



THE ISSUE OF LANGUAGE FACTORS IN RECONSTRUCTION OF THE NATIONAL LANGUAGE OF THE WORLD

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ABSTRACT

In world translation studies, scientific research aimed at getting acquainted with the culture, history, customs, traditions and national values of peoples on the basis of works of art, as well as the study of universal and differential situations in cultures is of great importance. In the last decade, the translation of works of art from Uzbek into French has been accompanied by the inadequate presentation of realities, phraseological units, paremies in the translated language, the omission of realities or their expression through Russian transliterations. Here, in the minds of any reader, Uzbek thinking, worldview and Uzbek mentality can lead to imperfect images. In order to solve these problems, research is being conducted on the current work, including training and conducting research to determine the quality. The need to discuss such critical issues on a comprehensive scientific basis determines the relevance of this research topic.

KEYWORDS: - Adjectives “material,” “real”, “recreation, leisure”, “spectacle, playground, translation studies, Russian scholars, specific words.

INTRODUCTION

The lifestyles, worldviews, values, and peculiarities of the naming of things and objects of peoples differ from one another. Such peculiarities stem from their history, national values, customs and beliefs. As a result, there are words that express different concepts that belong only to a particular people, and such concepts are alien to other people. In linguistics and translation studies, these are called “realities” or “specific words.” In this study, realities are considered as one of the most important elements of the national landscape of the world.

The word “realis” was originally derived from the Latin plural word “realia,” which originally meant

the adjectives “material,” “real,” and was later interpreted as a term to refer to a nationally specific word. Although there is research on the role of the term reality in literary translation and its differences from other terms, methods of translation into foreign languages and their classification, there is still debate among scholars in this area. Reality began to attract the attention of Russian scholars for the first time as a word expressing local, national color. In 1952, I. Kashkin, in his article “False principle and unacceptable results” expressed his views on foreign words and their translation into the language. According to the scholar, “National specific words can be fully expressed in the language of translation only through an in-depth study of the national spirit, characteristics of the original language, the



individual, psychological characteristics of certain nationalities the author's style in the literary text." [1. 22-41]

This article by I. Kashkin started a debate among the scholars of the field on how to define specific words, which words can be included in specific words. According to AV Fedorov: "National color is reflected in the image and actions of the characters associated with the social life of the nation." [2. 76] L. Sobolev noted that "each character in the work reflects his national image in his thoughts and actions," and explained the word "national" with the term "reality." [3. 290] VI. Rossels gave a broader interpretation of the term, that is, "Metaphors, similes, epithets, homonyms, idioms, tropes, proverbs and sayings, all figurative expressions based on the laws of language appear in the national form. Their content reflects the character and originality of the character of the work [4. 154-162].

THE MAIN FINDINGS AND RESULTS

At present, realities are used as synonyms for such concepts as non-equivalent vocabulary, exotic vocabulary, foreign words (иноязычные вкрапление), barbarism, localism, ethnography, lacuna. The definition of exoticism is clearly reflected in the research of VP Berkov. He considers words belonging to one nation, expressing living conditions, social relations, natural phenomena, but foreign to other peoples, to be exotic. The scientist also notes that such words, which have been transferred to other language as a result of cultural, economic and political ties, are absorbed into each other over the years and lose their exotic character. In fact, the Uzbek language came into the country through Russian from other languages, i.e. English green - hall, weekend, goodbyes, hello, football, volleyball; it can be noted that the French words buduar, lornet, syurtuk,

magazine, blinds, provider, wardrobe, fiakr and others have already lost their exotic level and become assimilated words. In many cases we see that realities are interpreted as a component of non-equivalent lexicon.

The difference between realities and non-equivalent terms of lexicon, exoticism, barbarism is sufficiently substantiated in the research of Bulgarian scientists S. Vlahov and S. Florin. According to scientists, realities must first be distinguished from terms. Terms, unlike other lexical units, consist of unambiguous, synonymous, often assimilated words, expressing the name of a particular concept, object and event. At the same time, such features are also present in realities. According to A.D. Schweitzer, there are realities that can be called both reality and term, and even the term "term - reality." However, there are some differences between them in a sense. For example, although reality is also a non-equivalent lexicon, it cannot be interpreted in any context in a translated language like a term. For example, the terms weekend, green-hall can be interpreted as the words "recreation, leisure", "spectacle, playground". The term has no national, historical, local connotation and usually serves a nominative function. Realities, on the other hand, are words of a vernacular language that reflect local, national color and can also be used as a means of artistic expression. It is not possible to claim belonging to a particular nationality from the term. The object or concept he expresses can be easily transferred to other languages through various connections. That is, the terms are universal (general) realities and ideoethnic (private).

In 1958, G.V. Chernov noted the difference between realities and terms: "Reality is characterized by its widespread use in the shell of the language in which it originated, and, conversely, as a foreign word in the transition to other languages." [5. 208] LP



Sobolev calls realities “words and phrases of a nation that depend on living conditions and have no equivalents in a particular language, including other languages.” [6. 281]

According to the Uzbek scholar N. Vladimirova, national identity is reflected in the following:

- Toponymic elements, words on onomastics representing the material and cultural living conditions of the people of a particular nation;
- Phraseologies, epithets, figurative analogies, puns, proverbs, and parables that express features of the original language;
- The rhythm and tone of speech, the morphological, syntactic, phonetic means of expressing the way of thinking, mood, behavior of the people in the language.[7]

There is a lot of research on the role of reality in translation and dedicated to it, in which mainly translation scholars have developed the principles of conveying realities in translation. These are A. Fedorov's “ Fundamentals of General Translation Theory ” (1968), S. Vlahov, S. Florin's “Непереводимое в переводе” (1970), LN Sobolev's “ About translating an image in a way ” (1955), V. Rossels's “ Translation and national identity of the original” (1955), N.Vladimirova's “ To the problem of transferring national color in literary translation” (Based on the material of the German-Uzbek and Uzbek-German translations) (1972), I.Mirzaev “Problems of transferring words denoting the realities of French life into the Uzbek language” (1974).

S. Vlahov and S. Florin in the monograph “Непереводимое в переводе ” classify them into four groups, namely:

1. Subject distribution;
2. Local distribution;
3. Temporary distribution;
4. Translational distribution.

The group divided by subject distribution is further divided into subgroups:

1. Geographical realities;
2. Ethnographic realities;
3. Socio-political realities.

Ethnographic realities include the names of national dishes, drinks, sweets, national costumes, household items, modes of transport, and the names of occupational and labor organizations. The scientist considered the examples that are part of the realities, mainly on the example of the realities that represent the Russian cultural life.

R.Fayzullaeva does not justify the fact that in the works of Uzbek writers such realities as “somsa”, “shashlik” are given in the German translation in the form of Russian transliteration. [8. 53] Yu.Pulatov in his article “On the translation of Mopassan's short stories” said that “Gulliver boshini burib, uzun kiyimli odamchani o'qishiga quloq sola boshladi”. The same sentence is translated by A.Khojakhonov: “Gulliver boshini burib, uzun to'nli odamchani o'qishiga quloq sola boshladi”. It is clear from both examples that Abdullaev translated the object as “kiyim” while A.Khojakhonov said is as “to'n” and then Yu.Pulatov criticized: “Unfortunately, that attempt was unsuccessful, The Uzbek reader will be amazed to see the coat of the Central Asian peoples in the realities of England, in the conditions of England, and in England as well”. [9. 122]

In his research, I. Mirzaev analyzes the presentation of French realities in works translated from French literature into Uzbek through the medium language [10. 21]. The analyzes are mainly considered on the example of works translated up to 70 years ago. Although this dissertation analyzes the shortcomings of translators in presenting realities and shows what to pay attention to in presenting realities, translators still repeat the same mistakes in presenting realities, despite the fact that almost 45 years have passed. This indicates that the level of awareness of practice and theory is slightly lower.

Proverbs are a reflection of the culture of each



nation, and at the heart of them lies the meaning and content that reveals the traditions, customs, wise values, worldview and national landscape of the people. Proverbs and sayings in Greek mean "wise thought." In this regard, TGBochina rightly said: "... proverbs have a dialogical character not only in their use, but also in their origin, because behind the proverbs lies the centuries-old history of the people, which is a result for the past and an opportunity for the future [11. 45-46]." emphasized. The great Russian writer LN Tolstoy also wrote in one of his scientific treatises, "In every article I see the image of the people who created this proverb. [12]"

Today, the study of the linguocultural features of proverbs and sayings is of great importance in linguistics and translation studies. V.A. Maslova writes about it: "Традиционно пословицы и поговорки изучались в фольклористике как жанровые тексты. Их изучение в лингвистике только начинается" [13]. Indeed, proverbs have been the subject of research in a number of disciplines, including linguistics, literature, translation, and linguistics. This can be explained by the growing attention and interest in the problem of language and culture in recent years, that is, the development of modern linguistics in the anthropological paradigm.

Scholars have different views on the inclusion of proverbs and sayings in the structure of phraseology, some of them are included in the structure of linguistic symbols (VL Arkhangelsky, L.A. Bulakhovsky, SGGavrin, SIOjegov, A. Yefimov, AV Kunin, AG Nazaryan, VI Telia, IChernisheva, A.E.Mamatov, Sh.Rahmatullaev), other scholars state that proverbs and sayings are citative in nature and do not need to be used in context (S.A. Abakumov, Yu.A. Apresyan, NN Amosova, A.M.Babkin, MTTagiev). Regardless of the language groups in which proverbs and parables are

grouped, we study proverbs as an element of the national landscape of the world, in line with the idea that "in linguistics, fixed expressions ... (or phraseologies) are primarily means of expressing the national, linguistic landscape of the world [14]."

In translation studies, a number of scientific studies have been conducted to reveal and compare the linguocultural features of proverbs and sayings. This issue has been well studied, especially in French translation.

The origins of proverbs and the etymology of the transition from languages to languages have been studied since the Middle Ages, and comparative-historical studies have been conducted on the examples of two and three languages [15]. One such study was by the French scholar Philippe Rapatel, who studied the process, history, methods, and problems of translating French proverbs from one language to another. He analyzed a number of French proverbs and studied their etymology. For example, "La nuit, tout les chats gris", "A cheval donne on ne regarde pas les dent", "Look at Bergan's page", "Tel pere, tel fils" (See mother, take daughter) are among them.

In his research, the French scholar JS Shevalie discusses the problem of giving articles in translation, the existing principles of translation. A. Wozniak considers the linguistic features of proverbs on the example of proverbs in French-Spanish [16]. The scientist examines the degree of alternativeity of proverbs in French and Spanish. A. Wozniak pointed out that due to the fact that French and Spanish belong to the Romance language family, many proverbs are lexically and semantically close to each other [17]. For example, "Au grands maux, les grands remèdes - A grands males, grandes remedios". In addition, J.F. Zuogbo compared paremia in three languages, Breton, French, and German, in his study "Translation of probation: a recherche de concordances



parémiologiques en bété pour la corpus dun corpus trilingue allemand / français / bété”. He divides the 7 gnostic states of paremy into three groups: proverbs, proverbial expressions, maxims, aphorisms, slogans, posters, and dictations.

Although a lot of work has been done in Uzbek translation on the translation of articles, there are still issues that need to be addressed.

In the course of the research, we observed the transformation of proverbs and sayings in the French translations of works of Uzbek writers and, conversely, in the Uzbek translations of works of French writers, as well as the process of re-creation in translation. In doing so, we have tried to argue that folk sayings serve to reveal the national landscape of each nation's world. The masterpieces of Uzbek writers such as Alisher Navoi, Abdulla Qodiri, Abdulla Qahhor, Cholpon, Said Ahmad, Odil Yakubov, Shukrullo are not only present today, but also in the former Soviet Union.

Each issue of the former Soviet-era magazine *Lettres soviétique* is devoted to the literature and art of a particular republic. In the №279 issue of the magazine in 1982, translations of works of writers and poets of the Republic of Uzbekistan were published. The magazine is divided into sections of poetry, prose, children's literature and works of art. There are French translations of works by well-known Uzbek writers such as Kadyrov.

Literary translation is the most important factor in showing the mentality, psyche, way of life, domestic and cultural life, national traditions and customs of any nation to another nation. The works, translated from Uzbek literature into French, contain proverbs and sayings that reveal the spiritual world and national spirit of the Uzbek people, national and cultural realities, idioms and phrases, and each reader has an idea of the national landscape of the

Uzbek world. Therefore, every nation, every person understands and imagines the world in its own way. This understanding is sometimes consistent with the views of some nations, and sometimes completely different from each other.

When translated through close alternatives to the original, the translator is able to convey the full meaning of the work to the receptor.

In this regard, W. Humboldt said: “First of all, it is necessary to study the way of life, customs, culture of the people, the components of language units, and only then create an image based on their feelings, and then, if possible, express it in words. From its earliest form, language is influenced by the signs and characteristics of a particular people [28].” Therefore, in the translation of proverbs and sayings in the literary translation, the translator is able to fully convey the essence of the work to the receptor, finding their meaning and content in the language of translation, selecting and giving them close to the original alternatives.

To translate proverbs, sayings, and parables without compromising their originality, or to explain them to members of another nation, is to embody that culture in the minds of foreign readers. As mentioned above, proverbs are formed not only by wisdom, but also by historical reality, as they are formed in the course of a certain nation's way of life and many years of historical experience. That is why the issues of translation of articles are of interest to translators all over the world, as well as cultural scientists and sociologists. In particular, Andrei Vaznyak mentions the following in the study of foreign languages, in particular French: “Certes, il existe beaucoup de proverbes dont le sens est issu d'une image très claire en apparence, et où les mots ont gardé leur valeur ordinaire, quand même il faut les decoder. The senses of the proverbs are not the same as those of the immortal devotees, but the



decodes of the puisquils sincrivent in the cadre of the repertoire culture you pay or the linguistic community in question. En fait, quelle que soit leur apparence, les proverbes refitelé la mentalé d "une nation et plus précisément ils font partie de son patrimoine culturel. Il y a beaucoup de proverbes français raffinés par différents thèmes tel que nature humaine, espoir, malheur, bonheur, etc. qu "on peut utiliser dan la salle de classe pour rendre la leçon très plain et intéressante [19]."

That is, although there are sentences in a language that are structurally simple and straightforward, it is a complex process to explain their meaning. After all, proverbs are closely connected with the culture of this country and reflect the national values of the nation. There are French proverbs about human life, hope, happiness and unhappiness that can help increase the effectiveness of the teaching process.

In this example, the translator uses the proverb "Don't play the drums before the wedding" as an example of folklore, which means not to disclose in advance the work whose origin is unknown. This proverb implies that one should not rush before starting any work, that one should do the work carefully, and that one should cut it into seven dimensions. Since the words "wedding" and "drum" in the proverb are specific to the Uzbek national mentality and way of life, there is no alternative translation of the proverb. The translator translated this article into French as "Forgive me for not warning you earlier" (translated by the author).

This situation can be observed in the following example:

In fact:

"But if a beggar is bitter, it hurts his sack". He bowed proudly [20. 27].

When we carefully analyzed the level of conformity of the translation to the original, for some reason

this sentence was not given in French at all, that is, it was omitted.

The proverb in the passage is given in a satirical tone, stating that a person's grievances in a trivial matter can only harm himself. The situation presented in order to reveal this meaning reflects the characteristics of the Uzbek people, such as generosity and the ability to assess the situation. Another example:

In fact:

"But it's important to keep in mind that every whip has two ends, and that you win, and when you win, you win [20. 30]."

In fact:

"Malgré cela, son maître et beau-père lavait parallèlement aidée à faire ses études, lavait guidée jusqu'à être la mariée du cinéma [21]."

In fact, there is a saying among our people that 'every whip has two ends', which is a wisdom that calls for a comprehensive observation of a problem. In the example given, the proverb is not sufficiently explained. However, the translator explained the author's intentions according to his own understanding. The proverbs listed above reflect a particular life lesson, and the nature of the situation in which the nation learned this lesson determines its nature. Therefore, it would be appropriate for the articles to be perfectly translated and interpreted throughout. Jabbor Eshanqul, one of the literary critics who spoke about the spiritual significance and subtleties of proverbs, said:

He says: "A proverb is a symbol of wisdom. Reading it correctly, understanding it correctly, and communicating it to others requires special skills. In this case, just as slavery and irresponsibility are not allowed, so is unauthorized appropriation. If you want to make a proverb for publication and make it popular, you have to get to the heart of it [22]."



CONCLUSION

It is no secret that during the years of independence, translation studies has risen to new heights the existing problems of the field are being addressed on the basis of theoretical and methodological criteria of world philological science. It should be noted that today the science of Uzbekistan, with its ancient history, is approaching various scientific schools around the world, has achieved certain successes in the history of translation studies, applies existing experience in practice and effectively uses the views of foreign scholars. At the same time, there are sufficient literary sources to conduct in-depth scientific research in the field of translation studies. Because it is well known that the young generation of the new generation of translators is created directly from foreign languages, that is, without the use of intermediate language. Books published in this field, especially works of art published in periodicals, in particular, in the magazine "Jahon Adabiyati", as well as copies of Uzbek literature translated into foreign languages, will be a valuable object for translators of the new era. Every researcher has his or her own noble intentions. Serving the progress of science, the spiritual maturity of man, sets such glorious goals. While the works of Uzbek writers are translated into world languages, especially French, the phrases related to the Uzbek national culture, values and traditions - in short - the study of linguistic factors related to the national landscape of the world in translation studies and the following conclusions, generalizations and recommendations period is of particular importance for translation studies.

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