

## PROBLEMS OF TRANSLATION OF FEATURES RELATED TO THE WAY OF LIFE OF PEOPLES

Shernazarov Ixtiyor

Shernazarov Farrukh

The siter of Samarkand State Institute of Foreign Languages

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**Abstract.** *In this article, the problems of translation of features related to the way of life of peoples are widely covered.*

**Keywords:** *people's way of life, linguistic means, translation practice, transliteration method.*

Due to the lack of serious research on the translation of linguistic tools that express people's concepts of life, both in our country and in foreign countries, a number of issues related to this topic are waiting for their scientific and practical solution. Russian translator Professor A.V. Fedorov and Bulgarian scientists Sergey Vlahov and Sider Florin wrote works on this topic, rather than comprehensively covering the issue, they tried to focus the attention of the scientific community on this problem. People should be more concerned with recreating their functions in specific contexts than with their meanings and forms.

This saves the artist from the risk of copying specific words from the original text into the translated text without justification or, even if it is not possible, to replace them with specific words of the translated language. reproduces the volume, weight, quantity, character, characteristic and task accuracy of the means of expression, while at the same time giving the opportunity to achieve a better understanding of the translation to a wide readership. When translating special words into the native language, first of all, it is necessary to determine their informative and methodological functions in specific contexts, and then to choose linguistic tools that are suitable for them in all respects, and at the same time, at the level of the norms and culture of this language. .

Some of the special words that express national concepts can be found in the pronunciation of a number of peoples in addition to the original language, and can be considered a component of the translated language vocabulary. Such words are more often found in the pronunciation of peoples who are close to each other in terms of territory and living conditions, and are in constant contact and communication. This frees the translator from practical difficulties. Among them are many national characteristic words common to the peoples of the Caucasus and Trans-Caucasus, Russian-Ukrainian Belarusians, Uzbek-Kazakh-Kyrgyz-Turkmen and Tajiks.

As a result of mutual cultural, economic, and political relations between the countries, the meanings and functions of many specific words, which represent the concepts of a certain national life, become familiar to representatives of a number of peoples, including the owners of the translation language, so that translators to them instead of looking for alternative linguistic means in their language, they interpret them by transliteration. The main reason for the use of the transliteration method is the translation of national linguistic tools used in the original language to replace the national character of the original with a character specific to the owners of the translation language due to the lack of it or to remove the translation from such a character consists in not allowing situations such as deprivation.

Thus, transliteration is one of the most effective ways of translating the specific words that reflect people's concepts of life. With its help, the national character of the original is narrowly interpreted. Sometimes in the translated language, when there are meaningful units that are somewhat closer to the meanings of the original linguistic means, they differ from their conditional alternatives either in terms of quality-characteristics or form-volume-quantity, which allows them to be exchanged in translation.

For example, money belonging to the people and other units of measurement (distance-length-capacity-weight), means many concepts such as household items, clothes, food and drink. Transliteration of words ensures that the unique importance and conditions reflected in the work are vividly revived before the eyes of the reader. Replacement of United States "dollar", British "pound sterling", German "mark" and Indian "rupee" with Uzbek "sum" without transliteration, US "brand", The interpretation of English "whisky", Japanese "sake", Mexican "abardien" through Russian "vodka" instead of "hat" on the English head, Uzbek "cap" and "coat" or "plash" on the back ” is equivalent to putting on a “coat” or “yaktak”.

Reasonable transliteration enriches the reader's imagination, expands his language vocabulary. For example, the Russian word "tansevat" with its only meaning could be equivalent to the Uzbek word "to dance". Another meaning is that a man and a woman hold hands and go around in a circle. dancing in this way does not have its equivalent in the Uzbek language due to the fact that it is not typical for Uzbeks. The interpretation of this word in the transliteration method expands the vocabulary of the Uzbek language. The term "to dance" has long been synonymous with the Uzbek term "to dance", enriching the imagination of the public.

Many new words such as "broker", "business", "speaker", "killer", "computer", "internet", "management" entered the Uzbek language by the method of transliteration, increasing our vocabulary.

In this way, the transliteration method of the translation practice opens a wide way for the enrichment of national languages, increases their ability to express their thoughts, and at the same time, expressions that revive the national color of the original in the eyes of the reader appear. Nowadays, the Uzbek language has become one of the rich and powerful languages of the world. One of the factors that brought it to this level was the transliteration method of the language tools that represent the life concepts of most foreign peoples in the dictionary, and the language can express any subtle idea. is that he overestimated his ability to deliver. But sometimes the transliteration method is abused by some translators will be done. They are free from national color and interpret linguistic tools that have harmonious equivalents in terms of their meanings and functions in the translated language with the help of this method.

For example, in the translation of a number of works translated from Uzbek into Russian, the national character of many non-national words such as "chairman", "bathroom", "brother", "brother", "yor", "ass" being considered and left untranslated indicates that the translators have a different idea of the national character.

The characters of works translated from Uzbek to Russian or dubbed films sometimes greet each other not in the style of "zdrastvuyte", "good morning", "good day", "good evening", but "salam", "hello" we are witnessing. However, the Uzbek forms of "salam" and "assalamu alaykum" are considered. It is self-evident that only the words that express the way of life of a certain people are transferred to the languages of peoples who do not have such concepts in their original form. , thus the national color of the author's text is adequately interpreted in the

translation. For example, Uzbeks such as "takhmon", "khorjun", "pilov", "paranji", "supa", "sumak", "nos", "ketmon" have linguistic units that represent such concepts. In translations into the languages of non-French and Russian peoples, the fact that the translation is exactly given, while preserving the national character of the original, gives the opportunity to create a basis for the expansion of the vocabulary of the translated languages.

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