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**ABSTRACT :** *This article examines the cultural and everyday-life realia found in Abdulla Qodiriy’s novel O’tgan kunlar and analyzes the difficulties of translating them into another language. The study highlights national customs, clothing, social terms, and household elements that carry deep cultural meaning, and discusses how these realia should be translated to preserve both meaning and national color.*

**KEY WORDS;** *CLOTHING REALLIA, FOOD REALLIA, HOUSING/  
HOUSEHOLD REALLIA*

**INTRODUCTION**

Abdulla Qodiriy’s novel O’tgan kunlar vividly reflects the lifestyle, traditions, clothing, and social life of the Uzbek people in the 19th century. The work contains numerous national and cultural realia that are unique to the life of a specific nation and therefore create difficulties when translated directly. For this reason, it is important to preserve the cultural meaning of these realia during translation and avoid loss of meaning. This article briefly analyzes the main realia found in O’tgan kunlar and the challenges associated with translating them.

1-LIST: Clothing and Accessories (Kiyim-kechak va aksessuarlar)

1. Chopon – a long, lightweight traditional coat worn by men.
2. Salla – a white cloth wrapped around men’s heads.
3. Do‘ppi – a square or round traditional Uzbek cap.
4. Paranji – women’s outer garment; a large covering worn over clothes.
5. Niqob – the front part of the paranja that covers the face.
6. Atlas ko‘ylak – a women’s dress made from atlas (silk) fabric.
7. Beqasam – expensive silk fabric used for making dresses.



8. Sabo – a type of simple footwear from that period.
9. Qo‘lqopcha – delicate, fine gloves for women.
10. Yaktak – a lightweight inner shirt for men.
11. Chit ko‘ylak – everyday clothing made from inexpensive cotton fabric.
12. Oq ro‘mol – a white cloth worn by women on their heads.
13. Chimmat – luxurious scarf tied on women’s heads.
14. Kamar – a cloth or leather belt worn around men’s waists.
15. Kumush kamar – a decorative, expensive type of belt.

## 2-LIST: Housing and Household Realities (Uy-joy va maishiy realliyalar)

1. Ayvon – a semi-open sitting area with a roof and open sides.
2. Hovli – a large open courtyard within a house.
3. Ko‘shk – an elevated outdoor sitting platform for summer use.
4. Sandali – a stove-equipped table for heating and cooking.
5. Ko‘rpacha – a soft mat for sitting or sleeping on the floor.
6. Ko‘rpa – a thick, quilted mattress used for sleeping.
7. Supra – a cloth spread on the floor during meals.
8. Ko‘za – a clay vessel for storing water.
9. Lagan – a large dish for serving food.
10. Kadah – a small cup for drinking tea.
11. Dahliz – a small hallway or passage inside a house.
12. Toshko‘cha – a stone-paved path in the courtyard.
13. Oshxona – a room for cooking meals.
14. Chiroq – a source of light using oil or gas.
15. Ko‘mir sandig‘i – a household container for storing coal.
16. Xovuz – a water-filled pool in the courtyard.
17. Karavot – a wooden bed or sitting-sleeping platform.

## 3-LIST: Customs, Ceremonies, and Food (Urf-odat, marosim va taomlar)

1. Sovchi – a person who goes to propose marriage.
2. Fotiha – a religious ceremony giving consent for marriage.
3. Qalin – a financial gift from the groom to the bride’s family.



4. To'y karvoni – a wedding procession escorting the bride and groom.
5. Kelin salom – a ceremony where the bride pays respects to her in-laws.
6. Qiz oshi – a pre-wedding feast from the bride's side.
7. Sep – clothing and items brought for the bride.
8. Nikoh – a religious and legal marriage ceremony.
9. Non sindirish – a tradition symbolizing mutual agreement between families.

10. Palov – the main traditional Uzbek dish.
11. Qazi – a dish made from horse fat.
12. Patir – special bread baked in a tandoor.
13. Ko'k choy – daily green tea in Uzbekistan.
14. Shirin choy – sweetened tea with sugar.
15. Qatiq – a sour milk product (yogurt).
16. Mehr oshi – ceremonial meal given for spiritual or goodwill purposes.
17. Yig'in – a gathering of the local community or neighborhood.

4-: Social, Historical, and Religious Realities (Ijtimoiy, tarixiy, diniy realliyalar)

1. Mirshab – a police officer or local order keeper of that period.
2. Bek – a local governor or wealthy elite.
3. Qozixon – a Sharia-based court system.
4. Mulla – a religious scholar who can read the Qur'an.
5. Madrasa – a school providing religious education.
6. Masjid – a mosque; a place for Muslim worship.
7. Janoza – funeral ceremony.
8. Qori – a person who has memorized the Qur'an.
9. Karvonsaroy – a large inn where merchants stayed overnight.
10. Bozor – a marketplace for trade.
11. Aravakash – a cart driver.
12. Toychoq – a young horse.
13. Arava – a vehicle used for carrying goods.





14. Tilla – a type of gold coin.
15. Tanga – a small silver coin.
16. Karvon yo‘li – a historical trade route used by caravans.
17. Mahalla oqsoqoli – a respected elder leader of a neighborhood.

### **CONCLUSION**

Abdulla Qodiriy’s novel *O‘tgan kunlar* vividly reflects the life, customs, clothing, and social system of the Uzbek people at the end of the 19th and the beginning of the 20th century. The national and cultural realia in the novel — including clothing, housing, food, and marriage ceremonies — not only enrich the artistic imagery but also play a crucial role in translation. Preserving the cultural meaning and national color of these realia during translation is essential. Therefore, *O‘tgan kunlar* is valuable not only as a literary masterpiece but also as an important source for understanding Uzbek culture and everyday life.

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