo Baxodirova

Lacunar units in the novel "O'tgan kunlar"88

Zarnigor Davronova

Linguistic features of anthroponym and related concepts in literary text
(based on the works of Abdullah Qadiri)100

Zarifa O'rinova

Aphorisms – as an intertextual unit113

Saodat Israilova, Gulnoza Rayhonova

Paradigmatics of personal nouns in thesauruses125

Go'zal Mirzayeva

About neurolinguistic research in world and Turkish linguistics132

Nilufar Azizova

Studying the lexical units of "food" in the "Devoni lugotit turk" based on
the semantic field142

Eski o'zbek tilidagi "holat" semali frazemalar tahlili (XIV asrning II yarmi manbalari asosida)

Iqbol O'razova¹

Abstrakt

Til muloqot vositasi sifatida ko'rilishi bilan birga nutqiy madaniyatni, millat o'zligini, qadriyatlarini aks ettiruvchi etalon hamdir. Har bir tilning leksikasi shu tilning jozibasini va go'zalligini, imkoniyati va muloqot darajasini belgilab beradi. Tilning o'ziga xosligini ko'rsatuvchi til birliklaridan biri frazemalardir. Frazemalar tarkibida shu til egasining olamni bilish va qabul qilish haqidagi bilimlari, shu millatning qadriyatlari bilan bog'liq axborotlar, shu tilning ko'chimlarga asoslangan holda ma'no ifodalash qoliplari jamlangan bo'ladi. Frazeologik birliklar eng qadimgi manbalar – tosh bitiklarda ham uchraydiki, bu til egasining nutqni bezashga bo'lgan intilishi dastlabki davrlardan boshlanganidan dalolatdir. Frazemalar mutloq turg'un birlik emas, til zamon va insonlarga qay holatda moslashsa, frazemalar ham shu til tarkibida o'z strukturasi va semantikasini o'zgartirib boradi. Bu esa frazemalarni diaxron aspektida o'rganish ehtiyojini yuzaga keltirishi tabiiy. Frazemalarning davriy jihatdan o'rganilishi ma'lum frazemaning shakllanishi va semantik taraqqiyotini, etimologiyasini aniqlash bilan birga shu davr tili va qadriyatlari, insonlarning dunyoqarashi, olamni anglash haqidagi muhim xulosalarning yuzaga chiqishiga turtki bo'ladi. Shu ma'noda, ushbu maqolada XIV asrning ikkinchi yarmida yaratilgan Xorazmiyning "Muhabbatnoma", Sayfi Saroyining "Gulistoni bit-turkiy", "Suhayl va Guldursun" asarlarida qo'llangan "holat" semali frazemalar tahlilga tortildi. Frazemalar maydon nazariyasi asosida o'rganilib, "jismoniy holat" semali, "diniy tushunchalar asosida shakllangan holat" semali, "ruhiy holat" semali, "ijtimoiy holat" semali, "tafakkur" semali frazeosemantik guruhlarda tahlil qilindi. Ayrim frazeosemantik guruhlar mikroguruhlarga ajratilgan holda izohlandi.

Kalit so'zlar: *frazema, sema, semema, gradatsiya, farqlovchi sema, sinonimiya, semantik siljish, ma'no taraqqiyoti, frazeosemantik mikroguruh.*

¹ O'razova Iqbol – Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universiteti katta o'qituvchisi, PhD.

E-pochta: orazovaiqbola@gmail.com

Iqtibos uchun: O'razova, I.A. Eski o'zbek tilidagi "holat" semali frazemalar tahlili (XIV asrning ikkinchi yarmi manbalari asosida). *O'zbekiston: til va madaniyat. Lingvistika.* 2024-2: 28-41.

Kirish

Diaxron tilshunoslik bugungi kunda ham o'z dolzarbligini yo'qotmagan muammolarni fan oldiga qo'ya olmoqdaki, ayni muammolardan biri bu frazemalarning diaxron tadqiqidir. Manbalardagi frazemalarni yig'ish, nashr qilish, tadqiqini davriy qiyoslash orqali amalga oshirish til tadrijiy taraqqiyoti uchun muhim xulosalar berishi shubhasiz. Jumladan, XIV asrning ikkinchi yarmiga oid frazemalarni boshqa davrlarda qo'llangan frazemalar bilan qiyoslash bu birliklarning semantik va struktur taraqqiyot yo'li haqida tasavvur hosil qilishimizga, etimologiyasini aniqlashga yordam beradi.

Adabiyotlar tavsifi

O'zbek tilshunosligida frazemalarni dastlab V.Vinogradov semantik xususiyatlari jihatidan frazeologik chatishma, frazeologik birlashma va frazeologik qo'shilmaga bo'lib o'rgangan (Rahmatullayev 1955; Pinxasov 1969, 48; Umarov 1971, 9-12; Mirzayev 1978, 44-45). E.Umarov "Xazoyin ul-maoniy" kulliyotida qo'llangan frazemalarni ham yuqoridagi tasnif asosida tadqiq qiladi. Shuningdek, olim tahlilga tortilgan frazeologik birliklarni umumturkiy va o'zlashma iboralarga ajratgan. (Umarov 1971, 15-17). Keyinchalik A.Hojiyev Vinogradov tasnifini inkor etib, frazemalarni bu tasnif asosida guruhlash o'zini oqlamasligini ta'kidlaydi (Shoadburahmonov; Hojiyev 1980, 142).

Sh.Rahmatullayev frazemalardagi ko'p ma'nolilik, ma'nodoshlik, variatsiya, antonimiya, shakldoshlik hodisalariga diqqat qaratib, muammoni o'ttiz mingdan ortiq kartochkalar tahlili asosida ochib beradi (Rahmatullayev 1966.). Olim boshlab bergan bu semantik munosabatga asoslangan tasnif sinonim frazemalar haqidagi monografik tadqiqotga asos bo'lgan (Vafoyeva 2009). Shu o'rinda frazemalarning polisemantik, omonimlik xususiyati o'z tadqiqini kutayotgan muhim muammolardan biri ekanligini ta'kidlaymiz.

Metod va metodologiyasi

Keyingi davr tadqiqotchilari tomonidan leksemalarga nisbatan qo'llanuvchi maydon va semantik mikromaydon tushunchalarini frazemalarga nisbatan tatbiq qilinishi frazeologik birliklarga semantik jihatdan yangicha aspektda yondashish imkonini berdi. "Til (mazmuniy) mundarijasini maydon metodi bilan o'rganish eng samarali va qulay metodlardan biri bo'lib qoldi" (Iskandarova 1999, 61). Hozirda frazemalarni semantik tahlil qilishda aksariyat tadqiqotchilar maydon metodini afzal ko'rmoqda, chunki, frazemalarning semantik tabiati ham leksemalarga o'xshashdir

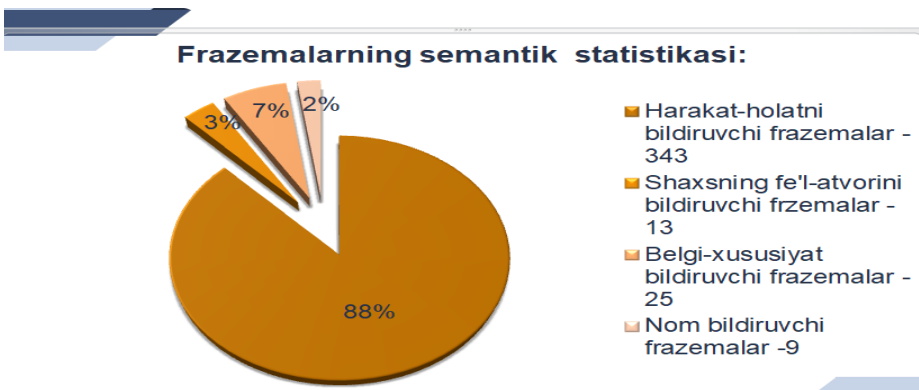
(O'razova 2023). Ushbu maqolada frazemalarni leksik-semantik va funksional-semantik maydonlarga ajratishda oppozitiv, komponent tahlil hamda matniy tahlil metodlaridan foydalanildi.

Natijalar

Xorazmiyning “Muhabbatnoma”, Sayfi Saroyining “Gulistoni bit-turkiy”, “Suhayl va Guldursun” asarlarida qo'llangan 390 ta (takrorlarsiz) frazema aniqlandi va frazeologik birliklar tabiatidan kelib chiqib, shuningdek bizgacha olib borilgan tadqiqotlarga tayanib, mavjud frazemalar semantik jihatdan besh yirik ma'noviy guruhga ajratildi:

1. Nom bildiruvchi frazemalar
2. Harakat bildiruvchi frazemalar
3. Holat bildiruvchi frazemalar
4. Belgi-xususiyat bildiruvchi frazemalar
5. Shaxsning xulq-atvorini ifodalovchi frazemalar

Frazemalarning semantik statistikasi diagrammada quyidagicha aks etadi:



“Holat” semali frazemalar tahlili

Bilamizki, frazemalarning juda katta qismi shaxsning holatini ochishga xizmat qiladi, shu sabab nutqimizda holat bildiruvchi frazemalar faoldir. Asarlarda ham frazemalarning katta qismini holat ma'nosini ifodalovchi frazemalar tashkil qiladi. Ijodkorlar holat bildiruvchi frazemalarni quyidagi maqsadlarda ishlatgan:

1) qahramonning ichki holatini (quvonch, g'azab, sevis, nafrat, hayajonlanish, qo'rqish kabi) aks ettirish uchun: *jani tōšāk kōrmās – halovatini yo'qotmoq*;

2) qahramonning boshqalarga nisbatan munosabatini aks ettirish uchun: *el ayzin, it tišin bayla* = “tilini qisiq qilmoq”, *kōzgā ilmā* = “pisand qilmaslik”;

3) voqea-hodisaning holatini aks ettirish uchun: masalan, “Suhayl va Guldursun” asarida Urganch shahrining vayron bo'lishi

büdağ savruldı, tupraq botqa bol= frazemasi bilan ifodalangan.

Holat bildiruvchi frazemalarni quyidagi semantik guruhlarga ajratgan holda tahlil qilish mumkin:

"Jismoniy holat" semali frazeosemantik guruh. Holat maydoniga mansub bo'lgan jismoniy holat bildiruvchi frazemalar ham manbalarda kam bo'lsa-da uchraydi. Bu guruhga oid frazemalar "yosh" semali, "tabiiy ehtiyoj" semali, "o'lim" semali mikroguruhlarga mansubdir.

"Yosh" semali mikroguruh. "Yosh" semali holat bildiruvchi frazemalarning barchasi qarilik semasi bilan bog'liqdir. Ushbu frazemalar bir umumiy ma'noni ifodalasa-da, qo'shimcha ma'no qirralari bilan o'zaro farqlanadi. Frazemalarda "qarilik" semasi insonning jismoniy holatidagi turli o'zgarishlarning asosiy planga chiqishi asosida shakllangani mazmuniy o'ziga xoslikni saqlab qolgan. Masalan, "qarimoq" ma'nosi organizmning jismoniy quvvati kamayishi (*beliñdän küč kesil*=), go'zallikning yo'qolishi (*husni bazariniñ ravnaqi keč*=, *alma eñäkinä ajva tonı otur*=), sezgi a'zolari faoliyatining kuchsizlanishi (*közüm bābāki xas bol*=) kabi tabiiy o'zgarishlarning faollashuvi natijasida hosil qilingan. Ushbu semantik guruhga mansub frazemalarning katta qismi arxaiklashgan.

"Qarimoq" ma'nosini bildiruvchi *alma eñäkinä ajva tonı otur*= frazemasi tarkibidagi *eñäk* leksemasi XIV asrda "pastki va yuqorigi jag'" (CЯ, I, 148) ma'nosini anglatgani lug'atlarda qayd etilgan. Talaffuz jihatda shu birlikka yaqin *eñ* leksemasi esa "yonoq" (CЯ, I, 147) tarzida izohlangan. A.Isayev tomonidan tuzilgan XI asr frazemalaridagi somatizmlar jadvalida *eñ* birligi qayd etilgan, lekin *eñäk* somasi berilmagan. Lekin "Qadimgi turkiy lug'at"da *eñäk* leksemasi "yonoq" (DTS, 174), *eñ* birligi esa "yuz", "yonoqlar" (DTS, 174) ma'nosini ifodalashi aytib o'tilgan. Bizningcha, *eñ* – yonoq o'zagiga –*äk* qo'shimchasi qo'shilishidan *yonoq* so'zining ko'plik shakli (ikkilik varianti) hosil qilingan. Yosh turkolog S.Boltabayevning fikriga ko'ra, *tirsak* (*tizr/ak*), *ekizak* (*eki/z/ak*) kabi somalar tarkibidagi -z, -ak, shakllari ikkilik yoki ko'plik shaklidir va bu aksariyat tana a'zolari tarkibida uchraydi. Frazema ma'nosi ham *eñäk* so'zi *yonoq* tushunchasini ifodalashiga ishora qilmoqda, chunki adabiyotda jag'ni olmaga qiyoslash kuzatilmaydi, ammo tarang va qizg'ish yonoqlarni olmaga o'xshatish an'anasi mumtoz adabiyotda mavjud. Bizningcha, *eñäk* leksemasi *eñ* so'zining ko'plik shakli bo'gani va nutqda endi faollasha boshlagani sabab frazemalar tarkibida uchramaydi, shu boisdan A.Isayev jadvalida ham aks etmagan. Frazemalar o'zida bir necha asrlik leksik ma'nolarni

olib yurishini inobatga olsak, XIV asr frazemasi tarkibidagi *en/āk* leksemasi qadimgi ma'nosini – “yonoqlar” ma'nosini ifodalagan, biroq mustaqil leksema sifatida “jag'lar” sememasini anglatgan. Ya'ni leksik birlik semantikasida ma'noviy siljish yuz bergan. Hozirgi o'zbek shevalarida ham *engak* leksemasi jag'larni ifodalaydi. Frazema tarkibidagi *ayva* birligi etimologik jihatdan asl turkiy so'z bo'lib, hozirgi o'zbek tilida o'zlashgan so'z degan tasavvur singib ketgan.

“Tabiiy ehtiyoj” semali mikroguruh. Asarlarda “tabiiy ehtiyoj” semali chanqash, charchash, uxlash, tinglash kabi turli jismoniy holatlarni aks ettiruvchi frazemalar qo'llangan. *Boyazini qurutub, ayizni qajnat*= frazemasi “*chanqamoq*” semasini ifodalab, ikki mustaqil frazemaning kontaminatsiyasidan hosil bo'lgan. Bu ikki frazemaning uyushiq bo'laklar tarzida yonma-yon qo'llanishi alohida ma'nolarni emas, aksincha bir ma'noni – suvga bo'lgan kuchli ehtiyojni ifodalab, “juda chanqamoq”, “quruqshamoq” ma'nolarini ifodalaydi. *Issi tamuz kunlarinda bir kun ejla issi edikim, boyazini qurutub, ayizni qajnatur edi* (GT, 270).

Uzun kechalarni qisqa qil= (uxlamay), *gosh asma*= (eshitmay), *qulaqina tegmagän*= (eshitmagan), *qulaq tut*= (tinglamoq) kabi frazemalar ham qahramonlarda yuz bergan jismoniy holatni bo'rttirib tasvirlashga xizmat qilgan.

“O'lim” semali mikroguruh. Qadim-qadimdan turkiy xalqlar o'lim tushunchasini tabu va evfemizmlar bilan ifodalashgan. “To'nyuquq” bitiktoshida xoqon xotining o'limi *joq bolmish erti* frazemasi (*Qatun joq bolmish arti...* – Malika vafot etgan edi. (Рахмонов; Содиқов 2009, 164), “Kultigin” bitiktoshida Kultigin o'limi *kargak bol*= (*Inim Kul tigin kargak bolti, ozum saqintim...* – *Inim Kultigin vafot etdi, o'zim alam chekdim...* (Рахмонов; Содиқов 2009, 174) evfemizmi bilan berilgani fikrimiz dalili bo'la oladi. Turkiylar “o'lim” semasini nafaqat tabular bilan, balki turli evfemistik xarakterdagi frazemalar bilan ifodalashga harakat qilishgan. Z.Xolmanovanning qayd etishicha, “Boburnoma”da “o'lmoq” tushunchasi o'n to'qqiz xil shakldagi frazema bilan ifodalangan. Asarning o'ttuzga yaqin o'rnida “o'lmoq” tangri nomi bilan bog'lab aks ettirilgan (Xolmanova 2007, 61). “O'lim” semali frazemalarni nutqda ifodalashga qadimdan xalqimizda juda ehtiyotkor yondashilgan. Sababi har bir insonga noxush xabar aytilganda yoki yetkazilganda eshituvchi inson tomonidan doim ham bosiqlik bilan qabul qilinavermagan. “Boburnoma” matnida “o'lim” semasini ifodalovchi 20 dan ortiq frazemaning borligi bizning ushbu fikrimizga yaqqol dalildir” (Мухаммадиева 2021, 85). XIV asrning ikkinchi yarmiga oid manbalarda 24 ta frazeologik birlik “o'lim”

semasi bilan bog'liqdir. Ushbu frazemalar o'lim tushunchasi bilan turli holatlarda bog'lanadi. Ayrim frazemalar qahramonning tabiiy o'limini ifodalasa, ayrimlari qatl qilingan obrazlarni izohlash uchun qo'llangan, ayrim frazemalardan esa hayotini xavfga qo'yib, o'lim sari tik borgan timsolni tasvirini berish uchun foydalanilgan.

Quyidagi jadvalda o'lim semali frazemalar tasnifi berilgan:

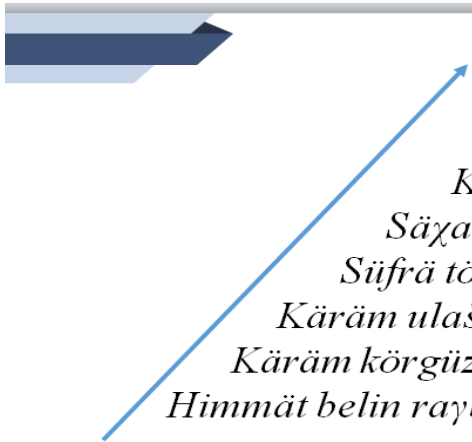
T/r	Frazemalar	Evfemistik frazemalar ifodalagan ma'nolar
1	<i>Dünjadan ket=, žähandan ket=, žan čiq=, žan tärk et=, täñri kötür=, vüžüdiniñ ajaqi äžäl balčiqına bat=, žan taslim qil=</i>	o'lmoq (o'limning tabiiy yuz berishini ifodalovchi frazemalar)
2.	<i>Öz qani bilän elin jüv=</i>	o'z o'limiga sabab bo'lmoq
3.	<i>Köp qan aqit=, hajatiniñ kökin kes=, qanin tök=, baši ket=</i>	o'ldirmoq
4.	<i>Könlin ölümgä qoj=, öz ajayi bilä gür ayzına kel=, žandın el juv=, žan fida qil=, žanini tartiq qil=, žanin ber=</i>	o'limiga rozi bo'lmoq
5.	<i>Bašini, žanini ber=; baš ojnab, žan tärkin ur=; žanni xataryä qoj=, žan tärkin ur=</i>	o'lishini bilgan holda hayotini xavf-xatarga qo'ymoq
6.	<i>Žähandan tojmadi</i>	o'limni istamaslik

Ushbu frazemalarning aksariyati hozirgi o'zbek tilida mavjuddir. Jumladan *dünjadan ket=* frazemasida *dunyodan o'tmoq* tarzida, *žan čiq=* frazemasida *joni chiqmoq* tarzida, *žähandan tojmadi* frazemasida *hayotga to'ymaslik* shaklida adabiy tilda mavjuddir.

Adabiy tilda bo'lmagan *täñri kötür=, hajatiniñ kökin kes=* kabi frazemalar *xudo olmoq, ko'kayini kesmoq* tarzida o'zbek xalq shevalarida uchraydi.

“Diniy tushunchalar asosida shakllangan holat” semali frazeosemantik guruh. Asarda islomiy qarashlar asosida hosil bo'lgan frazemalar ham alohida semantik maydonni tashkil qilib, ularda islomiy qadriyat sanalgan saxovat ko'rsatish, nafsni tiyish, ustoz shogirdlik an'anasi bilan bog'liq qarashlarni emotsional tasvirlash maqsad qilingan. Jumladan, *dünja tarkin ur=* frazemasida “dunyo ne'matlaridan voz kechib uzlatga chekinmoq”, *etiқad bayla=* frazemasida “ishonmoq”, *etäkin tut=* frazemasida “ergashmoq, ustoz deb bilmoq” ma'nolarini ifodalaydi: *Bu dünja tarkin uryan zahid erniñ, Qatinda bolsa altun tay baqmas (GT, 226).*

“Saxovat qilmoq” ma’nosini anglatuvchi frazeologik birliklar “Gulistoni bit-turkiy”da juda faol bo’lib, Sayfi Saroyi “saxiylik” semali yettita frazemani sinonim sifatida qo’llagan. Frazeologik qator a’zolarining denotativ ma’nosi bir xil bo’lsa-da, ushbu frazemalar gradatsion semaga ko’ra farqlanadi:



Kärämğä ellärin aç=
Käräm elin aç=
Säxa dadin ber=
Süfrä tök=
Käräm ulaş=
Käräm körgüz=
Himmät belin raybat eli bilän bayla=

“Ijtimoiy holat” semali frazeosemantik guruh. Ayrim frazemalar qahramonning ijtimoiy mavqeyini ham anglatadi. Bu kabi frazemalar semantik tarkibida “mansab” semasining mavjudligi bilan o’xshashlik hosil qiladi. *Elin, ajaqin öp=* (“hurmat ko’rsatmoq”), *başı kökkä jetiş=* (“yuqori darajaga erishgan”), *eliñdä Sulajmança quvvat bol=* (“hokimiyatga ega bo’lmoq”) frazemalari kuch va hokimiyatga ega bo’lgan obrazga ijtimoiy mavqeyi past bo’lgan qahramonning munosabatini aks ettirish uchun qo’llanadi. *Dävrän sür=* (“rohatda yashamoq”), *žähanni tut=* (“egallamoq”), *ulus tut=* (“boshqarmoq”) frazemalari esa mansabga yoki biror ijtimoiy mavqega ega qahramonning holatini ochib berishga qaratilgan. *Ajaqdan tüş=* (“mansabidan ayrilmoq”), *özgälär elindä bol=* (“birov tasarrufiga o’tmoq”) frazemalari esa mansab va amaldan ayrilgan obrazning holatini ifodalashga qaratilgan.

Ushbu mikromaydonda jamiyatning ikki sinfi o’rtasidagi ziddiyatli munosabatlarni ochib beruvchi frazemalar o’ziga xos maydonni tashkil qilgan. Manbalarda jamiyatdagi insonlarning mol-mulkka egaligini ko’rsatuvchi *eli bayli* frazeması “imkonsiz, imkoniyati yo’q” ma’nosini anglatgan: *...bajlardan başlab sözni bu jergä keltürdikim, faqirlarniñ qudrati eli bayli dağı bajlarniñ iradati ajaqi sinib turur (GT, 295);* “yo’qsil, qashshoq, kambag’al” sememası *eli avuçi tar* frazeması bilan anglashilgan: *Eli avuçi tar miskinlärğä altun aqça ulaşturdi dayi müsafirlärğä süfrälär tökdi (GT, 240).* “Qutadg’u bilig”da ushbu frazemaning omonimi sanalgan *elgi keñ, keñ elig, elgi*

aqi birliklari qo'llangan va "saxiy, qo'li ochiq" ma'nolarini ifodalagan (Абдужаббарова 2011, 129).

"Ruhiy holat" semali frazeosemantik guruh. Inson ichki olami turli hissiyotlar va kechinmalarga boy. Kishilar shu kechinmalarini ochib berishda obrazli va yorqin frazemalarga tayangan. Asarlarda ham ichki ruhiyatni ochib beruvchi frazemalar juda faol qo'llangan. Kuzatishlar shuni ko'rsatadiki, ruhiy holatni ifodalovchi frazemalar umumiy frazemalarning choragini tashkil qiladi. Hissiyot bildiruvchi frazemalar asarda azob, qiyinchilik, mashaqqat, quvonch, g'azab, sevgi kabi turfa kechinmalarni ifodalashga xizmat qilgan. Ruhiy holatni bildiruvchi frazemalar ichida eng faoli "azob" semali frazemalar bo'lib, bu frazemalarning shakllanishida *jon, ko'ngul, dil, azob, bag'ir, zahmat, mehnat, mashaqqat, javr, ranj* kabi abstrak leksemalar semantik tayanch komponent vazifasini bajargan. A.Mamatov bunday frazemalarni spontan xarakterdagi frazemalar sifatida qayd etadi (Mamatov 1999, 143). Spontan xarakterdagi frazemalar qisman semantik qayta shakllanish asosida yuzaga keladi. Masalan, asarlarda qo'llangan *žävrin ček=, kuč kel=, bayri jan=, qajyu je=* kabi frazemalar, asosan, bir komponentning ko'chma ma'nosi asosiga qurilgan. Bunday frazemalarni tilda erkin bog'lanma tarzida qo'llab bo'lmaydi.

Mumtoz adabiyotda "sevgi" semali frazemalar ko'pligi va rang-barangligi bilan ahamiyatlidir. Ushbu mikromaydonga oid frazemalarning aksariyatida *köñül* leksemasi semantik tayanch komponent sifatida kelgan: *könli eldän ket=, könligä ataš tašla=* kabi.

Asarlarda sevib qolgan oshiq holati *tuzayına tutul=, ixtijar inänin elindän biraq=, ixtijar inänin elindän ket=, damiñizdın qutulmas* frazemalari bilan ochib berilgan bo'lsa, yorning ma'shuqni o'ziga moyil qilishi *könlin säjd et=, uçar quşni, aqar suvni tij=, žan-u köñülni al=* frazemalari bilan berilgan.

Asardagi ruhiy holatni ifodalovchi frazemalarni quyidagi mikromaydonlarga ajratish mumkin:

T/r	Mikromaydon nomlari	Frazemalar
1.	"Azob" semali mikrogrup	'azäb içrä jat=, bayri miñnät otına kabab bol=, mašaqat ček=, miñnät ček=, zahmat ček=, bayri qan bilän tol=, bayrini kabab et=, bayri jan=, baši üzrā žävr taši jay=, baši jastuqqa tegmädi, bašini xam et=

2.	“Sevgi” semali mikroguruh	könli eldän ket=, könligä ataş taşla=, tuzayına tutul=, ıxtıjar inänin elindän bıraq=, ıxtıjar inänin elindän ket=, damñizdın qutulmas, könülñi avla=, könlin säjd et=, uçar quşñı, aqar suvñı tıj=, žan-u könülñi al=.
3.	“G‘azab” semali mikroguruh	yazabı kel=, içi jan=, könülñi qanı qajna=
4.	“Afsus” semali mikroguruh	elin tişla=, nadamat je=
5.	“Quvonch” semali mikroguruh	başı kökkä jetiş=, eǵğülük jüzün körmädi

Asarlarda qoʻllangan *başını xam et=, köz kör, qulaq kar bol=*, *‘alämni orta=* kabi hissiyot semali frazeologizmlar leksik oʻzgarishsiz holatda frazeologik fondimizda mavjud. Shu bilan birga ayrim frazemalar leksik qayta shakllangan holda hozirgi oʻzbek tilida ishlatilmoqda. Lekin ayrim shevalarda ushbu frazemalarning XIV asrda qoʻllangan varianti ham saqlanib qolgan. Jumladan, *közgä ilmädi* frazemasi “Muhabbatnoma”da “*pisand qilmaslik*” ma’nosini ifodalagan: *Könül ikki žahannı közgä ilmäs, Seniñ ‘ışqıñ umrñiñ hasili bäs* (M, 29).

Ushbu frazemaning *nazarga ilmaslik* (O‘TIL, II) varianti bosh shakl sifatida oʻzbek tilining izohli lugʻatlarida qayd etilgan. Choʻlponning “Kecha va kunduz” romanida ham ushbu frazema ham shaklan, ham mazmunan ayni holda qoʻllangan: “*Mingboshining falon-falonlari bizni koʻziga iladimi?*”, – deb xabar ham qilmabmiz (“Kecha va kunduz”, 62).

Baʼzi frazemalarda esa semantik kengayish holatlari uchraydi. Masalan, manbalarda qoʻllangan *elin jüv=* frazemasi manbalarda “umid uzmoq” ma’nosida kelgan: *Qari bolduñ jigitlikdän elin juv, Bilärsänkim, jana qajtmas aqar suv* (GT, 283). Choʻlpon asarida ushbu frazema semantikasida siljish yuz berib, “*umid uzish*” semasi ikkinchi planga tushgan, “*voz kechmoq*” semasi esa bosh oʻrinda aks etgan: *Undan keyin, qishloq odamlarining shunaqa oʻzboshimcha harakatlariga yoʻl qoʻyib bersak, oz vaqt ichida qishloqdan qoʻl yuvishimiz kerak boʻladi* (“Kecha va kunduz”, 241).

Jadvalda leksik jihatdan oʻzgarishga uchragan, ammo semantik tomondan oʻzgarmagan ayrim frazemalarning hozirgi muqobillari berildi:

XIV asrning ikkinchi yariga oid manbalarda	Hozirgi o'zbek adabiy tilida
Ajaq astında qoj=	Oyoq osti qilmoq
Žarahatī üstünā tuz qoj=	Yarasiga tuz qo'ymoq
Elin tīšla=	Barmog'ini tishlamoq
Bayrī qan bilān tol=	Bag'ri qon bo'lmoq
Qanīm bayīšla=	Qonidan kechmoq

Asarlarda qo'llangan ayrim frazemalar bugungi kunda arxaiklashgan bo'lsa-da, ularning ta'sirchan ma'nosi ahamiyatlidir. Masalan, *ot söndürib köz qoj=* frazeması "yomonlikni oxirigacha tugatmaslik, biror ishni oxiriga yetkazmaslik" ma'nolarini anglatadi. Frazemadagi *köz* leksemasi "жар", "раскаленный уголь" (СЯ, I, 614) ma'nolarini ifodalaydi (Hozirgi o'zbek shevalarida qo'llanuvchi "olovning ko'zini ochmoq" birligida shu mazmun saqlanib qolgan. Qolaversa, o'g'uz lahjasida so'zlashuvchi xalq vakillari tilidagi "qo'ra" leksemasi "ko'ra" tarzida talaffuz qilinadi va bu so'z etimologiyasini ham *ko'z* leksemasiga bog'lash mumkin.). Frazema erkin bog'lanmaning birlamchi transpozitsiya jarayonida barqaror birikmaga aylangan. Frazemaming hosil bo'lishi ibtidoiy jamoa davridagi olovni o'chib qolmasligi uchun asrash, cho'g'ni saqlash odatiga borib taqaladi. Keyinchalik erkin birikmani metaforik ko'chirish orqali "tashvishli muammoni oxirigacha yakunlamaslik" semasini ifodalovchi frazema shakllangan.

Ushbu mikromaydonga *baši xoš, ne kündüz sabrī bar edi, ne kečā qararī, könli parišan* kabi sifat frazemalar bilan birga shaxsning ruhiy holatini ochib berishga qaratilgan *zanjir üz=* kabi fe'l frazemalar ham taalluqlidir. Qo'shma gap shaklida bo'lgan *ne kündüz sabrī bar edi, ne kečā qararī* frazeması "behalovat" sememasini ifodalab, asarda sevib qolgan qahramonning ruhiy holatini ochib berish, halovatini yo'qotgan oshiq obrazini chizish maqsadida qo'llangan: *Ayzi ta'amdan, közi ujqudan kesilib, ne kündüz sabrī bar edi, ne kečā qararī* (GT,262). Ushbu frazema hozirgi o'zbek tilida ham saqlanib qolgan.

Baši xoš iborasi ham sevib qolgan obrazning ruhiy holatini ochib berish uchun qo'llangan bo'lib, ishqdan sarmast qozining behud holatini aks ettiradi. *Hamadan qazisini ajturlar, bir bajtar oylan bilä baši xoš edi* (GT, 275).

Rizqi parišan adamij könli parišan däm-bädäm (GT, 298). Ushbu jumlada ikkita frazema qo'llangan bo'lib, *rizqi parišan* frazeması "to'yib ovqat yemagan, och" ma'nolarini anglatasa, *könli parišan* frazeması esa "xayoli tarqoq" ma'nosini anglatgan.

“Tafakkur” semali frazemalar. Insonning ong va idroki bilan bog'liq frazemalar qahramonlarning mavhum holatini, ichki kechinmalarini ochib berishga xizmat qilgan. Jumladan, obrazlardagi behudlik holati *‘aqli başidin ket=, ‘aqlindan ket=, huşdin ajril=, özdän keç=, özindin jat bol=, özümni unut=* frazemalari bilan berilgan. *“O‘ylamoq”* ma’nosi muallif qalamiga mansub *başin tafakkür jaqasına çekmaq* frazemesi bilan ifodalansa, *dımayıdan kôtär=, başımdan ketmä=* frazemesi “unutish” semasini anglatadi.

Manbalarda frazemalarni ketma-ket qo'llash orqali tadrijiy san'atining go'zal namunalarini hosil qilish holat frazemalarining uyushishi orqali berilgan: *Baştin keçib, qara qan içib, qan jaşin saçib, Tabman köñül tilagini, vohasrato, köñül (A, 122).* Yoki: *Bir kimersäniñ köñli eldän ketib dayi žan tärkin urub, nüzäri halakat jerinä tüşüb turar edi (GT, 262)* kabi.

Xulosa

-Holat semali frazemalar badiiy asarda qahramonning ichki holatini (quvonch, g'azab, sevishtir, nafrat, hayajonlanish, qo'rqish kabi), qahramonning boshqalarga nisbatan munosabatini, voqea-hodisaning holatini aks ettirish uchun xizmat qiladi va frazemalar bilan ifodalangan tasvir qahramon ruhiy olamidagi o'zgarishni o'quvchi ko'z oldida yorqinroq gavdalantiradi.

-Manbalarda bir umumiy ma'noni ifodalagan, bir semantik guruhga mansib frazemalar ko'p uchraydi, ammo ular ijobiy yoki salbiy semasiga ko'ra yoki ma'noni ifodalashdagi gradual semaga ko'ra farqlanib turadi.

-Manbalarda “ruhiy holat” semali frazemalar nisbatan faol qo'llangan. Holat bildiruvchi frazemalarning katta qismi transpozitsiya jarayoni mahsulidir. Troplardan metafora va metonimiya usuli faol hisoblanadi. Holat bildiruvchi frazemalarning aksariyati aynan yoki o'zgargan holatda adabiy til va shevalarda mavjud.

Adabiyotlar

- Абдужаббарова, Ф. (2011). “Қутадғу билиг”даги шахс белгиларининг лексикаси. Филол. фан. номз...дисс. – Тошкент.
- Вафоева, М. (2009). Ўзбек тилида фразеологик синонимлар ва уларнинг структурал-семантик таҳлили. Филол. фан. номз...дисс. – Тошкент.
- Искандарова, Ш. (1999). Ўзбек тили лексикасининг мазмуний майдон сифатида ўрганиш (шахс микромайдони). Филол. фан. докт...дисс. – Тошкент.
- Маматов, А. (1999). Ўзбек тили фразеологизмларининг шаклланиш

- масалалари. Филол. фан. док...дисс. – Тошкент.
- Муҳаммадиева, Д. (2021). “Бобурнома” туркча таржимасида паремияларнинг қиёсий тадқиқи. Филол. фан. фалс. док. (PhD)... дисс. – Тошкент.
- Пинхасов, Я. (1969). Ҳозирги ўзбек адабий тили. – Тошкент.
- Rahmatullayev, St. (2006). Hozirgi o'zbek adabiy tili. – Toshkent.
- Раҳматуллаев, Ш. (1955). Фразеологик бирликларнинг асосий маъно турлари. – Тошкент.
- Раҳматуллаев, Ш. (1966). Ўзбек фразеологиясининг баъзи масалалари (Фразеологик полисемия, синонимия, антонимия ва омонимлик). Филол. фан. док. ... дисс. – Тошкент.
- Раҳмонов Н., Содиқов Қ. (2009). Ўзбек тили тарихи. – Тошкент.
- Сайфи Саройи. (1986). Гулистони бит-туркий. Китобда: Уч булбул гулшани. Тузувчи Н.Даврон. – Тошкент.
- Турсунов, У. ва бошқалар. Ҳозирги ўзбек адабий тили. – Тошкент.
- Умаров, Э. (1971). Фразеологический словарь “Хазойин-ул-маоний” Алишера Навои. – Тошкент.
- Фозилов, Э. (1973). XIV аср Хоразм ёдномалари. – Тошкент.
- Холманова, З. (2007). “Бобурнома”даги эвфемизмларнинг функционал-семантик хусусиятлари. Тил ва адабиёт таълими. №6. – Тошкент.
- Хоразмий (1987). Муҳаббатнома. Китобда: Муборак мактублар. – Тошкент.
- Шоабдурахмонов, Ш., Ҳожиёв, . ва б. 1980. Ҳозирги ўзбек адабий тили. 1-қисм. – Тошкент.

Analysis of phrases with the term “state” in the old uzbek language (Based on the sources of the second half of the 14th century)

Iqbol Urazova¹

Abstract

Language is seen as a means of communication, but it is also a standard that reflects speech culture, national identity, and values. The lexicon of each language determines the charm and beauty of that language, the possibility and level of communication. Phrases are one of the language units that show the uniqueness of the language. Phrasemes contain the knowledge of the owner of this language about knowledge

¹ Urazova Iqbol – Senior teacher of Tashkent State University of Uzbek Language and Literature named after Alisher Navoi, PhD.

E-mail: orazovaiqbola@gmail.com

For reference: Orazova, I.A. Analysis of phrases with the term “state” in the old Uzbek language (based on the sources of the second half of the 14th century). *Uzbekistan: language and culture. Linguistics*. 2024-2: 28-41.

and perception of the world, information related to the values of this nation, patterns of expression of meaning based on the migrations of this language. Phraseological units are also found in the oldest sources - stone inscriptions, which is evidence that the language owner's desire to decorate speech began from the earliest times. Phrasemes are not an absolute stable unit, as the language adapts to time and people, phrasemes also change their structure and semantics within this language. This naturally creates the need to study phrases in a diachronic aspect. The study of idioms from a periodical point of view, along with determining the formation and semantic development of a certain idiom, etymology, will lead to the emergence of important conclusions about the language and values of this period, people's worldview, understanding of the world. In this sense, in this article, the phrases like "state" used in the works "Muhabbatnama" by Khorezmi, "Gulistoni bit-turkiy" by Saifi Saroi, "Suhayl and Guldursun" created in the second half of the 14th century were analyzed. Phrases were studied on the basis of field theory and analyzed in phraseo-semantic groups such as "physical state", "state formed on the basis of religious concepts", "mental state", "social state", "thought". Some phraseosemantic groups were explained by dividing them into microgroups.

Key words: *phrase, seme, sememe, gradation, distinguishing seme, synonymy, semantic shift, meaning development, phraseosemantic microgroup.*

References

- Abdujabbarova, F. (2011). The lexicon in "Kutadgu bilig" meaning the character-characteristics of a person. Philol. science. nomz... diss. – Tashkent.
- Fazilov, E. (1973). Memoirs of Khorezm of the XIV century. – Tashkent.
- Iskandarova, Sh. (1999). Learning the lexicon of the Uzbek language as a meaningful field (personal microfield). Philol. science. doctor... diss. – Tashkent.
- Kholmanova, Z. (2007). Functional-semantic features of euphemisms in "Boburnoma". Language and literature education. No. 6. – Tashkent.
- Khorezmi (1987). Muhabbatnome. In the book: Blessed letters. – Tashkent.
- Mamatov, A. (1999). Problems of Uzbek phraseology formation. Philol. science. doc...diss. – Tashkent.
- Muhammadiyeva, D. (2021). A Comparative Study of Paremies in the Turkish Translation of "Boburnoma". Philol. science. fake doc. (PhD)... diss. – Tashkent.
- Pinkhasov, Y. (1969). Modern Uzbek literary language. – Tashkent.
- Rahmatullaev, Sh. (1955). Basic meaning types of phraseological units. – Tashkent.
- Rahmatullaev, Sh. (1966). Some issues of Uzbek phraseology (Phraseological polysemy, synonymy, antonymy and homonymy). Philol. science. doc. ... diss. – Tashkent.

- Rahmatullayev, Shavkat. (2006). Contemporary Uzbek literary language. – Tashkent.
- Rahmatullayev, Sh. (2006). Contemporary Uzbek literary language. – Tashkent.
- Rahmonov, N, Sadikov, Q. (2009). History of the Uzbek language. – Tashkent.
- Saifi Saroi. (1986). Gulistoni bit-Turkiy. In the book: Three Nightingale Gulshan. Compiled by N. Davron. – Tashkent.
- Shoabdurahmanov Sh, Hojiev A. and others. (1980). Modern Uzbek literary language. Part 1. – Tashkent.
- Tursunov, U.. and others. 1992 Modern Uzbek literary language. –Tashkent.
- Umarov, E. (1971). Phraseological dictionary "Khazayin-ul-Maoni" Alishera Navoi. – Tashkent.
- Vafoeva, M. (2009). Phraseological synonyms in the Uzbek language and their structural-semantic analysis. Philol. science. nomz...diss. – Tashkent.

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: manbalarning 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):

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).

Manzil: Toshkent shahri, Yakkasaroy tumani, Yusuf Xos
Hojib ko'chasi 103-uy.

Telefonlar: +99871 281-45-11, +99871 281-41-93.

Website: www.linguistics.tsuul.uz

E-mail: linguistics@navoiy-uni.uz
linguistics1navoiy@gmail.ru

Bosishga 25.03.2024-yilda ruxsat etildi.
Bichimi 70x100 1/16, Ofset bosma. "Cambria" garniturasida.
Nashr b.t. 10,25.

"O'zbekiston: til va madaniyat" jurnali tahririyatida
tayyorlandi va sahifalandi.

"YASHNOBOD NASHR" bosmaxonasida chop etildi.

Adadi 300 nusxa. Buyurtma №54

Bosmaxona manzili: Toshkent shahar Yashnobod tumani,
58-a harbiy shaharcha.