

**ABU RAYHON BERUNIY NOMIDAGI URGANCH DAVLAT
UNIVERSITETI HUZURIDAGI ILMY DARAJA BERUVCHI
PhD.03/30.12.2019.Fil.55.02 RAQAMLI ILMY KENGASH**

**ABU RAYHON BERUNIY NOMIDAGI URGANCH DAVLAT
UNIVERSITETI**

OTAJANOVA LOLA OZODOVNA

**XIVA XONLIGI SOLNOMASI TARJIMASIDA TARIXIY
KOLORITNING BERILISHI
(“Firdavs ul-iqbol” asarining Y.Bregel tarjimasi misolida)**

**10.00.06 – Qiyosiy adabiyotshunoslik, chog‘ishtirma
tilshunoslik va tarjimashunoslik**

**FILOLOGIYA FANLARI BO‘YICHA FALSAFA DOKTORI (PhD)
DISSERTATSIYASI AVTOREFERATI**

**Filologiya fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi
avtoreferati mundarijasi**

**Contents of dissertation abstract of philosophy (PhD) on
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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tarjimashunosligidagi tadqiqotlarda sohaning shakllanish bosqichlari, tamoyillari, nazariy poydevori, maqsadlari, muammolari, tarjima yo'llari, asliyatga moslik darajasi, turli millat va etnik guruhlar tillaridagi ekstralingvistik jihatdan o'xshash jihatlarini topish hamda tafovutlarini bartaraf etishning tarjima jarayonidagi ahamiyati masalalari, umuman, tarjimaning lingvistik xususiyatlari turli aspektlarda yoritilgan. Bu borada ingliz, nemis, rus tarjimashunoslarining salmoqli ilmiy tadqiqot ishlari keyingi izlanishlarga nazariy va amaliy asos vazifasini o'taydi. Zero, bu yo'nalishda asl manbaning milliy-tarixiy o'ziga xosligini tashkil etuvchi til birliklarini o'rganish, tarjimonning mutarjimlik mahoratini ochib berish tarjima nazariyasi va qiyosiy tilshunoslik fanining dolzarb masalalaridan biri sanaladi.

Dunyo tarjimashunosligida tarjima lisoniy faoliyatga asoslangan holda xalqaro munosabatlarni shakllantirish, bilimlarni tarqatish va ma'lumotlarni uzatishda muhim ahamiyat kasb etishi, bugungi globallashtirilgan dunyoda hamkorlik ko'priklarni qurish uchun manba tili, uning mohiyati, tarjima tili va madaniyatini mukammal tushunadigan mohir tarjimonlar talab qilinishi ochiq dalillangan. Lekin aniq va to'liq tarjima mahsuliga erishish uchun qaysi usul yoki qoidani qo'llash borasida umumiy kelishuv hanuzgacha mavjud emas. Bu borada tarjimaning lingvistik va ekstralingvistik muammolari, ayniqsa, asliyatdagi *realiya, madaniy terminlar, madaniy so'zlar, madaniyatga oid elementlar, madaniyatga oid tushunchalar, madaniy xos so'zlar, lakunalar, ekzotizmlar, alienizmlar, lokalizmlar, etnografizmlar, probellar, lingvokulturemalar, ksenizmlar, muqobilsiz leksika, xos so'zlar* kabi turli istilohlar bilan ataluvchi madaniy birliklarning tarjimasi masalasi dolzarb ahamiyat kasb etadi.

O'zbek tarjimashunosligida ham soha shakllanishining tarixiy asoslari, tarjima nazariyasi va amaliyoti, asliyat va tarjimaning muvofiqlik masalalari, tarjimadagi muammolar va ularni bartaraf etish yo'llari, tarjima tanqidiga oid qator ilmiy izlanishlar amalga oshirilgan. Prezidentimiz ta'бири bilan aytganda, "Yurtimizda dunyo adabiyotining bebaho mulki bo'lgan ming-minglab asarlar tarjima qilinib, kitobxonlar qalbidan joy olgan, badiiy tarjima va tarjimashunoslik bo'yicha o'ziga xos ijodiy maktab shakllangan"¹. Bugungi kun tarjimashunosligida asliyatning o'ziga xosligi va tarixiylikining tarjimadagi ifodasi, bu jarayonda tarjimon mahorati, so'z tanlash masalasi ilmiy zarurat sifatida qaralmoqda. Ayniqsa, "Firdavs ul-iqbol"ning chet tillarga tarjimasi, tarjima birliklarining asliyatga muvofiqligini ta'minlashda mutarjimning mahoratiga doir ilmiy tadqiqot ishlari monografik planda olib borilmagan. Bu asar tarjimasi, tarjimon metodi va mahorati masalalari, shuningdek, tarixiy-adabiy asar tarjimasining lingvokulturologik va lingvopoetik jihatdan o'rganish tarjimashunoslikning o'ziga xos jihatlarini aniqlash, tarjimaning amaliy va

¹ Ўзбекистон Республикаси Президенти Ш.М.Мирзиёевнинг "Ўзбек мумтоз ва замонавий адабиётини халқаро микёсда ўрганиш ва тарғиб қилишнинг долзарб масалалари" мавзусидаги халқаро конференция иштирокчиларига табриги, 2018 йил, 7 август.

nazariy qonun-qoidalarini ishlab chiqishda muhim ahamiyatga ega. Shu sababdan, “milliy o‘zligimizni anglash, Vatanimizning, qadimiy va boy tarixini o‘rganish, bu borada ilmiy tadqiqot ishlarini kuchaytirish, gumanitar soha olimlari faoliyatini har tomonlama qo‘llab-quvvatlash”² borasida olib borilgan ishlar sirasida tadqiqotimiz tarixiy koloritni ifodalovchi til birliklari, badiiy-tasviriy vositalarning tarjima qilish usullari va murakkabliklariga bag‘ishlanganligi dissertatsiya mavzusining zarurati hamda ahamiyatini belgilaydi.

O‘zbekiston Respublikasi Prezidentining 2019-yil 8-oktabrdagi PF-5847-son “2030-yilgacha bo‘lgan davrda O‘zbekiston Respublikasi oliy ta‘lim tizimini rivojlantirish konsepsiyasini tasdiqlash haqida”, 2019-yil 21-oktyabrdagi PF-5850-son “O‘zbek tilining davlat tili maqomini yanada mustahkamlash bo‘yicha chora-tadbirlar to‘g‘risida”, 2022-yil 28-yanvardagi PF-60-son “2022–2026-yillar uchun mo‘ljallangan Yangi O‘zbekistonning taraqqiyot strategiyasi to‘g‘risida”gi Farmonlari; 2017-yil 20-apreldagi PQ-2909-son “Oliy ta‘lim muassasalarini yanada takomillashtirish bo‘yicha chora-tadbirlar to‘g‘risida”, 2018-yil 18-maydagi PQ-376-son “Jahon adabiyotining tanlab olingan namunalarini o‘zbek tiliga tarjima qilish va nashr etish hamda o‘zbek adabiyoti durdonalarini xorijiy tillarga tarjima qilish va nashr etish tizimini yanada takomillashtirish to‘g‘risida”, 2018-yil 5-iyundagi PQ-3775-son “Oliy ta‘lim muassasalarida ta‘lim sifatini yaxshilash va ularning respublika miqyosida amalga oshirilayotgan keng ko‘lamli islohotlarda faol ishtirokini ta‘minlash bo‘yicha qo‘shimcha chora-tadbirlar to‘g‘risida”gi Qarorlari, shuningdek, O‘zbekiston Respublikasi Vazirlar Mahkamasining 2017-yil 11-avgustdagi 610-son “Ta‘lim muassasalarida chet tillarini o‘qitish sifatini yanada yaxshilash chora-tadbirlari to‘g‘risida”gi qarori hamda mazkur faoliyatga tegishli boshqa meyoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishga ushbu dissertatsiya tadqiqoti muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi. Dissertatsiya respublika fan va texnologiyalar rivojlanishining I. “Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma‘naviy-ma‘rifiy rivojlantirish, innovatsion iqtisodiyotni rivojlantirish” ustuvor yo‘nalishiga mos ravishda bajarilgan.

Muammoning o‘rganilganlik darajasi. Jahon tarjimashunosligida ushbu sohaning nazariy asoslari va tamoyillari, tarjima usullari tasnifi, asliyatdagi muayyan til vakillarining iqtisodiy, ijtimoiy, madaniy, diniy, tarixiy, axloqiy tafakkur darajasini namoyon qiluvchi madaniy birliklarini tarjimada saqlash, umuman, tarjimada adekvatlikni ta‘minlash masalalari ilmiy-amaliy jihatdan tadqiq qilingan. Jumladan, asliyat madaniy birliklarini tarjimada saqlash muammolari yuzasidan P.Nyumark, B.Nedergaard-Larsen, H.Vermeer, Ch.Nord, D.Katan, J.Pedersen, M.Beyker, J.F.Ayksela, M.Loponen, R.Leppihalm,

² Ўзбекистон Республикаси Президенти Ш.М.Мирзиёевнинг 2018 йил 28 декабрдаги “Тараққиёт йўлимизнинг шиддати янада ошаверади” мавзусидаги Олий Мажлисга Мурожаатномаси // Халқ сўзи, 2018 йил, 29 декабрь.

C.A.Shaffer kabi tarjimashunoslar ilmiy izlanishlar olib borgan va o'z xulosalarini taklif qilishgan³.

Rus tarjimashunosligida bir qancha tarjimashunoslar, tilshunoslar tomonidan asliyatdagi milliy va davriy xususiyatlarga ega birliklar sifatida realiyalarning tasnifi hamda ularni tarjima qilish usullari masalasi alohida tadqiq qilingan⁴. Jumladan, Z.G.Proshina realiyalarni semantik jihatdan 10 guruhga ajratishni, S.Vlaxov va S.Florinlar esa mahalliy tipologiya, davriy tipologiya va tematik tipologiyaga asoslangan holda guruhlariga ajratishni taklif qilishgan hamda ularning realiyalar borasidagi tasnifi ancha mukammal va dunyo tarjimashunoslari tomonidan tan olingan.

O'zbek tarjimashunosligida G'.Salomov, N.Komilov, G.G'afurova, Q.Musayev, Sh.Sirojiddinov, G.Odilova, E.Ochilov, I.G'ofurov, O.Mo'minov, N.Qambarov va boshqalar⁵ tarjimaning fan sifatida shakllanishiga, tarjima nazariyasi va amaliyoti, aslyat va tarjimaning muvofiqlik masalalari, tarjimadagi muammolar va qiyinchiliklar, ularning yechimlari, ularni bartaraf etish, tarjima tanqidi sohasining taraqqiy topishiga o'z hissasini qo'shishgan. Tarjimada aslyatning o'ziga xosligi va tarixiylikning ifodasi mustaqillikdan keyingi ilmiy izlanishlarda ham yoritilgan⁶. Ushbu dissertatsiyalar davr ruhi va badiiy tasvir

3 Newmark Peter. *Approaches to Translation*. – Oxford: Pergamon Press, 1981. – P.95.; Nedergaard-Larsen Birgit. *Culture-bound Problems in Subtitling, Perspectives: Studies in Translatology*, 1(2). 1993. – P.209.; Leppihalme Ritva. “Realia”, in Yves Gambier and Luc van Doorslaer (eds) *Handbook of Translation Studies*, vol. 2. – Amsterdam: John Benjamins, 2011. – P.328.; Nord Christiane. *Translation as a Purposeful Activity: Functionalist Approaches Explained*, Manchester: St Jerome, 1997/2001. – P.34.; Schäffner C.A *a roof is an umbrella: metaphor, culture and translation. Identity and Difference – Translation Shaping Culture*. – Bern: Peter Lang AG, 2005. – P.49.

⁴ Владимирова Н. Некоторые вопросы художественного перевода с русского на узбекский язык. – Ташкент, 1957. – С.66-67.; Федоров А.В. *Основы общей теории перевода*. – Москва: Высшая школа, 2002.; Бархударов Л.С. *Язык и перевод*. – Москва: Международные отношения, 1975.; Комиссаров В.Н. *Современное переводоведение. Учебное пособие*. – Москва, 2002.; Рецкер Я.И. *Теория перевода и переводческая практика*. – Москва: Международные отношения, 1974.; Швейцер А.Д. *Теория перевода Статус, проблемы, аспекты*. – Москва: Наука, 1988.; Влахов С., Флорин С. *Непереводимое в переводе*. – Москва: Международные отношения, 1980.; Верещагин Е.М., Костомаров В.Г. *Язык и культура. Лингвострановедение в преподавании русского языка как иностранного*. – Москва: Русский язык, 1987. – С.42.; Прошина З.Г. *Теория перевода*. – Владивосток: Дальневост. ун-та, 2008. – С.86.

⁵ Саломов Ғ. *Таржима назарияси ва амалиёти*. – Тошкент, 2003. – Б.49.; *Таржима назарияси асослари*. – Тошкент: Ўқитувчи, 1983. – Б.104.; *Таржима назариясига кириш*. – Тошкент: Ўқитувчи, 1978. – Б.40-41.; *Таржима ташвишлари (Масъул муҳаррир: М.Қўшжонов)*. – Тошкент: Адабиёт ва санъат нашриёти, 1983. – Б.35.; Саломов Ғ.Т. *Литературные традиции и проблемы художественного перевода: Дисс. ...докт. филол. наук*. – Ташкент, 1982.; Комилов Н. *Бу қадимий санъат*. – Тошкент: Адабий мерос, 2000. – 182 б.; Мусаев Қ. *Таржима назарияси асослари*. – Тошкент: Фан, 2005. – Б.95.; Сирожиддинов Ш., Одилова Г. *Бадий таржима асослари. Масъул муҳаррир О.М.Муминов*. – Тошкент: Мумтоз сўз, 2011. – Б.11.; Очилов Э. *Таржимашуносликнинг назарий масалалари*. – Тошкент, 2014. – 287 б.; G'ofurov I., Mo'minov O., Qambarov N. *Tarjima nazariyasi*. – Toshkent, 2012. – B.27.

⁶ Жавбўриев М. *Бадий таржимада миллий характер ва тарихий давр колоритини қайта яратиш: Филол. фан номз. дисс. автореф.* – Ташкент, 1991. – 20 б.; Хамраев Х. *Воссоздание национального колорита и исторического колорита в художественном переводе: Автореф. дисс. канд. филол. наук*. – Ташкент, 1991. – 22 с.; Яркинова Б.Б. *Туркий тиллардан таржимада тарихий колоритнинг акс эттирилиши (Қирғиз адиби Т.Қосимбековнинг “Синган қилич” романи таржимаси мисолида): Филол. фан. номз. ...дисс.* – 2002. – Б.12.; Исоқова Ш. И. *Бадий таржимада миллийлик ва тарихийликнинг акс эттирилиши: Филол. фан. номз. ...дисс.* – Тошкент, 2004.; Иброҳимова Ш. О.Ёкубов романларидаги миллийликнинг туркча таржималарда акс этиши: Филол. фан номз. ... дисс. – Тошкент, 2010. – 190 б.; Ходжаева Н. *Бадий таржиманинг лексик-стилистик муаммолари: Филол. фан. б. фалс. докт. (PhD) ... дисс.* – Тошкент, 2019. – 124 б.; Буранова Б. *Бадий таржимада тарихий-миллий колоритни сақлаш принциплари (“Юлдузли тунлар” романининг туркман тилидаги намунаси асосида): Филол. фан. б. фалс. докт. (PhD) ...дисс.* – Тошкент, 2021. – 124 б.; Нўмонов Д. *Таржимада давр руҳини ифодалаш // Таржима муаммолари: К.2.* – Тошкент: Самарқанд, 1991. –

vositalarining tarjimada asliday saqlab qolishga qaratilgan tarjimashunoslik fanining dolzarb muammolarini o‘z ichiga olgan. Shuningdek, bu tadqiqotlarda tarjima jarayonida tarjimon mahorati, so‘z tanlash masalasi va tarjimaning ekstralingvistik muammolari ham tadqiq qilingan.

O‘zbek tarjimashunosligida sezilarli ilmiy izlanishlar olib borilgan, ammo Xiva xonligiga oid solnomalarning ingliz tili tarjimalarining ekstralingvistik va stilistik jihatlari, asliyat badiiyatining tarjimada saqlanishi hamon monografik planda o‘rganilmagan. Binobarin, Munis va Ogahiy qalamiga mansub “Firdavs ul-iqbol” tarixiy-adabiy asarining Yuriy Bregel tomonidan amalga oshirilgan tarjima variantida tarixiy koloritni berish, xonlik saroyidagi mansab va rutba, milliy-tarixiy kiyimlar, milliy taom nomlari va ularning tarjima usullari, tarixiy koloritni ifodalovchi badiiy tasvir vositalarining mutarjim tomonidan berilishi kabi masalalar juda ahamiyatli bo‘lib, shu kunga qadar yetarlicha ochib berilmadi. Ushbu ishimizda “Firdavs ul-iqbol” asarining Y.Bregel tarjimasida misolida tarixiy koloritning realiyalar va uslubiy figuralar orqali ifodasi hamda tarjimada saqlanish masalalari tahlil qilindi.

Tadqiqotning dissertatsiya bajarilgan oliy ta’lim muassasasining ilmiy tadqiqot ishlari rejalari bilan bog‘liqligi. Ushbu dissertatsiya Urganch davlat universitetining “Ingliz tilini o‘rganishda chog‘ishtirma tilshunoslik va adabiyotshunoslik, tarjimashunoslikning o‘rni” mavzusidagi ilmiy tadqiqot ishlari rejasi doirasida amalga oshirilgan.

Tadqiqotning maqsadi Xiva xonligi solnomasi tarjimasidagi tarixiy koloritning berilishida tarjima usullari va tarjimon mahoratini ochib berishdan iborat.

Tadqiqotning vazifalari:

Xorazm tarixnavislik an’anasida “Firdavs ul-iqbol” asarining o‘rni va Y.Bregelning bu asar tarjimasida jarayonidagi ilmiy izlanishlarining ahamiyatini yoritish;

turli istilohlar bilan yuritiluvchi va o‘ziga xosliklarga ega bo‘lgan realiyalarning jahon tarjima maktablarida o‘rganilganlik darajasini belgilash;

tarjimashunoslikda milliy va tarixiy koloritni ifodalashda realiyaga xos birliklarining o‘rni, ahamiyati va ifodalanish usullarini aniqlash;

tarixiy asar tarjimasida tarixiy koloritni yuzaga chiqarishda xonlikdagi rutba, amallarni ifodalovchi, maishiy leksikaga oid, mifologik, diniy va tarixiy realiyalarning tarjimada ifodalanish usullarini tahlil qilish;

asliyat badiiyati ifodasi sifatida sajnalar va san’atining tarjimada qayta yaratish mezonlarini ishlab chiqish;

tarixiylikni ifodalashda uslubiy figura va troplarning tarjimada saqlanish masalalariga oid nazariy xulosalar chiqarish.

Б.117.; Хабибуллаева Ф.А. Миллий ўзига хосликни қайта яратиш таржима адекватлиги мезони сифатида (“Ўткан кунлар” романининг рус тилида таржималари мисолида): Филол. фан. б. фалс. докт. (PhD) дисс. автореф. – Тошкент – 2020. – Б.16.; Садиқов З. Қадимги туркий реалиялар таржимаси. Монография. – Наманган: Водий Медиа, 2021. – Б.46.; Умарова М.А. XX аср ўзбек насри намуналарининг урду тилидаги таржималарида миллий колоритнинг ифодаланиши: Филол. фан. б. фалс. докт. (PhD) дисс. автореф. – Тошкент, 2022. – Б.16.

Tadqiqotning obykti sifatida “Firdavs ul-iqbol” asari va uning Y.Bregel tomonidan ingliz tiliga qilingan tarjimasini olingan.

Tadqiqotning predmetini Xiva xonligi solnomasining ingliz tiliga tarjimasidagi tarixiy koloritni ifodalovchi realiyalar va davr ruhini qayta yaratishda qo‘llangan uslubiy figura hamda troplarning tarjima xususiyatlari tashkil qiladi.

Tadqiqotning usullari. Tadqiqotda qiyosiy-tarixiy, tavsiflash, chog‘ish-tirma, lingvomadaniy, kognitiv va stilistik tahlil usullaridan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

Xorazm tarixnavislik an‘anasi taraqqiyotida “Firdavs ul-iqbol” asarining o‘rni va Y.Bregelning tarixiy asar tarjimasini jarayonidagi ilmiy izlanishlari, so‘z tanlash hamda tarjima usullarini qo‘llashdagi mahorati yoritilgan;

madaniyatga xos birliklar – realiyalarning tilshunoslik va tarjimashunoslikdagi turlicha istiloh ham izohlari tahlil qilinib, bu tarjima birligining asosiy belgilari hamda tarjimada realiyalarning tarixiy kolorit ifodasi uchun zaruriy birlik sanalishi dalillangan;

tarixiy asar tarjimasida amal-martaba ifodalovchi, maishiy, mifologik, tarixiy va diniy realiyalar transliteratsiya, analogiya, kalkalash, asar tarjima nashri ilovasida izohlash, ba‘zan aralash usullar orqali berilganligi hamda milliy-madaniy birliklarining to‘g‘ri o‘girilishi tarjimaning asliyatga adekvatligini ta‘minlovchi asosiy vositalardan ekanligi asoslangan;

tarixiy-adabiy asardagi tarixiy kolorit ifodalovchi saj‘ san‘ati, uslubiy figura va troplar – asliyat badiiyatining tarjimada saqlanishi alohida ahamiyatga egaligi hamda asarning muvaffaqiyatli tarjimasini mutarjimning turkiy xalqlar madaniyati, tarixi bilan bir qatorda, mumtoz adabiyotimiz qonun-qoidalarini ham chuqur o‘zlashtirganligi bilan bog‘liqligi aniqlangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

tarixiy-adabiy asar tarjimasida tarixiy koloritni ifodalovchi realiyalar va badiiy-uslubiy vositalarning tarjima usullari hamda tarjimon mahorati xususidagi xulosa va takliflar, shuningdek, tadqiqotda foydalanilgan tarjimashunoslik materiallari sohani yangi ilmiy-nazariy tushunchalar bilan boyitishi, tarixiy-badiiy asarlar tarjimasini va ularda qo‘llangan tarjima usullarini tahlil qilishdagi ilmiy-amaliy qarashlarni rivojlantirish hamda ushbu sohada tadqiqotlar olib borishda manba bo‘lib xizmat qilishi dalillangan;

realiyaning lingvistik maktablarda o‘rganilganlik darajasi, tarjimada tarixiy koloritning ifodalanishi, mansab-rutbalarni ifodalovchi, maishiy leksikaga oid, mifologik, diniy va tarixiy realiyalarning tarjimada qayta yaratilishi, tarjimada asliyatga xos saj‘, uslubiy figura hamda troplarning saqlanishiga oid ma‘lumotlar tarjima nazariyasi, yozma tarjima, badiiy tarjima, stilistika va matn tahriri yo‘nalishidagi mavjud darslik, o‘quv qo‘llanmalarni boyitishi; tarixiy realiyalarning ikki tilli lug‘atini yaratish talablarini o‘rganuvchi magistrant, doktorant va mustaqil tadqiqotchilar uchun amaliy qo‘llanma vazifasini o‘tashi belgilangan.

Tadqiqot natijalarining ishonchliligi nazariy ma‘lumotlarning ishonchli manbalardan olinganligi, tanlangan manbalarning tadqiqot predmetiga

muvofiqligi, muammoning aniq qo'yilganligi, chiqarilgan natija va xulosalarning qat'iyiligi, qo'llangan yondashuv usullari, tahlilga tortilgan materiallarning asosiligi, zamonaviy paradigmalarda qo'llanilgan usullardan foydalanilganligi bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati solnoma tarjimasida tarixiy koloritni ifodalovchi birliklar va badiiy tasvir vositalarining tarjimadagi ifodasiga doir nazariy qarashlarni yangi bilimlar bilan boyitishga xizmat qilishi; asliyat va tarjimaning muvofiqligini ta'minlovchi omillar, asliyatdagi tarixiy realiyalar va uslubiy vositalarni tarjima qilish usullari hamda bunda mutarjimning so'z tanlash mahorati, tarjima adekvatligi talablarini aniqlashda nazariy asos vazifasini o'tashi bilan belgilanadi.

Tadqiqot natijalarining amaliy ahamiyati tarixiy asar tarjimasida qo'llanadigan adekvat tarjima usullarini amaliy materiallar bilan boyitishi; tarjima amaliyotida tarixiy davr ruhini ifodalovchi realiyalarni eng muvofiq usullarda berish va oliy o'quv yurti xorijiy filologiya yo'nalishi o'quv rejasidagi tarjima nazariyasi va amaliyoti, badiiy tarjima, tarjima metodologiyasi, yozma tarjima fanlaridan ma'ruza, seminar mashg'ulotlari, maxsus kurslarni tashkil qilish hamda shu fanlardan yaratilgan o'quv qo'llanmalarini takomillashtirishdagi samaradorligi bilan ifodalanadi.

Tadqiqot natijalarining joriy qilinishi. Xiva xonligi solnomasi tarjimasida tarixiy koloritni qayta yaratuvchi birliklarning ingliz tilida berilishi yuzasidan olingan natijalar asosida:

tarixiylikni belgilovchi unsurlardan biri sifatida tarixiy-arxaik unvon, kasb-korga tegishli so'zlar va realiyalarni tarjima tiliga to'g'ri o'girish tarjimaning asliyatga muqobilligini ta'minlovchi asosiy vositalardan biri ekanligini asoslovchi natijalardan O'zRFA Qoraqalpog'iston bo'limi Qoraqalpoq gumanitar fanlar ilmiy-tadqiqot institutida 2017-2020-yillarda bajarilgan FA-F-1-005 raqamli "Qoraqalpoq folklorshunosligi va adabiyotshunoslik tarixini tadqiq qilish" mavzusidagi fundamental loyihani amalga oshirish jarayonida foydalanilgan (O'zbekiston Respublikasi FA Qoraqalpog'iston bo'limi Qoraqalpoq gumanitar fanlar ilmiy-tadqiqot institutining 2024-yil 15-apreldagi 148/1-son ma'lumotnomasi). Natijada tadqiqotning asliyat tarixi madaniyatining tarjima tilida qayta yaratilishining o'ziga xosliklari yuzasidan ishlab chiqilgan tavsiyalari loyiha doirasida amalga oshirilgan tarjimalarga nazariy asos bo'lib xizmat qilgan;

tadqiqotning "Firdavs ul-iqbol" tarixiy asari tarjimasiga oid nazariy xulosalari va amaliy tavsiyalaridan Xorazm Ma'mun akademiyasida O'zbekiston Respublikasi Vazirlar Mahkamasining 2019-yil 20-martdagi "Muhammad Rizo Erniyozbek o'g'li Ogahiy tavalludining 210 yilligini nishonlash hamda Xiva shahrida Ogahiy ijod maktabini tashkil etish to'g'risida"gi 238-son qarori 3-bandiga muvofiq A-FA-2019-9 shifrlı "Qadimiy yozma noyob qo'lyozma va manbalarni tadqiq qilish, ularning raqamlashtirilgan bibliotekasini yaratish" amaliy loyihasi doirasida bajarilgan Ogahiy "Asarlar" silsilasining 6-, 8-, 9-jildlarini nashrga tayyorlash va chop etishda, loyiha saytining ingliz tilidagi

talqinini yaratishda foydalanilgan (Xorazm Ma'mun akademiyasining 2024-yil 1-apreldagi 53/2-24-son ma'lumotnomasi). Natijada mazkur jildlardagi ayrim so'zlarning to'g'ri o'qilishi va talqin qilinishi ta'minlangan hamda ularni ingliz tiliga adekvat tarjima qilish imkoni yaratilgan;

xonlik tarixiga oid solnoma tarjimasida maishiy leksikaga oid realiyalarni tarjimada qayta yaratish mezonlariga doir ilmiy-amaliy tavsiyalardan Xiva "Ichan-qal'a" davlat muzey qo'riqxonasida saqlanayotgan tarixiy va tarjima asarlardagi nazmiy asarlarning pasportini yozish, me'moriy obidalardagi yozuvlarning ma'nosini sharhlash va sayyohlarga ingliz tilida bayon qilishda hamda jamoaning gid-hamrohlari faoliyatini tashkil qilishda foydalanilgan (O'zbekiston Respublikasi Madaniy meros agentligi Xiva "Ichan-qal'a" davlat muzey qo'riqxonasining 2024-yil 30-martdagi 02-02/148-son ma'lumotnomasi). Natijada hamroh gid-tarjimonlar uchun muzeyga tashrif buyurgan xorijlik, mahalliy sayyoh va yoshlarga o'tkaziladigan ekskursiyalarda, ekskursiya matnlarini tayyorlashda ancha yengillik hamda qulayliklar yaratishga erishilgan;

tarixiy asar tarjimasida tarixiy koloritni qayta yaratishda tarjimon mahorati masalalariga doir natija va xulosalardan O'zbekiston milliy teleradiokompaniyasiga qarashli Xorazm viloyati teleradiokompaniyasining "Siz nima deysiz?" teledasturida, "Najot – bilimda" radio eshittirishda foydalanilgan (Xorazm viloyati teleradiokompaniyasining 2024-yil 22-apreldagi 346-son ma'lumotnomasi). Natijada teleko'rsatuv va radioeshittirishlar yangi materiallar, ilmiy asoslangan dalillar bilan boyitilgan hamda xalqimiz madaniy yodgorligi sanalgan tarixiy solnomalarimizni boshqa xalq vakillari tomonidan mutolaa qilinishini keng ommaga namoyish qilinishiga imkon yaratilgan.

Tadqiqot natijalarining aprobatyasi. Tadqiqot natijalari 6 ta ilmiy-amaliy anjuman, jumladan, 2 ta respublika va 4 ta xalqaro ilmiy-amaliy anjumanlarda muhokamadan o'tkazilgan.

Tadqiqot natijalarining e'lon qilinishi. Dissertatsiya mavzusi bo'yicha jami 12 ta ilmiy maqola chop etilgan. O'zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish uchun tavsiya etilgan ilmiy nashrlarda 6 ta maqola, jumladan, 4 tasi respublika hamda 2 tasi xorijiy ilmiy jurnallarda nashr etilgan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya kirish, uchta bob, xulosa va foydalanilgan adabiyotlar ro'yxatidan iborat bo'lib, 156 sahifani tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Dissertatsiyaning Kirish qismida tadqiqot mavzusining dolzarbligi va zarurati asoslangan, uning O'zbekiston Respublikasi fan va texnologiyalarning ustuvor yo'nalishlariga mosligi ko'rsatilgan, muammoning o'rganilganlik darajasi yoritilgan, ishning maqsad va vazifalari, tadqiqot obyekti va predmeti aniqlangan, tadqiqot usullari, dissertatsiyaning ilmiy yangiligi va amaliy natijalari bayon etilgan, olingan natijalarning ishonchliligi, ilmiy va amaliy ahamiyati asoslab berilgan, tadqiqot natijalarining amaliyotga joriy etilganligi,

aprobatsiyasi, nashr etilgan ishlar, dissertatsiyaning tuzilishi va hajmi bo'yicha ma'lumotlar keltirilgan.

Dissertatsiyaning **“Tarixnavislik va tarjimada o'ziga xoslik”** deb nomlanuvchi birinchi bobi uch fasldan iborat. Birinchi fasl **“Xiva xonligi solnomalari va Y.Bregel tarjimasidagi “Firdavs ul-iqbol”** deb nomlangan bo'lib, unda Xorazm tarixnavislik an'anasi taraqqiyoti, Xorazm tarixiy solnomalarining o'rganilishida Munis va Ogahiyning “Firdavs ul-iqbol” asari va Y.Bregelning tarixiy asar tarjimasida jarayonidagi ilmiy izlanishlari hamda asar tarjimasida borasidagi fikr-mulohazalari haqida ma'lumot berilgan. Jumladan, Xorazmda 1512–1920-yillarda hukmronlik qilgan Xiva xonligida ajoyib tarixnavislik an'anasi shakllangan, afsuski, solnomachilikning ilk davriga oid asarlar bugungi kungacha juda kam miqdorda saqlanib qolgan. Biroq XVII asrning boshidan Qong'irotlar sulolasi hokimiyatga kelgach, mamlakatda jamoat tartibi ta'minlanadi va xalq tinch-totuvlikka erishadi. Bu holat boshqa ko'plab sohalarda bo'lgani kabi tarixshunoslikka ham ijobiy ta'sir ko'rsatdi va uning rivojlanishiga sharoit yaratadi. Bu davrda Buxoro xonligida deyarli barcha asarlar fors tilida yozilgan bo'lsa, Xiva xonligida adabiy til – chig'atoy tilida yozilgan⁷.

Xiva xonligida yozilgan birinchi tarixiy asar – ikki nusxasi fanga ma'lum bo'lgan “O'tamish Xoji ibn mavlono Muhammad Do'sti sulton” asari bo'lib, 1552-yilda O'tamish Xoji tomonidan yozib tugallangan. Bu asarni “Oltin O'rda tarixi” deb ham ta'riflash mumkin. Xiva xonligida tarixshunoslik ilmi tom ma'noda Abulg'ozzi Bahodirxonning “Shajarayi tarokima”, “Shajarayi turk”lari bilan boshlangan. Xiva xonligida Abulg'ozidan keyingi tarixchi Mavlono Sayyid Muhammad oxundir⁸. Bu muarrif Sherg'ozixon (1714-1728) davrida “Gulshan-i davlat” nomli betakror asar yozgan. Chig'atoy tilida yozilgan bu asar Sherg'ozixonning nasl-nasabi, ajdodlari va davrini bayon etuvchi tarixiy asar bo'lib, uning yo'qolib ketganligi gumon qilinadi⁹.

Keyingi yirik va salmoqli tarixiy-adabiy solnoma Shermuhammad Munis tomonidan Eltuzarxon buyrug'i bilan 1805-yilda yozila boshlangan va Muhammadrizo Ogahiy tomonidan 1842-yilda yozib tugallangan “Firdavs ul-iqbol” asaridir. Asarning ingliz tiliga tarjimasida Yuriy Bregel tomonidan amalga oshirilgan bo'lib, ushbu tarixiy asarning ilmiy-tanqidiy matni 1972–1978-yillarda tayyorlangan va o'n yildan keyin – 1988-yilda nashr qilingan. Tarjima matni uchun asarning ikkita qo'lyozma varianti asos bo'lgan¹⁰. Bu ilmiy-tanqidiy matni nashri noyob ma'lumotlarga to'la, hali fanimizda deyarli o'rganilmagan ingliz tilidagi so'zboshisi berilgan. Hajman noan'anaviy bo'lgan so'zboshi to'rt qismdan iborat bo'lib: *birinchi qismi* asar mualliflari ijodiy faoliyatini, *ikkinchi qismi* “Firdavs ul-iqbol” asarining mohiyati, *uchinchisi* asarning o'rganilishi va

⁷ Eckmann J. Die tschagataische Literatur. // Philologiae Turcaicae Fundamenta, vol.II. – Wiesbaden, 1964. – Pp.385-387.

⁸ Shīr Muḥammad Mīrāb and Āgahī Muḥammad Rizā Mīrāb. Firdaws al-iqbāl: History of Khorezm/ Transl. from Chaghatay and annotated by Yuri Bregel. – Leiden, 1999. – P.2.

⁹ Shīr Muḥammad Mīrāb and Āgahī Muḥammad Rizā Mīrāb. Ko'rsatilgan manba. – P.166.

¹⁰ Shīr Muḥammad Mīrāb and Āgahī Muḥammad Rizā Mīrāb. Ko'rsatilgan manba. – P.1vii.

to'rtinchisi asarning qo'lyozma nusxalari xususiyatlarini ochishga qaratilgan¹¹. Shuni ham ta'kidlash o'rinliki, asarning 1999-yilgi nashridagi so'zboshisi esa besh qismdan iborat bo'lib, so'zboshining birinchi qismida Xorazm vohasi va yakuniy qismida asarning qo'lyozma nusxalari hamda nashrlari bilan birga, tarjimaga oid muammolar va ularni bartaraf qilishga oid jarayonlar ham batafsil yoritib o'tilgan.

Asarning tili arabiy va forsiy lafzlarga boy bo'lgani va o'ziga xos sharqona usulda yaratilgani bois ingliz tiliga tarjimasi oson kechmagan, albatta. Y.Bregel ko'plab olimlar bilan bamaslahat ish olib borgan. Jumladan, tarjimon O.Akimushkin (Rossiya fanlar akademiyasi Sharqshunoslik instituti), professor R.Dankoff (Chikago universiteti), doktor I.V.Yerofeyeva (Tarix va etnografiya instituti, Olmeta), professor B.Litvinskiy (Sharqshunoslik instituti, Moskva), A.Naymark (Indiana universiteti), doktor Benno van Dalen (Geografiya instituti, Moskva), professor D.Devis (Indiana universiteti) kabi sharqshunoslar unga juda katta yordam berganini mamnuniyat bilan eslaydi¹².

Y.Bregelning keng qamrovli va ta'sirchan chuqur izohlari nashr etilgan manbalarni to'liq o'rganish asosida mintaqaning tarixiy geografiyasi, etnografiyasi va shaxslari haqida batafsil ma'lumot beruvchi manba sanaladi¹³. Albatta, annotatsiya, geografik nomlar ko'rsatkichi va xaritalar Xorazm tarixiy geografiyasiga qo'shilgan katta hissadir. "XVIII-XIX asrlarda Xorazm va O'rta Osiyo tarixi bo'yicha tadqiqot olib boradiganlar, albatta, "Firdavs ul-iqbol" asarining ushbu inglizcha tarjimasini ko'rishlari kerak"¹⁴. Y.Bregelning chuqur bilimi va izlanishlari nafaqat Markaziy Osiyo va islom olami, shu bilan birga, Xorazm tarixini butun dunyoga namoyon etishda muhim yutuq sanaladi, uning zehni va tarjima mahorati jahon adabiyoti xazinasini boyitishda vosita bo'ladi.

Bobning ikkinchi fasli "***Tarjimada o'ziga xoslikni ifoda qiluvchi birliklarning jahon tarjima maktablari o'rganilishi***" deb nomlanib, unda tarjimaning lingvistik va ekstralingvistik muammolari, tarjimada o'ziga xosliklarni ifoda qiluvchi realiya birligining jahonning turli maktablari tomonidan o'rganilganlik darajasi va nomlanish masalalari, realiyalarning tipologik tasnifi yoritilgan. Jumladan, muayyan xalqqa xos madaniy birliklarni ikkinchi bir xalqqa yetkazishning asosiy usuli tarjimadir. Bu jarayon begona va olis madaniy voqealarni qayta gavdalantirish imkoniyatini yaratadi. Ammo tarjima adekvatligining qay darajada amalga oshirilishi til bilan bevosita bog'liq lisoniy (lingvistik) muammolar va xalqlarning urf-odatlarini va an'analari asosida yuzaga keluvchi g'ayrilisoniy (ekstralingvistik) muammolarning hal etilish darajasi bilan bog'liq hisoblanadi.

¹¹ Xalliyeva G., Adambayeva N. Ogahiy ijodining Amerikada o'rganilishi. "Muhammad Rizo Ogahiyning O'zbek mumtoz adabiyoti rivojida tutgan o'rni" mavzusidagi Respublika ilmiy-nazariy anjuman materiallari. – Toshkent, 2020. – B.181.

¹² Xalliyeva G., Adambayeva N. Ko'rsatilgan manba. – B.181.

¹³ Muhammed B.Ç. Firdevsü'l-İkbâl ve Hive Hanlığı Tarihi Açısından Değeri. – Atatürk Kültür, Dil ve Tarih Yüksek Kurumu Yönetim Kurulunun 09.03.2017 tarihli ve 736/12 sayılı kararı gereği e-kitap olarak yayımlanmıştır. – Ankara, 2022. – S.50.

¹⁴ <https://dergipark.org.tr/en/download/article-file/1546632>

Nazariy tadqiqotlarda realiyalarning tilshunoslik va tarjimashunoslikdagi ta'riflari, ularning sohada tutgan o'rni, nomlanishi va tarjima jihatlari dunyoning turli tarjima maktablari vakillari tomonidan tadqiq qilingan. *Realiya* lotincha so'z bo'lib, "buyumga, predmetga oid" degan ma'noni anglatadi. Realiya tilshunoslik, madaniyatshunoslik, lingvokulturologiya, etnopsixolingvistika kabi ilmiy yo'nalishlar doirasida tadqiq qilinadigan birlikdir. Jahon tarjimashunosligida P.Nyumark, B.Nedergaard-Larsen, H.Vermeer, Ch.Nord, D.Katan, J.Pedersen, M.Beyker, J.F.Ayksela, M.Loponen, R.Leppihalm, C.A.Shaffer kabi olimlar¹⁵ tadqiqotlarida asliyat milliy o'ziga xosligini ifodalovchi birliklar madaniyat konsepti bilan bog'liq holda tadqiq etilgan. Realiyalar manba tilining ekspressiv vositasi sifatida nasriy matnning badiiy-estetik qiymatini oshiradi va asarning uslubiy individualligini, milliy o'ziga xosligini aks ettiradi. Bunday so'zlar "tarjima qilinmaydigan so'zlar" sifatida izohlanib, ularga nisbatan *cultural terms, cultural words; culture-bound problems/elements, cultureme, culture-bound references; culture-specific items, lacunaes, ekzotizmlar \ \ ekzotik leksika, alienizmlar, lokalizmlar, etnografizmlar, probellar, varvarizmlar, lingvokulturemalar, ksenizmlar, muqobilsiz leksika, xos so'zlar* kabi istilohlar qo'llangan.

Rus tarjimashunosligiga *realiya* tushunchasi A.Fedorov tomonidan kiritilgan va "madaniy xususiyatli narsa-buyumlar va hodisalar" tarzida tushunilgan. Bu atama bilan birga *fon shaklidagi ma'lumot* (фондовая информация) termini ham qo'llangan. Rus tarjimashunosligida N.Vladimirova, A.V.Fedorov, I.A.Kashkin L.S.Barxudarov, V.N.Komissarov, A.D.Shveytser, S.Vlaxov, S.Florin, Y.M.Vereshagin, V.G.Kostomarov, Z.G.Proshina kabi olimlar¹⁶ realiyalarni asliyatdagi milliy va davriy xususiyatga ega birliklar sifatida o'rganish lozimligini ta'kidlashadi. Jumladan, E.M.Vereshchagin va V.G.Kostomarov *realiyalarga* "mazmun jihatini hech qanday xorijiy leksik tushunchalar bilan qiyoslab bo'lmaydigan va ularni boshqa tilda mosi bo'lmasdan, bir so'z bilan tarjimada ifodalab bo'lmaydi, bunday birliklarni faqat olinma so'zlar yoki tavsiflash orqali ifodalash mumkin" deb izoh berganlar¹⁷.

¹⁵ Larson M. Meaning-Based Translation: A Guide to Cross-Language Equivalence. – Lanham and New York: University Press of America, 1984. – 600 p.; Newmark P. A Text Book of Translation. – New York and London: Prentice Hall, 1988. – 200 p.; Baker M. In other words. – London: Routledge, 1992. – 317 p.; Gambier Y. Doubts and Directions in Translation Studies. – Amsterdam / Philadelphia: John Benjamins, 2007. – 362 p.; Schäffner C. A roof is an umbrella: metaphor, culture and translation. Identity and Difference – Translation Shaping Culture. – Bern: Peter Lang AG, 2005. – P.49.

¹⁶ Владимирова Н. Некоторые вопросы художественного перевода с русского на узбекский язык. – Ташкент, 1957. – С.66-67.; Федоров А.В. Основы общей теории перевода. – Москва: Высшая школа, 1968.; Кашкин И.А. О методе и школе художественного перевода. – Москва: Знамя, 1954.; Кашкин И.А. В борьбе за реалистический перевод. Для читателя-современника. – Москва: Советский писатель, 1977.; Бархударов Л.С. Язык и перевод. – Москва: Международные отношения, 1975.; Комиссаров В.Н. Современное переводоведение. Учебное пособие. – Москва, 2004.; Рецкер Я.И. Теория перевода и переводческая практика. – Москва: Международные отношения, 1974.; Швейцер А.Д. Теория перевода Статус, проблемы, аспекты. – Москва: Наука, 1988.; Влахов С., Флорин С. Непереводимое в переводе. – Москва: Международные отношения, 1980.; Верещагин Е.М., Костомаров В.Г. Язык и культура. Лингвострановедение в преподавании русского языка как иностранного. – Москва: Русский язык, 1987. – С.42.; Прошина З.Г. Теория перевода. – Владивосток: Изд-во Дальневост. ун-та, 2008. – С.86.

¹⁷ Верещагин Е.М., Костомаров В.Г. Язык и культура. Лингвострановедение в преподавании русского языка как иностранного. – Москва: Русский язык, 1987. – С.42.

O‘zbek tarjimashunosi G‘.Salomovning ishlarida *milliy koloritni* ifodalovchi birliklarga urf-odatlar, maishiy o‘ziga xoslik, xalqning tabiiy xo‘jalik xususiyatlari; milliy psixologiyasi; musiqiy asboblari; dialektizmlar, matallar, jargonlar; milliy kiyimlari; diniy odatlar; milliy bayramlari; diniy ibodat qilish joylari; millatning ruhiy jihatlarini; shaxsiy psixikasi; xalq yashayotgan hududning tabiiy o‘ziga xosligi; insonlarning turmush tarzi; shaxsning o‘zini tuta bilishi va axloqiy jihatlarini; odobi¹⁸ kabi xususiyatlar kiritilib, *asliyat milliy o‘ziga xosligi* qatorida sanab o‘tilgan. Shuningdek, tarjimada asliyat o‘ziga xosligi va tarixiylikning ifodasi G.G‘afurova, R.Fayzullayeva, S.E.Kamilova, M.Javbo‘riyev, X.Xamrayev, B.Yarkinova, Sh.Isakova, Sh.Ibrohimova, X.Hamidov, B.Buranova, D.No‘monov, Z.Sadiqov, F.Xabibullayeva, M.Umarovalar¹⁹ ning ilmiy izlanishlarida yoritilgan.

Bobning uchinchi fasli “*Tarjimada tarixiy realiyalarni ifodalash usullari va murakkabliklari*” deb nomlangan bo‘lib, unda tarjima birligi sifatida realiyalar – arxaizm va istorizmlar orqali tarixiy koloritni aks ettirish xususiyatiga ega ekanligi va tarjima usullari haqida ma’lumot berilgan.

Realiyalar milliy va tarixiy “kolorit” tushunchasi bilan uzviylikda badiiy asarda zamon va makon koloritini yaratadi. Tarix mavzusidagi asarlarda tarixiy kolorit zamonaviy tilimizda sinonimlarga ega bo‘lmagan yagona birliklar – istorizm va o‘z vaqtida tegishli so‘zlar bilan ifodalangan jamiyat taraqqiyoti jarayonida muloqotdan chiqib, sinonimlar yordamida yangicha atala boshlagan arxaizm orqali tarixiy realiyalarni shakllantiradi. “Firdavs ul-iqbol” asarida *ayog, raiyat, ulus, cherik, qal’a, kent* kabi arxaik-realiyalar ham; *shig‘avul, parvonachi, dodxoh, mahramboshi, churaog‘asi, girovka, meshkob, bo‘shqob, ig‘roq* kabi tarixiy realiyalar ham ko‘plab uchraydi. Bunday tarixiy koloritni ifodalovchi

¹⁸ Саломов Г. Таржима назарияси ва амалиёти. – Тошкент, 1983. – Б.49.

¹⁹ Гафурова Г. К проблеме взаимосвязей узбекской и русской литератур (Вопросы художественного перевода с узбекского на русский язык): Автореф. дисс. ... канд. филол. наук. – Ташкент, 1967. – 18 с.; Файзуллаева Р. К проблеме передачи национального колорита в художественном переводе: Дисс. ... канд. филол. наук. – Ташкент, 1972. – 217 б.; Камиллова С.Э. Особенности воссоздания национальной картины мира при переводе современной узбекской прозы на русский язык. // Вестник Московского государственного лингвистического университета. – № 695. – 2014.; Жавбўриев М. Бадий таржимада миллий характер ва тарихий давр колоритини қайта яратиш: Филол. фан номз. дисс. автореф. – Ташкент, 1991. – 20 б.; Хамраев Х. Воссоздание национального колорита и исторического колорита в художественном переводе: Автореф. дисс. канд. филол. наук. – Ташкент, 1991. – 22 с.; Яркинова Б.Б. Туркий тиллардан таржимада тарихий колоритнинг акс эттирилиши (Қирғиз адиби Т.Қосимбековнинг “Синган қилич” романи таржимаси мисолида): Филол. фан. номз. ...дисс. – Тошкент, 2002. – Б.12.; Исоқова Ш.И. Бадий таржимада миллийлик ва тарихийликнинг акс эттирилиши: Филол. фан. номз. ...дисс. – Тошкент, 2004.; Иброҳимова Ш. О.Ёкубов романларидаги миллийликнинг туркча таржималарда акс этиши: Филол. фан. номз. ... дисс. – Тошкент, 2010. – 190 б.; Ҳамидов Х. Ўзбек қисса ва романларининг туркча таржималарида миллийлик, бадийлик ва лисоний адекватлик масалалари: Филол. фан. докт. (DSc) ...дисс. – Тошкент, 2021. – 235 б.; Ходжаева Н. Бадий таржиманинг лексик-стилистик муаммолари: Филол. фан. б. фалс. докт. ... дисс. – Тошкент, 2019. – 124 б.; Буранова Б. Бадий таржимада тарихий-миллий колоритни сақлаш принциплари (“Юлдузли тунлар” романининг туркман тилидаги намунаси асосида): Филол. фан. б. фалс. докт. ... дисс. – Тошкент, 2021. – 124 б.; Нўмонов Д. Таржимада давр руҳини ифодалаш // Таржима муаммолари: К. 2. – Тошкент: Самарқанд, 1991. – Б.117.; Хабибуллаева Ф.А. Миллий ўзига хосликни қайта яратиш таржимада адекватлиги мезони сифатида (“Ўткан кунлар” романининг рус тилида таржималари мисолида): Филол. фан. б. фалс. докт. (PhD) дисс. автореф. – Тошкент, 2020. – Б.16.; Садиков З. Қадимги туркий реалйлар таржимаси. Монография. – Наманган: Водий Медиа, 2021. – Б.46.; Умарова М.А. XX аср ўзбек насри намуналарининг урду тилидаги таржималарида миллий колоритнинг ифодаланиши: Филол. фан. б. фалс. докт. (PhD) дисс. автореф. – Тошкент, 2022. – Б.16.

realiyalar “muayyan lug‘at guruhi sifatida emas”, balki “u yoki bu davrga taalluqli tarixiylikka ega leksika” sifatida ta’riflanadi²⁰. Jumladan, tarixiy leksikaning tarjimashunoslik sohasidagi tadqiqotlari borasida E.Qilisheva²¹, N.O‘rmonova²², Sh.Isakova²³, D.Xoshimova²⁴lar o‘z taklif va xulosalarini bildirgan.

Biror tildagi tarixiy realiyalar mutarjimga tarjima jarayonida (ayniqsa, qarindosh bo‘lmagan tilga tarjima qilinayotganda) ancha qiyinchiliklar tug‘diradi. Bunga sabab tarjimon asliyatdagi bunday realiyaning ifodasining emas, balki uning mazmuni – tarixiy va milliy koloritini ham kitobxonga yetkaza olishi kerakligidir. Afsuski, barcha tarixiy realiyalar ham izohli lug‘atlarda yoritilmagan. Bunday noqisliklar tarjimonning tarixiy-arxaik madaniy birlikning ma’nosini aniq anglamasdan tarjima jarayonida xato qilishiga sabab bo‘ladi. Masalan, “Firdavs ul-iqbol” asarining tarjimasida asliyatdagi *birodari ayniysi* birikmasi tarjima matniga *uterine brother* shaklida o‘g‘irilgan. Holbuki, bu birikma “ota bir, ona boshqa uka” mazmuni anglatadi. Tarjima matnidagi *uterine brother* asliyatdagi mazmunning aksini bayon etgan.

Realiyalar tarjimasi borasida ilmiy izlanish olib borgan olimlar mohiyatan bir xil, ammo turlicha nomlanuvchi tarjima usullarini taklif qilishgan. Ko‘zlagan maqsadimizdan kelib chiqqan holda, o‘zbek tarjimashunosligida realiyalarning tarjima usullari borasida E.Ochilovning takliflari o‘rinli deb hisobladik. Xos so‘zlar tarjimasida, asosan, quyidagi uch usul qo‘llaniladi: 1) transliteratsiya, 2) analogiya, 3) yangi so‘z va so‘z birikmasi yasash²⁵.

Dissertatsiyaning ikkinchi bobi “**Xiva xonligi solnomasidagi tarixiy realiyalarning ingliz tilida berilishi**” tarzida nomlangan bo‘lib, o‘z ichida uch faslga ajratilgan. Birinchi fasl – “**Mansab va rutbalarni ifodalovchi realiyalarning tarjimada berilishi**”da asliyatdagi mutlaq hukmdor (monarx) tushunchasini ifodalovchi, “hukmdor vorisi” ma’nosini anglatuvchi, davlat boshqaruvining turli lavozimlarini anglatuvchi mansab va unvon nomlari hamda saroydagi vazifalar va amallarga oid tarixiy realiyalar tarjimalari, ularning Y.Bregel tarjimada qo‘llagan turli usullari yordamida qayta jilolanishi tahlil qilingan.

“Firdavs ul-iqbol”dagi tarixiylikni belgilovchi tarixiy-arxaik realiyalar (milliy xos so‘zlar)ni mutarjim asliyatda qanday berilgan bo‘lsa, ingliz tiliga tarjima qilish jarayonida o‘z holicha saqlashga va asliyatning tarixiy koloritini butunligicha yoritishga harakat qilgan. Buning uchun Y.Bregel Xiva xonligi tarixini, xalqning ijtimoiy hayotini shunchaki tasvirlab qolmasdan, tarixiy xarakterga oid har bir so‘z ustida ancha izlangan va aniq xulosalarga tayangan

²⁰ Влахов С., Флорин С. Непереваемое в переводе. – Москва: Высш. школа, 1986. – С.128.

²¹ Қиличев Э. С. Айний прозасида архаизм ва историзмлар: Филол. фан. номз. ...дисс. – Тошкент, 1968.

²² Ўрмонова Н.М. Таржимада тарихий-архаик лексикани акс эттириш принциплари ва таржима аниқлиги (Ўзбек классик адабиётидан француз тилига қилинган таржималар таҳлили асосида): Филол. фан. номз. ...дисс. – Тошкент, 2008.

²³ Исоқова Ш. И. Бадиий таржимада миллийлик ва тарихийликнинг акс эттилиши: Филол. фан. номз. ...дисс. – Тошкент, 2004.

²⁴ Хошимова Д. “Бобурнома” матнидаги тасвирий воситаларнинг инглиз тилига таржималари тадқиқи: Филол. фан. докт. (DSc) ...дисс. – Тошкент, 2018.

²⁵ Ochilov E., Xodjajeva N. Tarjima nazariyasi. – Toshkent: Innovatsiya-Ziyo, 2022. – B.84.

holda so‘z tanloviga qo‘l urgan. Y.Bregel “Firdavs ul-iqbol” asarini tarjima qilishda transliteratsiya, transkripsiya, kalkalash, tasviriy tarjima, yaqinlashtirilgan tarjima va transformatsion tarjima kabi tarjima usullaridan o‘rinli foydalangan.

Asliyatdagi amal-martaba va kasb-kor leksemalarining tarjimasini bir necha guruhlariga ajratgan holda tahlilga tortdik:

1. “Mutlaq hukmdor (monarx)” tushunchasini ifodalovchi so‘zlar: *xon* \\
khan, xoqon (qag‘an) \\
khaqan, sultan \\
sultan, amir \\
amir, emer, emeer, emir; shahanshah \\
monarch kabilar. Asliyat va tarjima tilidagi bunday so‘zlarning ayrimlari ikki tilda ham bir xil ma‘nolarni anglatgan (*xon, sulton*), ayrimlari esa anglatgan ma‘no qirralari bilan qisman farqlanadi, albatta, bu ham tabiiy hol. Masalan, asliyatdagi *voliy* leksemasi ikkita tushuncha – *governor* va *ruler* orqali ifodalangan: “Marv *voliyi*” (FI, 220) \\
“*the governor (vali) of Merv*” (FI, 213); “Buxoro *voliyi* Mir Haydarxon” (FI, 291) \\
“Mir Haydar Khan, the *ruler(vali) of Bukhara*” (FI, 283).

2. “Hukmdor vorisi” ma‘nosini anglatuvchi so‘zlar: *shahzoda (to‘ra)* \\
prince, valiahd \\
heir kabi. Masalan, “Bu jihatdan *to‘ralar* mushaddad va g‘azabnok bo‘lub” (FI, 79) \\
Therefore the *princes (to‘relar)* became embittered and enraged and fighting daily...” (FI, 29); “Menglish Bahodir otasi *valiahd* qilib erdi” (FI, 120) \\
“Menglish Bahadur became *heir* to his father” (FI, 91).

3. Davlat boshqaruvining turli lavozimlarini anglatuvchi mansab va unvon nomlari: *vaziri a‘zam* \\
grand vizier, ulug‘ otoliq (ulug‘ inoq) \\
the great (ulugh) ataliq, inoq \\
inoq, noyib \\
deputy kabilar: “... Tabrizda *noyib* qilib” (FI, 76) \\
“... his *deputy* in Tabriz” (FI, 25).

4. Saroydagi vazifalar va amallarga oid so‘zlar: *to‘shakchi* \\
the servant of the bedchamber, jorubkash \\
sweeper, jilovdor \\
groom kabilar. Masalan, “xodim va *jorubkash* va musofirlarg‘a osh va taom berib” (FI, 351) \\
“provide food for the servants (*khadim*), *sweepers (jarub-kash)*, and the travellers coming there” (FI, 356) misoldagi *jorubkash* arxaik so‘zi “supuruvchi, xizmatkor”, “aziz-avliyolar maqbara-madfanida xizmat qiluvchi, uning ozodaligi, shikast-rextiga qarovchi xodim yoki bu ishlarga moliyaviy xizmat ko‘rsatuvchi ixlosmand kishi” ma‘nolarini kasb etadi²⁶. *Sweeper* realiyasi ingliz tilining izohli lug‘atida ham “supuruvchi va o‘rin-ko‘rpani saranjomlovchi” ma‘nosida izohlangan²⁷.

Tarixiy asarlar tarjimasi juda murakkab jarayon bo‘lib, aksariyat hollarda tarjima tarjimonning mahorati va salohiyatiga bog‘liq holda amalga oshadi. Asliyatdagi tarixiy-arxaik so‘zlarni tarjimasidan oldin tarjimon ularning asl mazmunini anglab, to‘g‘ri tushunib yetishi va albatta, to‘g‘ri muqobil tanlashi yoki transliteratsiya qilishi lozim bo‘ladi (bunday vaziyatlarda tarjimashunoslikda yozilmagan qoidalarga tayangan holda ish olib boriladi).

Bobning ikkinchi “*Maishiy leksikaga oid realiyalarning tarjimadagi ifodasi*” deb nomlangan faslida solnomada qo‘llanilgan kundalik hayot tarzini ifodalovchi maishiy leksikaga oid so‘zlar 1) oziq-ovqat, ichimliklar; 2) turar-joy

²⁶ Ўразбоев А.Д. Огаҳийнинг тарихий асарлари лексикаси: Филол. фан. докт. (DSc) ... дисс. – Тошкент, 2018. – Б.183.

²⁷ The Oxford English Dictionary, Volume 17. – Oxford: Clarendon Press, 1989. – P.381.

turi, aholi punktlari, turar-joy binolari va ularning rekvizitlari; 3) uy-ro‘zg‘or buyumlari; 4) kiyim-kechak va zargarlik buyumlari kabi guruhlarga ajratilib, asliyat va tarjimada berilishidagi o‘ziga xosliklar, mutarjimning so‘z tanlash mahorati izohlangan.

O‘zbek milliy oshxonasi realiyalari boshqa tillar va madaniyatlarda tegishli referentlar hamda ekvivalentlarga deyarli ega emas. Bu guruhga oid *xurmo nabidi* *date wine, holva* *halva, shahd-u shakar* *honey and sugar* kabi birliklarning tarjimada qanday usullarda berilishi dalillandi. Jumladan, “To‘la *shahd-u shakar, halvoi* qandin” (FI, 280) *“Full of honey and sugar, and sweet halva”* (FI, 274).

“Древнетюркский словарь”da “حَلَاوَةٌ – сладост, халва: qarın toqsa arpa ja halva bir – если желудок насытится, всё равно что ячмен или халва”²⁸. Holva – turkiy xalqlarga xos bo‘lgan oziq-ovqat, shirinlik realiyasi. Shu sabab uning tarjimasida transkripsiya talab qilinadi²⁹. Ma‘lumki, *halvo*, ya‘ni *holva* realiyasi arab tilidan o‘zbek tiliga kirib kelgan bo‘lib, quyidagicha izohlanadi: “holva [a.- حَلَاوَةٌ – shirinlik; qandolat mahsuloti. Un, shakar va yog‘dan, ba‘zan kunjut, mag‘iz qo‘shib tayyorlangan shirinlik, qandolat”³⁰. Y.Bregel bu realiyani transkripsiya bilan bergan. Realialarning bunday usulda o‘g‘irilishida, ya‘ni “translitteratsiyani izohsiz berish ko‘p hollarda boshqa millat kitobxonining ongida o‘sha so‘zga nisbatan bir kemtik tushuncha hosil bo‘lishiga olib keladi”³¹.

Turar-joy binolari va ularning qismlarini nomlovchi *ayvon* *ayvan, karvonsaroy* *caravanseray, savdoxona* *trading place, xonaqoh* kabi tarixiy realialarning tarjimasida transkripsiya yoki translitteratsiya va tarjima nashri ilovasida izohlash usulidan ko‘proq foydalangan: “Shimoli bo‘lib tarh *ayvon* anga” (FI, 211) *“On the northern side [so grand] an ayvan*⁶⁶³ was built” (FI, 202). Ushbu misoldagi *ayvon* realiyasi asliyatdan tarjima matniga transkripsiya usuli orqali o‘g‘irilgan bo‘lib, asar tarjima nashrida “*portico, veranda*” shaklida 663-sarlavha osti izohi bilan sharq me‘morchiligi bo‘yicha mutaxassis bo‘lgan O.Grabarning *ayvon* haqida bergan ma‘lumot³²iga qarash kerakligi aytib o‘tilgan. *Ayvon* leksik birligining, internet sahifalaridagi ma‘lumotlarda, bir necha vazifadosh analoglari mavjud: ايوان (eyvan) (*plural* ايوانها (eyvân-hâ)) 1. (*archaic*) *palace* 2. *porch* 3. *portico* 4. *iwana* 5. *balcony* 6. *veranda*³³. Asliyatdagi *ayvon* leksik birligining tarjimasida mutarjim o‘z izlanishlari natijasiga tayangan holda translitteratsiya va nashr ilovasida izohlash usulidan to‘g‘ri foydalangan.

Solnomadagi uy-ro‘zg‘or buyumlarini bildiruvchi realialarning ayrimlari hozirda kundalik iste‘moldan chiqib ketgan va faqat badiiy adabiyot hamda she‘riyatda uchraydi (*jom, ayoq, xum, la‘li, meshkob* va boshqalar), ayrimlari (*tandir, tovoq, sarxum*) hanuzgacha muloqotda qo‘llaniladi. Bo‘limda asliyat va tarjimadagi *jom* *cup (chalice), ayoq* *bowl, tanur* *oven, xum* *jar* kabi misollar tahlilga tortilgan. Masalan, “... oltun *ayoqlar* bila sharobi la‘limazob

²⁸ Древнетюркский словарь. – Ленинград: Наука, 1969. – С.676.

²⁹ Садиқов З. Қадимги туркий реалаялар таржимаси. Монография. – Наманган: Водий Медиа, 2021. – Б.46.

³⁰ <https://uz.wikipedia.org/wiki/Holva>

³¹ Умарова М.А. XX аср ўзбек насри намуналарининг урду тилидаги таржималарида миллий колоритнинг ифодаланиши: Филол. фан. б. фалс. докт. (PhD) дисс. автореф. – Тошкент, 2022. – Б.16.

³² <https://www.tandfonline.com/doi/full/10.1080/05786967.2021.1960883>

³³ <https://en.wiktionary.org/wiki/%D8%A7%DB%8C%D9%88%D8%A7%D9%86>

ichar erdi” (FI, 107) \\\ “... drinking red wine from golden *bowls* ” (FI, 71). Misoldagi eski o‘zbek tilidagi *ayoq* realiyasi “kosa, piyola, qadah”³⁴ ma’nolarini anglatgan. Bu realiya tarjimasida analog usulidan foydalanilgan bo‘lib, vazifasi nuqtayi nazaridan ham to‘liq mos kelgan hamda *bowl* leksemasi ingliz tilida o‘zbek tilidagi *ayoq* so‘zi anglatgan ma’noni ifodalab, tarixiy jihatdan aynan asliyatdagi realiyani ifodalashda adekvat tarjimaga erishishga xizmat qilgan.

Xorazm vohasi o‘zbeklarining an’anaviy liboslari tarixi va ular bilan bog‘liq urf-odat, an’analarni etnohududiy xususiyatlari va bu nomlarning lingvistik o‘ziga xosliklari monografik planda tadqiq qilingan³⁵. “Firdavs ul-iqbol”dagi *xilo* \\\ *robe, sarupo* \\\ *outfit (robe), xil’ati garonbaho* \\\ *precious robe of honor (robe), jig’a* \\\ *aigrette, chakmon* \\\ *woolen robe, po’ta* \\\ *futa* kabi kiyim-kechak va zargarlik buyumlariga oid realiyalarning tarjimada berilishida ham yutuqlar hamda ba’zi noqisliklar kuzatiladi.

Tarixiy davr ruhini qayta yaratish va voqea-hodisalarning mohiyatini tarjima tili vakillariga aslicha yetkazish maqsadida maishiy leksikaga oid realiyalarni tarjima qilishda Y.Bregel kompleks usullardan ham samarali foydalangan:

1. Maishiy detallar tarjimasida transliteratsiya usuli bilan sahifa ostida yoki tarjima nashri ilovasida batafsil izohlab o‘tilgan: *po’ta – futa, ayvon – ayvan*.

2. Realiyaning tarjima tilidagi vazifadosh analogini berish orqali tarjima qilgan: *dastor, amoma – turban, xilloi garonbaho – robes of honor, jom – cup*.

3. Realiyalar tarjimasida jarayonida analog, tasviriy usul va transliteratsiyaning birgalikda ifodalanishi: *sarupo – outfit (sarupa), chakmon – woolen robe (chekmen), jig’a – aigrette (jigha)*.

4. Realiyalar tarjimasida jarayonida tarjima matnidan tushirib qoldirilishi yoki ba’zan umumlashtiruvchi transformatsiyaga uchrashi holatiga *sarxum, qandalot va halvo va maojini qand* kabi birliklarni kiritish mumkin.

Demak, har qanday tarixiy matnlarning milliy-tarixiy koloritni qayta yaratish jarayonida kompleks yondashuvning afzal tomonlari ko‘p.

Bobning navbatdagi “**Mifologik, diniy va tarixiy realiyalarning tarjimada qayta yaratilishi**” faslida “Firdavs ul-iqbol”dagi turkiy xalqlar o‘g‘zaki ijodida uchraydigan *Rustam, Bahrom, Zol, Narimon, Jamshid, Iskandar Zulqarnayn* \\\ *Iskandar Zu’l-Qarnayn* (albatta, tarixiy *Iskandar* \\\ *Alexander* emas) kabi mifologik; *Iskandar* \\\ “*Alexander, Arastu* \\\ *Aristu, Aristitolis* \\\ *Aristutalis* kabi tarixiy realiyalar hamda mutlaq iloh, payg‘ambar, farishta, jannat, do‘zax tushunchalarini ifodalovchi diniy realiyalar – *qur’oniylar lafzlar* tahlil qilingan.

Ma’lumki, diniy realiyalar tarjima jarayonida tarjimonning zimmasiga katta mas’uliyatni yuklaydi. “Firdavs ul-iqbol” asarining tarjima nashrida Qur’oni Karim oyatlari, arab tilidagi hadislar, diniy birikmalar, maqol va shunday lingvistik birliklar asar tarjimasida kursiv matn shaklida berilgan bo‘lib, Qur’onda keltirilgan oyatlar izohi A.J.Arberining ingliz tiliga qilgan tarjimasida asosida berilgan. Islom diniga oid matnlar tarjimasining beshta muhim jihati 1)

³⁴ Ўзбек тилининг изоҳли луғати. Жилд I. – Тошкент: ЎзМЭ, 2006. – Б.43.

³⁵ Нуруллаева Ш. Хоразм анъанавий кийимлари. – Тошкент: Янги нашр, 2013.; Норбоева Ш.Х. Хоразм шевалари кийим-кечак номларининг структур-семантик тадқиқи: Филол. фан. фалс. докт. ...дисс. – Тошкент, 2017. – Б.28.

diniy matnlar tarkibidagi soʻzlar badiiy va sheʼriy asarlar tarjimasida kabi ijodiy oʻgʻirishni talab qilmaydi; 2) diniy matnlarni oʻqish, yodlash, va yoddan aytishda yengillik tugʻdiradigan fonetik jihatlari bilan farqlanadi, tarjimon asliyatdagi bu jihatlarni tarjima tilida alliteratsiya, assonans, qofiya va ritm yordamida amalga oshirishiga toʻgʻri keladi; 3) diniy matnlardagi qadimiylik ifodasi boʻlgan arxaik soʻzlardan hozirgi kun kitobxonini bexabarligi tufayli tarjimon oʻz auditoriyasi tabiatini aniq bilishi va arxaik birliklarni meʼyorda ishlatishi lozim; 4) diniy matnlarda soʻz tanlovi rasmiylikka moyil boʻladi; 5) dinga xos soʻzlarni tarjima qilishning transferens, “funktional muqobil”ni tanlash, diniy matnlardagi faqat fikrni tarjima qilish usullari mavjud; bunda ham soʻz tanlovida tarjimondan ehtiyotkorlikni talab qiladi³⁶.

Asliyatdagi *Alloh* \ *God* (Tarjima matnida *Alloh* tushunchasi *God* soʻzidan tashqari *the Mighty Lord, a King of Omnipotent, the Most High God, the Lord of the Worlds, The Lord who Bestows Gifts, God Most High, the Lord* va *The Lord Protector and Helper* kabi epitelar bilan ham ifodalangan); *Bilsmillahi-rahmani-rahim* \ *In the name of God, the Merciful the Compassionate, qaddasallohu sirrahu-l-azizkim* \ *may God hallow his precious grave!* (asliyatda bu tarjimada kiritma shaklida ifodalangan), *xalifat az-zamon fi-l- ofoq* \ *Chiefs of Prophets, Muhammad Sallolohu Alayhi vasallam* \ *Muhammad, Odam alayhissalom* \ *Adam (peace be upon him), Nuh alayhissalom* \ *Nuh (peace be upon him), Iso nafasi* \ *Jesus breath; firdavs, behisht* \ *paradise, heaven; gardun, falak* \ *heaven* shaklida tarjima qilingan. “Firdavs ul-iqbol” asarida keltirilgan oyatlar tarjimasida, ularning ekvivalentlik va adekvatlik xususiyatlari tahlili D.D.Borasulovning maqolasi³⁷ da berilgan.

Dissertatsiyaning **“Tarixiy-badiiy asar tarjimasida asliyat uslubiy vositalarning berilishi”** deb nomlanuvchi uchinchi bobining birinchi **“Tarjimada saj’ san’ati saqlanishining ahamiyati”** faslida solnomada tarixiy koloritni yuzaga chiqarishda saj’ san’atining tarjimada saqlanishi alohida ahamiyatga ega ekanligi asoslanib, mazkur jarayonda erishilgan yutuq va kamchiliklar tahlil qilingan.

“Saj’” soʻzi “qumri, bulbul, toʻti kabi xushovoz qushlar tovushining bir-biriga qoʻshilib, joʻr boʻlib ketishi”³⁸ni bildiradi. Tarjimashunoslikda saj’ san’atining tarjima matnlarida qayta yaratilishi borasida Z.O.Jumaniyozov³⁹, A.Abdullajonov⁴⁰, D.Xoshimova⁴¹, O.M.Fayzulloev⁴² va Sh.Shergʻoziyev⁴³lar

³⁶ Abdelhamid Elewa. Features of translating religious texts. Journal of Translation, 10(1). – 2014. – Pp.25-33.

³⁷ Borasulova D.D. “Firdavs ul-iqbol” asaridagi diniy birikmalar va ularning tarjimasida xususida. Oʻzbek milliy adabiyoti namunalari chet tillariga tarjima qilish va targʻib qilishning dolzarb masalalari. Respublika ilmiy-amaliy konferensiya materiallari. – Toshkent, 2022. – B.107.

³⁸ Саримсоқов Б. Ўзбек адабиётида сажъ. – Тошкент: Фан, 1978. – Б.12.

³⁹ Жуманиёзов З.О. “Равшан” достони немисча таржимасида миллийликни қайта яратиш: Филол. фан. номз. ...дисс. – Урганч, 2008.

⁴⁰ Абдуллажонов А. Муножот таржимасида мазмун ва шакл бирлиги // Содружество языков. Содружество культур (Материалы 4-республиканской научной конференции). – Наманган, 2017. – Б.91.

⁴¹ Хошимова Д. “Бобурнома” матнидаги тасвирий воситаларнинг инглиз тилига таржималари тадқиқи: Филол. фан. докт. (DSc) ...дисс. – Тошкент, 2018.

⁴² Файзуллоев О.М. Ўзбек фольклоридаги лингвокультуремаларнинг инглизча таржимасида берилиши (Болалар фольклори ва эртақлар мисолида): Филол. фан. бўйича фалс. докт. (PhD) ...дисс. – Тошкент, 2019.

tadqiqotlar olib borishgan. “Firdavs ul-iqbol” asarida Ogahiy saj’ning uch turi (*saj’i mutavoziy, saj’i mutarraf, saj’i mutavozin*)⁴⁴ dan ham mohirona foydalangan.

Ishda “Firdavs ul-iqbol”dagi saj’lanishlarni quyida tasnif bo’yicha tahlilga tortilgan:

1. Tarixiy shaxslar tavsifi bilan bog’liq saj’lanishlar: “...*jahon fozillarining afzali va zamon komillarining akmali, fazlu donish tengizining timsohi, aqlu binish safinasining mallohi, ilm quyoshining matla’i va kamol ahlining marja’i... halloli mushkuloti daqoyiq, kashshofi g’atoyoyi haqoyiq, fazoilmaob, kamolotintisob, ya’ni Munis mirob...*” (FI, 394). \ \ “the most erudite of the learned men of the world, the most excellent of the perfect men of his time, the crocodile of the sea of learning and *erudition*, the pilot of the ship of knowledge and wisdom, the rising place of the sun of *knowledge* and the *refuge* of the *people of perfection*, who unravels the *difficulties* of *subtle* meanings and lifts the veil from *verities*, the embodiment of excellency and perfection, <the exalted and honorable master (ustad)>, that is the late Munis Mirab...” (FI, 407).

2. O’rin-joy tasviri bilan bog’liq saj’lanishlar: “Va aksar qullo va bilod xarob bo’lub, kentlar va mazralar besha va *jangaliston* va ko’lot yerlar *nayiston* bo’ldi.” (FI, 134) \ \ “Most of the towns (*qila’* va *bilad*) became desolate. Rural *regions* (kentlar) and *fields* (mazra’alar) became *thickets* and *jungles*” (FI, 109).

3. Jang-u jadallar bilan bog’liq saj’lanishlar: “Ul mavzeda Xolnियोz yuzboshikim, “qaroqchilik” laqabig’a, *mashhur* va Sharif *pahlavon* kim falak fili aning ollida *notavon* va *maqsurdur*. 30 kishi bilakim, ba’zi *piyoda* va ba’zi *suvora* erdilar. Ul hazratning *ishorati* lozim *sharofati*, imdodi ila Elchin qal’asig’a *shabixun urub*, bir *bosh kesib* va bir kemani barcha ashyosi bila *o’lja qilib* kelturdilar” (FI, 465). Afsuski, bu parcha tarjimasida asliyatdagi *saj’i mutavoziy* tilning ichki imkoniyatlari sababli ifodalanmagan.

4. Ov jarayoni bilan bog’liq saj’lanishlar: “Va har kun bir nav *shikorandozliq* bila o’zgacha *inbisot* ko’rguzub va har soat bir turduk *saydpardozliq* bila o’zga nav *nishot* ohangin tuzub, manzil-bamanzil ko’chub, Xo’jaeli navohisin muzribi xayyomi *iqbol* va muqarri borgohi *ijlol* qildi.” (FI, 298) \ \ “Engaging every day in hunting and other amusements, he passed from station to station, until he set up his camp in the region of Khoja-eli” (FI, 296).

Asliyatdagi saj’ san’atining tarjimalari tahlili umumlashmasi:

1. Asliyatdagi saj’ san’ati turlari ikkinchi tilning ichki imkoniyatlari asosida mutarjim tomonidan tarjima matnida san’at sifatida saqlab qolingani, ya’ni asliyatdagi saj’ san’ati bilan tarjima shaklida to’liq muvofiqlik saqlangan: *xoqon – khaqan, sulton – sultan, numerous – bisyor* va *beshumor – countless*.

2. Asliyatdagi saj’ san’atining tarjima matnida boshqa birliklarda saqlanib qolishi, ya’ni tarjimada bu san’atning qisman muvofiqligi ta’minlangani: “Mashhurdurkim, aning bila ov orasida ko’p hikoyati *ajiba* va mutoibot *g’ariba* voqe bo’lubdur” (FI, 94) \ \ “It is well known that there are many amusing *stories*

⁴³ Sherg’oziyev Sh. “Boburnoma” matnidagi shaxslar tasvirida saj’i matavoziyning o’rni va ularning inglizcha tarjimalarda aks etishi. FarDU ilmiy xabarlar. – 2022. – №3. – B.413.

⁴⁴ Ismoilov I.O. Ogahiyning tarixiy-adabiy asarlari poetikasi. Monografiya. – Toshkent: Lesson press, 2023. – B.84.

and wonderful *pleasantries* of their relationship, including the following” (FI, 50).

3. Asliyatda keltirilgan saj’ namunalari tarjima tilining lingvistik imkoniyatlardan kelib chiqib, saj’ san’ati tarjimada saqlab qolinmagan. Biroq asliyatning mazmun-mohiyati saqlangan, ya’ni muvofiglikning mavjud emasligi, lekin pragmatik tarjima amalga oshgan: “Muhammadamin inoq bag’oyat donishmand va *kordon* va maishatdo‘st va *komron* erdi” (FI, 159) \\\ “Muhammad Amin Inaq was very learned and clever, (304) with a taste for life and pleasure” (FI, 144).

Bobning ikkinchi fasli “*Tarixiy koloritni ifodalashda uslubiy figura va troplarning tarjimada saqlanishi*” deb nomlangan va unda asliyatdagi o‘xshashlik asosida paydo bo‘lgan (*epitet, o‘xshatish, metafora, metonimiya, perzonifikatsiya*), matniqiy va emotsional mazmun asosida paydo bo‘lgan (*giperbola, oksyumoron, antiteza*), tovush va so‘zlar takrori asosidagi uslubiy figura va troplar (*alliteratsiya, takror va anafora*)ning tarjimada berilishidagi mutarjimning mahorati tahlil qilingan.

Badiiy matn tarjimasi tarjimonning nafaqat lingvistik bilimini, balki uning asliyatdagi badiiy-estetik go‘zallikni tarjima tilida ham muvaffaqiyatli qayta yaratish mahoratini aks ettiruvchi omil hisoblanadi. Uslubiy figuralar tarjimasi muammo tug‘diradigan masala hisoblanadi. Chunki uslubiy figura va troplar muayyan xalqning kundalik hayoti va tafakkur mahsuli sanaladi. Shu bois bir tilda mavjud ko‘chim namunalari boshqa tilda takrorlanmasligi mumkin. O‘zbek tarjimashunosligida K.A.Sidikov⁴⁵, U.Yo‘ldashev⁴⁶, G.Y.Rofiyeva⁴⁷, Z.M.Bazarov⁴⁸ va N.B.Xodjayeva⁴⁹larning ilmiy tadqiqotlarida uslubiy figura va troplarning tarjimada saqlanishi masalasi haqida izohlar keltirilgan.

Asliyatda o‘xshashlik asosida paydo bo‘lgan ko‘chimlar:

Sifatlash: a) shaxslarni tavsiflovchi: “*Najobatpanoh, diyonatogoh, ixloskesh, sadoqatandesh* Abdiboy va Gadoyniyozkim” (FI, 715) \\\ “Abdi Bay and Keday Niyaz, who were the mushrifs” (FI, 332); b) joy nomlarini tavsiflovchi: “Va havliyi ishratafzoda ul hazratning nuzuli farhat shumuli uchun to‘shalgan maxsus qasri jannatosokim, *safovu ravnaqda g‘ayrati Qasri Shirin va rashki Xavarnaq* erdi, *bahor tashrifidin gulistoni jinon va bog‘i rizvon yanglig‘ tarovoti toza va nazohati beandoza* bag‘ishladi”. (FI, 401); c) diniy tushunchalarga asoslanuvchi: “Abulg‘ozi Muhammadrahim Bahodirxoni *jannatmakon* saltanat niginin himmati

⁴⁵ Сидиков К.А. “Кутадғу билиг” тўртликларининг инглизча бадий таржима хусусиятлари: Филол. фан. номз. ...дисс. – Тошкент, 2010.

⁴⁶ Йўлдошев У. Ҳажвий матнлар таржимасининг лингвостилистик ва лингвокультурологик хусусиятлари (инглиз тилига таржима қилинган ўзбек халқ латифалари мисолида): Филол. фан. бўйича фалс. докт. (PhD) ...дисс. – Тошкент, 2017.

⁴⁷ Рофиева Г.Й. Ўзбек тилидан француз тилига концептуал метафоралар таржимасининг ўзига хослиги (Эркин Аъзам асарлари асосида): Филол. фан. бўйича фалс. докт. (PhD) ...дисс. – Тошкент, 2020.

⁴⁸ Базаров З.М. Бадий таржимада лексик-стилистик бўёқдорликни сақлаш муаммолари (А.Қодирийнинг “Ўткан кунлар” романининг инглизча таржималари мисолида): Филол. фан. бўйича фалс. докт. (PhD) ...дисс. – Тошкент, 2020.

⁴⁹ Ходжаева Н.Б. Премчанд асарлари ўзбекча таржималарининг лексик-стилистик хусусиятлари: Филол. фан. бўйича фалс. докт. (PhD) ...дисс. – Тошкент, 2019.

barmog‘iga soldi” (FI, 396) \\\ “Muhammad Rahim Bahadur Khan, [now] residing in *paradise*, put the seal-ring of monarchy on his finger” (FI, 405).

O‘xshatish: a) kishi nomlari bilan bog‘liq o‘xshatishlar: *) payg‘ambarlar nomlari bilan bog‘liq: *Masihodek* (FI, 241) \\\ *like Jesus* (FI, 235); *) shaxs nomlari bilan bog‘liq: *Hotami Toyi* ehsonining fasonasi naqdi qalbddek \\\ (FI, 691) \\\ *surpassing the legendary generosity of Hatim-i Ta‘i” (FI, 321); b) tabiat hodisalari bilan bog‘liq: *) quyosh bilan bog‘liq: *quyoshdek* (FI, 261) \\\ *like the very sun* (FI, 277); *) oy (qamar), yulduz tasviri bog‘liq: *mahi nav*” (FI, 262) \\\ *like a new moon* (FI, 258); *) shamol, yashin, chaqmoq bilan bog‘liq: *shimoli kibi*” (FI, 261) \\\ *like a northern wind*” (FI, 257); *) yomg‘ir bilan bog‘liq: *seli ofat va muhiti maxofat yanglig‘* (FI, 475) \\\ “... by his order, raided and plundered the environs of the fortress and surrounded it” (FI, 521). c) hayvon va parrandalar bilan bog‘liq: *sheri g‘arrandadek, ruboh misol* (FI, 451) \\\ *like roaring lions, like foxes* (FI, 493); d) xayoliy-to‘qima obrazlar nomi bilan bog‘liq: *ajdahoyi damon yanglig‘* (FI, 484) \\\ *dragon-like* (FI, 531) va boshqalar.

Metafora. Bu o‘rinda *noirayi g‘azabi podshohiy mirvahai saxati ilohiy bila ishtiol topib* \\\ *flame of khan’s wrath flared up, orazi gulgun* \\\ *rosy (g‘ulg‘un) cheek, ashki hasrat* \\\ *the tears of grief, ajal sharbati* \\\ *drink called death* kabi metaforalar tahlilidan Y.Bregel tarixiy asardagi metaforalar ifodalagan sharqona go‘zallikni tarjima jarayonida saqlab qolishning uddasidan chiqqan va asliyatdagi metaforani tarjima tilidagi standart muqobili yordamida tarjimada saqlashga harakat qilgan, deya xulosa qilish mumkin.

Metonimiya. O‘zbek tarjimashunosligida, jumladan, U.Yo‘ldoshev tadqiqotlarida metonimiyalarni tarjima qilish uchun tarjima strategiyasi sifatida so‘zlarni qo‘shish, o‘zgartirish yoki perifraza qilish kabi usullardan foydalanish muvofiq usullar deb hisoblanadi⁵⁰. Bu fikrni Y.Bregel tarjimasi misolida ham dalillash mumkin: “...*besh-o‘n qal‘a* andin *suv ichadur*” (FI, 93) \\\ “... *five or ten towns (qal‘a) drink its water*” (FI, 49). Asliyatda *besh-o‘n qal‘a* birikmasi metonimik ma’noda ishlatilgan bo‘lib, *qal‘a* “shu joyda yashovchi aholi”ga nisbatan keltirilgan. Aynan shu ko‘chimni reseptor tiliga shakl va mazmun birligida bir xil ekvivalentlar orqali o‘girilganligi adekvat tarjimani yuzaga keltirgan.

Personifikatsiya. Bu tropning tarjimasi jarayonida tarjimon ikkita usuldan: tarjimon majoziy ma‘noni tarjima tiliga o‘girishi yoki mazmunni ko‘chimlarsiz ifodalashi mumkin⁵¹: “*Jazoir bila zanburak tortib un...*” (FI, 195) \\\ “*The falconets (jaza‘ir) and the sviwel guns (zanbarak) roared...*” (FI, 181). Demak, tarjimon muallifning uslubini tarjimada saqlab qolishning ham uddasidan chiqqan va muallif tomonidan keltirilgan perzonifikatsiya tropi reseptor tilida to‘la saqlangan.

⁵⁰ Йўлдошев У. Бадий таржиманинг лингвостилистик ва лингвокультурологик хусусиятлари. Монография. – Самарқанд: Самарқанд давлат чет тиллар институти, 2022. – Б.64.

⁵¹ Masroor F. & Pourmohammadi M. (2016). Problems in Translating Figures of Speech: A Review of Persian Translations of Harry Potter Series. *International Journal of English Language & Translation Studies*. 4(4). – Pp.131-143. Retrieved from www.eltsjournal.org

Evfemizm. Tarjimon asliyatdagi evfemistik iboraning tabiatini yaxshi anglab yetgan holda, tarjima tilidagi evfemizm yoki boshqa birliklar bilan to‘g‘ridan to‘g‘ri tarjima qilishi – tarjimon uchun muhim jihatlardan sanaladi⁵². “... bir ohi sard jigari pur dardidin tortib haqq‘a *jon taslim qildi*” (FI, 413) \\\ “... gave a heavy sigh from the bottom of his heart, and *yielded his soul*” (FI, 204).

Bu faslda yana giperbola, oksyumoron, antiteza, allyuziya kabi matniiy va emotsional mazmun asosida paydo bo‘lgan troplar hamda alliteratsiya va anafora kabi tovush va so‘zlar takrori asosidagi uslubiy figura va troplarning tarjimada saqlanishidagi o‘ziga xosliklari ham tahlilga tortildi:

Giperbola: “Va ul mavzeda jonsiz badanlar tufrogidin *tallar hay‘ati oshkor*, balki ul *ulug‘ tog‘lar surati namudor bo‘ldi*” (FI, 477) \\\ “The *dead bodies covered the ground at that place like mounds or even high mountains**” (FI, 522). Demak, manba tilidagi aksariyat mubolag‘ali bayon usullari tarjimada mayda tafsilotlari bilan birgalikda saqlab qolingan.

Oksyumoron: “Alar Davlat Girey bila *gurg oshtiy qilib...*” (FI, 99) \\\ “They made a *false peace* with Dawlat Keray” (FI, 57).

Antiteza: “... andoqkim, zarbi teg‘ bila *foniy olamni zabt qaydig‘a chekarsan*, barakati adl bila *boqiy jahonni dag‘i qabzai tasarrufingga kirguz*”. (FI, 39) \\\ “when you conquer the *transient* world with the blows of your sword, you will also capture the *everlasting* world with the blessing of your justice” (FI, 11).

Allyuziya (intertekstuallik): “Shoxlari Sidrag‘a payvand o‘lub, *Resha o‘kuz tuklarig‘a band o‘lub*” (FI, 269) \\\ “Their branches touch the lotus-tree of heaven, *Their roots are tied to the hair of the bull that supports the earth*” (FI, 265).

Alliteratsiya: “Barcha jon o‘lguvchidir” fahvosi bila *ajal sharbati* noguvorin lojur‘a chekti.” (FI, 92) \\\ “according to the words “Every soul shall taste of *death*”, *drank* to the *dregs* the unpalatable *drink* called *death*” (FI, 47).

Anafora:

Gahe tafsirdin aylab suolot,

Gahe ilmi hadis ichra maqolot.

Gahe fiqx ichra zikr aylab masoil,

Alarga dambadam ortib fazoil (FI, 280) \\\

At time they discussed questions of Qur‘an interpretation (*tafsir*),

At others, some matters of the science of Tradition (*hadith*).

At times they mentioned problems of jurisprudence (*fiqh*),

Adding, now and then, to their virtues (FI, 274).

XULOSA

1. Tarjima borasidagi ishlarda manba tilining ekspressiv vositasi sifatida nasriy matnning badiiy-estetik qiymatini oshiruvchi va asarning uslubiy individualligini, milliy o‘ziga xosligini aks ettiruvchi so‘zlarga nisbatan chet el tarjimashunoslari tomonidan “madaniy elementlar”, rus olimlari tomonidan esa aksariyat o‘rinlarda “realiya” termini qo‘llanilgan, o‘zbek tarjimachiligida

⁵² Larson M.L. Meaning-based translation (2nd ed.). – Lanham, Maryland: University Press of America, Inc., 1998. – P.127.

milliyligni ifodalovchi soʻzlar “realiyalar”, “xos soʻzlar”, “milliy kolorit birliklari” atamallari bilan ifodalangan.

2. Asliyatning moddiy, maʼnaviy, siyosiy va iqtisodiy hayotini oʻzida mujassam etuvchi realiyalar ham milliy, ham tarixiy koloritni aks ettirish xususiyatiga ega. Tarixiy asarlar tarjimasida davr ruhini ifodalovchi realiyalar arxaizm va zamonaviy tilimizda sinonimlarga ega boʻlmagan istorizmlar orqali amalga oshirilgan. Bu birliklar tarjima jarayonida makon va zamon koloritini yaratuvchi muayyan lugʻat guruhi sifatidagina emas, balki tarixiy maʼlumotlardan ogoh etishda tarixiy-madaniy komponentli leksik birliklar, yaʼni tarixiy realiyalar deb yuritiladi.

3. Tarjimada milliy va tarixiy xususiyatga ega leksik birliklar tarjimasida borasida dunyo olimlari tomonidan koʻplab tarjima usul va strategiyalari taklif qilingan boʻlib, keltirilgan usullar nomlanishi jihatidan turlicha boʻlishiga qaramasdan, vazifasi jihatidan bir-birini toʻldiruvchi tarjima strategiyalari sanaladi. Tahlilga tortilgan “Firdavs ul-iqbol” asarining Y.Bregel tarjimasidagi tarixiy realiyalar tadqiqida E.Ochilovning takliflari nisbatan asosli deb topildi.

4. Tarixiy asardagi mutlaq hukmdor (monarx) tushunchasini ifodalovchi birliklar, hukmdor vorisi maʼnosini anglatuvchi soʻzlar, davlat boshqaruvining turli lavozimlarini anglatuvchi mansab va unvon nomlari hamda saroydagi vazifa-amallarga oid mavzuiy guruhlardagi tarixiy realiyalarni tarjima tiliga oʻgirishda Y.Bregel barcha usullardan samarali foydalangan. Ammo aksariyat oʻrinlarda transliteratsiya va analog usullaridan hamda kamdan kam hollarda kalkalash usulidan foydalangan. Shu bilan birga, bu vositalar tarjima matni mutolaasida kitobxon tomonidan qiyinchiliksiz qabul qilinishi uchun deyarli barcha hollarda tarjima nashri ilovasida izohlangan.

5. Tarixiy asardagi maishiy leksikani oziq-ovqat, ichimliklar; turar-joy binolari; uy-roʻzgʻor buyumlari; kiyim-kechak va bosh kiyimlar kabi mavzu guruhlariga ajratish mumkin. Asliyatdagi baʼzi oziq-ovqat va uy-roʻzgʻor buyumlariga oid realiyalar tarjima matnidan tushirib qoldirilgan, turar-joy binolari va kiyim-kechaklarni ifodalovchi leksik birliklar tarjimasida aynan bir realiyalarning tarjimasida ikki xil analogdan foydalangan holda matnda soʻz va birikmalar takrorining oldi olingan. Ayrim tarixiy realiyalarning asardagi milliy-tarixiy koloritni aks ettirish jihatlari tarjima matnida toʻliq ifoda qilinmagan va bu xususda tarjima takliflari keltirib oʻtildi.

6. Tarixiy asar tarjimasida tarixiy va diniy-mifologik terminlar tarixiyligni belgilovchi unsurlar sifatida tadqiq etilib, asl nusxadagi tarixiy va mifologik qahramonlar nomlari tarjima jarayonida tarjima nashri ilovasida izohlash orqali transliteratsiya qilinishi bilan birga, tarjimon ham bu birliklar borasida shaxsiy fikrlarini bildirgan. Tarixiy va mifologik markerlangan birliklar tarjimasida baʼzi holatlarda batafsil izohlangan boʻlsa, boshqa vaziyatlarda realiyalar qisqa izohlanish bilan kifoyalangan.

7. Asliyatda keltirilgan diniy realiyalarning mutlaq iloh, paygʻambar va jannat konseptlarini ifodalovchi soʻzlar tarjimasida tahlilida mutlaq iloh tushunchasini ifodalovchi muqaddas soʻzlar faqat reseptor tilidagi bitta analog yordamida ifodalanib, tarjimon asliyatdagi diniy eʼtiqodga nisbatan betaraflik

g'oyasini saqlagan. Nazmiy qismlarda keltirilgan payg'ambar konseptini anglatuvchi realiyalar tarjimaning ba'zi o'rinlarida tushirib qoldirilgan.

8. Tarixiy koloritni ifodalashda saj' san'atining tarjimada saqlanishi asliyat badiiyati ifodasi tarzida talqin etilib, ohangdoshlik, musiqiylik, tasvirning badiiy estetik jihatlari qayta aks etishi tarjimon poetikasi sifatida qabul qilinadi. Solnoma tarjimasidagi transliteratsiya usuli orqali o'girilgan birliklar qatnashgan saj'lanuvchi qismlar to'liq saqlangan, shu bilan birga, asliyatdagi ayrim saj'lanmagan tarkibiy qismlar tarjimada saj' tamoyillariga bo'ysundirilgan. Asliyatdagi tarixiy shaxslar tasviriga oid saj'lanuvchi qismlar tarjimada mazmun saqlangan holda, faqat oddiy bayon shaklida berilgan.

9. Solnomadagi epitetlar deyarli tarjima matnida uslubiy figura vazifasida to'liq saqlanmagan, o'xshatishlar faqat "like" leksik vositasi yordamida tarjima tilida keltirilgan, ayrim takror tasvirlar hamda ba'zi ko'chimlarning tarjimada tushirib qoldirilishi asar tarjimasining sifatiga salbiy ta'sir etmagan. O'zbek va ingliz tillaridagi fonetik farqlanishlarga qaramasdan, tovushlar va so'zlar takrori asosida paydo bo'lgan troplarning tarjimada saqlanishi tarjimon bilimi va mahoratini belgilaydi.

10. Y.Bregelning mahoratli tarjimon sifatida o'zbek xalqi madaniyati va tarixini chuqur o'rgangani mumtoz asardagi tarixiy koloritni yaxshi anglashiga hamda tarjimada asliyat ruhini saqlashiga zamin bo'lgan. Mutarjim tarjimashunoslikda qat'iy o'rnatilgan tarjima usullari yoki strategiyalarining mavjud emasligiga asoslanib, tarjima jarayonida davr ruhini qayta yaratishda barcha usullardan kompleks tarzda foydalangan. Ushbu asar bayon uslubining og'irligi va tilining murakkabligiga qaramay, tarjima tili xususiyatlaridan kelib chiqqan holda va asar muallifi maqsadlarini nazarda tutgan holda tarjimada tarixiy koloritni berishni uddasidan chiqqan.

**SCIENTIFIC COUNCIL AWARDING SCIENTIFIC DEGREES
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**URGENCH STATE UNIVERSITY NAMED AFTER ABU RAYKHON
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OTAJANOVA LOLA OZODOVNA

**THE CONVEYANCE OF HISTORICAL COLOR IN THE TRANSLATION
OF KHIVA KHANATE CHRONICLE**

(as an example of Y.Bregel's translation of the work "Firdaws al-iqbal")

**10.00.06 – Comparative Study of Literature,
Contrastive Linguistics and Translation Studies**

**DISSERTATION ABSTRACT
of the doctor of philosophy (PhD) on philological sciences**

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INTRODUCTION (abstract of PhD thesis)

The actuality and necessity of the dissertation topic. In the research of world Translation studies, the formation phases of the field, its principles, theoretical foundations, objectives, problems, translation methods, the rate of coincidence to the source text, the identification of extralinguistic similarities and differences in the languages of various nations and ethnic groups, as well as the importance of overcoming these differences in the translation process, in general, the linguistic characteristics of translation have been explored from various aspects. In this regard, significant scientific research works by English, German, and Russian translators serve as a theoretical and practical basis for further research. In fact, in this direction, the study of language units that make up the national-historical identity of the source, revealing the translation skill of the translator is considered one of the urgent issues of the Theory of Translation and Comparative Linguistics.

In the research of world Translation studies, it has been clearly demonstrated that translation, based on linguistic activity, plays a significant role in shaping international relations, disseminating knowledge, and transmitting information. In today's globalized world, skilled translators who have a deep understanding of the source language, its essence, the target language, and culture are required to build bridges for collaboration. However, there is still no general consensus on which method or rule to apply in order to achieve an accurate and complete translation product. In this regard, linguistic and extralinguistic problems of translation, especially, the issue of translation of cultural units in the source language called by various terms such as *realia*, *cultural terms*, *cultural words*, *culture-bound elements*, *culture-bound concepts*, *culture-specific items*, *lacunae*, *exoticisms*, *alienism*, *localisms*, *ethnographies*, *probels*, *linguoculturemes*, *xenism*, *non-equivalent lexicon*, *specific words*, is of urgent importance.

In Uzbek translation studies, the historical foundations of the field's formation, the theory and practice of translation, issues of originality and translation compatibility, problems in translation and ways to solve them, as well as several scientific researches related to translation criticism have been carried out. As our President has put it, "In our country, countless works that are the priceless property of world literature, have been translated, winning the hearts of readers, and a unique creative school has been formed in the field of literary translation and translation studies"⁵³. The uniqueness and historical nature of the original in today's translation studies, and the expression of these in translation are considered a scientific necessity, along with the translator's skill and the issue of word choice.

Especially, the translation of "Firdaws al-iqbal" into foreign languages, and the scientific research on the translator's skill in ensuring the coincidence of translation units with the original have not been carried out on a monographic scale. The translation of this work, the issues of the translator's method and skill, as well as the study of the historical-literary work from a linguocultural and linguopoetic

⁵³ Ўзбекистон Республикаси Президенти Ш.М.Мирзиёевнинг "Ўзбек мумтоз ва замонавий адабиётини халқаро миқёсда ўрганиш ва тарғиб қилишнинг долзарб масалалари" мавзусидаги халқаро конференция иштирокчиларига табриги, 2018 йил, 7 август.

perspective, are important in identifying the unique aspects of translation studies, and in developing practical and theoretical rules for translation. Therefore, our research, which has been conducted as a result of “understanding our national identity, studying the ancient and rich history of our Homeland, strengthening scientific research in this area, and fully supporting the activities of scholars in the humanities”⁵⁴ is dedicated to the methods of translating realias that express the similar and unique national-cultural aspects of historical units in Uzbek and English languages, determining the necessity and significance of the dissertation topic.

This dissertation research serves to a certain extent the implementation of the tasks specified in PD-5847 of the President of the Republic of Uzbekistan dated October 8, 2019, “On Approving the Concept of Development of the Higher Education System of the Republic of Uzbekistan until 2030”, PD-5850 of the President of the Republic of Uzbekistan dated October 21, 2019, “On Measures to Fundamentally Enhance the Prestige and Status of the Uzbek Language as the State Language”, PD-60 of the President of the Republic of Uzbekistan dated January 28, 2022, “On the Development Strategy of New Uzbekistan for 2022–2026”; the resolutions PD-2909 dated April 20, 2017, “On Measures for Further Development of the Higher Education System”, PD-376 dated May 18, 2018, “On Measures to Improve the System of Translating and Publishing the Finest samples of World Literature into Uzbek and the Masterpieces of Uzbek Literature into Foreign Languages”, PD-3775 dated June 5, 2018, “On Additional Measures to Improve the Quality of Education in Higher Education Institutions and Ensure Their Active Participation in the Comprehensive Reforms Being Carried Out in the Country”; as well as the resolution of the Cabinet of Ministers of the Republic of Uzbekistan No. 610 dated August 11, 2017, “On Measures to Further Improve the Quality of Teaching Foreign Languages in Educational Institutions” and other relevant normative-legal documents.

Compliance of the research with the priorities of the republic’s science and technology development. The Dissertation research was carried out by the priority direction of the Republican Science and Technology Development I. “Social, legal, economic, cultural, spiritual and educational development of the information society and democratic state, development of the innovative economy”.

The level of study of the problem. In world translation studies, the theoretical foundations and principles of the field, the classification of translation methods, and the preservation of cultural units that reflect the economic, social, cultural, religious, historical, and ethical thought levels of specific linguistic representatives in the source text have been scientifically and practically researched, with a focus on ensuring adequacy in translation. In particular, scholars in translation studies such as P.Newmark, B.Nedergaard-Larsen, H.Vermeer, Ch.Nord, D.Katan, J.Pedersen, M.Baker, J.F.Axielá, M.Loponen, R.Leppihalme, and C.A.Schäffner have conducted scientific research on the problems of preserving

⁵⁴ Ўзбекистон Республикаси Президенти Ш.М.Мирзиёевнинг 2018 йил 28 декабрдаги “Тараққиёт йўлимизнинг шиддати янада ошаверади” мавзусидаги Олий Мажлисга Мурожаатномаси // Халқ сўзи, 2018 йил, 29 декабрь.

the cultural units of the source in translation and have recommended their conclusions⁵⁵.

In Russian translation studies, the issue of classifying realias as units with national and periodical characteristics inherent in the source, and the methods of translating them, have been separately researched by several translators and linguists⁵⁶. In particular, Z.G.Proshina has proposed dividing realias into 10 groups from a semantic point of view, while S.Vlakhov and S.Florin have suggested classifying them on local typology, periodic typology, and thematic typology. Moreover, their classification of realias is quite comprehensive and has been recognized by translators around the world.

In Uzbek translation studies, scholars such as G.Salomov, N.Komilov, G.Gafurova, K.Musayev, Sh.Sirojiddinov, G.Odilova, E.Ochilov, I.Gofurov, O.Muminov, N.Kambarov, and others⁵⁷ have contributed to the development of translation as a discipline, the theory and practice of translation, issues of source and target language coincidence, problems in translation and their solutions, overcoming these issues, and the advancement of translation criticism. The expression of source language specificity and historicity in translation has also been illuminated in scientific research after Independence⁵⁸. These dissertations encompass the pressing

⁵⁵ Newmark Peter. *Approaches to Translation*. – Oxford: Pergamon Press, 1981. – P.95.; Nedergaard-Larsen Birgit. *Culture-bound Problems in Subtitling, Perspectives: Studies in Translatology*, 1(2). 1993. – P.209.; Leppihalme Ritva. “Realia”, in Yves Gambier and Luc van Doorslaer (eds) *Handbook of Translation Studies*, vol. 2. – Amsterdam: John Benjamins, 2011. – P.328.; Nord Christiane. *Translation as a Purposeful Activity: Functionalist Approaches Explained*, Manchester: St Jerome, 1997/2001. – P.34.; Schäffner C.A *roof is an umbrella: metaphor, culture and translation. Identity and Difference – Translation Shaping Culture*. – Bern: Peter Lang AG, 2005. – P.49.

⁵⁶ Владимирова Н. Некоторые вопросы художественного перевода с русского на узбекский язык. – Ташкент, 1957. – С.66-67.; Федоров А.В. *Основы общей теории перевода*. – Москва: Высшая школа, 2002.; Бархударов Л.С. *Язык и перевод*. – Москва: Международные отношения, 1975.; Комиссаров В.Н. *Современное переводоведение. Учебное пособие*. – Москва, 2002.; Рецкер Я.И. *Теория перевода и переводческая практика*. – Москва: Международные отношения, 1974.; Швейцер А.Д. *Теория перевода Статус, проблемы, аспекты*. – Москва: Наука, 1988.; Влахов С., Флорин С. *Непереводимое в переводе*. – Москва: Международные отношения, 1980.; Верещагин Е.М., Костомаров В.Г. *Язык и культура. Лингвострановедение в преподавании русского языка как иностранного*. – Москва: Русский язык, 1987. – С. 42.; Прошина З.Г. *Теория перевода*. – Владивосток: Дальневост. ун-та, 2008. – С.86.

⁵⁷ Саломов Ф. *Таржима назарияси ва амалиёти*. – Тошкент, 2003. – Б.49.; *Таржима назарияси асослари*. – Тошкент: Ўқитувчи, 1983. – Б.104.; *Таржима назариясига кириш*. – Тошкент: Ўқитувчи, 1978. – Б.40-41.; *Таржима ташвишлари (Масъул муҳаррир: М.Қўшжонов)*. – Тошкент: Адабиёт ва санъат нашриёти, 1983. – Б.35.; Саломов Г.Т. *Литературные традиции и проблемы художественного перевода*. – Дисс. ...докт. филол. наук. – Ташкент, 1982.; Комилов Н. *Бу қадимий санъат*. – Тошкент: Адабий мерос, 2000. – 182 б.; Мусаев Қ. *Таржима назарияси асослари*. – Тошкент: Фан, 2005. – Б.95.; Сирожиддинов Ш., Одилова Г. *Бадий таржима асослари. Масъул муҳаррир О.М.Муминов*. – Тошкент: Мумтоз сўз, 2011. – Б.11.; Очилов Э. *Таржимашуносликнинг назарий масалалари*. – Тошкент, 2014. – 287 б.; G'ofurov I., Mo'minov O., Qambarov N. *Tarjima nazariyasi*. – Toshkent, 2012. – B.27.

⁵⁸ Жавбўриев М. *Бадий таржимада миллий характер ва тарихий давр колоритини қайта яратиш*: Филол. фан номз. дисс. автореф. – Ташкент, 1991. – 20 б.; Хамраев Х. *Воссоздание национального колорита и исторического колорита в художественном переводе*: Автореф. дисс. канд. филол. наук. – Ташкент, 1991. – 22 с.; Яркинова Б.Б. *Туркий тиллардан таржимада тарихий колоритнинг акс эттирилиши (Қирғиз адиби Т.Қосимбековнинг “Синган қилич” романи таржимаси мисолида)*: Филол. фан. номз. ...дисс. – 2002. – Б.12.; Исоқова Ш. И. *Бадий таржимада миллийлик ва тарихийликнинг акс этилиши*: Филол. фан. номз. ...дисс. – Тошкент, 2004.; Иброҳимова Ш. О. *Ёқубов романларидаги миллийликнинг туркча таржималарда акс этиши*: Филол. фан номз. ... дисс. – Тошкент, 2010. – 190 б.; Ҳамидов Х. *Ўзбек қисса ва романларининг туркча таржималарида миллийлик, бадийлик ва лисоний адекватлик масалалари*: Филол. фан. докт. (DSc) ...дисс. – Тошкент, 2021. – 235 б.; Ходжаева Н. *Бадий таржиманинг лексик-стилистик муаммолари*: Филол. фан. б. фалс. докт. (PhD) ... дисс. – Тошкент, 2019. – 124 б.; Буранова Б. *Бадий таржимада тарихий-миллий колоритни сақлаш принциплари (“Юлдузли тунлар” романининг туркман тилидаги намунаси асосида)*:

issues of translation studies aimed at preserving the spirit of the era and the artistic means of depiction in translation as faithfully as possible to the source language. Furthermore, these studies also examine the translator's skill during the translation process, the issue of word choice, and the extralinguistic problems of translation.

Significant scholarly research has been conducted in Uzbek translation studies. However, the extralinguistic and stylistic aspects of the English translations of chronicle related to Khiva Khanate, and the preservation of the source language artistic quality in translation, have not yet been studied in a monographic plan. Therefore, the issues such as conveying historical color in the translation version by Yuri Bregel of the historical-literary work "Firdaws al-iqbal" by Munis and Ogahi, the depiction of positions and ranks in the khanate's court, national-historical clothing, names of national dishes and their translation methods, and the translator's rendering of artistic means expressing historical color are very important and have not been sufficiently revealed to date. In this work, the expression of historical color through realias and figures of speech in Y.Bregel's translation of "Firdaws al-iqbal" and the issues of its preservation in translation are analyzed.

The connection of the dissertation topic with the scientific research work of the higher education institution where the dissertation was carried out. This study is conducted within the framework of the scientific direction "The Role of Comparative Linguistics, Literary Studies, and Translation Studies in Learning English" according to the scientific research plans of Urgench State University named after Abu Raykhon Beruni.

The aim of the research is to explore the translation ways and the translator's skill in conveying the historical color in the translation of Khiva Khanate's chronicle.

The tasks of the research are:

to highlight the significance of the work "Firdaws al-iqbol" in the tradition of Khorezm historiography and the scientific research of Y.Bregel in the translation procedure of this work;

to establish the level of study of realias that are characterized by various terminologies and peculiarities within world translation schools;

to determine the role, importance, and methods of expressing units specific to realia in conveying national and historical color in the field of translation studies;

to analyze the ways of expressing the ranks and duties of the khanate, everyday vocabulary, mythological, religious and historical realias in the translation of a historical work in revealing the historical color in the translation;

to develop criteria for recreating the art of saj in translation as an artistic expression of the source language;

Филол. фан. б. фалс. докт. (PhD) ...дисс. – Тошкент, 2021. – 124 б.; Нўмонов Д. Таржимада давр руҳини ифодалаш // Таржима муаммолари: К.2. – Тошкент: Самарканд, 1991. – Б.117.; Хабибуллаева Ф.А. Миллий ўзига хосликни қайта яратиш таржима адекватлиги мезони сифатида ("Ўткан кунлар" романининг рус тилида таржималари мисолида): Филол. фан. б. фалс. докт. (PhD) дисс. автореф. – Тошкент – 2020. – Б.16.; Садиков З. Қадимги туркий реалиялар таржимаси. Монография. – Наманган: Водий Медиа, 2021. – Б.46.; Умарова М.А. XX аср ўзбек насри намуналарининг урду тилидаги таржималарида миллий колоритнинг ифодаланиши: Филол. фан. б. фалс. докт. (PhD) дисс. автореф. – Тошкент, 2022. – Б.16.

to draw theoretical conclusions on the preservation of figures of speech and tropes that express historicity in translation.

The object of the research is the work “Firdaws al-iqbal” and its translation into English by Y.Bregel.

The subject of the research comprises the translation characteristics of figures of speech and tropes used in the English translation of Khiva Khanate Chronicle to recreate the historical color and the spirit of the time. This involves a detailed analysis of how these literary devices contribute to conveying historical and cultural essence of the source language in the translation. It’s a meticulous process that requires a deep understanding of the source and target languages, as well as their respective cultures.

Research methods. Comparative-historical, descriptive, contrastive, linguo-cultural, cognitive and stylistic analysis methods are used in the research.

The scientific novelty of the research consists of:

the role of the work “Firdaws al-iqbol” in the development of the Khorezm historiographical tradition and Y.Bregel’s scientific research in the process of translating the historical work, the skill of choosing words and applying translation ways are revealed;

the different terms and explanations of culture-specific units — realias — in Western and Eastern linguistics and translation studies are analyzed, and the main features of these translation units are demonstrated, proving that these units are essential for expressing the historical color of realias in translation.;

in the translation of the historical chronicle, rank and title, household, mythological, religious and historical realias are given through transliteration, analogy, notes in the translation edition, sometimes mixed ways, and the correct translation of national-cultural units is based on the fact that the translation is one of the main means of providing an equivalence to the source one;

the art of saj, figures of speech and tropes that express the historical color in the historical-literary work - the preservation of the source art in the translation is of particular importance, and the successful translation of the work is related due to the fact that the translator deeply mastered the culture and history of the Turkic peoples, as well as the rules and principles of our classical literature.

The practical results of the research are as follows:

The conclusions and results of analyzing the methods of expressing historical color through realias and stylistic devices in the translation of historical-literary work, as well as the use of translation studies materials in the research, enrich the field with new scientific and theoretical concepts, moreover, contributes to the development of scientific-practical perspectives in the analysis of the translation of historical works and the translation ways employed, serving as a source for future research in this area.

the degree that realia has been studied in linguistic schools, the expression of historical color in translation, the recreation of realities related to ranks and titles, everyday vocabulary, mythology, religion, and history in translation, the preservation of characteristics of the source text such as rhetorical figures, stylistic figures, and tropes in translation, will enrich existing textbooks and manuals in

such subjects as Translation Theory, Written Translation, Literary Translation, Stylistics and Text Interpretation; it is intended to serve as a practical guide for master's students, doctoral students and independent researchers studying the requirements for creating a bilingual dictionaries of historical realities.

The reliability of research results is explained explained by the fact that the theoretical information is derived from trustworthy sources, the selected sources are relevant to the subject of the research, the problem is clearly defined, the results and conclusions are consistent, the approach methods used are appropriate, the materials analyzed are solid, and the methods employed align with modern paradigms.

The scientific and practical significance of the research results. The scientific significance of the research results lies in the fact that the findings contribute to enriching theoretical perspectives on the expression of historical color units and artistic imagery in the translation of historical works. The research also serves to enhance the understanding of factors ensuring the consistency between the source text and the translation, methods for translating historical realities and stylistic devices from the source, as well as the translator's skill in word choice, as well as, the study provides a theoretical foundation for identifying the requirements of translation adequacy.

The practical significance of the research results lies in enriching the applied materials with adequate translation methods used in the translation of historical works; it also emphasizes the most appropriate ways of conveying realities that reflect the spirit of the historical period in translation practice and the research contributes to the effectiveness of organizing lectures, seminars, and special courses on translation theory and practice, literary translation, translation methodology, and written translation within the curriculum of foreign philology programs at higher educational institutions, as well as improving the educational manuals created for these subjects.

The implementation of research results is based on the results obtained in the translation of Khiva Khanate chronicle, which recreates historical color in English, can be summarized as follows:

as one of the elements determining historical significance, the adequate translation of historical-archaic titles, occupation-related words, and realities into the target language is one of the main tools ensuring the adequacy of the translation to the source. The results supporting this idea were used during the implementation of the fundamental project titled "Study of the History of Karakalpak Folkloristics and Literary Studies" with the number FA-F-1-005 at the Karakalpak Branch of the Uzbekistan Academy of Sciences' Scientific Research Institute of Humanitarian Sciences between 2017 and 2020 (Reference from the Karakalpak Branch of the Uzbekistan Academy of Sciences' Scientific Research Institute of Humanitarian Sciences dated April 15, 2024, № 148/1). As a result, the recommendations developed regarding the peculiarities of recreating the authenticity of historical culture in the target language served as a theoretical basis for the translations carried out within the project framework.

the practical recommendations and theoretical conclusions related to the translation of the historical work “Firdaws al-iqbal” were applied in the publication of volumes 6, 8, and 9 of Ogahi’s “Works” series, as part of the practical project “Research of ancient written unique manuscripts and sources, and creation of their digital library” with the code A-FA-2019-9, in accordance with paragraph 3 of the Decision No. 238 of the Cabinet of Ministers of the Republic of Uzbekistan dated March 20, 2019, “On celebrating the 210th anniversary of Mukhammad Rizo Erniyozbek ugli Ogahi and establishing the Ogahi Creative School in Khiva”. This was carried out at Khorezm Mamun Academy (Reference from the Khorezm Mamun Academy dated April 1, 2024, № 53/2-24). Consequently, this enabled the correct reading and interpretation of certain words in these volumes and the possibility of their adequate translation into English.

scientific and practical recommendations regarding the criteria for recreating domestic lexical realities in the translation of the chronicle related to the history of the Khanate were used in writing the passports of historical and translated poetic works stored in the Khiva “Ichan-Qala” State Museum Reserve, interpreting the meanings of inscriptions on architectural monuments, explaining them to tourists in English, and organizing the activities of the guides team. (Reference from the Cultural Heritage Agency of the Republic of Uzbekistan's “Ichan-Kala” State Museum-Reserve dated March 30, 2024, № 02-02/148). As a result, this facilitated the preparation of excursion texts for foreign and local tourists and youth visiting the museum, significantly easing and improving the experience for accompanying guide interpreters.

results and conclusions regarding the issues of the translator’s skill in recreating historical color in the translation of historical works were utilized in the “Siz nima deysiz?” TV program, “Najot – bilimda” radio broadcast by the Khorezm Regional Teleradio Company, which is part of the National Teleradio Company of Uzbekistan (Reference from the Khorezm Regional Teleradio Company dated April 22, 2024, № 346). As a result, the TV shows and radio broadcasts were enriched with new materials and scientifically based evidence, and they facilitated the presentation of our historical chronicles, considered cultural heritage of our people, to a wider audience for reading by representatives of other nations.

Approval of research results. The results of the research has been discussed at 6 scientific and practical conferences, including 2 republican and 4 international scientific and practical conferences.

Publication of research results. A total of 12 articles have been published on the topic of the dissertation. Of these, 6 articles were published in scientific journals recommended by the Higher Attestation Commission of the Republic of Uzbekistan for the publication of the main scientific results of doctoral dissertations, including 4 in republican and 2 in foreign scientific journals.

The outline of the thesis. The dissertation consists of an introduction, three chapters, a conclusion and a list of used literature with a total size of 156 pages.

THE MAIN CONTENT OF THE DISSERTATION

The introductory part of the dissertation is based on the relevance and necessity of the research topic, its compatibility with the priority directions of science and technology of the Republic of Uzbekistan, the degree of study of the problem, the goals and tasks of the work, the object and subject of the research are determined, research methods, scientific novelty and practical results of the dissertation the reliability, scientific and practical significance of the obtained results are justified, information on the application of the research results, approval, published works, the structure and outline of the dissertation is given.

The first chapter of the dissertation, titled **“Historiography and specificity in translation”**, consists of three parts. The first part, **“The chronicles of Khiva Khanate and “Firdaws al-iqbal” in Y.Bregel’s translation”**, provides information about the development of the tradition of historiography in Khorezm, the scientific research involved in the study of historical chronicles of Khorezm, particularly the work “Firdaws al-iqbal” by Munis and Ogahi, and Y.Bregel’s considerations during the translation procedure of this historical work. It is noted that an extraordinary tradition of historiography was established in Khiva Khanate, which ruled Khorezm from 1512 to 1920. Unfortunately, very few works from the early period of this historiographical tradition have survived to this day. However, from the beginning of the 17th century, when the Kongirat dynasty came to power, public order was established in the country, and the people achieved peace and stability. This situation, as in many other fields, had a positive impact on historiography and created conditions for its development. While almost all works in the Bukhara Khanate were written in Persian during this period, in Khiva Khanate, the literary language was Chaghatay⁵⁹.

The first historical work written in Khiva Khanate is known to be “Otamish Khoji ibn mavlono Mukhammad Dusti Sulton”, of which two copies are known to science, completed by Otamish Khoji in 1552. This work can also be described as the “History of the Golden Horde”. The science of historiography in Khiva Khanate truly began with Abulgozi Bakhodir Khan’s works “Shajarayi tarokima” and “Shajarayi turk”. The historian following Abulgozi in Khiva Khanate was Mavlono Sayyid Muhammad okhund⁶⁰. This historian wrote a unique work titled “Gulshan-i davlat” during the reign of Shergozikhon (1714-1728). Written in the Chaghatay language, this work, which describes the lineage, ancestors, and time of Shergozi Khan, is presumed to have been lost⁶¹.

“Firdaws al-iqbal” is a significant historical and literary chronicle that was started by Shermukhammad Munis under the order of Eltuzarkhon in 1805 and completed by Mukhammadrizo Ogahi in 1842. The work’s translation into English was carried out by Yuri Bregel, and the critical scientific text of this historical work was prepared between 1972 and 1978, and published a decade later, in 1988. Two

⁵⁹ Eckmann J. Die tschagataische Literatur. // Philologiae Turcicae Fundamenta, vol.II. Wisbaden,1964. – Pp.385-387.

⁶⁰ Shīr Muḥammad Mīrāb and Āgahī Muḥammad Rizā Mīrāb. Firdaws al-iqbāl: History of Khorezm/ Transl. from Chaghatay and annotated by Yuri Bregel. – Leiden, 1999. – P.2.

⁶¹ Shīr Muḥammad Mīrāb and Āgahī Muḥammad Rizā Mīrāb. The same source. – P.166.

manuscripts of the work served as the basis for the translated text⁶². This edition of the critical scientific text is filled with unique information and includes an English introduction that has not been thoroughly studied in our science. The unusually extensive introduction is divided into four parts: *the first part* discusses the creative activities of the authors of the work, *the second part* delves into the essence of “Firdaws al-iqbal”, *the third part* is dedicated to the study of the work, and the *fourth part* reveals the characteristics of the manuscript copies of the work⁶³. It is also worth noting that, the introduction to the 1999 edition of the work is divided into five parts, with the first part discussing the Khorezm region and the final part detailing the manuscripts and text editions, along with a thorough examination of the translation-related problems and their resolution processes.

The language of the work, being rich in Arabic and Persian terms and created in a distinctive Eastern style, certainly translated into English not an easy task. Y.Bregel fondly recalled the considerable assistance provided by many scholars with whom he consulted. Among them were translator O.Akimushkin (Institute of Oriental Studies, Russian Academy of Sciences), Professor R. Dankoff (University of Chicago), Dr. I.V.Erofeeva (Institute of History and Ethnography, Almaty), Professor B.Litvinskii (Institute of Oriental Studies, Moscow), A.Newmark (Indiana University), Dr.Benno van Dalen (Institute of Geography, Moscow), Professor Devin DeWeese (Indiana University), and other orientalist who greatly aided him⁶⁴.

Y.Bregel’s extensive and impressively detailed comments are considered a source of detailed information about the historical geography, ethnography and people of the region based on a thorough study of published sources⁶⁵. Of course, the introduction, indices of geographical names and maps are major contributions to the historical geography of Khorezm. “From this point of view, those who conducting research on the history of Khorezm and Central Asia in the 18th and 19th centuries should definitely see this English translation of “Firdaws ul-iqbal”⁶⁶. Y.Bregel’s profound knowledge and research are considered a significant achievement not only in showcasing the history of Central Asia and the Islamic world but also in bringing the history of Khorezm to the global stage, his intellect and translation skills served as a means to enrich the treasury of world literature.

The second part, titled “*The study of translation-specific items in translation schools*”, discusses the linguistic and extralinguistic problems of translation, the degree to which the translation of realia units that express uniqueness has been studied by various schools around the world, and issues of naming, including the typological classification of realias. In particular, translation is the primary method of conveying cultural units specific to one people to another. This process creates

⁶² Shīr Muḥammad Mīrāb and Āgahī Muḥammad Rizā Mīrāb. The same source. – P.lvii.

⁶³ Xalliyeva G., Adambayeva N. Ogahiy ijodining Amerikada o‘rganilishi. “Muhammad Rizo Ogahiyning O‘zbek mumtoz adabiyoti rivojida tutgan o‘mi” mavzusidagi Respublika ilmiy-nazariy anjuman materiallari. – Toshkent, 2020. – B.181.

⁶⁴ Xalliyeva G., Adambayeva N. The same source. – B.181.

⁶⁵ Muhammed B.Ç. Firdevsü'l-İkbâl ve Hive Hanlığı Tarihi Açısından Değeri. – Atatürk Kültür, Dil ve Tarih Yüksek Kurumu Yönetim Kurulunun 09.03.2017 tarihli ve 736/12 sayılı kararı gereği e-kitap olarak yayımlanmıştır. – Ankara, 2022. – S.50.

⁶⁶ <https://dergipark.org.tr/en/download/article-file/1546632>

the opportunity to re-embodiment foreign and distant cultural events. However, the degree of adequacy of the translation is directly related to the resolution of linguistic problems associated with the language and extralinguistic problems arising from the customs and traditions of the people.

In theoretical research, the definitions of *realias* in linguistics and translation studies, their place in the field, naming, and translation aspects have been studied by representatives of various translation schools around the world. The term “*realia*” comes from Latin and means “related to an object or subject”. *Realia* is a unit studied within the scientific disciplines of linguistics, cultural studies, linguoculturology, and ethnopsycholinguistics. In world translation studies, scholars such as P.Newmark, B.Nedergaard-Larsen, H.Vermeer, Ch.Nord, D.Katan, J.Pedersen, M.Baker, J.F.Axielá, M.Loponen, R.Leppihalme, and C.A.Shaffer⁶⁷ have researched units that express the national uniqueness of the source, in connection with the concept of culture. *Realias* enhance the artistic-aesthetic value of the literary fiction as an expressive tool of the source language and reflect the stylistic individuality and national uniqueness of the work. Such words are explained as “untranslatable words”, and terms such as *cultural terms, cultural words; culture-bound problems/elements, culture-bound references; culture-specific items, lacunae, exoticisms* \\\ *exotic lexis, alienisms, localisms, ethnographies, probels, barbarisms, linguoculturemes, xenism, non-equivalent lexicon, special words* have been used in relation to them.

The concept of *realia* was introduced into Russian translation studies by A.Fedorov and understood as “objects and events with cultural characteristics”. Along with this term, the term *background information* (фондовая информация) is also used. In Russian translation studies, scientists such as N.Vladimirova, A.V.Fedorov, I.A.Kashkin, L.S.Barkhudarov, V.N.Komissarov, A.D.Shveitser, S.Vlakhov, S.Florin, Y.M.Vereshagin, V.G.Kostomarov, Z.G.Proshina emphasize the need to study *realias* as units of national and periodic nature⁶⁸. For example, E.M.Vereshchagin and V.G.Kostomarov defined *realias* as “the aspect of the content of which cannot be compared with any foreign lexical concepts and cannot

⁶⁷ Larson M. Meaning-Based Translation: A Guide to Cross-Language Equivalence. – Lanham and New York: University Press of America, 1984. – 600 p.; Newmark P. A Text Book of Translation. – New York and London: Prentice Hall, 1988. – 200 p.; Baker M. In other words. London: Routledge, 1992. – 317 p.; Gambier Y. Doubts and Directions in Translation Studies. Amsterdam / Philadelphia: John Benjamins, 2007. – 362 p.; Schäffner C. A roof is an umbrella: metaphor, culture and translation. Identity and Difference – Translation Shaping Culture. – Bern: Peter Lang AG, 2005. – P. 49.

⁶⁸ Владимировна Н. Некоторые вопросы художественного перевода с русского на узбекский язык. – Ташкент, 1957. – С.66-67.; Федоров А.В. Основы общей теории перевода. – Москва: Высшая школа, 1968.; Кашкин И.А. О методе и школе художественного перевода. – Москва: Знамя, 1954.; Кашкин И.А. В борьбе за реалистический перевод // Кашкин И. Для читателя-современника. – Москва: Советский писатель, 1977.; Бархударов Л.С. Язык и перевод. – Москва: Международные отношения, 1975.; Комиссаров В.Н. Современное переводоведение. Учебное пособие. – Москва, 2004.; Рецкер Я.И. Теория перевода и переводческая практика. – Москва: Международные отношения, 1974.; Швейцер А.Д. Теория перевода Статус, проблемы, аспекты. – Москва: Наука, 1988.; Влахов С., Флорин С. Непереводимое в переводе. – Москва: Международные отношения, 1980.; Верещагин Е.М., Костомаров В.Г. Язык и культура. Лингвострановедение в преподавании русского языка как иностранного. – Москва: Русский язык, 1987. – С. 42.; Прошина З.Г. Теория перевода. – Владивосток: Изд-во Дальневост. ун-та, 2008. – С.86.

be expressed in a single word translation without their corresponding in another language, such units can only be expressed through words or descriptions”⁶⁹.

In the works of the Uzbek translator G.Salomov, the units that represent *the national color* are features such as customs, household identity, natural economic characteristics of the people; national psychology; musical instruments; dialectisms, sayings, jargon; national clothes; religious habits; national holidays; places of religious worship; spiritual aspects of the nation; personal psyche; natural uniqueness of the area where the people live; the lifestyle of people; self-control and moral aspects of the person⁷⁰ and considered as *the national specificity of the source language*. Also, the expression of the specificity and historicity of the source language in the translation are covered in the scientific researches of G.Gafurova, R.Fayzullaeva, S.E.Kamilova, M.Javboriev, Kh.Khamraev, B.Yarkinova, Sh.Isakova, Sh.Ibrahimova, Kh.Khamidov, B.Buranova, D.Numonov, Z.Sadikov, F.Khabibullaeva, M.Umarova⁷¹.

The third part of the chapter is called “***Ways and complexities of representing historical realias in translation***”, and it provides information on the fact that realias as a unit of translation has the characteristic of reflecting historical color through archaism and historicism, as well as translation techniques.

Realias create the periodic and spatial color in a literary work through relationship with the concept of national and historical “color”. In works on history, historical color is formed through archaisms, which, over time, have fallen out of everyday discourse and have begun to be referred to in new ways through synonyms, and through unique terms known as historisms that do not have synonyms in our modern language. These elements shape historical realias by

⁶⁹ Верещагин Е.М., Костомаров В.Г. Язык и культура. Лингвострановедение в преподавании русского языка как иностранного. – Москва: Русский язык, 1987. – С.42.

⁷⁰ Саломов Г. Таржима назарияси ва амалиёти. – Тошкент, 1983. – Б.49.

⁷¹ Гафурова Г. К проблеме взаимосвязей узбекской и русской литератур (Вопросы художественного перевода с узбекского на русский язык): Автореф. дисс. канд. филол. наук. – Ташкент, 1967. – 18 с.; Файзуллаева Р. К проблеме передачи национального колорита в художественном переводе: Дисс. ... канд. филол. наук. – Ташкент, 1972. – 217 б.; Камиллова С.Э. Особенности воссоздания национальной картины мира при переводе современной узбекской прозы на русский язык. // Вестник Московского государственного лингвистического университета. – № 695. – 2014.; Жавбўриев М. Бадиий таржимада миллий характер ва тарихий давр колоритини қайта яратиш: Филол. фан номз. дисс. автореф. – Ташкент, 1991. – 20 б.; Хамраев Х. Воссоздание национального колорита и исторического колорита в художественном переводе: Автореф. дисс. канд. филол. наук. – Ташкент, 1991. – 22 с.; Яркинова Б.Б. Туркий тиллардан таржимада тарихий колоритнинг акс эттирилиши (Қирғиз адиби Т.Қосимбековнинг “Синган қилич” романи таржимаси мисолида): Филол. фан. номз. ...дисс. – Тошкент, 2002. – Б.12.; Исоқова Ш.И. Бадиий таржимада миллийлик ва тарихийликнинг акс эттирилиши: Филол. фан. номз. ...дисс. – Тошкент, 2004.; Иброҳимова Ш. О.Ёкубов романларидаги миллийликнинг туркча таржималарда акс этиши: Филол. фан номз. ... дисс. – Тошкент, 2010. – 190 б.; Ҳамидов Х. Ўзбек қисса ва романларининг туркча таржималарида миллийлик, бадиийлик ва лисоний адекватлик масалалари: Филол. фан. докт. (DSc) ...дисс. – Тошкент, 2021. – 235 б.; Ходжаева Н. Бадиий таржиманинг лексик-стилистик муаммолари: Филол. фан. б. фалс. докт. ... дисс. – Тошкент, 2019. – 124 б.; Буранова Б. Бадиий таржимада тарихий-миллий колоритни сақлаш принциплари (“Юлдузли тунлар” романининг туркман тилидаги намунаси асосида): Филол. фан. б. фалс. докт. ... дисс. – Тошкент, 2021. – 124 б.; Нўмонов Д. Таржимада давр руҳини ифодалаш // Таржима муаммолари: К. 2. – Тошкент: Самарқанд, 1991. – Б.117.; Хабибуллаева Ф.А. Миллий ўзига хосликни қайта яратиш таржимада адекватлиги мезони сифатида (“Ўткан кунлар” романининг рус тилида таржималари мисолида): Филол. фан. б. фалс. докт. (PhD) дисс. автореф. – Тошкент, 2020. – Б.16.; Садиқов З. Қадимги туркий реалиялар таржимаси. Монография. – Наманган: Водий Медиа, 2021. – Б.46.; Умарова М.А. XX аср ўзбек насри намуналарининг урду тилидаги таржималарида миллий колоритнинг ифодаланиши: Филол. фан. б. фалс. докт. (PhD) дисс. автореф. – Тошкент, 2022. – Б.16.

expressing society's development with words relevant to their own time. In the work "Firdaws al-iqbal", one also encounters numerous archaic realias such as *ayoq*, *raiyat*, *ulus*, *cherik*, *qal'a*, *kent*; as well as historical realias like *shig'avul*, *parvonachi*, *dodxoh*, *mahraboshi*, *churaog'asi*, *girovka*, *meshkob*, *bo'shqob*, *ig'roq*. The historical color expressed by these realias is described not as "a certain group of vocabulary", but as "a lexicon that has historical significance related to this or that period"⁷². In particular, E.Kilisheva⁷³, N.Urmonova⁷⁴, Sh.Isakova⁷⁵, D.Khoshimova⁷⁶ expressed their suggestions and conclusions regarding the research of the historical lexicon in the field of translation studies.

Translating historical realias from one language to another, especially into a language that is not genetically related, poses significant challenges for translators. This is because the translator must convey not only the expression of such a realia in the source language but also its content – the historical and national color. Unfortunately, not all historical realias are covered in dictionaries with definitions. Such deficiencies can lead to errors in the translation process if the translator does not fully understand the meaning of the historical-archaic cultural units. For example, in the translation of the work "Firdaws al-iqbal", the expression *birodari ayniysi* from source text is translated as *uterine brother*. However, this expression actually means *a brother with the same father but a different mother*. The translation *uterine brother* conveys the opposite of the source content.

Scholars who have conducted scientific research on the translation of realias have recommended essentially the same, but differently known ways of translation. Based on our aim, we consider E.Ochilov's suggestions regarding the ways of translation of realias in Uzbek translation studies to be appropriate. In the translation of specific words, the following three methods are mainly used: 1) transliteration, 2) analogy, 3) creation of a new word or phrase⁷⁷.

The second chapter of the dissertation is titled "**The conveyance of historical realias in the English translation of Khiva Khanate Chronicle**" and is divided into three sections. The first part, "*The translation of realias expressing positions and ranks*", analyzes the translations of historical realias related to the concept of the absolute ruler (monarch), the term meaning "heir to the ruler", various ranks and titles indicating state governance, as well as court duties and functions. It examines how these realias are lusted in translation through various ways used by Y.Bregel.

In the work "Firdaws al-iqbal", the translator strove to preserve the historical-archaic realias (national specific words) as they are presented in the source, maintaining the historical color of the original throughout the English translation procedure. For this purpose, Y.Bregel did not merely describe the history of Khiva

⁷² Влахов С., Флорин С. Непереводимое в переводе. – Москва: Высш, школа, 1986. – С.128.

⁷³ Қиличев Э. С. Айний прозасида архаизм ва историзмлар: Филол. фан. номз. ...дисс. – Тошкент, 1968.

⁷⁴ Ўрмонова Н.М. Таржимада тарихий-архаик лексикани ақс эттириш принциплари ва таржима аниқлиги (Ўзбек классик адабиётидан француз тилига қилинган таржималар таҳлили асосида): Филол. фан. номз. дисс. – Тошкент, 2008.

⁷⁵ Исоқова Ш. И. Бадиий таржимада миллийлик ва тарихийликнинг ақс эттилиши: Филол. фан. ном. ...дисс. – Тошкент, 2004.

⁷⁶ Хошимова Д. "Бобурнома" матнидаги тасвирий воситаларнинг инглиз тилига таржималари тадқиқи: Филол. фан. докт. (DSc) ...дисс. – Тошкент, 2018.

⁷⁷ Ochilov E., Xodjayeva N. Tarjima nazariyasi. – Tashkent: Innovatsiya-Ziyo, 2022. – B.84.

Khanate and the social life of the people, but thoroughly researched each word related to historical character and made word choices based on clear conclusions. Y. Bregel appropriately used translation ways such as transliteration, transcription, calque, descriptive translation, functional translation, and transformations in translating the work “Firdaws al-iqbal”.

We analyzed the translation of the source lexemes of positions, ranks and duties, dividing them into several groups:

1. Words expressing the concept of “absolute ruler (monarch)”: *xon* *khan*, *xoqon* (*qag’an*) *khaqan*, *sulton* *sultan*, *amir* *amir*, *emer*, *emeer*, *emir*; *shahanshah* *monarch* etc. Some of these words in the source and target languages have the same meaning in both languages (*xon*, *sulton*), and some of them differ partially in terms of their meanings, of course, this is also natural. For example, the lexeme *voliy* in the source text is expressed by two concepts - *governor* and *ruler* : “Marv *voliyisi*” (FI, 220) *“the governor (vali) of Merv”* (FI, 213); “Buxoro *voliyisi* Mir Haydarxon” (FI, 291) *“Mir Haydar Khan, the ruler(vali) of Bukhara”* (FI, 283).

2. Words meaning “heir to the ruler”: such as *shahzoda* (*to’ra*) *prince*, *valiahd* *heir*. For example, “Bu jihatdan *to’ralar* mushaddad va g’azabnok bo’lub” (FI, 79) *Therefore the princes (toelar) became embittered and enraged and fighting daily...*” (FI, 29); “Menglish Bahodir otasi *valiahd* qilib erdi” (FI, 120) *“Menglish Bahadur became heir to his father”* (FI, 91).

3. The names of ranks and titles indicating various positions in state governance: *vaziri a’zam* *grand vizier*, *ulug’ otoliq* (*ulug’ inoq*) *the great (ulugh) ataliq, inoq* *inoq, noyib* *deputy* etc: “Berdibekxon otasidin so’ng Axi Juq degan amirni Tabrizda *noyib* qilib, Saroyg’a keldi” (FI, 76) *“Berdibek Khan, after his father’s death, appointed on amir called Akhichuq as his deputy in Tabriz and came to Saray”* (FI, 25).

4. Words related to duties and actions in the court: such as *to’shakchi* *the servant of the bedchamber*, *zorubkash* *sweeper*, *jilovdor* *groom*. For example, “xodim va *zorubkash* va musofirlarg’a osh va taom berib” (FI, 351) *“provide food for the servants (khadim), sweepers (jarub-kash), and the travellers coming there”* (FI, 356). The archaic word *zorubkash* in the example means “sweeper, servant”, “a devoted person who serves at the mausoleum of revered saints, attends to its cleanliness, looks after any damage or restoration, or provides financial services for these tasks”⁷⁸. The term *sweeper* in English dictionaries is indeed defined as “someone who sweeps and tidies up places”⁷⁹.

The translation of historical texts is indeed a complex process, largely dependent on the translator’s skill and capability. Before translating historical-archaic words from the source language, the translator must understand their meaning and context, and certainly choose the correct equivalent or do transliteration (in such cases, work is carried out based on unwritten rules in translation studies).

⁷⁸ Ўразбоев А.Д. Огахийнинг тарихий асарлари лексикаси: Филол. фан. докт. (DSc) ...дисс. – Тошкент, 2018. – Б.183.

⁷⁹ The Oxford English Dictionary, Volume 17. – Oxford: Clarendon Press, 1989. – P.381.

In the second chapter titled “*The expression of the realias of the household vocabulary in translation*”, the words related to household lexicon that express the daily life style used in the chronicle are divided into groups such as 1) food and beverages; 2) types of dwellings, population settlements, residential buildings and their requisites; 3) household items; 4) clothing and jewelry, the peculiarities of their presentation in the source and target languages, as well as the translator’s skill in choosing the appropriate words, are explained.

The realias of Uzbek national cuisine are almost devoid of corresponding referents and equivalents in other languages and cultures. It has been proved how such units as *xurmo nabidi* *date wine*, *holva* *halva*, *shahd-u shakar* *honey and sugar*, belonging to this group, are given in translation. Including, “To‘la *shahd-u shakar*, *halvoi qandin*” (FI, 280) *“Full of honey and sugar, and sweet halva”* (FI, 274).

In *Древнетюркский словарь*, “حَلَاوَة – сладост, халва: qarın toqsa arpa ja halva bir – если желудок насытится, всё равно что ячмен или халва”⁸⁰. *Holva* is a realia of food and sweets typical of Turkic peoples. For this reason, transcription is required in its translation⁸¹. It is known that *halvo*, that is, the realia of *holva*, has entered the Uzbek language from Arabic and is explained as follows: “*holva* [a.-حَلَاوَة – shirinlik; qandolat mahsuloti. Un, shakar va yog‘dan, ba‘zan kunjut, mag‘iz qo‘shib tayyorlangan shirinlik, qandolat”⁸². Y.Bregel provided this realia through transliteration. In such a method of transfer of realias, that is, “giving transliteration without explanation often leads to an incomplete understanding of that word in the mind of a reader from another nationality”⁸³.

The translation of historical realias such as *ayvon* *ayvan*, *karvonsaroy* *caravanseray*, *savdoxona* *trading place*, *xonaqoh* related to residential buildings and their parts, there has been a preference for using transliteration, accompanied by notes in the translation edition: “Shimoli bo‘lib tarh *ayvon* anga” (FI, 211) *“On the northern side [so grand] an ayvan⁶⁶³ was built”* (FI, 202). The example provided discusses the translation of the term *ayvon* from the source text into the target one through transliteration. In the translation edition of the work, it is recommended to refer to the information under the note 663 provided by O.Grabar⁸⁴, a specialist in Eastern architecture, where *ayvon* is described as “portico, veranda”. The lexical unit of *ayvon*, on the Internet sites, has several functional analogies: ايوان - (*eyvan*) (*plural* ايوانها (*eyvân-hâ*)) 1. (*archaic*) palace 2. porch 3. portico 4. iwan 5. balcony 6. veranda⁸⁵. In the translation of the source lexical unit *ayvon*, the translator, relying on the results of his research, correctly used the method of transliteration and note from edition of translation.

Some of the household items in the chronicle are now out of everyday use and can only be found in fiction and poetry (*jom*, *ayoq*, *xum*, *la‘li*, *meshkob*, etc.), some

⁸⁰ Древнетюркский словарь. – Ленинград: Наука, 1969. – С.676.

⁸¹ Садиқов З. Қадимги туркий реалаялар таржимаси. Монография. – Наманган: Водий Медиа, 2021. – Б.46.

⁸² <https://uz.wikipedia.org/wiki/Holva>

⁸³ Умарова М.А. XX аср ўзбек насри намуналарининг урду тилидаги таржималарида миллий колоритнинг ифодаланиши: Филол. фан. фалс. докт. (PhD) дисс. автореф. – Тошкент, 2022. – Б.16.

⁸⁴ <https://www.tandfonline.com/doi/full/10.1080/05786967.2021.1960883>

⁸⁵ <https://en.wiktionary.org/wiki/%D8%A7%DB%8C%D9%88%D8%A7%D9%86>

(*tandir, tovoq, sarxum*) is still used in communication. In the part *jom* *cup* (*chalice*), *ayoqlar* *bowl*, *tanur* *oven*, *xum* *jar* and others are analyzed. For example, “... oltun *ayoqlar* bila sharobi la’limazob ichar erdi” (FI, 107) *“... drinking red wine from golden bowls”* (FI, 71). In the example, the old Uzbek word *ayoq* means “kosa, piyola, qadah”⁸⁶. The analogy is used in the translation of this realia, and it is completely correspondent from the point of function, as well as the lexeme *bowl* in English reflects the meaning of the word *ayoq*, and historically served to achieve an adequate translation in expressing the source.

The history of the traditional costumes of Uzbeks in Khorezm oasis and the customs associated with them, the ethno-regional features of the traditions and the linguistic peculiarities of these names are studied in a monographic plan⁸⁷. In the translation of such realias as *xilo* *robe*, *sarupo* *outfit (robe)*, *xil’ati garonbaho* *precious robe of honor (robe)*, *jig’a* *aigrette*, *chakmon* *woolen robe*, *po’ta* *futa* in “Firdaws al-iqbal” related to clothing and jewelry items, there are both successes and some shortcomings observed.

In order to recreate the spirit of the period and convey the essence of the events to the representatives of the target language, Y.Bregel effectively used complex methods in translating the realias of household vocabulary:

1. The translation of household details is explained in detail below the page or in notes of the translation edition by the way of transliteration: *po’ta – futa*, *ayvon – ayvan*.

2. Translation of realias is provided with the functional analogy in the target language: *dastor, amoma – turban*, *xilloi garonbaho – robe of honor*, *jom – cup*.

3. The use of analogy, descriptive way or/and transliteration together in the procedure of translating realias: *outfit (sarupa) – sarupo*, *woolen robe (chekmen) – chakmon*, *jig’a – aigrette (jigha)*.

4. In the procedure of translation of realias, units such as *sarxum*, *qandalot*, *halvo* and *maojini qand* can be included in the situation where they are omitted from the translation or sometimes meet the generalizing transformation.

Therefore, there are many advantages of using a complex of different ways in the procedure of recreating the national-historical color of any historical texts.

In the next chapter titled “***The recreation of mythological, religious, and historical realias in translation***” of work, an analysis is conducted on mythological figures like *Rustam*, *Bahrom*, *Zol*, *Narimon*, *Jamshid*, *Iskandar Zulqarnayn* *Iskandar Zu’l-Qarnayn* (certainly, not historical *Iskandar* *Alexander*) that appear in the oral traditions of Turkic peoples; historical figures such as *Iskandar* *Alexander*, *Arastu* *Aristu*, *Aristolis* *Aristutalis*; as well as the *Quranic terms* that express religious realias – concepts such as the absolute deity, prophets, angels, paradise, and hell in “Firdaws al-iqbol”.

It is known that religious realias impose a great responsibility on the translator during the translation process. In the translated edition of “Firdaws ul-iqbal”, verses

⁸⁶ Ўзбек тилининг изоҳли луғати. Жилд I. – Тошкент: ЎзМЭ, 2006. – Б.43.

⁸⁷ Нуруллаева Ш. Хоразм анъанавий кийимлари. – Тошкент: Янги нашр, 2013.; Норбоева Ш.Х. Хоразм шевалари кийим-кечак номларининг структур-семантик тадқиқи: Филол. фан. фалс. докт. ...дисс. – Тошкент, 2017. – Б.28.

of the Holy Quran, hadiths in Arabic, religious phrases, proverbs and such linguistic units are given in the form of italic text. Five important aspects of the translation of Islamic texts 1) the words in the religious texts do not require a creative twist like the translation of literary and poetic works; 2) One of the distinctive features of religious texts is the use of sound devices to make the content easy to recite, memorize and quote. The translator should do his/her best to retain such devices (alliteration, assonance and rhyme scheme) in the TT; 3) due to the fact that today's reader is unaware of archaic words, which are expressions of antiquity in religious texts, the translator must clearly know the nature of his audience and use archaic units in moderation; 4) the choice of words in religious texts tends to formality; 5) there are transference, "functional equivalent" translation of religious words, translation of only the idea in religious texts; it also requires the translator to be careful in the choice of words⁸⁸.

Alloh \ \ *God* (in translation, the concept of Allah is expressed not only with the word *God* but also with epithets such as *the Mighty Lord, a King of Omnipotent, the Most High God, the Lord of the Worlds, The Lord who Bestows Gifts, God Most High, the Lord* va *The Lord Protector and Helper*); *Bilsmillahi-r-rahmani-r-rahim* \ \ *In the name of God, the Merciful the Compassionate, qaddasallohu sirrahu-l-azizkim* \ \ *may God hallow his precious grave!* (is expressed in the translation as a), *xalifat az-zamon fi-l- ofoq* \ \ *Chiefs of Prophets, Muhammad Sallolohu Alayhi vasallam* \ \ *Muhammad, Odam alayhissalom* \ \ *Adam (peace be upon him), Nuh alayhissalom* \ \ *Nuh (peace be upon him), Iso nafasi* \ \ *Jesus breath; firdavs, behisht* \ \ *paradise, heaven; gardun, falak* \ \ *heaven* are given in the source and target languages. The translation of the Quranic verses presented in the work "Firdavs al-iqbol", and the analysis of their equivalence and adequacy features, are given in the article by D.Borasulova⁸⁹.

In the first part "***The importance of preserving the art of saj in translation***" of the third chapter titled "***The representation of source stylistic devices in the translation of historical-literary chronicle***" of the dissertation, it is established that preserving the art of saj (rhymed prose) in the translation is of particular importance for revealing the historical color in the chronicle, and the achievements and shortcomings encountered in this process have been analyzed.

The term "Saj" is of Arabic origin, and literally means "the joining together of the voices of melodious birds such as doves, nightingales, and parrots". As a term, it denotes one of the artistic styles⁹⁰. In the field of translation studies, researchers as Z.O.Jumaniyozov⁹¹, A.Abdullajonov⁹², D.Khoshimova⁹³, O.M.Fayzulloev⁹⁴, and

⁸⁸ Abdelhamid Elewa. Features of translating religious texts. *Journal of Translation*, 10(1). – 2014. – P.25-33.

⁸⁹ Borasulova D.D. "Firdavs ul-iqbol" asaridagi diniy birikmalar va ularning tarjimasi xususida. O'zbek milliy adabiyoti namunalarini chet tillariga tarjima ilish va targ'ib qilishning dolzarb masalalari. Respublika ilmiy-amaliy konferensiya materiallari. – Toshkent, 2022. – B.107.

⁹⁰ Саримсоқов Б. Ўзбек адабиётида сажъ. – Тошкент: Фан, 1978. – Б.12.

⁹¹ Жуманиёзов З.О. "Равшан" достони немисча таржимасида миллийликни қайта яратиш: Филол. фан. номз. ...дисс. – Урганч, 2008.

⁹² Абдуллажонов А. Муножот таржимасида мазмун ва шакл бирлиги //Содружество языков. Содружество культур (Материалы 4-республиканской научной конференции). – Наманган, 2017. – Б.91.

⁹³ Хошимова Д. "Бобурнома" матнидаги тасвирий воситаларнинг инглиз тилига таржималари тадқиқи: Филол. фан. докт. (DSc) ...дисс. – Тошкент, 2018.

Sh.Shergoziev⁹⁵ have conducted studies on the recreation of the art of saj in target languages. In the work “Firdaws al-iqbol”, Ogahi skillfully used three types of saj (*saji mutavoziy, saji mutarraf, saji mutavozin*)⁹⁶.

In the work “Firdaws al-iqbal” saj structures are analyzed according to the following classification:

1. Saj associated with the description of historical figures: “...*jahon fozillarining afzali va zamon komillarining akmali, fazlu donish tengizining timsohi, aqlu binish safinasining mallohi, ilm quyoshining matla’i va kamol ahlining marja’i... halloli mushkuloti daqoyiq, kashshofi g’atoyoyi haqoyiq, fazoilmaob, kamolotintisob, ya’ni Munis mirob...*” (FI, 394). \\\ “the most erudite of the learned men of the world, the most excellent of the perfect men of his time, the crocodile of the sea of learning and *erudition*, the pilot of the ship of knowledge and wisdom, the rising place of the sun of *knowledge* and the *refuge* of the *people* of *perfection*, who unravels the *difficulties* of *subtle* meanings and lifts the veil from *verities*, the embodiment of excellency and perfection, <the exalted and honorable master (ustad)>, that is the late Munis Mirab...” (FI, 407).

2. Saj associated with the description of places: “Va aksar qullo va bilod xarob bo’lub, kentlar va mazralar besh va *jangaliston* va ko’lot yerlar *nayiston* bo’ldi.” (FI, 134) \\\ “Most of the towns (*qila’* va *bilad*) became desolate. Rural *regions* (*kentlar*) and *fields* (*mazra’alar*) became *thickets* and *jungles*” (FI, 109).

3. Saj associated with war and battles: “Ul mavzeda Xolniyoz yuzboshikim, “qaroqchilik” laqabig’a, *mashhur* va Sharif *pahlavon* kim falak fili aning ollida *notavon* va *maqsurdur*. 30 kishi bilakim, ba’zi *piyoda* va ba’zi *suvora* erdilar. Ul hazratning *ishorati* lozim *sharofati*, imdodi ila Elchin qal’asig’a *shabixun urub*, bir *bosh kesib* va bir kemani barcha ashyosi bila *o’lja qilib* kelturdilar” (FI, 465). Unfortunately, in the translation of this passage, *saji mutavoziy* in the source language is not conveyed due to the inherent limitations of the language's internal possibilities.

4. Saj associated with hunting: “Va har kun bir nav *shikorandozliq* bila o’zgacha *inbisot* ko’rguzub va har soat bir turduk *saydpardoqliq* bila o’zga nav *nishot* ohangin tuzub, manzil-bamanzil ko’chub, Xo’jaeli navohisin muzribi xayyomi *iqbol* va muqarri borgohi *ijlol* qildi.” (FI, 298) \\\ “Engaging every day in hunting and other amusements, he passed from station to station, until he set up his camp in the region of Khoja-eli” (FI, 296).

Analysis summary of the saj translation:

1. The types of the art of saj in the source language have been preserved as an art in the target language by the translator, based on the internal possibilities of the target language, that is, complete coincidence between the art of saj in the source language has been maintained the target form: *xoqon* – *khaqan*, *sulton* – *sultan*, *numerous* – *bisyor* and *beshumor* – *countless*.

⁹⁴ Файзуллоев О.М. Ўзбек фольклоридаги лингвокультуремаларнинг инглизча таржимасида берилиши (Болалар фольклори ва эртақлар мисолида): Филол. фан. бўйича фалс. докт. (PhD) ...дисс. – Тошкент, 2019.

⁹⁵ Sherg’oziyev Sh. “Boburnoma” matnidagi shaxslar tasvirida saj’i matavoziyning o’rni va ularning inglizcha tarjimalarda aks etishi. FarDU ilmiy xabarlar. – 2022. – №3. – B.413.

⁹⁶ Ismoilov I.O. Ogahiyning tarixiy-adabiy asarlari poetikasi. Monografiya. – Toshkent: Lesson press, 2023. – B.84.

2. The art of saj in the source language has been preserved in other units in the translated text, that is, partial coincidence of this art in the target language has been ensured: “Mashhurdurkim, aning bila ov orasida ko‘p hikoyati *ajiba* va mutoibot *g‘ariba* voqe bo‘lubdur”. (FI, 94) \\\ “It is well known that there are many amusing *stories* and wonderful *pleasantries* of their relationship, including the following” (FI, 50).

3. The examples of saj from the source language have not been preserved as the art of saj in the translation, due to the linguistic capabilities of the target language. However, the essence and meaning of the source language have been maintained, that is, lack of coincidence, but a pragmatic translation has been carried out: “Muhammadamin inoq bag‘oyat donishmand va *kordon* va maishatdo‘st va *komron* erdi” (FI, 159) \\\ “Muhammad Amin Inaq was very learned and clever, (304) with a taste for life and pleasure” (FI, 144).

The second part of the chapter is called “**Preservation of stylistic figures and tropes in the translation of historical color**” and the translator’s skill in rendering figures of speech that emerged in the source based on resemblance (*epithet, simile, metaphor, metonymy, personification*), emphasis and understatement (*hyperbole, oxymoron, antithesis*), and repetition of sounds and words (*alliteration, repetition and anaphora*) are analyzed.

The translation of artistic texts is considered a factor that reflects not only the translator’s linguistic knowledge, but also their skill in successfully recreating the original artistic-aesthetic beauty in the target language. As figures of speech and tropes are considered the product of a particular people’s daily life and thought, the translation of figures of speech is regarded as a problematic issue. Thus, samples of figurative language that exist in one language may not be replicated in another language. In Uzbek translation studies, the scientific researches of K.A.Sidikov⁹⁷, U.Yuldashev⁹⁸, G.Y.Rofieva⁹⁹, Z.M.Bazarov¹⁰⁰ and N.B.Khodjaeva¹⁰¹ have provided their commentaries on the issue of preserving figures of speech and tropes in translation.

Figures of resemblance in the source language:

Epithet: a) describing characters: “*Najobatpanoh, diyonatogoh, ixloskesh, sadoqatandesh* Abdiboy va Gadoyniyozkim, ul mavze‘i jannatson, nazohat nishonning mushrifi erdilar” (FI, 715); b) describing names of places: “Va havlii ishratafzoda ul hazratning nuzuli farhat shumuli uchun to‘shalgan maxsus qasri jannatosokim, *safovu ravnaqda g‘ayrati Qasri Shirin va rashki Xavarnaq* erdi,

⁹⁷ Сидиков К.А. “Кутадғу билиг” тўртликларининг инглизча бадий таржима хусусиятлари: Филол. фан. номз. ...дисс. – Тошкент, 2010.

⁹⁸ Йўлдошев У. Ҳажвий матнлар таржимасининг лингвостилистик ва лингвокультурологик хусусиятлари (инглиз тилига таржима қилинган ўзбек халқ латиғалари мисолида): Филол. фан. бўйича фалс. докт. (PhD) ...дисс. – Тошкент, 2017.

⁹⁹ Роғиева Г.Й. Ўзбек тилидан француз тилига концептуал метафоралар таржимасининг ўзига хошлиги (Эркин Аъзам асарлари асосида): Филол. фан. бўйича фалс. докт. (PhD) ...дисс. – Тошкент, 2020.

¹⁰⁰ Базаров З.М. Бадий таржимада лексик-стилистик бўёқдорликни сақлаш муаммолари (А.Қодирийнинг “Ўткан кунлар” романининг инглизча таржималари мисолида): Филол. фан. бўйича фалс. докт. (PhD) ...дисс. – Тошкент, 2020.

¹⁰¹ Ходжаева Н.Б. Премчанд асарлари ўзбекча таржималарининг лексик-стилистик хусусиятлари: Филол. фан. бўйича фалс. докт. (PhD) ...дисс. – Тошкент, 2019.

bahor tashrifidin gulistoni jinon va bog'i rizvon yanglig' tarovoti toza va nazohati beandoza bag'ishladi". (FI, 401); c) based on religious concepts: "Abulg'ozī Muhammadrahīm Bahodirxoni *jannatmakon* saltanat niginin himmati barmog'iga soldi" (FI, 396) \ \ "Muhammad Rahīm Bahadur Khan, [now] residing in *paradise*, put the seal-ring of monarchy on his finger" (FI, 405).

Simile: a) similes related to names of people: *) similes related to the names of prophets: *Masihodek* (FI, 241) \ \ *like Jesus* (FI, 235); *) similes related to personal names: *Hotami Toyi* ehsonining fasonasi naqdi qalbdek \ \ (FI, 691) \ \ surpassing the legendary generosity of Hatim-i Ta'i" (FI, 321); b) tabiat hodisalari bilan bog'liq: *) similes related to the sun: *quyoshdek* (FI, 261) \ \ *like the very sun* (FI, 277); *) related to description of moon, star: *mahi nav*" (FI, 262) \ \ *like a new moon* (FI, 258); *) related to wind, lightning, thunder: *shimoli kibi*" (FI, 261) \ \ *like a northern wind*" (FI, 257); *) related to rain: *seli ofat va muhiti maxofat yanglig'* (FI, 475) \ \ "... by his order, raided and plundered the environs of the fortress and surrounded it" (FI, 521). c) related to animals and birds: *sheri g'arrandadek, ruboh misol* (FI, 451) \ \ *like roaring lions, like foxes* (FI, 493); d) related to the name of imaginary-fictional images: *ajdahoyi damon yanglig'* (FI, 484) \ \ *dragon-like* (FI, 531) va boshqalar.

Metaphor. In this place, *noirayi g'azabi podshohiy mirvahai saxati ilohiy bila ishtiol topib* \ \ *flame of khan's wrath flared up, orazi gulgun* \ \ *rosy (gulgün) cheek, ashki hasrat* \ \ *the tears of grief, ajal sharbati* \ \ *drink called death*, can be concluded that Y.Bregel succeeded in preserving the Eastern beauty expressed by the metaphors in the historical work during the translation procedure, and attempted to maintain the source metaphor in the translation with the help of a standard equivalent in the target language.

Metonymy. In Uzbek translation studies, including the research of U.Yuldoshev, it is considered appropriate to use ways such as compensation, substitution, or paraphrasing of words as a translation strategy for metonymies¹⁰². This opinion can be proved by the example of Y.Bregel's translation "...*besh-o'n qal'a* andin *suv ichadur*" (FI, 93) \ \ "... *five or ten towns (qal'a) drink its water*" (FI, 49). The phrase *besh-o'n qal'a* used in a metonymic sense in the source text, where *qal'a* refers to "the population living in that place", is translated into the receptor language maintaining the unity of form and meaning through equivalent expressions, resulting in an adequate translation.

Personification. In translating this figure of speech, the translator has two ways: the translator can either transfer the figurative meaning into the target language or express the content without figurativeness¹⁰³: "*Jazoir bila zanburak tortib un...*" (FI, 195) \ \ "*The falconets (jaza'ir) and the sviwel guns (zanbarak) roared...*" (FI, 181). So, the translator succeeded in preserving the author's style in the translation, and

¹⁰² Йўлдошев У. Бадий таржиманинг лингвостилистик ва лингвокультурологик хусусиятлари. Монография. – Самарқанд: Самарқанд давлат чет тиллар институти, 2022. – Б.64.

¹⁰³ Masroor F. & Pourmohammadi M. Problems in Translating Figures of Speech: A Review of Persian Translations of Harry Potter Series. *International Journal of English Language & Translation Studies*. 4(4). 2016. – Pp.131-143. Retrieved from www.eltsjournal.org

the personification as a figure of speech presented by the author was fully preserved in the receptor language.

Euphemism. Euphemisms often need to be translated by a comparable euphemism in the receptor language. The important thing is for the translator to recognize the euphemistic nature of the source language expression, and then translate with an appropriate and acceptable expression of the receptor language whether euphemistic or direct¹⁰⁴. “... bir ohi sard jigari pur dardidin tortib haqq‘a jon taslim qildi” (FI, 413) \\\ “... gave a heavy sigh from the bottom of his heart, and yielded his soul” (FI, 204).

In this part, peculiarities of preserving such figures of speech in translation as hyperbole, oxymoron, antithesis based on emphasis and understatement, as well as alliteration, repetition and anaphora based on repetition of sounds and words, are also subjected to analysis.

Hyperbole: “Va ul mavzeda jonsiz badanlar tufrogidin tallar hay‘ati oshkor, balki ul ulug‘ tog‘lar surati namudor bo‘ldi” (FI, 477) \\\ “The dead bodies covered the ground at that place like mounds or even high mountains*” (FI, 522). So, most of the hyperbolic modes of the source language are preserved in the translation along with their minor details.

Oxymoron: “Alar Davlat Girey bila gurg oshtiy qilib...” (FI, 99) \\\ “They made a false peace with Dawlat Keray” (FI, 57).

Antithesis: “... andoqkim, zarbi teg‘ bila foniy olamni zabt qaydig‘a chekarsan, barakati adl bila boqiy jahonni dag‘i qabzai tasarrufingga kirguz”. (FI, 39) \\\ “when you conquer the transient world with the blows of your sword, you will also capture the everlasting world with the blessing of your justice” (FI, 11).

Allusion (intertextuality): “Shoxlari Sidrag‘a payvand o‘lub, Resha o‘kuz tuklarig‘a band o‘lub.” O‘kuz (ho‘kuz) (FI, 269) \\\ “Their branches touch the lotus-tree of heaven, Their roots are tied to the hair of the bull that supports the earth” (FI, 265).

Alliteration: “Barcha jon o‘lguvchidir” fahvosi bila ajal sharbati noguvorin lojur‘a chekti.” (FI, 92) \\\ “according to the words “Every soul shall taste of death”, drank to the dregs the unpalatable drink called death” (FI, 47).

Anaphora:

Gahe tafsirdin aylab suolot,

Gahe ilmi hadis ichra maqolot.

Gahe fiqx ichra zikr aylab masoil,

Alarga dambadam ortib fazoil (FI, 280) \\\

At time they discussed questions of Qur‘an interpretation (tafsir),

At others, some matters of the science of Tradition (hadith).

At times they mentioned problems of jurisprudence (fiqh),

Adding, now and then, to their virtues (FI, 274).

¹⁰⁴ Larson M.L. Meaning-based translation (2nd ed.). – Lanham, Maryland: University Press of America, Inc., 1998. – P.127.

CONCLUSION

1. In translation studies, foreign translation scholars use the term “cultural elements” to refer to words that enhance the artistic and aesthetic value of a literary fiction and reflect the stylistic individuality and national identity of the work as an expressive means of the source language, and Russian scholars often use the term “reality”. In Uzbek translation, words that express nationality are expressed with the terms “reality”, “specific words” and “units of national color”.

2. Realias that embody the material, spiritual, political, and economic life of the source also have the characteristic of expressing both national and historical color. It has been determined that in historical works, as a translation unit, realias recreate the spirit of the time through archaisms that have synonyms among active words and historisms that do not have synonyms in our modern language. In the translation procedure, they are not considered as a certain group of vocabulary that creates the color of place and time but as lexical units with a historical-cultural component, that is, historical realias.

3. Regarding the translation of lexical units with national and historical characteristics, many translation ways and strategies have been proposed by world scholars. Although the names of the proposed ways differ, it is found during the research process that they are complementary translation strategies in terms of their function. The suggestions of E.Ochilov are found to be relatively well-founded in the study of historical realias in the translation of the work “Firdaws al-iqbal” by Y.Bregel.

4. In translating historical realias related to the concept of an absolute ruler (monarch) in historical works, including terms that convey the meaning of a ruler’s heir, titles and positions referring to various roles in state governance, and thematic groups related to court duties, Y.Bregel effectively utilized all translation techniques. However, in most cases, he relied on transliteration and analogy, and rarely used the calque. Moreover, these techniques are almost always explained in the translation’s notes to ensure that the translated text would be easily understood by the reader.

5. In the historical work, the translation aspects of household lexical units can be categorized into thematic groups such as food and drinks; residential buildings; household items; clothing and headwear. Some realias related to food and household items in the source text are omitted from the translation, while in the translation of lexical units expressing residential buildings and clothing, two different analogies are used to translate the same realia, preventing repetition of words and phrases in the text. Certain historical realias that reflect the national-historical color of the work are not fully conveyed in the translation, and translation suggestions for these are provided.

6. In the translation of a historical work, mythological, historical and religious terms are studied as elements defining historicity. The names of historical and mythological characters in the source text are transcribed in the notes of the translation edition, and the translator also expressed personal opinions about these units. It is found that in some cases, the translation of historically and

mythologically marked units is explained in detail, while in other situations, the realias are explained briefly.

7. In the analysis of the translation of words expressing the concepts of absolute deity, prophet, and paradise brought in the source text, it is found that sacred words expressing the concept of absolute deity are expressed with the help of only one analogy in the target language, and the translator maintained the idea of neutrality towards the religious belief in the source. It is observed that in some places of the poetic parts of the translation procedure, the realias expressing the concept of the prophet are omitted.

8. In expressing historical color, the preservation of saj in the translation is interpreted as the expression of the source literature. The harmony, musicality, and the artistic aesthetic aspects of the description are reflected in the translator's poetics. Through the transliteration in the translation of the chronicle, the parts involving saj elements are fully preserved. At the same time, some non-saj structural parts from the source text are adjusted to follow the principles of saj in the translation. The saj elements describing historical figures in the source text are preserved in terms of meaning, but are presented in a simpler narrative form in the translation.

9. The epithets in the chronicle are not fully preserved in the translation as a stylistic figure, and similes are only rendered in the target language using the lexical tool "like". Some repetitive descriptions and certain figures of speech are omitted in the translation, but these do not negatively affect on the quality of the translation. Despite phonetic differences between Uzbek and English, the preservation of tropes based on sounds and words repetition in the translation reflects the translator's knowledge and skill.

10. Y. Bregel's skill as a translator, along with his deep understanding of the culture and history of the Uzbek people, laid the foundation for his strong grasp of the historical color in classical work, as well as his ability to preserve the spirit of the source in the translation. Based on the absence of strictly established translation ways or strategies in translation studies, the translator used a complex approach, employing all available techniques in recreating the spirit of the time during the translation procedure. Despite the heaviness of the narrative style and the complexity of the language in this work, the translator succeeded in conveying the historical color in the translation, taking into account the linguistic features of the target language and the author's aims.

**НАУЧНЫЙ СОВЕТ PhD.03/30.12.2019.Fil.55.02 ПО ПРИСУЖДЕНИЮ
УЧЕНОЙ СТЕПЕНИ ПРИ УРГЕНЧСКОМ ГОСУДАРСТВЕННОМ
УНИВЕРСИТЕТЕ ИМЕНИ АБУ РАЙХОН БЕРУНИЙ**

**УРГЕНЧСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ ИМЕНИ АБУ
РАЙХОН БЕРУНИЙ**

ОТАЖАНОВА ЛОЛА ОЗОДОВНА

**ПЕРЕДАЧА ИСТОРИЧЕСКОГО КОЛОРИТА В ПЕРЕВОДЕ
ХРОНОЛОГИИ ХИВИНСКОГО ХАНСТВА**
(на примере перевода Ю.Брегеля произведения «Фирдавс уль-икбал»)

**10.00.06 – Сравнительное литературоведение, сопоставительное
языкознание и переводоведение**

**АВТОРЕФЕРАТ
ДИССЕРТАЦИИ ДОКТОРА ФИЛОСОФИИ (PhD) ПО ФИЛОЛОГИЧЕСКИМ
НАУКАМ**

Ургенч – 2025

Тема диссертационной работы доктора философии (PhD) по филологическим наукам зарегистрирована в Высшей аттестационной комиссии за номером В2025.1.PhD/Fil4459.

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Защита диссертации состоится «17» апреля 2025 г. в 9:00 часов на заседании Научного совета PhD.03/30.12.2019.Fil.55.02 по присуждению ученой степени при Ургенчском государственном университете имени Абу Райхан Беруни. Адрес: (220100, Ургенч, ул. Х. Алимджана, дом №14). Тел: (99862) 224-67-00; факс: (99862)224-67-00; e-mail: fil-ik@urdu.uz

С диссертацией можно ознакомиться в Информационно-ресурсном центре Ургенчском государственном университете имени Абу Райхан Беруни. (зарегистрирована за № A-1657) (Адрес: 220100, Ургенч, ул. Х. Алимджана, дом №14. Тел.: (99862) 224-67-00). e-mail: arm@urdu.uz

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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Цель исследования заключается в раскрытии методов перевода и мастерства переводчика при передаче исторического колорита в переводе Хивинского ханства.

Объектом исследования является произведение «Фирдавс уль-Икбал» и его перевод на английский язык, выполненный Ю.Брегелем.

Научная новизна исследования заключается в следующем:

раскрыта роль произведения «Фирдавс уль-Икбал» в развитии хорезмской историографической традиции и научных исследований Ю.Брегеля в процессе перевода указанного исторического произведения, его мастерство в выборе соответствующих слов и приемов перевода;

проанализированы специфичные для культуры единицы – реалии и их различные обозначения и трактовки в западном и восточном языкознании и переводоведении; доказано, что основные особенности указанных переводческих единиц, значимость реалий в выражении исторического колорита в переводе;

обосновано, что при переводе исторического произведения единицы, обозначающие ранг или должность, бытовые, мифологические, религиозные и исторические реалии передаются посредством транслитерации или транскрипции, аналогии, калькирования, пояснения в приложении к переводному изданию, а иногда смешанными методами, а также то, что правильный перевод национально-культурных единиц является одним из основных средств, обеспечивающих соответствие перевода оригиналу;

доказано, что прием садж, стилистические фигуры и тропы, выражающие исторический колорит в историко-литературном тексте, сохранение художественности оригинала в переводе имеет особое значение, а успешный перевод произведения может быть обусловлен тем, что переводчик глубоко освоил культуру и историю тюркских народов, а также законы и правила нашей классической литературы.

Внедрение результатов исследования. На основе результатов, полученных при переводе летописи Хивинского ханства, репрезентации на английском языке единиц, воспроизводящих исторический колорит:

результаты о том, что при переводе исторического произведения правильный выбор единиц, передающих исторический колорит, на язык перевода является одним из основных способов, обеспечивающих соответствие перевода оригиналу, были использованы при реализации фундаментального проекта FA-F1-005 «Исследование истории каракалпакской фольклористики и литературоведения», осуществленного в 2017-2020 годах в научно-исследовательском институте гуманитарных наук Каракалпакского отделения АН РУз (Справка № 148/1 научно-исследовательского института гуманитарных наук Каракалпакского отделения АН РУз от 25 апреля 2024 года). В результате рекомендации, выработанные в ходе исследования особенностей истории и культуры

оригинала на языке перевода, послужили теоретической основой для переводов, выполненных в рамках проекта;

теоретические выводы и практические рекомендации исследования о переводе исторической летописи «Фирдавс уль-Икбал» были использованы в рамках исполнения пункта 3 постановления Кабинета Министров Республики Узбекистан № 238 от 20 марта 2019 года «О праздновании 210-летия Мухаммеда Ризы Агахи и создании школы творчества Агахи в Хиве», в частности при подготовке к печати и издании 6-, 8- и 9-томов произведений Агахи и практическом проекте А-ФА-2019-9 «Исследование уникальных древних письменных рукописей и источников, создание их оцифрованной библиотеки», действующем в Хорезмской академии Маъмуна, а также при создании английского перевода сайта указанного проекта (Справка Хорезмской академии Маъмуна АН РУз № 53/2 от 1 апреля января 2024 года). В результате создана возможность правильного прочтения и интерпретации некоторых слов в указанных томах, а также адекватно перевести их на английский язык;

научно-практические рекомендации по воссозданию в переводе реалий, связанных с бытовой лексикой, восходящей к ханскому периоду, были использованы при составлении паспорта переводов исторических поэтических произведений, хранящихся в Хивинском государственном музее-заповеднике «Ичан-Кала», при интерпретации смысла надписей на памятниках архитектуры и их разъяснении туристам на английском языке, а также при организации деятельности коллективов гидов-сопроводителей (Справка № 02-02/148 Хивинского государственного музея-заповедника «Ичан-Кала» Агентства культурного наследия Республики Узбекистан от 30 марта 2024 года). В результате этого создана возможность повышения эффективности деятельности сопровождающих гидов-переводчиков при составлении экскурсионных текстов для иностранных и местных туристов и молодежи, посещающей музей.

результаты и выводы по вопросам мастерства переводчика в воссоздании исторического колорита при переводе исторического произведения были использованы в рамках телепрограммы «Siz nima deysiz?» Хорезмской областной телерадиокомпании при Национальной телерадиокомпании Узбекистана, радиопередаче «Najot – bilimda» (Справка № 346 Хорезмской областной телерадиокомпании от 22 апреля 2024 года). В результате телепередачи и радиопередачи обогащены новыми материалами и научными данными, создана возможность правильного чтения исторических летописей, являющихся памятниками культуры нашего народа, представителями других народов и представлении образцов широкой публике.

Структура и объем диссертации. Диссертация состоит из введения, трех глав, заключения и списка использованной литературы. Общий объем работы составляет 156 страницы.

E'LON QILINGAN ISHLAR RO'YXATI
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