

PROBLEMS IN TRANSLATING UZBEK NATIONAL WORDS THAT NEED TO BE COVERED INTO OTHER LANGUAGES

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Abstract:

Translation is a creative process, that is, re-polishing a work of art created in one language in order to make it understandable to other peoples, re-coloring the work, trying to show the same and the same aesthetic taste for other peoples. is a very hard-working and responsible cocktail that is carried out with the intention. Why bother? Why is it responsible? This question may not be well understood by anyone who reads the finished cocktail in silence. However, if the reader tried to translate a sentence into his own language, he would be a little more thoughtful. We students often have to do translation exercises in practical classes in terms of our specialization. In this case, we focus mainly on the grammar rules taught by our teacher. Whether the possessives were used in the right place, whether the time was used correctly, whether the articles and prepositions were chosen correctly, and so on. Although there is no flaw in the translation.

Keywords: Translation, translator, national words, fiction, work, translation theory.

Introduction

At all stages of human history, fiction as an art form has played an important role in social development. This is because fiction is one of the forms of social consciousness. The most important function of literature is anthropology. In fact, every image depicted in a work of art is made up of things and events that are directly related to the person or person. One important conclusion to be drawn from this is that such works cannot be considered a true work of fiction if they are not portrayed in a work of art. Translation - from the Persian word "tarzabon" to Arabic ("tarzabon" - a beautiful speaker, orator, Burro man). Adopted in Arabic as "translator", from which "translation" or "translation" is derived. Uzbek writers use such terms as "turn", "transfer", "return", "overthrow", "turn".

For many years, "translation" has also been used in the sense of commentary, commentary, narration, explanation. ³ In general, translation is the reproduction of a text written in one language or a speech spoken in another language. In this sense, translation is a means of communication between nations. Translation is used in so many areas of our society today that development is unimaginable without it. Especially in today's fast-paced world of information exchange, translators are in a hurry. Admittedly, more attention is being paid today to the translation of news related to science, technology, economics, and politics than to the field of fiction. Enthusiasm for literary translation seems to be waning.

The only condition for the translation to be created in a form and content similar to the original is that the translator selects and uses the original linguistic means in his own language. The translator is required not only to understand the meanings of thousands of words in another language, but also to be proficient in both languages. In addition, the translator must know the life, history, culture, and customs of the people described in the book he is translating.

This responsibility entrusts him first with a thorough understanding of the meaning and function of the original, and then with the full expression of the thought formed in his memory on the basis of the culture and norms of his language. The linguistic means by which peoples understand the concepts of life are called specific words. Linguistic means, which reflect the concepts, things and events specific to a particular people, nation and ethnic group, are among the main means of determining the national character of a work of art.

This means that any artistic and ideological work is characterized by the fact that it combines both internationalism and nationality. Internationality is the content and idea of a work, and nationality is reflected in its form. The form of a work of art, along with a number of aspects, includes its language, in particular the vocabulary: the national character of the work is created mainly through lexical and phraseological units. The lexical structure of a language, which embodies not only internationality but also nationality, reflects the material and social life of the language community to which it belongs, including national customs and traditions, geographical image, spirituality and worldview. , materially reflects religious beliefs, moral norms, direction of thinking.

The difference between languages is usually explained by the fact that certain concepts, events, and customs that exist in the material life of one nation do not occur in the way of life of another nation, and therefore their names do not naturally exist in that language. In addition, some two language pairs that are in a lexical equivalence relationship may differ from each other in some way.

This not only defines the national character of language units, but also hinders their interchangeability in translation. Translation studies, like all other branches of science, must contribute to the development of our national spirituality and language culture. At the same time, the translator is required to convey to the people of the target language the national spirituality and language culture embodied in the original work, which is directly or indirectly translated from foreign languages into Uzbek. While the originality of the originality is largely determined by the national character of the linguistic means it contains, the original restoration of the artistic and ideological ground of the originality is associated with the recreation of the national color of the work.

That is why the issue of restoring the national character in translation has been attracting more and more attention of both translators and translators in recent years. Many of the translation shortcomings are due to the share of language tools that reflect national

characteristics. Indeed, many of the errors and omissions that still occur in translation practice are related to the restoration of national character in translation, and this issue has not yet been satisfactorily resolved, both theoretically and practically.

There is no consensus in the scientific literature on when lexical units that express the concepts of life of peoples should be interpreted through what tried and tested methods of translation practice. Due to the creative process of translation, it is sometimes impossible to come up with such an idea.

However, the scientific-critical considerations enriched enriches the translator's understanding of how to behave in a particular situation, helps him to solve a variety of random knots that can be allowed in practice, in which the ability to skillfully overcome practical difficulties is formed. Such an adequate interpretation of the specific words that people use to describe the concepts of life in translation is one of the most responsible and extremely difficult issues of the complex problem, such as the complete delivery of the original national character to the reader.

Because in this case, the translator is faced with the task of fully explaining to the owners of the target language the concepts, things and events that are unknown to their people, and therefore their names do not exist in the language. Language is the strongest chain that unites, connects and reflects national values, a rich and infinite spiritual treasure.

Language has always been one of the basic criteria for the development of society, as it is the primary need of man, the means of understanding, knowing, speaking, the means of communication, the factor of belonging. In particular, the Uzbek language is a sacred value of the Uzbek nation with its long historical roots, its own political and legal basis, a great spiritual achievement.

Our national language, which has traversed glorious and glorious paths and overcame sharp and violent storms until its development, is showing more glory and priority in the state status. Different levels of social relations, international relations, scientific and technological progress, globalization processes also have a certain impact on the image of the national language, increasing the risk of internal and external threats.

One of them is some of the "intellectuals" who have recently taken the field of discussion and put forward the initiative to "declare Russian as the second official state language", which has been criticized by the general public. Despite the fact that Uzbek is the only official language in the country, which is legally enshrined in the Constitution and laws, the official recognition of the second language blindly puts forward such a proposal without taking into account the division of society, ethnic division and various protests.

The required second language means to give priority to the representatives of this language over their own national language, national values, national significance. It shows disregard for the current state language. This inappropriate and unfounded destructive idea is strongly condemned by all nationalists, patriots and enlightened people, who show their love and

respect for their national language, the centuries-old status of the Uzbek language through the media and social networks.

Of course, it is natural for every citizen who values himself, feels belonging to his nation, and holds his national pride in high esteem. The reason for this problem is that today the attitude of the society towards the Uzbek language, which is the official state language, is being re-examined, tested and strengthened.

At the same time, a legitimate question arose as to whether the "leaders" of the proponents of giving official status to the Russian language were the leading representatives of science and the arts. Indeed, no matter how much knowledge a person acquires, no matter how talented he is, no matter how much he gains fame and career, if he does not have respect for his national values in his heart, if he does not follow the path of spiritual and enlightenment glory, It is also a threat to the development of society. Attention and respect for the national language is a bright expression of nationalism, patriotism and nobility.

The national language is the primary means of knowing, assimilating, conveying, propagating, understanding and expressing national traditions, values and national spiritual heritage. Is it possible to call a person who has no love for his national language and respects other languages a representative of the nation and a patriot? Language is the highest concept related to the nation, society, homeland.

Therefore, it is necessary to be careful in this regard and not to ax the roots of the great blessing of the ancestors. Analytical observations in the search for a suitable solution to the problem show the need to further strengthen the status of the Uzbek language as the state language, to expand and strengthen the legal framework.

Not only in these days, but also in recent years, patriotic linguists and intellectuals have been constantly thinking and debating such pressing issues as strengthening the official requirements of the Uzbek language, raising the national profile, ensuring compliance with the norms of literary language by all.

List of used literature:

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