

Translation Of National Events And Concepts In Fiction

Dilfuza Akramxodjaeva, Mukhlisa Nasretdinova, Markhabo Abdullayeva

Abstract: Responsibility for reflecting the national spirit of the original also excludes the possibility of replacing the two languages. Interpretation of words that represent national concepts such as money and distance units, household items, clothing provides a clearer picture of the foreign environment and conditions in the eyes of the reader. Now that Uzbek has become one of the richest and most powerful languages in the world, one of the factors that has led it to this level is the fact that the majority of dictionaries have adopted the transliteration of words that represent the languages of other peoples, thus enhancing the ability of the language to express any idea.

Index Terms: Appearance, culture, customs, equality, freedom, great nations, lifestyle, race, religion, prosperity.

1 INTRODUCTION

In fact, nation is formed on the basis of the spiritual and spiritual unity of those who have lived in a particular region and developed over the course of historical development. Nation is an objective product of human development. The main factor of ensuring the nation's eternity and its stability is its spiritual and spiritual potential. Modern civilization, material and spiritual culture, ways and ways of their enrichment and development with the potential, abilities, persistence and hard work of nations have been created. Experts estimate that there are about three thousand nations on earth. They combine, on average, about 96% of humanity, and four percent are nations and tribes. The number of each nation ranges from several tens of thousands to tens of millions.

The nations are divided into many groups:

- a) Great nations (Chinese 1 billion two hundred million; Indians, Arabs, Russians, Japanese - more than one hundred million);
- b) Great nations (English, French, Spanish, Germans, Turks, etc.)
- c) Large nationalities (10 million to 50 million each - Uzbeks, Portuguese, Poles, Ethiopians, etc.)
- d) Middle Nations (from one million to 10 million each)
- e) Small Nations (from tens of thousands to one million)

The nations, though they are numerous, are not superior to other nations. Although each nation has its own ethnic, political, and economic differences in common with its own national consciousness, national pride, dreams and many other issues, they are equal in the sense of human values.

However, the avant-garde part of each nation - the patriots - feel greater moral responsibility than anyone else for the bright future of their people. Nationalism is a proper understanding of the role and importance of nations in human development, respecting the nations living in different parts of the world, regardless of their language, lifestyle, race, appearance, customs, religion, culture, freedom, equality, prosperity. - To support the creation of conditions for living.

Nationalism requires everyone to be profoundly knowledgeable in the field of ethnicity and national relations. Nationalism means the same respect for all nations. Contrary to nationalism, it is against nationalism to claim one's own nationality, to claim privileges, or to be indifferent to one's own nationality, language and culture. The nationalism of each person is first and foremost reflected in his attitude to his or her ethnicity, language, traditions, culture, customs and traditions. Rise of the Nation - Everyone who stands for the prosperity of the Uzbek nation should see the shortcomings of its people. We can learn from the people of Europe. They ask their guests to tell them about the mistakes they have made in their home country, and try not to hide their mistakes. In this regard, it is useful to remember patriots of the twenties of the 20th century. They are Abdullah Kadirli, Abdulhamid Chulpon, Abdurauf Fitrat, and Mahmudhujja Behbudi. But then the process was suppressed - only to be taken on the path of admiration: blind praise began, and a general national limitation began. This delays the development of the people - the nation - of the motherland, causing the people to be ridiculed in front of other nations[1]. Nationalism is the denial of equality of nations, the aspiration of its own nation above other nations, its privileges over other nations, its worship of its nation and its leaders, its glorification, its refusal to read, and its justification to its own people. failing to appreciate its shortcomings and historic failures, etc. It seems that a nationalist guy is eager to serve his nation. In fact, he is loyal to the leaders of the nation or state, or sows the seeds of degradation within the nation. Nations are just like humans: every nation has its pros and cons and at the same time has its disadvantages. A person who strives for his nation is proud of the achievements and historic services of his nation, but at every step he looks at it critically, cleansing such spots, eliminating such defects, actively participating in this process and accelerating the development of his own nation. A nationalist, however, adheres to his own nationality and in fact harms it. There is a close relationship between nationalism and nationalism. National traditions - the way of inheriting and inheriting the concepts, symbols, traits, types of activities, habits and traits that manifest in various spheres of the nation's life[2]. The national traditions are the manifestation of the universal traditions at the same nation level. Through them, each nation transmits the successes and accomplishments of its epochs, features, way of life, culture, achievements in science, literature, and other areas for generations to come. National traditions are diverse. They are displayed characteristics of each nation. In this sense, national

- Dilfuza Akramxodjaeva, Senior lecturer at Tashkent state institute of oriental studies, Tashkent, Uzbekistan.
- Mukhlisa Nasretdinova, Senior lecturer at Tashkent state institute of oriental studies, Tashkent, Uzbekistan.
- Markhabo Abdullayeva, Senior lecturer at Tashkent state institute of oriental studies, Tashkent, Uzbekistan.

traditions are an integral part of the universal tradition. For example, the traditions of hospitality inherent in people around the world differ from Uzbeks to Russians and Georgians to British. National traditions are a means of uniting the nation, linking generations, and ensuring unity. National traditions reflect the peculiarities of national life and important aspects of succession. Each nation has its own national traditions and is their guardian.

2 METHODS OF RESEARCH

The degradation of the nation is also a decline of national traditions [3]. National traditions are unique and uniquely in all nations. For example, in the Orient (Arabs, Chinese, Uzbeks, Japanese, Koreans, etc.) the husband's attitude to his wife and husband, their relationship to their children, the rules of kinship, kinship, rituals, camel rituals, greetings and farewells, eating and bidding, city, memory ceremonies, mother-in-law's attitude to the bride, groom's attitude to the parents, welcoming and observing guests, treating each other with anger, Finnish, French) and North American. For example, people in North America can live without a baby for years before getting married, and the law agrees. This is strongly condemned by Arabs. In today's inter-ethnic rapprochement, the population of urban and remote villages differs greatly from one another. This phenomenon can be explained by globalization in the world. Words describing the subject, concepts and events of a particular nation, give the author the opportunity to describe the material and spiritual life of the characters in a real, national way, in other words they are one of the main means of determining the national character of a work of art. Adequate interpretation of such words, which represent the concepts of peoples life, is one of the most difficult and difficult issues of the complex problem of reproducing the original national character in another language. Because, in this case, the translator has a task to convey to his people unfamiliarity with the subject, concepts and events that are unknown to them, and to explain them well. There is no consensus in the existing scientific literature on when and how tested practical ways to interpret concepts representing peoples life. Since translation is a creative process, such an idea is hard to come by. However, different scientific and critical judgments and conclusions give the interpreter some degree of guidance, enriching their general understanding and giving him the ability to skillfully overcome any possible obstacles to practice. Prof. According to A. Fyodorov, words that express the concepts of peoples life are

interpreted in three different languages:

- 1) By transliteration;
- 2) Create a new word based on the richness of the translation language;
- 3) The translation is interpreted through the selection of original means.

Although the Bulgarian scholars Sergei Vlahov and Sider Florin in the book the ways of translating words that reflect the lifestyles of the peoples are six points, but all of them . The roads brought by Fyodorov cover mainly. However, the ideas and examples given in recent years allow us to learn more about our topic[4,5,6,7,8,9]. There is always a need for practical analysis in scientific and critical works, in which the translation of words that signify peoples' lives is interpreted. A qualified interpreter often deals with the question of restoring

the function of words that represent the notions of life of peoples used in a particular context. The interpreter should not confuse the original nationality nationality of the other people with other concepts related to the language of translation. The original national spirit - let's say it is the lifestyle of the American people - should not nationalize the original, not to give it an understanding of Asian culture. In the translation of words that signify the lifestyle of the peoples, it is necessary to choose the means that are appropriate for them in the translation language, and at the same time, the language and culture are absorbed. Such concepts may reflect the same thinking in a number of peoples. For example, cultural and economically close nations, such as the neighboring nations - Uzbeks and Tadjiks, Russians-Ukrainians-Byelorussians, Germans-British-Dutch or Caucasian peoples - have a lot of words, concepts, visions, hopes, joys and concerns. The combination of national colors in these languages is an ideal interpreter. Also, most of the words used for expressing national concepts can give the same meaning to other languages. In particular, many of the words and expressions of national spirit supported by the American people are gaining nationality as a result of the globalization of world nations. These words and phrases are already well-established in the dictionary of the peoples of the world. The role of television, radio, cinema and the media in the popularization of peoples' lives is unparalleled. These circumstances will certainly give the interpreter some relief. In addition, the meanings and functions of many words and expressions that represent the national concepts of a particular nation will be understood by a number of peoples, including those who translate as a result of the countries' interrelated cultural, political, economic and trade relations. . translators do not have to look for words in their own language for such words and actions - they also translate them through transliteration.

3 RESULTS

Transliteration is the way to say or write in the same way that words are spoken in the original without translating words. This method is the most effective way for the translator to reconstruct the national color of the original, the historical context and the social environment of the characters. This is why translators make good use of this method in their work. The main reason for using transliteration is that the lexemax used in the original is not reflected in the translation language and means the same subjects and events for both peoples. Responsibility for reflecting the national spirit of the original also excludes the possibility of replacing the two languages. Interpretation of words that represent national concepts such as money and distance units, household items, clothing provides a clearer picture of the foreign environment and conditions in the eyes of the reader. Exchange of American dollar, English pound, Indian rupee, Russian ruble, or Afghan without Uzbek translation, conversion of English whiskey into Russian vodka or Eastern wine, European chapan. Replacing a hat with a skull or cap is absolutely unacceptable. Now that Uzbek has become one of the richest and most powerful languages in the world, one of the factors that has led it to this level is the fact that many of the dictionaries have adopted the transliteration of words that represent the languages of other peoples and have enhanced the ability of the language to express any idea. In Shakespeare's tragedy "Hamlet," many characters refer to Hamlet as "mayor", and the Uzbeks would certainly use the word "Prince." Some critics, however, did not

like the fact that the Uzbek interpreter interpreted this word as "my lord" with an interest in the Russian translator. Including My Lord Maksud Sheikhzoda, using the Russian translation of Lozinsky, chose the same path.

4 CONCLUSION

Consequently, each nation creates its own national image based on its historical development and national identity. The image of another people should be accepted as it is and expressed in the language of translation. In the present era - the intercession and integration of nations - people have a clear understanding of the behavior of other nations.

5 REFERENCES

- [1] Law of the Republic of Uzbekistan "About Contracts on Product Sales". On December 7, 2001, No. 312-N
- [2] Fedorov A.V. About literary translation. L., 1941, p. 33-34.
- [3] The Oxford English-English Dictionary, edited by Paul Falla, London, 2000.
- [4] Sarsikeyeva GK On the translation of the national flavor of the literary text \ Actual problems of the theory and practice of translation in the context of modernity. Almaty, 2000. p.283.
- [5] ShRakhmatullaeva. Etymological Dictionary of the Uzbek language Volume III. - Tashkent: University, 2009.
- [6] Shakespeare W. Romeo and Juliet. Tanlangan asarlar. Besh Zhildlik. - Toshkent: Gafur Gulom nomidagi adabiyot va sanat nashriyati, 1981. - 1. - p.21-178.
- [7] Rykov V.V. Corpus of texts as a new type of verbal unity // Transactions of Intern.seminar "Dialogue 2003". M. : Nauka, 2003.p. 15-23.
- [8] Nurmonov A. uzbektilshunosligitarikhi. - Toshkent: Uzbekistan, 2002.- p. 88-89.
- [9] Explanatory dictionary of the Uzbek language (letter X). - Tashkent: National Encyclopedia of Uzbekistan, 2006-2008.