ABU RAYHON BERUNIY NOMIDAGI URGANCH DAVLAT UNIVERSITETI HUZURIDAGI ILMIY DARAJALAR BERUVCHI PhD.03/2025.27.12.Fil.06.05 RAQAMLI ILMIY KENGASH

ABU RAYHON BERUNIY NOMIDAGI URGANCH DAVLAT UNIVERSITETI

MASHARIPOVA YULDUZ OTAXANOVNA

LEKSIK TRANSFORMATSIYALARNING LINGVOKULTUROLOGIK TADQIQI

(Abdulla Qodiriyning “O‘tkan kunlar” romanining ingliz tiliga tarjimalari misolida)

10.00.06 – Qiyosiy adabiyotshunoslik va tarjimashunoslik

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

Urganch – 2026

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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligi va adabiyotshunosligi taraqqiyotida turli tizimli tillarni qiyosiy o‘rganish hamda milliy adabiyotlarni boshqa xalqlarga tanishtirishning ahamiyati ortib bormoqda. Ayniqsa, badiiy tarjima millatlararo munosabatlarni rivojlantirish, milliy adabiyotlarni boyitish, adabiy aloqalarni mustahkamlashda muhim vosita sifatida namoyon bo‘lmoqda. Shuningdek, tarjima jarayonida milliy-madaniy birliklar, badiiy obrazlar hamda uslubiy xususiyatlarni tarjima tilida adekvat ifodalash bilan bog‘liq muammolar yuzaga keladi. Mazkur muammolar asliyat mazmuni, milliy-madaniy xususiyatlari va muallif uslubining to‘laqonli saqlanishiga salbiy ta’sir qilishi mumkin. Shu sababli tarjima amaliyotida mavjud muammolarni aniqlash va tizimli tadqiq etish, ularni bartaraf etishning samarali usullarini belgilash, tarjima jarayonidagi leksik transformatsiyalarni qiyosiy tahlil qilish hamda tarjima sifatini oshirishga qaratilgan ilmiy-amaliy tavsiyalar ishlab chiqish dolzarb ilmiy vazifa sifatida namoyon bo‘ladi.

Dunyo tarjimashunosligida tarjimani madaniyatlararo kommunikatsiya jarayoni sifatida tadqiq etish bilan bir qatorda uning chog‘ishtirma tilshunoslik, qiyosiy adabiyotshunoslik va lingvokulturologiya fanlari bilan uzviy aloqadorligini inobatga olib, milliy-madaniy birliklarning tarjimada ifodalanishi bo‘yicha ham qator ilmiy tadqiqotlar amalga oshirilmoqda. Turli milliy madaniyatlarni ifodalovchi til vositalarini qiyoslash, milliy mentalitet va uning til orqali namoyon bo‘lish xususiyatlari borasida ilmiy izlanishlar olib borilgan bo‘lsa-da, tarjimaga lingvokulturologik yondashuv masalasi yetarli darajada o‘rganilmagan. Xususan, lingvokulturemalarni tarjimada ifodalash, ularning milliy-madaniy jihatlarini saqlab qolish muammolari alohida tadqiqotni talab qiladi. Shu jihatdan tarjima jarayonida lingvokulturologik omillarning o‘rni va ahamiyatini aniqlash, milliy-madaniy xususiyatlarni aks ettiruvchi til birliklarini tarjima qilish usullari mazkur tadqiqot ishining dolzarbligi va zaruratini belgilaydi.

Mamlakatimizda milliy o‘zligimizni jahonga namoyon qilish ishlari jadal tus olmoqda. Xalq madaniyati xususiyatlarining til materialida aks ettirish masalasi lingvomadaniy paradigma qonuniyatlariga muvofiq tilni nafaqat tizim, balki xalqning madaniy tasavvurlarini o‘z ichiga oluvchi milliy ong to‘g‘risidagi bilimlarning asosiy manbayi sifatida o‘rganish tarjima vositasida keng yoritilmoqda. Bu yo‘nalishning davlat siyosati darajasidagi ahamiyati Prezidentimizning quyidagi fikrlarida o‘z ifodasini topgan: “Bugungi globallashuv davrida har bir xalq, har qaysi mustaqil davlat o‘z milliy manfaatlarini ta’minlashi, bu borada, avvalo, o‘z madaniyatini, azaliy qadriyatlarini, ona tilini asrab-avaylash va rivojlantirish masalasiga ustuvor ahamiyat qaratishi tabiiydir [1] ”. Shu jihatdan milliy-madaniy birliklarning

[1] O‘zbekiston Respublikasi Prezidenti Sh.M.Mirziyoyevning 2019-yil 21-oktabrdagi PF-5850-son “O‘zbek tilining davlat tili sifatidagi nufuzi va mavqeyini tubdan oshirish chora-tadbirlari to‘g‘risida”gi Farmoni. Lex.uz/docs/4661730

tarjimada adekvat ifodalanishi, ularning milliy xususiyatlarini saqlash hamda tarjima usullarini ilmiy asoslash dolzarb ilmiy-amaliy vazifalardan hisoblanadi.

O‘zbekiston Respublikasi Prezidentining 2019-yil 21-oktabrdagi PF-5850-son “O‘zbek tilining davlat tili sifatidagi nufuzi va mavqeyini tubdan oshirish chora-tadbirlari to‘g‘risida”gi, 2020-yil 20-oktabrdagi PF-6084-son “Mamlakatimizda o‘zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to‘g‘risida”gi, 2020-yil 29-oktabrdagi PF-6097-son “Ilm-fanni 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to‘g‘risida”gi farmonlari, 2021-yil 19-maydagi “O‘zbekiston Respublikasida xorijiy tillarni o‘rganishni ommalashtirish faoliyatini sifat jihatidan yangi bosqichga olib chiqish chora-tadbirlari to‘g‘risida”gi PQ-5117-son qaror, O‘zbekiston Respublikasi Vazirlar Mahkamasining 2021-yil 19-maydagi “Xorijiy tillarni o‘rganishni ommalashtirishni samarali tashkil etish chora-tadbirlari to‘g‘risida”gi 312-son qarori, 2022-yil 28-yanvardagi “2022-2026-yillarga mo‘ljallangan Yangi O‘zbekistonning taraqqiyot strategiyasi to‘g‘risida”gi PF-60-son Farmoni hamda mazkur faoliyatga tegishli boshqa me’yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu dissertatsiya tadqiqoti muayyan darajada xizmat qiladi.

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

Muammoning o‘rganilganlik darajasi. Jahon tilshunosligida leksik transformatsiya usullarini o‘ziga xos xususiyatlarini o‘rganish ustida salmoqli ishlar amalga oshirilgan. Shu jumladan, J.S.Katford, P.Nyumark, J.Vinay va J.Darbelnet, E.A.Nida, S.Bassnett, A.Lefevere, E.S.Aznaurova, V.N.Komissarov, L.S.Barxudarov, Ya.I.Retsker, Z.G.Proshina, V.S.Vinogradov, T.R.Leviskaya, A.M.Fitterman, V.V.Alimov [2] ushbu sohaga oid ilmiy-tadqiqot ishlar olib borishgan.

[2] Catford J.C. A linguistic theory of Translation. – Oxford University Press, 1965. – 103 p.; Peter Newmark. A textbook of translation. – Prentke Hall International Group Press, 1988. – 292 p.; Jean-Paul Vinay, Jean Darbelnet. Comparative stylistics of French and English. A methodology for translation. Volume 11. Philadelphia, 1995. – 359 p; Eugene A.Nida. Contexts in Translating. – John Benjamins Press, 2001. Amsterdam/Philadelphia. – 127 p.; Bassnett S., Lefevere A. Constructing cultures: Essays on literary translation. – Shanghai foreign language education Press, 2001. – 143 p.; Aznaurova E.S., Abdurakhmanova Kh.I., Demidova I.M., Iriskulov M.T., Phomenko N.V., Sabirova M.A., Takhirjanova S.T., Khudaiberganova M. K. “Translation theory and practice”. O‘qituvchi, 1989. – 176 c.; Комиссаров В.Н. Теория перевода (лингвистические аспекты). Учеб. – М., 1990. – 174 с.; Бархударов Л.С. Язык и перевод. М., изд. Международные отношения, 1975. – 240 с.; Я.И. Рецкер. Теория перевода и переводческая практика. – М.: «Р. Валент», 2007. – 244 с.; Прошина З.Г. Теория перевода. Уч. на англ. яз. – Владивосток: Изд-во Дальневост. ун-та, 2008. – 276 с.; Виноградов В.С. Введение в переводоведение. М.: Издательство института общего средного образования РАО, 2001. – 224 с.; Левицкая Т.Р., Фиттерман А.М. Проблемы перевода. М., 1976. – 208 с.; Алимов В.В., Теория перевода. Перевод в сфере прфессиональной коммуникации. Учебное пособие. Изд. 3-е, стереотипное. – М.: Едиториал УРСС, 2005. – 160 с.;

O‘zbek tilshunosligida leksik transformatsiya usullari va ularning o‘ziga xos xususiyatlari G‘aybulloh as-Salom, Q.Musayev, I.G‘ofurov, O.Mo‘minov, N.Qambarov, Z.O.Jumaniyozovlarning[3] ilmiy izlanishlarida tahlilha tortilgan.

Vazifasi til va madaniyat o‘rtasidagi o‘zaro munosabatni o‘rganish va tavsiflashdan iborat bo‘lgan lingvokulturologiya fani dunyo tilshunosligida V.Fon Gumboldt, E.Sapir, A.A.Potebnya, V.V.Vorobev, V.N.Teliya, G.G.Slishkin, N.Alefirenko, V.A.Maslova, Z.K.Sabitova, V.V.Krasnix, E.I.Zinovyeva[4] kabi olimlar, o‘zbek tilshunosligida Sh.S.Safarov, J.A.Yaqubov, O‘.Q.Yusupov, D.U. Ashurova, A.E.Mamatov, N.M.Mahmudov, D.S.Xudoyberganova, D.R.Djumanova, M.D.Djusupov, Sh.Usmonovalar [5] tomonidan tadqiq etilgan.

So‘nggi yillarda lingvokulturologiyaning nazariy muammolari turli tizimli tillar misolida U.R.Yo‘ldoshev, A.A.Sharipova, D.A.Tosheva, D.K.Baxronova, N.A.Tuxtaxodjayeva, D.A.Rustamova, Z.Q. Teshaboyeva, L.E.Xolmuradova, Sh.A.Sheraliyeva, M.Z.Solijonov, A.M Kurganovlar[6] ning qiyosiy aspektdagi izlanishlarida o‘rganilgan.

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[3] G‘aybulloh as-Salom. Tarjima nazariyasi va amaliyoti. T., 2003. – 54 b.; Qudrat Musayev. Tarjima nazariyasi asoslari: Darslik.: T.: O‘zbekiston Respublikasi FA “Fan” nashriyoti, 2005. – 352 b.; G‘ofurov I., Mo‘minov O., Qambarov N. Tarjima nazariyasi. O‘quv qo‘llanma. – Toshkent: Tafakkur-Bo‘stoni, 2012. – 216 b. Jumaniyozov Z.O. Tarjimaning nazariy va amaliy asoslari. – Toshkent, 2018. – 133 b.

[4] Гумбольдт В.Ф. Избранные труды по языкознанию / Пер. Г.В.Рамишвили. – Москва: Прогресс, 1984. – 400 с.; Сепир Э. Введение в изучение речи // Избранные труды по языкознанию и культурологи. – 185 с.; Потебня А.А. О некоторых символах в славянской народной поэзии. О связи некоторых представлений в языке. О купальских огнях и сродных с ними представлениях. О доле и сродных с нею существах. – Харьков, 1914. – 244 с.; Воробьев В.В. Лингвокультурология: (Теория и методы). – Москва: Изд-во Рос. ун-та дружбы народов. 1997. – С. 331.; Телия В.Н. О методологических основаниях в лингвокультурологии// Межд. конференция «Логикв, методология, философия науки». – Москва: Обнинск, 1995.; Телия В.Н. Русская фразеология. Семантический, прагматический и лингвокультурологический аспекты. – М.: Школа «Языки русской культуры», 1996. – 288 с.; Слышкин Г.Г. От текста к символу. Лингвокультурные концепты прецедентных текстов в сознания дискурса. – М.: Academia, 2000. – 128 с.; Алефиренко Н.Ф. Лингвокультурология. Ценностно смысловое пространство языка. Учебное пособие. – М.: Флинта, 2016. – 288 с.; Маслова В.А. Лингвокультурология. Введение. Учеб. пособие. М.: Академщмия, 2001. – 208 с.; Сабитова З.К. Лингвокультурология: Учебник. – М.: Флинта: Наука, 2013. – 524 с.; Красных В.В. Этнопсихолингвистика и лингвокультурология. М.: ИТДГК «Гнозис», 2002. – 284 с.; Зиновьева Е.И. Лингвокультурология: от теории к практике. Учебник. – СПб.: СпбГУ; Нестор-История, 2016. – 182 с.

[5] Safarov Sh. Kognitiv tilshunoslik. – Jizzax: Sangzor, 2006. – 92 b.; Yaqubov J. Fransuz tilida «muhabbat» konseptining kognitiv xususiyatlari / olmonshunoslik va tarjimashunoslikning dolzarb muammolari. – T., 2011. – B. 107–111; Yusupov O‘. Ma‘no, tushuncha, konsept va lingvokulturema atamalari xususida / Stilistika tilshunoslikning zamonaviy yo‘nalishlarida. – T., 2011. – B. 49-55; Ashurova D. Text Linguistics. Tashkent: Tafakkur Qanoti. 2012. – 204 p.; Mamatov A. Lingvomadaniyatshunoslik: lingvokulturema va logoepistema. – Xorijiy filologiya. Til. Adabiyot. Ta‘lim. – Samarqand, 2015. – №1 (54). – B. 9–15; Mahmudov N. Olamning lisoniy manzarasi va so‘z o‘zlashtirish // O‘zbek tili va adabiyoti. – T., 2015. №3. – B. 3–12.; Xudoyberganova D. Lingvokulturologiya terminlarining qisqacha izohli lug‘ati. – T., Turon-zamin-ziyo, 2015. – 42 b., Usmanova Sh. Lingvokulturologiya. Darslik. Toshkent 2019. – 244 b.

[6] Yo‘ldoshev U.R. Hajviy matnlar tarjimasining lingvostilistik va lingvokulturologik xususiyatlari (ingliz tiliga tarjima qilingan o‘zbek xalq latifalari misolida): Filol. fan. b. fals. dokt. (PhD) …diss. – Toshkent, 2017. – 163 b., Sharipova A.A. Stilistik sinonimlar tarjimasining lingvokulturologik xususiyatlari (ingliz va o‘zbek tillari materiallari asosida): Filol. fan. b. fals. dokt. (PhD) …diss. – Toshkent, 2017. – 160 b.; Tosheva D.A. Zoonim komponentli maqollarning lingvokulturologik xususiyatlari: Filol. fan. b. fals. dokt. (PhD) …diss. – Toshkent, 2017. – 151 b.; Baxronova D.R. Antropozoomorfizmlarning semantik va lingvokulturologik xususiyatlari (o‘zbek va ispan tillari materialida): Filol. fan. b. fals. dokt. (PhD) …diss. – Toshkent, 2017. – 157 b.; Tuxtaxodjayeva N.A. Badiiy tarjimada lingvokulturemalarning ifodalanishi (ingliz va o‘zbek tillari misolida): Filol. fan. b. fals. dokt. (PhD) …diss. – Toshkent, 2017. – 141 b.; Rustamova D.A. Metaforik evfemizatsiyaning lingvokulturologik va sotsiopragmatik aspektlari: Filol. fan. b. fals. dokt. (PhD) …diss. – Toshkent, 2018. – 145 b.; Xolmurodova M.A. Abdulla Qodiriy nasrida qo‘llangan “ma‘naviyat” tushunchasi ifodalovchilarining ingliz tilida berilishi. Filol. fan. b.

Tadqiqotning dissertatsiya bajarilgan oliy ta'lim muassasasining ilmiy tadqiqot ishlari rejalari bilan bog'liqligi. Dissertatsiya mavzusi Abu Rayhon Beruniy nomidagi Urganch davlat universitetining ilmiy tadqiqot ishlari rejalariga muvofiq "Qiyosiy adabiyotshunoslik, chog'ishtirma tilshunoslik va tarjimashunoslik" mavzusidagi ilmiy yo'nalish doirasida amalga oshirilgan.

Tadqiqotning maqsadi A.Qodiriyning "O'tkan kunlar" romani ingliz tilidagi tarjima variantlari asosida o'zbek tiliga xos lingvokulturemalar tarjimasida qo'llaniladigan leksik transformatsiya usullarini aniqlash va ularning funksional xususiyatlarini ochib berishdan iborat.

Tadqiqotning vazifalari:

til va madaniyat orasidagi uzviylikni lingvomadaniyatshunoslik nuqtai nazaridan tahlil qilish hamda tilshunoslikda shakllangan lingvomadaniy qarashlar va yondashuvlarning nazariy asoslarini ochib berish;

tarjima jarayonida qo'llaniladigan leksik transformatsiya usullarini aniqlash, ularning funksional xususiyatlarini tahlil qilish va ilmiy jihatdan tavsiflash;

A.Qodiriyning "O'tkan kunlar" romanidan olingan lingvokulturemalarning inglizcha tarjima variantlari asosida leksik transformatsiya usullarini tahlil qilish orqali o'zbek va ingliz tilidagi madaniy tafovutlarga oydinlik kiritish;

o'zbek tilidagi lingvokulturemalarni inglizcha tarjima variantlari bilan qiyosiy-chog'ishtirma aspektda lingvokulturologik tahlil qilish.

Tadqiqotning obyekti sifatida Abdulla Qodiriyning "O'tkan kunlar" romanidagi lingvokulturemalar va ularning inglizcha tarjima variantlari tanlangan.

Tadqiqotning predmetini o'zbek tilidagi lingvokulturemalarni ingliz tilida ifodalashda qo'llaniladigan leksik transformatsiya usullarining lingvokulturologik xususiyatlari tashkil qiladi.

Tadqiqotning usullari. Tadqiqotda lingvistik tavsiflash, qiyosiy-chog'ishtirma, qiyosiy-tarixiy, komponent tahlil hamda statistik tahlil kabi usullardan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

o'zbek tilidagi lingvokulturemalarning ingliz tiliga tarjimalari leksik transformatsiya usullari vositasida chog'ishtirma aspektda tavsiflangan;

tarjimonlarning o'zbek tiliga xos milliy-madaniy leksik birliklarni ingliz tilida qayta ifodalashdagi yondashuvlari ilmiy jihatdan asoslab berilgan, shuningdek, ularning tarjimada leksik transformatsiya usullaridan foydalanish darajasi tahlili asosida maxsus katalog ishlab chiqilgan;

transliteratsiya, kalkalash, konkretlashtirish, umumlashtirish, modulyatsiya hamda kompensatsiya kabi leksik transformatsiya usullarining funksional xususiyatlari va qo'llanilishiga oid materiallar tizimlashtirilib, "O'tkan kunlar"

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fals. dokt. (PhD) …diss. – Toshkent, 2023. – 141 b.; Sheraliyeva Sh.A. Ingliz va o'zbek tillaridagi diniy frazeologik birliklarning lingvomadaniy aspekti. Filol. fan. b. fals. dokt. (PhD) …diss. – Toshkent, 2023. – 133 b.; Solijonov M. Z. Ingliz va o'zbek tillaridagi rivoyatlar konseptual maydonining lingvokulturologik tadqiqi. Filol. fan. b. fals. dokt. (PhD) …diss. – Toshkent, 2021. – 184 b.; Kurganov A. M. Ingliz va o'zbek tillarida harbiy terminlar qo'llanilishining lingvokulturologik xususiyatlari. Filol. fan. b. fals. dokt. (PhD) …diss. – Toshkent, 2021. – 163 b.

romani lingvokulturemalari tarjima variantlari misolida ilmiy-nazariy jihatdan dalillangan;

tarjimaning lingvokulturologik tadqiqida leksik transformatsiyalarning ahamiyati hamda muayyan milliy adabiyot lingvokulturemalari misolida o‘zbek va ingliz madaniyatlarining o‘xshash va farqli tomonlari ochib berilgan;

badiiy tarjimada lingvokulturemalarni leksik transformatsiyalar vositasida ifodalash asliyatdagi milliy koloritni yuqori darajada saqlash imkonini berishi isbotllangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

Lingvokulturemalar tarjimasida qo‘llaniladigan leksik transformatsiya usullarining lingvokulturologik talqini yuzasidan chiqarilgan xulosa va natijalar, shuningdek, ishda foydalanilgan lisoniy materiallar tahlili sohani yangi ilmiy nazariy tushunchalar bilan boyitishi, lingvokulturemalar tarjimasida leksik transformatsiyalarni qo‘llash tarjimaga lingvomadaniy yondashuvni shakllantirishi borasidagi ilmiy qarashlarni rivojlantirishi hamda ushbu yo‘nalishda tadqiqotlar yaratishda manba bo‘lib xizmat qilishi asoslangan;

O‘zbek tilidagi lingvokulturemalarning ingliz tilida leksik transformatsiya usullari vositasida qayta ifodalanishi, shuningdek, ushbu jarayonning lingvokulturologik tadqiqi va turli tizimli tillar madaniyatining o‘ziga xos (o‘xshash va farqli) jihatlariga oid materiallar “Qiyosiy tilshunoslik”, “Qiyosiy tipologiya”, “Zamonaviy lingvistika”, “Tarjima nazariyasi va amaliyoti”, “Madaniyatlararo muloqot”, “Lingvomadaniyatshunoslik”, “Ingliz tili stilistikasi” fanlari bo‘yicha mavjud o‘quv qo‘llanmalarini boyitishi; ushbu tillarning badiiy matni tarjimasida qo‘llaniladigan leksik transformatsiyalarning, xususan, lingvokulturemalar tarjimasidagi samaradorligini o‘rganuvchi magistrant, doktorant va mustaqil tadqiqotchilar uchun ham ilmiy manba bo‘la olishi dalillangan.

Tadqiqot natijalarining ishonchliligi lingvokulturemalar tarjimasida leksik transformatsiya usullarining samaradorligi va lingvokulturologik tahlili, nazariy ma’lumotlar bayonida ishonchli ilmiy manbalarga tayanilganligi, muammoning aniq qo‘yilganligi, chiqarilgan natija va xulosalarning qat’iyligi, qo‘llangan yondashuv usullari, tahlilga tortilgan faktik materiallar mukammal zamonaviy metodlar asosida tasnif qilinib, lingvistikaning zamonaviy ilmiy yutuqlaridan foydalangan holda tahlil hamda talqin qilinganligi, nazariy fikr va xulosalarning amaliyotga joriy etilganligi, olingan natijalarning vakolatli tashkilotlar tomonidan tasdiqlanganligi bilan belgilanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati leksik transformatsiya usullarining lingvokulturemalar tarjimasida qo‘llanishiga doir mavjud nazariy qarashlarni yangi bilimlar bilan boyitishga xizmat qilishi; har bir leksik transformatsiya usuli ma’lum lingvokulturema tarjimasida qo‘llanishi, shuningdek, tarjimada lingvokulturologik tahlilni hosil qiluvchi omillar ikkala tildagi differensial xususiyatlarni aniqlashda nazariy asos vazifasini o‘tashi bilan izohlanadi.

Tadqiqot natijalarining amaliy ahamiyati leksik transformatsiya usullari vositasida tarjima qilinadigan lingvokulturemalar lug‘atini tuzishda hamda

mavjud izohli lug‘atlarni boyitishdagi hamda oliy o‘quv yurti filologiya yo‘nalishi, ayniqsa, chet tillari bo‘limi o‘quv rejasidagi qiyosiy tilshunoslik, tarjima nazariyasi va amaliyoti, leksikologiya va stilistika, madaniyatlararo muloqot fanlaridan ma’ruza, seminar mashg‘ulotlari hamda maxsus kurslarni tashkil qilish va ularga oid o‘quv qo‘llanmalarni takomillashtirishdagi samaradorligi bilan ifodalanadi.

Tadqiqot natijalarining joriy qilinishi. Leksik transformatsiyalarning lingvokulturologik tadqiqi yuzasidan olingan ilmiy natijalar va amaliy takliflar asosida:

o‘zbek tilidagi lingvokulturemalarning ingliz tiliga tarjimalarini leksik transformatsiya usullari vositasida chog‘ishtirma aspektda tavsiflashga oid ilmiy xulosalardan O‘zbekiston Milliy teleradiokompaniyasi “O‘zbekiston” teleradiokanalining “Ta’lim va taraqqiyot”, “Jahon adabiyoti”, “Adabiy jarayon” dasturlari ssenariylarini tayyorlashda (2023–2025-yillar) foydalanilgan (O‘zbekiston Milliy teleradiokompaniyasi “O‘zbekiston” teleradiokanalining 2025-yil 16-sentabrdagi 05-09-1458-son ma’lumotnomasi). Natijada ko‘rsatuvlarning ilmiy-ma’rifiy mazmuni boyitilgan hamda milliy-madaniy birliklarning tarjimada ifodalanishiga oid ma’lumotlar keng tomoshabinlar auditoriyasiga yetkazilgan;

tarjimonlarning o‘zbek tiliga xos milliy-madaniy leksik birliklarni ingliz tilida qayta ifodalashdagi yondashuvlari tahlili hamda shu asosda ishlab chiqilgan maxsus katalogdan Erasmus+ dasturining 585845-EPP-1-2017-1-ES-EPPKA2-CBHE-JP – CLASS “Development of the interdisciplinary master program on Computational Linguistics at Central Asian universities” grant loyihasida foydalanilgan (Abu Rayhon Beruniy nomidagi Urganch davlat universitetining 2025-yil 30-sentabrdagi 06-174/1-son ma’lumotnomasi). Natijada o‘zbek tili lingvokulturemalarining ingliz tiliga tarjima variantlari bo‘yicha yaratilgan maxsus katalog grant loyihasi ilmiy bazasining kengayishiga xizmat qilgan;

transliteratsiya, kalkalash va boshqa leksik transformatsiya usullarining funksional xususiyatlari hamda qo‘llanilishiga oid tizimlashtirilgan ma’lumotlardan O‘zbekiston davlat jahon tillari universitetida 2023–2025-yillarda bajarilgan IL-27-4722022413-son “Qiyosiy adabiyotshunoslik” fanining “Komparativistika” elektron platformasini yaratish” mavzusidagi innovatsion loyihada, xususan, loyiha doirasida nashr etiladigan “KOMPARATIVISTIKA” (Comparative Studies) ilmiy elektron jurnalining 8-sonida chop etilgan “The features of calque as a lexical transformation” maqolasida foydalanilgan (O‘zbekiston davlat jahon tillari universitetining 2025-yil 26-sentabrdagi 04-04-1/5681-son ma’lumotnomasi). Natijada elektron platforma yangi faktik ma’lumotlar bilan to‘ldirilgan hamda “Qiyosiy adabiyotshunoslik” fanining ta’lim sifatini oshirishga erishilgan;

tarjimaning lingvokulturologik tadqiqida leksik transformatsiyalarning ahamiyati hamda muayyan milliy adabiyot lingvokulturemalari misolida o‘zbek va ingliz madaniyatlarining o‘xshash va farqli jihatlariga oid ilmiy xulosalardan Respublika Ma’naviyat va ma’rifat markazining 2024-yilda ma’naviy-ma’rifiy ishlar samaradorligini oshirish va sohani rivojlantirish bo‘yicha chora-tadbirlar

dasturi IX yo‘nalishining “Davlat tilining jamiyatdagi mavqei va nufuzini oshirish, matbaa-nashr ishlarini rivojlantirishga doir chora-tadbirlar” 60-bandida belgilangan “Davlat tili haqida”gi Qonun ijrosini so‘zsiz ta’minlash” mavzusidagi targ‘ibot ishlarini tashkil etish va o‘tkazishda, xususan, targ‘ibot vositalari, ma’ruza matnlari va tarqatma materiallarni tayyorlashda foydalanilgan (Respublika Ma’naviyat va ma’rifat markazining 2025-yil 15-sentabrdagi 10/587-son dalolatnomasi). Natijada o‘zbek va ingliz xalqlari dunyoqarashini qiyoslashga oid ilmiy ma’lumotlar keng jamoatchilikka yetkazilgan hamda davlat tilining nufuzini oshirishga qaratilgan targ‘ibot ishlarining mazmuni boyitilgan;

badiiy tarjimada lingvokulturemalarni leksik transformatsiyalar vositasida ifodalash asliyatdagi milliy koloritni yuqori darajada saqlash imkonini berishiga oid ilmiy xulosalardan Xorazm viloyati Mahmud Zamaxshariy nomidagi axborot-kutubxona markazi tomonidan O‘zbekiston Respublikasi Vazirlar Mahkamasining 2020-yil 14-dekabrdagi 781-son qarori bilan tasdiqlangan 2020–2025-yillarda kitobxonlik madaniyatini rivojlantirish va qo‘llab-quvvatlash milliy dasturi ijrosi doirasida amalga oshirilgan loyihalarda foydalanilgan (Xorazm viloyati Mahmud Zamaxshariy nomidagi axborot-kutubxona markazining 2025-yil 18-sentabrdagi 01-02/147-son ma’lumotnomasi). Natijada mazkur mavzudagi ilmiy maqola va tezislar markazning o‘quv zallarida kitobxonlarga taqdim etilib, o‘zbek adabiyoti namunalarining xorijiy tillardagi tarjimalariga bo‘lgan qiziqishni oshirishga xizmat qilgan.

Tadqiqot natijalarining aprobatsiyasi. Tadqiqot natijalari 8 ta ilmiy-amaliy anjuman, jumladan, 4 ta respublika va 4 ta xalqaro ilmiy-amaliy anjumanlarda muhokamadan o‘tkazilgan.

Tadqiqot natijalarining e’lon qilinishi. Dissertatsiya mavzusi yuzasidan jami 10 ta ilmiy maqola chop etilgan. O‘zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda jumladan, 8 tasi respublika maqola hamda 2 tasi xorijiy ilmiy jurnallarda nashr etilgan.

Tadqiqotning tuzilishi va hajmi. Dissertatsiya kirish, uchta bob, xulosa, foydalanilgan adabiyotlar ro‘yxati, ilova va shartli qisqartmalardan tashkil topgan bo‘lib, umumiy hajmi 148 sahifadan iborat.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida tadqiqotning dolzarbligi va zarurati asoslangan, maqsadi va vazifalari, obyekti 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.

Tadqiqot ishining birinchi bobi “Tarjimaning lingvokulturologik xususiyatlari” deb nomlangan bo‘lib, unda tarjimaning lingvokultur xususiyatlari tahlil qilingan hamda madaniyat va tilning o‘zaro aloqasi natijasida shakllangan

lingvokulturologiya fani tilda o‘z aksini topgan xalq madaniyatining ko‘rinishlarini tadqiq etishi bayon etilgan. Ushbu bobda, shuningdek, til va madaniyat uzviyligi borasidagi tilshunos olimlar fikrlari o‘rganilib, aynan lingvokulturologiya fani tarjimashunoslikda lingvomadaniy qarashlar va yondashuvlarning shakllanishiga sabab bo‘luvchi omil ekanligi hamda tarjimada leksik transformatsiyalar klassifikatsiyasi yordamida lingvokulturemalarni tahlil qilish imkoni mavjudligi ko‘rib chiqilgan.

Birinchi bobning birinchi faslida “Til va madaniyat orasidagi uzviylik” tahlil qilingan. Ma’lumki, har qanday til o‘zida mazkur til egasining dunyoqarashini belgilaydigan milliy o‘ziga xos xususiyatlar tizimini mujassamlashtiradi. Bu tizim madaniyat deb nomlanadi. Til madaniyatning milliy komponentlari orasida birinchi o‘rinda turadi. Til madaniyatga kishilik jamiyatining muloqot vositasi bo‘lishiga yordam beradi. Til – uning sohiblarining muayyan jamoaga tegishli ekanini ko‘rsatadi[7]. Eduard Sepir tilni ijtimoiy haqiqatga yo‘l boshlovchi deb ataydi. Insonlarning tajribasi jamiyatning til odimlari bilan keng miqyosda belgilangan va har bir tizim alohida haqiqatni tasvirlaydi. Shunday ekan, turli jamiyatdagi foydalaniladigan so‘zlar ham turlichadir. Shu sababdan, til madaniyat yuragi hisoblanadi[8].

Tarjima jarayonida bir xalq madaniyati, ikkinchi bir o‘zga xalq madaniyatida qayta tiklanadi. Bu holat bir madaniyatning boshqasiga ta’siri demakdir. Shu bois mazkur faslda lingvokulturologik tadqiq va tarjima amaliyotining bir-biriga bog‘liqligini izohlash uchun avvalo til va madaniyatning uzviyligi o‘rganildi. Shuningdek, lingvomadaniyatda til madaniyatni namoyon qiluvchi va uni xalq ongida o‘rnatuvchi va mustahkamlovchi vosita sifatida qaralishi tahlil qilindi. Chunki, til va madaniyatning lingvokulturologiyada birlashuvi hamda tarjimada qiyoslanishi bugungi kunda tilshunoslikdagi dolzarb masala hisoblanadi.

Bobning ikkinchi fasli “Tarjimashunoslikda lingvomadaniy qarashlar va yondashuvlar” deb nomlangan bo‘lib, unda tarjimaga lingvokultur yondashuv bo‘yicha amalga oshirilgan tadqiqotlar yoritilgan. So‘nggi yillarda tarjimaga lingvokultur yondashuv masalasi o‘zining dolzarbligi bilan jiddiy muhokamalarga sabab bo‘lib, mazkur tushuncha lingvokulturologiya va tarjima amaliyotining o‘zaro aloqasi natijasida ilm-fanga kirib keldi.

Tilshunoslikdagi izlanishlarning jadal rivojlanayotgan yo‘nalishlaridan biri bo‘lgan lingvokulturologiyada tarjimaga lingvomadaniy qarash va yondashuvga sabab bo‘luvchi til birliklari bu – “lingvokulturemalar” hisoblanadi. Aynan ular tarjimaning lingvomadaniy xususiyatlarini o‘zida aks ettiruvchi birliklardir.

Tarjimaga lingvomadaniy qarashlar va yondashuvlar bo‘yicha amalga oshirilgan izlanishlarni dissertatsiya mavzularida ham uchratish mumkin. Misol uchun, Tuxtaxodjayeva Nargiza Akmalovna, Irgasheva Feruza Baxtiyorovna, Fayzulloyev Otabek Muxamadovich, Sharipova Aziza Abdumanapovna,

[7]Антипов Г.А., Донских О.А., Марковина И.Ю., Сорокин Ю.А. Текст как явление культуры. – Новосибирск, 1989. – С. 75.

[8] G‘ofurov I., Mo‘minov O., Qambarov N. Tarjima nazariyasi. – Toshkent.: Tafakkur Bo‘stoni, 2012. – B. 29.

Sheraliyeva Shirin Abdisalomovna [9] larning tadqiqot ishlari bunga misoldir. Shunday qilib, mazkur faslda asliyat tilida kelgan lingvokulturemalarning tarjima tiliga o‘girilishi va qiyosiy tadqiq qilinishi borasidagi izlanishlar yoritildi.

Bobning uchinchi fasli “Tarjimada leksik transformatsiyalar klassifikatsiyasi” deb nomlangan. Mazkur faslda tarjima transformatsiyalari va ularning tarjima jarayonida qo‘llanishi borasida tarjimashunos olimlar L.S.Barxudarov, Y.I.Retsker, V.N.Komissarov, Z.G.Proshina, E.S.Aznaurova [10] larning asarlarida keltirilgan ta’riflar tavsifi, tarjima transformatsiyalariga oid turli xil qarashlari tahlili asosida leksik transformatsiyalar klassifikatsiyasi shakllantirildi.

1-jadval

Leksik transformatsiyalar klassifikatsiyasi

V.N.Komissarov	*Transliteratsiya usuli*
	Kalkalash usuli
Y.I.Retsker	*Konkretlashtirish*
L.S.Barxudarov	
V.N.Komissarov	
Z.G.Proshina	
E.S.Aznaurova	
L.S.Barxudarov	*Umumlashtirish*
Y.I.Retsker	
V.N.Komissarov	
Z.G.Proshina	
E.S.Aznaurova	
Y.I.Retsker	*Modulyatsiya*
V.N.Komissarov	
E.S.Aznaurova	
Z.G.Proshina	
Y.I.Retsker	*Kompensatsiya*
Z.G.Proshina	
E.S.Aznaurova	

[9] Tuxtaxodjayeva N.A. “Badiiy tarjimada lingvokulturemalarning ifodalanishi (ingliz va o‘zbek tillari misolida)”. Filol. fan. b. fals. dokt. (PhD) …diss. – Toshkent, 2017. – B. 6. ; Irgasheva Feruza Baxtiyorovna. “Nemis tilidan o‘zbek tiliga lingvokulturemalar tarjimasining sotsiolingvistik aspektlari”. Filol. fan. b. fals. dokt. (PhD) …diss. – Buxoro, 2023.; Fayzulloyev O. M. “O‘zbek folkloridagi lingvokulturemalarning inglizcha tarjimada berilishi (bolalar folklori va ertaklar misolida). Filol. fan. b. fals. dokt. (PhD) …diss. – Toshkent, 2019. – B. 10.; Sharipova A. A. “Stilistik sinonimlar tarjimasining lingvokulturologik xususiyatlari (ingliz va o‘zbek tillari materiallari asosida)”. Filol. fan. b. fals. dokt. (PhD) …diss. – Toshkent, 2017. – B. 6.; Sheraliyeva Sh.A. “Ingliz va o‘zbek tillaridagi diniy frazeologik birliklarning lingvomadaniy aspekti”. Filol. fan. b. fals. dokt. (PhD) …diss. – Toshkent, 2023. – B. 6.

[10] Бархударов Л.С. Язык и перевод. М., изд. Международные отношения, 1975. – С. 5.; Рецкер Я.И. Теория перевода и переводческая практика. – Москва.: Р.Валент, 2007. – С. 48–54.; Комиссаров В.Н. Теория перевода (лингвистические аспекты). Учеб. – М., 1990. – С.174.; Proshina Z.G. Theory of Translation. (English and Russian). Vladivostok Far Estern University Press, 2008. – P. 44.; Aznaurova E.S., Abdurakhmanova Kh.I., Demidova I.M., Iriskulov M.T., Phomenko N.V., Sabirova M.A., Takhirjanova S.T., Khudaiberganova M. K. “Translation theory and practice”. O‘qituvchi, 1989. – P. 9.

Shunday qilib, tilshunos olimlarning leksik transformatsiyalar klassifikatsiyasidan kelib chiqqan holda quyidagi leksik transformatsiya usullari tadqiqot obyekti qilib olindi: transliteratsiya usuli, kalkalash usuli, konkretlashtirish, umumlashtirish, modulyatsiya, kompensatsiya.

Dissertatsiyaning ikkinchi bobi "Lingvokulturemalar tarjimasida leksik transformatsiyalar" deb nomlanib, unda lingvokulturemalar – tarjima obyekti sifatida o'rganildi hamda ularni tarjima qilishda leksik transformatsiyalarning ahamiyati, leksik transformatsiya turlari tasnifi yoritib berildi, shuningdek, "O'tkan kunlar" asarining tarjima variantlari qiyosi asosida lingvokulturemalarning leksik transformatsiyalar vositasida ifodalanishi tahlil qilindi.

Bobning birinchi faslida "Lingvokulturemalar – tarjima muammosi sifatida" tadqiq etilgan. Tarjima jarayonida lingvokulturemalarni semantik, pragmatik va madaniy jihatdan to'g'ri yetkazish muhim sanaladi. Mazkur faslda tilshunos olimlar tomonidan lingvokulturemaga berilgan ta'riflar, uning turlari ko'rib chiqildi. Unga ko'ra, ekvivalentsiz leksika, lakunalar, realiyalar, maqollar, frazeologik birlik va iboralar, metafora, metonimiya, antonomosia, undov gap kabi stilistik vositalar, nutqiy xulq-atvor, nutq etiketi (odobi), madaniyatning biror bo'lagini aks ettiruvchi gaplar, matnlar[11] lingvokulturemani shakllantiruvchi vositalar ekanligi oydinlashtirildi. Natijada tilshunoslar tomonidan lingvokulturemaga berilgan ta'riflar asosida tadqiqot ishi uchun "lingvokulturemalar ro'yxati" shakllantirildi.

Bobning ikkinchi fasli "Leksik transformatsiya usullari tasnifi" deb nomlangan bo'lib, unda leksik transformatsiya usullari va o'ziga xos jihatlari yoritilgan:

Transliteratsiya – lingvokulturemalarni tarjima tiliga fonetik jihatdan moslashtirish hisoblanadi. Bunda so'z talaffuzini saqlash muhim sanaladi. Tarjimada asosan bu usuldan kishi nomlari, joy nomlari, lavozimlar, lingvokulturemalarni transliteratsiya qilishda keng foydalaniladi. Misol uchun, xon – khan, taqsir – taksyr, aqiqa – aqiqah, hoji – hadji/hajji, nisholda – nishalda/nishaldah, chopon – chapan deb transliteratsiya qilingan.

Kalkalash – so'z, qo'shma ot, ibora yoki birikma ko'rinishida kelgan lingvokulturemalarni tarjima tilida mavjud bo'lgan til birliklariga mos tarzda so'zma-so'z tarjima qilish usulidir. Masalan, "choyxona" qo'shma oti "tearoom" deb, "nosqovoq" esa "tobacco gourds" deb kalkalangan.

Konkretlashtirish – lingvokulturemani aniqlashtirish orqali tarjima qilishni nazarda tutadi. Misol uchun, o'zbek tilidagi "ko'rpa" ingliz tiliga "cotton quilts" deb, "Oy-kuni" iborasi esa "The day of childbirth" (tug'ish kuni) deb konkretlashtirilgan.

Umumiylashtirish – asliyatdagi lingvokulturemalarni tarjima tilida muqobili mavjud emasligi sababli umumiy tushuncha orqali berishdir. Misol uchun,

[11] Маслова В.А. Лингвокультурология: Учеб. пособие для студ. высш. учеб. Заведений. – М.: Издательский центр «Академия», 2001. – С. 26.

“mahsi” oyoq kiyimi ingliz tiliga “shoes” deb, “mahr” so‘zi esa “the belongings” (tegishli narsalar) deb ma’noni umumlashtirish orqali tarjima qilingan.

Modulyatsiya – asliyat va tarjima tili so‘z birikmalarining bir-biriga mos kelishini kontekstual, mantiqiy jihatdan yaqinlashtirishga asoslangan bo‘lib, bunda asliyatdagi lideb, ngvokulturemaning mazmuni tarjima tilida biroz o‘zgartirish orqali tushunarliroq shaklda beriladi. Masalan, “barakalla” so‘zi “glory to you” “blessing in prayer” deb , “tavba” so‘zining esa “Good Lord”, “Oh, my Allah” kabi tarjimalari modulyatsiya usuli orqali berilgan bo‘lib, bunda mazmun ingliz tiliga xos obraz va ifoda bilan qayta tiklangan.

Kompensatsiya – gapning tushirib qoldirilgan qismini to‘ldirish degan ma’noni anglatib, odatda asliyatdagi stilistik vositalarni tarjima tilida muqobili yoki ekvivalenti yo‘q bo‘lgan hollarda qo‘llaniladi. Misol uchun, “tomoq” so‘zi “cook”, “order” kabi tarjimalar bilan berilishi kompensatsiyaga misol bo‘lib, bunda asosiy ma’no tarjima tiliga moslashtirilgan holda qayta tiklangan.

Shunday qilib, mazkur faslda har bir transformatsiyaning tarjimadagi vazifasi tahlili natijasida lingvokulturologik birliklar va ularning qaysi leksik transformatsiya usuli orqali tarjima qilinishi oydinlashdi. Bu aniqlik quyidagi jadvalda taqdim etildi.

2-jadval

Lingvokulturemalar tarjimasida leksik transformatsiyalar

Lingvokulturemalar	Leksik transformatsiya usullari
Muqobilsiz leksikalar	Transliteratsiya/Konkretlashtirish/Umumlashtirish
Frazeologik birliklar	Kalkalash usuli/Modulyatsiya/Kompensatsiya
Maqollar	Kalkalash usuli/Modulyatsiya/Kompensatsiya
Stilistik vositalar	Kompensatsiya
Metafora va metonimiya stilistik vositalari	Modulyatsiya
Qahramon nutqi xususiyatlari	Kompensatsiya

Mazkur jadvalda lingvokulturemalar tarjimasida bir qancha leksik transformatsiyalardan foydalanish mumkinligi ko‘rsatilgan. Demak, leksik transformatsiyalar lingvokulturemalar tarjimasida istiqbolli usullardan ekanligi ma’lum bo‘ldi.

Bobning uchinchi fasli “O‘tkan kunlar” asarining tarjima variantlarida lingvokulturemalarning leksik transformatsiyalar vositasida ifodalanishi” deb nomlanadi. Bunda Kerol Yermakova, Mark Eduard Riz va I.M.To‘xtasinov tarjimalarida qo‘llanilgan leksik transformatsiyalar soni jadvalda berilgan.

3-jadval

“O‘tkan kunlar” romani inglizcha tarjima variantlarida qo‘llanilganligi aniqlangan leksik transformatsiya usullar soni

	Kerol Yermakova	**Mark Eduard Riz**	**I.M.To‘xtasinov**
Transliteratsiya	85	80	66
Kalkalash	17	27	15
Konkretlashtirish	22	20	18
Umumlashtirish	15	12	17
Modulyatsiya	64	62	62
Kompensatsiya	17	20	18
Jami:	**206**	**221**	**196**

Jadval uch tarjimon tomonidan lingvokulturemalar tarjimasida qo‘llanilgan leksik transformatsiyalar sonini ko‘rsatadi. Unga ko‘ra:

1. Transliteratsiya. Ushbu usul barcha tarjimonlar orasida eng keng qo‘llanilgan bo‘lib, Kerol Yermakova tarjimasida transliteratsiya orqali tarjima qilingan 85 ta lingvokulturema aniqlandi. Bu tarjimada asliyatga sodiqlikni saqlashga harakat qilinganini ko‘rsatadi. Mark Eduard Riz tarjimasida 80 ta, I.M.To‘xtasinovda esa nisbtan kam 66 ta lingvokulturema tarjimasi aniqlandi.

2. Kalkalash.Mark Eduard Riz tarjimasida kalkalash eng ko‘p qo‘llangan lingvokulturemalar aniqlandi. Boshqa ikki tarjimonda bu ko‘rsatkich pastroq – Kerol Yermakovada 17ta, I.M.To‘xtasinovda 15ta.

3. Konkretlashtirish. Bu usul Kerol Yermakova tarjimasida yetakchilik qilgan, ya’ni u umumiy ifodalarni yanada aniqroq mazmunga ega shaklda keltirishga intilgan. Tarjima variantida konkretlashtirilgan 22 ta lingvokulturema aniqlandi.

4. Umumlashtirish. I.M.To‘xtasinov tarjimasida 17 ta ma’nosi umumlashtirilgan lingvokulturemalar aniqlandi. Bunda tarjimon aniq madaniy tushunchalarni tarjimada umumiyroq mazmunda berishni afzal ko‘rgan.

5. Modulyatsiya. Uchala tarjimon ham bu usuldan unumli foydalanishgan. Bu tarjima usuli lingvokulturemalar tarjimasida universallashgan strategiya sifatida o‘z o‘rniga ega ekanligini ko‘rsatadi. Ushbu usul tarjima adekvatligini saqlab qolish, madaniyatlararo tafovutlarni asliyatga mos ifoda bilan tarjima qilish imkonini beradi.

6. Kompensatsiya. Mark Eduard Riz tarjimasida bu usulga ko‘proq murojaat qilinganini ko‘rish mumkin. Bu esa tarjima jarayonida ba’zi yo‘qotilgan semantik yoki stilistik komponentlarni boshqa kontekstdan tiklashga xizmat qilishini ko‘rsatadi. Mark Eduard Riz bu strategiyani 20 ta lingvokulturema tarjimasida qo‘llagan, bu esa uning madaniy funksional ekvivalentlikni saqlashga intilishini bildiradi. Kerol Yermakovada 17 ta, I.M.To‘xtasinov tarjima variantida esa 18 ta lingvokulturema tarjimasi aniqlandi.

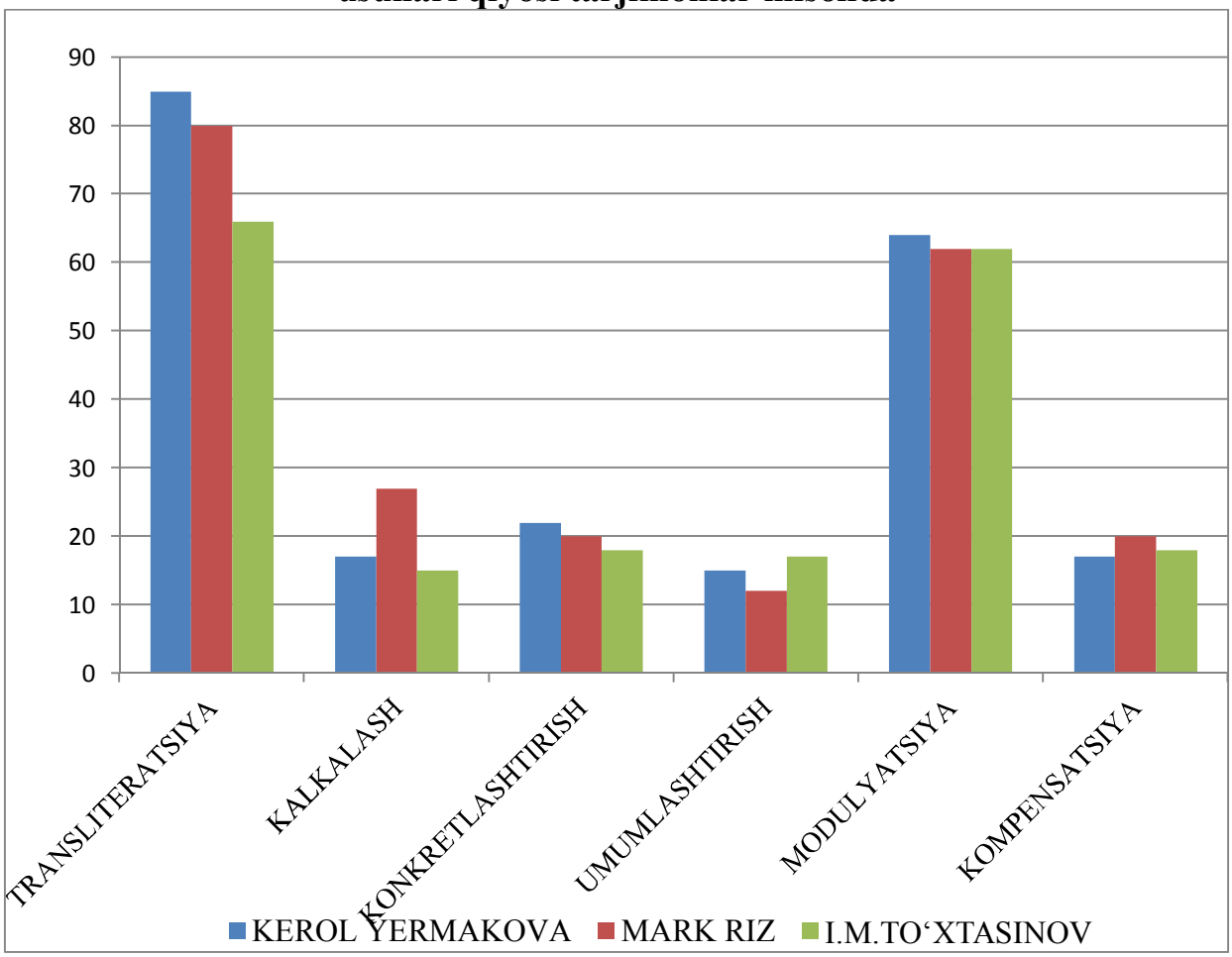
Ushbu tahlil shuni ko‘rsatadiki, har bir tarjimon o‘z yondashuvi va tarjima

strategiyasiga ega. Bunda Kerol Yermakova asliyatga sodiqlikka urg‘u bergan bo‘lsa, Mark Eduard Riz madaniy moslik va semantik aniqlikka e’tibor qaratganini ko‘rish mumkin. I.M.To‘xtasinov esa ma’noni umumlashtirishga tayangan. Bu tahlil natijalari tarjimada ekvivalentlik va madaniyatlararo moslik masalalarini chuqur yoritishga imkon beradi.

Shunday qilib, jadvalda keltirilgan lingvokulturemalarni leksik transformatsiyalar vositasida tarjima qilinganligi ilmiy ishning yangiligi hisoblanib, aynan ular leksik transformatsiyalarning lingvokulturologik tadqiqi uchun asos ekanligi aniqlandi. Tarjimonlik amaliyotida lingvokulturemalarni tarjimasi murakkab jarayon bo‘lib, u ko‘plab leksik transformatsiyalardan foydalanishni talab qilishi ma’lum bo‘ldi.

1-diagramma

Lingvokulturemalar tarjimasida qo‘llanilgan leksik transformatsiya usullari qiyosi tarjimonlar misolida



Diagrammada ko‘rsatilganidek, uch tarjimonning leksik transformatsiya usullarini qo‘llash darajalari turlicha bo‘lib, ba’zi usullar boshqalarga nisbatan kengroq qo‘llanilganligi aniqlandi. Bunda Transliteratsiya usuli barcha olimlar orasida eng yuqori qo‘llanilish darajasiga ega bo‘lib, Kerol Yermakova (85), Mark Riz (80), va I.M. To‘xtasinov (66) tomonidan keng qo‘llangan. Modulyatsiya ham yuqori darajada ishlatilgan, Kerol Yermakova (64), Mark Riz (62), va I.M. To‘xtasinov (62) ko‘rsatkichlari yaqin. Kalkalash usulidan Mark Riz

(27) ancha ko‘p foydalangan, Kerol Yermakova (17) va I.M. To‘xtasinov (15) esa kamroq qo‘llagan. Konkretlashtirish va Umumlashtirish usullari o‘rtacha darajada qo‘llanilgan, lekin Kerol Yermakova va I.M.To‘xtasinov bu usullardan biroz ko‘proq foydalanishgan. Kompensatsiya usuli uch tarjimon orasida eng kam qo‘llanilgan bo‘lib, ko‘rsatkichlar 17–20 oralig‘ida. Xulosa qilib aytganda, transliteratsiya va modulyatsiya usullari “O‘tkan kunlar” tarjimasida eng samarali usullardan deb topildi. Qolgan usullar esa holatga qarab qo‘llanilishi yoki nisbatan kamroq afzal ko‘rilishi ma’lum bo‘ldi.

Dissertatsiyaning uchinchi bobi “Tarjimada leksik transformatsiyalarning lingvokulturologik tahlili” deb nomlangan bo‘lib, unda leksik transformatsiya vositasida tarjima qilingan o‘zbek tili lingvokulturemalari hamda ularning tarjima variantlari chog‘ishtirma tahlili va o‘ziga xos lingvokulturologik jihatlari tahlili atroflicha tadqiq etilgan. Mazkur bobda Abdulla Qodiriyning “O‘tkan kunlar” romani lingvokulturemalari tarjimasi qiyosi ijodiy o‘rganildi va daliliy natijalar keltirildi.

Uchinchi bobning birinchi fasli “Tarjimada transliteratsiyaning lingvokulturologik ahamiyati” deb nomlangan. Mazkur faslda “O‘tkan kunlar” asari tarjima variantlarida transliteratsiyaga uchragan lingvokulturemalar tahlili keltirildi. Masalan, asliyat matnida Kumush ismi bilan birga “otin” leksemasi qo‘llanilganini ko‘rish mumkin. (O‘K.322) O‘zbek tilida “otin” so‘zi hurmat, obro‘, diniy bilim va ijtimoiy mavqe ramzi sifatida ayol kishiga murojaat qilinganda ishlatiladi. (O‘TIL.155) Demak, asliyatda Kumush ismiga “otin” so‘zining qo‘shib ishlatilishi bu Kumushga bo‘lgan xurmat, uning obro‘li xonadon qizi ekanligidan dalolatdir. Kerol Yermakova tarjimasida “otin” so‘zi “atyn” shaklida transliteratsiya qilingan. (DGB.287) Shuningdek, tarjimon qo‘shimcha izohda so‘zning hurmat ma’nosini ifodalashini ham izohlagan: “denotes respect when used with the proper name” (xurmat ma’nosini bildirib, kishi ismlari bilan birga qo‘llaniladi). Bu uslub lingvokulturologik jihatdan to‘g‘ri, chunki o‘quvchi so‘zning asl ma’nosini anglab yetishi uchun imkon yaratilgan. I.M.To‘xtasinov esa “otin” so‘zini asliyatdagi shaklida qoldirgan. (TDGB.312) Natijada, tarjimada asl madaniy ma’no saqlangan. Ammo qo‘shimcha izoh berilmaganligi sababli, tarjimaning bu variantida madaniyatlararo tushunmovchilik yuzaga kelishi mumkin. Mark Eduard Riz tarjimasida esa “otin” o‘rniga “khotin” so‘zi ishlatilgan, bu esa o‘zbek tilidagi “xotin” so‘zining transliteratsiyasi hisoblanadi. (BD.347) O‘zbek tilida “xotin” so‘zi ko‘proq oddiy ayol yoki er nikohidagi ayol ma’nosini anglatadi. (O‘TIL.415) Bu so‘z madaniy hurmat va ijtimoiy mavqeni anglatuvhi “otin” so‘zidan tubdan farq qiladi. Shuning uchun tarjimada “otin”ning “khotin” deb berilishi madaniy kontekstni buzadi, asl mazmunni yo‘qotadi. Xulosa qilib aytganda, tarjimada transliteratsiyadan foydalanilganda madaniyatlararo farqlar oydinlashadi. Shu bois, mazkur leksik transformatsiya tarjima tilining boyishiga zamin yaratuvchi samarali usul hisoblanadi.

Uchinchi bobning ikkinchi fasli “Tarjimada kalkalash usulining lingvomadaniy xususiyati” deb nomlanib, bunda lingvokulturemalar tarjimasida kalkalashning qo‘llanilishi tarjimada madaniy qatlam boyligi yo‘qolishiga sabab

bo‘lishi yoritildi. Masalan, “O‘tkan kunlar” romanida “choyxona” qo‘shma oti qo‘llanilgan. (O‘K.156) O‘zbek tilida “choyxona” so‘zi an’anaviy madaniyat va ijtimoiy hayotga oid lingvokulturologik birlik sifatida e’tiborga loyiq bo‘lib, u choy ichib, tamaddi qilib, hordiq chiqariladigan jamoat joyini bildiradi. (O‘TIL.504) Shu bilan birga, “choyxona” leksik birligining sinonimlari orasida “samovar”, “samovarxona” kabi atamalar ham mavjud. Mazkur birlik nafaqat predmet nomini bildiradi, balki o‘zbek milliy turmush tarzi, ijtimoiy odatlarni va madaniy qadriyatlarni ham aks ettiradi, shuning uchun u tarjimada lingvokulturologik jihatdan sezilarli muammo tug‘diradi.Romanning ingliz tilidagi tarjimalarida “choyxona” turlicha talqin qilingan. Jumladan, Kerol Yermakova tarjimasida “chaikhana” shakli qo‘llanilgan. (DGB.143) Ushbu yondashuvda asliyat tiliga xos so‘z bevosita transliteratsiya qilingan. Mazkur usul o‘quvchiga o‘zbek madaniyatining autentikligini yetkazishga xizmat qiladi, ammo birlikning funksionalligini va ingliz tilida tushunarliligini ta’minlash jihatidan cheklovlarga ega.Mark Eduard Riz tarjimasida “choyxona” “tearoom” shaklida berilgan. Bunda tarjimon kalkalash (calque) usulinidan foydalangan: choy – tea, xona – room. Natijada birlikning tarkibiy strukturasini so‘zma-so‘z saqlash orqali ma’no yetkazilgan. (BD.176) Shu bilan birga, “tearoom” ingliz tilida o‘zbek “choyxona” tushunchasiga to‘liq mos kelmaydi: u odatda choy ichiladigan, ammo milliy va madaniy kontekstga xos bo‘lmagan joyni bildiradi. Shuning uchun mazkur tarjima lingvokulturologik nuqtai nazardan qisman begonalashgan, lekin tarjima jarayonida so‘zma-so‘z moslik va madaniy ifoda saqlanishi jihatidan qiziqarli misol bo‘ladi.I.M.To‘xtasinov tarjimasida esa “chaikhona” shakli qo‘llanilgan, bu Yermakovaning yondashuviga o‘xshash bo‘lib, transliteratsiya va begonalashtirish strategiyasiga kiradi. (TDGB.148) Shu tarzda tarjimon milliy birlikni o‘z-o‘zidan saqlab qolishga intilgan, lekin ingliz tilida uning semantik va funksional mosligini ta’minlash darajasi cheklangan. Xulosa qilib aytganda, Mark Eduard Rizning “tearoom” varianti lingvokulturologik nuqtai nazardan kalkalash misoli sifatida baholanishi mumkin, chunki u asliyat tili birliklarining tarkibiy qismlarini so‘zma-so‘z tarjima qilgan va shu orqali lingvistik tuzilmani saqlab qolgan. Shu bilan birga, bu yondashuv milliy realiyaning to‘liq aks etishini kafolatlamaydi, balki ingliz tilida o‘quvchi tomonidan qisman yanglish talqin qilinishi mumkin.

Uchinchi bobning uchinchi fasli “Tarjimada konkretlashtirish masalasi” deb nomlangan bo‘lib, ushbu faslda tarjimada bevosita ekvivalentga ega bo‘lmagan milliy-madaniy birliklar tarjimasining konkretlashtirilgan holatlari o‘rganildi. Masalan, asliyat matnida “bosh-oyog‘ kiyim” so‘z birikmasi qo‘llanilgan. (O‘K.52) O‘zbek tilida “ma’lum bir shaxsga yoki ko‘pchilikka atab ko‘pincha to‘y marosimlarida yoki turli tantanalarda sovg‘a uchun tayyorlanadigan yangi bosh-oyoq libos” deb ta’riflanadi. (O‘TIL.453) Qisqa qilib, “sarpo” deb ham nomlanadi. Ushbu madaniy leksemaning tarjima variantlarining qiyosiy tahliliga yuzlanadigan bo‘lsak, unda har bir tarjimon ushbu so‘zni o‘z yondashuvi asosida o‘girganini ko‘rish mumkin. Kerol Yermakova asliyat matnidagi “bosh-oyog‘ kiyim” so‘z birikmasini “sarpa” deb konkretlashtirish orqali tarjima qilgan. (DGB.55) Shuningdek, ushbu so‘z chet tili kitobxoni uchun noma’lum

bo‘lganligi sababli tarjima variantida unga quyidagicha izoh bergan: “Sarpa – a costume consisting of both garments and footwear, usually given at weddings or other grandiose ceremonies” (Sarpo - odatda to‘y yoki boshqa marosimlarda beriladigan bosh-oyog‘ kiyim). Bundan anglash mumkinki, tarjima varianti asliyat tilidagi sarpo so‘zining to‘liq izohini bergan. Mark Eduard Riz esa “bosh-oyog‘ kiyim” jumlasini “A head-to-toe ensemble” deb tarjima qilgan. (BD.73) Shuningdek, u tarjima variantining “Endnotes” qismida unga quyidagicha ta’rif bergan: “Sarpah or Bosh-Oyog: A full accoutrement of clothes for special occasions. Literally “head to toe”. Ya’ni, “maxsus bayram, tadbirlarda boshidan oyog‘igacha kiyiladigan kiyimlar jamlanmasi” deb izoh bergan. Ushbu izoh ham asliyat matni jumlasining tarjimasini to‘liq qoplagan. I.M.To‘xtasinov “bosh-oyog‘ kiyim” jumlasini “I’ll dress you from top to toe” (Men seni boshingdan oyog‘ingacha kiyintiraman) deb aniqlashtirib bergan. (TDGB.56) Bunda tarjimon tarjima matni kitobxoni uchun hech qanday izohga o‘rin qoldirmagan. Chunki mazkur jumla ma’nosi gapning o‘zida anglashilgan. Xulosa qilib aytganda, asliyat matnida kelgan “bosh-oyog‘ kiyim” jumlasi har uchala tarjimada ham konkretlashtirib berilgan. Bunda Kerol Yermakova “sarpa” deb, Mark Eduard Riz “a head-to-toe ensemble” deb, I.M.To‘xtasinov esa “dress from top to toe” deb tarjima qilgan. Shuningdek, Kerol Yermakova va Mark Eduard Rizning tarjima variantlarida ushbu so‘zlarga keltirilgan qo‘shimcha izohlar ham ularning tarjimada konkretlashishiga sabab bo‘lgan.

Uchinchi bobning to‘rtinchi fasli “Tarjimada umumlashtirish hodisasi” deb nomlanib, milliy-madaniy realiyalar tarjimasida bir qator muammolar yuzaga kelishi sababli, tarjimada umumlashtirish, ya’ni tor ma’nodagi milliy leksik birliklarni umumiyroq ma’nodagi so‘zlar bilan almashtirilishi tahlil qilindi. Masalan, asliyat matnida “mahsi” so‘zi qo‘llanilgan bo‘lib, o‘zbek tilida “mahsi” – bu qo‘y yoki echki terisidan tayyorlanadigan, uzun qo‘njli, poshnasiz, tagcharmi yumshoq, kavush yoki kalish bilan kiyiladigan milliy oyoq kiyimi hisoblanadi. (O‘TIL.375) Tarjima variantlariga yuzlanadigan bo‘lsak, bunda Kerol Yermakova uni “soft ichigi-boots” deb tarjima qilgan. (DGB.26) Ingliz tilida “boot” – a type of shoe that covers all of your foot and part of your leg (butun oyog‘ingizni qoplaydigan poyabzal turi) degan ma’noni anglatadi. (MED.150) Bunda “ichigi” elementi orqali milliylik saqlangani holda, tarjimada ma’no umumlashgan. Mark Eduard Riz uni “soft leather boots” (yumshoq charm etiklar) deb ma’noni umumlashtirib berish orqali tarjima qilgan. (BD.41) Bunda milliy kolorit yo‘qolgan va ma’no to‘liq umumlashtirilgan. I.M.To‘xtasinov esa “feet” deb tarjima qilgan. (TDGB.23) Ingliz tilida “feet” – foot ning ko‘plik shakli bo‘lib, “the part of your body at the end of your leg, on which you stand” (oyoqning eng pastki qismi) degan ma’noni bildiradi. Tarjimaning bu variantida milliy birlik butunlay yo‘qolgan. Ifoda esa semantik jihatdan soddalashtirilgan. Bunda tushirib qoldirish (omission) strategiyasi qo‘llanilgan. Xulosa qilib aytganda, tarjimada umumlashtirishning qo‘llanilishi natijasida asliyatdagi madaniy-semantik noziklik kamayishi oydinlashadi.

Uchinchi bobning beshinchi fasli “Tarjimada modulyatsiya vazifalarining dolzarbligi” deb nomlangan. Mazkur faslda “O‘tkan kunlar” romanida ko‘p

hollarda qahramonlar nutqida “barakalla” so‘zi qo‘llanilganini uchratish mumkin. (O‘K.311) Bu leksema o‘zbek tilida “seni Xudo muborak qilsin”, “ofarin” kabi ma’nolarni anglatib, kimsaning biror harakatidan mamnunlik bildirish, uni ma’qullash va maqtash mazmunini ifodalaydi. Shuningdek, ushbu birlik tasdiq va qo‘llab-quvvatlash semantikasiga ham ega. (O‘TIL.164) Lingvokulturologik nuqtai nazardan, “barakalla” so‘zi o‘zbek xalqining nutq madaniyatida muhim o‘rin tutuvchi emotsional-baholovchi birlik hisoblanadi. Unda nafaqat oddiy maqtov, balki suhbatdoshga nisbatan ijobiy munosabat, samimiy rag‘bat va ijtimoiy qo‘llab-quvvatlash kabi madaniy komponentlar mujassam. Ayniqsa, uning tarkibida yashirin diniy sema (Xudo muborak qilsin) mavjud bo‘lib, bu o‘zbek xalqining diniy-dunyoviy tafakkuri uyg‘unlashgan holda til birliklarida aks etishini ko‘rsatadi. Uning ma’nosi oddiy “rahmat” yoki “yaxshi” degan ma’nodan kengroq hisoblanadi. Shu sababli, “barakalla” leksemasi oddiy leksik birlik emas, balki o‘zida milliy qadriyatlar, kommunikativ odob va baholash mezonlarini jamlagan lingvokulturema sifatida talqin qilinadi. Tarjima jarayonida mazkur birlikning bevosita ekvivalenti ingliz tilida mavjud emas. Shu sababli tarjimonlar modulyatsiya, ya’ni semantik nuqtai nazarni o‘zgartirish orqali unga yaqin ma’nolarni ifodalashga harakat qilganlar. Kerol Yermakova tarjimasida “barakalla” – “glory to you” shaklida berilgan. (DGB.278) Bu variantda ma’no sezilarli darajada o‘zgargan bo‘lib, diniy-maqtov (praise) semantikasi kuchaygan. Asliyatda esa “barakalla” ko‘proq kundalik nutqqa xos rag‘batlantiruvchi birlik hisoblanadi. Demak, bu yerda modulyatsiya natijasida pragmatik siljish yuzaga kelgan: oddiy maqtov – balandroq, deyarli diniy tusdagi ulug‘lash. Mark Eduard Riz tarjimasida “blessing him in prayer” variant qo‘llangan. (BD.337) Bu holatda modulyatsiya yanada kuchliroq namoyon bo‘ladi, chunki “barakalla”dagi emotsional baholash diniy amal (duo qilish) orqali ifodalangan. Natijada lingvokulturologik birlikning asl kommunikativ funksiyasi (rag‘batlantirish) o‘zgarib, diniy-marosimiy konnotatsiyaga o‘tgan. I.M.To‘xtasinov tarjimasida esa “thanking much” shakli berilgan. (TDGB.301) Bu variantda modulyatsiya nisbatan neytral yo‘sinda amalga oshirilgan bo‘lib, “barakalla”ning ijobiy baholash komponenti “minnatdorchilik” orqali ifodalangan. Biroq bu yerda ham semantik siljish mavjud: maqtov- minnatdorchilik. Natijada birlikning emotsional-ekspressiv va madaniy ranglari sezilarli darajada susaygan. Lingvokulturologik tahlil shuni ko‘rsatadiki, “barakalla” so‘zi o‘zbek madaniyatida ijtimoiy rag‘batlantirishning muhim vositasi bo‘lib, u suhbat jarayonida ijobiy psixologik muhit yaratishga xizmat qiladi. Tarjimada esa modulyatsiya orqali bu birlikning turli semantik qirralari (maqtov, duo, minnatdorchilik) alohida-alohida ajratib berilgan, biroq ularning hech biri asliyatdagi kompleks lingvokulturologik mazmunni to‘liq qamrab olmaydi. Xulosa qilib aytganda, “barakalla” so‘zining tarjimalari modulyatsiya usuliga asoslangan bo‘lib, ular semantik jihatdan qisman mos keladi, ammo lingvokulturologik jihatdan to‘liq adekvatlikni ta’minlay olmaydi. Bu holat milliy-emotsional birliklarni tarjima qilishda modulyatsiyaning imkoniyatlari bilan bir qatorda uning cheklanishlarini ham yaqqol namoyon etadi.

Uchinchi bobning oltinchi fasli “Tarjimada kompensatsiyaning ifodalanishi” deb nomlangan. O‘zbek tilidagi “tomoq” leksemasi o‘zining ko‘p qatlamli semantik tuzilishi bilan ajralib turadi. Lug‘aviy jihatdan u “bo‘yin va bo‘g‘iz qismi”ni anglatsa, ko‘chma ma’noda “ovqat”, “taom” yoki “ovqatlanish jarayoni”ni ifodalaydi. (O‘TIL.144) Mazkur semantik kengayish o‘zbek xalqining lingvokulturologik xususiyatlari, xususan, ovqatlanish madaniyati bilan chambarchas bog‘liqdir.

Badiiy matnda “tomoq” so‘zining qo‘llanishi aynan shu ko‘chma ma’noni yuzaga chiqaradi. Masalan, “Nima tomoq qilsamikin?” va “Nima tomoq buyuramiz?” kabi gaplarda “tomoq” bevosita “ovqat” yoki “taom” ma’nosida ishlatilgan bo‘lib, bu yerda u nafaqat nominativ, balki kulturologik yuklama ham tashiydi. (O‘K.347)

Ingliz tiliga tarjima jarayonida ushbu leksemaning bevosita leksik ekvivalenti mavjud emas. Ya’ni ingliz tilida “throat” (anatomiya) va “food/meal” (ovqat) ma’nolarini birlashtiruvchi yagona polisemantik birlik kuzatilmaydi. Shu sababli tarjimonlar mazkur birlikni turlicha kompensatsiya qilishgan.

Xususan, Kerol Yermakova tarjimasida “tomoq” leksemasi fe’llar orqali kompensatsiya qilingan: “What shall I cook for you?” va “What shall we order?” shaklida berilib, bunda “cook” va “order” fe’llari ovqat tayyorlash va buyurtma qilish jarayonlarini ifodalaydi. (DGB.307) Bu yerda lingvokulturologik ma’no to‘g‘ridan-to‘g‘ri emas, balki funksional ekvivalent orqali tiklangan.

Mark Eduard Riz tarjimasida esa qisman leksik yaqinlashuv kuzatiladi: “What food should we order?” variantida “tomoq” so‘zi “food” otiga moslashtirilgan. (BD.373) Bu holatda umumiy semantik ma’no saqlangan bo‘lsa-da, milliy-kulturologik rang-baranglik biroz soddalashtirilgan.

I.M. To‘xtasinov tarjimasida esa aralash yondashuv qo‘llangan bo‘lib, “What shall I prepare?” va “What shall we have?” shakllari orqali fe’l konstruktsiyalari ishlatiladi. (TDGB.337) Ayniqsa, “have” fe’li ingliz tilida ovqatlanish semasini ifodalash xususiyatiga ega bo‘lgani uchun mazkur variant kommunikativ va pragmatik jihatdan eng tabiiy ekvivalentlardan biri hisoblanadi.

Demak, “tomoq” leksemasi tarjimasida leksik ekvivalentning yo‘qligi sababli tarjimonlar semantik-pragmatik kompensatsiya usuliga murojaat qilganlar. Natijada asliyatdagi lingvokulturologik komponent to‘liq saqlanmasada, uning kommunikativ funksiyasi turli til vositalari orqali qayta tiklangan. Bu esa kompensatsiya hodisasining badiiy tarjimada muhim leksik transformatsiya usullaridan biri ekanligini yana bir bor tasdiqlaydi.

Xulosa qilib aytganda, mazkur tadqiqot ishida o‘zbek tilidagi lingvokulturemalarni ingliz tilida ifodalashda madaniyatlar orasidagi bir qancha farqlar kuzatilishi o‘rganildi. Misol uchun, o‘zbek tilida “chopon”[84] milliy kiyim sifatida ifodalansa, ingliz tili bu tushuncha “robe”[85] (xalat) so‘zi orqali umumiy shaklda ifodalangan. Bu holat esa lingvokulturemalarni tarjima qilishda milliy o‘ziga xosliklarni saqlash naqadar murakkab ekanligini ko‘rsatadi.

[84] Abdulla Qodiriy. O‘tkan kunlar: Roman. – T.: «Sharq», 2018. – P. 20.
[85] Tukhtasinov I.M., Muminov O.M., Khamidov A.A. Abdulla Qodiriy. The Days Gone By: Novel. – T.: «Mashhur-Press», 2017. – P. 22.

XULOSA

O‘zbek tilidagi lingvokulturemalar va ularning ingliz tilidagi tarjima variantlari qiyosining leksik transformatsiyalar vositasida qiyosiy-chog‘ishtirma tahlili bo‘yicha olib borilgan tadqiqotlar natijasida quyidagi ilmiy-nazariy xulosalarga kelindi:

1. Til xalqlarning tarixiy-madaniy tajribasi, urf-odatlari, an’anaviy dunyoqarashi va ijtimoiy ongining tarkibi sifatida namoyon bo‘lishi asoslandi. Til va madaniyat o‘rtasidagi uzviylik lingvokulturologiyaning asosiy o‘rganish obyekti sifatida xalqaro munosabatlar, tarjima jarayoni, xorijiy tillarni o‘qitish metodikasi kabi ko‘plab sohalarga xizmat qiladi.

2. Tarjimada lingvomadaniy yondashuv va qarashlar – zamonaviy tarjimashunoslikning ajralmas qismi ekanligi oydinlashdi. Tarjima matniga lingvokulturologik yondashuvda asliyat tili tarjimada nafaqat lisoniy, balki madaniy jihatdan ham moslashtirilishi ochiqlandi.

3. Leksik transformatsiyalarning vazifasi va ularning o‘ziga xos jihatlarini tahlil qilish asosida yangicha klassifikatsiya yuzaga keldi va bu lingvokulturemalarni tarjima qilishda qo‘llaniladigan leksik transformatsiya usullariga oydinlik kiritish imkonini yaratdi.

4. “O‘tkan kunlar” romani misolida o‘zbek tilining muayyan lingvokulturologik xususiyatlari yoritib berildi. O‘zbek tili milliy-madaniy leksik birliklari inglizcha tarjima variantlari bilan qiyoslanib, ularning o‘xshash va farqli jihatlari aniqlandi. Bu esa lingvokulturemalar misolidagi leksik transformatsiyalarning tarjima sifatiga ijobiy ta’sir qilishidan dalolat beradi.

5. Tarjimada leksik transformatsiya usullarini to‘g‘ri qo‘llash nafaqat tarjima sifatini yaxshilashi, balki til va madaniyatlar o‘rtasidagi tafovutlarni bartaraf etishda, ayniqsa lingvokulturologik ekvivalentlikni ta’minlashda muhim vosita bo‘lib xizmat qiladi.

6. Tarjimada transliteratsiyaning muvaffaqiyatli qo‘llanilishi asliyatdagi milliylikni tarjima tiliga to‘g‘ri va tushunarli yetkazilishi bilan izohlanadi. Kalkalashning lingvokultur xususiyatlari tadqiqi natijasida uning tarjima sifatiga ijobiy va salbiy ta’sirlari ochiqlanadi.

7. “O‘tkan kunlar” romanining inglizcha tarjima variantlarini asliyat tili bilan qiyosiy-chog‘ishtirma aspektda o‘rganish jarayonida konkretlashtirish tarjimaning sifatini oshirish hamda tarjima tilida tabiiy, aniq ifodani yaratishda zaruriy leksik transformatsiya usuli ekanligi aniqlandi. Ammo tarjimada konkretlashtirishning aksi, umumlashtirish qo‘llanilganda lingvokulturemalarning semantik va milliy-madaniy xususiyatlari yo‘qolishi mumkinligini ko‘rsatadi.

8. Leksik transformatsiyaning modulyatsiya usuli esa tarjimada madaniy tafovutlarni yumshatishda samarali vosita bo‘lib xizmat qilishi hamda tarjimondan lingvokulturologik kompetensiya, kontekstual sezgirlik va funksional yondashuvni muvaffaqiyatli qo‘llashni talab etadi.

9. Asliyat matnidagi stilistik vositalar, qahramon nutq xususiyatlari, shevalar tarjimasida kompensatsiyaning o‘rni beqiyosligi aniqlandi. Bunda asliyatga xos lingvokulturologik xususiyatlar tarjimonlar tomonidan farqlanishi va aniqlangan

bo‘shliq tarjimada kompensatsiya usuli orqali to‘ldirilishi muhim ekanligi ma’lum bo‘ldi.

10. “O‘tkan kunlar” romani inglizcha tarjimalari lingvokulturologik tahlili lingvokulturemalar tarjimasida oddiy semantik ekvivalent izlash yetarli emasligini ko‘rsatadi. Bunda leksik transformatsiyalar ikki til madaniyatidagi o‘xshash va farqli jihatlarni ochiqlashda o‘ziga xos samaradorlik kasb etadi.

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URGENCH STATE UNIVERSITY NAMED AFTER ABU RAYHAN BIRUNI

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A LINGUOCULTURAL ANALYSIS OF LEXICAL TRANSFORMATIONS

(on the example of English translation versions of Abdulla Qodiriy's novel "O'tkan kunlar")

10.00.06 – Comparative Study of Literature and Translation Studies

ABSTRACT
of dissertation of doctor of philosophy (PhD) on philological sciences

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INTRODUCTION (abstract of PhD thesis)

The relevance and necessity of the dissertation topic. The importance of conducting comparative studies of languages belonging to different structural systems and introducing national literatures to other peoples is steadily increasing in the development of world linguistics and literary studies. In particular, literary translation has emerged as an important means of fostering intercultural relations, enriching national literatures, and strengthening literary contacts among nations. At the same time, the translation process gives rise to a number of challenges associated with the adequate rendering of nationally and culturally specific units, literary imagery, and stylistic features in the target language. Such challenges may adversely affect the comprehensive preservation of the content of the original work, its national and cultural characteristics, and the author's individual style. Therefore, the identification and systematic investigation of the existing problems in translation practice, the determination of effective methods for addressing them, the comparative analysis of lexical transformations employed in the translation process, and the development of scientific and practical recommendations aimed at improving translation quality constitute pressing scholarly objectives.

In contemporary translation studies, alongside the investigation of translation as a process of intercultural communication, a number of scholarly studies have been conducted on the representation of nationally and culturally specific units in translation, taking into account its close interrelationship with contrastive linguistics, comparative literary studies, and linguoculturology. Although considerable research has been devoted to comparing linguistic means that represent different national cultures, as well as to the study of national mentality and the ways in which it is manifested through language, the issue of a linguocultural approach to translation has not yet been sufficiently explored. In particular, the representation of linguoculturemes in translation and the preservation of their national and cultural characteristics constitute issues that require further, specialized investigation. From this perspective, determining the role and significance of linguocultural factors in the translation process, as well as identifying effective methods for translating linguistic units that reflect national and cultural characteristics, constitutes the relevance and necessity of the present research.

In our country, efforts to demonstrate and promote our national identity to the international community are gaining increasing momentum. The representation of the distinctive features of national culture in linguistic material is being extensively elucidated through translation in accordance with the principles of the linguocultural paradigm, which approaches language not merely as a system, but also as a fundamental source of knowledge about national consciousness encompassing the cultural perceptions and worldview of a people. The significance of this area at the level of state policy is reflected in the following statement by the President of the Republic of Uzbekistan: "In today's era of globalization, it is natural that every nation and every independent state should ensure its national interests and, in this regard, attach primary importance to preserving and

developing its culture, ancient values, and native language." From this perspective, ensuring the adequate representation of nationally and culturally specific units in translation, preserving their national characteristics, and providing a scholarly basis for translation methods constitute pressing scientific and practical objectives.

The following legal documents and strategic frameworks have contributed significantly to the implementation of these tasks and underscore the relevance of this research: Presidential Decree No.PF-5850 (October 21, 2019) "On Measures to Radically Increase the Prestige and Status of the Uzbek Language as the State Language"; Presidential Decree No. PF-6084 (October 20, 2020) "On Measures to Further Develop the Uzbek Language and Improve Language Policy in the Country"; Presidential Decree No.PF-6097 (October 29, 2020) "On Approval of the Concept for the Development of Science until 2030"; Presidential Resolution No. PQ-5117 (May 19, 2021) "On Measures to Bring the Process of Promoting Foreign Language Learning in the Republic of Uzbekistan to a Qualitatively New Stage"; Resolution No. 312 of the Cabinet of Ministers (May 19, 2021) "On Measures for the Effective Organization of Promoting Foreign Language Learning"; and Presidential Decree No. PF-60 (January 28, 2022) "On the Development Strategy of New Uzbekistan for 2022-2026", as well as other relevant normative and legal acts related to this area of activity. This dissertation, to a certain extent, contributes to the realization of the objectives set forth in the above-mentioned normative and legal documents.

Compliance of the research with the priority areas of the development of science and technology of the republic. This research work was carried out in accordance with 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 an informed society and a democratic state".

The level of study of the problem. In world linguistics, significant work has been conducted on the collection and study of the distinctive features of proverbs. Scholars such as J.S.Catford, P.Newmark, J.Vinay and J.Darbelnet, E.A.Nida, S.Bassnett, A.Lefevere, E.S.Aznaurova, V.N.Komissarov, L.S.Barkhudarov, Ya.I.Retsker, Z.G.Proshina, V.S.Vinogradov, T.R.Levitskaya, A.M.Fitterman, and V.V.Alimov[2] – have carried out substantial research in this field. In Uzbek linguistics, the methods of lexical transformation and their distinctive features have

[2] Catford J.C. A linguistic theory of Translation. – Oxford University Press, 1965. – 103 p.; Peter Newmark. A textbook of translation. – Prentke Hall International Group Press, 1988. – 292 p.; Jean-Paul Vinay, Jean Darbelnet. Comparative stylistics of French and English. A methodology for translation. Volume 11. Philadelphia, 1995. – 359 p; Eugene A.Nida. Contexts in Translating. – John Benjamins Press, 2001. Amsterdam/Philadelphia. – 127 p.; Bassnett S., Lefevere A. Constructing cultures: Essays on literary translation. – Shanghai foreign language education Press, 2001. – 143 p.; Aznaurova E.S., Abdurakhmanova Kh.I., Demidova I.M., Iriskulov M.T., Phomenko N.V., Sabirova M.A., Takhirjanova S.T., Khudaiberganova M. K. "Translation theory and practice". O'qituvchi, 1989. – 176 c.; Комиссаров В.Н. Теория перевода (лингвистические аспекты). Учеб. – М., 1990. – 174 с.; Бархударов Л.С. Язык и перевод. М., изд. Международные отношения, 1975. – 240 с.; Я.И. Рецкер. Теория перевода и переводческая практика. – М.: «Р. Валент», 2007. – 244с.; Прошина З.Г. Теория перевода. Уч. на англ. яз. – Владивосток: Изд-во Дальневост. ун-та, 2008. – 276 с.; Виноградов В.С. Введение в переводоведение. М.: Издательство института общего средного образования РАО, 2001. – 224 с.; Левицкая Т.Р., Фиттерман А.М. Проблемы перевода. М., 1976. – 208 с.; Алимов В.В., Теория перевода. Перевод в сфере прфессиональной коммуникации. Учебное пособие. Изд. 3-е, стереотипное. – М.: Едиториал УРСС, 2005. – 160 с.;

been highlighted in the works of G'aybulloh as-Salom, Q.Musayev, I.Gafurov, O.Muminov, N.Qambarov, and Z.Jumaniyozov[3].

The science of linguoculturology, which focuses on studying and describing the interrelationship between language and culture, has been explored by numerous scholars in both global and Uzbek linguistics. In world linguistics, prominent figures such as W.von Humboldt, E.Sapir, A.A.Potebnya, V.V.Vorobyev, V.N.Teliya, G.G.Slyshkin, N.Alefirenko, V.A.Maslova, Z.K.Sabitova, V.V.Krasnykh, and E.I.Zinovyeva[4] have conducted significant research in this field. In Uzbek linguistics, this subject has been studied by scholars such as Sh.S.Safarov, J.A.Yoqubov, O'.Q.Yusupov, D.U.Ashurova, A.E.Mamatov, N.M.Mahmudov, D.S.Xudoyberganova, D.R.Djumanova, M.D.Djusupov, and Sh.Usmonova[5].

In recent years, the theoretical issues of linguoculturology have been examined from a comparative perspective through the study of various typologically different languages. Scholars such as U.R.Yuldashev, A.A.Sharipova, D.A.Tosheva, D.K.Bakhronova, N.A.Tukhtakhojayeva, D.A.Rustamova, Sh.A.Sheraliyeva, M.Z.Solijonov, A.M.Kurganov[6] have conducted research in this area.

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[3] G'aybulloh as-Salom. Tarjima nazariyasi va amaliyoti. T., 2003. – 54 b.; Qudrat Musayev. Tarjima nazariyasi asoslari: Darslik.: T.: O'zbekiston Respublikasi FA "Fan" nashriyoti, 2005. – 352 b.; G'ofurov I., Mo'minov O., Qambarov N. Tarjima nazariyasi. O'quv qo'llanma. – Toshkent: Tafakkur-Bo'stoni, 2012. – 216 b. Jumaniyozov Z.O. Tarjimaning nazariy va amaliy asoslari. – Toshkent, 2018. – 133 b.

[4] Гумбольдт В.Ф. Избранные труды по языкознанию / Пер. Г.В.Рамишвили. – Москва: Прогресс, 1984. – 400 с.; Сепир Э. Введение в изучение речи // Избранные труды по языкознанию и культурологи. – 185 с.; Потебня А.А. О некоторых символах в славянской народной поэзии. О связи некоторых представлений в языке. О купальских огнях и сродных с ними представлениях. О доле и сродных с нею существах. – Харьков, 1914. – 244 с.; Воробьев В.В. Лингвокультурология: (Теория и методы). – Москва: Изд-во Рос. ун-та дружбы народов. 1997. – С. 331.; Телия В.Н. О методологических основаниях в лингвокультурологии// Межд. конференция «Логикв, методология, философия науки». – Москва: Обнинск, 1995.; Телия В.Н. Русская фразеология. Семантический, прагматический и лингвокультурологический аспекты. – М.: Школа «Языки русской культуры», 1996. – 288 с.; Слышкин Г.Г. От текста к символу. Лингвокультурные концепты прецедентных текстов в сознания дискурса. – М.: Academia, 2000. – 128 с.; Алефиренко Н.Ф. Лингвокультурология. Ценностно смысловое пространство языка. Учебное пособие. – М.: Флинта, 2016. – 288 с.; Маслова В.А. Лингвокультурология. Введение. Учеб. пособие. М.: Академщмия, 2001. – 208 с.; Сабитова З.К. Лингвокультурология: Учебник. – М.: Флинта: Наука, 2013. – 524 с.; Красных В.В. Этнопсихолингвистика и лингвокультурология. М.: ИТДГК «Гнозис», 2002. – 284 с.; Зиновьева Е.И. Лингвокультурология: от теории к практике. Учебник. – СПб.: СпбГУ; Нестор-История, 2016. – 182 с.

[5] Safarov Sh. Kognitiv tilshunoslik. – Jizzax: Sangzor, 2006. – 92 b.; Yaqubov J. Fransuz tilida «muhabbat» konseptining kognitiv xususiyatlari / olmonshunoslik va tarjimashunoslikning dolzarb muammolari. – T., 2011. – B. 107–111; Yusupov O'. Ma'no, tushuncha, konsept va lingvokulturema atamalari xususida / Stilistika tilshunoslikning zamonaviy yo'nalishlarida. – T., 2011. – B. 49–55; Ashurova D. Text Linguistics. Tashkent: Tafakkur Qanoti. 2012. – 204 p.; Mamatov A. Lingvomadaniyatshunoslik: lingvokulturema va logoepistema. – Xorijiy filologiya. Til. Adabiyot. Ta'lim. – Samarqand, 2015. – №1(54). – B. 9–15; Mahmudov N. Olamning lisoniy manzarasi va so'z o'zlashtirish // O'zbek tili va adabiyoti. – T., 2015. №3. – B. 3–12.; Xudoyberganova D. Lingvokulturologiya terminlarining qisqacha izohli lug'ati. – T., Turon-zamin-ziyo, 2015. – 42 b., Usmanova Sh. Lingvokulturologiya. Darslik. Toshkent 2019. – 244 b.

[6] Yo'ldoshev U.R. Hajviy matnlar tarjimasining lingvostilistik va lingvokulturologik xususiyatlari (ingliz tiliga tarjima qilingan o'zbek xalq latifalari misolida): Filol. fan. b. fals. dokt. (PhD) …diss. – Toshkent, 2017. – 163 b., Sharipova A.A. Stilistik sinonimlar tarjimasining lingvokulturologik xususiyatlari (ingliz va o'zbek tillari materiallari asosida): Filol. fan. b. fals. dokt. (PhD) …diss. – Toshkent, 2017. – 160 b.; Tosheva D.A. Zoonim komponentli maqollarning lingvokulturologik xususiyatlari: Filol. fan. b. fals. dokt. (PhD) …diss. – Toshkent, 2017. – 151 b.; Baxronova D.R. Antropozoomorfizmlarning semantik va lingvokulturologik xususiyatlari (o'zbek va ispan tillari materialida): Filol. fan. b. fals. dokt. (PhD) …diss. – Toshkent, 2017. – 157 b.; Tuxtaxodjayeva N.A. Badiiy tarjimada lingvokulturemalarning ifodalanishi (ingliz va o'zbek tillari misolida): Filol. fan. b. fals. dokt. (PhD)

The connection of the dissertation topic with the scientific research work of the higher education institution where the dissertation was carried out. The dissertation topic was carried out within the framework of the research area entitled "Comparative literary studies, Contrastive linguistics and Translation studies", in accordance with the research plans of Urgench state university named after Abu Rayhan Beruni.

The aim of the research is to identify the lexical transformation methods used in translating Uzbek-specific linguoculturemes based on the English translation variants of O'tkan kunlar by Abdulla Qodiriy, to reveal their functional characteristics, and to conduct a linguoculturological analysis from a comparative and contrastive perspective.

The tasks of the research:

To analyze the interrelationship between language and culture from the perspective of linguoculturology and to elucidate the theoretical foundations of linguocultural approaches and perspectives developed in linguistics.

To identify the lexical transformation techniques employed in the translation process, analyze their functional characteristics, and provide their scholarly description.

To clarify the cultural differences between the Uzbek and English languages by analyzing the lexical transformation techniques applied in the English translations of linguoculturemes extracted from Abdullah Qodiriy's novel Bygone Days.

To conduct a comparative linguocultural analysis of Uzbek linguoculturemes and their English translation equivalents.

The object of the research comprises the Uzbek linguocultural units in Abdulla Qodiriy's novel "O'tkan kunlar" and their English translation variants.

The subject of the research comprises the linguocultural features of lexical transformation methods used in rendering Uzbek linguoculturemes into English.

Research methods. In conducting this dissertation research, a range of methods of investigation and analysis were employed, including descriptive, classificatory, comparative-contrastive, componential analysis, linguostatistical, and cross-cultural analysis methods.

The scientific novelty of the research is as follows:

The English translations of Uzbek linguoculturemes were described from a comparative perspective through the analysis of lexical transformation techniques.

The translators' approaches to rendering Uzbek national and cultural lexical units into English were substantiated scientifically. Furthermore, a specialized catalogue was developed based on an analysis of the extent to which translators employed lexical transformation techniques in the translation process.

…diss. – Toshkent, 2017. – 141 b.; Rustamova D.A. Metaforik evfemizatsiyaning lingvokulturologik va sotsiopragmatik aspektlari: Filol. fan. b. fals. dokt. (PhD) …diss. – Toshkent, 2018. – 145 b.; Sheraliyeva Sh.A. Ingliz va o'zbek tillaridagi diniy frazeologik birliklarning lingvomadaniy aspekti. Filol. fan. b. fals. dokt. (PhD) …diss. – Toshkent, 2023. – 133 b.; Solijonov M. Z. Ingliz va o'zbek tillaridagi rivoyatlar konseptual maydonining lingvokulturologik tadqiqi. Filol. fan. b. fals. dokt. (PhD) …diss. – Toshkent, 2021. – 184 b.; Kurganov A. M. Ingliz va o'zbek tillarida harbiy terminlar qo'llanilishining lingvokulturologik xususiyatlari. Filol. fan. b. fals. dokt. (PhD) …diss. – Toshkent, 2021. – 163 b.

The materials concerning the functional characteristics and application of lexical transformation techniques, including transliteration, calque, concretization, generalization, modulation, and compensation, were systematized and theoretically substantiated through the analysis of the translation variants of linguoculturemes in the novel Bygone Days.

The significance of lexical transformations in linguocultural translation research was demonstrated, while the similarities and differences between Uzbek and English cultures were identified through the analysis of linguoculturemes in a representative work of Uzbek national literature.

It was demonstrated that the application of lexical transformation techniques in rendering linguoculturemes in literary translation makes it possible to preserve the national colouring of the source text to a high degree.

The practical result of the research is as follows:

It has been substantiated that the conclusions and findings drawn from the linguoculturological interpretation of lexical transformation methods used in the translation of linguoculturemes, as well as the analysis of linguistic material employed in the study, contribute to enriching the field with new scientific and theoretical concepts. It has also been demonstrated that the application of lexical transformations in the translation of linguoculturemes promotes the development of a linguocultural approach to translation and serves as a valuable source for further research in this area;

it has been proven that the material related to the rendering of Uzbek linguoculturemes into English through lexical transformation methods, as well as the linguoculturological analysis of this process and the similarities and differences in the cultures of typologically different languages, can enrich existing textbooks and teaching materials in such disciplines as “Comparative Linguistics,” “Comparative Typology,” “Modern Linguistics,” “Translation Theory and Practice,” “Intercultural Communication,” “Linguoculturology,” and “English Stylistics.” It may also serve as a scientific basis for master’s students, doctoral candidates, and independent researchers studying the effectiveness of lexical transformations, particularly in the translation of linguoculturemes in literary texts.

The reliability of the research results is ensured by the effectiveness of lexical transformation methods in the translation of linguoculturemes and their linguoculturological analysis, the reliance on credible scholarly sources in presenting theoretical information, the precise formulation of the research problem, the rigor of the conclusions drawn, and the research approaches employed. It is further confirmed by the fact that the factual material analyzed has been classified using advanced modern methods and interpreted in light of contemporary achievements in linguistics. The reliability is also supported by the practical implementation of theoretical ideas and conclusions, as well as the approval of the obtained results by authorized institutions.

The scientific and practical significance of the research results is as follows: The scientific significance of the research lies in its contribution to enriching existing theoretical views on the application of lexical transformation methods in the translation of linguoculturemes with new knowledge. It is further

explained by the fact that each lexical transformation method is applicable to the translation of specific linguoculturemes, and that the factors forming linguoculturological analysis in translation serve as a theoretical basis for identifying differential features of both languages.

The practical significance of the research is reflected in its effectiveness in compiling a dictionary of linguoculturemes translated through lexical transformation methods, as well as in enriching existing explanatory dictionaries. It also lies in its usefulness for organizing lectures, seminars, and special courses, and in improving teaching materials for disciplines included in the curricula of higher education institutions in philological fields, particularly in foreign language departments. These disciplines include comparative linguistics, translation theory and practice, lexicology and stylistics, and intercultural communication.

Implementation of the research results. The scientific findings and practical recommendations derived from the linguoculturological study of lexical transformations have been applied in various projects and initiatives:

The analytical findings concerning the comparative characterization of the translations of Uzbek linguistic and cultural units (linguoculturemes) into English through lexical transformations, based on the activities of the “O‘zbekiston” Television and Radio Channel of the National Television and Radio Company of Uzbekistan, were utilized in the preparation of scripts for the television programs Education and Development, World Literature, and Literary Process during 2023–2025 (Certificate No. 05-09-1458 issued by the “O‘zbekiston” Television and Radio Channel of the National Television and Radio Company of Uzbekistan, dated 16 September 2025).

The scientific findings and research materials of the dissertation were also employed within the framework of the Erasmus+grant project 585845-EPP-1-2017-1-ES-EPPKA2-CBHE-JP – CLASS: “Development of the Interdisciplinary Master Program on Computational Linguistics at Central Asian Universities” (Certificate No. 06-174/1 issued by Urgench State University named after Abu Rayhan Beruni, dated 30 September 2025). As a result, the specialized catalogue developed during the research, devoted to the linguocultural analysis of English translation variants of Uzbek linguoculturemes, contributed to the expansion of the project’s scientific database.

Within the framework of the innovative project entitled “Creation of the ‘Comparative Studies’ Electronic Platform for the Discipline of Comparative Literature” (Project No. IL-27-4722022413), implemented under the State Scientific and Technical Programmes at Uzbekistan State World Languages University during 2023–2025, the article by Y.O. Masharipova, entitled “The Features of Calque as a Lexical Transformation”, was published in Issue No. 8 of the electronic scientific journal KOMPARATIVISTIKA (Comparative Studies) (Certificate No. 04-04-1/5681 issued by Uzbekistan State World Languages University, dated 26 September 2025). The project benefited from the systematized research findings concerning the functional characteristics and application of the calque translation method. Consequently, the innovative electronic platform was

enriched with updated empirical data, thereby contributing to the enhancement of the educational quality of the discipline Comparative Literature.

The dissertation materials were also used by the Institute for Socio-Spiritual Research under the Republican Centre for Spirituality and Enlightenment in implementing promotional and educational activities within Direction IX of the 2024 Programme of Measures aimed at improving the effectiveness of spiritual and educational work and developing the sector. Specifically, the research supported the implementation of Item 60, entitled “Measures for Enhancing the Status and Prestige of the State Language in Society and Developing Publishing Activities”, which focuses on ensuring the unconditional implementation of the Law of the Republic of Uzbekistan “On the State Language” and promoting respect for the state language as a symbol of national statehood and social unity among all citizens of Uzbekistan (Report No. 10/587 issued by the Institute for Socio-Spiritual Research under the Republican Centre for Spirituality and Enlightenment, dated 15 September 2025). Furthermore, the comparative analysis of English translation variants of Uzbek linguoculturemes was employed in awareness-raising activities designed to demonstrate the potential of such analyses for comparing the worldviews of different nations, to emphasize the significance of lexical transformations in linguocultural translation studies, and to illustrate the similarities and differences between Uzbek and English cultures through the classification of linguoculturemes in national literary works. These research outcomes were incorporated into promotional materials, lecture texts, and educational handouts prepared within this field.

The scientific results of the dissertation were further utilized in projects organized by the Khorezm Regional Information and Library Centre named after Mahmud Zamakhshariy, particularly in the implementation of the tasks established under Resolution No. 781 of the Cabinet of Ministers of the Republic of Uzbekistan, dated 14 December 2020, concerning the National Programme for the Development and Support of Reading Culture for 2020–2025 (Certificate No. 01-02/147 issued by the Khorezm Regional Information and Library Centre named after Mahmud Zamakhshariy, dated 18 September 2025). In addition, the scientific articles and conference papers published on the preservation of the national cultural colouring of Uzbek linguoculturemes through lexical transformation techniques in English translation were made available for use in the reading halls of the Mahmud Zamakhshariy Information and Library Centre.

Approval of research results. The results of the research have been presented and discussed at at 8 scientific and practical conferences, including 4 national and 4 international conferences.

Publication of research results. A total of 10 scientific articles related to the dissertation topic have been published. Of these, 8 articles have been published in academic journals recommended by the Higher Attestation Commission of the Republic of Uzbekistan for publishing key scientific findings of doctoral dissertations, and 2 articles have been published in a foreign scholarly journals.

The structure and volume of the dissertation. The dissertation consists of an introduction, three chapters, a conclusion, a list of references, appendices and a list of abbreviations. The dissertation comprises a total of 148 pages.

THE MAIN CONTENT OF THE DISSERTATION

In the **introduction**, the relevance and necessity of the research are substantiated, and the aims and objectives, as well as the object and subject of the study, are described. The correspondence of the research to the priority directions of the development of science and technology in the Republic is indicated. The scientific novelty and practical results of the study are presented, and the scientific and practical significance of the obtained results is revealed. Information on the implementation of the research results in practice, the published works, and the structure of the dissertation is also provided.

The first chapter of the research is entitled "Linguocultural Features of Translation". This chapter analyzes the linguocultural characteristics of translation and explains that linguoculturology, which emerged from the interaction between language and culture, studies the manifestations of a people's culture reflected in language.

In addition, the chapter examines the views of linguist scholars on the interrelationship between language and culture. It also emphasizes that linguoculturology serves as an important factor in the formation of linguocultural perspectives and approaches in translation studies. Furthermore, the chapter considers the possibility of analyzing linguoculturemes in translation through the classification of lexical transformations.

The first section of chapter one, titled "The interrelation between language and culture", analyzes the deep-rooted interconnection between these two concepts. It is well known that any language embodies a system of nationally specific features that determine the worldview of its speakers. This system is referred to as culture. Language occupies a primary place among the national components of culture, as it serves as a means of communication within human society. Language also indicates that its speakers belong to a particular community[14].

Human experience is largely shaped and structured through the linguistic units of society, and each linguistic system represents a particular perception of reality. Therefore, the words used in different societies vary accordingly. For this reason, language is considered the core of culture[15].

In the process of translation, the culture of one nation is reconstructed within the cultural context of another nation. This phenomenon indicates the influence of one culture on another. Therefore, in this section, the interrelation between language and culture was first examined in order to explain the connection between linguocultural research and translation practice.

[14]Антипов Г.А., Донских О.А., Марковина И.Ю., Сорокин Ю.А. Текст как явление культуры. – Новосибирск, 1989. – С. 75.
[15] G'ofurov I., Mo'minov O., Qambarov N. Tarjima nazariyasi. – Toshkent.: Tafakkur Bo'stoni, 2012. – B. 29.

Furthermore, the study analyzes the view in linguoculturology that language functions as a means of expressing culture, as well as a tool for establishing and strengthening it in the consciousness of a people. This is because the integration of language and culture within linguoculturology and their comparison in translation has become one of the pressing issues in contemporary linguistics.

The second section of the chapter, titled "Linguocultural perspectives and approaches in translation studies," explores the research carried out within the framework of linguocultural approaches to translation. In recent years, this approach has gained significant relevance and become a subject of serious academic discourse. The concept itself emerged as a result of the intersection between linguoculturology and translation practice, gradually entering the field of translation studies as a distinct and necessary perspective.

Within linguoculturology, one of the rapidly developing branches of linguistics, the central focus of linguocultural approaches to translation is the analysis of linguocultural units, or lingvoculturemes. These units represent the cultural essence embedded in the language and serve as key elements that reflect the linguocultural features of translation. Their study enables a deeper understanding of how national identity and cultural meanings are transferred across languages.

Research grounded in linguocultural perspectives and approaches to translation can also be observed in various dissertation studies. Notable examples include the works of Nargiza Akmalovna Tukhtakhodjaeva, Feruza Bakhtiyorovna Irgasheva, Muhammadjon Solijonov, Otabek Muxamadovich Fayzulloyev, Aziza Abdumanapovna Sharipova, and Shirin Abdisalomovna Sheraliyeva[16].

These scholars have contributed significantly to the field through their research on the translation and comparative analysis of linguoculturemes from the source language into the target language. Accordingly, this section sheds light on the ongoing scholarly efforts to analyze how linguocultural units are rendered in translation and how they function as carriers of cultural meaning across linguistic boundaries.

The third section of the chapter, titled "Classification of lexical transformations in translation," focuses on the various types of transformations applied in the translation process. The classification of lexical transformations was developed based on the analysis of various perspectives on translation transformations as presented in the works of prominent translation scholars such as L.S.Barkhudarov, Y.I.Retsker, V.N.Komissarov, Z.G.Proshina, and

[16] Tuxtaxodjayeva N.A. "Badiiy tarjimada lingvokulturemalarning ifodalanishi (ingliz va o'zbek tillari misolida)". Filol. fan. b. fals. dokt. (PhD) …diss. – Toshkent, 2017. – B. 6. ; Irgasheva Feruza Baxtiyorovna. "Nemis tilidan o'zbek tiliga lingvokulturemalar tarjimasining sotsiolingvistik aspektlari". Filol. fan. b. fals. dokt. (PhD) …diss. – Buxoro, 2023.; Fayzulloyev O. M. "O'zbek folkloridagi lingvokulturemalarning inglizcha tarjimada berilishi (bolalar folklori va ertaklar misolida). Filol. fan. b. fals. dokt. (PhD) …diss. – Toshkent, 2019. – B. 10.; Sharipova A. A. "Stilistik sinonimlar tarjimasining lingvokulturologik xususiyatlari (ingliz va o'zbek tillari materiallari asosida)". Filol. fan. b. fals. dokt. (PhD) …diss. – Toshkent, 2017. – B. 6.; Sheraliyeva Sh.A. "Ingliz va o'zbek tillaridagi diniy frazeologik birliklarning lingvomadaniy aspekti". Filol. fan. b. fals. dokt. (PhD) …diss. – Toshkent, 2023. – B. 6.

E.S.Aznaurova[17]. Their theoretical contributions and descriptions regarding the application of translation transformations in the translation process formed the foundation for the classification.

Table 1

Classification of Lexical Transformations

V.N.Komissarov	*Transcription*
	Transliteration
	Calque
Y.I.Retsker	*Concretization*
L.S.Barxudarov	
V.N.Komissarov	
Z.G.Proshina	
E.S.Aznaurova	
L.S.Barxudarov	*Generalization*
Y.I.Retsker	
V.N.Komissarov	
Z.G.Proshina	
E.S.Aznaurova	
Y.I.Retsker	*Modulation*
V.N.Komissarov	
E.S.Aznaurova	
Z.G.Proshina	
Y.I.Retsker	*Compensation*
Z.G.Proshina	
E.S.Aznaurova	

Thus, based on the classification of lexical transformations by linguists, the following methods of lexical transformation were taken as the object of study: the transliteration method, the calque method, concretization, generalization, modulation, and compensation.

The second chapter of the dissertation, titled “Lexical transformations in the translation of linguoculturemes”, examines linguocultural units as translation objects and discusses the importance of lexical transformations in rendering them. The classification of different types of lexical transformations is provided, and the chapter presents a comparative analysis of the translation variants of “O‘tkan kunlar” (Days Gone By), focusing on how linguocultural elements are conveyed through various lexical transformation techniques.

[17] Бархударов Л.С. Язык и перевод. М., изд. Международные отношения, 1975. – С.5.; Рецкер Я.И. Теория перевода и переводческая практика. – Москва.: Р.Валент, 2007. – С. 48–54.; Комиссаров В.Н. Теория перевода (лингвистические аспекты). Учеб. – М., 1990. – С.174.; Proshina Z.G. Theory of Translation. (English and Russian). Vladivostok Far Estern University Press, 2008. – P. 44.; Aznaurova E.S., Abdurakhmanova Kh.I., Demidova I.M., Iriskulov M.T., Phomenko N.V., Sabirova M.A., Takhirjanova S.T., Khudaiberganova M. K. “Translation theory and practice”. O‘qituvchi, 1989. – P.9.

In the first section of the chapter, titled “Linguoculturemes as a translation problem”, the accurate rendering of linguocultural elements in terms of semantics, pragmatics, and culture is emphasized as a crucial aspect of the translation process. This section reviews definitions of linguocultural units provided by various linguists, along with their classifications.

It is concluded that such units include nonequivalent vocabulary, lacunae, realia, proverbs, phraseological units and expressions, metaphors, metonymy, antonomasia, exclamatory sentences, stylistic devices, speech behavior, etiquette formulas, and utterances reflecting specific aspects of culture. These elements collectively contribute to the formation of linguocultural units[18].

The second section of the chapter two is entitled “Classification of lexical transformation methods”. This section examines the types of lexical transformation methods and their distinctive features.

Transliteration is the method of adapting linguocultural units to the target language based on phonetic similarity. In this process, preserving the original pronunciation of words is considered essential. This method is widely used in translation for personal names, geographic names and linguocultural units. For example, xon is translated as khan, taqsir as taksyr, aqiqa as aqiqah, hoji as hadji/hajji, nisholda as nishalda/nishaldah, chopon as chapan.

Calque (loan translation) is a method of translating linguoculturemes – expressed as words, compound nouns, phrases, or combinations – by rendering them word-for-word into equivalent units available in the target language. For example, the compound noun “choyxona” is translated as “tearoom,” while “nosqovoq” is rendered as “tobacco gourds” through calquing.

Concretization refers to translating a linguocultural unit by clarifying or specifying its meaning. For example, the Uzbek term “ko‘rpa” is concretized in English as “cotton quilts” and the phrase “Oy-kuni” is translated as “The day of childbirth” (meaning the day of giving birth).

Generalization is used when there is no direct equivalent for a linguocultural unit in the target language, and the meaning is conveyed through a broader or more general concept. For instance, the Uzbek footwear “mahsi” is translated as “shoes”, and the word “mahr” is rendered as “the belongings” (things that belong to someone), generalizing the original meaning.

Modulation is based on achieving contextual and logical equivalence between source and target language expressions, whereby the meaning of a linguocultureme in the source text is conveyed in a slightly modified form to ensure greater clarity and naturalness in the target language. For instance, the word “barakalla” is rendered as “glory to you” or “blessing in prayer,” while “tavba” is translated as “Good Lord” or “Oh, my Allah.” In such cases, modulation allows the meaning to be reconstructed through images and expressions that are more characteristic of the English language.

[18] Маслова В.А. Лингвокультурология: Учеб. пособие для студ. высш. учеб. Заведений. – М.: Издательский центр «Академия», 2001. – С. 26.

Compensation refers to the process of supplementing omitted parts of a sentence, especially when the stylistic devices in the source text have no direct equivalent in the target language. For example, the Uzbek word “tomoq” is rendered through the verbs such as “cook” and “order” which illustrate compensation, as the core meaning is reconstructed in a way that is appropriate to the target language.

Thus, in this chapter, as a result of analyzing the function of each transformation in translation, the linguocultural units and the methods of lexical transformation used to translate them were clarified. This clarification is presented in the following table.

Table 2

Lexical Transformations in the Translation of Linguocultural Units

Linguocultural units	Lexical transformation methods
Lexical items witout equivalents	Transliteration/Concretization/ Generalization
Phraseological units	Calque/Modulation/Compensation
Proverbs	Calque/Modulation/ Compensation
Stylistic devices	Compensation
Metaphor and metonymy	Modulation
Featues of a character’s speech	Compensation

The third section of the chapter is titled “The expression of linguocultural units through lexical transformations in the translation versions of the novel O‘tkan kunlar.” It presents a table showing the number of lexical transformations used in the translations by Carol Ermakova, Mark Edward Reese, and I.M.Tukhtasinov.

Table 3

Number of linguocultural units translated using lexical transformation methods in the English versions of the novel “O‘tkan kunlar”

Lexical Transformation Methods	Carol Ermakova	Mark Edward Reese	I.M.Tukhtasinov
Transliteration	85	80	66
Calque	17	27	15
Specification	22	20	18
Generalization	15	12	17
Modulation	64	62	62
Compensation	17	20	18
Total:	**206**	**221**	**196**

The data present the number of lexical transformation techniques employed by three translators – Carol Ermakova, Mark Edward Reese, and I.M.Tukhtasinov – in their English translations of the novel “O‘tkan kunlar” (Bygone Days). The analysis reveals the following:

Transliteration. This method was the most frequently used among all three translators. In Carol Ermakova’s translation, 85 linguocultural units were rendered

through transliteration, indicating her tendency to preserve the authenticity and cultural specificity of the source text. Mark Edward Reese employed this strategy 80 times, while I.M.Tukhtasinov used it less frequently, with 66 instances identified.

Calque. This method was most prominently employed in Mark Edward Reese's translation, where the highest number of linguocultural units were translated through calquing. In contrast, the other two translators applied this method less often: 17 instances in Carol Ermakova's translation and 15 instances in I.M.Tukhtasinov's.

Specification (Concretization). This strategy was most actively utilized by Carol Ermakova, who demonstrated a clear tendency to provide more explicit, context-specific renderings of generalized expressions. A total of 22 linguocultural units were translated using concretization in her version.

Generalization. This method appeared most frequently in I.M. Tukhtasinov's translation, where 17 instances of generalized rendering were identified. The translator opted for broader, more inclusive equivalents when direct cultural matches were unavailable, suggesting a preference for simplifying complex cultural concepts in translation.

Modulation. All three translators made effective use of this technique, reflecting its versatility and central role in linguocultural translation. Modulation allows for semantic and contextual adjustments that ensure the target text remains both accurate and culturally appropriate. The relatively equal number of instances (64 in Carol Ermakova, 62 in both Reese and Tukhtasinov) confirms that modulation has become a universal strategy for bridging cultural and linguistic gaps in translation.

Compensation. This method was most frequently employed by Mark Edward Reese, who used it in 20 cases to recover semantic or stylistic nuances that may have been lost in direct translation. This demonstrates his attempt to preserve cultural-functional equivalence by restoring lost meaning in other parts of the text. Carol Ermakova applied compensation in 17 cases, and I.M.Tukhtasinov in 18.

This analysis demonstrates that each translator employed a distinct approach and translation strategy. Carol Ermakova emphasized fidelity to the source text, whereas Mark Edward Reese prioritized cultural equivalence and semantic clarity. In contrast, I.M.Tukhtasinov tended to rely on generalization to convey meaning. The results of this analysis contribute to a deeper understanding of equivalence and cross-cultural adequacy in translation.

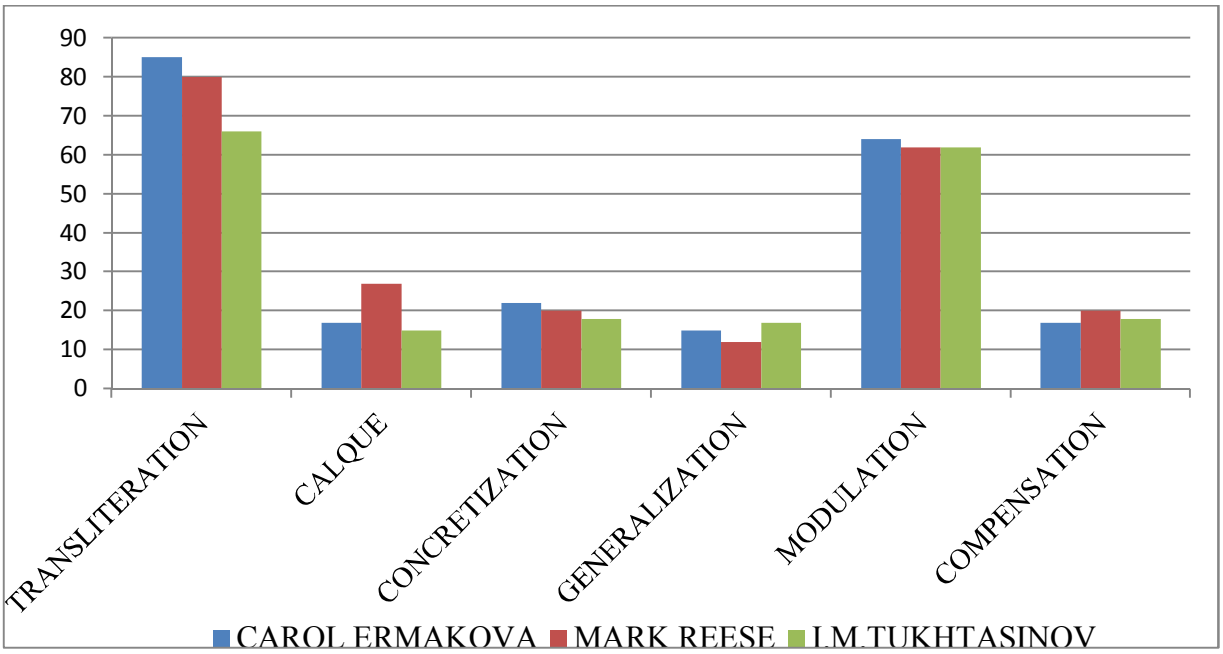
Thus, the fact that the linguocultural units presented in the table were translated using lexical transformations represents the novelty of this research, and it has been established that these units serve as a basis for the linguoculturological study of lexical transformations. It also became clear that translating linguocultural units is a complex process in translation practice, requiring the use of multiple lexical transformation methods.

The following diagram presents the linguocultural units that can be subjected to linguoculturological analysis within the scope of this study, as well as their

translation using lexical transformations, shown according to the degree of application.

Diagram 1

A comparative analysis of lexical transformation methods used in the translation of linguoculturemes, based on the examples of translators



As shown in the diagram, the levels of use of lexical transformation methods by the three translators vary, with some methods being applied more widely than others. The transliteration method has the highest level of use among all scholars, being extensively used by Carol Ermakova (85), Mark Edward Reese (80), and I.M.Tukhtasinov (66). Modulation is also applied at a high level, with similar figures for Carol Ermakova (64), Mark Edward Reese (62), and I.M.Tukhtasinov (62). Mark Mark Edward Reese used the calque method significantly more (27) than Carol Ermakova (17) and I.M.Tukhtasinov (15), who used it less. The methods of concretization and generalization were applied at a moderate level, with Carol Ermakova and I.M.Tukhtasinov using them slightly more. The compensation method was the least used among the three translators, with figures ranging from 17 to 20.

In conclusion, the transliteration and modulation methods were found to be the most effective in the translation of O‘tkan Kunlar. The other methods were applied depending on the context or were relatively less preferred.

The third chapter of the dissertation is titled “Linguocultural analysis of lexical transformations in translation”. The chapter is devoted to the comparative and linguocultural analysis of Uzbek linguoculturemes translated through lexical transformation methods, as well as the specific features of their translation variants. The translation versions of the linguoculturemes of Abdulla Qodiriy’s novel “O‘tkan kunlar”, are studied creatively, evidence-based results are presented.

The first section of the third chapter is titled “The linguocultural significance of transliteration in translation”. This section presents an analysis of linguocultural

units which are translated using transliteration in the translation process of novel. For example, in the source text, the lexeme “otin” is used together with the name Kumush. (O‘K.322) In the Uzbek language, the word “otin” is used when addressing a woman as a marker of respect, prestige, religious knowledge, and social status. (O‘TIL.155) Thus, the use of otin alongside Kumush’s name in the source text indicates the respect shown toward her and signifies that she belongs to a reputable and honorable family. In Carol Ermakova’s translation, the word “otin” is transliterated in the form “atyn”. (DGB.287) The translator also provides an explanatory note clarifying that the word “denotes respect when used with the proper name”. This approach is linguoculturally appropriate, as it enables the reader to grasp the original cultural meaning of the term. I.M.Tukhtasinov retains the word “otin” in its original form. (TDGB.312) As a result, the original cultural meaning is formally preserved in translation. However, since no additional explanation is provided, this version may lead to intercultural misunderstanding for readers unfamiliar with Uzbek culture. In Mark Edward Reese’s translation, the word otin is rendered as “khotin” which is a transliteration of the Uzbek word “xotin”. (BD.347) In Uzbek, “xotin” generally denotes an ordinary woman or a married woman (wife). (O‘TIL.415) This term fundamentally differs from “otin”, which conveys cultural respect and social status. Therefore, rendering “otin” as “khotin” distorts the cultural context and results in the loss of the original meaning. In conclusion, the use of transliteration in translation helps to foreground intercultural distinctions and preserve nationally specific elements. For this reason, this lexical transformation can be regarded as an effective strategy that contributes to enriching the target language while maintaining the cultural authenticity of the source text.

The second section of the third chapter is titled “The linguocultural features of the calque method in translation”. It examines the use of calque in translating culture-specific items and highlights that the use of this method can result the loss of intercultural competence in translation. For example, the compound noun “choyxona” is used in the novel “O‘tkan kunlar”. (O‘K156) In Uzbek, the word “choyxona” represents a linguocultural unit associated with traditional culture and social life, referring to a public place where people drink tea, have light meals, and relax. (O‘TIL.504) At the same time, synonyms of this lexical unit include terms such as “samovar” and “samovarxona.” This unit not only denotes a physical place but also reflects the Uzbek national lifestyle, social customs, and cultural values; therefore, it poses a significant linguoculturological challenge in translation.

In the English translations of the novel, “choyxona” is rendered in different ways. In Carol Ermakova’s translation, the form “chaikhana” is used. (DGB.143) In this approach, the source-language word is directly transliterated. This method helps convey the authenticity of Uzbek culture to the reader; however, it has certain limitations in terms of functionality and comprehensibility in English. In Mark Edward Reese’s translation, “choyxona” is rendered as “tearoom.” Here, the translator employs the calque method: choy – tea, xona – room. As a result, the meaning is conveyed through a word-for-word preservation of the unit’s structural components. (BD.176) However, “tearoom” does not fully correspond to the

Uzbek concept of “choyxona,” as it typically denotes a place where tea is served but lacks the specific national and cultural context. Therefore, from a linguoculturological perspective, this translation appears partially foreignized, yet it remains an interesting example of maintaining structural equivalence in translation. In I.M.To‘xtasinov’s translation, the form “chaikhona” is used, which is similar to Ermakova’s approach and falls within the strategy of transliteration and foreignization. (TDGB.148) In this way, the translator attempts to preserve the national unit; however, the degree of semantic and functional equivalence in English remains limited. In conclusion, Mark Edward Reese’s variant “tearoom” can be regarded as an example of calquing from a linguoculturological perspective, as it preserves the structural components of the source-language unit through literal translation. At the same time, this approach does not guarantee the full representation of the national realia and may lead to partial misinterpretation by the English reader.

The third section of the third chapter is titled “The issue of concretization in translation”. This section explores cases where national and cultural units lacking direct equivalents in the target language are rendered in a more concrete form. For instance, the source text of the novel “O‘tkan kunlar” contains the expression “bosh-oyog‘ kiyim”. (O‘K.52) In Uzbek language, this term denotes “a new set of clothing prepared from head to toe for a particular person or group, usually presented as a gift at weddings or other ceremonial events”. (O‘TIL.453) In brief, it is also referred to as “sarpo”. A comparative analysis of its translation variants demonstrates that each translator approached the rendering of this cultural lexeme differently. Carol Ermakova translates “bosh-oyog‘ kiyim” by concretizing it as “sarpa”. (DGB.55) Since this word may be unfamiliar to foreign readers, she provides an explanatory note in the translation: “Sarpa – a costume consisting of both garments and footwear, usually given at weddings or other grandiose ceremonies”. This explanation fully conveys the cultural meaning of the original term sarpo and ensures adequate comprehension. Mark Edward Reese renders the expression as “a head-to-toe ensemble”. (BD.73) In the “Endnotes” section of his translation, he provides the following clarification: “Sarpah or Bosh-Oyog: A full accoutrement of clothes for special occasions. Literally ‘head to toe’”. This commentary likewise offers a comprehensive explanation of the original phrase and preserves its ceremonial and cultural connotations. I.M. Tukhtasinov translates the expression as “I’ll dress you from top to toe”. (TDGB.56) In this case, the translator conveys the meaning explicitly within the sentence itself, leaving no need for additional explanation. The semantic content is fully expressed in the translated utterance, making it immediately understandable to the target reader. In conclusion, the expression “bosh-oyog‘ kiyim” in the source text is rendered through concretization in all three translations. Carol Ermakova translates it as “sarpa,” Mark Edward Reese as “a head-to-toe ensemble” and I.M. Tukhtasinov as “dress from top to toe”. Moreover, the supplementary explanations provided in the translations by Carol Ermakova and Mark Edward Reese further reinforce the concretized rendering of this culturally specific term and facilitate intercultural comprehension.

The fourth section of the third chapter is titled “The phenomenon of generalization in translation”. The fourth section of Chapter Three is entitled “The Phenomenon of Generalization in Translation.” This section analyzes the challenges that arise in translating national and cultural realia and examines the use of generalization—namely, the replacement of narrowly defined national lexical units with words of broader meaning in the target language. For example, the source text of the novel “O‘tkan kunlar” employs the word “mahsi”. In Uzbek, “mahsi” refers to a traditional national footwear made of sheep or goat leather; it has a long shaft, no heel, and a soft sole, and is typically worn together with kavush or kalish (outer overshoes). (O‘TIL.375) Thus, the term denotes not merely footwear, but a culturally specific item embedded in Uzbek everyday life. Turning to the translation variants, Carol Ermakova renders the term as “soft ichigi-boots”. (DGB.26) In English, “boot” is defined as a type of shoe that covers the entire foot and part of the leg. (MED.150) While the inclusion of “ichigi” preserves an element of national specificity through transliteration, the meaning is nevertheless generalized in translation. Mark Edward Reese translates the term as “soft leather boots”. (BD.41) In this case, the meaning is fully generalized, and the national-cultural coloring of the original lexeme is lost. The translation conveys only the material and general type of footwear, without reflecting its specific cultural function. I.M. Tukhtasinov renders the word as “feet”. (TDGB.23) In English, “feet” is the plural form of “foot” and denotes the lower extremities of the human body. In this variant, the national-cultural unit disappears entirely, and even the semantic component of footwear is omitted. The expression is semantically simplified through the application of the omission strategy. In conclusion, the analysis demonstrates that the use of generalization in translation reduces the cultural and semantic nuances present in the source text. While generalization may facilitate comprehension for the target reader, it simultaneously diminishes the linguocultural specificity and national coloring of the original work.

The fifth section of the third chapter is titled “The relevance of modulation functions in translation”. This section examines the frequent use of the word “barakalla” in the speech of characters in the novel “O‘tkan kunlar”. (O‘K.311) In Uzbek, this word conveys meanings such as “may God bless you” or “well done,” expressing approval, praise, and satisfaction with someone’s actions. It also carries the semantics of affirmation and support. (O‘TIL.164) From a linguoculturological perspective, “barakalla” is an emotionally evaluative unit that occupies an important place in Uzbek speech culture. It embodies not only simple praise but also positive attitudes toward the interlocutor, sincere encouragement, and social support. Moreover, it contains an implicit religious seme (“may God bless you”), reflecting the interconnection of religious and secular thinking in Uzbek linguistic expression. Its meaning is broader than that of simple equivalents such as “thanks” or “good.” Therefore, “barakalla” should be interpreted not merely as a lexical unit, but as a linguocultureme encompassing national values, communicative etiquette, and evaluative norms. In translation, this unit does not have a direct equivalent in English. Consequently, translators attempt to convey its meaning through modulation, that is, by shifting the semantic perspective. In Carol

Ermakova's translation, "barakalla" is rendered as "glory to you". (DGB.278) In this variant, the meaning is significantly altered, with a stronger emphasis on religious praise. In the source text, however, "barakalla" functions primarily as an everyday expression of encouragement. Thus, modulation results in a pragmatic shift from simple praise to a more elevated, almost religious form of glorification. In Mark Edward Reese's translation, the variant "blessing him in prayer" is used. (BD.337) Here, modulation is even more pronounced, as the emotional evaluation expressed in "barakalla" is conveyed through a religious act (prayer). As a result, the original communicative function of encouragement shifts toward a ritual-religious connotation. In I.M. To'xtasinov's translation, the form "thanking much" is employed. (TDGB.301) In this case, modulation is relatively neutral, with the positive evaluative component expressed through gratitude. However, a semantic shift is still evident: from praise to gratitude. Consequently, the emotional-expressive and cultural nuances of the original unit are significantly reduced.

Linguoculturological analysis shows that "barakalla" serves as an important means of social encouragement in Uzbek culture, contributing to the creation of a positive psychological atmosphere in communication. In translation, however, modulation isolates its different semantic aspects (praise, blessing, gratitude), none of which fully capture the complex linguocultural meaning of the original. In conclusion, the translations of "barakalla" are based on the method of modulation and achieve partial semantic equivalence; however, they fail to ensure full linguoculturological adequacy. This demonstrates both the potential and the limitations of modulation in translating nationally and emotionally marked units.

The sixth section of the third chapter is titled "The expression of compensation in translation". The Uzbek word "tomoq" is distinguished by its multi-layered semantic structure. In its literal meaning, it denotes the "neck" or "throat," while in its figurative sense it refers to "food," "meal," or the process of eating. (O'TIL.144) This semantic extension is closely related to the linguoculturological characteristics of the Uzbek people, particularly their food culture. In literary texts, the use of "tomoq" primarily reveals this figurative meaning. For example, in sentences such as "Nima tomoq qilsamikin?" and "Nima tomoq buyuramiz?" the word "tomoq" is used directly in the sense of "food" or "meal," carrying not only a nominative meaning but also a cultural connotation. (O'K.347)

In the process of translation into English, this lexeme does not have a direct lexical equivalent. That is, English does not possess a single polysemous unit combining the meanings of "throat" (anatomy) and "food/meal." For this reason, translators resort to various forms of compensation. In particular, in Carol Ermakova's translation, the lexeme "tomoq" is compensated through verbs, as in "What shall I cook for you?" and "What shall we order?" where the verbs "cook" and "order" express the processes of preparing and ordering food. (DGB.307) Here, the linguoculturological meaning is not conveyed directly but is reconstructed through functional equivalence. In Mark Edward Reese's translation, a partial lexical approximation is observed: in the variant "What food should we order?" the word "tomoq" is rendered as the noun "food". (BD.373) In this case,

the general semantic meaning is preserved, although the national-cultural nuance is somewhat simplified. In I.M. To‘xtasinov’s translation, a mixed approach is employed, using verbal constructions such as “What shall I prepare?” and “What shall we have?”. (TDGB.337) Notably, the verb “have” can express the semantic notion of eating in English (e.g., “have lunch”), making this variant one of the most natural equivalents in communicative and pragmatic terms. Thus, due to the absence of a direct lexical equivalent, translators resort to semantic-pragmatic compensation in rendering the lexeme “tomoq”. As a result, although the linguoculturological component of the source text is not fully preserved, its communicative function is reconstructed through various linguistic means. This once again confirms that compensation is one of the key lexical transformation techniques in literary translation.

In conclusion, the present research demonstrates that translating Uzbek linguoculturemes into English reveals significant intercultural differences. For example, the Uzbek word “chopon” which denotes a traditional national garment, is often rendered in English in a generalized form such as “robe”. This illustrates the complexity of preserving national specificity in the translation of culture-specific units, linguocultural units. The findings confirm that achieving not only semantic but also linguocultural adequacy remains one of the most challenging tasks in literary translation.

CONCLUSION

Based on the comparative-contrastive analysis of Uzbek lingvocultural units and their English translation variants through the means of lexical transformations, the following theoretical and scientific conclusions have been drawn:

1. It was established that language serves as a repository of a nation’s historical and cultural experience, customs, traditional worldview, and social consciousness. The inseparable relationship between language and culture, as the principal object of study in linguoculturology, contributes significantly to such fields as international communication, translation studies, and the methodology of foreign language teaching.

2. It was revealed that linguocultural approaches and perspectives constitute an integral component of contemporary translation studies. Within a linguocultural approach to translation, the source text should be adapted not only linguistically but also culturally in order to ensure an adequate translation.

3. Based on an analysis of the functions and distinctive features of lexical transformations, a new classification was developed, which provides a clearer understanding of the lexical transformation techniques employed in the translation of linguoculturemes.

4. The linguocultural characteristics of the Uzbek language were identified through a case study of the novel Bygone Days. The national and cultural lexical units of Uzbek were compared with their English translation equivalents, revealing both similarities and differences. The findings demonstrate that the appropriate

application of lexical transformations in translating linguoculturemes contributes positively to translation quality.

5. The correct application of lexical transformation techniques in translation not only enhances translation quality but also serves as an effective means of bridging linguistic and cultural differences, particularly in achieving linguocultural equivalence.

6. The successful application of transliteration in translation is explained by its ability to convey the national and cultural specificity of the source text accurately and comprehensibly in the target language. The study of the linguocultural features of calque translation revealed both its positive and negative effects on translation quality.

7. A comparative analysis of the English translations of the novel Bygone Days and the source text demonstrated that concretization is an essential lexical transformation technique for improving translation quality and producing natural and precise expression in the target language. Conversely, the use of generalization may result in the loss of the semantic and national-cultural features of linguoculturemes.

8. The modulation technique was found to be an effective lexical transformation for mitigating cultural differences in translation. Its successful application requires the translator to possess linguocultural competence, contextual sensitivity, and a functional approach to translation.

9. The study confirmed the indispensable role of compensation in translating stylistic devices, characters' speech patterns, and dialectal features of the source text. It was established that translators should accurately identify linguocultural features specific to the source text and compensate for inevitable losses through the appropriate use of compensation strategies.

10. The linguocultural analysis of the English translations of Bygone Days demonstrated that searching for simple semantic equivalents is insufficient in the translation of linguoculturemes. Lexical transformations play a significant role in revealing both the similarities and differences between the two linguistic and cultural systems, thereby ensuring greater translation adequacy and cultural equivalence.

НАУЧНЫЙ СОВЕТ PhD.03/2025.27.12.Fil.06.05
ПО ПРИСУЖДЕНИЮ УЧЕНОЙ СТЕПЕНИ ПРИ УРГЕНЧСКОМ ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ ИМЕНИ АБУ РАЙХАНА БЕРУНИ

УРГЕНЧСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ ИМЕНИ АБУ РАЙХАНА БЕРУНИ

МАШАРИПОВА ЮЛДУЗ ОТАХАНОВНА

ЛИНГВОКУЛЬТУРОЛОГИЧЕСКОЕ ИССЛЕДОВАНИЕ ЛЕКСИЧЕСКИХ ТРАНСФОРМАЦИЙ

(на примере переводов романа Абдуллы Кадыри «Минувшие дни» на английский язык)

10.00.06 – Сравнительное литературоведение и переводоведение

АВТОРЕФЕРАТ
диссертации доктора философии (PhD) по филологическим наукам

Ургенч – 2026

Тема диссертационной работы доктора философии (PhD) по филологическим наукам зарегистрирована в Высшей аттестационной комиссии Республики Узбекистан под номером B2023.4.PhD/Fil4177.

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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Цель исследования является выявление лексических трансформационных приемов, используемых при переводе узбекских лингвокультурем на основе английских переводческих вариантов романа «O‘tkan kunlar» Абдуллы Кадыри, раскрытие их функциональных особенностей, а также проведение лингвокультурологического анализа в сравнительно-сопоставительном аспекте.

Объектом исследования выбраны лингвокультуремы романа Абдуллы Кадыри «Минувшие дни» и их английские переводческие варианты.

Предметом исследования являются лингвокультурологические особенности лексических трансформационных приемов, используемых при передаче узбекских лингвокультурем на английский язык.

Научная новизна исследования заключается в следующем:

переводы узбекских лингвокультурем на английский язык описаны в сравнительном аспекте посредством методов лексических трансформаций.

научно обоснованы подходы переводчиков к передаче специфических национально-культурных лексических единиц узбекского языка на английский язык; кроме того, на основе анализа степени использования ими методов лексических трансформаций в переводе разработан специальный каталог.

систематизированы и теоретически обоснованы функциональные особенности и применение таких методов лексических трансформаций, как транслитерация, калькирование, конкретизация, генерализация, модуляция и компенсация, на материале переводческих вариантов лингвокультурем романа «Минувшие дни».

показана значимость лексических трансформаций в лингвокультурологическом исследовании перевода, а также выявлены сходства и различия между узбекской и английской культурами на примере лингвокультурем определённого национального литературного произведения.

Внедрение результатов исследований. На основании результатов, полученных в ходе лингвокультурологического исследования лексических трансформаций, установлено следующее:

В деятельности Национальной телерадиокомпании Узбекистана, телеканала «O‘zbekiston», использованы аналитические материалы по описанию перевода узбекских лингвокультурем на английский язык в сравнительно-сопоставительном аспекте посредством лексических трансформаций, а также при подготовке сценариев программ «Ta’lim va taraqqiyot», «Jahon adabiyoti», «Adabiy jarayon» за 2023–2025 годы (справка № 05-09-1458 от 16 сентября 2025 года).

Научные результаты и материалы диссертации были использованы в рамках грантового проекта Erasmus+ 585845-EPP-1-2017-1-ES-EPPKA2-CBHE-JP – CLASS: «Development of the interdisciplinary master program on Computational Linguistics at Central Asian universities» (Ургенчский государственный университет имени Абу Райхана Беруни, справка № 06-174/1 от 30 сентября 2025 года). В результате разработанный в ходе исследования

специальный каталог переводческих вариантов узбекских лингвокультурем способствовал расширению научной базы проекта.

В рамках инновационного проекта по созданию электронной платформы «Comparativistics» по дисциплине «Сравнительное литературоведение» (№ IL-27-4722022413), реализуемого в Узбекском государственном университете мировых языков в 2023–2025 годах, в 8-м выпуске научного электронного журнала «KOMPARATIVISTIKA (Comparative Studies)» была опубликована статья Ю.О. Машариповой «The Features of Calque as a Lexical Transformation» (справка № 04-04-1/5681 от 26 сентября 2025 года). При этом были использованы систематизированные данные о функциональных особенностях и применении метода калькирования, что позволило обновить фактическую базу электронной платформы и повысить качество преподавания дисциплины «Сравнительное литературоведение».

Материалы диссертации были использованы в рамках реализации мероприятий, направленных на повышение эффективности духовно-просветительской работы и развития сферы духовности и просвещения, предусмотренных в 2024 году Республиканского центра духовности и просвещения (IX направление, пункт 60 программы). Они применялись при организации просветительских мероприятий, подготовке лекционных материалов и раздаточных пособий, направленных на популяризацию государственного языка как объединяющего средства всех этносов Узбекистана и как символа национального единства (акт № 10/587 от 15 сентября 2025 года).

Кроме того, научные результаты диссертации использованы в проектах Хорезмского областного информационно-библиотечного центра имени Махмуда Замахшари, реализуемых в рамках постановления Кабинета Министров Республики Узбекистан № 781 (14 декабря 2020 года) о развитии культуры чтения на 2020–2025 годы. Также опубликованные статьи и тезисы о сохранении национального колорита при переводе узбекских лингвокультурем на английский язык посредством лексических трансформаций были предоставлены для использования в читальных залах центра (справка № 01-02/147 от 18 сентября 2025 года).

Апробация результатов исследования. Результаты исследования были обсуждены на 8 научно-практических конференциях, в том числе на 4 республиканских и 4 международных научно-практических конференциях.

Публикация результатов исследования. По теме диссертации опубликовано всего 10 научных статей. В научных изданиях, рекомендованных Высшей аттестационной комиссией Республики Узбекистан для публикации основных научных результатов докторских диссертаций, опубликовано 8 статей в республиканских журналах и 2 статьи в зарубежных научных журналах.

Структура и объем диссертации. Диссертация состоит из введения, трёх глав, заключения, списка использованной литературы, приложения и перечня условных сокращений. Общий объём диссертации составляет 148 страницы.

E’LON QILINGAN ISHLAR RO‘YXATI
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