

**NAMANGAN DAVLAT UNIVERSITETI  
HUZURIDAGI ILMY DARAJA BERUVCHI  
PhD.03/31.03.2021.Fil.76.05 RAQAMLI ILMY KENGASH**

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**NAMANGAN DAVLAT UNIVERSITETI**

**PARPIBAYEV BOTIRALI RAXIMJON O‘G‘LI**

**QADIMGI TURKIY FOLKLOR VA ULARNING TARJIMALARIDAGI  
O‘ZIGA XOS XUSUSIYATLAR**

**(Mahmud Koshg‘ariyning “Devonu lug‘at-it turk” asaridagi maqol va  
hikmatli so‘zlar misolida)**

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

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

**Namangan – 2025**

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

**Оглавление автореферата диссертации доктора философии (PhD)  
по филологическим наукам**

**Contents of dissertation abstract of doctor of philosophy (PhD) on philological  
sciences**

**Parpibayev Botirali Raximjon o‘g‘li**

Qadimgi turkiy folklor va ularning tarjimalaridagi o‘ziga xos xususiyatlar  
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AVTOREFERATI**

**Namangan – 2025**

**Filologiya fanlari bo'yicha falsafa doktori (PhD) dissertatsiya mavzusi O'zbekiston Respublikasi Oliy ta'lim, fan va innovatsiyalar vazirligi huzuridagi Oliy attestatsiya komissiyasida B2023.2.PhD/Fil3488 raqam bilan ro'yxatga olingan.**

Dissertatsiya Namangan davlat universitetida bajarilgan.

Dissertatsiya avtoreferati uch tilda (o'zbek, rus, ingliz (resume)) Namangan davlat universiteti veb-sahifasining [www.Namsu.uz](http://www.Namsu.uz) hamda "Ziyonet" axborot-ta'lim portalining [www.ziyonet.uz](http://www.ziyonet.uz) manzillariga joylashtirilgan.

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**Yetakchi tashkilot:**

**Andijon davlat chet tillari instituti**

Dissertatsiya himoyasi Namangan davlat universiteti huzuridagi ilmiy darajalar beruvchi PhD.03/31.03.2021.Fil.76.05 raqamli Ilmiy kengashning 2025-yil « 5 » aprel soat 15:00 dagi majlisida bo'lib o'tadi. (Manzil: 160107, Namangan shahar, Boburshoh ko'chasi, 161-uy. Tel.: +99869228-85-01 e-mail: [namdu@umail.uz](mailto:namdu@umail.uz)).

Dissertatsiya bilan Namangan davlat universiteti Axborot-resurs markazida tanishish mumkin

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Dissertatsiya avtoreferati 2025-yil « 26 » mart kuni tarqatildi.  
(2025-yil « 5 » aprel dagi 04/06 raqamli reyestr bayonnomasi).



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## KIRISH(falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

**Dissertatsiya mavzusining dolzarbligi va zarurati.** Jahon tilshunosligi va tarjimashunosligida qadimgi turkiy tilda bitilgan nodir yozma manbalar, xususan, maqollar va hikmatli soʻzlar, xalqimizning madaniy hayoti, urf-odatlar va dunyoqarashini oʻrganishda alohida ahamiyatga ega. Bu boy meros milliy oʻzlikni anglash va madaniy qadriyatlarni saqlashda muhim rol oʻynaydi. Mahmud Koshgʻariyning “Devonu lugʻat-it turk” asari qadimgi turkiy xalqning urf-odatlar, sharqona falsafasi va maʼnaviy boyliklarini aks ettirgan holda, turkologiya, paremiologiya va tarjimashunoslik uchun dolzarb tadqiqot manbasi hisoblanadi. Asar mazmunini zamonaviy Yevropa tillariga adekvat tarzda tarjima qilish masalalari ilmiy izlanishlar uchun muhim yoʻnalishdir.

Dunyo tilshunosligida katta qiziqish bilan oʻrganiladigan Mahmud Koshgʻariyning “Devonu lugʻat-it turk” asari turkiy qabila va xalqlarning oʻtmish hayoti, madaniyati, milliy qadriyatlari hamda diniy va dunyoviy qarashlari haqidagi qimmatli maʼlumotlarni oʻzida mujassam etgan boʻlib, zamonaviy ilm-fan rivojiga sezilarli hissa qoʻshmoqda. Asar tarjimalarining asliyatga adekvatligini tadqiq qilishda anʼanaviy yondashuvlardan tashqariga chiqmaganligi sababli, zamonaviy ekstralingvistik yondashuv talab qilinmoqda. Shu bois, asarning ingliz va rus tillaridagi tarjimalarini interdistsiplinar nuqtai nazardan tadqiq qilish dolzarbdur. “Devon”ning lingvistik, folkloristik, sotsiologik va tarixiy qirralari unga ilmiy qiziqishni yanada oshirmoqda. Biroq asarning milliy madaniyat va mentalitetni aks ettiruvchi mazmuni, Yevropa xalqlari bilan bir qatorda, turkiy xalqlar uchun ham asliyat darajasida tushunilishi qiyinligicha qolmoqda.

Oʻzbekistonda ham Mahmud Koshgʻariyning “Devonu lugʻat-it turk” asarini oʻrganish dolzarb boʻlib, asar turkiy tillarning ildizlari, madaniyati va qadimiy soʻz boyligini oʻrganishga imkon beradi, bu milliy oʻzlikni mustahkamlashga xizmat qiladi. Ushbu asar turkiy tillarning rivojlanish tarixi va lugʻat boyligini chuqur oʻrganish uchun noyob manbadir. U turkiy tilda soʻzlarning tuzilishi, shakllanishi va oʻzgarish jarayonlarini tadqiq qilishga yoʻl ochadi. “Devon”da nafaqat til, balki turkiy xalqlarning urf-odatlar, eʼtiqodlar va kundalik hayoti haqida qimmatli maʼlumotlar mavjud boʻlib, bu madaniy merosni oʻrganish va targʻib qilish uchun asos boʻladi. Asarni boshqa Sharq va Gʻarb lugʻatlari bilan qiyoslash orqali ilmiy izlanishlar qilish, til va madaniyatlararo bogʻliqlikni aniqlash mumkin. “Devonu lugʻat-it turk” taʼlim jarayonida tilni oʻrganish, qadimiy adabiyotga qiziqishni oshirish va yosh avlodni oʻz tarixiga hurmat bilan qarashga oʻrgatishda muhim vosita hisoblanadi. Shu oʻrinda, prezidentimizning quyidagi fikrini keltirib oʻtish oʻrinli: “Bugungi zamon barcha sohalar qatorida ilm-fanni ham yangi bosqichga koʻtarishni talab qilmoqda. Zotan, jamiyat oldida turgan dolzarb masalalarni ilm-fansiz yechish qiyin. Mazkur sohani va olimlarni har tomonlama qoʻllab-quvvatlash davlatimizning ustuvor vazifalaridandir”<sup>1</sup>. Shunday ekan, ushbu tadqiqot til va madaniyatning oʻzaro taʼsirini chuqurroq tahlil qilishga, shuningdek, “Devonu lugʻat-it turk” asaridagi maqol va hikmatli soʻzlarning ingliz, rus va

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<sup>1</sup> Mirziyoyev Sh. Ilm fan yutuqlari – taraqqiyotning muhim omili // www.standart.uz (murojaat sanasi: 23.04.2024)

o‘zbek tillaridagi tarjimalarini aslyiat bilan qiyosiy tadqiq etish dolzarblik kasb etadi.

Mazkur tadqiqot ishi ham o‘zbekiston Respublikasi Prezidentining “Qadimiy yozma manbalarni saqlash, tadqiq va targ‘ib qilish tizimini yanada takomillashtirish chora-tadbirlari to‘g‘risida”gi 2017-yil 24-maydagi PQ № 2995-son qarori, hamda O‘zbekiston Respublikasi Prezidentining 2022-yil 28-yanvardagi “2022-2026-yillarga mo‘ljallangan Yangi O‘zbekiston taraqqiyot strategiyasi” to‘g‘risidagi PF №60 sonli farmonining “Ma’naviy taraqqiyotni ta’minlash va sohani yangi bosqichga olib chiqish” nomli V bobidagi 73-maqсад doirasida belgilab berilgan «Buyuk ajdodlarimizning boy ilmiy merosini chuqur o‘rganish va keng targ‘ib etish» qismidagi vazifalar ijrosini ta’minlashda o‘z amaliy hissasini qo‘sha oladi. Shu bilan bir qatorda, 2017-yil 7-fevraldagi PF-4947-son “O‘zbekiston Respublikasini yanada rivojlantirish bo‘yicha Harakatlar strategiyasi to‘g‘risida”, 2019-yil 21-oktyabrdagi PF-5850-son “O‘zbek tilining davlat tili sifatidagi nufuzi va mavqeyini tubdan oshirish chora-tadbirlari to‘g‘risida”, 2020-yil 20-oktyabrdagi PF-6084-son “Mamlakatimizda o‘zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to‘g‘risida”gi farmonlari, 2017-yil 17-fevraldagi PQ-2789-son “Fanlar akademiyasi faoliyati ilmiy tadqiqot ishlarini tashkil etishni boshqarish va moliyalashtirishni yanada takomillashtirish chora-tadbirlari to‘g‘risida”, 2019-yil 4-oktyabrdagi PQ-4479-son “O‘zbekiston Respublikasining “Davlat tili haqida”gi Qonuni qabul qilinganligining o‘ttiz yilligini keng nishonlash to‘g‘risida”gi qarorlari va mazkur soha faoliyatiga tegishli boshqa me‘yoriy-huquqiy hujjatlar ushbu dissertatsiya ishida belgilangan vazifalarni amalga oshirishda muayyan darajada xizmat qiladi.

**Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi.** Tadqiqot respublika fan va texnologiyalar rivojlanishining: I. “Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma’naviy-ma’rifiy rivojlantirishda innovatsion g‘oyalar tizimini shakllantirish va ularni amalga oshirish yo‘llari” ustuvor yo‘nalishiga muvofiq bajarilgan.

**Muammoning o‘rganilganlik darajasi.** “Devonu lug‘at-it turk” asari hozirgacha dunyoning 20 ga yaqin turli xil tillarga tarjima qilingani muhim ahamiyatga egadir.

G‘arbiy Yevropada bu asarni o‘rganish sharqshunos olim Karl Brockelmann<sup>2</sup> ilmiy faoliyati bilan boshlangan. Keyinchalik asar ustida g‘arb turkiyshunoslaridan T.Grose, M.Derrick, E.Munai, H.Mertzler, R.Denkoff, L.Pendse, R.Frye, A.Amat, D.Guedy, B.Hickman, P.Golden<sup>3</sup>lar tadqiqotlar olib bordilar.

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<sup>2</sup> Brockelmann C. Miltteitürkischer Wortchatz nach Mahmud al kashgaris Divan Lugat at-Turk. – Budapest-Leipzig, 1928

<sup>3</sup> Grose T. Uyghur language textbooks: Competing images of a multi-ethnic China // Asian Studies Review, 36(3). – 2012. – P. 369-389, Derrick M. Field Notes from Kyrgyzstan: Bishkek’s New Religious Landscapes // The California Geographer, 57. – 2018. – P. 245-50, Munai E. Old turkic political terms used in the altin orda khan’s edict. – 2023, Metzler H. Algorithmic Complexity in Textile Patterns // Universiteit van Amsterdam. – 2018, Dankoff R. Kāšgarī on the Beliefs and Superstitions of the Turks // Journal of the American Oriental Society. –

Rus sharqshunoslaridan V.Bartold, I.Stebleva, S.Malov, S.Arazkuliyev, H.Nigmatov, A.Borovkov, K.Yudaxin<sup>4</sup> kabi olimlar o‘z ilmiy izlanishlarida asarni leksik, grammatik, semantik, dialektik tomonlarini tadqiq etdilar.

Ma’lumkim, turkiy yozma obidalarni tadqiq etishda Turkiyalik olimlarning alohida O‘rni bor. R.Esker, T.Tekin, A.Chichekli, N.Aybars, R.Bilge, F.Birtek, F.Siylan, K.Chorotegin, D.Dilchin, A.Kaferoglu<sup>5</sup> va boshqa ko‘plab musulmon turkologlari “Devonu lug‘at-it turk” asaridagi ma’lum bir janrdagi xalq og‘zaki ijodi namunalarini tarjima qilish yoki asar asosida ilmiy tadqiqot ishlarini olib borish orqali koshg‘ariyshunoslikka o‘z hissalarini qo‘shadilar.

O‘zbekistonda ham “Devonu lug‘at-it turk”ni O‘rganish va tadqiq etish borasida ham bir qator fundamental tadqiqotlar amalga oshirilganligini qayd etish mumkin. Xususan, A.Fitrat, S.Mutallibov, Q.Sodiqov, E.Fozilov, H.Hasanov, A.Halidov G‘.Abdurahmonov, A.Kurishjonov, I.Islomov, E.Umarov, U.Valiyev, J.Xudoyberdiyev, N.Husanov, A.Yunusov, M.Hakimjonov<sup>6</sup> va boshqa ko‘plab olimlarning bu borada amalga oshirgan ishlari e’tiborga molik.

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1975. – P. 68-80, Pendse L. R. The Nineteenth-Century World of Turkic Dictionaries: An Overview // Slavic & East European Information Resources, 16(1-2). – 2015. – P. 32-89, Frye R. N. Oriental Studies in Turkey during the War // Journal of the American Oriental Society, 65(3). – 1945. – P. 204-206, Amat A., Dwyer A., Eziz G., Papas A., Sperberg-McQueen C. M. Annotated Turki Manuscripts // Jarring Collection Online. – 2018. – P. 180-203, Durand-Guédry D. The Persian Quatrains of Sultan Toghril b. Arslan (d. 590/1194): Reflections on the Literacy and Culture of the Saljuqs // Islamic History and Civilization. – 2024. – P. 388, Hickman B., Leiser G. Turkish Language, Literature, and History. – 2018, Golden P. B., Bemann J., Schmauder M. The Turkic World in Mahmūd al-Kāshgharī. Complexity of Interaction along the Eurasian Steppe Zone in the First Millenium CE. – 2015. – P. 503-55.

<sup>4</sup> Бартольд В.В. «Киргизы: Исторический очерк». – Фрунзе, 1927, Стеблева И. Развитие тюркских поэтических форм в XI веке. – Москва, 1971, Малов С.Е. Памятники древнетюркской письменности Монголии и Киргизии. – Москва, 1959, Нигматов Х. Г. О классификации грамматических категорий в тюркских языках // Советская тюркология (4). – 1984. – С. 204-209, Borovkova A. T. Grammatičeskiy Oçerik Yazıka “Divanu lugat it-türk” // Filoloji İlimi Doktorluğu payesi için hazırlanan tezin özeti. – Leningrad, 1966, Yudaxin K.K., Shmit E.A. “Qadimgi turkiy til lug‘ati”. – Moskva, 1926.

<sup>5</sup> Ramiz E. “Mahmud Kaşğari ve onun ‘Divanü lûgat-it-türk’ eseri” // Edebiyyat Qezeti. – Bakü, 2006, Tekin T. Divânü lugati’t Türk’teki Manzum Parçalar // Türk Dil Kurumu. – Ankara, 1989, Chichekli A. Kaşğarlı Mahmut Divan ü Lûgat-it Türk, Divanü Lûgat-it-Türk’teki // Atasözleri ve Öğütler. – İstanbul, 1949, Aybars N. Mahmud al-Kaşğari: Kitab Divân Lugat at-Türk, 3 cilt. – İstanbul, 1917–1919, Bilge R. En Eski Türk Sıvları: Divan-ı Lûgat-it Türk’ten Derlemeler I // Türk Dil Kurumu. – Ankara, 1944, Birtek F. Kaşğarlı Mahmut: Türkçenin İlk Âliminin Gerçek Yaşam Öyküsü // Kaknüs Yayınları. – İstanbul, 2006, Siylan F. Mahmud Kaşğari, (Barskani) // yana anın Söz Yığnağı. – Bişkek, 1997, Chorotegin K. Arap alfabesine göre Divanü Lûgat-it-Türk Dizini // Türk Dil Kurumu. – Ankara, 1957, Dilchin D. May Yayınları. – İstanbul, 1970, Kaferoglu A. Kaşğarlı Mahmut, Milli Eğitim Bakanlığı. – İstanbul, 1970.

<sup>6</sup> Fitrat A. Образцы древней тюркской литературы. – Ташкент: 1927, Abdumutallibov S. Mahmud KoshG‘ariy “Devonu lug‘at-it Turk”. – Toshkent, 1960-63, Содиков Қ. Махмуд Кошғарий. “Девону луғат-ит турк”. – Ташкент: Фафур Ғулум, 2017, Fozilov E. Znamenitiye Vostoçniye Filologi: Mahmud Kaşğari, Abu Nayyan, Djamal-ad-din Turki. – Toshkent, 1971, Hasanov H. Mahmud Kaşğariy, Heyati ve Geografik Merosi. – Toshkent, 1963, Халидов А.Б. ”Диван Лугат ат-Турк” в Сравнительном освещении с его арабским прототипом // Советская тюркология. – 1984, Abdurahmonov G‘., Mutallibov S. Mahmud KoshG‘ariy. Indeks-luG‘at “Turkiy so‘zlar devoni” (Devonu luG‘otit turk). – Toshkent, O‘zbekiston fanlar akademiyasi nashriyoti, 1965, Куришжанов К. А. Исследование по лексике “Тюрко-арабского словаря”. – Алма-Ата: “Наука”: 1970, Islomov. I.A. Turkiy tilda qavm-qarindoshlik terminlari. – Toshkent: Fan, 1966, Umarov E.A. “Новые данные об орхунских надписях”. – Ташкент: Фан: 2006, Valiev U. “Devonu luG‘ot it-turk”da -chi affiksini ot yasashiga doir // O‘zbek tili va adabiyoti (3). – Toshkent, 1964, Xudoyberdiyev J. Mahmud QoshG‘ariy hayoti va “Devonu luG‘ot it-turk” bo‘yicha yaratilgan asarlar ko‘rsatkichi. – Toshkent: “Akademnashr”, 2011, Husanov N. XV asr yozma yodgorliklari tilidagi antroponimlarning leksik-semantik va uslubiy xususiyatlari (II-kitob). – Toshkent, 1997, Yunusov A. XIV asr yozma yodgorligi “Tarjuman turkiy va ajamiy va muG‘uliyning tadqiqoti”, f.f.n diss. O‘zFA, Til va adabiyot instituti. – Toshkent, 1973, Hakimjonov M. Mahmud Zamahshariy “Mukaddamat-ul adab” asaridagi arabcha-turkiycha so‘zlarning leksikografik tahlili (ismlar) f.φ.n diss. – Toshkent, 1994.

Devonning 1982-85-yillarda “Diwanu Lugati’t-Turk” (“Compendium of the Turkic Dialects”) nomi ostida ingliz tiliga tarjima qilinishi uning ilm-fan olamida yanada keng tadqiqi qilinishiga sabab bo’ldi. Ushbu tarjima Chikago universiteti turkolog olimi R.Denkoff<sup>7</sup> tomonidan amalga oshirilgan. Mazkur nashrda qo’lyozma xususiyatlari to’la ochib berilgani ko’pgina xorijiy maqolalarda ta’kidlangan. Qozog’istonlik turkshunos olimi A.Auezova<sup>8</sup> 2005-yilda asarni “Диван лугат ат-Турк” nomi bilan rus tiliga tarjima qiladi. Ushbu kitobning kirish qismiga olimi o’zi to’plagan barcha ma’lumotlarni tartib bilan joylaydi. Bundan tashqari, asar bo’yicha ilmiy tadqiqot olib borgan Ahmad Zaki Validiy<sup>9</sup> va Luis Bazinlar<sup>10</sup> asarning yaratilish tarixiga doir daliliy faktlarni taqqoslab, ilmiy xulosalar bergan. Bu haqida dissertatsiyada alohida fikr yuritiladi.

“Devonu lug’at-it turk”ni o’zbek tilidagi nashrini asliyat bilan qiyosiy tahlil va tabdil qilgan ilk tilshunos olim S.Mutallibovdir. A.Rustamov, H.Boltaboyev, B.Isabekov<sup>11</sup> va Q.Sodiqovlar S.Mutallibov tarjimasini asliyat bilan muqoyasa qilgan holda yo’l qo’yilgan kamchiliklar, xususan, asliyatdan tushib qolgan jumla va parchalarni aniqlab, S.Mutallibovning tarjimasiga bir qancha tuzatishlar kiritadilar.

Shu bilan bir qatorda, yurtimizda badiiy va diniy-ma’rifiy asarlar tarjimashunosligi doirasida

O’zbek mumtoz adabiyoti namunalarning turli xorijiy tillardagi, jahon adabiyoti klassik durdonalarining esa o’zbek tilidagi tarjimalarini atroflicha tahlil qilish bo’yicha G’.Salomov, B.To’xliyev, M.Xolbekov, M.Baqoyeva, Z.Sodiqov, Q.Sidiqov, S.Olimov, N.Do’sbayeva, B.Jafarov, D.Hoshimova, O.Dadaboyev, J.Jumabayeva, M.Abduvaliyev, O.Safarov, Z.Isomiddinov, M.Sobirov, R.Karimov, R.Fayzullayeva, M.JavbO’riyev, E.Ochilov, K.Jo’rayev, Y.Nurmurodov va A.Abdullajonov<sup>12</sup> kabi o’zbek tarjimashunos olimlarining ilmiy ishlari sohadagi fundamental tadqiqotlar sifatida tan olingan.

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<sup>7</sup> Dankoff R. Mahmud al-Kashgari. Compendium of the Turkic Dialects (Divan Lugat at-Turk) (in collaboration with J. Kelly). – Harvard University, 1982-1985.

<sup>8</sup> Auezovoy Z.A. Mahmud al-Kashgari. Divan Lugat at-Turk. – Алматы: Dayk-Press, 2005.

<sup>9</sup> Validi A. (Togan), “Diwani Lugat ut-Turk’un telif senesi haqqida // Atsiz Mecmua (16). – 1932.

<sup>10</sup> Bazin L. “Les dates de Redaction du “Diwan” de Kasgari” // Acta Orientalia, Hungaricae 7. – 1957.

<sup>11</sup> Кошгарий, Махмуд. Девону-лугати-т-турк (Туркий сўзлар девони) / Таржимон ва нашрга тайёрловчи С. М. Муталлибов. Нашрга тайёрл. Х. Болтабоев, Б. Исабеков. – Тошкент, Mumtoz so’z, 2016.

<sup>12</sup> Саломов Г. Адабий анъана ва бадий таржима. - Тошкент: Фан, 1980, Холбеков М. Н. Жахон адабиёти классиклари. Ўқув қўлланма. – Самарқанд: СамДУ нашри, 1993, Бақоева М. Инглиз ва америка адабиётидан ўзбек тилига шеърий таржима тараккиёти. – Тошкент: Фан, 1995, Содиков З. Юсуф Хос Ҳожиб “Қутадғу билиг” асари немисча ва инглизча таржималарининг қиёсий таҳлили, Ф.ф.д.д.с. – Тошкент: 2019, Сидиков Қ. Қутадғу билиг тўртликларининг инглизча бадий таржима хусусиятлари. – Тошкент: Баёз, 2014, Олимов С. Алишер Навоий асарларидаги шеърий санъатларни таржимада қайта яратиш ва шакл бериш муаммолари: Ф.ф.д.д.с.автореф. – Тошкент: 1985, Сафаров О. Вопросы герменевтического перевода и скопосной (целевой) теории в немецком переводе: Ф.ф.н.д.с.автореф. – Ташкент: 1999, Исомиддинов З. Яқин туркий тиллардан шеърий таржима хусусиятлари.(“Манас” эпоси таржимаси мисолида): Ф.ф.н.д.с.автореф. – Ташкент: 1991, Собиров М. “Бобурнома” Виллур Текстон таржимасида: Ф.ф.н.д.с.автореф. – Ташкент: 2001, Каримов Р. “Бобурнома” даги шеърлар хорижий таржималарининг қиёсий таҳлили: Ф.ф.н.д.с.автореф. – Тошкент, 2003, Файзуллаева Р. Бадий таржимада миллий хосликни ифодалаш муаммосига доир: Ф.ф.н.д.с.автореф. – Тошкент: 1972, Жавбўриев М. Воссоздание национального характера и исторического колорита в художественном переводе: Ф.ф.н.д.с.автореф. – Ташкент: 1991, Очилов Э. Рубоий таржимасида шакл ва мазмун бирлиги: Ф.ф.н.д.с.автореф. – Тошкент: 1994, Жўраев К. Шеърий таржималарни адабий ва фольклор алоқалари йўриғида қиёсий ўрганиш: Ф.ф.д.д.с.автореф. – Тошкент, 1987: Нурмуродов Й. Ўзбек фольклорини ўрганиш тарихи ва уни немис

**Tadqiqotning dissertatsiya bajarilgan oliy ta'lim muassasasi ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi.** Dissertatsiya mavzusi Namangan davlat universiteti Ingliz tili kafedrasining “o‘zbek adabiyotini xorijda o‘rganish va tarjimashunoslik masalalari hamda chet til ta’limi muammolari” mavzusidagi kompleks ilmiy tadqiqotlar rejasi asosida bajarilgan.

**Tadqiqotning maqsadi.** “Devonu lug‘at-it turk” asaridagi maqol va hikmatli so‘zlarning ingliz, rus hamda o‘zbekcha tarjimalarining asliyatga adekvatligini lingvokulturologik jihatdan tadqiq qilish orqali tarjimalarga ilmiy baho berish.

**Tadqiqotning vazifalari** quyidagilardan iborat:

“Devonu lug‘at-it turk” asaridagi maqol va hikmatli so‘zlarning tarjimalarini ilmiy baholash maqsadida o‘zbek va jahon tarjimashunosligida maqol va hikmatli so‘zlarning tarjimalari muammolarini tahlil qilish;

“Devonu lug‘at-it turk” asarining turli tillarga tarjimalari jarayonida ulardagi maqol va hikmatli so‘zlarning tub mohiyatini noto‘g‘ri idrok qilinishiga sabab bo‘luvchi asosiy omillarni aniqlash;

“Devonu lug‘at-it turk” asaridagi maqol va hikmatli so‘zlarni tarjima qilishda mutarjimlar foydalangan tamoyillarni aniqlash asosida amalga oshirilgan tarjima ishlariga qiyosiy baho berish;

“Devonu lug‘at-it turk” asaridagi maqol va hikmatli so‘zlar tarjimasidagi milliy-madaniy konseptlar talqini bilan bog‘liq noadekvatliklarga barham berish maqsadida yanglish tarjima qilingan maqol va hikmatli so‘zlarni asliyati (va boshqa tarjima nashrlari) ga asoslangan holda tahlil qilish;

**Tadqiqotning obyekti.** Tadqiqotda asliyat matni sifatida S.Mutallibovning o‘zbekcha<sup>13</sup>, Q.Sodiqovning o‘zbekcha qayta ishlangan nashri<sup>14</sup>, R.Denkoffning inglizcha<sup>15</sup>, A.Auezovning ruscha<sup>16</sup> tarjimalari obyekt sifatida tanlangan.

**Tadqiqotning predmeti.** “Devonu lug‘at-it turk” asaridagi maqol va hikmatli so‘zlarning ingliz, rus va o‘zbekcha tarjimalarining asliyatga adekvatlik muammosining lingvokulturologik tavsifidan iborat.

**Tadqiqotning usullari.** Tadqiqotda konseptual jadvashtirish, qiyoslash, tipologik va tematik tasniflash, statistik-eksperimental, interdistsiplinar yondashuvli tahlil kabi usullardan foydalanilgan.

**Tadqiqotning ilmiy yangiligi** quyidagilardan iborat:

R.Denkoff va A.Auezova tarjimalaridagi asliyatga nisbatan yanglish leksik birliklarning qo‘llanilishiga asliyat matni va tarjima tili o‘rtasidagi madaniy va diniy qarashlarning farqliligi asosiy sabab ekani aniqlangan;

R.Denkoff va A.Auezova tarjimalari so‘zma-so‘z tarjima tamoyiliga asoslangani, R.Denkoff maqol va hikmatli so‘zlarning mohiyatini yanada yaqqol ko‘rsatish maqsadida aksar o‘rinlarda konkretlashtirish tamoyilidan foydalangani aniqlangan;

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тилига илмий-адабий таржима қилиш муаммолари: Ф.ф.д.дисс.автореф. – Тошкент: 1983, Абдуллажонов А. Алишер Навоий бадииятини немисча таржималарда қайта яратиш ва табдил этиш: Ф.ф.н.дисс.автореф. – Тошкент: 1998.

<sup>13</sup> Abdumutallibov S. Mahmud KoshG‘ariy “Devonu lug‘at-it Turk”. – Toshkent: 1960-63.

<sup>14</sup> Содиков Қ. Махмуд Кошғарий. “Девону луғат-ит турк”. – Тошкент: Фафур Фулом, 2017.

<sup>15</sup> Robert DENkoff. “Diwanu Lugati’t-Turk” (“Compendium of the Turkic Dialects”). – Chicago: 1982-85.

<sup>16</sup> Auezovoy Z.A. Mahmud al-Kashgari. Divan Lugat at-Turk. – Алматы: Dayk-Press, 2005.

Devonda keltirilgan maqol va hikmatlarda qoʻllangan metafora, sifatlash, jonlantirish, ramz, allegoriya kabi badiiy tasvir vositalari Q.Sodiqov, B.Atalay tarjimalarida asliyatga yaqinligi, maqol va hikmatli soʻzlarni oʻgʻirishda mutarjimlar tarjimaning muqobillashtirish va izohlash tamoyillariga asoslanganliklari dalillangan;

Devondagi maqol va hikmatli soʻzlarning ingliz, rus va Oʻzbekcha tarjimalarida yanglish talqin qilingan mifologik konseptlarning tub mohiyati boshqa tarjima nusxalari va turkiy xalqlarning mifologik manbalari asosida ochiqqlangan;

**Tadqiqotning amaliy natijalari** quyidagilardan iborat:

– tilshunoslikning paremiologiya, dialektologiya, lingvokulturologiya kabi interdistsiplinar tarmoqlariga, tarjimashunoslikning esa tarjima lingvistikasi, kognitiv tarjimashunoslik va tarjima falsafasi kabi istiqbolli yoʻnalishlariga hamda adabiyotshunoslikning folkloristika, matnshunoslik yoʻnalishlariga doir oʻquv adabiyotlari yaratishga xizmat qiladi;

– oʻzbek-ingliz/ingliz-oʻzbek, rus-oʻzbek/oʻzbek-rus, ingliz-rus/rus-ingliz tillar juftligida amalga oshiriladigan tarjimalardagi kognitiv semantik, konseptual metaforik va matniy-diskursiv hamda lingvokulturologik muammolarga berilgan tavsiyaviy yechimlar, badiiy va milliy-madaniy matnlarda uchraydigan madaniy va milliy oʻziga xos birliklarni tarjima qilishda taklif etilgan yangicha tarjima metodlari sohaga doir ilmiy tadqiqotlarning nazariy-metodologik qismini boyitishda oʻz xissasini qoʻsha oladi;

**Tadqiqot natijalarining ishonchliligi.** Tadqiqot ishining qiyoslash, tasniflash (tipologik), tarixiy-qiyosiy, semantik, statistik, konseptual jadvallah kabi dunyo miqyosida tan olinadigan tadqiqot usullar asosida olib borilganligi, dissertatsiya ilmiy yangiliklarining yuqori indeksli xorijiy hamda mahalliy ilmiy nashrlarda, xalqaro va respublika ilmiy konferensiyalarida maʼruzalar qilinganligi, tadqiqot natijalaridan markaziy televideniye materiallarida, fundamental va amaliy loyihalarda foydalanilganligi bilan asoslanadi.

**Tadqiqot natijalarining ilmiy va amaliy ahamiyati.** Tadqiqotda sohaga oid soʻnggi va zamonaviy adabiyotlardan foydalanilganligi tadqiqotning ilmiy ahamiyatini belgilaydi. Tadqiqot obykti sifatida jalb qilingan tahlil manbalari asosan birlamchi manbalar boʻlib, ularning barchasi Amerika Qoʻshma Shtatlari, Turkiya, Oʻzbekiston, Qozogʻiston elektron arxivlaridan olingan “Devonu lugʻat-it turk” asarining ingliz, rus, turk va Oʻzbekcha tarjimalarining bosma va faksimil nusxalaridir.

Tadqiqot ishining **amaliy ahamiyati** bakalavriat va magistratura bosqichi talabalari uchun “kognitiv tilshunoslik”, “lingvokulturologiya”, “matn lingvistikasi”, “stilistika”, “tarjima nazariyasi va amaliyoti”, “badiiy tarjima”, “tarjimashunoslik”, “qiyosiy tilshunoslik”, “folkloristika”, “dialektologiya” va boshqa shu kabi fanlar boʻyicha taʼlimiy resurslar, jumladan, maʼruza matnlari, darslik va oʻquv qoʻllanmalar tuzishda foydalanish mumkinligi bilan belgilanadi.

**Tadqiqot natijalarining joriy qilinishi.** Tadqiqotning ilmiy natijalarini tashkil etuvchi ilmiy maqola, tezis, xulosa va takliflardan:

R.Denkoff va A.M.Auezova tarjimalaridagi asliyatga nisbatan yanglish leksik birliklarning qo'llanilishiga asliyat matni va tarjima tili o'rtasidagi madaniy va diniy qarashlarning farqliligi asosiy sabab ekani aniqlanganligi va undagi ilmiy-nazariy xulosalardan O'zbekiston Respublikasi Fanlar Akademiyasi Qoraqalpog'iston bo'limi Qoraqalpoq gumanitar fanlar ilmiy-tadqiqot instituti tomonidan olib borilgan FA-F1-G003 "Hozirgi qoraqalpoq tilida funksional so'z yasalishi" ("Funksional'noe slovoobrazovanie v sovremennom karakalpaxskom yazike"), FA- A1-G007 "Qoraqalpoq naql-maqollari lingvistik tadqiqot obekti sifatida" mavzularidagi fundamental va ilmiy-amaliy loyihalarda foydalanildi. (O'zbekiston Respublikasi Fanlar Akademiyasi Qoraqalpog'iston bo'limi huzuridagi Qoraqalpoq gumanitar fanlar ilmiy-tadqiqot institut rahbariyati tomonidan 2024-yil 10-may sanasida berilgan 179/1 sonli ma'lumotnoma). Natijada R.Denkoff va A.M.Auezova tarjimalaridagi yanglish leksik birliklar va diniy kodlarning o'zbek/ingliz tillariga tarjimasiga doir muammo va echimlar loyiha mazmunini boyitishga xizmat qildi;

R.Denkoff va A.M.Auezova tarjimalari so'zma-so'z tarjima tamoyiliga asoslangani, R.Denkoff maqol va hikmatli so'zlarning mohiyatini yanada yaqqol ko'rsatish maqsadida aksar o'rinlarda konkretlashtirish tamoyilidan foydalanganligiga oid ilmiy nazariy xulosalardan T.N.Qori Niyoziy nomidagi O'zbekiston pedagogika fanlari ilmiy tadqiqot instituti Qoraqalpog'iston filialida 2017-2020-yillarda bajarilgan F3 – 2016-0908165532 – raqamli "Qoraqalpoq tilining yangi alfaviti va imlo qoidalariga muvofiq ona tili va adabiyotini rivojlantirish metodikasi" mavzusidagi fundamental loyihasini amalga oshirishda foydalanildi. (T.N.Qori Niyoziy nomidagi O'zbekiston Pedagogika Fanlari ilmiy tadqiqot instituti Qoraqalpog'istonn filiali rahbariyati tomonidan 2024-yil 14-may sanasida berilgan 184-sonli ma'lumotnoma). Natijada tarjimonlar maqol va hikmatli so'zlarning mohiyatini yaqqol ochishda konkretlashtirish, muqobillashtirish tamoyillaridan foydalanganligi haqidagi ma'lumotlar lingvomadaniyatshunoslik, tarjimashunoslik bo'yicha nazariy hamda amaliy bilimlarni boyishida muhim manba vazifasini o'tagan;

Devonda keltirilgan maqol va hikmatlarda qo'llangan metafora, sifatlash, jonlantirish, ramz, allegoriya kabi badiiy tasvir vositalari Q.Sodiqov, B.Atalay tarjimalarida asliyatga yaqinligi, maqol va hikmatli so'zlarni o'g'irishda mutarjimlar tarjimaning muqobillashtirish va izohlash tamoyillariga asoslanganligining dalillanishiga oid ilmiy nazariy xulosalardan T.N.Qori Niyoziy nomidagi O'zbekiston pedagogika fanlari ilmiy tadqiqot instituti Qoraqalpog'iston filialida 2017-2020-yillarda bajarilgan F3 – 2016-0908165532 – raqamli "Qoraqalpoq tilining yangi alfaviti va imlo qoidalariga muvofiq ona tili va adabiyotini rivojlantirish metodikasi" mavzusidagi fundamental loyihasini amalga oshirishda foydalanildi. (T.N.Qori Niyoziy nomidagi O'zbekiston Pedagogika Fanlari ilmiy tadqiqot instituti Qoraqalpog'istonn filiali rahbariyati tomonidan 2024-yil 14-may sanasida berilgan 184-sonli ma'lumotnoma). Natijada tarjima qilish mobaynida metafora, sifatlash, jonlantirish, ramz, allegoriya kabi tasviriy vositalarning ishlatilishi samarali echim ekanligi haqidagi ma'lumotlar loyiha amaliy ahamiyatini oshirishda xizmat qildi;

Devondagi maqol va hikmatli soʻzlarning ingliz, rus va oʻzbekcha tarjimalarida yanglish talqin qilingan mifologik konseptlarning tub mohiyati boshqa tarjima nusxalari va turkiy xalqlarning mifologik manbalari asosida ochiqdanganiga doir xulosalar Oʻzbekiston Milliy teleradiokompaniyasining “Oʻzbekiston” teleradio kanali DUK muharririyati tomonidan tayyorlangan “Katta tanaffus”, “Ta’lim va taraqqiyot” nomli radioeshittirishlarining 2023-yil fevral va may sonlarida foydalanilgan. (Oʻzbekiston Milliy teleradiokompaniyasi rahbariyati tomonidan 2024-yil 16-sentyabr sanasida berilgan 04-36-1019-sonli ma’lumotnoma). Natijada Devondagi maqol va hikmatli soʻzlarning ingliz, rus va oʻzbekcha tarjimalaridagi mifologik konseptlarning tub mohiyatini ochishda xizmat qilgan.

**Tadqiqot natijalarining aprobatsiyasi.** Tadqiqot natijalari 5 ta, jumladan, 2 ta xalqaro, 3 ta respublika ilmiy-amaliy konferensiyalarida ma’ruza koʻrinishida muhokama qilingan.

**Tadqiqot natijalarining e’lon qilinganligi.** Dissertatsiya mavzusi boʻyicha 10 ta ilmiy maqola chop etilgan boʻlib, ulardan Oʻzbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan mahalliy ilmiy jurnallarda 3 ta va respublika va xorijiy ilmiy jurnallarda 7 ta maqola e’lon qilingan.

**Dissertatsiyaning tuzilishi va hajmi.** Dissertatsiya kirish, uch bob, xulosa, foydalanilgan adabiyotlar roʻyxati va ilovalardan iborat. Dissertatsiya 135 sahifadan iborat.

## DISSERTASIYANING ASOSIY MAZMUNI

Dissertatsiyaning **kirish** qismida mavzuning dolzarbligi va zarurati asoslangan, tadqiqotning Respublika fan va texnologiyalari rivojlanishining ustuvor yoʻnalishlariga mosligi, mavzuning oʻrganilganlik darajasi, tadqiqotning dissertatsiya bajarilgan oliy ta’lim muassasasining ilmiy-tadqiqot ishlari bilan bogʻliqligi, tadqiqot maqsadi va vazifalari, tadqiqot ob’yekti va predmeti, tadqiqot usullari, tadqiqotning ilmiy yangiligi, tadqiqotning amaliy natijalari, tadqiqot natijalarining ishonchliligi, tadqiqot natijalarining ilmiy va amaliy ahamiyati, tadqiqot natijalarining joriy qilinishi, tadqiqot natijalarining aprobatsiyasi, tadqiqot natijalarining e’lon qilinishi, dissertatsiyaning tuzilishi va hajmi haqidagi ma’lumotlar bayon etilgan.

Dissertatsiyaning I bobi “**Maqol va hikmatli soʻzlar ustida lingvistik tadqiqining nazariy asoslari**” deb nomlangan boʻlib, ushbu bobda dunyo tilshunosligida turkiy xalqlar folklori tadqiqi masalalari, oʻzbek filologiyasida maqol va hikmatli soʻzlar tadqiqi, maqol va hikmatli soʻzlarning umumtarjima masalalari yoritilgan. Interdistsiplinar yondashuvli tarmoqqa aylanguniga qadar, asosan, filologik fan sifatida shakllangan turkiyshunoslikning nazariy-fundamental asoslarini tashkil etuvchi birlamchi manbalar, asosan, oʻrxun-Enasoy bitiklari, ilk turkolog alloma Mahmud Koshgʻariyning “Devonu lugʻat-it Turk” qoʻlyozmasi hamda Abulgʻozi Bahodirxonning “Shajarai turk” nomli tarixiy etnografik asari kabilarni misol qilish mumkin. Umuman olganda, Gʻarbiy Yevropada turkiy xalqlar haqida ilk risolalar XI-XIII asrlarda Vizantiya imperiyasi va salib yurushi

tashabbuskorlarining saljuqiy turklarga qarshi janglari vaqtida paydo bo'la boshlagan. Usmonli turklari tomonidan Vizantiya imperiyasi poytaxti Konstantinopolning (hozirgi Istanbul) fath qilinishi rim va vizantiya ilm-fan jamoatchiliga turkiy musulmon entosini o'rganishga katta imkoniyat yaratib berdi. Buning natijasida, g'arb sharqshunosligining XVII-XVIII asrlardagi bosh tadqiqot obyekti usmonli turklar imperiyasi, uning siyosiy va harbiy qudrati negizlarini o'rganishga qaratildi<sup>17</sup>.

O'z navbatida usmonli turklar etnografiyasi bilan yaqindan tanishish uchun esa, turkiy madaniyatni shakllantirgan yuqorida sanab o'tganimiz birlamchi manbalar tadqiq qilinishi kerak edi. Ustiga ustak, ushbu manbalarni tadqiq qilish turkiy tillar va turkiy lahjalar savodxonligisiz imkonsiz ekanligi ma'lum bo'lgan bir vaziyatda 1533-yilda rimlik sayohatchi, filolog Jerome Megizerning ilk turkiy tillar lug'ati va grammatikasi nomli qo'lyozma qo'llanmasi paydo bo'ldi<sup>18</sup>. Usmonli turkchasi bo'yicha Jerome Megizerning mazkur qo'llanmalari XVII asrning 2-yarmida G'arbiy Yevropa va Qirollik Rossiyasida turkiy tillarni ilmiy jihatdan tadqiq qilish imkonini berdi<sup>19</sup>. Buning natijasida dunyo miqyosida ilk rus-slavyan turkologlari sifatida e'tirof etiladigan I. Giganov va S.Xalfinlar tomonidan XVIII asrlarda Chor Rossiyasida ilk turkiyshunoslik maktablariga asos solindi<sup>20</sup>. XIX asrning oxiri va XX asr boshlariga kelganda sezilarli taraqqiyot darajasiga erishgan rus turkologiya maktablari vakillariga X.Fren, I.Senkovskiy, M.Kazimbek, O.Byotlingk, L.Budagov, P.Melioranskiy, F.Korsh, V.Grigoryev, N.Bichurin, V.Velyaminov, I.Zernov, N.Xanikov, I.Berezin, N.Veselovskiy kabilarni misol qilish mumkin bo'lib, ushbu turkiyshunoslar asosan turkiy xalqlar tillari, adabiyoti va tarixini, qisman numizmatikasini o'rganishgan<sup>21</sup>. F.Yusupovning fikricha, XIX asrning 60-yillarida, Rossiya turkologiya maktabi asoschilaridan deya e'tirof etiladigan rus oltoyshunoslari N.Ilminskiy va V.Radlovlar tomonidan eng qadimgi va o'rta asrlarda iste'molda bo'lgan turkiy yozuv turlarini tadqiq qilish, qardosh turkiy tillarni qiyosiy o'rganish va butun turkiy diaspora uchun o'rta tilli lug'at yaratish borasidagi izlanishlar rus turkiyshunoslik maktabini yangi bosqichga olib chiqdi<sup>22</sup>. Shu bilan bir qatorda, ayni o'sha davrda L.Budagovning 2 jildli "Turk-tatar lahjalari qiyosiy lug'ati"<sup>23</sup>, V.Radlovning 4 jildli "Turkiy lahjalar lug'ati tajribasi"<sup>24</sup> lug'atlari turkiy leksikografiya tarixida muhim yangiliklardan bo'ldi. Bundan tashqari, O'rta Osiyodagi turkiy xalqlar tarixini, uning ijtimoiy, iqtisodiy muammolarini o'rganish

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<sup>17</sup> Harper, J. G. *The Turk and Islam in the Western eye, 1450-1750: visual imagery before orientalism*. –Ashgate Publishing, 2011. –P. 760.

<sup>18</sup> Нуриева, Ф. Ш., Петрова, М. М., Сунгатуллина, М. М. Общая характеристика межъязыкового материала в работах Иеронима Мегизера // *Филология и культура*, (1). – 2013. – С. 91-95.

<sup>19</sup> Нуриева, Ф. Ш., Петрова, М. М., Сунгатуллина, М. М. Вклад Иеронима Мегизера в становлении тюркской лингвистической науки // *Ученые записки Крымского федерального университета имени В.И.Вернадского, Филологические науки*, 26(1-1). – С.266-274.

<sup>20</sup> Şahin L. *Russian Turkology: From Past to Present* // *Türkiye Araştırmaları Literatür Dergisi* (15). – 2010. – P.591-644.

<sup>21</sup> Агакин В. *Советская тюркология*, (3-6). –1984

<sup>22</sup> Radlov V.V. *Rusya türkolojisinin kurucusu* // *Atatürk Üniversitesi Sosyal Bilimler Dergisi*. – 2014. –S.291-311.

<sup>23</sup> Будагов Л.З. *Сравнительный словарь турецко-татарских наречий*. – 1871. – С. 510

<sup>24</sup> Радлов В.В. *Опыт словаря тюркских наречий Т. IV*, Казанский федеральный университет. – 1911. – С.453.

borasida rus tarixchilaridan V. Bartoldning ham katta hissasi mavjud. Ahamiyatlisi shundaki, XIX asr oxiri XX asr boshlarida turkiyshunoslik rivojiga turkiy xalqlar orasidan yetishib chiqqan Ch.Valixonov, Q.Nosiriy, M.Oxundov, Ishoqxon Ibrat, I.Oltinsarin, N.Katanov va boshqalar sezilarli hissa qo'shdilar<sup>25</sup>. XIX asr oxiri XX asr boshlarida turkiyshunoslik maktablari O'rta Osiyo va Kavkazda ham paydo bo'ldi. O'z navbatida N.Ostroumov, N.Pantusov, V.Nalivkin, I.Belyayev, S.Lapin, I.Budzinskiy, L.Afanasyev, I.Yagello, I.Bukin, I.Oltinsarin kabilar O'rta Osiyodagi turkiy tillarni, N.Xanikov, L.Lazarev, V.Kondaraki, M.Usmonov, O.Zaatov, M.Afanasyev, N.Karaulovlar esa Kavkaz mintaqasidagi turkiy tillarni tadqiq qilish bilan shug'ullandilar. Sobiq sovet ittifoqi davrida tarix va tarixnavislik, til va adabiyot sohalaridagi bir tomonlama siyosat va mafkura tazyiqi sezilib tursa-da, turkiyshunoslik. ijobiy an'analarga asoslangan holda rivojlanishda davom etdi.

Bunda o'z ijodlarini chor Rossiyasi davridayoq boshlagan V.Bartold, V.Smirnov, V.Bogoroditskiy, A.Samoylovich, S.Malov, N.Ashmarin, A.Krimskiy, A.Kovalevskiy, N.Marr, I.Orbeli va boshqa olimlar alohida o'rin egallaydi. Xususan, N.Katanov 48 ta turkiy til va lahjalarni grammatik jihatdan cho'g'ishtirgan ilk tilshunos deya e'tirof etilsa, boshqa bir rus tilshunosi N.Ashmarin chuvash tiliga oid 17 jildli asar ta'lif qilgan<sup>26</sup>. 1926-yilda Bokuda Butunittifoq turkiyshunoslar qurultoyi bo'lib, unda, turkiyshunoslikning asosiy muammolari o'rtaga tashlanib, bu sohadagi istiqbolli vazifalar muhokama qilingan edi<sup>27</sup>. Biroq, shu o'rinda, sobiq ittifoq turkiyshunoslari tomonidan amalga oshirilgan istiqbolli rejalarning aksariyati turkiy xalqlar hayotida o'ta salbiy oqibatlariga olib kelganligi barchaga ma'lum. Jumladan, sobiq sovet rus-slavyan turkologiyasining turkiy xalqlar hayotiga yetkazgan eng katta salbiy ta'siri, tarixan xat-savodli va milliy yozuv an'alariga ega bo'lgan o'zbek, ozarbayjon, uyg'ur, turkman, tatar, boshqird, qozoq va boshqa turkiy xalqlarni slavyan-krill grafikasidagi yozuvga o'tkazganliklarida kuzatildi va buning natijasida mazkur millatlarning keyingi avlodlari qariyb ming yillik yozma yodgorliklarini o'qiy olmaydigan, tarixiy-madaniy merosi bilan tanishishdan mahrum bir holatga kelib qolishdi.

Rus turkologiyasi vakillari tomonidan olib borilgan bu kabi keng ko'lamli maxsus lingvistik missiyaga qarshi o'rta osiyo turkologlarining ilmiy mudohalasi XX asrning 70-yillaridan boshlandi. Xususan, bu davrda turkiyshunos olimlardan Amir Najibning "Turkiy tillarning tarixiy-qiyosiy lug'ati" ning nashr etilishi hozirgi qozoq, turkman, ozarbayjon, o'zbek, tatar, qirg'iz, qoraqalpoq tillarining ham tarixiy-qiyosiy lug'atlarini yaratish uchun fundamental asos bo'ldi<sup>28</sup>. Bu esa o'z navbatida turkiy xalqlar tili, adabiyoti, folklori, tarixi va etnografiyasining tarixan bir butun bo'lganligidan dalolatdir. Birgina turkiy xalqlar madaniyatiga oid

<sup>25</sup> Qo'chqortoyev I., Isabekov B., Turkiy filologiyaga kirish. – 1984.

<sup>26</sup> Ашмарин Н.И. Материалы для исследования чувашского языка. Казань: Типо-литография Императорского университета. – Казань, 1898. – С.493

<sup>27</sup> Abytov B. Первый всесоюзный тюркологический съезд: репрессированные и расстрелянные // *Turkic Studies Journal* 27;5 (2). – 2023. – С. 7-22.

<sup>28</sup> Юсупова А.Ш., Денмухаметова Э.Н. Двужычные словари тюркских народов как источник контрастивной информации // *Ученые записки Крымского федерального университета имени В.И. Вернадского. Филологические науки* 2(3). – 2016. – С. 92-100

xalq og‘zaki ijodi namunalaridan bo‘lmish to‘qimalar, badiyalar, tarixiy epos va dostonlar, qahramonlik rivoyatlarining har bir turkiy etnosda o‘xshash holatda mavjudligi hayratlanarli bo‘lib, tadqiqot doirasida olib borilgan izlanishlar natijasida qo‘lgan kiritilgan birlamchi manbalarga tayangan holda, turkiy xalqlar madaniyatiga oid asar va ilmiy risolalarni jadval ko‘rinishida davriylik asosida quyidagicha tasnifladik.

### 1.1-jadval

Asar nomi	Asar haqida qisqacha ma’lumot
<b>“Alpomish” dostoni</b>	Turkiy xalqlar xalq og‘zaki ijodi namunalaridan bo‘lgan mazkur doston Alpomish nomli turkiy biylar sardorining hayoti haqida bo‘lib dostonning qozoq (Алпамыс батыр), boshqird (Алпамыш), tatar (Алпамша) va turli oltoy tillardagi versiyalari ham mavjud. Epik shaklda tarqalgan dostonning ilk yozilishi IX-X asrlarga to‘g‘ri kelishi haqida manbalarda aytiladi. Ammo mazkur ma’lumot dostonidagi asosiy obrazlarning tarixiy-mifologik ildizlari o‘ta qadimgi davrlarga, aniqrog‘i miloddan avvalgi asrlarga borib taqalishini inkor etmaydi, chunki doston sujetida Islomgacha bo‘lgan mifologik hamda mahalliy e’tiqodiy qarashlar asosiy o‘rin egallaydi <sup>29</sup> .
<b>“Go‘ro‘g‘li” dostonlari turkumi</b>	Go‘ro‘g‘li – yaqin sharq, kichik va markaziy Osiyo turkiylari hamda janubiy Kavkaz xalqlari orasida keng tarqalgan qahramonlik turkumidagi epik dostonlar to‘plami bo‘lib, ayrimlari 1500-2000 yillik tarixga borib taqaluvchi mazkur dostonlar manbalarga ko‘ra, XVII asrdan boshlab yig‘ila boshlangan. Shunga ko‘ra, “Go‘ro‘g‘li” turkum dostonlarini shartli ravishda yaqin sharq, kichik va markaziy Osiyo hamda janubiy Kavkaz versiyalariga ajratiladi <sup>30</sup> .
<b>“O‘g‘uznoma”</b> (30 jildlik turkiy xalqlar tarixi haqidagi xalqona rivoyatlar to‘plami)	Turkiy xalqlar shajarasi va ularning ilk afsonaviy hukmdori O‘g‘uz xoqon haqidagi afsonaviy badiyalardan iborat epik rivoyatlar to‘plami. To‘plam uyg‘ur yozuvida bitilgan bo‘lib, uning XV asrda ko‘chirilgan asl nusxasi bugungi kunda Parij milliy kutubxonasida saqlanadi. “O‘g‘uznoma” asarida berilgan ma’lumotlarning bir qismini Abulg‘ozi Bahodirxonning “Shajarai Turk” asarida ham uchratish mumkin. O‘g‘uznoma olmon turkiyshunosi Hermann Doyets tomonidan nemis tiliga, rus turkiyshunoslari V.Radlov va A.Shcherbaklar tomonidan rus tiliga va dunyoning ko‘plab boshqa tillariga tarjima qilingan <sup>31</sup> .
<b>“Saljuqnoma” asari</b>	Ko‘pchilik arab manbalarida Tarixi oli saljuq (Saljuqiylar xonadoni tarixi) degan nom bilan ham tilga olinuvchi mazkur

<sup>29</sup> В.М.Жирмунский. Issues of genesis and history of the epic tale of Alpamysh. Materials on the discussion of the epic “Alpamysh”. – Tashkent: Publishing House of the Academy of Sciences of the Uzbek SSR, 1959. – P.180-201.

<sup>30</sup> Karamustafa AA. The Koroghlu Epic in Trans-imperial Perspective: The Story of the Ottoman and Safavid Expansion and Crises. – Stanford University, 2019. – P.809

<sup>31</sup> Mustafaev S. Views on Supreme Power and Law in Medieval Nomadic Society (case of “Oghuzname” by Yazicioglu Ali) // Studia et Documenta Turcologica (1). – 2013. – P.277

	<p>asar Nishopurlik tarixchi Zahiruddin Nishopuriyga oid bo‘lib, unda Xuroson, kichik Osiyo va Movarounnahrning bir qismida hukmronlik qilgan saljuqiylar sulolasi tarixi bitilgan<sup>32</sup>. Asarda qayd etilishicha, Sirdaryo quyi oqimidagi Jand shahri atroflarida (hozirgi Navoiy viloyati) yashagan mazkur qabila Saljuq Do‘kak boshchiligida Islom dini qabul qilishgan. Juzjoniyning yozishicha, Saljuqiylar Amudaryodan o‘tib, Xurosonni egallagan va o‘sha vaqtdagi Qoraxoniylar va g‘aznaviylar o‘rtasidagi jangdan foydalanib, harbiy kuchlarini birlashtirish orqali o‘z davlatlariga asos solishgan<sup>33</sup>.</p>
<p>Yusuf Hos Hojibning “Qutadg‘u bilig” asari</p>	<p>Turkiy xalqlar hayotidan hikoya qiluvchi shoh asarlardan biri bo‘lgan “Qutadg‘u bilig” Qoraxoniylar davrida yashab ijod etgan ma‘rifatparvar adib Yusuf Xos Hojib qalamiga mansubdir. Asar muqaddimasida xabar berilishicha, asar o‘z davridayoq keng ommalashib, mashhur bo‘lgan. Manbalarda qayd etilishicha, ushbu asarning “Adab ul-muluk” (Hukmdorlar odobi), “Oyin-ul-mamlakat” (Hukmdorlik qonun-qoidalari), “Ziynatul muluk” (Hukmdorlar ziynati), “Shohnomai turkiy” (Turkiy Shohnoma), “Pandnomai muluk” (Hukmdorlar pandnomasi”) kabi nomlari ham mavjud bo‘lib, “Qutadg‘u bilig” uning sof turkiycha nomidir<sup>34</sup>. Asarning markaziy mazmuni 4 asosiy masala: 1) adolat, 2) davlat, 3) aql, va 4) qanoat tushunchalarini qamrab olgan bo‘lib, voqealar rivoji, qahramonlarning o‘zaro suhbat, bahs-u munozarasi, savol-javoblari, pand-u nasihatlaridan iborat<sup>35</sup>. Jami 6520 baytdan iborat mazkur asarning uyg‘ur va arab tillaridagi qo‘lyozma nusxasi bizgacha yetib kelgan bo‘lib, uyg‘ur yozuvida ko‘chirilgan nusxa Venada, arab yozuvida ko‘chirilgan nusxaning biri Qohirada, ikkinchisi O‘zFA Sharqshunoslik institutida saqlanmoqda. Ilk bor Hermann Vamberi (1870), keyinchalik esa V.Radlov (1890), S.Malov (1929), R.R.Arat (1942), Q.Karimov (1971), B.To‘xliyev (1989) va qator uyg‘ur olimlari (1984) tomonidan nashr etilgan mazkur nodir asar ingliz, nemis, fransuz, rus, chex, turk, uyg‘ur, xitoy va boshqa tillarga tarjima qilingan<sup>36</sup>.</p>

<sup>32</sup> Fidan A.G. Zahîru'd-dîn nişâbü'rî'nin selçuknâmesi ve dil ve üslup özellikleri üzerine bir inceleme // Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi Dergisi 56 (2). – Ankara, 2016. – P.465-83

<sup>33</sup> el-Cûcânî M.I, Göksu. E. Tabakât-ı Nâsırî: Gazneliler, Selçuklular, Atabeglikler ve Hârezmşâhlar // Türk Tarih Kurumu. – 2015. – S. 451.

<sup>34</sup> Yavuz K. Yusuf Has Hacib ve Kutadgu Bilig // Türk Dili ve Edebiyatı Dergisi 37(37). – 2009. – S.137-80.

<sup>35</sup> Acar H.V., Sarıtaş E., Büken N.Ö. Humoral Pathology Theory in the Kutadgu Bilig (Wisdom of Royal Glory): A Karakhanid Turkic Work From the 11th Century // Journal of Clinical Practice and Research 41(4). – 2019. – P.462.

<sup>36</sup> Arsal S. Kutadgu bilig // Journal of Istanbul University Law Faculty13(2). – 1947. – P.657-83.

Mahmud Koshg'ariyning "Devonu lug'at-it turk" asari	"Devonu lug'at-it Turk" asari tilshunoslik tarixida ulkan ahamiyatga ega asar bo'lib, dunyo miqyosida turkiyshunoslik (turkologiya) fanining asoschisi sifatida e'tirof etiladi. Ushbu asar tarkib jihatidan turkiy tillar va ularning shevalari tahliliga bag'ishlangan asar bo'lib, Mahmud Koshg'ariy mazkur asar manbalarini XI asrning 2-yarmida Markaziy Osiyo va G'arbiy Xitoy hududida yashagan turkiy qabilalar, ularning ijtimoiy-siyosiy holati, tili, tarixi, geografiyasi, metrologiya va astronomiyasiga oid bo'lgan qimmatli ma'lumotlar orqali jamlagan. Ushbu noyob asarning ilk qo'lyozma nusxasi taxminan 1914-yilda Turkiyaning Diyorbakr shahrida topilgan. Ahamiyatlisi shundaki, hozirgi kunda Istanbuldagi muzeylardan birida saqlanayotgan mazkur qo'lyozma nusxasi Mahmud Koshg'ariyning o'z qo'li bilan yozgan nusxasidan 1266-yilda damashqlik kotib Muhammad ibn Abu Bakr ibn Fotih Damashqiy tomonidan ko'chirilgan. Aslan arabiy yozuvda yozilgan mazkur asarda 8000 ortiq turkiy so'zlar arabiy xat va harakatlar bilan ifodalangan bo'lib, kitobning ta'lif jarayonida muallif arabiy harflar bilan turkiy tovushlarni ifodalashda qiyinchilikka uchraganligi manbalarda qayd etilgan <sup>37</sup> .
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Umuman olganda, turkiy tillarning rivojlanishida katta ilmiy ahamiyatga ega bo'lgan mazkur asarlar turli lisoniy rakurslardan o'rganilishi lozim. Shu asnoda, biz ham yuqoridagilardan Mahmud Koshg'ariyning "Devonu lug'at-it turk" asaridagi maqol va hikmatli so'zlarning inglizcha tarjima xususiyatlarini O'rganishni maqsad qilganmiz va tadqiqotning "**Mahmud Koshg'ariyning "Devonu lug'at-it turk" asari tadqiqot obyekti sifatida**" nomli II bobi to'liqligicha mazkur masalaga bag'ishlangan bo'lib, ushbu bobda Mahmud Koshg'ariy tomonidan bitilgan "Devonu lug'at-it turk" asari turkiy xalqlar va ularning tili haqida bitilgan, umuman turk tilida bitilgan ilk obida bo'lib, ushbu asarning qadr-qimmati faqatgina uning tilshunoslik jihati emas, turkiy xalqlarning hayoti, tili, madaniyati, dunyoqarashi, turkiy qavmlarning umumiy ezgu fazilatlarini haqida dong taratadigan buyuk qomusiy asar hamdir. Ushbu bobda asar haqida, uning bitilish sabablari, davri, muallifning shaxsiyati va ijodkorligi, asarning bitilishiga o'ziga xos yondashuvi haqida keskin munozara yuritildi, ayniqsa Devonning yaratilish vaqti haqidagi yanglish fikrlar kerakli faktlar asosida saralanadi va turli turkolog olimlar fikrlari orqali yanada ochiqlandi.

### 1.2-jadval

1.	M.Nasilov	Asar 1072-yilning 25-yanvarida yozishga boshlanib, 1073-1083-yillarda yakunlangan <sup>38</sup> .
2.	S.Mutallibov	Asarning har uch tom 469-yilgacha (hijriy) yozilib bitgan <sup>39</sup> .

<sup>37</sup> Dankoff R. Mahmud al-Kashgari. Compendium of the Turkic Dialects (Divan Lugat at-Turk) (in collaboration with J. Kelly). – Harvard University, 1982-1985. – P. 510.

<sup>38</sup> Насилов В.М. Язык тюркских памятников уйгурского письма XI-XV в. – Москва: Наука, 1974. – С.101

3.	R. Denkoff	<p>1. Devonning al-Muqtadoga bag‘ishlanishi. Tarixiy manbalardan ma’lumki, al-Muqtado 467-yilda (milodiy 1075-yil) taxtga o‘tiradi va 487-yilda (melodiy 1094-yil) vafot etadi.</p> <p>2. Qo‘lyozmaning 174-betida “bars” so‘zi izohi bo‘limida: “Bu kitobni yozgan yilim 466-yilning muharram oyida (milodiy 1073-yilning sentyabr-oktyabr oylari) ilon yili kirgan edi. Bu yil o‘tib, ‘70 [keyinchalik sahifa chetida ‘67-yil deb tuzatish kiritiladi] yil kelsa, ot yili kiradi”.</p> <p>3. Qo‘lyozmaning 174-betida “nag” so‘zi izohi bo‘limida: “Bu kitobni yozgan yilim, ‘69 yil nok yili edi”.</p> <p>4. Qo‘lyozmaning 638-beti oxirida: “Kitob ‘64-yil Jumadul-avval oyining birinchisida tartibga keltira boshlandi va 4 marta takror o‘qilib, to‘g‘rilanib, tahrir qilingach, 466-yil Jumadul-oxir oyining 10-da dushanba kuni yakunlandi (melodiy 1074-yil 10-fevral)”.<sup>40</sup></p>
4.	Tadqiqotchi fikri.	<p>Yuqoridagi ma’lumotlardan kelib chiqqan holda, Mahmud Koshg‘ariyning qo‘lyozmaning 638-beti oxirida kitob 64-yil Jumadul-avval oyining birinchisida tartibga keltira boshlandi va 4 marta takror o‘qilib, to‘g‘rilanib, tahrir qilingach, 466-yil Jumadul-oxir oyining 10-sida dushanba kuni yakunlandi, deb yozganlari xato bo‘lishi mumkin emas deb hisoblaymiz. Bizningcha, 466-yilda devonni yozish ishlari emas, balki uni tartibga solish ishlari tugallangan. Albatta, devonga tartib berilgach, uni yozish ishlariga kirishilgan, bu esa al-Muqtadoning xalifalik davriga to‘g‘ri keladi (467) va o‘sha davr yozuvchilik an‘analariga binoan Mahmud Koshg‘ariyning devonni unga bag‘ishlashi tabiiy. Hijriy 469-yilda esa “Devonu lug‘at-it turk” yozib bo‘lingan.</p>

Asarning ayni ko‘p qirraliligi hisobga olinib, u borada olib borilgan dialektik, leksikografik, folkloristik, adabiyotshunoslik jihatidan tadqiq va tarjima qilgan xorij va respublikamiz olimlarining tadqiqotlaridan namunalar keltirildi.

<sup>39</sup> С.М.Муталлипов: “Туркий сузлар девони (Девону лугатит турк)” I том. – Тошкент, 1960. – Б.27

<sup>40</sup> Denkoff R. Mahmud al-Kashgari. Compendium of the Turkic Dialects (Divan Lugat at-Turk) (in collaboration with J. Kelly), Part I – Harvard University, 1982-1985.– P.7

### 1.3-jadval

“Devonu lug‘at-it turk” asarini tarjima qilingan olimlar.		
1.	K.Rifat	Asarning yagona qo‘lyozmasi 1915-1917-yillarda tahrir etgan <sup>41</sup> .
2.	B.Atalay	1939-41-yillarda usmonli turk tiliga tarjima qilgan <sup>42</sup> .
3.	K.Brockelman	1928-yilda asarni nemischaga tarjima qilib, nashr etadi <sup>43</sup> .
4.	R.Denkoff	Devonning 1982-85-yillarda “Diwanu Lugati’t-Turk” (“Compendium of the Turkic Dialects”) nomi ostida ingliz tiliga tarjima qilingan <sup>44</sup> .
5.	A.Auezova	2005-yilda asarni rus tiliga tarjima qilgan <sup>45</sup> .
6.	S. Mutallibov	1960-63- yillari asarning o‘zbekcha tarjima qilgan <sup>46</sup> .
7.	Q.Sodiqov	2017-yilda asarni qayta ishlagan.

### 1.4-jadval

“Devon” ni xorij va respublikamizda turli xil janrlarda o‘rganilishi.		
1.	P.Juze, V.Aslanov, A.Demirchizade, T.Garipov, K.Axmerov, J.Kiyekbayev, E.Ishberdin, L.Samsiteva, A.Kulanchin, M.Usmambetov.	“Devonu lug‘at-it turk”ning til xususiyatlari, uning boshqa tillar bilan qiyosiy munosabatini o‘rganishgan <sup>47</sup> .
2.	H.Dadaboyev, Z.Boynazarov, U.Tursunov, Iqbol Mirzo, Z.Xabibullina, B.Abdushukurov.	Asarni tilshunoslik jihatdan fonetik, leksik, semantik xususiyatlarini o‘rganishgan <sup>48</sup> .

<sup>41</sup> Rifat K. “Devonu luG‘otit turk” ning ilk nashri. – Istanbul: Omira, 1915-17

<sup>42</sup> Atalay B. Divanu Lugat at-Turk. – Ankara:1939-1943

<sup>43</sup> Brockelmann C. Militeitürkischer Wortchatz nach Mahmud al kashgaris Divan Lugat at-Turk. – Budapest-Leipzig, 1928

<sup>44</sup> Dankoff R. Mahmud al-Kashgari. Compendium of the Turkic Dialects (Divan Lugat at-Turk) (in collaboration with J. Kelly). – Harvard University, 1982-1985

<sup>45</sup> Auevovoy Z.A. Mahmud al-Kashgari. Divan Lugat at-Turk. – Almaty: Dayk-Press, 2005.

<sup>46</sup> С.М.Муталлипов: “Туркий сузлар девони (Девону лугатит турк)”. – Тошкент, 1960.

<sup>47</sup> Juze P.K. “Divan Lugat at-Turk. Thesaurus linguarum turcarum” // Izvestiya Azerbaidjanskogo Gosudarstvinnoyo Universiteta imeni V. J. Lenina, Vostokovedenie. – Baku, 1926, c I, 1927, c. II, Aslanov V. I. “Divanu lugat-it-tюрк” Махмуда Кашгари и азербайджанский язык” // Советская Тюркология (1). – Баку, 1972, Демирчизаде А. М. “Сравнительный метод лингвиста XI века Махмуда Кашгарского” // Известия АН Азерб. ССР, Серия Обществених Наук (4). – Баку, 1964, Гарипов Т. М. “Махмуд Кашгари и кипчакские языки урало-поволжья” // Советская Тюркология (1). – Баку, 1972,

<sup>48</sup> Дадабоев Х. “Девону лугатит турк» даги туркий тилларга хос фонетик ва лексик-семантик хусусиятлар хакида” // Тилшуносликнинг долзарб масалалари. – Тошкент, 2008, Boynazarov Z. Tarixiy-qomusiy manbalarda ifodalangan olamning lisoniy manzarasi va uning madaniyat tarixini o‘rganishdagi o‘rni (Mahmud KoshG‘ariyning “Devonu luG‘at-it turk” asari misolida). – Samarqand, 2023, Tursunov U. Tюркологиянинг тўнғич асари. “Ўзбек тили ва адабиёти”. – Тошкент, 1961, Iqbol Mirzo “Qadimgi turkiy maqollar semantikasi va stilistikasi”: f.f.n.diss. – Toshkent, 2002, Xabibullina Z.A. Лексика совре- менного б ашкирского языка в свар-нении с языком др евнетюркских письменних памятников. – Уфа: БГПУ, 2008. – С.152, Абдушукуров Б. XI-XIV аср туркий ёзма манб алар тилларидаги зоонимлар: Ф.ф.н.дисс. –Тошкент, 1998.

3.	M.Asomiddinov, N.Usmonova, M.Abdiyevlar, I.Qo‘chqortoyev, S.Normamatov.	Leksikografiya (lug‘atshunoslik) bo‘yicha tadqiqot olib borishgan <sup>49</sup> .
4.	M.Imomnazarov, Sh.Rahmatullayev, F.Abdullayev, S.Ashurboyev, A.Ishayev.	Devonning dialektik xususiyatlarini tahlil etishgan <sup>50</sup> .
5.	H.Berdiyev, D.Rajabov, I.Stebleva, A.Hayitmetov.	Devonning adabiyotshunoslik bo‘yicha tadqiqot olib borishgan <sup>51</sup> .
6.	A.Abdurahmonov, E.Ro‘ziyev, A.Elove, I.Mirzaaliyev, K.Bakirov, F.Qahhorova, O‘.Lapasov, Sh.Mahmadiyev, A.Qurbonov.	“Devonu lug‘at-it turk” dagi maqollar haqida fikr-mulohazalar yuritib, ulardagi ma’no-mazmun, shakl, qofiya va ohangni chuqur tahlil qilganlar <sup>52</sup> .

G‘.Abdurahmonov o‘zining “Devonu lug‘at-it turk” maqolasida 250 dan ortiq maqollar va ko‘plab she‘riy parchalarni taqdim etgan; E. Ro‘ziyevning “Devon”da yashayotgan hikmatlar” asarida 305 ta maqol keltirilgan; “Devonu lug‘at-it turk”ning indeks jildida jami 287 ta maqol mavjud; G‘. Abdurahmonovning “Devonu lug‘at-it turk” asarining o‘rganilish tarixidan” kitobida 291 ta maqol va 300 dan ortiq she‘riy parchalar uchraydi; H. Berdiyev va D.Rajabovning “Devoni lug‘at-it turk”dagi she‘riy parchalarda qofiya” nomli monografiyasida taxminan 300 ta maqol va hikmatli so‘zlar, shuningdek, taxminan 210 ta she‘riy satrlar o‘rin olgan; T. Mirzayevning 2005 yilda chop etilgan “O‘zbek xalq maqollari” kitobida esa qariyb 400 ta maqol bor; lingvist I. Mirzaaliyevning dissertatsiyasida esa 298 ta maqol keltirilgan (ulardan 42 tasi Devonda takrorlanadi). Ushbu raqamlar bir-biriga juda yaqin bo‘lsa-da, ularning farqlari ilmiy munozaralar uchun jiddiy mavzu bo‘lib xizmat qiladi.

Biz, shuningdek, Devondagi maqol va hikmatlarning tushunchasi va sonli tahliliga oid tadqiqot olib bordik. Devon maqol va hikmatlarini tasniflash maqsadida S. Mutallibovning 1960-63-yillardagi tarjimalari, Q.Sodiqovning 2017-yilgi nashrdagi tahrirlari hamda E.Ro‘ziyevning 2019-yilda chop etilgan “Devon”da yashayotgan hikmatlar” ilmiy asariga asoslanib tadqiqot olib bordik.

<sup>49</sup> Ибрагимов С., Асомиддинов М. Отражение профессиональной терминологии в “Диван у лугат-иттюрк” и “Кутадгу билиг” // Советская тюркология. 1972, Усмонова Н., Абдиев М. “Девону лу-гатит турк” да қўлланган касб-хунар-мандчилик терминлари «Буюксиймолар - алломалар» 1-киتاب. – Т., 1995. – Б.68хусусида // ДЛТ ва ТХМХЖЦТЎ Сама рқанд, 2002, Кучкартаев И. Лексика “Дивану лу- гат-ит-тюрк” Махмуда Кашгари и современный узбекский литературный язык // Советская тюркология. 1972, Нормаматов С. Ўзбек луғатчилининг шаклланиши ва ривожланишида жадид маърифатпарварларининг ўрни: Ф.ф.д.дисс. –Тошкент, 2019.

<sup>50</sup> Рахматуллаев Ш. Ўзбек тилининг этимологик луғати (туркий сўзлар). I жилд. –Тошкент: Университет, 2000, Ashurboyev S. O‘zbek dialektologiyasi. –Toshkent: Navro‘z nashriyoti. 2016, Ишаев А. «Девону луғатит турк» ва ўзбек шевалари // ЎТА. – Тошкент: 1971.

<sup>51</sup> Berdiyev H. “Devonu lug‘otit turk» asaridagi she‘riy parchalarda solesizm hodisasi”: f.f.n.diss. – Toshkent, 2003, Berdiyev X., Radjabov D. «Devoni luғotit turk» dagi she‘riy parchalarda qofiya». Monografiya. – Toшkent, 2004, Хайитметов А. О древней поэзии тюрков (по материалам «Девону луғатит турк» Махмуда Кашгари) // Советская тюркология (1). – Баку, 1972.

<sup>52</sup> Elove A.I. Dīvanū Lugatit – Türk teki halk şiiirleri // Türkün. – Istanbul, 1936, Mirzaaliyev I. Qadimgi turkiy maqollar semantikasi va stilistikasi (“Devonu lug‘oti-t-turk” materiali misolida): f.f.n.diss. – Toshkent, 2020.

Tahlil natijasida Devonda jami 272 ta maqol borligi, 43 ta maqol takroran uchrashi aniqlandi, bu esa maqollar umumiy sonini 315 taga yetkazadi. Yaxshi ishlarni qilishga da'vat etuvchi 34 ta she'riy shakldagi hikmat mavjud bo'lib, ulardan biri takrorlangan, shuning uchun umumiy soni 35 tani tashkil qiladi. Shuni alohida ta'kidlash kerakki, bizning tadqiqotimiz faqat turkiy qabilalarga tegishli maqollar va yaxshi ishlarni qilishga undovchi, odatda maslahat yoki axloqiy yo'riqnoma shaklida bo'lgan she'riy hikmatlarga qaratilgan. Dissertatsiyaning uchinchi bobi "**Devonu lug'at-it turk**" **dagi maqol va hikmatli so'zlari poetikasi va tarjima muammolari**" deb nomlangan bo'lib, ushbu bobda "Devonu lug'at-it turk" ning dunyo tillariga tarjima qilinishi tarixi, "Devonu lug'at-it turk" **dagi maqol va hikmatli so'zlarni xorijiy tillarga qilingan tarjimalaridagi asliyatga adekvatlik masalasi va asardagi maqol va hikmatli so'zlar tarjimasi yuzasidan taklif qilingan tarjimaviy transformatsiyalar tahlillari yoritilgan.**

Biz ham Devonning R.Denkoff tomonidan o'girilgan inglizcha va S.Mutallibov, Q.Sodiqov tomonidan tarjima qilingan o'zbekcha nashrlaridagi biz yanglish tabdil qilingan deb hisoblagan maqol va hikmatlarni tarjimaviy transformatsiyadan o'tkazdik. Tahlillarimiz davomida biz duch kelgan kamchiliklar, asosan, leksemalar bilan bog'liq bo'lganligi tufayli tarjimaviy transformatsiyaning asosan leksik turidan, ba'zida grammatik turidan foydalandik.

Mavjud tarjimadagi muqobillar	Tadqiqotchi tarjimasi
<p><b>Asliyatda:</b> <i>Kişi alasī içtin, yilqī alasī taštīn</i></p> <p><b>Denkoff:</b> The leprosy of a man is on the inside (this is intended the concealing of rebellion), the leprosy of animals is on the outside</p> <p><b>O'zbek tilida:</b> Kishining moxovi ichida (isyonni yashirishga niyat qilinadi), hayvonlar moxovi tashqarida</p>	<p><b>Ingliz tilida:</b> The enmity of a man is on the inside while the enmity of animals is on the outside</p> <p><b>O'zbek tilida:</b> Hayvon adovati tashida bo'lsa ham, inson adovati ichida bo'ladi</p>

Yuqorida kichik bobda izohlaganimizdek, ushbu bobda "leprosy" (inson tanasi va asab tizimiga keskin ta'sir qiluvchi kasallik ekani va ushbu kasallik sababli terida asosan oqish dog'lar paydo bo'lishi, o'zbek tilida bu kasallik moxov kasalligi deb yuritiladi) so'zi Denkoff tomonidan semantik jihatidan noto'g'ri qo'llangan bo'lib, tarjimon uni ichki adovat, niyati buzuqlik, dushmanlik ma'nolarida berishga harakat qilgan. Biz ushbu so'zni ingliz tilidagi ayni ma'noni ifodalovchi "enmity" so'zi<sup>53</sup> bilan ifodaladik, shuningdek, gaplarni bir-biriga antonimik xarakterda ekanligini hisobga olib, ingliz tilidagi "while" zidlov bog'lovchisini qo'llashni ma'qul ko'rdik.

<sup>53</sup> <https://dictionary.cambridge.org/dictionary/english/enmity>

Mavjud tarjimadagi muqobillar	Tadqiqotchi tarjimasi
<p><b>Asliyatda:</b> <i>Itqa uwut etsä (yetsä), uldañ yemäs</i></p> <p><b>Denkoff:</b> If one beats modesty into a dog, it will not eat the sole of a shoe</p> <p><b>O‘zbek tilida:</b> Agar kishi itga kamtarlikni o‘rgatsa (urish orqali), u oyoq kiyim tagligini yemaydi</p> <p><b>S.Mutallibov, Q.Sodiqov:</b> Itga uyat kelsa, oriyat qilsa, pocha tashlasang ham yemaydi</p>	<p><b>Ingliz tilida:</b> If a dog is ashamed, it will not eat the sole of a shoe</p> <p><b>O‘zbek tilida:</b> Agar it uyalsa, oyoq kiyim tagligini yemaydi</p> <p><b>O‘zbek tilida:</b> Itga uyat kelsa, oriyat qilsa, oyoq kiyim tagligini g‘ajimaydi</p>

Yuqorida ushbu maqolni tahlil qilganimizda ingliz va o‘zbek tillaridagi tarjimalarda bir nechta kamchiliklar bor ekanligini payqagan edik. Inglizcha maqolni transformatsiya qilar ekanmiz, transformatsiyaning sintaktik turidan foydalanishni ma’qul deb bildik va maqolning birinchi jumlasini qaytadan tabdil qildik.

O‘zbekcha transformatsiyada esa leksik turdan foydalangan holda pocha so‘zini qaytadan tuzatdik va oyoq kiyim tagligi so‘zi bilan muqobillashtirdik.

Mavjud tarjimadagi muqobillar	Tadqiqotchi tarjimasi
<p><b>Asliyatda:</b> <i>Umayqa tapïnsa, oğul bolur</i></p> <p><b>Denkoff:</b> One who worships that one will get a child</p> <p><b>O‘zbek tilida:</b> Kimki unga sig‘insa, farzandli bo‘ladi</p> <p><b>S.Mutallibov: Kim yo‘ldoshga topinsa, o‘g‘li ko‘radi.</b></p> <p><b>Q.Sodiqov:</b> Kimki bunga xizmat qilsa, u o‘g‘il ko‘radi</p>	<p><b>Ingliz tilida:</b> One who worships Umay (a goddess with the ability to change the sex of the fetus) will get a son</p> <p><b>O‘zbek tilida:</b> Kimki Umayga (homila jinsini o‘zgartira olish xususiyatiga ega iloha) sig‘insa, o‘g‘il farzandli bo‘ladi</p> <p><b>O‘zbek tilida:</b> Kimki Umayga (homila jinsini o‘zgartira olish xususiyatiga ega iloha) topinsa, u o‘g‘il ko‘radi</p>

Ushbu maqolda leksik transformatsiya bilan birgalikda tarjimaning konkretlashtirish tamoyilidan foydalandik. O‘zbek va ingliz tillarida keltirilgan u olmoshi bilan berilgan mavhum jumla o‘rnida atoqli ot Umay so‘zini qayta tikladik va tushunarli bo‘lishi uchun uni izohlashni afzal ko‘rdik.

Mavjud tarjimadagi muqobillar	Tadqiqotchi tarjimasi
<p><b>Asliyatta:</b> <i>Bir toyin baši ađrĭsa, qamuđ toyin baši ađrimas</i></p> <p><b>Denkoff:</b> If one of the imams of the indifels has a headache, not all of them do</p> <p><b>O‘zbek tilida:</b> Agar kofirlarning imomidan birini boshi og‘risa, hammasiniki ham og‘riyvermaydi.</p>	<p><b>Ingliz tilida:</b> If the head of the indifels has a headache, not all of them do</p> <p><b>O‘zbek tilida:</b> Bir rohibning boshi og‘risa-da, hammaning boshi og‘riyvermaydi.</p>

Ushbu maqolning ingliz tilidagi tarjimasida diniy koloritni yanglish tahlil qilinganligi oqibatida kelib chiqqan xatolikni transformatsiya qilish jarayonida leksik usuldan foydalandik va “imam” so‘zini “head” so‘ziga<sup>54</sup> muqobillashtirish bilan kifoyalidik.

Mavjud tarjimadagi muqobillar	Tadqiqotchi tarjimasi
<p><b>Asliyatta:</b> <i>Őd kecher, kishi tuymas, yalinuk ogli menu kalmas</i></p> <p><b>Denkoff:</b> Time passes and a man does not perceive it, the sons of Adam do not live forever</p> <p><b>O‘zbek tilida:</b> Vaqt o‘tadi va inson buni payqamaydi, Odam o‘g‘illari mangu yashamaydi</p>	<p><b>Ingliz tilida:</b> Time passes and a man does not perceive it, humankind do not live forever</p> <p><b>O‘zbek tilida:</b> Vaqt o‘tadi va inson buni payqamaydi, odamiyat mangu yashamaydi</p>
<p><b>Denkoff:</b> The son of Adam does not live forever, when he enters the grave he does not return from it a second time.</p> <p><b>O‘zbek tilida:</b> Odam o‘g‘illari mangu yashamaydi, qabrga kirs qaytib kelmaydi</p>	<p><b>Ingliz tilida:</b> A man does not live forever, when he enters the grave he does not return from it a second time.</p> <p><b>O‘zbek tilida:</b> Kishi mangu yashamaydi, qabrga kirs qaytib kelmaydi</p>
<p><b>Denkoff:</b> No son of Adam is free from fault or illness</p> <p><b>O‘zbek tilida:</b> Odam o‘g‘illari nuqson va qusurlardan holi bo‘lmaydi</p>	<p><b>Ingliz tilida:</b> No human is free from fault</p> <p><b>O‘zbek tilida:</b> Hech bir inson nuqsonsiz bo‘lmaydi</p>

Ushbu maqolda tarjimaning umumlashtirish tamoyiliga asoslangan holda, Denkoff qo‘llagan *the sons of Adam* (odam o‘g‘illari) so‘z birikmasini *humankind, man, human* (insoniyat) so‘zi orqali qaytadan tabdil qildik. Transformatsiya leksik turga asoslandi.

<sup>54</sup> <https://dictionary.cambridge.org/dictionary/english/head>

## XULOSA

Yuqorida “Devonu lug‘at-it turk” asari bo‘yicha olib borgan tadqiqotimizning natijasi o‘laroq, maqol va hikmatlarning tarjimashunoslik fanida tutgan ahamiyati, yurtimiz va jahon tilshunosligida Koshg‘ariyshunoslik va, umuman, turkiyshunoslik maktabining shakllanishi, asarning jahon ilm-fan jamiyati nazariga tushishi va taniqli olimlarning u bo‘yicha olib borgan ilmiy tadqiqot ishlarini kuzatar ekanmiz, mazkur noyob asarning asosini tashkil etgan maqol va hikmatlarning ingliz va o‘zbekcha tarjimalarini qiyosiy jihatdan tahlil qilish bizni quyidagicha xulosalar chiqarishga undadi:

1. Mahmud Koshg‘ariyning “Devonu lug‘at-it turk” asaridagi maqol va hikmatli so‘zlarning mazmun-mohiyatini o‘rganish orqali qadimgi turkiy xalqlarning madaniy va lingvistik merosi to‘g‘risida chuqur bilimlar taqdim etildi.

2. “Devonu lug‘at-it turk”dagi maqol va hikmatli so‘zlar ilk bor to‘liq shaklda mavzuviy guruhlarga ajratilib, ularning mazmuniy va lingvokulturologik tahlili amalga oshirildi.

3. Asardagi maqol va hikmatli so‘zlarning zamonaviy o‘zbek, rus va ingliz tillariga tarjimalaridagi adekvatlik darajasi o‘rganilib, lingvokulturologik yondashuv asosida ularning milliy va madaniy mazmuni tahlil qilindi.

4. Turkiy xalqlar madaniy merosi, jumladan, paremiologik birliklar (maqollar, matallar, hikmatli so‘zlar) xalqning tarixiy-madaniy tajribasi, dunyoqarashi va mentalitetini aks ettiradi. Ushbu birliklarning dunyo tillariga tarjima qilinishi jarayonida bir qator lingvistik va madaniy muammolar, ya‘ni madaniy lakunalar, semantik tafovutlar, ekspressivlikning yo‘qolishi, idiomali ekvivalentlarning mavjud emasligi kabilar aniqladi. Ularni bartaraf etish bo‘yicha kontekstual moslashtirish, ekspressivlikni saqlab qolish, kompensatsiya usulidan foydalanish, izohlar bilan tarjima qilish, ekvalent qidirish va korpulyar tahlil kabi tavsiyalar ishlab chiqildi.

5. Tadqiqotda qadimgi turkiy tildagi maqol va hikmatli so‘zlarning semantik xususiyatlari aniqlanib, ularning zamonaviy talqini va tarjimasida yuzaga keladigan ma‘noviy o‘zgarishlar yoritildi.

6. O‘zbek, rus va ingliz tillaridagi tarjimalarda yuzaga kelgan semantik va pragmatik nomuvofiqliklar tahlil qilinib, bu boradagi asosiy kamchiliklar ochib berildi.

7. “Devonu lug‘at-it turk”dagi maqol va hikmatli so‘zlar boshqa turkiy yozma manbalar bilan qiyoslanib, ularning madaniy-milliy mazmuni tadqiq qilindi.

8. Tadqiqot natijalari lingvokulturologiya, tarjimashunoslik va paremiologiya bo‘yicha yangi ilmiy-uslubiy yondashuvlarni shakllantirishga xizmat qilishi belgilandi.

9. Asarda aks etgan xalq og‘zaki ijodi namunalari semantik va poetik xususiyatlari ochib berilib, ularning zamonaviy talqinlarida yuzaga keladigan lingvistik o‘zgarishlar asoslab berildi.

10. Tadqiqot natijalari bakalavriat va magistratura talabalari uchun “Lingvokulturologiya”, “Tarjima nazariyasi va amaliyoti”, “Matn lingvistikasi” kabi fanlardan o‘quv resurslarini yaratishda foydalanilishi mumkinligi ko‘rsatildi.

**SCIENTIFIC COUNCIL AWARDING SCIENTIFIC DEGREES  
PhD.03/31.03.2021.Fil.76.05 AT NAMANGAN STATE UNIVERSITY**

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**NAMANGAN STATE UNIVERSITY**

**PARPIBAYEV BOTIRALI RAXIMJON O‘G‘LI**

**DISTINCTIVE FEATURES IN ANCIENT TURKIC FOLKLORE AND  
THEIR TRANSLATIONS**

**(On the example of proverbs and sayings in “Devonu lugat-it turk” by  
Makhmud Koshgariy)**

**10.00.06 — Comparative Literature, Comparative Linguistics, and Translation Studies**

**DISSERTATION ABSTRACT**

**for the Doctor of Philosophy (PhD) degree of philological sciences**

**Namangan – 2025**

Research topic of a PhD dissertation was registered in the bulletin of the Supreme Attestation Commission under the ministry of the Higher education, science and innovation of the Republic of Uzbekistan with the number B2023.2.PhD/Fil3488

The doctoral thesis has been carried out at Namangan State University.

The abstract of the dissertation in three languages (Uzbek, English, Russian (resume)) has been uploaded on the webpage of the Scientific Council at [www.tersu.uz](http://www.tersu.uz) and on the web-site of educational portal «Ziyonet» [www.ziyonet.uz](http://www.ziyonet.uz).

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The dissertation defense will be held on « 5 » april 2025 at 15:00 at the meeting of the Scientific Council awarding Scientific degrees PhD.03/31.03.2021.Fil.76.05 at Namangan state university (Address: 160107, 161, Boburshoh street, Namangan city. Tel: (99869) 228-85-01; fax: (99869) 228-85-02; e-mail: [info@namdu.uz](mailto:info@namdu.uz))

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Dissertation abstract was distributed on « 26 » march 2025.  
(Mailing protocol-register No. 0406 of « 05 » april 2025.)



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## INTRODUCTION (Abstract of PhD dissertation)

**Topicality and relevance of the dissertation theme.** Ancient written monuments in Old Turkic, particularly proverbs and wise sayings, hold a special significance in the study of world linguistics and translation studies. These treasures are invaluable for understanding the cultural life, traditions, and worldview of our people. This rich heritage plays a crucial role in fostering national identity and preserving cultural values. Mahmud Kashgari's "Devonu lugat-it turk" reflects the customs, Eastern philosophy, and spiritual wealth of ancient Turkic peoples, serving as a vital research source for Turkology, paremiology, and translation studies. The issues related to the adequate translation of the work's content into modern European languages remain an important area of scholarly investigation.

Mahmud Kashgari's "Devonu lugat-it turk", which is studied with great interest in global linguistics, encapsulates valuable information about the past life, culture, national values, as well as religious and secular perspectives of Turkic tribes and peoples. This work continues to make a significant contribution to the advancement of modern science. However, due to the reliance on traditional approaches in examining the adequacy of the translations to the original text, a modern extralinguistic approach is now required. Consequently, the interdisciplinary study of the work's translations into English and Russian has become increasingly relevant. The linguistic, folkloristic, sociological, and historical dimensions of "Devon" further heighten scholarly interest in the text. Nevertheless, its content, which reflects national culture and mentality, remains challenging to fully comprehend at an original level, not only for European audiences but also for Turkic peoples themselves.

In Uzbekistan, the study of Mahmud Kashgari's "Devonu lugat-it turk" is also highly relevant, as the work provides an opportunity to explore the roots, culture, and ancient vocabulary of Turkic languages, thereby contributing to the strengthening of national identity. This unique source allows for an in-depth study of the development and rich lexicon of Turkic languages. It opens the door to research on the structure, formation, and evolution of words in the Turkic language. "Devon" contains not only linguistic information but also valuable insights into the customs, beliefs, and daily lives of Turkic peoples, serving as a foundation for studying and promoting this cultural heritage. Comparing the work with other Eastern and Western lexicons enables scholars to conduct research and uncover linguistic and cultural interconnections. In the field of education, "Devonu lugat-it turk" is an essential tool for learning languages, fostering interest in ancient literature, and teaching younger generations to respect their history. In this context, it is appropriate to quote the following words of our President: "Today's era demands taking science and other fields to a new level. Indeed, it is difficult to solve the pressing issues facing society without science. Supporting this field and scientists in every possible way is one of the priorities of our state."<sup>1</sup>. Therefore,

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<sup>1</sup> Mirziyoyev Sh. Ilm fan yutuqlari – taraqqiyotning muhim omili // www.standart.uz (murojaat sanasi: 23.04.2024)

this research holds significance in conducting a deeper analysis of the mutual influence between language and culture, as well as in the comparative study of the translations of proverbs and wise sayings from “Devonu lugat-it turk” into English, Russian, and Uzbek in relation to the original text.

This research also contributes practically to the implementation of the tasks outlined in the Resolution of the President of the Republic of Uzbekistan, “On Measures to Further Improve the System of Preservation, Research, and Promotion of Ancient Written Sources,” dated May 24, 2017 (PQ-2995), as well as the Decree of the President of the Republic of Uzbekistan, “On the Development Strategy of New Uzbekistan for 2022-2026,” dated January 28, 2022 (PF-60), specifically under Chapter V, Goal 73, titled “Ensuring Spiritual Progress and Advancing the Sector to a New Stage,” which emphasizes the “Comprehensive Study and Broad Promotion of the Rich Scientific Heritage of Our Great Ancestors.”

In addition, this research aligns with several key regulatory documents, including the Presidential Decree of February 7, 2017 (PF-4947), “On the Strategy for the Further Development of the Republic of Uzbekistan,” the Presidential Decree of October 21, 2019 (PF-5850), “On Measures to Radically Increase the Authority and Status of the Uzbek Language as the State Language,” the Presidential Decree of October 20, 2020 (PF-6084), “On Measures to Further Develop the Uzbek Language and Improve Language Policy,” the Presidential Resolution of February 17, 2017 (PQ-2789), “On Measures to Improve the Management and Financing of the Organization of Scientific Research Activities of the Academy of Sciences,” and the Presidential Resolution of October 4, 2019 (PQ-4479), “On Celebrating the 30th Anniversary of the Adoption of the Law of the Republic of Uzbekistan ‘On the State Language.’” These and other regulatory documents relevant to the field serve to facilitate the achievement of the objectives set forth in this dissertation.

**The alignment of the research with the priority areas of development in science and technology in the republic.** The research has been conducted in accordance with the priority area of the republic’s science and technology development: “Forming a system of innovative ideas and implementing them to ensure the social, legal, economic, cultural, and spiritual-educational development of an informed society and a democratic state.”

**The degree of study of the issue:** The Devonu Lug‘at-it-Turk has been translated into more than 20 different languages worldwide which underscores its significant importance.

In Western Europe, the study of this work began with the scholarly activities of the Orientalist Karl Brockelmann<sup>2</sup>. Later, prominent Western Turkologists such as T. Grose, M. Derrick, E. Munai, H. Mertzler, R. Dankoff, L. Pendse, R. Frye, A. Amat, D. Guedy, B. Hickman, and P. Golden<sup>3</sup> conducted research on the work.

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<sup>2</sup> <sup>2</sup> Brockelmann C. *Miltteitürkischer Wortchatz nach Mahmud al kashgaris Divan Lugat at-Turk.* – Budapest-Leipzig, 1928

<sup>3</sup> Grose T. Uyghur language textbooks: Competing images of a multi-ethnic China // *Asian Studies Review*, 36(3). – 2012. – P. 369-389, Derrick M. Field Notes from Kyrgyzstan: Bishkek’s New Religious Landscapes // *The California Geographer*, 57. – 2018. – P. 245-50, Munai E. Old turkic political terms used in the altin orda khan’s

In Russia, Orientalists such as V.Bartold, I.Stebleva, S.Malov, S. Arazkuliyeu, H.Nigmatov, A.Borovkov, and K.Yudakhin<sup>4</sup> have explored its lexical, grammatical, semantic, and dialectological aspects in their scientific research.

It is well known that Turkish scholars hold a special place in the study of Turkic written monuments. Researchers such as R.Esker, T.Tekin, A.Chichekli, N. Aybars, R.Bilge, F.Birtek, F.Siylan, K.Chorotegin, D.Dilchin, and A.Kaferoglu<sup>5</sup>, among many other Muslim Turkologists, have contributed to Kashgarian studies by translating samples of oral folk literature or conducting scientific research based on *Devonu lugat-it turk*.

In Uzbekistan, a number of fundamental studies have also been carried out on the research and analysis of *Devonu Lugat-it turk*. For instance, scholars such as A.Fitrat, S.Mutallibov, Q.Sodiqov, E.Fozilov, H.Hasanov, A.Halidov, G. Abdurahmonov, A.Kurishjonov, I.Islamov, E.Umarov, U.Valiev, J. Khudoyberdiyev, N.Husainov, A.Yunusov, and M.Hakimjonov<sup>6</sup> have made noteworthy contributions in this field.

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edict. – 2023, Metzler H. Algorithmic Complexity in Textile Patterns // Universiteit van Amsterdam. – 2018, Dankoff R. Kāshgārī on the Beliefs and Superstitions of the Turks // Journal of the American Oriental Society. – 1975. – P. 68-80, Pendse L. R. The Nineteenth-Century World of Turkic Dictionaries: An Overview // Slavic & East European Information Resources, 16(1-2). – 2015. – P. 32-89, Frye R. N. Oriental Studies in Turkey during the War // Journal of the American Oriental Society, 65(3). – 1945. – P. 204-206, Amat A., Dwyer A., Eziz G., Papas A., Sperberg-McQueen C. M. Annotated Turki Manuscripts // Jarring Collection Online. – 2018. – P. 180-203, Durand-Guédry D. The Persian Quatrains of Sultan Toghril b. Arslan (d. 590/1194): Reflections on the Literacy and Culture of the Saljuqs // Islamic History and Civilization. – 2024. – P. 388, Hickman B., Leiser G. Turkish Language, Literature, and History. – 2018, Golden P. B., Bemann J., Schmauder M. The Turkic World in Mahmūd al-Kāshgharī. Complexity of Interaction along the Eurasian Steppe Zone in the First Millenium CE. – 2015. – P. 503-55.

<sup>4</sup> Бартольд В.В. «Киргизы: Исторический очерк». – Фрунзе, 1927, Стеблева И. Развитие тюркских поэтических форм в XI веке. – Москва, 1971, Малов С.Е. Памятники древнетюркской письменности Монголии и Киргизии. – Москва, 1959, Нигматов Х. Г. О классификации грамматических категорий в тюркских языках // Советская тюркология (4). – 1984. – С. 204-209, Borovkova A. T. Grammatičeskij Očerik Yazıka “Divanu lugat it-türk” // Filoloji İlmî Doktorluğu payesi için hazırlanan tezin özeti. – Leningrad, 1966, Yudaxin K.K., Shmit E.A. “Qadimgi turkiy til lug’ati”. – Moskva, 1926.

<sup>5</sup> Ramiz E. “Mahmud Kaşğari ve onun ‘Divanü lüğat-it-türk’ eseri” // Edebiyyat Qezeti. – Bakü, 2006, Tekin T. Dîvânü lüğatî’t Türk’teki Manzum Parçalar // Türk Dil Kurumu. – Ankara, 1989, Chichekli A. Kaşğarlı Mahmut Divan ü Lüğat-it Türk, Divanü Lüğat-it-Türk’teki // Atasözleri ve Öğütler. – İstanbul, 1949, Aybars N. Mahmud al-Kaşğarî: Kitab Divân Lugat at-Türk, 3 cilt. – İstanbul, 1917–1919, Bilge R. En Eski Türk Savları: Divan-ı Lüğat-it Türk’ten Derlemeler I // Türk Dil Kurumu. – Ankara, 1944, Birtek F. Kaşğarlı Mahmut: Türkçenin İlk Âliminin Gerçek Yaşam Öyküsü // Kaknüs Yayınları. – İstanbul, 2006, Siylan F. Mahmud Kaşğari, (Barskani) // yana anın Söz Yığnağı. – Bişkek, 1997, Chorotegin K. Arap alfabesine göre Divanü Lüğat-it-Türk Dizini // Türk Dil Kurumu. – Ankara, 1957, Dilchin D. May Yayınları. – İstanbul, 1970, Kaferoglu A. Kaşğarlı Mahmut, Milli Eğitim Bakanlığı. – İstanbul, 1970.

<sup>6</sup> Fitrat A. Образцы древней тюркской литературы. – Ташкент: 1927, Abdumutallibov S. Mahmud KoshG’ariy “Devonu lug’at-it Turk”. – Toshkent, 1960-63, Содиков Қ. Махмуд Кошғарий. “Девону лугат-ит турк”. – Ташкент: Фафур Фулом, 2017, Fozilov E. Znamenitiye Vostochniye Filologi: Mahmud Kaşğari, Abu Nauyan, Djamal-ad-din Turki. – Toshkent, 1971, Hasanov H. Mahmud Kaşğariy, Heyati ve Geografik Merosi. – Toshkent, 1963, Халидов А.Б. ”Диван Лугат ат-Турк” в Спавнительном освещении с его арабским прототипом // Советская тюркология. – 1984, Abdurahmonov G., Mutallibov S. Mahmud KoshG’ariy. Indeks-luG’at “Turkiy so’zlar devoni” (Devonu luG’otit turk). – Toshkent, O’zbekiston fanlar akedemiyasi nashriyoti, 1965, Куришжанов К. А. Исследование по лексике “Тюрко-арабского словаря”. – Алма-Ата: “Наука”: 1970, Islomov. I.A. Turkiy tilda qavm-qarindoshlik terminlari. – Toshkent: Fan, 1966, Umarov E.A. “Новые данные об орхунских надписях”. – Ташкент: Фан: 2006, Valiev U. “Devonu luG’ot it-turk”da -chi affiksini ot yasashiga doir // O’zbek tili va adabiyoti (3). – Toshkent, 1964, Xudoyberdiyev J. Mahmud QoshG’ariy hayoti va “Devonu luG’ot it-turk” bo’yicha yaratilgan asarlar ko’rsatkichi. – Toshkent: “Akademnashr”, 2011, Husanov N. XV asr yozma yodgorliklari tilidagi antroponimlarning leksik-semantik va uslubiy xususiyatlari (II-kitob). – Toshkent,

The translation of “Devonu lugat-it-turk” into English under the title *Diwanu Lugati't-Turk* (Compendium of the Turkic Dialects) between 1982 and 1985 greatly expanded its scientific exploration. This translation was undertaken by R. Dankoff<sup>7</sup>, a Turkologist at the University of Chicago. This edition fully revealed the characteristics of the manuscript, as highlighted in numerous foreign articles. In 2005, Kazakh Turkologist A. Auezova<sup>8</sup> translated the work into Russian under the title “Диван лугат ат-Турк”. In the introduction of this publication, Auezova compiled and systematically arranged all the information she had gathered about the work. Additionally, scholars Ahmad Zaki Validi<sup>9</sup> and Louis Bazin<sup>10</sup>, who studied *Devonu lugat-it-Turk*, compared factual evidence related to its creation history and offered scientific conclusions, which are specifically addressed in this dissertation.

S. Mutallibov was the first linguist to compare and transliterate the Uzbek version of *Devonu Lugat-it-Turk* with the original. A. Rustamov, H. Boltaboyev, B. Isabekov<sup>11</sup>, and Q. Sodiqov examined Mutallibov's translation against the original, identifying omissions, particularly sentences and fragments excluded from the original text, and introduced several corrections to Mutallibov's version.

Moreover, within the framework of literary and religious-educational translation studies in Uzbekistan, a thorough analysis of Uzbek classical literature translated into various foreign languages and translations of world literature classics into Uzbek has been carried out. Scholars such as G. Salomov, B. Tuxliyev, M. Kholbekov, M. Baqoyeva, Z. Sodiqov, Q. Sidiqov, S. Olimov, N. Dosbayeva, B. Jafarov, D. Hoshimova, O. Dadaboyev, J. Jumaboyeva, M. Abduvaliyev, O. Safarov, Z. Isomiddinov, M. Sobirov, R. Karimov, R. Fayzullayeva, M. Javboriyev, E. Ochilov, K. JO'rayev, Y. Nurmurodov, and A. Abdullajonov<sup>12</sup> have been recognized for their fundamental research in the field.

1997, Yunusov A. XIV asr yozma yodgorligi “Tarjuman turkiy va ajamiy va muG'uliyning tadqiqoti”, f.f.n diss. O'zFA, Til va adabiyot instituti. – Toshkent, 1973, Hakimjonov M. Mahmud Zamahshariy “Mukaddamat-ul adab” asaridagi arabcha-turkiycha so'zlarning leksikografik tahlili (ismlar) f.f.n diss. – Toshkent, 1994.

<sup>7</sup> Dankoff R. Mahmud al-Kashgari. Compendium of the Turkic Dialects (*Divan Lugat at-Turk*) (in collaboration with J. Kelly). – Harvard University, 1982-1985.

<sup>8</sup> Auezovoy Z.A. Mahmud al-Kashgari. *Divan Lugat at-Turk*. – Almaty: Dayk-Press, 2005.

<sup>9</sup> Validi A. (Togan), “Diwani Lugat ut-Turk'un telif senesi haqqida // *Atsiz Mecmua* (16). – 1932.

<sup>10</sup> Bazin L. “Les dates de Redaction du “Diwan” de Kasgari” // *Acta Orientalia, Hungaricae* 7. – 1957.

<sup>11</sup> Рустамов А., Болтабоев Х., Исабеков Б. Махмуд Кошғарий: Девону луғоти-т-турк. 1-3 жилд. – Тошкент: Mumtoz so'z, 2016.

<sup>12</sup> Саломов Ғ. Адабий анъана ва бадий таржима. - Тошкент: Фан, 1980, Холбеков М. Н. Жаҳон адабиёти классиклари. Ўқув қўлланма. – Самарқанд: СамДУ нашри, 1993, Бақоева М. Инглиз ва америка адабиётидан ўзбек тилига шеърӣ таржима тараққиёти. – Тошкент: Фан, 1995, Содиков З. Юсуф Хос Ҳожиб “Қутадғу билиг” асари немисча ва инглизча таржималарининг қиёсий таҳлили, Ф.ф.д.д.с. – Тошкент: 2019, Сидиков Қ. Қутадғу билиг тўртликларининг инглизча бадий таржима хусусиятлари. – Тошкент: Баёз, 2014, Олимов С. Алишер Навоӣ асарларидаги шеърӣ санъатларни таржимада қайта яратиш ва шакл бериш муаммолари: Ф.ф.д.д.с.автореф. – Тошкент: 1985, Сафаров О. Вопросы герменевтического перевода и скопосной (целевой) теории в немецком переводеведении: Ф.ф.н.д.с.автореф. – Ташкент: 1999, Исомиддинов З. Якин туркий тиллардан шеърӣ таржима хусусиятлари. (“Манас” эпоси таржимаси мисолида): Ф.ф.н.д.с.автореф. – Ташкент: 1991, Собиров М. “Бобурнома” Виллур Текстон таржимасида: Ф.ф.н.д.с.автореф. – Ташкент: 2001, Каримов Р. “Бобурнома” даги шеърлар хорижий таржималарининг қиёсий таҳлили: Ф.ф.н.д.с.автореф. – Тошкент, 2003, Файзуллаева Р. Бадий таржимада миллий хосликни ифодалаш муаммосига доир: Ф.ф.н.д.с.автореф. – Тошкент: 1972, Жавбӯриев М. Воссоздание национального характера и исторического колорита в художественном переводе: Ф.ф.н.д.с.автореф. – Ташкент: 1991, Очилев Э. Рубоӣ таржимасида шакл ва мазмун бирлиги: Ф.ф.н.д.с.автореф. – Тошкент:

**The Relevance of the Research to the Scientific Research Plans of the Higher Education Institution.** The dissertation topic is aligned with the comprehensive research plan of the Department of English at Namangan State University, titled “Studying Uzbek Literature Abroad and Issues of Translation Studies, as well as Problems in Foreign Language Education.”

**The aim of the research.** The aim of the research is to provide a scientific evaluation of the translations of proverbs and aphorisms from “Devonu lugat-it turk” into English, Russian, and Uzbek by examining their adequacy to the original text from a linguocultural perspective.

**The objectives of the research are as follows:**

To analyze the translation issues of proverbs and wise sayings in Uzbek and global translation studies for the purpose of scientifically evaluating the translations of proverbs and wise sayings in “Devonu lugat-it turk”;

To identify the key factors that lead to the misinterpretation of the core meaning of proverbs and wise sayings during the translation process of “Devonu lugat-it turk” into various languages;

To conduct a comparative evaluation of the translations based on identifying the principles used by translators in translating the proverbs and wise sayings in “Devonu lugat-it turk”;

To analyze mistranslated proverbs and wise sayings based on the original text (and other translated editions) to eliminate inadequacies related to the interpretation of national-cultural concepts in the translation of proverbs and wise sayings in “Devonu lugat-it turk”;

**The object of the research.** The object of the research includes the following translations of “Devonu lugat-it turk”: the Uzbek translation by S. Mutallibov<sup>13</sup>, the English translation by R. Denkoff<sup>14</sup>, the Russian translation by A. M. Auezova<sup>15</sup>, the revised Uzbek edition by Q. Sodiqov<sup>16</sup>.

**The subject of the research.** The subject of the research is the adequacy of the translations of proverbs and aphorisms in “Devonu lugat-it turk” into English, Russian, and Uzbek, analyzed from a linguocultural perspective.

**The methods of the research.** The research employs various methods such as conceptual schematization, comparison, typological and thematic classification, statistical-experimental analysis, and interdisciplinary approaches.

**The scientific novelty of the research.** The scientific novelty of the research includes the following:

It has been determined that the primary reason for the use of incorrect lexical units in the translations by R. Denkoff and A. Auezova, compared to the original

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1994, Жўраев К. Шеърлий таржималарни адабий ва фольклор алоқалари йўриғида қиёсий ўрганиш: Ф.ф.д.дисс.автореф. – Тошкент, 1987; Нурмуродов Ў. Ўзбек фольклорини ўрганиш тарихи ва уни немис тилига илмий-адабий таржима қилиш муаммолари: Ф.ф.д.дисс.автореф. – Тошкент: 1983, Абдуллажонов А. Алишер Навоий бадииятини немисча таржималарда қайта яратиш ва табдил этиш: Ф.ф.н.дисс.автореф. – Тошкент: 1998.

<sup>13</sup> Abdumutallibov S. Mahmud KoshG‘ariy “Devonu lug‘at-it Turk”. – Toshkent: 1960-63.

<sup>14</sup> Robert DENkoff. “Diwanu Lugati‘t-Turk” (“Compendium of the Turkic Dialects”). – Chicago: 1982-85.

<sup>15</sup> Auezovoy Z.A. Mahmud al-Kashgari. Divan Lugat at-Turk. – Алматы: Dayk-Press, 2005.

<sup>16</sup> Содиқов Қ. Махмуд Кошғарий. “Девону луғат-ит турк”. – Тошкент: Ғафур Ғулом, 2017.

text, is the differences in cultural and religious perspectives between the source text and the target language;

It has been determined that the translations by R. Denkoff and A. Auezova are based on the principle of literal translation. Additionally, R. Denkoff frequently employed the principle of concretization to more clearly convey the essence of proverbs and sayings;

In the proverbs and sayings presented in “Devonu lugat-it turk”, the use of artistic imagery such as metaphor, epithet, personification, symbol, and allegory has been analyzed in the translations by Q. Sodiqov and B. Atalay. It has been substantiated that their translations remain close to the original text. Additionally, it has been demonstrated that the translators adhered to the principles of equivalence and explanation when rendering proverbs and sayings.

In the English, Russian, and Uzbek translations of the proverbs and wisdom sayings in “Devonu lugat-it turk”, the essence of mythological concepts that have been misinterpreted has been clarified based on other translation versions and the mythological sources of Turkic peoples;

**The practical outcomes of the research.** The practical outcomes of the research are as follows:

The research contributes to the creation of educational resources in the interdisciplinary fields of linguistics such as Paremiology, Dialectology, and Linguoculturology, as well as in Translation Studies, including cognitive translation studies and translation philosophy. It also contributes to the fields of literary studies, including folklore studies and textology.

The research offers recommendations and new translation methods for addressing cognitive-semantic, conceptual-metaphoric, text-discursive, and linguocultural challenges in translation between Uzbek-English, English-Uzbek, Russian-Uzbek, Uzbek-Russian, and English-Russian language pairs. These contributions enrich the theoretical-methodological framework of translation studies, particularly in translating cultural and national peculiarities in artistic and national-cultural texts.

**The reliability of the research results.** The reliability of the research results is based on the use of globally recognized research methods such as comparison, classification (typological), historical-comparative, semantic, statistical, and conceptual schematization. The scientific novelty of the dissertation has been presented in high-indexed international and local academic publications, and the results have been discussed in international and national scientific conferences. Moreover, the results have been used in central television materials and fundamental and practical projects.

**The scientific and practical significance of the research.** The scientific significance of the research is defined by its use of up-to-date and modern literature. The primary sources used in the research are electronic archives from the United States, Turkey, Uzbekistan, and Kazakhstan, which include printed and facsimile copies of the English, Russian, Turkish, and Uzbek translations of “Devonu Lug‘at-it Turk”.

**The practical significance of the research** lies in its potential use in creating educational resources for students at the undergraduate and graduate levels in subjects such as Cognitive Linguistics, Linguoculturology, Text Linguistics, Stylistics, Translation Theory and Practice, Literary Translation, Philological Hermeneutics, Translation Studies, Comparative Linguistics, Folklore Studies, Dialectology, and related fields.

**The implementation of the research results.** The scientific results of the research, including articles, theses, conclusions, and recommendations, have been applied in fundamental and applied projects. They have been used in projects such as:

It has been determined that the primary reason for the use of inaccurate lexical units in the translations by R.Denkoff and A.M.Auezova compared to the original text is the difference in cultural and religious perspectives between the source text and the target language. The scientific-theoretical conclusions drawn from this finding were utilized in the fundamental and applied research projects conducted by the Karakalpak Scientific Research Institute of Humanities under the Karakalpak Branch of the Academy of Sciences of the Republic of Uzbekistan. These projects include FA-F1-G003 “Functional Word Formation in the Modern Karakalpak Language” (“Funktsional’noe slovoobrazovanie v sovremennom karakalpakskom yazyke”) and FA-A1-G007 “Karakalpak Proverbs as an Object of Linguistic Research.” (Reference No. 179/1, issued by the management of the Karakalpak Scientific Research Institute of Humanities under the Karakalpak Branch of the Academy of Sciences of the Republic of Uzbekistan on May 10, 2024). As a result, the issues and solutions related to the translation of inaccurate lexical units and religious codes in the translations by R.Denkoff and A.M. Auezova into uzbek/english contributed to enriching the project’s content.

The translations by R.Denkoff and A.M.Auezova were based on the principle of literal translation. It has been established that R.Denkoff frequently applied the principle of concretization to more vividly convey the essence of proverbs and wise sayings. The scientific-theoretical conclusions regarding this approach were utilized in the implementation of the fundamental project F3 – 2016-0908165532, titled “Methodology for the Development of Native Language and Literature in Accordance with the New Alphabet and Spelling Rules of the Karakalpak Language,” carried out at the Karakalpak Branch of the T. N. Qori Niyoziy Scientific Research Institute of Pedagogical Sciences of Uzbekistan from 2017 to 2020. (Reference No. 184, issued by the management of the Karakalpak Branch of the T. N. Qori Niyoziy Scientific Research Institute of Pedagogical Sciences of Uzbekistan on May 14, 2024). As a result, information on the translators’ use of concretization and equivalence principles in revealing the essence of proverbs and wise sayings has served as a valuable source for enriching both theoretical and practical knowledge in the fields of linguistic cultural studies and translation studies.

The artistic imagery devices such as metaphor, epithet, personification, symbol, and allegory used in the proverbs and wise sayings presented in *Devonu lugat-it turk* were rendered with a high degree of fidelity to the original text in the

translations by Q.Sodiqov and B.Atalay. It has been substantiated that the translators adhered to the principles of equivalence and explanation in the process of translating proverbs and wise sayings. The scientific-theoretical conclusions derived from this research were utilized in the implementation of the fundamental project F3 – 2016-0908165532, titled “Methodology for the Development of Native Language and Literature in Accordance with the New Alphabet and Spelling Rules of the Karakalpak Language,” conducted at the Karakalpak Branch of the T.N.Qori Niyoziy Scientific Research Institute of Pedagogical Sciences of Uzbekistan from 2017 to 2020. (Reference No. 184, issued by the management of the Karakalpak Branch of the T.N.Qori Niyoziy Scientific Research Institute of Pedagogical Sciences of Uzbekistan on May 14, 2024). As a result, the findings regarding the effective use of artistic devices such as metaphor, epithet, personification, symbol, and allegory in translation contributed to enhancing the practical significance of the project.

The conclusions regarding the misinterpreted mythological concepts in the English, Russian, and Uzbek translations of the proverbs and wise sayings from Devonu lugat-it turk were clarified based on other translation versions and the mythological sources of Turkic peoples. These findings were utilized in the preparation of the radio programs “Katta Tanaffus” and “Ta’lim va Taraqqiyot”, broadcast on the “O‘zbekiston” radio channel of the National Television and Radio Company of Uzbekistan in the February and May 2023 editions. (Reference No. 04-36-1019, issued by the management of the National Television and Radio Company of Uzbekistan on September 16, 2024). As a result, this research contributed to revealing the core meaning of mythological concepts in the English, Russian, and Uzbek translations of the proverbs and wise sayings from Devonu lugat-it turk.

**The research results** were discussed at 5 scientific-practical conferences, including 2 international and 3 national conferences.

**The publication of the research results.** A total of 10 scientific articles have been published on the dissertation topic. Among them, 3 articles were published in local academic journals recommended by the Higher Attestation Commission of Uzbekistan for doctoral dissertations, and 7 articles were published in national and international scientific journals.

**The structure and volume of the dissertation.** The dissertation consists of an introduction, three chapters, a conclusion, a list of references, and appendices. The total volume of the dissertation is 135 pages.

## THE MAIN CONTENT OF THE DISSERTATION

The **introduction** of the dissertation outlines the relevance and necessity of the topic, its alignment with the priority areas of the development of science and technology in the Republic, the degree of research already conducted on the topic, the connection of the research with the scientific and research activities of the higher education institution where the dissertation was carried out, the purpose and tasks of the research, the object and subject of the research, the methods of

research, the scientific novelty of the research, the practical outcomes of the research, the reliability of the research results, the scientific and practical significance of the research results, the implementation of the research results, the approval of the research results, the publication of the research results, and information about the structure and volume of the dissertation.

The first chapter of the dissertation, titled **“Theoretical Foundations of Linguistic Research on Proverbs and Sayings”** covers the issues of research on the folklore of Turkic peoples in world linguistics, the study of proverbs and wise sayings in Uzbek philology, and the general translation issues of proverbs and wise sayings. Prior to its development into an interdisciplinary field, Turkology, as a philological discipline, was based on primary sources such as the Orkhon-Enasoy inscriptions, the manuscript “Devonu lugat-it turk” by the early Turkic scholar Mahmud Kashgari, and the historical ethnographic work “Shajarai Turk” by Abulghozi Bahadur Khan. In general, the first writings about Turkic peoples in Western Europe began to appear in the 11th-13th centuries, during the campaigns of the Byzantine Empire and the Crusaders against the Seljuk Turks. The conquest of Constantinople (now Istanbul) by the Ottoman Turks provided a great opportunity for the study of the Turkish Muslim ethos by the scholarly community of the Roman and Byzantine worlds. As a result, the primary focus of Western Orientalism in the 17th-18th centuries became the study of the Ottoman Empire, its political and military power<sup>17</sup>.

In order to gain a deeper understanding of the ethnography of the Ottoman Turks, it was necessary to study the primary sources that shaped Turkic culture, as mentioned above. Furthermore, it was clear that the study of these sources was impossible without proficiency in Turkic languages and dialects. In 1533, the first Turkish language dictionary and grammar by the Roman traveler and philologist Jerome Megizer appeared<sup>18</sup>. His works on Ottoman Turkish allowed for the scientific study of Turkic languages in Western Europe and Tsarist Russia in the second half of the 17th century<sup>19</sup>. As a result, the first Turkologists in Russia, such as I. Giganov and S. Khalfin, founded the first Turkology schools in Russia in the 18th century<sup>20</sup>. By the end of the 19th century and the beginning of the 20th century, representatives of Russian Turkology schools, such as X.Fren, I. Senkovskiy, M.Kazimbek, O.Byotlingk, L.Budagov, P.Melioranskiy, F.Korsh, V.Grigoryev, N.Bichurin, V.Velyaminov, I.Zernov, N.Khanikov, I.Berezin, N. Veselovskiy, contributed greatly to the study of Turkic peoples’ languages, literature, and history, and some even explored numismatics<sup>21</sup>. According to F. Yusupov, in the 1860s, the research on the oldest and medieval Turkic scripts, the

<sup>17</sup> Harper, J. G. *The Turk and Islam in the Western eye, 1450-1750: visual imagery before orientalism*. –Ashgate Publishing, 2011. –P. 760.

<sup>18</sup> Нуриева, Ф. Ш., Петрова, М. М., Сунгатуллина, М. М. Общая характеристика межъязыкового материала в работах Иеронима Мегизера // *Филология и культура*, (1). – 2013. – С. 91-95.

<sup>19</sup> Нуриева, Ф. Ш., Петрова, М. М., Сунгатуллина, М. М. Вклад Иеронима Мегизера в становлении тюркской лингвистической науки // *Ученые записки Крымского федерального университета имени В.И. Вернадского, Филологические науки*, 26(1-1). – С.266-274.

<sup>20</sup> Şahin L. *Russian Turkology: From Past to Present* // *Türkiye Araştırmaları Literatür Dergisi* (15). – 2010. – P.591-644.

<sup>21</sup> Агакин В. *Советская тюркология*, (3-6). –1984.

comparative study of Turkic languages, and the creation of an intermediate dictionary for the entire Turkic diaspora conducted by N.Ilminskiy and V.Radlov, who are recognized as founders of Russian Turkology, advanced the field to a new level<sup>22</sup>. At the same time, the two-volume “Comparative Dictionary of Turkic-Tatar Dialects” by L.Budagov<sup>23</sup> and the four-volume “Dictionary of Turkic Dialects” by V.Radlov<sup>24</sup> were significant innovations in the history of Turkic lexicography. Additionally, Russian historians, especially V.Bartold, made a major contribution to the study of the history of Turkic peoples in Central Asia and their social and economic problems. Importantly, by the end of the 19th century and the beginning of the 20th century, Turkology schools also emerged in Central Asia and the Caucasus<sup>25</sup>. Notable scholars such as N.Ostroumov, N.Pantusov, V.Nalivkin, I.Belyayev, S.Lapin, I.Budzinskiy, L.Afanasyev, I.Yagello, I.Bukin, I.Oltinsarin, and others studied Turkic languages in Central Asia, while N.Khanikov, L.Lazarev, V.Kondaraki, M.Usmonov, O.Zaatov, M.Afanasyev, and N.Karaulov studied the Turkic languages of the Caucasus. Despite the one-sided policies and ideological pressure in the fields of history, historiography, language, and literature during the Soviet Union era, Turkology continued to develop, relying on positive traditions. Among the scholars who began their work during Tsarist Russia, V. Bartold, V.Smirnov, V.Bogoroditskiy, A.Samoylovich, S.Malov, N.Ashmarin, A.Krimskiy, A.Kovalevskiy, N.Marr, I.Orbeli, and others played a significant role. Specifically, N.Katanov is recognized as the first linguist to compare 48 Turkic languages and dialects grammatically, and another Russian linguist, N.Ashmarin, authored a 17-volume work on the Chuvash language<sup>26</sup>. In 1926, the All-Union Turkologists Congress took place in Baku, where the main issues of Turkology were discussed, and future tasks in the field were debated. However, it is well known that many of the ambitious plans made by Soviet Turkologists had very negative consequences for the lives of Turkic peoples. One of the most significant negative effects of Soviet Russian-Slavic Turkology on the life of Turkic peoples was the forced transition of Uzbek, Azerbaijani, Uighur, Turkmen, Tatar, Bashkir, Kazakh, and other Turkic peoples, who had historically had written traditions and national writing systems, to the Slavic-Cyrillic script. As a result, the later generations of these peoples were unable to read their thousand-year-old written heritage and were deprived of the opportunity to learn about their historical and cultural legacy. The scientific intervention of Central Asian Turkologists began in the 1970s in response to this large-scale linguistic mission by Soviet Turkologists. Specifically, the publication of Amir Najib’s “Historical-Comparative Dictionary of Turkic Languages” in this period became the fundamental basis for creating historical-comparative dictionaries of present-day Kazakh, Turkmen, Azerbaijani, Uzbek, Tatar, Kyrgyz, and Karakalpak languages. This, in turn, demonstrated that

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<sup>22</sup> Radlov V.V. Rusya türkolojisinin kurucusu // Atatürk Üniversitesi Sosyal Bilimler Dergisi. – 2014. –S.291-311.

<sup>23</sup> Будагов Л.З. Сравнительный словарь турецко-татарских наречий. – 1871. – С. 510

<sup>24</sup> Радлов В.В. Опыт словаря тюркских наречий Т. IV, Казанский федеральный университет. – 1911. – С.453.

<sup>25</sup> Qo'chqortoyev I., Isabekov B., Turkiy filologiyaga kirish. – 1984.

<sup>26</sup> Ашмарин Н.И. Материалы для исследования чувашского языка. Казань: Типо-литография Императорского университета. – Казань, 1898. – С.493

the language, literature, folklore, history, and ethnography of Turkic peoples are historically unified. It is remarkable that various examples of oral folk literature, such as proverbs, epics, historical tales, and heroic legends, exist in similar forms among each Turkic ethnos. Based on the primary sources used in the research, works and scientific treatises related to the culture of Turkic peoples have been classified chronologically in tabular form.

<b>The title of the work</b>	<b>The brief information about the work</b>
<b>“Alpomish” Epic</b>	The epic <b>“Alpomish”</b> is a piece of oral literature of the Turkic peoples, centered around the life of the Turkic tribal leader Alpomish. The epic exists in various versions in Kazakh (Алпамыс батыр), Bashkir (Алпамыш), Tatar (Алпамша), and different Altai languages. It is believed that the first written version of the epic dates back to the 9th-10th centuries. However, this information does not deny that the main characters of the epic have historical-mythological roots that trace back to very ancient times, specifically to the pre-Christian eras. This is because the subject matter of the epic is largely based on pre-Islamic mythology and local religious beliefs, which hold a prominent place in its narrative. <sup>27</sup> .
<b>The “Go‘ro‘g‘li” epic cycle</b>	“Go‘ro‘g‘li” is a collection of epic heroic tales that is widely spread among the Turkic peoples of the Near East, Central Asia, and the Southern Caucasus. Some of these tales have a history that dates back 1500-2000 years. According to sources, these epics began to be compiled from the 17th century. Therefore, the “Go‘ro‘g‘li” epic cycle can be conditionally divided into versions from the Near East, Small and Central Asia, and the Southern Caucasus <sup>28</sup> .
<b>“O‘g‘uznoma”</b> (A 30-volume collection of folk tales about the history of Turkic peoples)	The <b>“O‘g‘uznoma”</b> is a collection of epic tales about the genealogy of Turkic peoples and their legendary first ruler, Oğuz Khagan. The collection is written in Uighur script, with the original manuscript, copied in the 15th century, currently held at the National Library of Paris. Some of the information presented in the "O‘g‘uznoma" can also be found in Abulghazi Bahadur Khan’s “Shajara-i-Turk.” The “O‘g‘uznoma” has been translated into German by the German Turkologist Hermann Vambéry, into Russian by Russian Turkologists V.Radlov and A.Shcherbak, and into many other languages around the world. <sup>29</sup> .

<sup>27</sup> В.М.Жирмунский. Issues of genesis and history of the epic tale of Alpamysh. Materials on the discussion of the epic “Alpamysh”. – Tashkent: Publishing House of the Academy of Sciences of the Uzbek SSR, 1959. – P.180-201.

<sup>28</sup> Karamustafa AA. The Koroghlu Epic in Trans-imperial Perspective: The Story of the Ottoman and Safavid Expansion and Crises. – Stanford University, 2019. – P.809

<sup>29</sup> Mustafaev S. Views on Supreme Power and Law in Medieval Nomadic Society (case of “Oghuzname” by Yazicioglu Ali) // Studia et Documenta Turcologica (1). – 2013. – P.277

<p>The work “Saljuqnoma”</p>	<p>The work, often referred to in many Arabic sources as “Tarikh al-Saljuq” (History of the Saljuq Dynasty), is attributed to the historian Zahiruddin Nishapuri from Nishapur. It outlines the history of the Saljuq dynasty, which ruled over parts of Khorasan, Anatolia, and Movarounnahr.<sup>30</sup> The work mentions that the tribe, which lived around the city of Jand (now in the Navoi region, near the lower reaches of the Syr Darya), accepted Islam under the leadership of Saljuq DO‘kak. According to Juzjani, the Saljuqs crossed the Amu Darya, conquered Khorasan, and took advantage of the conflict between the Qarakhands and the Ghaznavids, uniting their military forces to establish their own state<sup>31</sup>.</p>
<p>“Qutadg‘u Bilig” by Yusuf Hos Hojib</p>	<p>One of the major works that narrates the life of Turkic peoples is “Qutadg‘u Bilig,” written by the enlightened author Yusuf Hos Hojib, who lived during the Qarakhanid period. According to the preface of the work, it became widely popular and famous during its time. Sources mention that this work is also known by other titles such as “Adab ul-muluk” (Etiquette of Rulers), “Oyin-ul-mamlakat” (Laws of Kingship), “Ziynatul muluk” (Adornment of Kings), “Shohnomai turkiy” (Turkish Shahnameh), and “Pandnomai muluk” (Advice for Kings), with “Qutadg‘u Bilig” being its pure Turkic name. The central themes of the work encompass four main concepts: 1) justice, 2) state, 3) wisdom, and 4) contentment. The progression of events, the interactions between characters, their debates, dialogues, questions and answers, as well as advice and moral teachings are all woven into the narrative.<sup>32</sup> This work, consisting of a total of 6,520 verses, has manuscript copies in Uighur and Arabic that have survived to the present day. The Uighur version is kept in Vienna, while one of the Arabic manuscripts is preserved in Cairo, and the other in the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan. The work was first published by Hermann Vamberi in 1870, followed by V.Radlov (1890), S.Malov (1929), R.Arat (1942), Q.Karimov (1971), B.Tukhliyev (1989), and several Uighur scholars (1984). This rare work has been translated into English, German, French, Russian, Czech, Turkish, Uighur, Chinese, and many other languages<sup>33</sup>.</p>

<sup>30</sup> Fidan A.G. Zahîru'd-dîn nîşâbüri'nin selçuknâmesi ve dil ve üslup özellikleri üzerine bir inceleme // Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi Dergisi 56 (2). – Ankara, 2016. – P.465-83

<sup>31</sup> el-Cûzcânî M.I, Göksu. E. Tabakât-ı Nâsirî: Gazneliler, Selçuklular, Atabeglikler ve Hârezmşâhlar // Türk Tarih Kurumu. – 2015. – S. 451.

<sup>32</sup> Acar H.V., Sarıtaş E., Büken N.Ö. Humoral Pathology Theory in the Kutadgu Bilig (Wisdom of Royal Glory): A Karakhanid Turkic Work From the 11th Century // Journal of Clinical Practice and Research 41(4). – 2019. – P.462.

<sup>33</sup> Arsal S. Kutadgu bilig // Journal of Istanbul University Law Faculty 13(2). – 1947. – P.657-83.

<p><b>“Devonu lugat-it turk”</b> by Mahmud Koshg‘ariy</p>	<p>The work <b>“Devonu lugat-it turk”</b> holds immense significance in the history of linguistics and is recognized globally as the foundation of Turkology (the study of Turkic languages). This work is dedicated to the analysis of Turkic languages and their dialects. Mahmud al-Kashgari compiled it using valuable information from the 11th century, derived from Turkic tribes living in Central Asia and Western China, focusing on their social and political conditions, language, history, geography, metrology, and astronomy. The earliest manuscript of this unique work was discovered around 1914 in the city of Diyarbakir, Turkey. Notably, the manuscript currently preserved in one of the museums in Istanbul was copied by the scribe Muhammad ibn Abu Bakr ibn Fotih al-Damashqi in 1266 from the original manuscript written by Mahmud al-Kashgari himself. The work, written in Arabic script, contains over 8,000 Turkic words expressed with Arabic letters and diacritical marks. It is noted that during the writing process, the author faced difficulties in representing Turkic sounds with the Arabic alphabet <sup>34</sup>.</p>
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Overall, these significant works related to the development of Turkic languages must be studied from various linguistic perspectives. In this context, our research aims to explore the characteristics of the English translation of proverbs and wise sayings in Mahmud Kashgari’s “Devonu lug‘at-it turk,” and Chapter II of the study, titled **“Mahmud Kashgari’s “Devonu lugat-it turk” as a research object”** is entirely dedicated to this subject. In this chapter, the work of Mahmud Kashgari, “Devonu lugat-it turk,” is presented as the first written monument in the Turkic language that addresses the life, language, culture, worldview, and common virtues of the Turkic peoples. The value of this work lies not only in its linguistic aspects but also in its contribution to the cultural and intellectual legacy of the Turkic peoples. The chapter presents a sharp discussion about the reasons for its creation, its historical context, the personality and creativity of the author, and his unique approach to the work’s composition, especially clarifying the misconceptions about the time of its creation based on necessary facts and the views of various Turkological scholars.

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<sup>34</sup> Dankoff R. Mahmud al-Kashgari. Compendium of the Turkic Dialects (Divan Lugat at-Turk) (in collaboration with J. Kelly). – Harvard University, 1982-1985. – P. 510.

**diagram 1-2**

1.	M.Nasilov	The work began to be written on January 25, 1072, and was completed between 1073 and 1083 <sup>35</sup> .
2.	S. Mutallibov	The entire work was written and completed by the year 469 AH (Hijri) (1077-year) <sup>36</sup> .
3.	R. Denkoff	<p>1. The work is dedicated to al-Muqtadi. According to historical sources, al-Muqtadi ascended to the throne in 467 AH (1075 CE) and passed away in 487 AH (1094 CE).</p> <p>2. On page 174 of the manuscript, in the explanatory section for the word "bars": "The year I started writing this book was the year 466 AH in the month of Muharram (September-October 1073 CE). After this year, the year '70 [which will later be corrected to '67 in the margin] comes, followed by the year of the horse."</p> <p>3. On page 174 of the manuscript, in the explanatory section for the word "nag": "The year I wrote this book was the year '69, the year of the pear."</p> <p>4. At the end of page 638 of the manuscript: "The book was first organized in the month of Jumada al-Awwal in the year 64 AH, and after being read and corrected four times, it was completed on the 10th of Jumada al-Akhir in the year 466 AH, on a Monday (February 10, 1074 CE)." <sup>37</sup></p>
4.	"The researcher's opinion"	Based on the information above, we believe that Mahmud Kashgari's statement in the final part of page 638 of the manuscript, stating that the book was first organized in the month of Jumada al-Awwal in the 64th year, and after being read four times, corrected, and edited, was completed on the 10th of Jumada al-Akhir in the 466th year (February 10, 1074), cannot be incorrect. In our opinion, it was not the writing of the "Devon" that was completed in 466, but rather its organization. Certainly, after the organization of the "Devon," the writing process began, which coincides with the caliphate period of al-Muqtadi (467). Based on the writing traditions of that time, it is natural that Mahmud Kashgari dedicated the book to him. By the 469th year of the Hijra, the "Devonu lug'at-it turk" was completed.

<sup>35</sup> Насилов В.М. Язык тюркских памятников уйгурского письма XI-XV в. – Москва: Наука, 1974. – С.101

<sup>36</sup> С.М.Муталлипов: "Туркий сузлар девони (Девону лугатит турк)" I том. – Тошкент, 1960. – Б.27

<sup>37</sup> Denkoff R. Mahmud al-Kashgari. Compendium of the Turkic Dialects (Divan Lugat at-Turk) (in collaboration with J. Kelly), Part I – Harvard University, 1982-1985.– P.7

Considering the multifaceted nature of the work, examples from the research and translations conducted by foreign and national scholars in the fields of dialectology, lexicography, folklore studies, and literary criticism are provided.

**diagram 2.2**

Scholars who have translated the work "Devonu lugat-it turk"		
1.	K.Rifat	The only manuscript of the work was edited between 1915 and 1917 <sup>38</sup> .
2.	B.Atalay	It was translated into Ottoman Turkish between 1939 and 1941 <sup>39</sup> .
3.	K.Brockelman	In 1928, the work was translated into German and published <sup>40</sup> .
4.	R.Dankoff	The work was translated into English under the title "Diwanu Lugati't-Turk" ("Compendium of the Turkic Dialects") between 1982 and 1985 <sup>41</sup> .
5.	A.Auezova	In 2005, the work was translated into Russian <sup>42</sup> .
6.	S. Mutallibov	The work was translated into Uzbek between 1960 and 1963 <sup>43</sup> .
7.	Q.Sodiqov	The work was revised in 2017.

**diagram 2.3**

The study of the "Devon" in various genres both abroad and within our country.		
1.	P.Juze, V.Aslanov, A.Demirchizade, T.Garipov, K.Axmerov, J.Kiyekbayev, E.Ishberdin, L.Samsiteva, A.Kulanchin, M.Usmambetov.	The linguistic features of "Devonu lugat-it turk" and its comparative relationship with other languages have been studied <sup>44</sup> .

<sup>38</sup> Rifat K. "Devonu lugat-it turk" ning ilk nashri. – Istanbul: Omira, 1915-17

<sup>39</sup> Atalay B. Divanu Lugat at-Turk. – Ankara:1939-1943

<sup>40</sup> Brockelmann C. Militeitürkischer Wortchatz nach Mahmud al kashgaris Divan Lugat at-Turk. – Budapest-Leipzig, 1928

<sup>41</sup> Dankoff R. Mahmud al-Kashgari. Compendium of the Turkic Dialects (Divan Lugat at-Turk) (in collaboration with J. Kelly). – Harvard University, 1982-1985

<sup>42</sup> Auevovoy Z.A. Mahmud al-Kashgari. Divan Lugat at-Turk. – Almaty: Dayk-Press, 2005.

<sup>43</sup> С.М.Муталлипов: "Туркий сузлар девони (Девону лугатит турк)". – Тошкент, 1960.

<sup>44</sup> Juze P.K. "Divan Lugat at-Turk. Thesaurus linguarum turcarum" // İzvestiya Azerbaidjanskogo Gosudarstvinogo Universiteta imeni V. J. Lenina, Vostokovedenie. – Baku, 1926, с I, 1927, с. II, Aslanov V. I. "Дивану лугат-ит-турк" Махмуда Кашгари и азербайджанский язык" // Советская Тюркология (1). – Баку, 1972, Демирчизаде А. М. "Сравнительный метод лингвиста XII века Махмуда Кашгарского" // Известия АН Азерб. ССР, Серия Общественных Наук (4). – Баку, 1964, Гарипов Т. М. "Махмуд Кашгари и кипчакские языки урало-поволжья" // Советская Тюркология (1). – Баку, 1972,

2.	H.Dadaboyev, Z.Boynazarov, U.Tursunov, Iqbol Mirzo, Z.Xabibullina, B.Abdushukurov.	The phonetic, lexical, and semantic features of the work have been studied from a linguistic perspective <sup>45</sup> .
3.	M.Asomiddinov, N.Usmonova, M.Abdiyevlar, I.QO‘chqortoyev, S.Normamatov.	Research has been conducted in the field of lexicography (dictionary studies) <sup>46</sup> .
4.	M.Imomnazarov, Sh.Rahmatullayev, F.Abdullayev, S.Ashurboyev, A.Ishayev.	The dialectical features of the "Devon" have been analyzed <sup>47</sup> .
5.	H.Berdiyev, D.Rajabov, I.V.Stebleva, A.Hayitmetov.	Research has been conducted on the "Devon" from a literary criticism perspective <sup>48</sup> .
6.	A.Abdurahmonov, E.Ro‘ziyev, A.Elove, I.Mirzaaliyev, K.Bakirov, F.Qahhorova, O‘.Lapasov, Sh.Mahmadiyev, A.Qurbonov.	They have conducted discussions on the proverbs in "Devonu lug‘at-it turk," deeply analyzing their meaning, content, form, rhyme, and rhythm <sup>49</sup> .

In his article “Devonu lugat-it turk” G.Abdurahmonov presents over 250 proverbs and numerous poetic excerpts; E. Ro‘ziyev’s “*Wisdoms in the Devon*”

<sup>45</sup> Дадабоев Х. “Девону луғатит турк» даги туркий тилларга хос фонетик ва лексик-семантик хусусиятлар ҳақида” // Тилшуносликнинг долзарб масалалари. – Тошкент, 2008, Boynazarov Z. Tarixiy-qomusiy manbalarda ifodalangan olamning lisoniy manzarasi va uning madaniyat tarixini o‘rganishdagi o‘rni (Mahmud KoshG‘ariyning “Devonu luG‘at-it turk” asari misolida). – Samarqand, 2023, Tursunov U. Turkologiyaning tўngich asari. “Ўзбек тили ва адабиёти”. – Тошкент, 1961, Iqbol Mirzo “Qadimgi turkiy maqollar semantikasi va stilistikasi”: f.f.n.diss. – Toshkent, 2002, Хабибуллина З.А. Лексика совре- менного б ашкирского языка в свар- нении с языком др евнетюркских письменных памятников. – Уфа: БГПУ, 2008. – С.152, Абдушукуров Б. XI-XIV аср туркий ёзма манб алар тилларидаги зоонимлар: Ф.ф.н.дисс. –Тошкент, 1998.

<sup>46</sup> Ибрагимов С., Асомиддинов М. Отражение профессиональной терминологии в “Диван у луғат-иттюрк” и “Кутадгу билиг” // Советская тюркология. 1972, Усмонова Н., Абдиев М. “Девону лу-ғатит турк” да қўлланган касб-хунар-мандчилик термин лари «Буюксиймолар - алломалар» 1-китоб. – Т., 1995. – Б.68хусусида // ДЛТ ва ТХМХЖЦТЎ Сама рқанд, 2002, Кучкартаев И. Лексика “Дивану лу- гат-ит-тюрк” Махмуда Кашгари и современный узбе кский литератур- ный язык // Советская тюрк ология. 1972, Нормаматов С. Ўзбек луғатчилининг шаклланиши ва ривожланишида жадид маърифатпарварларининг ўрни: Ф.ф.д.дисс. –Тошкент, 2019.

<sup>47</sup> Рахматуллаев Ш. Ўзбек тилининг этимологик луғати (туркий сўзлар). I жилд. –Тошкеут: Университет, 2000, Ashurboyev S. O‘zbek dialektologiyasi. –Toshkent: Navro‘z nashriyoti. 2016, Ишаев А. «Девону луғатит турк» ва ўзбек шевалари // ЎТА. – Тошкент: 1971.

<sup>48</sup> Berdiyev H. “Devonu lug‘otit turk» asaridagi she‘riy parchalarda solesizm hodisasi”: f.f.n.diss. – Toshkent, 2003, Бердиев Х., Раджабов Д. «Девони луғотит турк» даги шеърий парчаларда қофия». Монография. – Тошкент, 2004, Хайитметов А. О древней поэзии тюрков (по материалам «Девону луғатит турк» Махмуда Кашгари) // Советская тюркология (1). – Баку, 1972.

<sup>49</sup> Elove A.I. Dīvanū Lugatit – Türk teki halk şiirleri // Türkün. – Istanbul, 1936, Mirzaaliyev I. Qadimgi turkiy maqollar semantikasi va stilistikasi (“Devonu lug‘oti-t-turk” materiali misolida): f.f.n.diss. – Toshkent, 2020.

includes 305 proverbs; in the index volume of *Devonu Lugat-it turk*, there are a total of 287 proverbs; G. Abdurahmonov's "*The History of the Study of Devonu lugat-it turk*" contains 291 proverbs and over 300 poetic excerpts; H. Berdiev and D. Rajabov's monograph "*Rhyme in Poetic Excerpts of the Devonu lugat-it turk*" features around 300 proverbs and wise sayings, with approximately 210 poetic lines; T. Mirzayev's 2005 publication "*Uzbek Folk Proverbs*" includes nearly 400 proverbs; and linguist I. Mirzaaliyev's thesis cites 298 proverbs (42 of them are repeated in the *Devon*). Although these numbers are quite close, the differences among them invite a sharp scientific discussion.

We also conducted a study on the concept and numerical analysis of proverbs and wisdoms in the *Devon*. With the goal of classifying the proverbs and wisdoms in the *Devon*, we based our research on the translations by S. Mutallibov (1960-63), Q. Sodiqov's revisions in the 2017 edition, and E. Roziyev's 2019 scientific work "*Wisdoms in the Devon*". Our analysis revealed that there are a total of 272 proverbs in the *Devon*, with 43 repeated proverbs, making the total number of proverbs 315. There are 34 wisdoms in poetic form that encourage doing good deeds, and with one repeated wisdom, the total number is 35. It is important to note that our research focuses solely on the proverbs related to Turkic tribes and those in poetic form that urge individuals to perform good deeds, typically in the form of advice or moral guidance. The classification of these proverbs and wisdoms can be found in Chapter 2.3 of our dissertation. The third chapter of the dissertation, titled "*The Poetics and Translation Issues of Proverbs and Wise Sayings in 'Devonu Lug'at-it-Turk'*", examines the history of translations of *Devonu lug'at-it turk* into world languages. This chapter highlights the adequacy of the translations of proverbs and wise sayings in *Devonu lug'at-it turk* into foreign languages and analyzes the proposed translational transformations regarding the translation of proverbs and sayings in the work.

We also applied translational transformations to the proverbs and wise sayings in *Devonu lug'at-it turk* that we identified as mistranslated in the English version by R. Dankoff and the Uzbek translations by S. Mutallibov and Q. Sodiqov. During our analysis, we found that most of the shortcomings were related to lexemes, which led us to primarily use lexical types of translational transformations, and occasionally grammatical ones.

Equivalentents in the existing translation	Researcher's translation
<p><b>Asliyatda:</b> <i>Kishi alasī içtin, yilqī alasī taštīn</i></p> <p><b>Denkoff:</b> The leprosy of a man is on the inside (this is intended the concealing of rebellion), the leprosy of animals is on the outside</p> <p><b>O'zbek tilida:</b> Kishining moxovi ichida (isyonni yashirishga niyat qilinadi), hayvonlar moxovi tashqarida</p>	<p><b>Ingliz tilida:</b> The enmity of a man is on the inside while the enmity of animals is on the outside</p> <p><b>O'zbek tilida:</b> Hayvon adovati tashida bo'lsa ham, inson adovati ichida bo'ladi</p>

As explained in the subsection above, in this chapter, the word “leprosy” (a disease that severely affects the human body and nervous system, causing primarily white spots on the skin, known as *moxov kasalligi* in Uzbek) was semantically misused by Dankoff. The translator attempted to convey it with meanings such as internal animosity, malicious intent, or hostility. We chose to represent this word with the English term “enmity,”<sup>50</sup> which accurately conveys the intended meaning. Additionally, considering that the sentences are antonymic in nature, we found it appropriate to use the contrasting conjunction “while” in English.

Equivalents in the existing translation	Researcher’s translation
<p><b>Asliyatda:</b> <i>Ītqa uwut etsä (yetsä), uldaŋ yemäs</i></p> <p><b>Denkoff:</b> If one beats modesty into a dog, it will not eat the sole of a shoe</p> <p><b>O‘zbek tilida:</b> Agar kishi itga kamtarlikni o‘rgatsa (urish orqali), u oyoq kiyim tagligini yemaydi</p> <p><b>S.Mutallibov, Q.Sodiqov:</b> Itga uyat kelsa, oriyat qilsa, pocha tashlasang ham yemaydi</p>	<p><b>Ingliz tilida:</b> If a dog is ashamed, it will not eat the sole of a shoe</p> <p><b>O‘zbek tilida:</b> Agar it uyalsa, oyoq kiyim tagligini yemaydi</p> <p><b>O‘zbek tilida:</b> Itga uyat kelsa, oriyat qilsa, oyoq kiyim tagligini g‘ajimaydi</p>

In the analysis of this proverb above, we noticed several shortcomings in both the English and Uzbek translations. While transforming the English version of the proverb, we deemed it appropriate to use the syntactic type of transformation and rephrased the first sentence of the proverb.

For the Uzbek transformation, we employed a lexical approach, correcting the word *pocha* and aligning it with the phrase *oyoq kiyim tagligi* (shoe sole) for equivalence.

Equivalents in the existing translation	Researcher’s translation
<p><b>Asliyatda:</b> <i>Umayqa tapinsa, oğul bolur</i></p> <p><b>Denkoff:</b> One who worships that one will get a child</p> <p><b>O‘zbek tilida:</b> Kimki unga sig‘insa, farzandli bo‘ladi</p> <p><b>S.Mutallibov:</b> Kim yo‘ldoshga topinsa, o‘g‘il ko‘radi</p> <p><b>Q.Sodiqov:</b> Kimki bunga xizmat qilsa, u o‘g‘il ko‘radi</p>	<p><b>Ingliz tilida:</b> One who worships Umay (a goddess with the ability to change the sex of the fetus) will get a son</p> <p><b>O‘zbek tilida:</b> Kimki Umayga (homila jinsini o‘zgartira olish xususiyatiga ega iloha) sig‘insa, o‘g‘il farzandli bo‘ladi</p> <p><b>O‘zbek tilida:</b> Kimki Umayga (homila jinsini O‘zgartira olish xususiyatiga ega iloha) topinsa, u o‘g‘il ko‘radi</p>

<sup>50</sup> <https://dictionary.cambridge.org/dictionary/english/enmity>

In this proverb, along with lexical transformation, we applied the principle of concretization in translation. Instead of the abstract sentence presented with the pronoun *u* in both the Uzbek and English versions, we restored the proper noun *Umay* and preferred to explain it for clarity.

Equivalents in the existing translation	Researcher's translation
<p><b>Asliyatda:</b> <i>Bir toyin baši ađrİsa, qamuđ toyin baši ađrimas</i></p> <p><b>Denkoff:</b> If one of the imams of the indifels has a headache, not all of them do</p> <p><b>O'zbek tilida:</b> Agar kofirlarning imomidan birini boshi og'risa, hammasiniki ham og'riyvermaydi.</p>	<p><b>Ingliz tilida:</b> If the head of the indifels has a headache, not all of them do</p> <p><b>O'zbek tilida:</b> Bir rohibning boshi og'risa-da, hammaning boshi og'riyvermaydi.</p>

In the English translation of this proverb, we used a lexical method to transform the error that arose due to the misinterpretation of the religious connotation. We replaced the word imam with head to correct the mistake.

Equivalents in the existing translation	Researcher's translation
<p><b>Asliyatda:</b> <i>Őd kecher, kishi tuymas, yalinuk ogli menu kalmas</i></p> <p><b>Denkoff:</b> Time passes and a man does not perceive it, the sons of Adam do not live forever</p> <p><b>O'zbek tilida:</b> Vaqt o'tadi va inson buni payqamaydi, Odam o'g'illari mangu yashamaydi</p>	<p><b>Ingliz tilida:</b> Time passes and a man does not perceive it, humankind do not live forever</p> <p><b>O'zbek tilida:</b> Vaqt o'tadi va inson buni payqamaydi, odamiyat mangu yashamaydi</p>
<p><b>Denkoff:</b> The son of Adam does not live forever, when he enters the grave he does not return from it a second time.</p> <p><b>O'zbek tilida:</b> Odam o'g'illari mangu yashamaydi, qabrga kirsa qaytib kelmaydi</p>	<p><b>Ingliz tilida:</b> A man does not live forever, when he enters the grave he does not return from it a second time.</p> <p><b>O'zbek tilida:</b> Kishi mangu yashamaydi, qabrga kirsa qaytib kelmaydi</p>
<p><b>Denkoff:</b> No son of Adam is free from fault or illness</p> <p><b>O'zbek tilida:</b> Odam o'g'illari nuqson va qusurlardan holi bo'lmaydi</p>	<p><b>Ingliz tilida:</b> No human is free from fault</p> <p><b>O'zbek tilida:</b> Hech bir inson nuqsonsiz bo'lmaydi</p>

In this proverb, based on the principle of generalization in translation, we transformed the phrase *the sons of Adam* (*odam o'g'illari*) used by Denkoff into *humankind, man, or human* to convey the meaning of **insoniyat**. The transformation was based on the lexical type.

## CONCLUSION

1. Through the study of the meaning and essence of the proverbs and aphorisms in Mahmud Koshg'ariy's "Devonu lugat-it turk", profound insights into the cultural and linguistic heritage of ancient Turkic peoples were provided.

2. The proverbs and aphorisms in "Devonu lugat-it turk" were categorized into thematic groups for the first time, and their content and linguo-cultural analysis were conducted.

3. The adequacy of translations of the proverbs and aphorisms in the work into modern Uzbek, Russian, and English was studied, and their national and cultural content was analyzed based on a linguo-cultural approach.

4. The cultural heritage of Turkic peoples, including paremiological units (proverbs, sayings, and wise expressions), reflects their historical and cultural experience, worldview, and mentality. During the process of translating these units into world languages, several linguistic and cultural challenges have been identified, such as cultural lacunas, semantic differences, loss of expressiveness, and the absence of idiomatic equivalents. To overcome these challenges, recommendations have been developed, including contextual adaptation, preserving expressiveness, applying the compensation method, translation with annotations, searching for equivalents, and using corpus-based analysis.

5. The semantic features of proverbs and aphorisms in ancient Turkic were identified, and the semantic shifts occurring in their modern interpretations and translations were examined.

6. Semantic and pragmatic inconsistencies in the Uzbek, Russian, and English translations were analyzed, and the main shortcomings in these translations were revealed.

7. The proverbs and aphorisms in "Devonu lugat-it turk" were compared with other Turkic written sources, and their cultural and national content was explored.

8. The research outcomes were determined to contribute to the development of new scientific-methodological approaches in linguo-cultural studies, translation studies, and paremiology.

9. The semantic and poetic features of the examples of oral folklore reflected in the work were uncovered, and the linguistic changes arising in their modern interpretations were substantiated.

10. The research findings were shown to be applicable for creating educational resources for undergraduate and graduate students in subjects such as "Linguo-Cultural Studies", "Translation Theory and Practice", and "Text Linguistics".

**НАУЧНЫЙ СОВЕТ ПО ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ  
№ Ph.D.03/31.03.2021.Fil.75.04 ПРИ НАМАНГАНСКОМ  
ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ**

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**НАМАНГАНСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ**

**ПАРПИВАЕВ БОТИРАЛИ РАХИМДЖАН УГЛИ**

**ОСОБЕННОСТИ ДРЕВНЕТЮРКСКОГО ФОЛЬКЛОРА И ИХ  
ПЕРЕВОДОВ (На примере пословиц и поговорок из Махмуда Кашгари  
“Девану лугат-ит тюрк”)**

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

**АВТОРЕФЕРАТ  
диссертации доктора философии (PhD) по ФИЛОЛОГИЧЕСКИМ НАУКАМ**

**Наманган – 2025**

Тема диссертации доктора философии (PhD) по филологическим наукам зарегистрирована под номером № B2024.2.PhD/Fil2936 в Высшая аттестационная комиссия при Министерстве высшего образования, науки и инноваций Республики Узбекистан.

Диссертация доктора философии (PhD) выполнена в Наманганском государственном университете.

Автореферат диссертации на трех языках (узбекский, английский и русский (резюме)) размещён на веб-странице Наманганского государственного университета ([www.tersu.uz](http://www.tersu.uz)) и информационно-образовательном портале «Ziyonet» ([www.ziyonet.uz](http://www.ziyonet.uz)).

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Доктор филологических наук (DSc), профессор

**Ведущая организация:** Андиджанский государственный институт иностранных языков

Защита диссертации состоится «5» апрел 2025 года в 15:00 часов на заседании Научного совета по присуждению учёной степени доктора философии № PhD.03/31.03.2021.Fil.76.05 при Наманганском государственном университете (Адрес: 190111, г. Наманган., улица Бабуршах, 161. Тел.: e-mail: [namdu@umail.uz](mailto:namdu@umail.uz)).

С диссертацией можно ознакомиться в Информационно-ресурсном центре Наманганского государственного университета (зарегистрирована за номером 1805). (Адрес: 160107, город Наманган, улица Бобуршоҳ, дом 161. Тел: 0 (369) 228-85-01)

Автореферат диссертации разослан «26» март 2025 года.  
(Протокол реестра под номером № 04/06 от «5» апрел 2025 года)



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## **ВВЕДЕНИЕ (абстракт диссертации доктора философии (PhD) по филологическим наукам)**

**Цель исследования** заключается в лингвокультурологическом изучении адекватности переводов пословиц и изречений из произведения «Девону лугат-ит турк» на английский, русский и узбекский языки по отношению к оригиналу, а также в научной оценке этих переводов.

### **Задачи исследования:**

С целью научной оценки переводов пословиц и мудрых изречений в произведении «Девону лугат-ит турк» проводится анализ проблем перевода пословиц и мудрых изречений в узбекском и мировом переводоведении;

Выявление основных факторов, приводящих к неправильному восприятию сущности пословиц и мудрых изречений при переводе произведения «Девону лугат-ит турк» на разные языки;

Сравнительная оценка выполненных переводов на основе выявления принципов, использованных переводчиками при переводе пословиц и мудрых изречений из произведения «Девону лугат-ит турк»;

Анализ неправильно переведенных пословиц и мудрых изречений из «Девону лугат-ит турк» на основе оригинала (и других переводных изданий) с целью устранения несоответствий, связанных с интерпретацией национально-культурных концептов в переводе;

**Объектом исследования** является оригинальный текст и его переводы, включая перевод С.Муталлибова, английский перевод Р.Денкова, русский перевод А.Ауэзовой, переработанный выпуск К.Содикова.

**Предметом исследования** являются проблемы адекватности перевода пословиц и мудрых высказываний из произведения «Девону лугат-ит турк» на английский, русский и узбекский языки с лингвокультурологической точки зрения.

**Методы исследования.** В исследовании использованы методы концептуального картирования, сопоставления, типологической и тематической классификации, статистико-экспериментального анализа, а также междисциплинарного подхода.

### **Научная новизна исследования состоит в следующем:**

Выявлено, что основной причиной использования неверных лексических единиц в переводах Р.Денкофф и А.Аuezova по сравнению с оригиналом являются культурные и религиозные различия между исходным текстом и языком перевода;

Выявлено, что переводы Р.Денкофф и А.Аuezova основаны на принципе дословного перевода, при этом R. Denkoff в большинстве случаев использовал принцип конкретизации с целью более чёткого выражения сути пословиц и мудрых изречений;

Доказано, что художественные изобразительные средства, такие как метафора, эпитет, олицетворение, символ и аллегория, используемые в пословицах и мудрых изречениях «Девону лугат-ит турк», в переводах К.Содиков и Б.Аталай максимально приближены к оригиналу. Установлено,

что при переводе пословиц и изречений переводчики опирались на принципы эквивалентности и разъяснения;

В английских, русских и узбекских переводах пословиц и мудрых изречений из «Девону лугат-ит турк» сущность неправильно интерпретированных мифологических концептов раскрыта на основе других переводных версий и мифологических источников тюркских народов;

**Практические результаты исследования заключаются в следующем:**

Исследование способствует созданию учебных пособий по таким междисциплинарным направлениям, как паремиология, диалектология, лингвокультурология в языкознании, а также в таких перспективах переводоведения, как лингвистика перевода, когнитивное переводоведение и философия перевода, а также по таким областям литературоведения, как фольклористика и текстология.

Рекомендации по решению когнитивно-семантических, концептуальных метафорических и тексто-дискурсивных проблем в переводах между узбекским и английским/английским и узбекским, русским и узбекским/узбекским и русским, английским и русским/русским и английским языками, а также предложенные новые методы перевода культурных и национальных уникальных единиц, встречающихся в художественных и национально-культурных текстах, могут внести вклад в обогащение теоретико-методологической части научных исследований в данной области

**Внедрение результатов исследования.** Научные результаты исследования, включая научные статьи, тезисы, выводы и предложения:

Было установлено, что основной причиной использования неверных лексических единиц в переводах Р. Денкова и А.М.Ауэзовой по сравнению с оригинальным текстом является различие в культурных и религиозных взглядах между исходным текстом и языком перевода. Научно-теоретические выводы, сделанные на основе этого исследования, были использованы в фундаментальных и прикладных исследовательских проектах, проводимых Каракалпакским научно-исследовательским институтом гуманитарных наук при Каракалпакском отделении Академии наук Республики Узбекистан. Среди этих проектов: FA-F1-G003 «Функциональное словообразование в современном каракалпакском языке» («Функциональное словообразование в современном каракалпакском языке») и FA-A1-G007 «Каракалпакские пословицы как объект лингвистического исследования». (Справка № 179/1, выданная руководством Каракалпакского научно-исследовательского института гуманитарных наук при Каракалпакском отделении Академии наук Республики Узбекистан 10 мая 2024 года). В результате вопросы и решения, касающиеся перевода неверных лексических единиц и религиозных кодов в переводах Р.Денкова и А.М.Ауэзовой на узбекский/английский языки, способствовали обогащению содержания проекта.

Переводы Р.Денкова и А.М.Ауэзовой основывались на принципе дословного перевода. Было установлено, что Р.Денков часто применял

принцип конкретизации, чтобы более ярко передать суть пословиц и мудрых изречений. Научно-теоретические выводы, касающиеся данного подхода, были использованы при реализации фундаментального проекта F3 – 2016-0908165532, озаглавленного «Методология развития родного языка и литературы в соответствии с новым алфавитом и правилами орфографии каракалпакского языка», проведенного в Каракалпакском филиале Научно-исследовательского института педагогических наук имени Т.Н. Кори Ниёзий Республики Узбекистан в 2017–2020 годах. (Справка № 184, выданная руководством Каракалпакского филиала Научно-исследовательского института педагогических наук имени Т.Н. Кори Ниёзий Республики Узбекистан 14 мая 2024 года). В результате информация об использовании переводчиками принципов конкретизации и эквивалентности при передаче сути пословиц и мудрых изречений стала ценным источником для обогащения как теоретических, так и практических знаний в области лингвокультурологии и переводоведения.

Художественные выразительные средства, такие как метафора, эпитет, олицетворение, символ и аллегория, использованные в пословицах и мудрых изречениях, представленных в Девону лугат-ит тюрк, были переданы с высокой степенью точности в переводах К.Садыкова и Б.Аталая. Было доказано, что переводчики придерживались принципов эквивалентности и пояснения в процессе перевода пословиц и мудрых изречений. Научно-теоретические выводы, полученные в результате данного исследования, были использованы при реализации фундаментального проекта F3 – 2016-0908165532, озаглавленного «Методология развития родного языка и литературы в соответствии с новым алфавитом и правилами орфографии каракалпакского языка», проведенного в Каракалпакском филиале Научно-исследовательского института педагогических наук имени Т.Н. Кори Ниёзий Республики Узбекистан в 2017–2020 годах. (Справка № 184, выданная руководством Каракалпакского филиала Научно-исследовательского института педагогических наук имени Т.Н. Кори Ниёзий Республики Узбекистан 14 мая 2024 года). В результате полученные данные об эффективном использовании художественных средств, таких как метафора, эпитет, олицетворение, символ и аллегория в переводе, способствовали повышению практической значимости проекта.

Выводы, касающиеся неверно интерпретированных мифологических концептов в английских, русских и узбекских переводах пословиц и мудрых изречений из Девону лугат-ит тюрк, были уточнены на основе других переводческих версий и мифологических источников тюркских народов. Эти результаты были использованы при подготовке радиопрограмм «Katta Tanaffus» и «Ta'lim va Taraqqiyot», транслировавшихся на радиоканале «O'zbekiston» Национальной телерадиокомпании Узбекистана в февральском и майском выпусках 2023 года. (Справка № 04-36-1019, выданная руководством Национальной телерадиокомпании Узбекистана 16 сентября 2024 года). В результате это исследование способствовало раскрытию

основной сущности мифологических концептов в английских, русских и узбекских переводах пословиц и мудрых изречений из Девону лугат-ит тюрк.

**Апробация результатов исследования.** Результаты исследования были обсуждены в виде докладов на 5 научно-практических конференциях, в том числе на 2 международных и 3 республиканских.

**Публикации результатов исследования.** По теме диссертации было опубликовано 10 научных статей, из которых 3 статьи были опубликованы в местных научных журналах, рекомендованных Высшей аттестационной комиссией Республики Узбекистан для публикации основных научных результатов докторских диссертаций, и 7 статей были опубликованы в республиканских и зарубежных научных журналах.

**Структура и объем диссертации.** Диссертация состоит из введения, трех глав, заключения, списка использованных источников и приложений. Общий объем диссертации составляет 135 страницу

**E'LON QILINGAN ISHLAR RO'YXATI**  
**СПИСОК ОПУБЛИКОВАННЫХ РАБОТ**  
**LIST OF PUBLISHED WORK**

**I bo'lim (I часть; part I)**

1. Parpibayev B.R. "Devoni lug'otit-turk"dagi ikki to'rtlik tarjimasi haqida // Xorazm Ma'mun akademiyasi axborotnomasi. – Xorazm, 2024-yil, 2-son. – B.137-140.
2. Parpibayev B.R. Mahmud Qoshg'ariyning "Devonu lug'ot-it turk" asaridagi to'rtliklarni tabdil qilish masalasi. // International journal of science and technology. - ISSN 3030-3443, 2024-y, 1-volume, B. 95-102.
3. Parpibayev B.R. Mahmud Qoshg'ariy – buyuk lug'atshunos olim // Namangan Davlat Chet Tillari Instituti, Zamonaviy filologiya muammolari, 2024-yil, 1-son. B. 23-29.
4. Parpibayev B.R. Mahmud Qoshg'ariyning "Devonu lug'ot-it turk" asarining ingliz tilidagi tarjima xususiyatlari // Namangan Davlat Chet Tillari Instituti, "Badiiy va ilmiy tajimaning lingvokulturologik muammolar va adabiyotshunoslikda komparativlik yondashuvlar" Xalqaro ilmiy-amaliy anjuman. 2024-yil, 30-31-may. B. 354-358.
5. Parpibayev B.R. Mahmud Qoshg'ariyning "Devonu lug'ot-it turk" asaridagi maqol va hikmatlarni ingliz tiliga tarjima qilish muammosi // O'zbekiston Davlat Jahon Tillari Universiteti, "Qiyosiy filologiyaning dolzarb masalalari" Xalqaro-ilmiy amaliy anjuman materiallari, 2024-yil, 13-iyun. B. 297-312.
6. Parpibayev B.R. "Devonu lug'at-it turk"ning zamonaviy tillarga munosabati masalasi // NamDU ilmiy axborotnoma, 2024-yil, 7-son. B. 313-316.
7. Parpibayev B.R. Важные особенности и проблемы художественного перевода (badiiy tarjimaning muhim xususiyatlari va muammolari) // NamDU ilmiy axborotnoma, 2024-yil, 8-son. B. 277-280.
8. Parpibayev B.R. Jahon tarjimashunosligida maqol va hikmat so'zlarning tarjimamuammolarining O'rganilishi // Namangan Davlat Chet Tillari Instituti, Zamonaviy filologiya muammolari, 2024-yil, 2-son. B. 17-21.

**II bo'lim (II часть; II part)**

1. Parpibayev B.R. The important aspects and matters of literary translation // American Journal Of Philological Sciences, ISSN 2771-2273, 2024-y, 4-volume. B. 153-157.
2. Parpibayev B.R. General concept of translation, language problems of translation // International Conference on Developments in Education conference, Turkey, 2023-y, 20-march.
3. Parpibayev B.R. Translation and culture // International Conference on Developments in Education conference, Turkey, 2023.

4. Parpibayev B.R. Science of translation. comparative analysis of the translation of scientific literature and the translation of “Diwan lugat at-turk” into english and uzbek languages. // International scientific and current research conference, Michigan, USA, 2024-y, 20-july.
5. Parpibayev B.R. Development of science in the work “Diwan lugat at-turk” by Makhmud Kashgari. aspects of interrelation of different sciences. // American Journal Of Philological Sciences, ISSN 2771-2273, Volume 4, 2024-y, 20-july.
6. Parpibayev B.R. Tarjimashunoslik fani. Ilmiy adabiyotlarning tarjimasi va “Devonu lug‘otit turk” asarining ingliz va O‘zbek tillaridagi tarjimasining qiyosiy tahlili. // Innovative academy, ilm-fan innovatsiya ilmiy-amaliy konferensiyasi, 2024-yil, B. 81-85.
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8. Sidiqov Q.A, Parpibayev B.R. “Qutadg‘u bilig” dagi ikki maqol tarjimasi haqida. // «Zamonaviy filologik tadqiqotlar: nazariy, amaliyot va innovatsion metodlar» , Xalqaro ilmiy-amaliy konferensiya dasturi 24-25 oktabr, 2024-yil, B. 4-10.
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Avtoreferat Namangan davlat universitetining  
“Axborot jurnalida” taxrirdan o‘tkazildi  
2025-yil 26-martda tahrirdan o‘tkazilgan

Bosishga ruxsat etildi: «26» mart 2025 y.  
Bichimi 60x84 1/16 Hajmi 3,5 bosma taboq.  
Times New Roman garniturasida. Ofset usulida bosildi.  
Buyurtma raqami –179, Adadi 70 nusxa.

“Vodiy Poligraf” MCHJ bosmaxonasida chop etildi.  
Namangan sh., 5-kichik tuman, G‘alaba ko‘chasi, 19-uy