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Examples of Folklore in *Codex Cumanicus*

Aynur Saydova¹

Abstract

Folklore examples are an important part of oral language. There, information can be found about the unique qualities of each people, including their ethnography, literature, religious beliefs, etc. The study of riddles, prayers, and proverbs in *Codex Cumanicus* has a great role in research on the history of Turkic folklore. These can be considered as early written examples of oral folk literature.

Examples of folklore in *Codex Cumanicus*, especially riddles, were involved in extensive research in different periods by researchers like V. Bang, A. Tietze, D. Nemet, A. Garkavets, M. Argunshah, G. Gunar, K. Samadova, I. Guliyev, etc. from different countries. These studies focused more on transcription, transliteration and translation issues. In this article, the linguistic and stylistic features of the folklore examples in the work are brought to the fore. Descriptive, comparative and statistical methods were used in the research.

Key words: *Codex Cumanicus*, folklore, riddles, prayer, proverbs, kuman.

Introduction

Folklore examples are an important part of oral language. There, information can be found about the unique qualities of each people, including their ethnography, literature, religious beliefs, etc. One of the actual problems of Turkology in modern times is to involve the language of monuments and manuscripts in the study of specific sections. With this, it will be possible to trace the development of Turkic languages from the original Turkic to the modern era. *Codex Cumanicus* is one of the valuable works for Turkic languages written in the Middle Ages. The study of riddles, prayers, and proverbs in *Codex Cumanicus* has a great role in research on the

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history of Turkic folklore. These can be considered as early written examples of oral folk literature. Thus, *Codex Cumanicus* was written by Italians and Germans in the 13th-14th centuries with the Gothic letters of the Latin alphabet. The work, which is considered a Kipchak monument, is currently preserved in the San Marco Venice National Library. The work is considered anonymous because it was written by several authors.

The notebook-shaped monument is covered with cardboard which is covered with brown leather. According to some researchers, the work was created as a result of combining 3 notebooks, according to some researchers, it is a combination of 2 notebooks and consists of 82 sheets in total. Depending on the identity of the writers, it is conventionally divided into 2 parts: the first is Italian and the second is German. Sheets 1-55 are the Italian section, sheets 56-82 are the German section. The Italian section consists of an Italian - Persian - Kipchak dictionary, and the German part consists mainly of translations from the *Bible*, songs with Christian religious content translated into the Kipchak language, a religious song with notation in the Kipchak language, riddles and proverbs related to the Kipchak folklore, it also consists of Latin - Kipchak and Kypchak - German dictionaries. B. Chobanzade evaluates this work as follows: "The work was written in the middle of the year 1303, thus it occupies the seventh position among the great relics of the Turkic language" [Chobanzade 2007, 76].

The work was reported for the first time by M. J. Klaprot in 1828, and it was fully published for the first time in 1880 by G. Kuun. Examples of folklore in *Codex Cumanicus*, especially riddles, were involved in extensive research in different periods by researchers like V. Bang, A. Tietze, D. Nemet, A. Garkavets, M. Argunshah, G. Gunar, etc. from different countries. In Azerbaijan, A. Oguz, K. Samadova, I. Guliyev conducted research on the riddles in the work. These studies focused more on transcription, transliteration and translation issues. In this article, the examples of folklore in the work are philologically involved in research. The pictures given in the article are taken from the original photofacsimile of the work, and in the selection of examples, along with the original text, the book *Codex Cumanicus* by M. Argunshah and G. Guner and the articles written about it were used. In the examples of the article, the first the original forms from *Codex Cumanicus*, the second the translations of examples into Azerbaijani, and the third the translations of examples into English are given.

Texts are also given in the German section of the Kuman-Kipchak monument *Codex Cumanicus*, which begins with a dictionary and ends with a dictionary. Most of the texts written in Kuman are religious texts, and some are riddles and proverbs. Among the examples of folklore, riddle have been studied more. I. Guliyev considers the examples of Kipchak folklore to be the most original part of the *Codex Cumanicus* in terms of the fact that they contain the language, culture, and outlook of the Kipchaks. On the other hand, the author emphasizes that the material for oral literature is riddles and proverbs [Guliyev 2022, 152]. N. Erturk, who investigated the elements of folk literature in *Divani Luğat it Turk* and *Codex Cumanicus*, in addition to riddles and proverbs, also researched examples of religious folklore under the name of hymns [Ozturk 2016, 80-134]. In general, when speaking of examples of folklore in *Codex Cumanicus*, sometimes only proverbs and riddles are meant, and the examples of religious folklore in the work are left out. On the one hand, this is related to the evaluation of proverbs and riddles as a part related to Kumans, and on the other hand, it is related to the fact that examples of religious folklore in general are sometimes not considered folklore. This issue is one of the controversial issues in folklore studies. About this, G. Sayilov notes: "Religion is closely related to folklore as an ideology of creation, a worldview and a system of socio-cultural behavior. Revelation religions are theo-canonical phenomenon. Propagation of the revelation texts by oral exhortation is the level at which it becomes folklore [Sayilov 2018, 433]. In our opinion, the examples of religious folklore in the work can be listed as examples of folklore, as they are expressed in the Kipchak language in the style of the Kipchak people. Thus, we can divide the examples of folklore in the work, the main part of which is a dictionary, into 3 groups:

We can divide the examples of folklore in the work which is based on a dictionary into 3 groups.

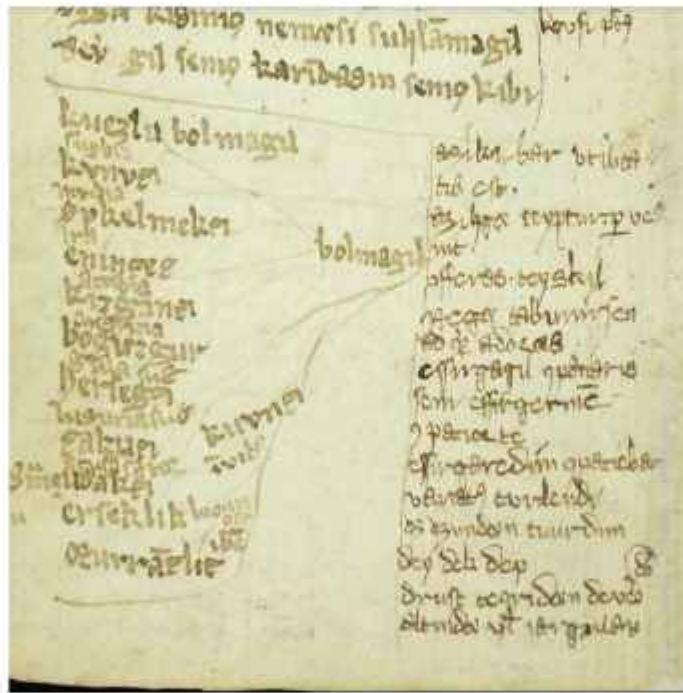
1. Proverbs.
2. Riddles.
3. Examples of religious folklore.

Proverbs

"Proverbs is a universally accepted and approved result of the lesson that the people gave to history, and history to the people, and there is no doubt about its correctness and accuracy. The paremic unit, first of all, dominates the consciousness with its righteous spirit. Its axiomatic character is related to the great generalizing power of the

logical idea expressed at the judgment level. This "generalization" is a crystallized generalization that has been carried out by different generations and has reached its ultimate level due to the level of clear and precise expression of the content" [Atalar sozu 2004, 9].

Proverbs are listed on page 66b of the work. In these examples, people are given advice on what kind of a person they should not be. The proverbs in the work are: kvezlu bolmagıl (don't be proud), künüçi bolmagıl (don't be jealous), opkelmekçi bolmagıl (don't be angry), eninçeç bolmagıl (don't be lazy), kızgançı bolmagıl (don't be greedy), boguzgur bolmagıl (don't be a glutton), hersegçi bolmagıl (don't be lewd), çakuçı bolmagıl (don't be a mediator), uşakçı (don't be a gossip), erseklik (unchastity). As it seems, the ancestral words given are simple command sentences arranged with the -gil (-qıl/-gil) form.



Picture 1.

As can be seen from the fragment of the manuscript, graphic form was used to avoid repetition of the same word.

Riddles

"Riddles are created about any object, event or concept, mainly consisting of thought-provoking questions built in the form of metaphors. In riddles, a certain sign and quality of a concept, object and event are indirectly told, while other aspects are kept secret [Azerbaijan edebiyati tarixi 2018, 486].

G. Guner, a prominent researcher of Kuman riddles, evaluates

the riddles given in the work as the first collected written Turkic riddles: *"The first compilation-based Turkic riddles estimating have been written from the end of the 13th century and the beginning of the 14th century recorded on pages 60a-60b of Codex Cumanicus. It consists of 47 riddle texts, four of which are unanswered. These riddles are included in the second volume that we call German notebook and compiled them directly by Cumans are extremely important. More clearly, considering that the products were not written down much in the past, because they are anonymous, these riddles are very valuable because there are no earlier Turkic riddle texts within the Turkic riddle tradition"* [Guner 2020, 17].

In total, 47 riddles are given on pages 60a-60b of the work. It is about the various notions including henna, butterfly, egg, bird's milk, crane, spirit, stirrup, reed, hedgehog, knife, snake, mind, fire, door, nut, etc.

The work contains riddles expressed both in prose and poetry

Bu bardı izi yoh (Ol kemedir) – bu getdi izi yox. O, gəmidir. It's gone without a trace. It is a ship.

*Uzun ağaç başında
Ulu bitiv bitidim
Kemsən ovlu kelgey dep
Kemsən turup sahladım
(Ol karmak bile balık).*

*Uzun ağac başında
Uzun məktub bitirdim
Bədbəxt oğlu gələcək deyib
Bədbəxt durub (olub) saxladım.
(O, qırmaq ilə balıqdır)*

I finished a long letter at the top of a long tree. I thought that the son of unhappy would come, that's why I became unhappy and kept it. (Its hook and fish)

As can be seen from the examples, the answers at the end of the riddles are expressed with nominal sentences or with noun phrases.

In the riddles in the work, we can see that poeticism is created mostly through alliteration. For example, "tap, tap, tamyzik.." or "biti, biti, bitidim..." and so. The form of the riddles that begins with "tap tap tamyzik..." in *Codex Cumanicus* is in the form of "tap tapmaca..." or "tap tapi" in Azerbaijan. In each variant, the word "tap" means to find. On the other hand, as in Azerbaijani riddles, in most of the riddles in this work, hints are given in the last verse. The first verse was an introduction to create poetic characteristics. In *Codex Cumanicus*:

Tap, tap, tamızık	Tap tap damlacıq	Tap tap droplet
Tama durgan tamızık	Damlayan damlacıq.	Dripping droplet.
Kölegesi bar	Kölgəsi var	It has a shadow

Köye durgan tamızık (Ol köbelek)	Yanan damlacıq. (O, kəpənəkdir)	Burning droplet. (That is a butterfly)
In Azerbaijani:		
Tap tapmaca,	Find the puzzle,	
Qulaqları yappaca,	He will close his ears,	
Yatanları oyadır,	Wakes the sleepers	
Süleyman papaqlıca. (Xoruz)	With a hat like Suleiman (Cock)	

It should be noted that, along with the “butterfly” answer to the riddle given above, there is also the idea that it is a “mirror”. D.Kulieva conducted extensive research on this and came to the following conclusion: “In conclusion, it is clear the translations of the riddle made by turkic linguists are suitable, but the answer is not accepted by all of the translators. Tietse offered a new solution as MIRROR, so following him some research has been done. The result is that His solution must be accepted, as some other versions of this riddle type have been found in modern Turkic riddles. The comane riddle has the words e.g. tamızıq – drip, tamaduryan – dripping, kolenke – shadow, kulup – laughing, kuyadigan – burning. Many Turkic riddles have these words too. The answer Mirror must be chosen as a solution to this riddle type” [Kulieva 2023, 87].

The riddles in the work are mainly expressed in the form of affirmative sentence, and sometimes in the form of interrogative sentence.

Axça kayda qışlamış?	Ağca harda qışlamış?	Where did Agca spend the winter?
Kanlı yerdə qışlamış.	Qanlı yerdə qışlamış	It wintered in the bloody place
Kanı neçik yuxmamış?	Qanı niyə yaxılmamış?	Why was not its blood smeared?
Xap ortada qışlamış.	Həmişə ortada qışlamış.	It always wintered in the middle.
(Ol, karın yav(ı)dır.)	(O, qarın yağdır.)	(It's belly fat.)

I. Guliyev gives the explanation of this puzzle as follows: “*Akhcha (Aghca) – similar to white. Abdominal fat always remains in the red blood, but never mixes with the blood. The word wintering here also indicates that the Kipchaks are not nomadic, but engaged in stable animal husbandry, like going to the steppe in the summer and wintering in the winter. Also, the word “staying in a warm place” for wintering here is associated with the warmth of the inside of the snow*” [Guliyev 2022, 156].

The riddles in the work are formed about the things people

use in their daily life, the events they encounter, animals, etc. Therefore, the puzzles there can be divided according to the topic:

1. About people.
2. About animals.
3. About things.
4. About plants.
5. About celestial bodies and time.

As in Azerbaijani riddles, most of the riddles in *Codex Cumanicus* are about animals such as hedgehog, snake, butterfly, dog, horse, camel, crane, etc.

It is observed that the classification of riddles is given by researchers in different forms. This is how Kazakh researchers give the classification of riddles: *"As the result of scientific research, the classification of Kipchak riddles of the Codex Cumanicus monument was created. The following groups are selected: 1. Riddles about the person (about the appearance of the person, parts of his body, about family relations, family, about clothes and jewelry, about food and drink, about means of movement), 2. Riddles about human labor activity (about planting and processing of bread, arable land, mowing, about occupations and crafts), 3. Riddles about the dwelling (about the village, the yard, domestic economy, about heating and lighting, about furniture of the house, about ware and utensils), 4. Riddles about phenomena of nature, heaven, earth, water, stars and others, 5. Riddles about the plant world (wild and home crops), 6. Riddles about the animal world (insects, reptiles, mammals, etc.)"* [Dikhanbayeva, Shaimerdinova 2022, 159].

In these riddles, people's thought, life experience, and conclusions are expressed figuratively rather than dryly. Puzzles, which are the product of artistic thinking, contain comparisons, metaphors, similes, and other artistic means of description were used here. For instance, in the examples above, an egg is compared to a tent, and a butterfly is compared to a drop.

Hymns and prayers

Along with proverbs and riddles, there are more hymns (songs) and prayers in the work written for the purpose of spreading the Christian religion. Events are told in these hymns. Hymns often begin with the word "Ave" (Hello) and an address. For example:

Ave Maria anamız,

Salam Məryəm anamız

Hail Mary our
mother

Seni övüp çın hanımız Səni sevib gerçək (əsl) xanımız Loving you,
our real king
Barçadan üstün kötürdi Hamıdan üstün tutdu Chose you above
all others
Hanlık dağını keydirdi. Xanlıq tacını geydirdi. He wore you the
royal crown.

After the events are recited, there are prayers in hymns. It ends with the word "Amen". It is easy to separate the prayers with this word

Arıhların küsençi Müqəddəslərin ümidi The hope of the saints
Barçaga medet bolgul Hamıya kömək ol Be a help to all
Tuşman yekni sen sürgül Düşmən şeytanı sən sür You drive out
devil, the enemy
Sen bizni yarlıgagıl Sən bizi bağışla. You forgive us.
Amen. Amin. Amen

"Prayer of repentance from sins", "Lord's prayer: Our Father in Heaven", etc. are among the prayers given in this work.

Codex Cumanicus is also a valuable heritage for art history. So, on pages 75a/75b of the work, one hymn is given with notes.



Picture 2.

The examples of folklore given in *Codex Cumanicus* have survived to this day in the literature of the Turkic peoples. The first comparative study of these examples, especially the variants of riddles in the folklore of the Turkic peoples, belongs to A. Inan. In 1966, Titse

and then Kurishchanov conducted research. In the 70s, H. Makhmutov investigated the parallels of the riddles in the work in Turkish languages. In this regard, H. Makhmutov notes that *Codex Cumanicus* is rightfully considered the common property of Turkic-speaking peoples, and the folklore material of the codex is directly related to the oral poetic creativity of Kazakhs, Bashkirs, Azerbaijanis, Tatars, Turkmens and many other Turkic-speaking peoples [Makhmutov 1971, 87-96]. It was Jurayeva who compared the puzzles in this work with the puzzles in the Uzbek language. In her work in *Codex Cumanicus* Yazda yavlı hayış yetir (ol ilandır) – Çöldə yağlı qayış yatar (O, ilandır) - A fat belt lies outside (It is a snake) in the Uzbek language of the riddle “*yer altında yağlı kəmə, yer altında sarı kəmə, yer altında yağlı qamçı*” “fat belt under the ground, yellow belt under the ground, fat whip under the ground” [Jurayeva 2011, 25-28] etc. notes that there are examples. Parallels of these riddles can be observed in the Azerbaijani language. For example, we come across the form of this puzzle “*Yer altında yağlı qamçı, Suyu içər damcı-damcı.*” “A fat whip under the ground, Drinks water drop by drop” [Tapmacalar 2004, 74], or *Ak küyməniñ avzu yox. Ol, yumurtka. (Ağ çadırın ağzı yox. O, yumurtadır.)* A white tent has no mouth. It's an egg. The riddle “*Ağ günbəz, qapısı yox*” (White dome without a door) or “*Ağca motal, ağzı yox*” (White motal, without a mouth) [Tapmacalar 2004, 93, 94] has survived until today. As can be seen from the examples, poetic structure in Kuman puzzles which begins with the phrases “Tap tapı”, “Tap tapmaca”, “Yol üstündə”, “Yer altında”, etc. is currently preserved in Azerbaijani riddles. This fact helps to study the historical development of Azerbaijani folklore samples. At the same time, the poetic structure, artistic description and means of expression in Kuman riddles have been preserved in the ancient Turkish language.

It should be noted that the Azerbaijani language, which belongs to the Oghuz group of the Turkic language family, has an ancient history and has gone through a long development path. Although the historical traces from the deep layers of our language sometimes do not manifest themselves in the literary language, they are observed in our dialects. We can see these traces better when we find words that are not in our literary language in other Turkic languages or in our dialects while analyzing historical works. According to researchers, the Azerbaijani language was created and developed on the basis of the Oghuz and Kipchak languages. Therefore, our dialects are sometimes divided into two parts in the

form of Kipchak and Oghuz elements. Even M. Shiraliyev noted the distribution of Oghuz or Kipchak elements in Azerbaijan on a map [Shiraliyev 1983, 193].

Conclusion

In general, every nation keeps its history, culture, and traditions alive in the works they write. The lifestyle, language, ethnography, and cultural life of the Kipchaks living in the Golden Horde state were reflected in *Codex Cumanicus*, one of the many dictionaries written in the Middle Ages about the Turkish language. Folklore examples of Turks with ancient history are also preserved in this work. *Codex Cumanicus* from the 13th-14th centuries is a valuable source for studying folklore examples, which are an important part of oral language.

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"Kodeks Kumanikus"da Folklor Nümunələri

Aynur Saydova¹

Özet

Folklor nümunələri şifahi dilin önəmli hissəsini təşkil edir. Orada hər bir xalqın özünəməxsus keyfiyyətləri – etnoqrafiyası, ədəbiyyatı, dini inancları və s. haqqında məlumat tapmaq olar. Türkdilli xalqların folklor tarixinin araşdırılmasında "Kodeks Kumanikus"da olan tapmacaların, duaların, atalar sözlərinin öyrənilməsinin çox böyük rolu vardır. Bunlar yazıya alınmış ilkin şifahi xalq ədəbiyyatı nümunələrindən sayıla bilər.

"Kodeks Kumanikus"da olan folklor nümunələri, xüsusilə tapmacalar fərqli dövlətlərdən olan tədqiqatçılar – V. Banq, A. Tietze, D. Nemet, A. Qarkavets, M. Arqunşah, Q. Günər, K. Səmədova, İ. Quliyev və s. tərəfindən müxtəlif dövrlərdə geniş araşdırmalara cəlb olunmuşdur. Bu araşdırmalarda daha çox transkripsiya, transliterasiya və tərcümə məsələlərinə diqqət yetirilmişdir. Bu məqalədə əsərdəki folklor nümunələrinin dil və üslub xüsusiyyətləri ön plana çəkilir. Tədqiqatda təsviri, müqayisəli və statistik metodlardan istifadə olunmuşdur.

Açar sözlər: *Kodeks Kumanikus, folklor, tapmacalar, dua, atalar sözləri, kuman.*

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MAQOLA TAQDIM QILISH TALABLARI

“Oltin bitiglar – Golden Scripts” jurnali – Sharq adabiyoti va madaniyati, ijtimoiy-ma’naviy hayoti, tilshunoslik va aniq fanlar, dinshunoslik va ilohiyotshunoslikka oid ahamiyatli qo’lyozma manbalar, xalq og’zaki ijodi namunalariga bag’ishlangan ilmiy tadqiqotlar xulosalarini chop etishga mo’ljallangan.

I. Maqola taqdim etish uchun umumiy talablar

Qo’lyozmalar yil davomida o’zbek, ingliz, rus, fors, shuningdek, turkiy tillarda topshirilishi mumkin. Agar muallif o’z maqolasini jurnalning muayyan sonida nashr etmoqchi bo’lsa, unda qo’lyozma jurnal nashridan kamida besh oy oldin taqdim etishi kerak.

Qo’lyozmalar MS Word (.doc) formatida (oltinbitiglar@gmail.com) elektron pochta yuborilishi kerak. Iqtiboslar va izohlar bo’yicha MS Word menejerini qo’llash lozim.

Barcha qo’lyozmalar muallif (mualliflar) haqidagi qisqacha ma’lumot bilan yuboriladi.

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 shakllantirilishi lozim.

Maqola matni 3 000–5 000 so’zdan iborat bo’lishi kerak.

100–150 so’zdan iborat o’zbek va ingliz tillaridagi abstrakt (annotatsiya) va 5–10 so’zdan kam bo’lmagan kalit so’zlar (o’zbek va ingliz tillarida). Abstrakt maqolaning maqsadi, metodologiyasi va natijalarini qisqacha ifodalashi kerak.

Adabiyotlar ro’yxati 5 sahifadan oshmasligi lozim.

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 tillarda yozilgan bo’lsa, maqola yozilgan til va ingliz tilida) beriladi.

Maqola sarlavhasidan keyin sahifaning o’ng chetida muallifning ism-familiyasi yozilib, oxiriga yulduzcha (*) ishorasi qo’yiladi va sahifa pastida muallif haqida quyidagi qisqa ma’lumotlar

beriladi: F.I.O., ilmiy daraja va unvon; ish joyi; e-pochta va ORCID ID (raqami).

Maqola kirish, asosiy qism bo'limlari va xulosadan tashkil topadi.

Maqola bo'limlari sarlavhasi – *yotiq*, 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 satrboshidan, boshqa barcha qatorlari abzasdan yoziladi. Adabiyotlar *bibliografiyada* o'zbek lotin alifbosi tartibida ko'rsatiladi.

6.1. 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]

7.2. Kitoblar uchun

Bibliografiyada:

Familiya, ism. Nashr yili. *Kitob nomi*. Shahar: Nashriyot nomi.

Sirojiddinov, Shuhrat. 2011. *Alisher Navoiy: manbalarning qiyosiy-tipologik, tekstologik tahlili*. Toshkent: Akademnashr.

Matnda kitobga havola:

[Familiya kitob nashr yili, sahifa raqami]

[Sirojiddinov 2011, 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]

Ikki muallif tomonidan yozilgan kitobni bibliografiyada berish tartibi:

Familiya, Ism va Ism Familiya. Nashr yili. *Kitobning nomi*. Shahar: Nashriyot nomi.

Vohidov, Rahim va Husniddin Eshonqulov. 2006. *O'zbek mumtoz adabiyoti tarixi*. Toshkent: Adabiyot jamg'armasi nashriyoti.

Matnda kitobga havola:

[Familiya va Familiya nashr yili, sahifa raqami]

[Vohidov va Eshonqulov 2006, 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.

Ismoilov, Ilyos. 2020. "Navoiy ijodida Ya'juj-Ma'juj obrazi." *Alisher Navoiy va XXI asr*, Shuhrat Sirojiddinov muharrirligida, 130 – 133. Toshkent: Mashhur-press.

Matnda kitob yoki to'plam maqolasiga havola:

[Familiya nashr yili, sahifa raqami]

[Ismoilov 2020, 131]

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.

Adizova, Iqboloy. 2020. *Thinker poetess of the East*. Germany:
Lambert Academic Publishing. <https://www.lap-publishing.com/>. 12.07.2019.

Matnda elektron kitobga havola:

[Familiya nashr yili, sahifa raqami]

[Adizova 2020, 11]

Ikki muallif tomonidan 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 1987, 19-hujjat]

7.3. Jurnal maqolasi uchun

Chop etilgan jurnal maqolasini bibliografiyada berish tartibi:

Familiya, Ism. Nashr yili. "Maqola nomi." *Jurnal nomi* jurnal soni:
maqola sahifalari.

Alimuhamedov, Rixsitilla. 2018. "Qadimgi turk-moniylar adabiyoti."
Oltin bitiglar 1: 65 – 76.

Matnda jurnal maqolasiga havola:

[Familiya nashr yili, sahifa raqami]

[Alimuhamedov 2018, 70]

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).

Ismoilov, Ilyos. 2020. "Saddi Iskandariy" dostonidagi adabiy ta'sir va o'ziga xoslik masalasi xususida." *O'zbekistonda xorijiy tillar* 3: 229 – 235. doi: 10.36078/1596780050.

Matnda maqolaga havola:

[Familiya nashr yili, sahifa raqami]

[Ismoilov 2020, 231]

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.

Sobirov, Ergash va Akmal Kenjayev. 2010. "Milliy qadriyat va globallashuv". *New York Times*, 27.02. <http://www.nytimes.com/28/us/28health.html>.

Matnda maqolaga havola:

[Familiya nashr yili, sahifa raqami]

[Sobirov va Kenjayev 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.

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