

**ANDIJON DAVLAT CHET TILLARI INSTITUTI
HUZURIDAGI ILMIY DARAJA BERUVCHI
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NAMANGAN MUHANDISLIK-TEXNOLOGIYA INSTITUTI

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**“BOBURNOMA” MATNIDAGI MILLIY UDUMLAR VA REALIYALAR
INGLIZCHA TARJIMALARINING LINGVOPRAGMATIK TADQIQI**

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

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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligi va tarjimashunosligida mumtoz asarlar tarjimasining lingvopragmatik hamda lingvomadaniy xususiyatlariga alohida e'tibor qaratilmoqda. O'tgan asrning so'nggi yillaridan boshlab mumtoz asarlardagi milliy-madaniy til birliklari tarjimalarini o'rganish masalasi yanada kuchaydi. Shuningdek, qomusiy manba hisoblangan "Boburnoma" matni qo'lyozmalari va tarjimalarini tadqiq etish dunyo sharqshunos va tarjimashunoslari diqqat markazida ekanligi ham tadqiqotning dolzarbligini belgilaydi. "Boburnoma" matnida aks etgan ijtimoiy va madaniy hayot, milliy udumlar va urf-odatlarini tasvirlovchi lisoniy birliklarning ifoda imkoniyatlarini aniqlash muhim vazifalardan sanaladi.

Dunyo tarjimashunosligida til va madaniyatning uzviy bog'liq holdagi tarjimasini amalga oshirish, tarjimada ekvivalentlik, lisoniy vositalarning milliy xususiyati, asarning milliy bo'yog'ini saqlagan tarzda qayta yaratish masalalariga alohida e'tibor qaratilmoqda. Chunki, tarjimadagi kamchiliklarning ko'pchiligi milliy xususiyatni aks ettiradigan til vositalari ulushiga to'g'ri keladi. Har bir xalqning milliy xususiyatlarini ifodalovchi lisoniy birliklar tarjimasida vujudga keladigan muammolardan biri tarjimaning lingvopragmatik xususiyatlarini ochib berish masalasidir. Ushbu xususiyatlarni ifodalashda milliy kolorit bilan bog'liq bo'lgan realiyalar, milliy udumlar, milliy-madaniy birliklarni lingvistik jihatdan tahlil qilish, milliy-madaniy qadriyatlarni tarjimalarda aks etish muammolariga yechim topish mavzuning dolzarbligini belgilaydi.

Mamlakatimizda turli xalqlar milliy-madaniy qadriyatlari, urf-odatlari tarjimalarini tadqiq etish, o'zbek madaniyatining sharqona milliy xususiyatlarini jahonga tanitish bo'yicha salmoqli ishlar qilinmoqda. Yurtimizda amalga oshirilayotgan islohotlar, adabiyot va ma'naviyatga davlat siyosati darajasida qaralayotgani, "buyuk ajdodlarimizning betakror va noyob, ilmiy-ma'naviy merosi biz uchun doimiy harakatdagi hayotiy dasturga aylanishi kerakligi, buning uchun olim va fuzalolarimiz, mutaxassislarimiz bu ma'naviy xazinani bugungi avlodlarga sodda va tushunarli, jozibali shakllarda yetkazib berishlari zarur"¹ligi tilshunoslik va adabiyotshunoslik fani mavqeyini ko'tarish talabini qo'yadi. Zahiriddin Muhammad Bobur kabi ajdodlarimiz ilmiy merosini, xususan "Boburnoma"dagi milliy udumlar, xalqning milliy xususiyatini ko'rsatib beruvchi realiyalarni milliy kategoriya sifatida o'rganish, badiiy matn tarjimasini asliyatdagidek kitobxonga yetkazish, pragmatik muvofiqlikda qayta yaratish zarurligi ishning muhim ahamiyatga egaligini ko'rsatadi.

O'zbekiston Respublikasi Prezidentining 2017-yil 7-fevraldagi PF-4947-son "O'zbekiston Respublikasini yanada rivojlantirish bo'yicha "Harakatlar strategiyasi to'g'risida"gi farmoni, 2017-yil 12-yanvardagi "Kitob mahsulotlarini chop etish va tarqatish tizimini rivojlantirish, kitob mutolaasi va kitobxonlik madaniyatini oshirish hamda targ'ibot qilish bo'yicha komissiya tuzish to'g'risida"gi Farmoyishi, 2017-yil 20-apreldagi PQ – 2909-son "Oliy ta'lim tizimini yanada rivojlantirish chora-tadbirlari to'g'risida"gi qarori, 2017-yil

¹ Mirziyoyev Sh. Yangi O'zbekiston – taraqqiyot strategiyasi. – Toshkent, 2022. – 464 b

24-maydagi PQ-2995-son “Qadimiy yozma manbalarni saqlash, tadqiq va targ‘ib qilish tizimini yanada takomillashtirish chora-tadbirlari to‘g‘risida”gi qarori, 2017-yil 20-iyundagi PQ – 3074-son “O‘zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi O‘zbekistonga oid xorijdagi madaniy boyliklarni tadqiq etish markazini tashkil etish to‘g‘risida”gi qarori, 2017-yil 11-avgustdagi 610-son “Ta’lim muassasalarida chet tillarini o‘qitishning sifatini yanada takomillashtirish chora-tadbirlari to‘g‘risida”gi qarori, 2021-yil 19-maydagi PQ-5117 O‘zbekiston respublikasida “Xorijiy tillarni o‘rganishni ommalashtirish faoliyatini sifat jihatidan yangi bosqichga olib chiqish chora-tadbirlari to‘g‘risida”gi qarori, 2023-yil 25-yanvardagi PQ-20-son “Buyuk shoir va olim, mashhur davlat arbobi Zahiriddin Muhammad Bobur tavalludining 540 yilligini keng nishonlash to‘g‘risida”gi qarori hamda mazkur faoliyatga tegishli boshqa me‘yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu dissertatsiya tadqiqoti ma’lum darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalar rivojlanishining ustuvor yo‘nalishlariga mosligi. Mazkur 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. Zahiriddin Muhammad Boburning sermahsul ijodi, xususan “Boburnoma”ni o‘rganish, asarning tayanch manbalarini aniqlash, badiiy xususiyati va xorijiy tillarga tarjimalarini maxsus ilmiy tadqiq etishda ingliz mutaxassislari J.Leyden, U.Erskin, L.U.King²; A.S.Beverij³, H.Beverij, amerikalik H.Lemb⁴, U.Tekston⁵; italyan Federiko Pastore⁶, “Boburnoma” matni tarjimalari va ularning pragmatik xususiyatlarini o‘rganishda M.Salye, G.F.Blagova, I.V.Stebleva⁷ kabi sharqshunoslarning hissaları katta. Ayniqsa, yapon olimi Eyji Mano‘ning “Boburnoma” tanqidiy matnini tayyorlagani va tarjimasi bilan chop ettirgani alohida ahamiyatga ega⁸. Mamlakatimizda ko‘zga ko‘ringan yetuk olimlardan A.Fitrat, M.Shayxzoda, H.Yoqubov, S.Azimjonova, A.Qayumov, P.Shamsiyev, V.Zohidov, S.Jamolov, S.Mirzayev, S.Hasanov, B.Valixo‘jayev, H.Qudratullayev, M.Umarxo‘jayev, A.Abdug‘afurov, G‘.Salomov, N.Otajonov, N.Komilov, G‘.Sotimov, H.Boltaboyev, M.Xolbekov,

² King L, Leyden J. & Erskine W. Memoirs of Zehir-ed-Din Muhammed Baber, Emperor of Hindustan. – London, 1826. Annotated and revised ed. by L.King, 2 Vols – Milford, 1921. - 480 pp.

³ Beveridge A.S. The Bābur-nāma in English (Memoirs of Babur), Translated from the original Turki Text of Zahiru‘ddin Muhammad Babur Padshah Ghazi by Annette Susannah Beveridge, 2 Vols. – London, 1922; Repr, in one Volume, – London, 1969; – New Delhi, 1970. – Lahore, 1975. - 472 pp.

⁴ Harold Lamb. Babur the Tiger. – New-York, 1961. - 226 pp.

⁵ The Baburnama. Memoirs of Babur, Prince and Emperor, Translated, edited, and, annotated by Wheeler. M., Thackston. – New York & Oxford, 1996. - 460 pp.

⁶ Federiko Pastore. Zahir ad-Din Muhammad Babur; Baburnama. – Italy, 2023. - 422 pp.

⁷ Салье М. Из узбекских классиков. – Ташкент, 1946. -178 с.; Благова Г.Ф. О характеристике грамматического строя (морфологии староузбекского литературного языка конца XV века по «Бабурнаме»). Дисс. ...канд. филол. наук. – М.,1954. - 247 с.; Стеблева И.В. «Бабурнаме» язык, прагматика текста, стиль. – М., 1994. - 404 с.

⁸ Eiji Mano. Bābur-nāma (Vaḡāyī). Critical Edition Based on Four Chaghatay Texts with Introduction and Notes. – Kyoto: Shōkadō, 1995. - 630 pp.

A.Abduazizov, L.Xo‘jayeva, G‘.Xo‘jayev, S.Shukrullayeva, F.Salimova, A.Ibrohimov, R.Karimov, M.Sobirov, Z.Xolmanova, D.Xoshimova, Z.Teshaboyeva, M.Abdullayeva, Sh.Hayitov, I.Sulaymonov, M.Amonov, D.Muhammadiyeva, M.Sharaxmetova, M.Mo‘minova, S.Shodmonova, Y.Altmishevalarning ishlarida ushbu masalalar ilmiy-nazariy jihatdan tadqiq etilgan⁹.

O‘zbek adabiyotshunosligida “Boburnoma”ni badiiy xususiyatlarini o‘rganish, muallifning o‘ziga xos tasvirlash mahorati, asardagi tarixiy shaxslar portreti, ruhiy holatining badiiy tasviri, frazeologik birliklarning kognitiv va leksikografik tadqiqi, asar tarjimasini lingvopragmatik jihatdan tadqiq qilish kabi masalalar yuqorida tilga olingan ishlarda tadqiqotchilar tomonidan o‘rganilgan. Xususan, “Zahiriddin Muhammad Bobir asarlari uchun qisqacha lug‘at” H.Nazarova tomonidan tuzilgan¹⁰ bo‘lib, “Boburnoma” tarjimasidagi muammolar asarning ruscha tarjimasida L.Xo‘jayeva¹¹ dissertatsiyasida, asarning olmon tilidagi tarjimasida esa G‘.Xo‘jayev¹² tadqiqotlarida yoritilgan. Shuningdek, S.Shukrullayeva¹³, M.Xolbekov¹⁴ va N.Otajonov¹⁵larning ishlarida asosan badiiy nasr namunasi sifatida yondashilib, ilmiy muammolar shu jihatlardan yoritilgan

⁹ Фитрат А. Ўзбек адабиёти намуналари. 1-жилд. – Тошкент: Ўздавнашр, 1928. -43 б; Максуд Шайхзода. Асарлар: 6 жилдлик, 5-жилд. Захириддин Бобир. –Тошкент: Ғафур Ғулом номидаги бадий адабиёт нашриёти, 1973. – 327 б; Ёқубов Ҳ. Бобир. –Тошкент, 1941; Адабий маколалар; Тошкент: Ғафур Ғулом номидаги бадий адабиёт нашриёти, - 366 б; Бобир. Танланган асарлар / Нашрга тайёрловчилар С.Азимжонова, А.Қаюмов. – Тошкент, 1958. - 126 б; Бобир. Бобирнома / Нашрга тайёрловчи П.Шамсиев. – Тошкент, 1960. - 513 б; Зоҳидов В. Бобирнинг фаолияти ва адабий-илмий мероси ҳақида. (Сўз боши) //Бобир. Бобирнома – Тошкент, 1960. – Б. 5 – 52; Жамолов С. О художественных особенностях «Бабур-наме»: Филол. фан. номз. ...дисс. –Тошкент, 1961. - 154 б; Бобир. Асарлар / Нашрга тайёрловчилар П.Шамсиев, С.Мирзаев. Уч жилдлик. – Тошкент: Фан, 1965. - 296 б; Азимджанова С. Индийский диван Бабура. – Тошкент: Фан, 1966. - 85 с.; Бобур. (Нашрга тайёрловчи: С.Ҳасанов). – Тошкент: Фан, 1971. - 241 б.; Б. Валихўжаев. Захириддин Мухаммад Бобир. // Ўзбек адабиёти тарихи. Беш жилдлик. 3-жилд. – Тошкент, 1978. - 380 б; Қудратуллоев Ҳ.С. «Бобурнома»нинг тарихий-адабий ва услубий таҳлили (Навоий, Бобур, Хондамир ва Восифий насрининг қиёсий таҳлили асосида): Филол. фан. д-ри ...дисс. – Тошкент: 1998. - 242 б; Ҳасанов С. Бобурнинг Рисолайи аруз асари. – Тошкент: Ўқитувчи, 1986. - 174 б; Умархўжаев М. Халқ қалбининг кўзгуси: Бобур Мирзо ватанида у билан боғлиқ обидаларни тиклаш, Бобур жамғармасини ташкил қилиш ҳақида//Коммунист. 1990, 14 март; Бобур. Девон / Нашрга тайёрловчи А.Абдуғафуров. – Тошкент: Фан; 1994; Ғайбуллох ас-Салом, Н.Отажон. Жаҳонгашта Бобурнома. – Тошкент: Фан, 1996. - 362 б; Хайриддин Султон. Бобурийнома. – Тошкент, 1996; Эрскин У. Ҳиндистонда Бобур давлати (Инглиз тилидан Ғ.Сотимов таржимаси). – Тошкент, 1997. - 64 б; Шарма П. Бобурийлар салтанати (Инглиз тилидан Ғ.Сотимов таржимаси). – Тошкент, 1998. - 168 б; Бобур. Мубаййин / Нашрга тайёрловчи С.Ҳасанов. – Тошкент, 2001. - 182 б; Болтабоев Ҳ. Мумтоз сўз кадри. – Тошкент: Адолат, 2004. - 139 б; Қаюмов А. Асарлар. 5-жилд. Тошкент: Мумтоз сўз, 2009. - 303 б; Холманова З. «Бобурнома» лексикаси тадқиқи: Филол. фан. д-ри ...дисс. – Тошкент, 2009; - 325 б; Хошимова Д. «Бобурнома» матнидаги тасвирий воситаларнинг инглиз тилига таржималари тадқиқи. Монография. – Тошкент: Мумтоз сўз. 2018. - 132 б; Абдуллаева М. «Бобурнома» ва «Шажараи турк»нинг қиёсий-типологик таҳлили: Филол. фан. номз. ...дисс. – Самарқанд, 2004. - 152 б.

¹⁰ Назарова Ҳ. Захириддин Мухаммад Бобир асарлари учун қисқача луғат. – Тошкент: Фан, 1972. - 190 б.

¹¹ Ходжаева Л. Проблемы перевода: характер, стиль и интерпретация текста «Бабурнаме»: Автореф. дисс. ...канд. филол. наук. – Андижан, 1985. - 24 с.

¹² Ходжаев Г. Воссоздание художественно-стилистического своеобразия произведений узбекской литературы в переводе на немецкий язык: Дисс...канд. филол. наук. – Ташкент, 1985. - 156 с.

¹³ Шукруллаева С. Воссоздание художественного своеобразия «Бабурнаме» в его английских переводах: Автореф. дисс. ...канд. филол. наук. – Ташкент, 1989. - 48 с.

¹⁴ Холбеков М. Узбекско-французские литературные взаимосвязи (в аспекте перевода, критики и восприятия): Автореф. дисс. ...д-ра филол. наук. – Ташкент, 1991. - 260 с.

¹⁵ Отажонов Н. Бадий таржима ва илмий шарҳ: Филол. фан. номз. ... дисс. – Тошкент: «Билим» жамияти, 1978; ўша муаллиф. Бобурнома жаҳон адабий жараёнида: Филол. фан. д-ри ... дисс. – Тошкент, 1994. - 275 б.

bo'lsa, lug'at masalasi hamda asarning fransuzcha tarjimasini F.Salimova¹⁶ tadqiqotida tadqiq etilgan bo'lib, "Boburnoma"dagi numerativlarning ma'no xususiyatlari E.Jiyanova¹⁷, hindcha so'zlar tadqiqi A.Ibrohimov¹⁸, matnda ko'zda tutilgan ma'no, uni to'g'ri tushunish va qay darajada to'g'ri yoritish tahlili M.Sobirov¹⁹, "Boburnoma"dagi she'riy tarjimalar muammosi R.Karimov²⁰, "Boburnoma" asarining tanqidiy matnini yaratish muammolari va "Boburnoma" matnidagi tasviriy vositalarning ingliz tiliga tarjimalari tadqiqi D.Xoshimova²¹, "Boburnoma" leksikasi tadqiqi Z.Xolmanova²², "Boburnoma"ning inglizcha tarjimalaridagi frazeologik birliklarning kognitiv va leksikografik tadqiqi Z.Teshaboyeva²³, "Boburnoma"ning turkcha tarjimalari tadqiqi Sh.Hayitov²⁴, "Boburnoma"da g'olib va mag'lub shaxs ruhiy holatining badiiy tasviri I.Sulaymanov²⁵, "Boburnoma"dagi izofiy birikmalar tadqiqi M.Amonov²⁶, "Boburnoma"ning turkcha tarjimalaridagi paremiyalar D.Muxammadiyeva²⁷, "Boburnoma"ning urducha tarjimasida muallif uslubiga xos leksik-semantik xususiyatlarning aks etishi M.Sharaxmetova²⁸, "Boburnoma" matni tarjimalarida antroponim va toponimlarning lingvokulturologik xususiyatlari M.Mo'minova²⁹, "Boburnoma" matnining inglizcha tarjimalarida o'lchov birliklari leksemalarining lingvokulturologik va pragmatik tadqiqi S.Shodmonova³⁰, "Boburnoma"ning ruscha tarjimalaridagi diniy mazmunning haqiqiyliги esa Yo.Altmisheva³¹lar

¹⁶ Салимова Ф. Лексикографические и текстологические характеристики Восточно-тюркского словаря Паве де Куртейля и переводов «Бабурнаме»: Дисс. ...канд. филол. наук. – Ташкент, 1997. - 152 с.

¹⁷ Жиянова Э. «Бобурнома»даги нумеративларнинг маъно хусусиятлари: Филол. фан. номз. ...дисс. – Тошкент, 2000. - 135 б.

¹⁸ Иброҳимов А. «Бобурнома»даги ҳиндча сўзлар тадқиқи: Филол. фан. номз. ...дисс. – Тошкент, 2001. - 170 б.

¹⁹ Собиров М. «Бобурнома»нинг инглизча таржималарида муаллиф услуби ва бадийлигини қайта тиклаш муаммолари (Лейден-Эрскин, Бевериж ва Текстон таржималарининг қиёсий таҳлили асосида) : Филол. фан. номз. ... дисс. – Тошкент, 2002. - 135 б.

²⁰ Каримов Р. «Бобурнома»даги шеърлар хорижий таржималарининг қиёсий таҳлили: Филол. фан. номз. ...дисс. – Тошкент, 2003. - 150 б.

²¹ Хошимова Д. «Бобурнома» асарининг танқидий матнини яратиш муаммолари (ўзбек, инглиз ҳамда Бобурнома танқидий матнининг япон нашрлари мисолида). Филол. фан. номз. ...дисс. – Тошкент, 2006. - 223 б; ўша муаллиф. «Бобурнома» матнидаги тасвирий воситаларнинг инглиз тилига таржималари тадқиқи: Филол. фан. д-ри ...дисс. – Тошкент, 2018. - 265.

²² Холманова З. «Бобурнома» лексикаси тадқиқи: Филол. фан. д-ри ...дисс. – Тошкент, 2009. - 325 б.

²³ Тешабоева З. «Бобурнома»нинг инглизча таржималаридаги фразеологик birlikлар ва уларнинг миллий-маданий хусусиятлари: Филол. фан. фалс. д-ри ...дисс. – Тошкент, 2017. - 275 б.

²⁴ Ҳайитов Ш. Бобур ижодининг хорижда ўрганилиши (ўзбекча-туркча манбалар қиёсий таҳлили) : Филол. фан. фалс. д-ри ... дисс. – Тошкент, 2018. - 145 б.

²⁵ Сулаймонов И. «Бобурнома»да ғолиб ва мағлуб шахс руҳий ҳолатининг бадий тасвири. Филол. фан. д-ри ...дисс. – Тошкент, 2020. - 178 б.

²⁶ Амонов М. «Бобурнома»даги изофий бирикмалар лисоний тадқиқи: Филол. фан. фалс. д-ри ...дисс. – Тошкент, 2020. - 154 б.

²⁷ Мухаммадиева Д. «Бобурнома» туркча таржимасида паремияларнинг қиёсий тадқиқи: Филол. фан. фалс. д-ри ...дисс. – Тошкент, 2021. - 134 б.

²⁸ Шарахметова М. «Бобурнома»нинг урдуша таржимасида муаллиф услубига хос лексик-семантик хусусиятларнинг акси этиши: Филол. фан. фалс. д-ри ...дисс. – Тошкент, 2021. - 166 б.

²⁹ Мўминова М. «Бобурнома» матни таржималарида антропоним ва топонимларнинг лингвокультурологик хусусиятлари: Филол. фан. фалс. д-ри ...дисс. – Андижон, 2021. - 137 б.

³⁰ Шодмонова С. «Бобурнома» матнининг инглизча таржималарида ўлчов birlikлари лексемаларининг лингвокультурологик ва прагматик тадқиқи: Филол. фан. фалс. д-ри ...дисс. – Самарқанд, 2022. - 132 б.

³¹ Алтмишева Ё. Аутентичность религиозного контента в русских переводах «Бабурнаме». Дисс. ...д-ра философии по филол. наук. – Андижан, 2022. - 136 с.

tomonidan o'rganilgan. Lekin "Boburnoma" matnidagi o'sha davr milliy koloritining eng muhim jihatini ifodalovchi realiyalar va milliy udumlar tarjimalarining lingvopragmatik jihatlari, realiyalarning tarjimada aks etish muammolari hamda realiyalar tarjimalarining pragmatik muvofiqlik va nomuvofiqlikda amalga oshirilganligi jihatidan hozirgacha chet el va o'zbek olimlari tomonidan o'rganilmagan va ushbu mavzu bo'yicha maxsus tadqiqot ishi olib borilmagan.

Tadqiqotning dissertatsiya bajarilgan oliy ta'lim muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi. Dissertatsiya mavzusi Namangan muhandislik-texnologiya institutining ilmiy-tadqiqot ishlari rejasiga muvofiq "Mumtoz asarlar tarjimalarini qayta yaratish tamoyillari" mavzusidagi ilmiy yo'nalish doirasida bajarilgan.

Tadqiqotning maqsadi Zahiriddin Muhammad Boburning badiiy mahorati va "Boburnoma" matnidagi realiyalar va milliy udumlarning lingvopragmatik hamda lingvomadaniy xususiyatlarini ingliz tarjimonlari Leyden-Erskin, A.Beverij va V.Tekston tarjimalari orqali ochib berishdan iborat.

Tadqiqotning vazifalari:

"Boburnoma" matnidagi realiyalar va milliy udumlarni lingvistik nuqtayi nazardan tasniflash va qiyosiy lingvomadaniy jihatdan tahlil qilish;

"Boburnoma" asarida ifodalangan milliy udumlar va realiyalarning tarjima qilish masalalarini tahlil qilish, bir-biriga o'xshash va farqli tomonlarini tadqiq etish va yoritish;

Realiyalar va milliy udumlar tarjimalarining pragmatik muvofiqlik va nomuvofiqlikda amalga oshirilganligini dalillash;

"Boburnoma" matnidagi milliy udumlar va realiyalarning tarjima qilish mezon va tamoyillarini aniqlash;

Milliy udumlar va realiyalar tarjimalarini tadqiq qilishning nazariy asoslarini umumlashtirish, shuningdek, "Boburnoma" matnidagi milliy udumlar va realiyalar inglizcha tarjimalarida vujudga keladigan lingvokulturologik o'ziga xosliklarini yuzaga chiqarish va ular tarjimasida ekvivalentlikka erishish mezonlari va usullarini nazariy jihatdan rivojlantirish.

Tadqiqotning obyektini "Boburnoma" matnidagi milliy udumlar va realiyalarning Leyden-Erskin, A.S.Beverij va V.Tekstonlar tomonidan amalga oshirilgan tarjimalari tashkil etadi.

Tadqiqotning predmeti sifatida "Boburnoma" matnidagi milliy udumlar va realiyalarning ingliz tiliga tarjimasining leksik, semantik, pragmatik va lingvomadaniy xususiyatlarini tavsiflashdan iborat.

Tadqiqotning usullari. Mavzuni yoritishda qiyosiy-tarixiy, tavsifiy, chog'ishtirma, pragmatik tahlil va statistik tadqiqot usullari qo'llanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

"Boburnoma"dagi milliy udumlar va realiyalarning qiyosiy-chog'ishtirish tahlillari natijasida, asardagi realiyalar leksik-ma'noviy jihatdan uchta yirik mavzuiy guruhga: geografik, etnografik, ijtimoiy va siyosiy realiyalarga ajratilib, ushbu yirik guruhlar ularni tashkil etuvchi onomastik, maishiy hayotga xos bo'lgan, ma'muriy-hududiy birliklar, musiqa va madaniyatga oid, harbiy, diniy

realiyalar kabi kichik xos soʻzlar guruhchalariga tasniflandi va shular asosida ingliz tiliga nisbatan qiyosiy lingvomadaniy jihatlari aniqlangan;

“Boburnoma” asaridagi Oʻrta Osiyo, Afgʻoniston va Hindiston xalqlari milliy va diniy udumlari (yuzochdi, beshikkerti, qirq marosimi kabilar) va geografik realiyalar (Isfara, Voruh, Mirshoh qavchin, Sayyid Qosim eshikogʻa jaloyir, subhoni, tobulgʻu yigʻochi, ayiq oʻti kabilar), maishiy hayotga xos boʻlgan realiyalar (pashoyi, parojiy, toʻn, belbogʻ, boʻrk, ayvon, chordara kabilar), pul va oʻlchov birliklari (dirham, dinor, ashrafiy; lak, karor), musiqa va madaniyat bilan bogʻliq realiyalar (naqsh, nay, gʻijjak kabilar) tarjimalarining leksik, semantik va lingvopragmatik jihatlari tarjimashunoslikning adekvatlik xususiyati asosida ochib berilgan;

“Boburnoma” matnidagi milliy udumlar va realiyalarning leksik-semantik mohiyati, kognitiv-pragmatik, dennotativ hamda konnotativ jihatlari aniqlanib, nuhrang, subhoni, ud kabi realiyalarning toʻliq pragmatik muvofiqlikda, shuningdek qonun, gʻijjak kabi realiyalar; yukunib salomlashish, yilqiron oshi kabi marosim nomlari tarjimalarining pragmatik nomuvofiqlikda amalga oshirilganligi ochib berilgan;

“Boburnoma” matnidagi milliy udumlar va geografik, etnografik, ijtimoiy-siyosiy realiyalar tarjimalari lingvomadaniy ekvivalensizlik hodisasi, ularning kontekstdagi muhimlik darajasi, lingvokulturologik tabiati, vaqtga nisbatan nisbiylik, tarjimon shaxsi, asliyat va tarjima tillari lisoniy tizimlarining imkoniyatlari kabi omillarni hisobga olgan holda amalga oshganligi dalillangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

“Boburnoma” matnidagi milliy udumlar va realiyalar inglizcha tarjimalarini oʻrganish, milliy udumlar va realiyalar tarjima masalalarini tahlil qilish, bir-biriga oʻxshash va farqli tomonlarini tadqiq etish va yoritish yuzasidan bir qator taklif va tavsiyalar ishlab chiqilgan;

realiyalarning lingvistik tahlili, ularning boshqa madaniy birliklardan farqli jihatlari aniqlashtirilgan hamda milliy udumlarning ijtimoiy-iqtisodiy, siyosiy hamda madaniy rivojlanish darajasini koʻrsatuvchi jihatlari ochib berilgan;

mumtoz adabiyot namunalarida milliy udumlar va realiyalarning tarjima matnlarida aks ettirish tamoyillari hamda tarjimalarni amalga oshirishda qanday yoʻl tutish kerakligi boʻyicha fikrlar va takliflar berilgan;

“Boburnoma” realiyalarini tarjima qilishda tarjimonlar kontekst ichiga chuqur kirib borishi muhimligi, asardagi har bir realiyani oʻzga tilga tarjima qilishda realiyalarni asarning umumiy kontekstdan ajratgan holda tarjima qilish mumkin emasligi nazariy fikrlar asosida isbotlandi;

“Boburnoma” matnida tilga olingan xalqlarning milliy udumlari, qadriyatlari, urf-odatlar, anʼanalari, rasm-rusumlari, turmush tarzini ifodalovchi milliy-madaniy leksik birliklar yuzasidan oʻtkazilgan lingvistik tahlil natijasida milliy udumlar tarjimasidagi muammolarga sabab boʻlgan omillar belgilandi.

Tadqiqot natijalarining ishonchliligi dissertatsiya tadqiqot ishida muammoning aniq qoʻyilganligi, chiqarilgan xulosalarni tavsiflash, tasniflash, qiyosiy-tarixiy va qiyosiy tipologik kabi tahlil qilish usullari vositasida asoslanganligi, OAK tasarrufidagi maxsus jurnallar hamda xorijiy ilmiy jurnallarda

chop etilgan maqolalar, xulosa, taklif va tavsiyalarning amaliyotga joriy etilganligi, olingan natijalarning vakolatli davlat tuzilmalari tomonidan tasdiqlanganligi bilan belgilanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati mumtoz asarlar badiiy tarjimasining nazariy jihatlarini ochib berishi, jumladan, xalqning milliy-madaniy belgisini ifodalovchi milliy udumlar va realiyalarning ingliz tilidagi muqobil tarjima variantini yaratish kabi muammolarning ilmiy-nazariy tomonlarini yoritishda o‘ziga xos rol o‘ynashi hamda mumtoz adabiyotning ingliz tilidagi tarjimalarini lingvopragmatik va lingvomadaniy jihatdan tahlil qilish, madaniy va adabiy aloqalar, qiyosiy tilshunoslik va adabiyotshunoslik, tarjimashunoslik fanlari rivojiga salmoqli hissa bo‘lib qo‘shilishi bilan belgilanadi.

Tadqiqot natijalarining amaliy ahamiyati tarjimashunos, tilshunos, adabiyotshunos va tarixchilar amaliy hamda ilmiy izlanishlarida undan manba sifatida foydalanishi, shuningdek, dissertatsiyada keltirilgan fikr-mulohaza va takliflar “Boburnoma” matni bo‘yicha olib boriladigan tadqiqotlar uchun, Bobur ensiklopediyasining to‘liq variantini tayyorlash, o‘zbek mumtoz adabiyotida qo‘llanilgan realiyalar asosida qo‘llanmalar tuzish hamda ularning tarjimalarini yaratishda manba bo‘lib xizmat qilishi bilan izohlanadi.

Tadqiqot natijalarining joriy qilinishi. “Boburnoma” matnidagi milliy udumlar va realiyalarning pragmatik va lingvokulturologik xususiyatlarini qiyosiy tipologik tadqiq qilish jarayonida ishlab chiqilgan takliflar asosida: “Boburnoma” matnidagi milliy udumlar va realiyalarning lingvistik talqini, uni tilshunoslikdagi ahamiyatli jihatlariga aloqador materiallardan O‘zbekiston Respublikasi Fanlar akademiyasi Qoraqalpog‘iston bo‘limi Qoraqalpoq gumanitar fanlar ilmiy-tadqiqot institutida bajarilgan FA-F1-005 “Qoraqalpoq folklorshunosligi va adabiyotshunosligi tarixini tadqiq etish” (2017-2020-y.y.) mavzusidagi fundamental ilmiy loyihani amalga oshirishda dissertatsiya ilmiy natijalari va xulosalaridan foydalanilgan (O‘zbekiston Respublikasi Fanlar akademiyasi Qoraqalpog‘iston bo‘limi 2023-yil 24-martdagi 17-01/45-3-son ma’lumotnomasi). Natijada, “Boburnoma” matnidagi milliy udumlar va realiyalarning ingliz va o‘zbek tillarida struktur-semantik, lingvokulturologik hamda pragmatik xususiyatlarini tilshunoslik nuqtai-nazaridan aniqlash, milliy udumlar va realiyalarning leksik-semantik mohiyatini, kognitiv-pragmatik, dennotativ hamda konnotativ, diaxron va sinxron jihatlarini yoritish, tarjima qilish jarayonida tug‘iladigan muammolarni, transformatsion jarayonlarni aniqlab, ularni adekvat o‘g‘irishga qulay tarjima usullari bo‘yicha ilmiy-nazariy tavsiyalarni shakllantirish hamda tarjimon uslubi va mahoratini badiiy tarjima matnlari vositasida dalillash, ingliz va o‘zbek tillarida milliy udumlar va realiyalarning leksik-ma’noviy, strukturaviy turlarini tasniflash, ularni ifodalash bilan bog‘liq belgilarni ko‘rsatib berishga doir ilmiy xulosa va natijalardan loyihaning nazariy asosini mustahkamlashda foydalanilgan;

“Boburnoma” matnidagi milliy udumlar va realiyalarning tarjima qilish muammolari va ularning lingvokulturologik hamda pragmatik xususiyatlari to‘g‘risida, shuningdek mumtoz asarlarni tarjima qilish tamoyillariga oid ilmiy

xulosalardan Farg‘ona davlat universiteti S-UZ800-20-GR-0040 “2020-2022 Access Microscholarship Program Fergana State University” mavzusidagi xalqaro loyiha doirasida foydalanilgan (Farg‘ona davlat universiteti 2023-yil 5-apreldagi 01-1333-son ma‘lumotnomasi). Natijada adekvat tarjima usullari bo‘yicha ilmiy-nazariy tavsiyalarni shakllantirish, tarjimon mahoratini badiiy tarjima matnlari vositasida ifodalash, ingliz va o‘zbek tillarida milliy udumlar va realiyalar bilan bog‘liq belgilarni ko‘rsatib berishga doir ilmiy xulosa va natijalardan loyihaning nazariy asosi mukammallashtirilgan;

“Boburnoma” matnidagi milliy udumlar va realiyalarning pragmatik xususiyatlari, Zahiriddin Muhammad Boburning milliy udumlar va realiyalarni ifodalashdagi tahliliy fikr va nazariy xulosalaridan O‘zbekiston milliy teleradiokompaniyasining “O‘zbekiston” teleradiokanalining “Munosabat”, “O‘zbekiston tarixi”, “Ijod zavqi”, “Ta‘lim va taraqqiyot” ko‘rsatuvlarining senariylarini tayyorlashda (2022-2023-yillar davomida) foydalanilgan (O‘zbekiston milliy teleradiokompaniyasining “O‘zbekiston” teleradiokanalining ma‘lumotnomasi). Natijalar, o‘zbek xalqining asrlar davomida yaratgan o‘ziga xos badiiy tafakkurining betakror mo‘jizalarini o‘zida mujassamlashtirgan xalq an‘analari, marosim va udumlari, urf-odatlar va milliy xususiyatlari, shuningdek Zahiriddin Muhammad Bobur tomonidan “Boburnoma” asarida tilga olingan Xuroson, Movarounnahr va Hindistonda ko‘rgan, kuzatgan voqea-hodisalari, xalqning turmush tarzi, o‘sha davrdagi milliy udumlar va an‘analar xalq ma‘naviyatini boyituvchi muhim omil sifatida yoritib berishga xizmat qilgan.

Tadqiqot natijalarining aprobatsiyasi. Mazkur tadqiqot natijalari 2 ta xalqaro va 2 ta respublika ilmiy-amaliy anjumanlarida qilingan ma‘ruzalarda jamoatchilik muhokamasidan o‘tkazilgan.

Tadqiqot natijalarining e‘lon qilinganligi. Dissertatsiya mavzusi bo‘yicha jami 21 ta ilmiy ish chop etilgan, shulardan, O‘zbekiston Respublikasi Oliy attestatsiya komissiyasi tomonidan doktorlik dissertatsiyalarining asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 4 ta maqola jumladan, 2 ta respublika va 2 ta xorijiy jurnallarda e‘lon qilingan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya tarkibi kirish, uch bob, xulosa, foydalanilgan adabiyotlar ro‘yxatidan iborat. Dissertatsiyaning umumiy hajmi 165 betni tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Tadqiqotning **Kirish** qismida tadqiqotning dolzarbligi va zarurati asoslangan, maqsadi va vazifalari, obyekt va predmeti tavsiflangan, uning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishiga mosligi ko‘rsatilgan, ilmiy yangiligi va amaliy natijalari bayon qilingan, olingan natijalarning ilmiy va amaliy ahamiyati ochib berilgan, tadqiqot natijalarining amaliyotga joriy qilinishi, nashr etilgan ishlar va dissertatsiya tuzilishi bo‘yicha ma‘lumotlar keltirilgan.

Ishning birinchi bobi **“Boburnoma” matnidagi milliy udumlar va realiyalarning ilmiy-nazariy asoslari** deb nomlangan bo‘lib, unda “Boburnoma” matnidagi milliy udumlar va ularning o‘ziga xosligi” hamda “Boburnoma”

matnidagi realiyalarning lingvistik tasnifi” kabi masalalar yoritib berilgan.

Milliy udumlar, urf-odatlar va an’analar xalq ma’naviyatini boyituvchi muhim omildir. Ma’lumki, urf-odat kundalik hayotda doimo kuzatilsa, marosim kishi hayotidagi muhim hodisalar sodir bo’lishida vujudga kelishi bilan xarakterlanadi³². Badiiy tafakkurning betakror mo’jizalarini o’zida mujassamlashtirgan xalq an’analari, marosim va udumlar azaliy milliy qadriyatdir.

Milliy urf-odatlar va udumlariga oid bir nechta ilmiy tadqiqot ishlari olib borilgan. Xususan, o’zbek tilidagi to’y marosimi bilan bog’liq ifodalar A.Jo’raboyev va Z.Xusainovalar, nikoh to’yi qo’shiqlarining lisoniy tahlili F.Hayitova, kelin salom janrining poetik tadqiqi O.Ismanova, o’zbek etnografizmlarining sistemaviy tadqiqi M.Qahhorova, o’zbek va nemis tillarida urf-odat ifodalovchi leksik birliklarning lingvokulturologik tadqiqi Z.Pazilovalarning tadqiqot ishlarida yoritilgan³³. Shuningdek, M.Sattor “O’zbek udumlari” nomli asarida xalqimiz udumlarini yetti bobga ajratib, ularning o’ziga xos tabiatini ochib bergan³⁴. Bobur “Boburnoma” matnida urf-odatlar, milliy udumlar tasvirini shunday xotirlaydi: *Yana biri Xonzodabegim edi, Tirmiz xonzodalaridin edi. Men Samarqandg’a besh yoshimda Sul-ton Axmad mirzo qoshig’a kelgan fursatda olib edi. Hanuz yuz yopug’i bor edi. Turkona rasm bila manga buyurdilar, men yuzini ochtim*³⁵. Uzoq yillar davomida to’ydan keyingi milliy udumlar sifatida “yuz ochdi”, “kelin salom”, “chaqirdi” (charlar), “kuyov chaqiriq”, “qiz chaqiriq” singari udumlar haligacha saqlanib qolgan. Milliy udumlar yoshlarni tarbiyalash, ularni keksa avlod tajribalariga o’rgatish vositasi hamdir. Milliy mentalitetimizda turkiylarga xos jihatlar ma’naviy madaniyatimizda, chillak, chavgon, ko’pkari, kurash kabi milliy o’yinlarimizda, “quloqtishlar”, “beshikkerti”, “qalin”, “to’qqiz” kabi rasm-rusum va udumlarimizda, motam marosimlarida yorqin ifodasini topgan. Avlodlarimiz tomonidan qattiq ta’qib ostiga olinib, la’natlanib, yo’q qilib yuborilgan odatlarimizdan biri beshikkerti, quloqtishlar odatidir. Bu urf-odat “Boburnoma”da: *Uchunchi qiz Oyisha Sul-tonbegim edi. Besh yoshimda Samarqandga kelganda manga qo’lub edilar. So’ngra qazoqdiqlarda Xo’jandqa keldi, anda olib edim. Samarqandni ikkinchi navbat olg’onda birgina qizi bo’lub edi, necha kundan so’ng Tengri rahmatig’a bordi. Toshkand buzug’lug’idin burunroq egachisining angizi bila mendin chiqti* (Boburnoma, 2002; 44) ya’ni uchinchi qizi Oysha Sul-tonbegimni besh yoshimda menga beshikkerti qilingan edi deya keltirilgan bo’lib, bu misol orqali Bobur kitobxonni o’sha davrda amalda bo’lgan xalq

³² Муродов М., Қорабоев У., Рустамова Р. Этномаданият. – Тошкент: Адолат, 2003. – Б.8.

³³ Джурабоев А. Названия свадебных церемоний в узбекском языке: Автореф. дисс. ...канд. филол. наук. – Ташкент, 1971. - 46 с.; Хусайнова З. Ономазиологическое исследование названий свадебных обрядов в узбекском языке (на материалах Бухарской группы говоров): Дисс. ...канд. филол.наук. – Ташкент, 1984; - 166 с.; Хайитова Ф. Никоҳ тўйи қўшиқларининг лисоний талқини: Филол. фан. номз. ...дисс. – Тошкент, 1999. - 140 б; Исмонова О. Ўзбек тўй маросим фольклорида «келин салом» жанри (генезиси, ўзига хос хусусиятлари ва поэтикаси): Филол. фан. номз. ...дисс. автореф. – Тошкент, 1999. - 48 б; Қаҳҳарова М. Ўзбек этнографизмларининг системавий тадқиқи: Филол. фан. номз. дисс. автореф. – Тошкент, 2009. - 24 б; Пазилова З. Ўзбек ва немис тилларида урф-одат ифодаловчи лексик birlikларнинг лингвокультурологик тадқиқи. – Андижон, 2022. - 24 б.

³⁴ Sattor M. O’zbek udumlari. – Toshkent: Cho’lpon nomidagi nashriyot-matbaa ijodiy uyi, 2007. – 192 b.

³⁵ Захириддин Мухаммад Бобур. «Бобурнома». – Тошкент: Шарқ НМАК, 2002. – Б. 45 («Бобурнома»га оид барча иктибослар шу манбадан олинади. Асар саҳифалари қавс ичида (Бобурнома, 2002; 40) шаклида кўрсатиб борилади).

udumlari, marosimlari bilan tanishtiribgina qolmay, balki bu urf-odat va udumlar ma'lum darajada siyosiy vaziyatlarga ham bog'liqligiga ishora qiladi. "Beshikkerti" degani qiz beshikdanoq sovchi-yu elchisiz o'z xaridorini topib ketdi degan ma'noni bergan. Bundan tashqari bu udum qadim zamonlarda qabilalar, xonliklar o'rtasidagi urush janjallarga chek qo'yish usullaridan biri bo'lib, shu milliy urf-odatlar sababli tinch qo'shnichilikni saqlab qolishgan. "Boburnoma" nafaqat turkiy xalqlar, balki hind, afg'on va mo'g'ul xalqining urf-odat, milliy udum va marosimlari, o'sha davr milliy va tarixiy madaniyati haqida ham ma'lumot beradi.

Til va madaniyatning o'zaro munosabatini o'rganadigan soha – lingvokulturologiyaning asosiy tushunchalaridan biri realiyadir. Realialarning turli aspektlarini o'rganishda rus tadqiqotchilaridan O.S.Axmanova, V.MVazsburd, Vereshagin va Kostomarovlar, A.V.Kunin, G.D.Tomaxin, V.G.Chernov, L.I.Sapogova, L.N.Sobolev, A.Karinalar ishlarida³⁶ amalga oshirilgan bo'lib, ularda realiyalar tilshunoslik, madaniyatshunoslik, mamlakatshunoslik nuqtayi-nazaridan o'rganilgan va ularga ilmiy ta'riflar berilgan. O'zbek tarjimashunoslaridan G'.Salomov, Sh.Safarov, M.Umarxo'jayev, R.Fayzullayeva, N.Komilov, R.Shirnova, Z.Sodiqov, N.Dosbayeva, Sh.Isayeva, M.Abduraxmonovlarning³⁷ ishlarida realialarning boshqa terminlardan farqi, tillardagi realialarning tematik xususiyatlari kabilar tahlil qilingan.

"Realialar faqat muayyan millat va xalqlarga tegishli bo'lgan moddiy madaniyat predmetlari, tarixiy dalillar, davlat institutlari, milliy va xalq og'zaki ijodiyoti qahramonlari, afsonaviy mavjudotlar va h.k. nomidir"³⁸. Bizning fikrimizcha ham realiyalar – ma'lum bir xalqning turmushida aks etgan voqelikdir. Realia atamasi rus tarjimashunosligiga Andrey Fyodorov tomonidan kiritilgan (1941) va dastlab madaniyatga xos obyektlar va hodisalar nomlari sifatida tushunilgan.

"Boburnoma"dagi realialarni geografik, etnografik va ijtimoiy-siyosiy realialarga ajratdik. Geografik realiyalar guruhiga asardagi Onomastik realiyalar ya'ni "toponimlar" va "antroponimlar" hamda Endemiklar – flora va fauna nomlari kiritilgan. (1-jadvalga qarang)

³⁶Ахманова О.С. Словарь лингвистических терминов. – М., 1966. – 457 с.; Вайсбурд Е.М. Реалия как элемент страноведения. – Риз. Р. №3. – М. 1972. – 98 с.; Верещагин В.М., Костомаров В.Г. Язык и культура. –М: 1983. – 260 с.; Кунин А.В. Английская фразеология. Теоретический курс. – Москва, 1978. – 343 с.; Томахин Г.Д. Реалия через американизмы. – Москва, 1982. – 442 с.; Чернов Г.В. В вопросу о передаче безэквивалентной лексики при переводе публицистики на английский язык. – Уч. записки МГПИИЯ. Вып 58. – 1958. – 223 с.; Сапогова Л.И. О понятие реалия. Сб. №4. – М., 1990. – 315 с.; Соболев Л.Н. Пособие по переводу с русского языка на французский. – М., 1952. – 404 с.

³⁷ Саломов Ф. Мақол ва идиомалар таржимаси. – Тошкент, 1964. – 159 б; Саломов Ф. Таржима назариясига кириш. – Тошкент: Ўқитувчи, 1978. – 222 б.; Файзуллаева Р. Национальный колорит и художественный перевод. – Ташкент: Фан, 1979. – 178 с.; Комилов Н. Бу қадимий санъат. – Тошкент: Адабий мерос, 1988. – 117 б., Ширинова Р. Диний реалияларни бадий таржимада қайта яратишнинг айрим тамойиллари (Француз адабиётининг ўзбек тилидаги таржималари мисолида): Филол. фан. номз. ...дисс. – Тошкент, 2002. – 133 б.; Содиков З. Қадимги туркий реалиялар таржимаси. – Наманган, 2021. – 98 б.; Досбаева Н.Т. Ўзбек насрий адабиётидан инглиз тилига таржималарнинг лингвомаданий таҳлили: Филол. фан. д-ри ...дисс. автореф. – Тошкент, 2021. – 76 б.; Исаева Ш.М. Юсуф Хос Хожиб асарининг инглиз ва рус тилидаги таржималарида эквивалент бўлмаган лексиканинг лингвомаданий жиҳатлари: Филол. фан. фалс. д-ри ...дисс. автореф. – Тошкент, 2022. – 59 б.; Абдурахмонов М. Муқобилсиз лексиканинг семантик-функционал хусусиятлари: Филол. фан. фалс. д-ри ...дисс. – Наманган, 2022. – 124 б.

³⁸ Томахин Г.Д. Теория перевода. – М., 1988. – С.5.

Endemiklar turlari jadvali

Endemiklar turlari:	“Boburnoma” matnidan olingan misollar:
Flora	subhoni, tobulg‘u yig‘ochi, ayiq o‘ti, qarolu, balut, bodom, qovun, uzum, noshvoti, binafsha, lola, chechak, tobulg‘u, sanjil, bodom, za‘faron, norunj, turunj, amluk, nayshakar, chilg‘o‘za, xurmo, emluk, ro‘yan, zaytun, xanjak, qarqand, noju, chil, g‘o‘za, chinor, tol, lola, arg‘uvon, butaka, qulon qo‘yrig‘i, ko‘k shuvoq, anba, keyla, anbiliy, mahva, kamrak, bahal, sangtara, sadofil, norjil, gular, taar, noranj, paniyal, jaasun, guli kaneyr, kevra, yosuman va boshqalar
Fauna	oq kiyik, bug‘u-maral, qirg‘ovul, tovushqon, qilquyruq, cho‘chqa, mushkin sichqon, nilagov, ko‘tahpoy, qulon, qo‘ton, uqor, lo‘cha, shorak, to‘ti, tovus, qarqara, turna, bag‘riqora, murg‘aki, kark, kalahra, nuvl, gilahriy, suv sheri, seysor, chiniy ho‘kiz, gariyal, durroj, kanjal, xarchal, charz, dang, uqor, hakka, tovus va boshqalar

Asarda uchragan toponimlarni ham o‘z navbatida yetti guruhga: oykonim, nekronim, gidronim, oronim, antroponim, teonim va agronimlarga tasnifladik. O‘z navbatida bu guruhlarining ayrimlari kichik guruhchalarga ham bo‘linadi. Antroponimlarni ismlar, taxalluslar va laqablarga ajratdik. Har biriga “Boburnoma”dan misollar keltirilib tahlilga tortildi. “Boburnoma” matnida keltirilgan onomastik realiyalar tahliliga e‘tibor beradigan bo‘lsak, “Boburnoma” o‘zida ko‘plab tarixiy va milliy so‘zlarni jamlagan asar ekanligiga amin bo‘lamiz. Bobur Samarqandni qo‘ldan boy berib, ancha askarlari va yaqin kishilaridan ajralib, qiyin va tahlikali vaziyatga tushganda, o‘zining yaqin insonlarini shunday xotirlaydi: *Mening bila qolg‘onlar, beklardin Qosim qavchin bek, Vays Log‘ariy bek, Shirim tag‘oyi; ichkildarin Mirshoh qavchin, Sayyid Qosim eshikog‘a jaloyir, Muhammad Do‘st, Ali Do‘st tag‘oyi, Xudoyberdi tug‘chi mo‘g‘ul, Yorak tag‘oyi, Pir Vays, Shayx Vays, Qosim miroxo‘r, Haydar rikobdor. Manga bisyor dushvor keldi, beixtiyor g‘alaba yig‘ladim* (Boburnoma, 2002; 64). Ushbu parchada kishi nomlari laqab, taxallus va unvoni bilan ta‘riflangan bo‘lib, **qavchin**, **jaloyir** – qavm, urug‘, qabila nomi³⁹ni, **eshikog‘a** – eshik sardori, hukmdorlar saroyidagi lavozim nomi⁴⁰, **tug‘chi** – yurishlarda, jangda tug‘, bayroq tutuvchi, **rikobdor**–otga mindirib qo‘yuvchi⁴¹ kabi mansab nomini, **tag‘oyi**–qarindoshlikni ifodalovchi⁴², **pir**, **shayx** kabi darajani bildiruvchi xos so‘zlar antroponimlarni aniqlab kelgan. “Boburnoma” matnidagi realiyalarning keyingi katta guruhi **Etnografik realiyalarni** uchta katta guruhga: **1.Maishiy hayotga xos bo‘lgan realiyalar:** etnonimlar, oziq-ovqat nomlari, kiyim–kechak nomlari, uy-joy, jihozlar, inshoat nomlari, mehnat va mashg‘ulot turlari va taqvim. **2.Musiqa va madaniyat bilan bog‘liq so‘zlar:** urf-odat, rasm-rusum, an‘ana va marosimlar, bayramlar, o‘yinlar, musiqa va san‘at. **3.Pul va o‘lchov birliklari:** pul birliklari, o‘lchov birliklari kabi guruhlarga ajratdik.

Ijtimoiy-siyosiy realiyalar esa **ma‘muriy-hududiy birliklar, hukumat organlari va vakillari, siyosiy arboblari, unvon, daraja, o‘quv yurtlari va madaniyat o‘choqlari, asarlar nomlari, harbiy kiyimlar va qurollar, harbiy**

³⁹ «Бобурнома» учун қисқача изоҳли луғат. – Андижон, 2008. – Б. 215.

⁴⁰ Ўша луғат. – Б. 207.

⁴¹ <https://uz.wikipedia.org/wiki> [22.08.23]

⁴² Ўша луғат. – Б. 170

xizmat qiluvchilar va diniy realiyalar guruhlariga tasniflandi. Bu guruhlariga oid “Boburnoma”dan olingan realiyalar jadval asosida dissertatsiyada to‘liq ko‘rsatib berilgan. Tahlillar natijasidan shuni aytishimiz mumkinki, “Boburnoma”da milliy udumlar va realiyalar o‘ziga xos tarzda aksini topgan.

Dissertatsiyaning **“Boburnoma” matnidagi milliy udumlar va realiyalarning ingliz tiliga tarjima qilish tamoyillari**” deb nomlangan ikkinchi bobida milliy udumlar va realiyalarning “Boburnoma” matnida berilishi va ularning ingliz tarjimonlari Leyden-Erskin (1826), A.Beverij (1922) va V.Tekston (1996) tomonidan amalga oshirilgan tarjimalari aslyat bilan qiyoslanib, tahlil qilindi.

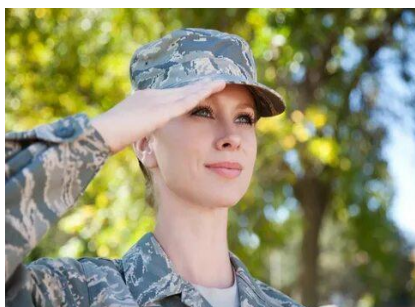
Milliy udumlar biror bir xalq yoki millatga xos bo‘lgan urf-odatlarini ifoda etuvchi hodisa bo‘lib, ularni tarjimalarda qay yo‘sinda amalga oshishini tahlil qilish tarjimashunoslikda muhim jihat hisoblanadi. “Boburnoma”da bu udumlar bir necha marta tilga olinib, atroflicha yoritilgan: *Barcha begimlar, mening ammam Poyanda Sultonbegim, Xadichabegim, Ofoqbegim, yana Sulton Abusa’id mirzoning qizlari amma begimlar, barcha Sulton Husayn mirzoning madrasasida yig‘ildilar. Barcha begimlar mirzoning maqbarasida edilarkim, borib ko‘rdum. Avval Poyanda Sultonbegim bila yukunub ko‘rushtum, andin so‘ng Ofoqbegim bila yukunmay ko‘rushtum, andin keyin Xadichabegim bila yukunub ko‘rushtum* (Boburnoma, 2002; 144). Turkiy tildagi **yuk, yukunch** “ta’zim qilmoq, topinmoq, sajda qilmoq” so‘zining asosi **yuka** shaklida sug‘d tilida bitilgan eng qadimgi Bug‘ut yodnomasida uchraydi⁴³. *Yukun* so‘zi asarda o‘ttizga yaqin o‘rinda qo‘llangan. “Yukun” fe’li ruhiy holat, harakat, insoniy ehtirom ifodasi hamdir⁴⁴. Bu so‘z shaxsning mansabi, jamiyatdagi mavqei, kim-kinga bo‘ysunishi kabi jihatlarni bildirgan. Temuriylar saroyida bu qonunga aylangan tartib bo‘lgan⁴⁵. **“Yukunmoq”–egilish, ta’zim qilish** ma’nolarida keladi. “Yukunmoq” faqat jismoniy egilish emas, balki *butun vujudi, borlig‘i bila egilish* ma’nosida ruhiy holat, harakat, insoniy ehtiromni ifodalaydi. Sharqona hurmat belgisi bo‘lgan yukunib salomlashish odati Leyden-Erskin tarjimasida: *I first saluted Payandeh Sultan Begum and embraced her; I next saluted and embraced Apak Begum; I then went and saluted Khadijeh Begum and embraced her.* (Leyden-Erskin II.1826;10) (Avval Payandeh Sulton Begimga salom berib, quchoqlashib ko‘rishdim; Keyin Apak begim bilan salomlashib, quchoqlab ko‘rishdim...) deya *yukunib – ta’zim qilib salomlashish* tarjimada quchoqlashib salomlashishga aylanib qolgan. Holbuki, turkiy xalqlar odobiga ko‘ra ayollar va erkaklar quchoqlashib ko‘rishishmaydi, balki erkak yengil ta’zim qilish orqali yelkasini tutgan holda salomlashadi. Ingliz tili lug‘atlarida **“salute”** 1.*to give a sign of respect to (a military officer, flag, etc.) by moving your right hand to your forehead: to give a salute to (someone or something)* 2.*to show respect (someone or something): to publicly praise*⁴⁶ deb ta’riflanadi va ta’zim qilish ma’nolarini bermaydi. (1-rasmga qarang).

⁴³ Исхоков М., Содиқов, Омонов Қ. Мангу битиглар. –Тошкент: ТДШИ, 2009. – Б.12.

⁴⁴ Холманова З. Бобурнома лексикаси тадқиқи: Филол. фан. д-ри ... дисс. автореф. – Тошкент, 2009. – Б.31.

⁴⁵ Кудратуллаев Х. Юқуниш сиёсати// Тафаккур. – Тошкент, 2004. № 3. – Б.83.

⁴⁶ <https://www.britannica.com/dictionary/salute> [24.10.2022].



1-rasm. Saluting

Beverij tarjimasida: *Having bent the knee with (yukunub bila) Payandasultan Begim first of all, I had an interview with her; next, not bending the knee, I had an interview with Apaq Begim; next, having bent the knee with Khadija Begim, I had an interview with her* (A.Beverij, 1922; 301) (Avvalo, Payandasulton Begimga tiz cho‘kib, u bilan suhbatlashdim; keyin, tiz cho‘kmay Apaq begim bilan suhbatlashdim...) deya tarjimada qayta tiklangan bo‘lib, *yukunish–bending the knee* tarzida ifodalanishi pragmatik nomuvofiqlikda amalga oshirilgan. S.Vlaxov va S.Florin ta’kidlashicha, mas’uliyatli ishga “milliy va tarixiy rangga nisbatan bunday xatolarning sababi tarjimon shaxsiyati bilan–uning yetarli konsentratsiyasi, haqiqiy dalillarni bilmasligi bilan bog‘liqligi uqtiriladi⁴⁷. “Boburnoma” tarjimasida davr ruhini aks ettirishda tarixiy, milliy-madaniyatga xos so‘zlar muhim o‘rin tutadi.

Tekstonda esa *First I knelt to Payanda Sultan Begim and had an interview. Then, without kneeling to Apaq Begim, I had a meeting with her.* (V.Tekston, 1996; 234) (Avval Payanda Sulton Begimga tiz cho‘kib, ko‘rishdim. Keyin Apaq begimga tiz cho‘kmay ko‘rishdim) deya tarjima qilingan. *Kneel – to go down into, or stay in, a position where one or both knees are on the ground*⁴⁸ deya ta’riflangan bo‘lib, yukunish holatiga mos ekvivalent bo‘la olmaydi. (2-rasmga qarang).



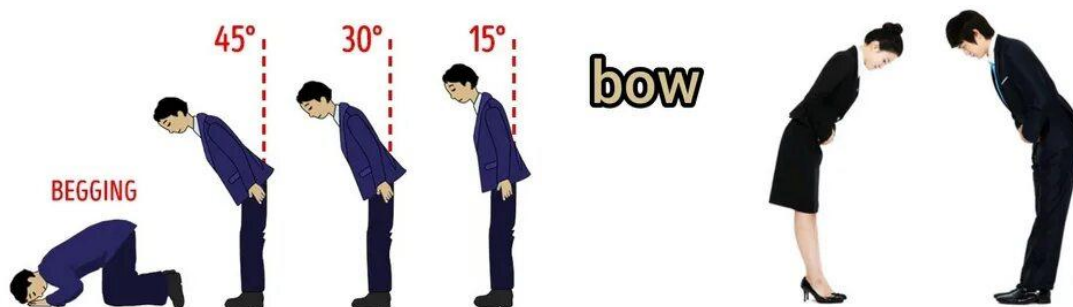
2-rasm. Kneeling

Yuqoridagi parchada *yukunib – ta’zim qilib ko‘rishmoq* holati tarjimada noto‘g‘ri berilishi oqibatida milliy chizgilar bilan yo‘g‘rilgan urf-odat va milliy udumlar tarjima tilida umuman boshqacha vaziyatda ifodalangan. Zero, M.Umarxo‘jayevning ta’kidiga ko‘ra: “Tarjimonning bilishi shart bo‘lgan holatlar mavjud. Birinchidan, tarjimon asl nusxa tilini yaxshi bilishi zarur! Ikkinchidan, tarjima qilinayotgan tilni ham yaxshi bilishi shart! Uchinchidan, o‘g‘irilayotgan

⁴⁷ Влахов С.И., Флорин С. П. Непереводимое в переводе. – М.: Международные отношения, 1980. – С.123.

⁴⁸<https://dictionary.cambridge.org/dictionary/english/kneel> [24.10.2022]

matn mazmuni, mohiyati, uning davr va makon muhiti, muallif xususiyatlarini besh qoʻlday bilishi, maxsus adabiyotlar bilan tanish boʻlishi, bulardan tashqari tillar oʻrtasidagi universalialar, struktural farqlarni ham bilishi zarur⁴⁹”. Shuning uchun asliyat tilini toʻgʻri tushunib tarjimada toʻgʻri yetkazib berish uchun tarjimon nafaqat asliyat tilini, balki shu xalq madaniyati, tarixi, urf-odatlarini, yashash tarzi haqida ham yetarlicha maʼlumotga ega boʻlishi asar qiymatini saqlab qolishga beqiyos hissa boʻlib qoʻshiladi. Yuqoridagi parcha: *First, I bowed to Payanda Sultanbegim and then I greeted, after then I greeted with Apaq Begim without bowing, then I bowed to Khadijabegim* tarzida tarjima qilinsa maqsadga muvofiq boʻlardi (3-rasmga qarang). Chunki **“bow”** (to bend your head or body forward, especially as a way of showing someone respect or expressing thanks to people who have watched you perform⁵⁰) soʻzi “taʼzim qilmoq” maʼnosida “yukunmoq” feʼliga mos keladi. Bu uch tarjimaning qay darajada toʻgʻri yoki notoʻgʻriligini rasmlar orqali ham bilishimiz mumkin.



3-rasm. Bowing

Bobning ikkinchi faslida realiyalarning tarjimalarda aks etish masalalari yoritilgan. Realialar asar tilining ajralmas qismi boʻlib, ular yordamida muallif qahramon obrazini yaratadi, xalqning milliy xususiyatini tasvirlab beradi. “Boburnoma” matnidagi: *Muxtalif aqvom Kobul viloyatida bordur.....Shahrida va baʼzi kentlarida sortlardur. Baʼzi kentlarida va viloyotida pashoyi va parojiy va tojik va baraki va afgʻondur. Gʻarbiy togʻlarida hazora va nakdariydur* parchasidagi *sort, pashoyi, parojiy, tojik, baraki, afgʻonlar, hazora va nakdariy* etnonimlarining tarixiga koʻz tashlasak. **Pashoyi/peshoyi, parojiy, barak**– Afgʻonistonning Badahshon viloyatida yashovchi aholi va qabila nomlari, **tojiklar**– Eron xalqlarining avlodlari boʻlib, ularning Oʻrta Osiyo va Afgʻonistonning shimoliy qismida doimiy borligi miloddan avvalgi I ming yillikning oʻrtalaridan tasdiqlangan millat nomi, **hazora va nakdariy** – Kobulning gʻarbidagi togʻli Kamud va Gʻur tumanlarida yashovchi qavmlar⁵¹ sifatida tilga olingan. “Boburnoma”da **“sort”** soʻzi bir nechta maʼnoda keladi. 1. Shaharlarda turli hunar bilan shugʻullangan aholi: *Eli sorttur va mushtzan va pursharu shoʻr eldur* (Boburnoma, 2002; 35) 2. Tojik tilida soʻzlashuvchi aholi: *...har kim sortcha aytsa bir ayogʻ ichsun, har kishi turkicha aytsa bir ayogʻ ichsun...* (Boburnoma,

⁴⁹ Умархўжаев М. Умумий тилшунослик. Ўқув қўлланма. – Андижон: Жаҳон-интер-принт, 2010. – Б.43.

⁵⁰ <https://dictionary.cambridge.org/dictionary/english> [24.08.2022]

⁵¹ Mannonov A.N., Abdullayev N.A., Rashidov R.R. Afgʻoniston tarixi. – Toshkent: Barkamol fayz media, 2018. – B.100.

2002; 249) ma'nolarida kelgan bo'lsa, yana boshqa sahifasida *o'troqlashgan, urug'-qabila munosabatlaridan yiroqlashgan aholi* ma'nosida qo'llangan va tarjimalarda turlicha aks etgan. Leyden–Erskin tarjimasida: **“atrok”** realiyasi turkiy tilda so'zlashuvchi qavm nomini bildirgani uchun tarjimon bu so'zga nisbatan tarjimada **Turks** so'zini qo'llagan, lekin *Shahrida va ba'zi kentlarida sortlardur* parchasidagi *sort* etnonimi *Tajics* deya ifodalangan. “Boburnoma”ning ayrim joylarida *sort* etnonimi “tojik tilida so'zlashuvchi aholi” ma'nosida kelgan bo'lsa-da, ammo ushbu parchada aytib o'tganimizdek “o'troqlashgan, urug'-qabila munosabatlaridan yiroqlashgan aholi”ni ifodalab kelgan. Chunki muallif keyingi gapda tojiklarga alohida to'xtalgan. Shuningdek, **“viloyat”** so'ziga nisbatan **country** qo'llanilishi tarjimada pragmatik nomuvofiqlikka ya'ni viloyatni davlat darajasiga tenglashtirilishiga olib kelgan. Parchadagi etnonimlar *Pashais, Parachis, Tajics, Berekis, Afghans, Hazaras and Nukderis* tarzida transliteratsiya qilinib, asliyatdagi ma'no aynan berilgan deyish mumkin.

Beverij tarjimasida: *pashoyi-pashal, baraki-birki, nakdariy-nikdiri* tarzida noto'g'ri transkripsiya qilingan. Tarjimada badiiy asarning o'ziga xos xarakterli xususiyati: milliylik, davr, ma'lum joyning o'ziga xos jihatlari ifodalanmay qolgan. Lekin aytib o'tish joizki, Beverij tarjimasida Leyden-Erskindan farqli ravishda **“sort”** etnonimi **Sarts** shaklida to'g'ri ifodalab berilgan. Leyden–Erskin va Beverij honimda hududiy-ma'muriy bo'linishni ifodalovchi realiya **viloyat – country** ya'ni mamlakat bilan berilgan bo'lsa, Tekstonda **province** holda qoldirilgan va etnografik realiyalar tarjima tilida tushunarli va to'g'ri ifodalangan.

Uchinchi fasl “Boburnoma” matnidagi milliy udumlar va realiyalarning ingliz tiliga tarjima qilish mezonlari” deb atalib, unda milliy udumlar va realiyalarning tarjima qilish mezon va tamoyillari ko'rsatib berilgan. Tarjimashunoslikda realiyalar tarjimasi uchun maxsus andozalar yaratilmagan. Tarjimon, umumnazariy qoidalarga e'tibor bergan holda, o'zining til bilish va imkoniyat darajasi, bilimlari, tajribasi, sezgisi, va eng birinchi navbatda, “kontekstual vaziyat”iga tayanib, har bir alohida holat uchun eng maqbul yo'lni tanlaydi. Badiiy tarjimada realiyalarni tarjima qilish transkripsiya (o'zga tildagi so'zning tovushlarini boshqa til vositalari bilan ifodalash), transliteratsiya (o'zga tildagi so'zning harflarini tarjima tilidagi harflar vositasida ifodalash) orqali amalga oshiriladi. Transkripsiya o'zini oqlamaganda yoki so'zga mos bo'lmaganda maxsus tarjima usullari qo'llaniladi.

1. **Neologizm:** kalka, yarim-kalka, o'zlashtirish, semantik neologizm orqali.
2. **Yaqinlashtiruvchi tarjima:** generalizatsiya (umumiy muvofiqlik), funksional analog va izohli tarjima usullari orqali.
3. **Kontekstual tarjima.**

Tahlillardan va nazariy fikrlardan kelib chiqib, milliy udumlar tarjimalarining quyidagi tarjima mezonlarini belgilashni ma'qul topdik: 1. Milliy udumlarni ifodalovchi so'zlarning etimologiyasiga va leksik ma'nolariga e'tibor berish. 2. Retsepiyentda umumiy taassurot hosil qilishi, milliy udumlarni tarjima tilida so'zlashuvchilarga imkon boricha tushunarli tarzda ifoda etish. 3. Milliy udumlar asosan muayyan millat tarixiy-madaniy belgilarini ifodalab shu millatga xos milliylikni ifodalab keladi, ularning tarjimasi transkripsiya, funksional ekvivalent, tasviriy ifoda va boshqa usullarda amalga oshadi. 4. Ayrim hollarda milliy udum, urf-odat va turli marosimlar o'z nomlari bilan berilmaydi va muallif tomonidan

ma'lum ko'rinishlarda tasvirlanadi. Realiyalar tarjimalarining quyidagi tarjima mezonlarini belgiladik: 1.Realiyalar milliy qadriyatlarni aks ettirish xususiyatiga ega. 2.Realiyalarda o'ziga xos leksik ma'no mavjud; 3. Realiyalar milliy, mahalliy va tarixiy kolorit ifodasi uchun xizmat qiladi. 4. Realiyalar gapda ma'lum bo'lak vazifasida kelib, boshqa gap bo'laklari bilan sintaktik munosabatga kirisha oladi.

Dissertatsiyada mezonlar bilan birgalikda tamoyillar ham berilgan. Milliy udumlar va realiyalar "Boburnoma" asari badiiyatini ta'minlashi bilan birga, undagi milliylikni ifoda etuvchi muhim omil hisoblanadi.

Tadqiqotning uchinchi bobi "**Boburnoma**" matnidagi milliy udumlar va realiyalar inglizcha tarjimalarining lingvopragmatik va lingvokulturologik xususiyatlari" deb ataladi, bu bobda "Boburnoma" matnidagi milliy udumlar va realiyalar inglizcha tarjimalarining lingvopragmatik tadqiqi va "Boburnoma" matnidagi milliy udumlar va realiyalar inglizcha tarjimalarining lingvokulturologik jihatlari kabi masalalar o'z aksini topgan.

Lingvopragmatikaning predmetini aniqlashga ilk bor ahd qilganlardan biri G.Klaus edi. U pragmatikani "belgilar (Z) va ushbu lisoniy belgilarni yaratuvchi, uzatuvchi hamda qabul qiluvchi shaxslar (M) o'rtasidagi munosabatlarni o'rganuvchi" fan sifatida ta'riflagan bo'lsa⁵², yana bir olim A.Kasher pragmalingvistik tahlilning asosiy maqsadini "qo'yilgan maqsadga erishishda lisoniy vositalardan foydalanishni ta'minlovchi insonga xos bo'lgan qobiliyat qoidalarini yoritish va tushuntirish"⁵³ga undasa, olmon olimlari pragmatika sohasini keng ma'noda talqin qilish, uni tilshunoslikning umumlashtiruvchi sohasi sifatida e'tirof etishni ma'qul ko'rishadi.

"Boburnoma"da o'sha davr musiqashunosligiga oid ko'plab ma'lumotlar keltirilgan va bu ma'lumotlar musiqa san'atiga oid milliy xos so'zlar orqali ifodalangan. Ushbu *Binoiy musiqiyda tavr ishlar bog'lantur, ul jumladin bir naqshi bor, "Nuxrang"ga mavsum. Bu to'qquz rangning tuganishi va naqshning yallosi "Rost" tadur* (Boburnoma, 2002; 138) parchasidagi **naqsh** realiyasi musiqada bezak ma'nosida ishlatiladi va shashmaqomning nasr deyilgan sho'balariga moslanib bastalanadi. Naqsh – ashula oralig'ida ijro qilinadigan cholg'u musiqa⁵⁴ bo'lib, mazkur realiya Leyden-Erskin va Tekstonda **naqsh** shaklida transkripsiya qilingan bo'lsa, Beverij variantida **air** deb ham tarjima, ham **nakhsh** tarzida transliteratsiya holati berilgan. *An air is a song-like vocal or instrumental composition, it is a variant of the musical song form*⁵⁵ (qo'shiqqa o'xshash vokal yoki cholg'u kompozitsiyasi bo'lib, musiqiy qo'shiq shaklining bir variantidir) deya ta'riflanganligi uchun tarjimada to'g'ri ekvivalent tanlangan deya olamiz. Parchadagi **No'h rang** realiyasi Binoiy tomonidan yaratilgan mashhur musiqiy asar⁵⁶ nomi bo'lib, *rost* maqomida bastalangan. Bu realiya uchchala tarjimada ham **Nuh-rang** va **Rast** tarzida transkripsiya qilinib, sarlavha osti izohlari bilan ifodalangan.

⁵² Гносеологический и прагматический анализ языка. – М., Прогресс, 1967. – 216 с.

⁵³ Kasher A. What is a Theory of Use. In: Meaning and Use. –Dordrecht, 1979. – P.37 - 56.

⁵⁴ Акбаров И.А. Музыка луғати. – Тошкент: Ўқитувчи, 1997. – Б.192.

⁵⁵ [https://en.wikipedia.org/wiki/Air_\(music\)](https://en.wikipedia.org/wiki/Air_(music)) [22.08.2023]

⁵⁶ Qorayev Sh. <https://www.qashqadaryozg.uz/read/binoiyning-qatl-etilishi-sababi-nima-edi#>[22.08.2023]

Shunday xos soʻzlar borki, ularni tarjimada pragmatik xususiyatlarini saqlagan holda adekvat talqin etish asl nusxa milliy xususiyatini kitobxonga toʻla-toʻkis yetkazib berishdek murakkab muammoning eng masʼuliyatli va oʻta mushkul masalalaridan hisoblanadi. Sharqiy madaniyat va milliylikni toʻgʻri anglagan Tekston **gʻijjak** realiyasini tarixiy milliy koloritini saqlagan holda **ghichak** shakliga transliteratsiya qilgan boʻlsa, Leyden-Erskin va Beverij tarjimalarida *gʻijjak gitaraga, gijjakchi esa gitarachiga* aylanib qolgan. (4-rasmga qarang).



gʻijjak



guitar

4-rasm

Ogʻirlik, uzunlik, maydon, hajm va suyuqlik oʻlchovlarini bildiruvchi xos soʻzlar tarjimada alohida eʼtiborni talab qiluvchi guruhlardan biri hisoblanadi. Oʻlchov birliklaridan masofani ifodalovchi, butunning boʻlagini ifodalovchi, vaqt maʼnosini ifodalovchi, ogʻirlik oʻlchovlarini bildiruvchi va pul oʻlchov birligini ifodalovchi “Boburnoma”dan olingan realiyalar dissertatsiyada toʻliq koʻrsatilib, tahlil qilingan.

Lingvokulturologiyaning obyekti til va madaniyat, predmeti esa oʻzida madaniy semantikani namoyon etuvchi til birliklari hisoblanadi. Lingvokulturologiya sohasiga XIX asrda V. fon Gumboldt oʻzining “Tilning tuzilishi va insoniyat maʼnaviy rivojiga taʼsiri” kitobi bilan tamal toshini qoʻygan⁵⁷. Lingvokulturologiya til birliklarining milliy-madaniy maʼnosi (semantika)ni, til va madaniyat munosabatlarini, milliy madaniyatning tilda ifoda etilishi muammolarini ilmiy va amaliy oʻrganadi desak mubolagʻa boʻlmaydi.

Kiyim-kechak tushunchasini ifodalovchi realiyalar, xalqning milliy-madaniy xususiyatlari bilan chambarchas bogʻliq boʻlib, ular milliy boʻyoqdorlikni yorqin namoyon qiluvchi leksika tarkibiga kiradi va ularni alohida izoh bermay tarjima qilib boʻlmaydi. Leyden-Erskin tarjimasida: *xitoyi atlas va sonchma tikkan toʻnlar* realiyasi – *frocks of Khita satin, embroidered with flowers* deya oʻgirilgan boʻlib, kashtada gullar bilan bezatilganligi nazarda tutilgan va asliyat pragmatik xususiyatlarini toʻla aks ettiradi, retseptorga maʼlumotni aniq yetkazish uchun xizmat qiladi. Lekin **boʻrk** – qalpoq, telpak⁵⁸ boʻlib, tarjimada **cap** – *shapka* maʼnosida umumiy tarzda ifodalangan, lekin pragmatik jihatdan aynan muvofiq keladi, deb ayta olmaymiz. Tarjimada keltirilgan soʻz *moʻgʻuliy boʻrk* realiyasining toʻliq maʼnosini ochib bera olmaydi.

Beverij tarjimasida ushbu realiyalar: *Mughul caps (burk), long coats of Chinese satin, broidered with stitchery* tarzida tarjima qilinadi. A.Beverij

⁵⁷ Нурмонов А. Оврўпода умумий ва киёсий тилшуносликнинг майдонга келиши// Нурмонов А. Танланган асарлар. 3 жилдлик. – Тошкент: Академнашр, 2012. 2-жилд. – Б. 23 - 40.

⁵⁸ Лапасов Ж. Мумтоз адабий асарлар ўқув луғати. – Тошкент, 1994. – Б.46.

o'quvchiga tushunarli bo'lishi uchun tarjima tilidagi o'xshash ekvivalentini berishga urinadi shuningdek, qavs ichida transliteratsiya shaklini ham berib o'tadi. Ikkala tarjimon ham tarjima tilida *Xitoyi atlas* realiyasiga nisbatan *Chinese satin* leksik birligini ekvivalent sifatida tanlaydi.

Tekston tarjimasida *bo'rk* realiyasi Leyden-Erskin va Beverijdan farqli *xat* shaklida ifodalangan bo'lib, asliyatning badiiy-estetik qimmati, ularning milliy o'ziga xosligi va tarixiy davri saqlanib qolinmagan. Bu ikki bosh kiyimi anchagina farqli jihatlariga egaligi hammamizga ma'lum. Shuningdek *atlas* realiyasi yuqoridagi ikki tarjimondan farqli *brocade* leksik birligi bilan ifodalanib, Cambridge English Dictionary lug'atida *heavy, decorative cloth with a raised design often of gold or silver threads* deya ta'riflangan bo'lib, *atlas* matosidan ko'rinishi va ishlab chiqarilishi jihatidan farq qiladi. Bir xalq urf-odati, madaniyati va milliyliigi ikkinchi bir xalq urf-odati va milliyligida takrorlanmasligi yohud aynan, o'zidek aks etmasligi mumkin. V.Tekston qanchalik urinmasin bu lingvokulturologik xossani pragmatik muvofiqlikda aynan berishga erisha olmaydi.

Ko'rinadiki, realiyalarning tarjimasida har uchala tarjima variantida bir xil emas. Bu tarjima amaliyotidagi o'ziga xoslikni ko'rsatishi bilan birgalikda, tarjima mualliflarining individual uslublari, ayni paytda, tarjimonlik darajalari, "Boburnoma" va u mansub bo'lgan millat madaniyatini naqadar yaqindan bilishlarini ko'rsatadi.

XULOSA

1. Realialar va milliy udumlar "Boburnoma" asari badiiyatini va undagi milliylikni ifoda etuvchi muhim omil hisoblanadi. "Boburnoma"da sof milliy odatlar, voqea-hodisalar, marosimlar, kiyim-kechaklar, hayvonot va nabotot olami tasvirida va saroy urf-odatlarini berishda realialar badiiy va milliy bo'yoqdorlik, qiyosiy usulning yuksak darajasida ifoda etilganligi tahlillar jarayonida aniqlandi.

2. "Boburnoma" matnida realiya va milliy udumlarni ta'riflashda aniqlik tamoyili asosida tasvirlangani, badiiy bo'yoqdorlikka halal berilmaganligi, aksincha, reallik va badiiylik uyg'unlashgani bois "Boburnoma"dagi realialar ta'sirchanlik, milliy o'ziga xoslikka ega ekanligi yoritib berildi.

3. "Boburnoma" matnida chavgon, ko'pkari, kurash, bahodirlik ulushi kabi milliy o'yinlarimiz, "quloqtishlar", "beshikkerti", "poyi cho'bin", "yilqiron oshi" kabi rasm-rusum va udumlar, motam marosimlari yorqin ifodasini topgan.

4. "Boburnoma" matnining ingliz tilidagi tarjimalari tahlili asl nusxaning milliy xususiyatlarini saqlab qolish, milliylikni qayta aks ettirish tarjima amaliyotining muhim masalalaridan biri ekanligini ko'rsatdi. Asl nusxadagi obrazning to'liq aks ettirilishi, xalqning milliy udumlari va madaniyati qahramon portreti, nutqi, u yashayotgan muhit (interyer), libosi, xatti-harakatlari tarjimada to'g'ri berilishiga bog'liqligi ko'rsatib berildi.

5. "Boburnoma" matnida uchta mamlakat xalqining hayoti, milliy xususiyatlari, urf-odatlari, rasm-rusumlari o'z ifodasini topgan bo'lib, ularni tasvirlovchi milliy xos so'zlarni tarjimada qayta tiklash murakkab va mas'uliyatlidir. Bobur tabiat manzaralari, portret tasvirlari, uy-joy jihozlari, kiyim-

kechaklar, hayvonot va nabotot olamini aks ettirar ekan, voqealar kechayotgan davrga xos detallarni asarga kiritadi. Tarjimon yozuvchi bergan manzaralarni asliyatga yaqin vaziyatda tarjima qilishga intilgan bo'lsa-da, ayrim joylar tarjimasida tarixiylik prinsipiga rioya etmaydi, davr koloritini diqqatdan chetda qoldiradi. Zotan, tarixiy mavzuda yozilgan badiiy asarlarni bir tildan ikkinchi tilga o'girishda davr ruhini qayta tiklash juda mushkul ish bo'lib, bunda tarixiy davrni sifatlovchi interyer jihozlari tasvirlari muayyan darajada tarix kartinasini yoritishga xizmat qiladi.

6. "Boburnoma" matnida tilga olingan xalqlarning milliy udumlari, qadriyatlari, urf-odatlarini, an'analari, rasm-rusumlari, turmush tarzini ifodalovchi milliy-madaniy leksik birliklar yuzasidan o'tkazilgan lingvistik tahlil natijasida madaniyatning bir bo'lagi hisoblangan milliy udumlar tarjimasida tarjimonlarni muammolarga duch kelishi quyidagi omillar bilan belgilandi: a) tarjimon yetarli darajada fon bilimiga ega emasligi, b) uning ikki xil madaniyatning bir-biridan farqli madaniy belgiga duch kelishi; c) ikki tilning o'ziga xos jihatlarida ekanligi dalillandi.

7. "Boburnoma" matnidagi milliy udumlar va realiyalarni tarjima qilishda tarjimonlar quyidagi jihatlarni e'tibor markazida tutadi: a) transkripsiya (transliteratsiya) ya'ni milliy udumlar va realiyalarni tarjima tilining grafik belgilari yordamida asl fonetik shakliga maksimal yaqinlashtirib asliyat tilidan tarjima tiliga olib o'tilishi; b) yaqinlashtiruvchi tarjima, ya'ni realiyaning ma'nosini kengroq mazmunga ega birlik bilan berish, ya'ni xususiyini umumiy bilan almashtirish; c) funksional analog yoki funksional ekvivalent ya'ni tarjima tili o'quvchisida asliyat tilidagi birlikka o'xshash taassurot uyg'ota oluvchi muqobil variantdan foydalanish; d) tasvirlash, tushuntirish, izohlash usuli ya'ni, milliy udumlar va realiyalarni transkripsiya orqali berib bo'lmaydigan tushunchani tushuntirib ma'nosining mazmunini ochib berish; g) milliy udumlar va realiyalar tarjimalarini sharhlar orqali berish; h) kalka yo'li bilan tarjimalar amalga oshirilganligi aniqlandi.

8. Milliy udumlar va realiyalar pragmatikasi va adekvatligiga ko'ra Leyden-Erskin, A.Beverij, V.Tekston tarjimalarini qiyosiy o'rganish shunday xulosaga olib keldiki, ularni tarjimada berishda muqobil variantlarni izlash ko'pincha pragmatik nomuvofiqlikka olib keladi. Bu masalada tarjimon transliteratsiya usulidan foydalanishi maqsadga muvofiqdir. Realialarni tarjima matnida ifoda etishda, ularning matn kontekstida bajaradigan badiiy-semantik vazifasidan kelib chiqish tarjima amaliyotida yaxshi natijalarga olib kelishi mumkin deb xulosa qildik.

9. Milliy udumlar va realiyalar tarjimalarining ayrimlarida tarjima tilidagi o'xshash variantlar bilan ifodalanishi oqibatida adekvat o'girilmagan holatlar uchraydi. Garchi, tarjimonlar bu o'rinda ingliz tili o'quvchisi ehtiyojini hisobga olgan bo'lsalar-da, bu tarjima oqibatida kelib chiqadigan matn g'alizligini ko'zdan qochirganlar. Natijada milliy udumlar va realiyalar tarjimalarda to'la ifodalanmay qolgan. Bu jihatlar tarjima amaliyotiga kirishishdan oldin shu xalq tili, tarixi, madaniyati, urf-odatlaridagi nozikliklarni to'la o'rganishni talab etishi tahlillar sharhidan asoslandi.

10. “Boburnoma” matnidagi milliy udumlar va realiyalar tarjimalarini tarjima nazariyasi va amaliyotining umummetodologiyasi asosida to‘la tahlildan o‘tkazish jarayonida milliy udumlar va realiyalar tarjimalarining mezonlarini a) milliy so‘zlarning leksik ma’nolariga e’tibor berish; b) o‘quvchida umumiy taassurot hosil qilishi, milliy udumlarni tarjima tilida so‘zlashuvchilarga imkon boricha tushunarli tarzda ifoda etish; c) milliylikni ifodalovchi so‘zlar o‘zlariga xos qurilishga, tuzilmaga ega bo‘lishi va tarjimada bularni hisobga olish zarurati; d) milliy udumlar va realiyalar asosan muayyan millat tarixiy-madaniy belgilarini ifodalab shu millatga xos milliylikni ifodalab keladi, ularning tarjimasi asosan transkripsiya, yaqinlashtiruvchi tarjima, funksional ekvivalent va izohli tarjima va boshqa usullarda amalga oshadi; e) Ayrim hollarda milliy udum, urf-odat va turli marosimlar o‘z nomlari bilan berilmaydi va muallif tomonidan ma’lum ko‘rinishlarda tasvirlanadi; f) realiyalar gapda ma’lum bo‘lak vazifasini bajarib, boshqa gap bo‘laklari bilan munosabatga kirisha oladi, gapda ega, to‘ldiruvchi, aniqlovchi va ot-kesim bo‘lib keladi, tarjimalarda shakl va mazmunini saqlagan holda amalga oshirilishi lozimligini belgilashni ma’qul topdik.

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NAMANGAN INSTITUTE OF ENGINEERING AND TECHNOLOGY

IBRAGIMOVA RAYHONA ABDIMAJITOVNA

**A LINGUOPRAGMATIC STUDY OF ENGLISH TRANSLATIONS
OF NATIONAL TRADITIONS AND REALIAS IN THE TEXT
OF “BABURNAMA”**

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

ABSTRACT
of Dissertation of the Doctor of Philosophy (PhD) in PHILOLOGICAL SCIENCES

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INTRODUCTION

Relevance and actuality of the dissertation theme. In world linguistics and translation studies, special attention is paid to the linguopragmatic and linguocultural features of the translation of classical works. Since the last years of the last century, the issue of studying the translations of national-cultural language units in classic works has intensified. Also, the research of the manuscripts and translations of the "Baburnama", considered an encyclopedic source, is the focus of attention of world orientalists and translators, determining the research's relevance. One of the essential tasks is to determine the expressive possibilities of linguistic units that describe social and cultural life, national customs, and traditions reflected in the text of "Baburnama".

In world translation studies, special attention is paid to the issues of translating language and culture in an integral relationship, equivalence in translation, the national character of linguistic means, and the re-creation of the work in a way that preserves the national color of the work. Most translation shortcomings correspond to the lack of language tools that reflect national character. One problem that arises in translating linguistic units representing each nation's national characteristics is revealing the translation's linguopragmatic features. The topic's relevance is determined by linguistic analysis of the realias related to national color, national traditions, and national-cultural units in expressing these features and by finding a solution to the problems of reflecting national-cultural values in translations.

Considerable work is being done in our country to research translations of national-cultural values and traditions of different peoples and to introduce the oriental national features of Uzbek culture to the world. The reforms carried out by our state, attention to literature and spirituality at the level of state policy, "the unique and scientific and spiritual heritage of our great ancestors, which should become a vital program in constant motion for us, as well as these spiritual treasures, which need to be delivered in simple and understandable forms by scientists and specialists", require raising the status and level of the science of linguistics and literature.⁵⁹ The need to study the scientific heritage of our ancestors like Zahiriddin Muhammad Babur, in particular, the national traditions in "Baburnama", the realias that show the national character of the people as a national category, to convey the translation of the artistic text to the reader as in the original, and to recreate it in pragmatic conformity shows the importance of the work.

Decree of the President of the Republic of Uzbekistan dated February 7, 2017 No. PF-4947 "On the Strategy of Actions for the Further Development of the Republic of Uzbekistan", dated January 12, 2017, "Development of the system of printing and distribution of book products, increasing book reading and reading culture" and the Order on the establishment of a promotion commission, dated April 20, 2017, No. PQ-2909 "On measures to further develop the higher

⁵⁹ Mirziyoyev Sh. "Yangi O'zbekiston-taraqqiyot strategiyasi". –Toshkent, 2022. - 464 b

education system”, dated May 24, 2017, No. PQ-2995 “Ancient writing Decision on measures to further improve the system of preservation, research, and promotion of resources”, Decision No. PQ-3074 of June 20, 2017, “On the establishment of the research center of cultural resources of Uzbekistan abroad under the Cabinet of Ministers of the Republic of Uzbekistan”, Decision No. 610 of August 11, 2017, “On measures to further improve the quality of foreign language teaching in educational institutions”, PQ-5117 of May 19, 2021, in the Republic of Uzbekistan “A measure to bring the popularization of foreign language learning to a new level in terms of quality -events”, Decision No. PQ-20 of January 25, 2023, “On the wide celebration of the 540th anniversary of the birth of the great poet and scientist, famous statesman Zahiriddin Muhammad Babur”, and other regulatory and legal acts related to this activity. This dissertation research serves to a certain extent in implementing the tasks defined in the documents.

Correspondence of the research to the priorities of the Republic's development of science and technology. This study was carried out under the priority direction of the republican science and technology development: I. “Formation of a system of innovative ideas and ways of their implementation in the social, legal, economic, cultural, spiritual and educational development of the information society and the democratic state”.

Level of study of the research problem. English specialists J.Leyden, U.Erskin, L.U.King in the special scientific research of Zahiriddin Muhammad Babur's prolific work, especially "Baburnama", identification of the main sources of the work, artistic features and translations into foreign languages⁶⁰; AS Beveridge⁶¹, H. Beveridge, American H. Lamb⁶², W. Thackston⁶³; Italian Federico Pastore⁶⁴, orientalists such as M.Salye, G.F.Blagova, V.Stebleva made great contributions to the study of translations of the “Baburnama” and their pragmatic features⁶⁵. It is especially important that the Japanese scholar Eiji Mano prepared and published the critical text “Baburnama” with its translation⁶⁶. These issues are studied on a scientific and theoretical point of view in the work of outstanding scientists of our country: A.Fitrat, M.Shaykhzoda, H.Yaqubov, S.Azimjonova, A.Qayumov, P.Shamsiev, V.Zohidov, S.Jamolov, S.Mirzayev, S.Hasanov, B.Valikhojaev, H.Qudratullaev, M.Umarkhojaev, A. Abdugafurov, G.Salomov, N.Otajonov, N.Komilov, G.Sotimov, H.Boltaboev, M.Kholbekov, A.Abduazizov, L.Khojaeva, G.Khojaev, S.Shukrullaeva, F.Salimova, A.Ibrohimov, R.Karimov,

⁶⁰ King L, Leyden J. & Erskine W. *Memoirs of Zehir-ed-Din Muhammed Baber, Emperor of Hindustan.* – London, 1826. Annotated and revised ed. by L.King, 2 Vols., – Milford, 1921. - 480 pp.

⁶¹ Beveridge A.S. *The Bābur-nāma in English (Memoirs of Babur)*, Translated from the original Turki Text of Zahiru'ddin Muhammad Babur Padshah Ghazi by Annette Susannah Beveridge, 2 Vols. – London, 1922; Repr, in one Volume, – London, 1969; – New Delhi, 1970. – Lahore, 1975. - 472 pp.

⁶² Harold Lamb. *Babur the Tiger.* – New York, 1961. - 226 pp.

⁶³ *The Baburnama. Memoirs of Babur, Prince and Emperor*, Translated, edited, and, annotated by Wheeler. M., Thackston. – New York & Oxford, 1996. - 460 pp.

⁶⁴ Federiko Pastore. *Zahir ad-Din Muhammad Babur; Baburnama.* –Italy, 2023. - 422 pp.

⁶⁵ Салье М. Из узбекских классиков. –Ташкент, 1946. - 178 с.; Благова Г.Ф. О характеристике грамматического строя (морфологии староузбекского литературного языка конца XV века по «Бабурнаме»): Дисс. ...канд. филол. наук. – М.,1954. – 247 с.; Стеблева И.В. «Бабурнаме» язык, прагматика текста, стил. – М., 1994. - 404 с.

⁶⁶ Eiji Mano. *Bābur-nāma (Vaḡāyi). Critical Edition Based on Four Chaghatay Texts with Introduction and Notes.* – Kyoto: Shōkadō, 1995. - 630 pp.

M.Sobirov, Z.Kholmanova, D.Khoshimova, Z.Teshaboeva, M.Abdullaeva, Sh.Hayitov, I.Sulaymonov, M.Amonov, D. In the works of Muhammadiyeva, M.Sharakhmetova, M.Muminova, S.Shodmonova and Yo.Altmisheva⁶⁷.

In Uzbek literary studies, such issues as a translation of "Baburnama," the study of its artistic features, the author's unique descriptive skills, portraits of historical figures in the work, artistic depiction of his mental state, cognitive and lexicographic research of phraseological units, the linguopragmatic study of the translation of the work have been addressed by researchers in the works mentioned above were studied. In particular, "A Short Dictionary for the Works of Zahiriddin Muhammad Bobir" was compiled by H.Nazarova⁶⁸, the problems in the translation of "Baburnama" are covered in the dissertation of L.Khojaeva⁶⁹, as an example of the Russian translation of the work, and the German translation of the work is covered in the studies of G.Khojaev⁷⁰. Also, in the works of S.Shukrulloeva⁷¹, M.Kholbekov⁷² and N.Otajonov⁷³, it is mainly approached as an example of artistic prose, and scientific problems are illuminated from these aspects, while the issue of vocabulary and the French translation of the work is researched in the research

⁶⁷ Фитрат. Ўзбек адабиёти намуналари. 1-жилд. – Тошкент: Ўздавнашр, 1928. - 43 б; Мақсуд Шайхзода. Асарлар: 6 жилдлик, 5-жилд. Захириддин Бобир. – Тошкент: Ғафур Гулом номидаги бадиий адабиёт нашриёти, 1973. - 327 б; Ҳ.Ёкубов. Бобир. – Тошкент, 1941; Адабий мақолалар; Тошкент: Ғафур Гулом номидаги бадиий адабиёт нашриёти, - 366 б; Бобир. Танланган асарлар / Нашрга тайёрловчилар С.Азимжонов, А.Қаюмов. – Тошкент, 1958. - 126 б; Бобир. Бобирнома / Нашрга тайёрловчи П.Шамсиев. – Тошкент, 1960. – 513 б; Зоҳидов В. Бобирнинг фаолияти ва адабий-илмий мероси ҳақида. (Сўз боши) //Бобир. Бобирнома – Тошкент, 1960. – Б. 5 – 52; Жамолов С. О художественных особенностях «Бабур-наме». Филол. фан. номз. ...дисс. – Тошкент, 1961. - 154 б; Бобир. Асарлар / Нашрга тайёрловчилар П.Шамсиев, С.Мирзаев. Уч жилдлик. – Тошкент: Фан, 1965. - 296 б; Азимджанова С. Индийский диван Бабура. – Тошкент: Фан, 1966. - 85 с.; Бобур. (Нашрга тайёрловчи: С.Ҳасанов). – Тошкент: Фан, 1971. - 241 б.; Б.Валихўжаев. Захириддин Мухаммад Бобир. // Ўзбек адабиёти тарихи. Беш жилдлик. 3-жилд. – Тошкент, 1978. - 380 б; Қудратуллоев Ҳ.С. «Бобурнома»нинг тарихий-адабий ва услубий таҳлили (Навоий, Бобур, Хондамир ва Восифий насрининг қиёсий таҳлили асосида): Филол. фан. д-ри ...дисс. – Тошкент: 1998. - 242 б; Ҳасанов С. Бобурнинг Рисолайи аруз асари. – Тошкент: Ўқитувчи, 1986. - 174 б; М.Умархўжаев. Халқ калбининг кўзгуси: Бобур Мирзо ватанида у билан боғлиқ обидаларни тиклаш, Бобур жамғармасини ташкил қилиш ҳақида // Коммунист. 1990, 14 март; Бобур. Девон / Нашрга тайёрловчи А.Абдуғафуров. – Тошкент: Фан; 1994; Ғайбуллоҳ ас-Салом, Н.Отажон. Жаҳонгашта Бобурнома. – Тошкент: Фан, 1996. - 362 б; Хайриддин Султон. Бобурийнома. – Тошкент, 1996; Эрскин У. Ҳиндистонда Бобур давлати / Инглиз тилидан Ғ.Сотимов таржимаси. – Тошкент, 1997. - 64 б; Шарма П. Бобурийлар салтанати (Инглиз тилидан Ғ.Сотимов таржимаси). – Тошкент, 1998. –168 б; Бобур. Мубаййин / Нашрга тайёрловчи С.Ҳасанов. – Тошкент, 2001. - 182 б; Болтабоев Ҳ. Мумтоз сўз қадри. – Тошкент: Адолат, 2004. - 139 б; А.Қаюмов. Асарлар. 5-жилд. Тошкент: Мумтоз сўз, 2009. - 303 б; Холманова З. «Бобурнома» лексикаси тадқиқи: Филол. фан. д-ри ...дисс. – Тошкент, 2009; - 325 б; Хошимова Д. «Бобурнома» матнидаги тасвирий воситаларнинг инглиз тилига таржималари тадқиқи. Монография. – Тошкент. Мумтоз сўз. 2018. - 132 б; Абдуллаева М. «Бобурнома» ва «Шажараи турк»нинг қиёсий-типологик таҳлили: Филол. фан. номз. ...дисс. – Самарқанд, 2004. –152 б.

⁶⁸ Назарова Ҳ. Захириддин Мухаммад Бобир асарлари учун қисқача луғат. – Тошкент: Фан, 1972. - 190 б.

⁶⁹ Ходжаева Л. Проблемы перевода: характер, стиль и интерпретация текста «Бабурнаме»: Автореф. дисс. ...канд. филол. наук. – Андижан, 1985. - 24 с.

⁷⁰ Ходжаев Г. Воссоздание художественно-стилистического своеобразия произведений узбекской литературы в переводе на немецкий язык: Дисс. ...канд. филол. наук. – Ташкент, 1985. - 156 с.

⁷¹ Шукруллаева С. Воссоздание художественного своеобразия «Бабурнаме» в его английских переводах: Автореф. дисс. ...канд. филол. наук. – Ташкент, 1989. - 48 с.

⁷² Холбеков М. Узбекско-французские литературные взаимосвязи (в аспекте перевода, критки и восприятия): Автореф. дисс. ...д-ра филол. наук. – Ташкент, 1991. - 260 с.

⁷³ Отажонов Н. Бадиий таржима ва илмий шарҳ: Филол. фан номз. ... дисс. – Тошкент: "Билим" жамияти, 1978; ўша муаллиф. «Бобурнома» жаҳон адабий жараёнида: Филол. фан. д-ри ...дисс. – Тошкент, 1994. - 275 б.

of F.Salimova⁷⁴, and the numeratives in “Baburnama” features of meaning E. Jiyanova⁷⁵, research of Hindi words A. Ibrohimov⁷⁶, analysis of the meaning intended in the text, its correct understanding and to what extent it is correctly illuminated M. Sobirov,⁷⁷ the problem of poetic translations in “Baburnama” by R. Karimov⁷⁸, creation of a critical text of “Baburnama” by D. Khoshimova⁷⁹, the study of the lexicon of “Baburnama” by Z. Kholmanova⁸⁰, the cognitive and lexicographical study of phraseological units in English translations of “Baburnama” by Z. Teshaboyeva⁸¹, the study of Turkish translations of “Baburnama” by Sh. Hayitov⁸², the artistic depiction of the mental state of the winner and loser in “Baburnama” by I. Sulaymanov⁸³, the study of isophical compounds in “Baburnama” by M. Amonov⁸⁴, paramiyas in Turkish translations of “Baburnama” by D. Mukhammadiyeva⁸⁵, lexicon characteristic of the author’s style in the Urdu translation of “Baburnama” – reflection of semantic features M. Sharakhmetova⁸⁶, lingua-cultural characteristics of anthroponyms and toponyms in the translations of the text “Baburnama” by M. Mominova⁸⁷, linguistic-cultural and pragmatic study of lexemes of measurement units in the English translations of the text “Baburnama” by S. Shodmonova⁸⁸, Russian translations of “Baburnama” and the authenticity of the religious content was studied by Yo.Altmisheva⁸⁹. However, the linguopragmatic aspects of the translations of the realias and national traditions in the text of “Baburnama”, which represent the most crucial aspect of the national

⁷⁴ Салимова Ф. Лексикографические и текстологические характеристики Восточно-тюркского словаря Паве де Куртейля и переводов «Бабурнаме»: Дисс. ...канд. филол. наук. – Ташкент, 1997. - 152 с.

⁷⁵ Жиянова Э. «Бобурнома»даги нумеративларнинг маъно хусусиятлари: Филол. фан. номз. ...дисс. – Тошкент, 2000. - 135 б.

⁷⁶ Иброхимов А. «Бобурнома»даги хиндча сўзлар тадқиқи: Филол. фан. номз. ...дисс. – Тошкент, 2001. - 170 б.

⁷⁷ Собиров М. «Бобурнома»нинг инглизча таржималарида муаллиф услуби ва бадииятини қайта тиклаш муаммолари (Лейден-Эрскин, Бевериж ва Текстон таржималарининг қиёсий таҳлили асосида): Филол. фан. номз. ...дисс. – Тошкент, 2002. - 135 б.

⁷⁸ Каримов Р. «Бобурнома»даги шеърлар хорижий таржималарининг қиёсий таҳлили: Филол. фан. номз. ...дисс. – Тошкент, 2003. - 150 б.

⁷⁹ Хошимова Д. «Бобурнома» асарининг танқидий матнини яратиш муаммолари (ўзбек, инглиз ҳамда «Бобурнома» танқидий матнининг япон нашрлари мисолида): Филол. фан. номз. ...дисс. – Тошкент, 2006. – 223 б; ўша муаллиф. «Бобурнома» матнидаги тасвирий воситаларнинг инглиз тилига таржималари тадқиқи. Филол. фан. д-ри ...дисс. – Тошкент, 2018. - 265.

⁸⁰ Холманова З. «Бобурнома» лексикаси тадқиқи: Филол. фан. д-ри ...дисс. – Тошкент, 2009. - 325 б

⁸¹ Тешабоева З. «Бобурнома»нинг инглизча таржималаридаги фразеологик бирликлар ва уларнинг миллий-маданий хусусиятлари: Филол. фан. фалс. д-ри ...дисс. – Тошкент, 2017. - 275 б.

⁸² Ҳайитов Ш. Бобур ижодининг хорижда ўрганилиши (ўзбекча-туркча манбалар қиёсий таҳлили): Филол. фан. фалс. д-ри ...дисс. – Тошкент, 2018. - 145 б.

⁸³ Сулаймонов И. «Бобурнома»да ғолиб ва мағлуб шахс руҳий ҳолатининг бадиий тасвири: Филол. фан. док. ... дисс. – Тошкент, 2020. - 178 б.

⁸⁴ Амонов М. «Бобурнома»даги изофий бирикмалар лисоний тадқиқи: Филол. фан. фалс. д-ри ...дисс. – Тошкент, 2020. - 154 б.

⁸⁵ Мухаммадиева Д. «Бобурнома» туркча таржимасида паремияларнинг қиёсий тадқиқи: Филол. фан. фалс. д-ри ...дисс. – Тошкент, 2021. - 134 б.

⁸⁶ Шарахметова М. «Бобурнома»нинг урдуча таржимасида муаллиф услубига хос лексик-семантик хусусиятларнинг акс этиши: Филол. фан. фалс. д-ри ...дисс. – Тошкент, 2021. – 166 б.

⁸⁷ Мўминова М., «Бобурнома» матни таржималарида антропоним ва топонимларнинг лингвокултурологик хусусиятлари. – Андижон, 2021. - 137 б.

⁸⁸ Шодмонова С. «Бобурнома» матнининг инглизча таржималарида ўлчов бирликлари лексемаларининг лингвокултурологик ва прагматик тадқиқи: Филол. фан. фалс. д-ри ...дисс. – Самарқанд, 2022. - 132 б.

⁸⁹ Алтмишева Ё. Аутентичность религиозного контента в русских переводах “Бабурнаме”: дисс. ...д-ра философии по филол. наук. – Андижан, 2022. - 136 с.

character of that time, the problems of the reflection of the realias in the translation, and the pragmatic compatibility and inconsistency of the translations of the realias have not been studied by foreign and Uzbek scholars so far. No particular research work was conducted.

The connection of the research with the research plans of the Higher Education or Scientific-research Institution where the dissertation was completed. The theme of the dissertation was carried out by the plan of scientific research work “Principles of re-creation of translations of classic works” of the Namangan Institute of Engineering and Technology.

The aim of the research is to reveal the artistic skills of Zahiriddin Muhammad Babur and the linguopragmatic and linguocultural characteristics of the realias and national traditions in the text of “Baburnama” through the translations of English translators Leyden-Erskine, A. Beveridge and W. Thackston.

The tasks of the research are as follows:

classifying of realias and national traditions in the text of “Baburnama” from a linguistic point of view and a comparative linguistics and cultural analysis;

analyzing the issues of translation of national traditions and realias expressed in the work “Baburnama”, researching and elucidating their similarities and differences;

proving that the translations of realias and national traditions are carried out in pragmatic consistency and inconsistency;

determining the criteria and principles of translation of national traditions and realias in the text of “Baburnama”;

summarizing the theoretical foundations of the research on translations of national traditions and realias, as well as revealing the linguistic and cultural peculiarities of the English translations of national traditions and realias in the text of “Baburnama” and theoretically developing the criteria and methods for achieving equivalence in their translation.

The object of the research is the translation of national traditions and realias in the text of “Baburnama” by Leyden-Erskine, A.S.Beveridge, and V.Thackston.

The subject of the research is to describe the lexical, semantic, pragmatic, and linguistic-cultural features of the translation of national traditions and realias in the text of “Baburnama” into English.

Research methods. Comparative-historical, descriptive, cross-sectional, pragmatic and analytical research methods were used to cover the dissertation.

The scientific novelty of the research is as follows:

As a result of the comparative analysis of national traditions and realias in “Baburnama”, the realias in work were lexically and spiritually divided into three major thematic groups: geographical, ethnographic, social, and political realias. These large groups were classified by small specific words such as onomastic, domestic life, administrative-territorial units, music and culture, military, and religious realias, and their linguistic and cultural aspects were determined by comparing them with realias in the English language;

lexical, semantic, and linguopragmatic aspects of the translations of national and religious traditions of the peoples of Central Asia, Afghanistan, and India in

“Baburnama” (such as yuzochdi, beshikkerti, “kirk” ceremony) and geographical realias (Isfara, Voruh, Mirshah kavchin, Sayyid Qasim eshikoga jaloyir, subhani, tobulgu yigochi, ayikoti, etc.), realias characteristic of everyday life (pashayi, paroji, ton, belbog, bork, aywan, chordara), money and measurement units (dirham, dinar, ashrafi; lak, karor), music and culture-related realias (naqsh, nay, gijjak, etc.) are revealed based on the adequacy feature of translation studies;

the lexical-semantic essence, cognitive-pragmatic, denotative and connotative aspects of national traditions and realias in the text of “Baburnama” were determined. It is explained that the translations of realias such as *nuhrang*, *subhani*, and *ud* are fully pragmatically compatible, while realias such as *kanun*, *gijjak*, and ceremonial names such as *bowing*, *yulkiran* are implemented in pragmatic inconsistency;

it was proved that the translations of national traditions and geographical, ethnographic, and socio-political realias in the text of "Baburnama" were carried out taking into account factors such as the phenomenon of linguistic and cultural equivalence, their level of importance in the context, their linguistic and cultural nature, relativity to time, the personality of the translator, the possibilities of the linguistic systems of the original and translated languages.

Practical results of the research. Several proposals and recommendations have been developed for the study of English translations of national traditions and realias in the text of “Baburnama”, analysis of translation issues of national traditions and realias, research and clarification of similarities and differences;

linguistic analysis of realias, their different aspects from other cultural units are clarified, and the aspects indicating the level of socio-economic, political, and cultural development of national entities are revealed;

the principles of reflection of national traditions and realias in the translated texts of classic literature examples, as well as opinions and suggestions on how to proceed in the implementation of translations;

it was proved based on theoretical considerations that it is essential for the translators to go deep into the context when translating the stories of "Baburnama" and that it is impossible to translate each story in another language without separating the stories from the general context of the work;

the linguistic analysis of the national-cultural lexical units representing the national traditions, values, customs, pictures, and lifestyles of the peoples mentioned in the text of “Baburnama” identified the factors that caused problems in translating the national traditions.

The reliability of the research results is based on the fact that the problem is clearly stated in the dissertation research, the description, classification, comparative-historical and comparative typological methods of analysis, the articles published in notable journals and foreign scientific journals approved by the Higher Attestation Commission, conclusions, suggestions, and recommendations are put into practice and, also determined by the approval of the obtained results by the competent state bodies.

Scientific and practical significance of research results. The scientific significance of the research results is that they reveal the theoretical aspects of the literary translation of classic works, including the fact that it plays a unique role in

illuminating the scientific and theoretical aspects of problems such as creating an alternative English translation version of national traditions and realias that represent the national-cultural symbol of the people and that the translations of classic literature into English are linguopragmatic and It is determined by its significant contribution to the development of linguistic and cultural analysis, cultural and literary relations, comparative linguistics and literary studies, translation studies.

The practical significance of the research results is that translators, linguists, literary scholars, and historians use it as a source in their practical and scientific research, as well as the opinions and suggestions presented in the dissertation for research on the text “Baburnama”, preparation of the complete version of Babur's encyclopedia, realias used in Uzbek classical literature it is explained by the fact that it serves as a source for the creation of manuals and their translations.

Implementation of research results. Based on proposals developed in the process of comparative typological research of the pragmatic and linguistic-cultural characteristics of national traditions and realias in the text “Baburnama”: Linguistic interpretation of national traditions and realias in the text “Baburnama”, from materials related to its significant aspects in linguistics Academy of Sciences of the Republic of Uzbekistan, Karakalpakstan Scientific results and conclusions of the dissertation were used in the implementation of the fundamental scientific project FA-F1-OO5 “Researching the history of Karakalpak folklore and literary studies” (2017-2020) carried out at the Karakalpak Humanities Research Institute. (Reference No. 17-01/45-3 dated March 24, 2023, Karakalpakstan Department of the Academy of Sciences of the Republic of Uzbekistan). As a result, to determine the structural-semantic, linguocultural, and pragmatic characteristics of national traditions and realias in the text “Baburnama” in English and Uzbek from the point of view of linguistics, clarifying the lexical-semantic, cognitive-pragmatic, denotative and connotative, diachronic and synchronic aspects of national customs and realias, defining the problems and transformation processes that arise in the process of translation, formulating scientific and theoretical recommendations on translation methods that are convenient for their adequate translation, and proving the translator's style and skill using artistic translation texts, classification of lexical-spiritual, structural types of national traditions and realias in English and Uzbek languages, the scientific conclusions and results of showing the signs related to their expression were used to strengthen the theoretical basis of the project;

The problems of translating national traditions and realias in the text of “Baburnama” and their linguocultural and pragmatic features, as well as scientific conclusions on the principles of translating classical works, were used in the international project of Fergana State University called S-UZ800-20-GR-0040 “2020-2022 Access Microscholarship Program Fergana State University” (Fergana State University reference No. 01-1333 dated April 5, 2023). As a result, the theoretical basis of the project was perfected from the scientific conclusions and results of the formation of scientific-theoretical recommendations on adequate translation methods, the expression of the translator's skills using artistic

translation texts, and the presentation of signs related to national traditions and realias in English and Uzbek languages;

Pragmatic characteristics of national traditions and realias in the text “Baburnama”, Zahiriddin Muhammad Babur's analytical thoughts and theoretical conclusions in the expression of national traditions and realias were used in the preparation of the scenarios of the “Attitude”, “History of Uzbekistan”, “The joy of creativity” and “Education and Development” programs of the “Uzbekistan” broadcaster channel of the National Television and Radio Company of Uzbekistan, (during 2022-2023). (Reference of the “Uzbekistan” television and radio channel of Uzbekistan’s national television and radio company). As a result, folk traditions, rituals, customs, and national characteristics embodying the unique wonders of the artistic thinking of the Uzbek people created over the centuries, as well as those mentioned by Zahiriddin Muhammad Babur in “Baburnama”, the events he saw and observed in Khurasan, Movarunnahr, and India, the way of life of the people, the national customs and traditions of that time served to illuminate as an essential factor enriching the people’s spirituality.

Approbation of research results. The results of this research were discussed at 2 international and 2 national scientific-practical conferences.

Publication of research results. A total of 21 scientific works were published on the topic of the dissertation, of which 4 articles were published in scientific publications recommended by the Higher Attestation Commission of the Republic of Uzbekistan to publish the main scientific results of doctoral dissertations, including 2 republican and 2 foreign journals.

The structure and scope of the dissertation. The content of the dissertation consists of an introduction, three chapters, a conclusion, and a list of used literature, and the total volume is 165 pages.

THE MAIN CONTENT OF THE DISSERTATION

In the introductory part of the research, the relevance and necessity of the research are based, the purpose and tasks, the object and the subject are described, its compatibility with the priority direction of the development of science and technology of the republic is shown, its scientific novelty and practical results are described, the scientific and practical significance of the obtained results is revealed, the application of the research results to practice, information on the composition, published works and the structure of the dissertation is shown.

The first chapter of the work is called “Scientific-theoretical foundations of national traditions and realias in the text of the “Baburnama”, which highlights such issues as the national traditions and their uniqueness in the text of the “Baburnama” and the linguistic classification of the realias in the text of the “Baburnama”.

National traditions are important factors that enrich people's spirituality. We know that traditions are always observed in everyday life, and ritual is characterized by its emergence when important events occur in a person's life.⁹⁰

⁹⁰ Муродов М., Қорабоев У., Рустамова Р. Этномаданият. – Тошкент: Адолат, 2003. – Б. 8.

Despite this, all concepts related to the traditions and customs of different peoples are important in manifesting certain national customs and traditions.

Several scientific research works on national traditions and customs have been conducted. These works study expressions related to rituals and traditions at different levels. In particular, the research of A.Joraboev and Z.Husainova are focused on the general study of expressions related to the wedding ceremony in the Uzbek language, while the research of F.Hayitova is focused on the issue of linguistic analysis of wedding songs, the scientific work of O.Ismanova is focused on the poetic research of the bridal greeting genre, the scientific work of M.Kahhorova Z.Pazilova's research is devoted to the systematic study of Uzbek ethnographies and the linguistic-cultural study of lexical units representing traditions in the Uzbek and German languages⁹¹. For example, M.Sattar in his work entitled “Uzbek traditions”, divided our nation’s traditions into seven chapters and revealed their unique nature. In this book, M.Sattar groups the traditions specific to the life of the Uzbek people chronologically and explains the national traditions specific to each period of human life. In addition, the research includes traditions related to religious beliefs.⁹² In the text of “Baburnama” Babur, while giving information about the children and women of Sultan Ahmad Mirza, describes one of the national traditions he participated in: *Yana biri Xonzodabegim edi, Tirmiz xonzodalaridin edi. Men Samarqandg‘a besh yoshimda Sulton Axmad mirzo qoshig‘a kelgan fursatda olib edi. Hanuz yuz yopug‘i bor edi. Turkona rasm bila manga buyurdilar, men yuzini ochtim*⁹³. It can be seen from this that Mirza Babur was not indifferent to the critical points of life that happened in his life, which he witnessed or heard about, and was not indifferent to the national values and traditions of the people and deeply analyzed them. For many years, the Uzbek people have preserved the national post-wedding greetings such as “yuz ochdi”, “kelin salom”, “chaqirdi” (charlar), “uch kunlik”, “kuyov chaqirdi”, “kelin chaqirdi”. In Uzbekistan, the ceremony held in the groom’s house after the wedding ceremony with the participation of close relatives and neighbors is called “yuz ochdi”. Those gathered at the ceremony give the gifts they brought to the bride. This ceremony is performed in different regions of Uzbekistan under names such as “Yuz ochdi”, “Yuz korsatar”, “Bet ochar” or “rokushon” (Tajik ro’ – face, kushon – opening).

National traditions are also a means of educating young people and teaching them about the older generation’s experiences. Each period has its traditions,

⁹¹ Джурабоев А. Названия свадебных церемоний в узбекском языке: Автореф. дисс. ...канд. филол. наук. – Ташкент, 1971. – 46 с.; Хусайнова З. Ономазиологическое исследование названий свадебных обрядов в узбекском языке (на материалах Бухарской группы говоров): Дисс. ...канд. филол. наук. – Ташкент, 1984; – 166 с.; Хайитова Ф. Никоҳ тўйи кўшиқларининг лисоний талқини: Филол. фан. номз. ...дисс. – Тошкент, 1999; – 140 б; Исмонова О. Ўзбек тўй маросим фольклорида «келин салом» жанри (генезиси, ўзига хос хусусиятлари ва поэтикаси): Филол. фан. номз. ...дисс. автореф. – Тошкент, 1999. – 48 б; Қаҳҳарова М. Ўзбек этнографизмларининг системавий тадқиқи: Филол. фан. номз. ...дисс. автореф. – Тошкент, 2009. – 24 б; Пазилова З. Ўзбек ва немис тилларида урф-одат ифодаловчи лексик бирликларининг лингвокултурологик тадқиқи. – Андижон, 2022. – 24 б.

⁹² Sattor M. O‘zbek udumlari. – Toshkent: Cho‘lpon nomidagi nashriyot-matbaa ijodiy uyi, 2007. – 192 b

⁹³ Захириддин Мухаммад Бобур. Бобурнома. – Тошкент: Шарқ НМАК, 2002. – Б.45 (all quotations about “Baburnama” are taken from this source. The pages of the work are shown in parentheses (Baburnoma. 2002; 40).

which change over time and become richer in content; some disappear, and new ones appear. The features of our national mentality specific to Turks are clearly expressed in our spiritual culture, in our national games such as chillak, chavgon, kopkari, and Kurash, in our traditions, such as “qulogtishlar”, “beshikkerti”, “kalin”, “toqqiz” and mourning rituals. Beshikkerti is one of our traditions that was severely persecuted, cursed, and destroyed by our ancestors. While giving information about the descendants of Sultan Ahmad Mirza, Babur remembers as a direct participant of this custom: *Uchunchi qiz Oyisha Sultonbegim edi. Besh yoshimda Samarqandga kelganda manga qo‘lub edilar. So‘ngra qazoqdiqlarda Xo‘jandga keldi, anda olib edim. Samarqandni ikkinchi navbat olg‘onda birgina qizi bo‘lub edi, necha kundan so‘ng Tengri rahmatig‘a bordi. Toshkand buzug‘lug‘idin burunroq egachisining angizi bila mendin chiqti* (Baburnama. 2002;44) that is, when I came to Samarkand when I was five, his third daughter Aisha Sultanbegim was engaged to me. Through this example, Babur not only introduces the reader to the folk traditions and rituals that were practiced at that time but also points out that these traditions and traditions depend on political situations to a certain extent. “Beshikkerti” means that the girl from the cradle found her suitable buyer without a suitor and was “sold”. In addition, in ancient times, this custom was one way to end fights between tribes and khans, and because of these national traditions, peaceful neighbors were preserved. The text of “Baburnama” contains not only the traditions, national traditions and customs of the Turkic peoples, but also the Indian, Afghan, and Mongolian peoples, which provide information about the national and historical culture of that time.

Realia is one of the main concepts of linguocultural science, which studies the interaction between language and culture. In the works of Russian researchers O.S.Akhmanova, V.M.Vazsburd, Vereshagin and Kostomarovlar, A.V.Kunin, G.D.Tomakhin, V.G.Chernov, L.I.Sapogova, L.N.Sobolev, A.Karina⁹⁴ realias were studied from the point of view of linguistics, cultural studies, and country studies. Scientific definitions were also given to them. Realias were studied as a cultural and historical dynamic category. Among the Uzbek translators, G.Salomov, Sh.Safarov, M.Umarkhojaye, N.Komilov, R.Fayzullayeva, M.Abdurakhmonov and N.Dosbaeva⁹⁵ have expressed a certain attitude. They studied the difference between realias and other terms, the thematic features of realias in languages, and translation problems into other languages. In addition, Z. Sodikov expressed his views on the issue of non-alternative lexis on the example of the translation of

⁹⁴ Ахманова О.С. Словарь лингвистических терминов. – М., 1966. – 457 с; Вайсбурд Е.М. Реалия как элемент страноведения. – Риз.Р. №3., - М. 1972. – С.98; Верещагин В.М., Костомаров В.Г. Язык и культура. – М.: 1983. – 260 с.; Кунин А.В. Английская фразеология. Теоретическая курс. – Москва, 1978. – 343 с; Томахин Г.Д. Реалия через американизмы. – Москва, 1982. – 442 с; Чернов Г.В. В вопросу о передаче безэквивалентной лексики при переводе публицистики на английский язык. – Уч.записи МГПИИЯ. Вып 58. – 1958. – 223 с; Сапогова Л.И. О понятие реалия. Сб. №4. – М., 1990. – 315 с; Соболев Л.Н. Пособие по переводу с русского языка на французский. – М., 1952. – 404 с.

⁹⁵ Саломов Ф. Мақол ва идиомалар таржимаси. – Тошкент, 1964. - 159 б; Саломов Ф. Таржима назариясига кириш. – Тошкент: Ўқитувчи, 1978, - 222 б; Комилов Н. Бу қадимий санъат. – Тошкент: Адабий мерос, 1988. - 117 б, Файзуллаева Р. Национальный колорит и художественный перевод. – Ташкент: Фан, 1979. - 178 с; Досбаева Н. Т. Ўзбек насрий адабиётидан инглиз тилига таржималарнинг лингвмаданий тахлили: Филол. фан. д-ри ...дисс. автореф. – Тошкент, 2021. - 76; Абдурахмонов М. Муқобилсиз лексиканинг семантик-функционал хусусиятлари: Филол. фан. фалс. д-ри ...дисс. – Наманган, 2022. - 124 б.

ancient Turkish realias, while R. Shirinova studied the semantic and national characteristics of non-alternative lexis based on the analysis of the principles of re-creation of religious realias in literary translation on the example of translations of French literature into Uzbek language. Sh.Isayeva also expressed her opinion on the linguistic and cultural aspects of words that have no equivalent in the translated language⁹⁶. The realias in the text of “Baburnama”, and their theoretical and practical significance have been analyzed in the works of some scientists of our republic, including N. Otajonov, M. Ismoilov, D. Khoshimova⁹⁷; in this regard, the issue of translating Uzbek realias into English becomes more relevant.

“Realias are the names of objects of material culture, historical evidence, state institutions, heroes of national and folk art, mythical creatures, etc., belonging only to certain nations and peoples”⁹⁸. In our opinion, realias are the reality reflected in the life of a certain people. We divided the realias in “Boburnoma” into geographical, ethnographic, and socio-political realias. The group of geographical realias includes Onomastic realias: toponyms and anthroponyms and Endemic names – flora and fauna.

Table 1

Table of endemic species

Endemics types:	received examples from "Baburnama"
Flora	subhoni, tobulg‘u yig‘ochi, ayiq o‘ti, qarolu, balut, noshvoti, binafsha, lola, chechak, tobulg‘u, sanjil, za‘faron, norunj, turunj, amluk, nayshakar, chilg‘o‘za, xurmo, emluk, ro‘yan, zaytun, xanjak, qarqand, noju, chil, g‘o‘za, chinor, tol, lola, arg‘uvon, butaka, qulon qo‘yrig‘i, ko‘k shuvoq, anba, keyla, anbiliy, mahva, kamrak, bahal, sangtara, sadofil, norjil, gular, taar, noranj, paniyal, jaasun, guli kaneyr, kevra, yosuman and others
Fauna	oq kiyik, bug‘u-maral, qirg‘ovul, tovushqon, qilquyruq, cho‘chqa, mushkin sichqon, nilagov, ko‘tahpoy, qulon, qo‘ton, uqor, lo‘cha, shorak, qarqara, bag‘riqora, murg‘aki, kark, kalahra, nuvl, gilahriy, suv sheri, seysor, chiniy ho‘kiz, gariyal, durroj, kanjal, xarchal, charz, dang, uqor, hakka, tovus and others

The toponyms found in work are divided into seven groups: oyconym, necronym, hydronym, oronym, anthroponyms, theonyms and agronyms. In turn, some of these groups are divided into small groups. We classified anthroponyms into groups of names, pseudonyms, and nicknames. Examples from “Baburnama” were given and analyzed for each of them. Suppose we pay attention to the analysis of onomastic realias given in the text of “Baburnama”. In that case, we

⁹⁶ Содиқов З. Қадимги туркий реалиялар таржимаси. – Наманган, 2021. - 98 б; Ширинова Р. Диний реалияларни бадиий таржимада қайта яратишнинг айрим тамойиллари (Француз адабиётининг ўзбек тилидаги таржималари мисолида): Филол. фан. номз. ...дисс. – Тошкент, 2002. - 133 б; Исаева Ш.М. Юсуф Хос Хожиб асарининг инглиз ва рус тилидаги таржималарида эквивалент бўлмаган лексиканинг лингвомаданий жиҳатлари: Филол. фан. фалс. д-ри ...дисс. автореф. – Тошкент, 2022. - 59 б.

⁹⁷ Н. Отажон. Ғайбуллоҳ ас-Салом, Жаҳонгашта «Бобурнома». – Тошкент: Фан, 1996. – 362 б; Собиров М. «Бобурнома»нинг инглизча таржималарида муаллиф услуби ва бадииятини қайта тиклаш муаммолари (Лейден-Эрскин, Бевериж ва Текстон таржималарининг қиёсий таҳлили асосида): Филол. фан. номз. ...дисс. – Тошкент, 2002. - 135 б; Хошимова Д. «Бобурнома» матнидаги тасвирий воситаларнинг инглиз тилига таржималари тадқиқи. Филол. фан. д-ри ...дисс. Тошкент, 2018. - 265 б.

⁹⁸ Томахин Г.Д. Теория перевода. – М.: 1988. – С. 5

can be sure that “Boburnoma” is a work that contains many historical and national words. Babur lost Samarkand, separated from many of his soldiers and loved ones, and was in a complex and dangerous situation. He remembers his loved ones like this: *Mening bila qolg'onlar, g'urbat bila mehnatni ixtiyor qilg'onlar, yaxshiyomon, taxminan, ikki yuzdin ko'prak, uch yuzdin ozroq bo'lg'ay edi. Beklardin Qosim qavchin bek, Vays Log'ariy bek, Shirim tag'oyi; ichkilardin Mirshoh qavchin, Sayyid Qosim eshikog'a jaloyir, Muhammad Do'st, Ali Do'st tag'oyi, Muhammad Ali mubashshir, Xudoyberdi tug'chi mo'g'ul, Yorak tag'oyi, Pir Vays, Shayx Vays, Qosim miroxo'r, Haydar rikobdor. Manga bisyor dushvor keldi, beixtiyor g'alaba yig'ladim* (Baburnama. 2002; 64). In this passage, the names of people are defined by their nicknames and pseudonyms, *kavchin, jaloyir* – the words denoting the name of the people, clan, tribe,⁹⁹ *eshikoga* – one of the officials in the palace of the rulers¹⁰⁰, the chief servant in the palace of the khan in the Central Asian khanates, the person in charge of conducting various reception ceremonies of the supreme ruler, *tugchi* – a flag bearer in marches, battles, *rikobdar* – a person who mounts a horse and puts a horse on it along with the words denoting the name of the profession such as *taghayi*¹⁰¹ (uncle) – a word denoting kinship¹⁰², *pir, shaykh* are special words denoting the level, which have defined anthroponyms. Geographical places and names of people belonging to each nation or country are called uniquely based on the traditions and way of life of this nation or country. Words-realias also arise due to people's actions, that is, their professions. The next large group of realias in the text “Baburnama” Ethnographic realias are divided into three large groups: 1. Realias typical of domestic life: ethnonyms, names of food, names of clothes, Housing, equipment, building names, work and occupation types and calendar; 2. Words related to music and culture: traditions, holidays, games, music and art; 3. Money and units of measurement: we divided them into groups such as monetary units and units of measurement.

Socio-political realias were classified as administrative-territorial units, government bodies and representatives, political figures, rank, degree, educational institutions and cultural centers, names of works, military uniforms and weapons, military personnel, and religious realias. Based on the table, the examples obtained from “Baburnama” regarding these groups are fully shown in the dissertation. Based on the analysis results, we can say that national traditions and realias are uniquely reflected in “Baburnama”.

In the second chapter of the dissertation, entitled “Principles of English translation of national traditions and realias in the text of “Boburnoma”, the presentation of national traditions and realias in the text of “Boburnoma” and their translations by English translators Leyden-Erskine (1826), A. Beveridge (1922), and W. Thackston (1996) were compared with the original and analyzed. The first part of the second chapter is about national traditions in “Baburnama” and their

⁹⁹ “Бобурнома” учун қискача изоҳли луғат. – Андижон, 2008. – Б. 215

¹⁰⁰ Ўша луғат. – Б. 207

¹⁰¹ <https://uz.wikipedia.org/wiki> [25.09.2022]

¹⁰² Ўша луғат. – Б. 170

expression in English translations. National traditions are a phenomenon that expresses the traditions of a nation or a nation, and the analysis of how they are realized in translations is an essential aspect of translation studies. Therefore, the translator should be careful in translating national traditions, and rituals, which are the signs of national culture formed from history and should study the culture and nationality of the translated language in depth. In many cases, traditions, customs, and various ceremonies are not given their names and are described by the author in specific ways. In order to understand these expressions and deliver them correctly in translation, the translator is required to have sufficient background knowledge. Since ancient times, our forefathers have always respected the female race and avoided any hard work as a delicate gender. Babur also always behaved in front of the elders, listened to and followed their words, teachings, and advice, and showed particular respect to women, especially his mother, sister, grandmother, aunts, and uncles. Because, in our Shariat, the attitude of a man towards a woman has a special place in the custom of respect. In “Baburnama”, these events were mentioned several times and covered in detail: *Barcha begimlar, mening ammam Poyanda Sul-tonbegim, Xadichabegim, Ofoqbegim, yana Sul-ton Abusa'id mirzoning qizlari amma begimlar, barcha Sul-ton Husayn mirzoning madrasasida yig'ildilar. Barcha begimlar mirzoning maqbarasida edilarkim, borib ko'rdum. Avval Poyanda Sul-tonbegim bila yukunub ko'rushtum, andin so'ng Ofoqbegim bila yukunmay ko'rushtum, andin keyin Xadichabegim bila yukunub ko'rushtum* (Baburnama. 2002; 144). The basis of the Turkic word *yuk*, *yukunch* – “to bow down, to worship” is found in the oldest Bugut inscription¹⁰³ written in Sughd as *yuka*. The word *Yukun* is used in about thirty places in the work. The verb *Yukun* also expresses mental state, action, and human respect¹⁰⁴. This word refers to a person's career, societal position, and obedience to someone. A person in a lower position is responsible for someone in a higher position. The amount of the load indicated the poor condition or particular pride of the person being loaded. In the palace of the Timurids, this was the order that became the law¹⁰⁵. *Yukunmoq* means “*bowing*”. It is a physical bowing and “*bowing with the whole body*”, which means a state of mind, action, and human respect. In the Leyden-Erskin translation, the tradition of bowing, which is an oriental sign of respect, is translated: *I first saluted Payandeh Sultan Begum and embraced her; I next saluted and embraced Apak Begum; I then went and saluted Khadijah Begum and embraced her.* (Leyden-Erskine II.1826;10) Greeting by bowing has been translated into greeting by hugging. However, according to the manners of the Turkic peoples, men and women did not hug each other, but men greeted each other by slightly bowing and holding their shoulders. In English dictionaries, the word *salute* is defined as 1. *to give a sign of respect to (a military officer, flag, etc.) by moving your right hand to your forehead: to give a salute to (someone or something)* 2. *to show respect (someone or something): to publicly praise*¹⁰⁶ and does not express the meaning of bowing. (see picture 1)

¹⁰³ Исоҳоқов М., Содиков., Омонов Қ. Мангу битиглар. – Тошкент; ТДШИ, 2009. – Б. 12.

¹⁰⁴ Холманова З. Бобурнома лексикаси тадқиқи: Фил. фан. д-ри ... дисс. автореф. – Тошкент, 2009. – Б. 31.

¹⁰⁵ Қудратуллаев Ҳ. Юқуниш сиёсати // Тафаккур. – Тошкент, 2004. № 3. – Б. 83.

¹⁰⁶ <https://www.britannica.com/dictionary/salute> [24.10.2022].



Picture 1. Saluting

In Beveridge translation: *“Having bent the knee with (yukunub bila) Payandasultan Begum first of all, I had an interview with her; next, not bending the knee, I had an interview with Apaq Begum; next, having bent the knee with Khadija Begim, I had an interview with her (A.Beverij.1922;301)* The translation defines it as “bending the knee” due to pragmatic inconsistency. S. Vlahov and S. Florin say that the translator's skill level, experience, and knowledge are the first things. It is pointed out to the responsible work that “the reason for such mistakes regarding the national and historical color is connected with the personality of the translator (or the author himself) – his insufficient concentration, lack of knowledge of real facts¹⁰⁷. Historical, national-cultural words play an important role in translating “Baburnama” and reflecting the spirit of the times.

In Thackston: *First I knelt to Payanda Sultan Begim and had an interview. Then, without kneeling to Apaq Begum, I had a meeting with her. (V. Thackston. 1996; 234)* “Kneel” is defined as “to go down into, or stay in, a position where one or both knees are on the ground” and cannot be a proper equivalent of a bowing position. (see picture 2)

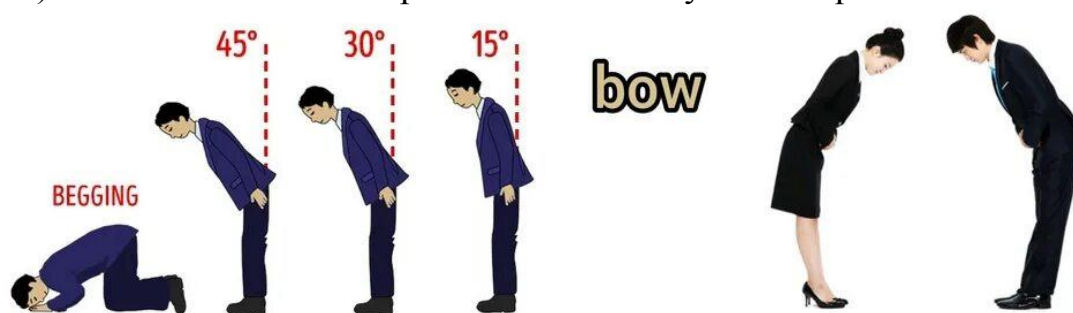


Picture 2. Kneeling

In the above passage, the state of bowing down was misunderstood by the translators, and due to the wrong translation, the customs and national traditions, which were mixed with national lines, were expressed in a completely different situation in the translated language. After all, according to M.Umarkhojayev: “There are situations that the translator must know. First, the translator must know the original language well! Secondly, it is necessary to know the language being

¹⁰⁷ Влахов С.И., Флорин С.П. Непереваемое в переводе. – М.: Международные отношения, 1980. – С. 123.

translated well! Thirdly, it is necessary to know the content and essence of the translated text, its time and space environment, and the author's characteristics to be familiar with unique literature and to know the universals and structural differences between languages”¹⁰⁸. Therefore, to correctly understand the original language and deliver it correctly in the translation, the translator must have sufficient knowledge not only of the original language but also of the culture, history, customs, way of life, traditions, and holidays of this people to preserve the value of the work. It would be appropriate to translate the above passage as: “First, I bowed to Payanda Sultanbegim and then I greeted after then I greeted with Apaq Begim without bowing, then I bowed to Khadijabegim”. (see picture 3) Because the word “bow” (to bend your head or body forward, especially as a way of showing someone respect or expressing thanks to people who have watched you perform) means “to bow” corresponds to the verb “yukunmoq”



Picture 3. Bowing

Traditions and customs are national, cultural, household, socio-political, and religious and are integral to national values.

The second part of the chapter is called “Realias in the text of Baburnama and their reflection in English translations”, and it reveals the issues of the reflection of realias in translations. Realias are an integral part of the language of the work, with the help of which the author creates the image of a hero describes the national character of the people.

Realias in the text of “Baburnama” and their reflection in English translations, words, and concepts specific to the people speaking the original language play an essential role in the total output of the literary translation. Realias are an integral part of the language of the work, with the help of which the author creates the image of a hero and describes the national character of the people. In “Baburnama”: *Muxtalif aqvom Kobul viloyatida bordur.....Shahrida va ba’zi kentlarida sortlardur. Ba’zi kentlarida va viloyotida pashoyi va parojiy va tojik va baraki va afg’ondur. G’arbiy tog’larida hazora va nakdariydur.* Let's take a look at the history of *Pashoyi, Parojiy, Tojik, Baraki, Afg'on, Hazara and Nakdariy* ethnonyms in the passage *Pashoyi/peshoyi, parojiy, baraki* - the names of the population and tribes living in the district belonging to the Badakhshan region of Afghanistan. *Tajiks* are the direct descendants of the Iranian people and are part of Central Asia and Afghanistan. The name of the nation whose permanent presence in the northern part is confirmed from the middle of the 1st millennium BC,

¹⁰⁸ Умархўжаев М. Умумий тилшунослик. Ўқув қўлланма. – Андижон: Жаҳон-интер-принт, 2010. – Б. 43

Hazara and Nakdari are mentioned as people living in Kamrud and Ghur districts in the mountainous areas west of Kabul. In “Baburnama”, the word *sort* has several meanings. 1. Residents engaged in various trades in cities: *Eli sorttur va mushtzan va pursharu sho‘r eldur* (Baburnama. 2002; 35) 2. Tajik-speaking residents: *...har kim sortcha aytsa bir ayog‘ ichsun, har kishi turkicha aytsa bir ayog‘ ichsun...* (Baburnama. 2002; 249), but On another page, it is used in the meaning of “settled population, separated from clan-tribal relations” and is reflected in different translations. In Leyden-Erskin's translation: *Atrok* means the name of a Turkic-speaking people. Hence, the translator used the word *Turks* in the translation, but the ethnonym of the variety in the passage “There are varieties in the city and some towns” is expressed as Tajiks. Although in some places of “Baburnama”, the ethnonym *sort* means *Tajik-speaking population*, as we mentioned in this passage, it means “settled population, separated from clan-tribe relations.” Also, using “country” with the word “province” led to a pragmatic inconsistency in the translation, i.e., equating the province to the state level. The ethnonyms in the passage are transliterated as Pashais, Parachis, Tajics, Berekis, Afghans, Hazaras, and Nukderis, and the original meaning can be said to be given precisely.

In Beveridge’s translation, realias were incorrectly transcribed as *pashayi-pashal*, *baraki-birki*, *nakdariy-nikdiri*. That is why the translation assumes the expression of the characteristic features of the work of art: nationality, era, and specific aspects of a particular place. Translation of words and terms-realias related to this national color, in other words, national-specific words, has always been a challenge for translators. Nevertheless, it is worth mentioning that in Beveridge's translation, unlike Leyden-Erskine, the ethnonym “sort” is correctly expressed in the form of Sarts. In Leyden-Erskine and Ms. Beveridge, the province-country gives the realias representing the territorial-administrative division. However, Thackston is left as a province, and the ethnographic realias are clearly and correctly expressed in the translated language.

The third chapter is called “**Criteria for the Translation of National Traditions and realias in the text of “Baburnama” into English**”, and it shows the criteria and principles of translation of national traditions and realias. In translation studies, special templates for translating realias have not been created. The translator chooses the most appropriate way for each situation, paying attention to general theoretical rules, relying on his level of language knowledge and ability, knowledge, experience, intuition, and above all, “contextual situation”. In literary translation, realias is translated through transcription (representing the sounds of a word in a foreign language using other language tools), and transliteration (representing the letters of a word in a foreign language using letters in the translated language). Special translation methods are used when the transcription does not justify or correspond to the word. 1. Neologism: *kalka*, *semi-kalka*, appropriation, through semantic neologism; 2. Approximate translation: through generalization (general compatibility), functional analog, and explanatory translation methods; 3. Contextual translation.

Based on the analysis and theoretical opinions, in the process of conducting a complete analysis of translations of national traditions based on the general methodology of translation theory and practice, we found it desirable to define the following translation criteria of translations of national traditions: 1. Paying attention to the etymology and lexical meanings of words representing national traditions; 2. To create a general impression on the recipient, to express national traditions in a way that is as understandable as possible to speakers of the translation language; 3. The words expressing national interests have their construction and structure, and it is necessary to consider this in translation; 4. National symbols mainly express a particular nation's historical and cultural characteristics and nationality; their translation is carried out in transcription, functional equivalent, pictorial expression, and other methods; 5. In some cases, national traditions, and various ceremonies are not given with their names and are described by the author in specific ways; 6. The words expressing national traditions can act as a part of a sentence and interact with other parts.

We have defined the following translation criteria for translations of realias: 1. Realias have the characteristic of reflecting national values; 2. The presence of a specific lexical meaning in realias; 3. The main feature distinguishing realias from other concepts is that they mean subject-thing; 4. Realias serve to express national, local, and historical color; 5. Realias appear in a sentence as a particular clause and can enter into a syntactic relationship with other clauses.

Along with the criteria, the principles are given in the dissertation. National traditions and realias provide the artistry of the work "Boburnoma" and are essential factors that express nationality.

The third chapter of the study is called "Linguo-pragmatic and linguocultural characteristics of English translations of national traditions and realias in the text of Baburnama". In this chapter, there is a linguopragmatic study of English translations of national traditions and realias in the text of "Baburnama" and issues such as linguocultural aspects of English translations of national traditions and realias in the text of "Baburnama" reflected.

G.Klaus was one of the first to determine the subject of linguopragmatics. He defined pragmatics as a science "that studies the relationship between signs (Z) and the persons who create, transmit and receive these linguistic signs (M)"¹⁰⁹, while another scientist, A.Kasher, defined the primary goal of pragmatic linguistic analysis as "enforcing the use of linguistic means to achieve the set goal"¹¹⁰ German scientists prefer to interpret the field of pragmatics in a broad sense and to recognize it as a generalizing field of linguistics.

Babur's love for music science is known from his works, "Boburnoma" contains much information about the musicology of that time, which is expressed through national words related to the art of music. In this passage: *Binoiy musiqiyda tavr ishlar bog'labtur, ul jumladin bir naqshi bor, "Nuxrang"ga mavsum. Bu to'qquz rangning tuganishi va naqshning yallosi "Rost" tadur*

¹⁰⁹ Гносеологический и прагматический анализ языка. – М., Прогресс, 1967. – 216 с

¹¹⁰ Kasher A. What is a Theory of Use. In: Meaning and Use. – Dordrecht, 1979. – P. 37 – 56.

(Baburnama. 2002; 138) the realia *naqsh* is used in the sense of decoration in music and is composed according to the so-called prose branches of shashmaqom. Naqsh (melody, song) is instrumental music played between songs¹¹¹, and it is connected to more complex and restrained prose branches¹¹². This realia was transcribed in the form of *naqsh* in Leyden-Erskine and Thackston, but in Beveridge's version it is translated as *air* and transliterated in the pattern of an air, an air is a song-like vocal or instrumental composition. It is a variant of the musical song form¹¹³ (it is a variant of the musical song form). The realiya Nuh Rang, in the passage, is the name of a famous musical piece created by Binai, and it was composed in real terms. The scientific and artistic value of Nuhrang (Nine Colors) has been mentioned in several literature. Rost is a maqam, and it was listed as one of the twelve maqams in the music treatises of the past. This realia is transcribed in *Nuh-rang* and *rast* in all three translations and explained with footnotes. In translating some realias, translators use transcription and interpretive translation methods because a translation that explains a concept that cannot be given by transcription translates its explanation.

There are such specific words that adequate interpretation while preserving their pragmatic features in the translation is one of the most responsible and challenging issues of fully conveying the original's national character to the reader. After all, in such a case, the translator has the task of fully understanding the concepts, things, and events that are unfamiliar to his people, even the names of which do not exist in the language, to the owners of the translated language. Thakston, who correctly understood the Eastern culture and nationality, transliterated the realia of the *g'ijjak* into the form of *ghizhak* while preserving its historical national character. At the same time, in the translations of Leyden-Erskine and Beveridge, the *g'ijjak* became a *guitar*, and the *g'ijjakchi* became a *guitarist*. (See picture 4)



Picture 4

Specific words denoting weight, length, area, volume, and liquid measurements are some groups that require special attention in translation. Realias taken from “Boburnoma” representing the distance from the units of measurement, representing the part of the whole, representing the meaning of time, representing

¹¹¹ Акбаров И.А., Музыка луғати. – Тошкент: Ўқитувчи, 1997. – Б. 192

¹¹² http://www.classicmusic.uz/nasr_uz.htm [18.11.22]

¹¹³ [https://en.wikipedia.org/wiki/Air_\(music\)](https://en.wikipedia.org/wiki/Air_(music)) [18.11.22]

weight measurements, and representing the monetary unit of measurement are fully shown and analyzed in the dissertation.

The object of linguistic culture is language and culture, and its subject is language units that express cultural semantics. In the 19th century, W. Von Humboldt laid the foundation for linguistic culture with his book “Language Structure and Influence on the Spiritual Development of mankind” and noted the relationship between language and national characteristics. It is not an exaggeration to say that linguocultural studies scientifically and practically study language units' national-cultural meaning (semantics), the relations between language and culture, and the problems of expressing national culture in language.

Understanding classical prose is difficult even for a representative of this language, and the culture, worldview, traditions, and labor technologies of that time are directly reflected, and various words with an archaic, historical-national color are often used to describe them. “Boburnoma” is a work that fully preserves such linguistic and cultural properties. Therefore, to translate it, it is significant for the translator not only to know the ancient Turkish and Uzbek languages but also to be able to understand the way of life of the Uzbek people deeply, their national traditions, and the special words that express this nationality.

In the text of “Baburnama”: *Kichik xonning kishilari tamom mo‘g‘ulcha yasanib edilar: mo‘g‘ulcha bo‘rklar, xitoyi atlas va sonchma tikkan to‘nlar bila keldi...*(Baburnama. 2002; 90) Realias representing the concept of clothing is closely related to the national-cultural characteristics of the people; they are part of the lexicon that clearly shows national colorfulness and cannot be translated without a separate explanation.

In the translation of Leyden-Erskine: the realia of *xitoyi atlas va sonchma tikkan to‘nlar* – frocks of Khita satin, embroidered with flowers (Chinese satin clothes decorated with flowers). The phrase “with flowers” is added to this sentence, meaning the embroidery is decorated with flowers. The combination fully reflects the pragmatic features of the original. It serves to convey information to the receptor accurately. However, the type of *bo‘rk* – headwear¹¹⁴, *qalpoq*, *telpak*¹¹⁵, and in the translation, it is generally expressed in the meaning of *cap* – *shapka*, but we cannot say that it corresponds precisely pragmatically. The word given in the translation cannot reveal the full meaning of the realia *mo‘g‘uliy bo‘rk*. The realia *mo‘g‘ulcha to‘n* in the passage is represented by the lexical unit **frock**, which was used in the Middle Ages as the name for a coat – like garment for both men and women¹¹⁶, defined in the English Merriam – Webster dictionary as follows: 1. An outer garment worn by monks and friars; 2. an outer garment worn mainly by men; 3. a woman's dress¹¹⁷. As we can see, the second meaning of this word is equivalent to the realia *to‘n*. It is translated using a similar variant in the translation language, meaning an outer garment worn mainly by men. However, the uniqueness of the original is that we believe that the national character of the

¹¹⁴ Захириддин Мухаммад Бобур Энциклопедияси. Шарқ НМАК, 2017. – Б. 176

¹¹⁵ Лапасов Ж. Мумтоз адабий асарлар ўқув лугати. –Тошкент, 1994. – Б. 46

¹¹⁶ <https://en.wikipedia.org/wiki/Frock> [16.05.2023]

¹¹⁷ <https://www.merriam-webster.com/dictionary/frock#dictionary-entry> [16.05.2023]

language tools in the composition is not fully revealed from a linguistic and cultural point of view.

In her doctoral dissertation, translation scholar D.Khoshimova pointed out that it is necessary to approach the meaning and content of the translated text and the traditions of this nation from a linguistic and cultural point of view and that the words expressing the national identity of each nation should be given in translations through the method of transliteration¹¹⁸ emphasizes.

In Beveridge's translation, these realias are translated as *Mughal caps (burk)*, *long coats of Chinese satin* embroidered with stitchery. A.Beveridge tries to give a similar equivalent in the translated language for the reader's understanding and also gives the transliteration form in parentheses. Both translators choose the lexical unit *Chinese satin* as equivalent to *Xitoyi atlas* in the translation language.

In Thackston's translation, the realia *bo'rk* is expressed by the word *hat*, which is different from Leyden-Erskine and Beveridge's. The word *tunic* represents the lexical unit of *ton*. We know that the original's artistic and aesthetic value, national identity, and historical period have yet to be preserved. Also, the realia *atlas* is expressed by the lexical unit of *brocade*, which is different from the two translators above, and is defined in the Cambridge English Dictionary as a *heavy, decorative cloth with a raised design often of gold or silver threads*. One nation's traditions, culture and nationality may not be repeated or reflected in the customs and nationality of another nation. We know the meaning and content of these special words, we know that there is a difference between atlas and kimhob. The similarity between these two fabrics is that they are made of silk. No matter how hard V.Thackston tries, he must give this linguistic and cultural property differently from pragmatic harmony.

The translation of realias is not the same in all three versions. Together with the translation practice's uniqueness, it shows the translators' styles, the translation level, and how intimately they know the "Baburnama" and the culture of the nation to which it belongs.

CONCLUSION

1. Realias and national traditions are important factors expressing the artistry of "Baburnama" and its nationalism. In the process of analysis, it was found that in "Baburnama", pure national traditions, events, ceremonies, clothes, animal and plant world, and palace customs, the realias are expressed at a high level of artistic and national coloring, comparative method;

2. It was clarified that the text of "Baburnama" describes realia and national traditions based on the principle of accuracy; artistic coloring is not allowed; on the contrary, realia and art are combined, so the realias in "Baburnama" have impressiveness and national identity;

3. In the text of "Baburnama", our national games such as Chavgon, Kopkari, Kurash, and national traditions such as "yuz ochdi", "beshikkerti", "poyi chobin", "yilqiron oshi" and mourning rites are vividly expressed.

¹¹⁸ Хошимова Д. «Бобурнома» матнидаги тасвирий воситаларнинг инглиз тилига таржималари тадқиқи: Филол. фан. д-ри ...дисс. – Тошкент, 2018. – Б. 228.

4. The analysis of English translations of the “Baburnama” text showed that preserving national features of the original re-reflection of nationality is one of the critical issues of translation practice. It was shown that the complete reflection of the image in the original copy, the national traditions and culture of the people depends on the correct representation of the hero's portrait, speech, environment (interior), clothes, and behavior in the translation.

5. The text of “Baburnama” expresses the life, national characteristics, traditions, and customs of the people of the three countries, and it is difficult and responsible to restore the national words that describe them in the translation. Babur reflects the world of nature, portraits, home furnishings, clothes, animals, and plants and includes details typical of the current era. Although the translator tried to translate the scenes given by the writer in a situation close to the original, he did not follow the principle of historicity in the translation of some places and ignored the color of the time. It is already a challenging task to restore the spirit of the period when translating works of art written on a historical theme from one language to another, and the images of interior equipment that characterize the historical period illuminate the picture of history to a certain extent.

6. As a result of the linguistic analysis of the national-cultural lexical units representing the national traditions, values, customs, and lifestyle of the peoples mentioned in the text of “Baburnama”, translators face problems in the translation of national traditions, which are considered a part of the culture, determined by the following factors: a) the translator does not have sufficient background knowledge, b) he encounters different cultural symbols of two different cultures; c) it was proved that the two languages have their characteristics;

7. When translating national traditions and realias in the text of “Baburnama”, translators pay attention to the following aspects: a) transcription (transliteration), i.e. transferring national traditions and realias from the original language to the translation language by bringing them as close as possible to their original phonetic form using the graphic symbols of the translation language; b) approximating translation, that is, giving the meaning of realia with a unit with a broader content, that is, replacing the specific with the general; c) functional analogue or functional equivalent, i.e. use of an alternative option that can create an impression similar to the unit in the original language in the reader of the translated language; d) the method of description, explanation, interpretation, i.e., to reveal the meaning of national traditions and realias by explaining the concept that cannot be given through transcription; g) providing translations of national traditions and realias through comments; h) it was determined that translations were made by tracing;

8. A comparative study of the translations of Leyden-Erskine, A. Beveridge, and W. Thackston, according to the pragmatics and adequacy of national goals and realias, concluded that the search for alternative options in their translation often leads to pragmatic inconsistency. In this matter, it is appropriate for the translator to use the transliteration method. We concluded that expressing the realias in the translated text, based on the artistic-semantic function they perform in the context of the text, can lead to good results in translation practice;

9. In some translations of national traditions and realias, there are cases of inadequate translation because they are expressed with similar variants in the

translated language. Although the translators considered the needs of the English language reader at this point, they should have noticed the need to clarify the text resulting from this translation. As a result, national traditions and realias still need to be fully expressed in translations. It was based on the analysis that these aspects require a complete study of the intricacies of the language, history, culture, and customs of this nation before starting the translation practice;

10. In the course of a complete analysis of the translations of national traditions and realias in the text of “Baburnama” based on the general methodology of translation theory and practice, the criteria of translations of national traditions and realias are a) paying attention to the lexical meanings of national words; b) to create a general impression on the reader, to express national traditions in a way that is as understandable as possible to speakers of the translation language; c) words expressing nationality have their own construction and structure, and the need to take this into account in translation; d) national traditions and realias mainly express the historical and cultural characteristics of a particular nation and express the nationality specific to that nation, their translation is mainly carried out by transcription, approximate translation, functional equivalent and description, explanation, interpretation and other methods; e) In some cases, national traditions and various ceremonies are not given with their names and are described by the author in specific ways; f) realias perform the function of a particular part of a sentence and can interact with other parts of a sentence.

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**НАМАНГАНСКИЙ ИНЖЕНЕРНО-ТЕХНОЛОГИЧЕСКИЙ
ИНСТИТУТ**

ИБРАГИМОВА РАЙХОНА АБДИМАЖИТОВНА

**ЛИНГВОПРАГМАТИЧЕСКОЕ ИССЛЕДОВАНИЕ АНГЛИЙСКИХ
ПЕРЕВОДОВ НАЗВАНИЙ НАЦИОНАЛЬНЫХ ТРАДИЦИЙ
И РЕАЛИЙ В ТЕКСТЕ «БАБУРНАМЕ»**

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

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

Тема диссертации доктора философии (PhD) по филологическим наукам зарегистрирована в Высшей аттестационной комиссии Республики Узбекистан за номером B2022.1.PhD/Fil2250.

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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Цель исследования – раскрыть с позиций переводоведения художественное мастерство правителя и поэта, великого литератора Захириддина Мухаммада Бабура, а также лингвопрагматические особенности воспроизведения названий реалий и национальных традиций в переводах текста «Бабурнаме», выполненных английскими переводчиками Дж. Лейденом, В. Эрскином, А. Беверидж и У. Текстоном.

Объект исследования составляют переводы названий национальных традиций и реалий в тексте «Бабурнаме», сделанные Дж. Лейденом, В. Эрскином, А.С. Беверидж и В. Текстоном.

Предметом исследования является описание лексических, семантических, прагматических и лингвистических особенностей перевода на английский язык названий национальных традиций и реалий в тексте «Бабурнаме».

Научная новизна исследования заключается в следующем:

В результате сравнительного анализа национальных традиций и реалий в «Бабурнаме» реалии произведения были лексически и духовно разделены на три основные тематические группы: географические, этнографические, социальные и политические реалии. Эти большие группы были классифицированы на небольшие специфические группы слов, такие как ономастические, бытовые, административно-территориальные, музыкально-культурные, военные, религиозные реалии, и на их основе были определены и проведены сравнительные лингвистические и культурные аспекты по сравнению с английским языком. определенный;

Лексические, семантические и лингвопрагматические аспекты переводов национальных и религиозных традиций народов Средней Азии, Афганистана и Индии (юзочди, бешиккерт, «кирк» ретуал), географических реалий (Исфара, Ворух, Миршах кавчин, Сайид Касим ишикога джалойр, субхани, тобулгу йигочи, айикоти), реалий, характерных для повседневной жизни (пашайи, парож, тон, белбог, борк, айван, чордара и др.), денег и единиц измерения (дирхем, динар, ашрафи, лак, карор), реалий, связанных с музыкой и культурой (накш, флейта, гиджак и др.) в произведение «Бабурнаме» раскрыто по признаку адекватности;

Определяются лексико-семантическая сущность, когнитивно-прагматические, денотативные и коннотативные аспекты национальных традиций и реалий в тексте «Бабурнамы», причем полностью прагматически совместимы такие реализмы, как *нухранг*, *субхани*, *уд*, а также такие реализмы, как *канун*, *гиджак*, *приветствие поклоном*, *йылкиран оши* и подчеркивается то, что переводы церемониальных имен выполнены в прагматической противоречивости;

Доказано, что переводы национальных традиций и географических, этнографических, общественно-политических реалий в тексте «Бабурнамы» осуществлялись с учетом таких факторов, как явление языковой и культурной эквивалентности, уровень их значимости в контексте, их

лингвокультурная природа, привязка ко времени, возможности языковых систем языков оригинала и перевода.

Внедрение результатов исследования. На основе предложений, выработанных в ходе сравнительно-типологического исследования прагматических и лингвокультурологических особенностей национальных традиций и реалий в тексте «Бабурнаме»:

в Каракалпакском научно-исследовательском институте гуманитарных наук Каракалпакского отделения Академии наук Республики Узбекистан выполнено “Исследование истории Каракалпакского фольклора и литературоведения” FA-F1-005 (2017-2020г.г.). Научные результаты и выводы диссертации были использованы при реализации фундаментального научного проекта (справочник № 17-01/45-3 от 24 марта 2023 года Каракалпакское отделение Академии Наук Республики Узбекистан). В результате, выявление с лингвистической точки зрения структурно-семантических, лингвокультурологических и прагматических особенностей национальных традиций и реалий в тексте “Бабурнаме” на английском и узбекском языках, освещение лексико-семантической природы национальных традиций и реалий, когнитивно-прагматических, деннотативных и коннотативных, диахронных и синхронных аспектов, определение проблемы возникающие в процессе перевода, трансформационные процессы, формирование научно-теоретических рекомендаций по методам их адекватного перевода и выявление стиля и мастерства переводчика посредством текстов художественного перевода, классификация лексико-семантических, структурных типов национальных традиций и реалий на английском и узбекском языках с указанием признаков, связанных с их выражением, были использованы для укрепления теоретической основы проекта;

Проблемы перевода национальных традиций и реалий в тексте «Бабурнаме» и их лингвокультурологические и прагматические особенности, а также научные выводы о принципах перевода классических произведений были использованы в международном проекте Ферганского государственного университета под названием S-UZ800-20-GR-0040 «Программа микростипендий 2020-2022 Ферганского государственного университета» (справка Ферганского государственного университета № 01-1333 от 5 апреля 2023 г.). В результате теоретическая основа проекта была усовершенствована из научных выводов и результатов формирования научно-теоретических рекомендаций по адекватным методам перевода, выражению навыков переводчика с использованием текстов художественного перевода, представлению знаков, связанных с национальными традициями и реалиями на английском и узбекском языках;

Прагматическая характеристика национальных традиций и реалий в тексте «Бабурнаме», аналитические мысли и теоретические выводы Захириддина Мухаммада Бабура в выражении национальных традиций и реалий были использованы при подготовке сценариев программ «Отношение», «История Узбекистана», «Радость творчества» и

«Образование и развитие» телеканала «Узбекистан» Национальной телерадиокомпании Узбекистана (в течение 2022-2023 гг.). (Справка телеканала «Узбекистан» Национальной телерадиокомпании Узбекистана). В результате народные традиции, обряды, обычаи, национальные особенности, воплощающие неповторимые чудеса художественного мышления узбекского народа, созданные на протяжении веков, а также упомянутые Захириддином Мухаммадом Бабуром в «Бабур-наме», увиденные и наблюдаемые им события в Хорасане, Моваруннахре и Индии, быт народа, национальные обычаи и традиции того времени послужили для освещения как существенный фактор обогащения духовности народа.

Структура и объем диссертации. Диссертация состоит из введения, трех глав, заключения и списка использованной литературы. Общий объем диссертации составляет 165 страниц.

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

I bo'lim (часть I; part I)

1. Ibragimova R.A. “Boburnoma”dagi realiyalar va ularning tarjimalarda aks etishi// Namangan davlat universiteti ilmiy axborotnomasi. ISSN: 2181-1458. – Namangan, 2023. № 2. – B. 336 – 341. [10.00.00. №26]

2. Ibragimova R.A. Milliy udumlar – milliy qadriyatlarni shakllantiruvchi mezondir // FarDU. Ilmiy xabarlar. UDK: 81'373.231. – Farg'ona, 2023. №2. – B.1250–1253. [10.00.00. №20]

3. Ibragimova R.A. Linguocultural Aspects of the English Translations of National Words in “Baburnama” // American Journal of Language, Literacy and Learning in STEM Education. Volume: 01. ISSN (E): 2993-2769. U.S.A, 2023. – P. 544 – 548 [Scientific Journal Impact Factor: №23; SJIF 7.759]

4. Ibragimova R.A. Realias in “Baburnoma” and Their Expression in English Translations// Spanish Journal of Innovation and Integrity. ISSN: 2792-8268 Volume: 09. Spain, 2022. – P. 61 – 64. <http://sjii.indexedresearch.org> [Directory of Open Access: №25; SJIF: 5.72]

5. Ibragimova R.A. Milliy udumlarda – ma'naviy qadriyat, milliy xarakter va bebaho insoniy fazilatlar (“Boburnoma” asari misolida)// “Jahon ilm-fan taraqqiyotida tarjimashunoslikning ahamiyati” (Xalqaro anjuman materiallari). – Namangan, 2023. – B. 209 – 212.

6. Ibragimova R.A. National colouring words in “Baburnoma” and their expression in translations// International Conference on “Research Integration on World of Semantics”. – Canada, 2023. – P. 304 – 307.

7. Ibragimova R.A. Muqobilsiz leksika tarkibiga kiruvchi realiyalarning o'ziga xos belgi-xususiyatlari // Nofilologik yo'nalishlarda Chet tilini innovatsion usulda o'qitishning ahamiyati va tarjimonlik mahorati (Respublika ilmiy-amaliy anjumani materiallari). – Namangan, 2019. – B. 49 – 51.

8. Ibragimova R.A. “Boburnoma” matnidagi realiyalar tarjimalari muammolari // Nofilologik yo'nalishlarda Chet tilini innovatsion usulda o'qitishning ahamiyati va tarjimonlik mahorati (Respublika ilmiy-amaliy anjumani materiallari). – Namangan, 2019. – B. 60 – 62.

II bo'lim (часть II; part II)

9. Ibragimova R.A. Comparative study of the translation of “Baburnoma” into world languages // Gospodarka i Innowacje International Journal of Economy and Innovation Vol: 24. ISSN: 2545-0573. – Poland, 2022. – P. 649 – 651. [Directory of Research Journal Indexing: №15; SJIF: 6.535]

10. Ibragimova R.A. Literary expression of national customs in “Baburnoma” by Zahiriddin Muhammad Babur. // Pindus Journal of Culture, Literature and ELT. ISSN 2792-1883. Vol: 3 No:2. Feb. 2023. – P. 139 – 141. [Index Copernicus: №12; SJIF: 6.823]

11. Ibragimova R.A. The role of translation in language learning and teaching The Scientific Heritage. Vol. 4, No.55. ISSN 9215-0365. – Budapesht, 2020. – P. 6 – 8. [Index Copernicus: №12; SJIF: 5.78]
12. Ibragimova R.A. “Traditions, customs, ceremonies and holidays are unique phenomena of people’s lifestyles” // “Raqamli texnologiyalar davrida Xorijiy tillarni o’qitishning dolzarb muammolari” (Xalqaro ilmiy-amaliy anjuman materiallari). – Farg’ona, 2023. – B. 339 – 342.
13. Ibragimova R.A. Milliy xos so‘zlarning lingvomadaniy jihatlari // “Jahon ilm-fan taraqqiyotida tarjimashunoslikning ahamiyati” (Xalqaro anjuman materiallari). – Namangan, 2023. – B. 443 – 448.
14. Ibragimova R.A. The Classification of Realias // The role of language and translation in teaching language (Xalqaro tarjimonlar forumi materiallari). – Namangan, 2022. – B. 241 – 245.
15. Ibragimova R.A. The national colouring words-Realias // The role of language and translation in teaching language (Xalqaro tarjimonlar forumi materiallari). – Namangan, 2022. – B.237 – 241.
16. Ibragimova R.A. “Boburnoma”ning dunyo tillariga tarjimasini qiyosiy o’rganish // The role of language and translation in teaching language (xalqaro tarjimonlar forumi materiallari). – Namangan, 2022 – B. 246 – 249.
17. Ibragimova R.A. The criteria of the realia // Nofilologik yo‘nalishlarda Chet tilini innovatsion usulda o’qitishning ahamiyati va tarjimonlik mahorati (Respublika ilmiy-amaliy anjumani materiallari). Namangan, 2019. – B. 52 – 54.
18. Ibragimova R.A. “Boburnoma” asaridagi joy nomlarining lingvistik tasnifi // “Jahon ilm-fan taraqqiyotida tarjimashunoslikning ahamiyati” (Xalqaro anjuman materiallari). – Namangan, 2023. – B. 437 – 440.
19. Ibragimova R.A. “Boburnoma” matnidagi realiyalar tarjimalarining lingvopragmatik tadqiqi // “Jahon ilm-fan taraqqiyotida tarjimashunoslikning ahamiyati” (Xalqaro anjuman materiallari). – Namangan, 2023. – B. 441 – 443.
20. Ibragimova R.A. “Tarjimashunoslikda milliy-madaniy belgilarni aks ettiruvchi milliy xos so‘zlarning tarjima qilish usullari // “Jahon ilm-fan taraqqiyotida tarjimashunoslikning ahamiyati” (Xalqaro anjuman materiallari). – Namangan, 2023. – B. 212 – 215.
21. Ibragimova R.A. “Representation of Linguocultural Characteristics in Translation (In the example of the work “Baburname”) // “Raqamli texnologiyalar davrida Xorijiy tillarni o’qitishning dolzarb muammolari” (Xalqaro ilmiy-amaliy anjuman materiallari). – Farg’ona, 2023. – B. 35 – 38.

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