BG Pulse Journal USA
ISSN:1947-2536 http://www.bgpulseusa.com/index.php/bg
BG PULSE JOURNAL

THE ROLE OF THE RUSSIAN LANGUAGE IN ENRICHING UZBEK VOCABULARY WITH THE HELP OF BORROWED WORDS AND THE TRANSLATION OF PHRASEOLOGICAL UNITS

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Doi: https://doi.org/10.5281/zenodo.22964214

Annotation: Uzbek and Russian languages: differences Apart from the fact that one language is Turkic and the other is Slavic, there are other differences.: According to the morphological classification, both languages belong to languages with affixes. "Russian" is inflectional, while Uzbek is agglutinative (which means "gluing" in Latin). What does it mean? It turns out that in the Uzbek language, each individual morphological meaning of a word is expressed by a separate affix, and the affixes are added to the base in a certain sequence (if there are several of them). As a result, each word is quite simply sorted into "spare parts".

Keywords: word formation, national attributes, journalistic writings

However, in Russian everything is different. Here, the morphological meaning of a word includes gender, number, as well as case, voice, mood, and type, and is formed in various ways.: External inflection – i.e. suffixes, prefixes and endings added to the root of the word – to-go, to-go-to, Internal inflection, i.e. the substitution of some letters in the root of a word for others: lie down, Alternation of phonemes: search – I'm looking for, often – more often, By the suppletive method: man – people, child – children, By changing the accent: seeker – to seek. There are practically no prepositions in the Uzbek language – they are successfully replaced by varieties of suffixes or additional words placed after the main word. There are grammatical categories in Russian that do not exist and have never existed in Uzbek. It implies a species, genus, inanimate or animate. """""""" For example, in Uzbek the pronoun "u" can mean "he", "she", "it", and it means not only an animate person. In Russian, sentences do not have a rigidly defined word order, whereas in Uzbek there is such an order. At the same time, in the Uzbek language, the verb consistently occupies the last place in the sentence. The difference in the word formation of nouns. For example, in Russian, when forming a noun meaning a person's profession, different word-forming suffixes can be used: stonemason, artist, builder, architect, etc. There is only one affix in the Uzbek language that reflects one's profession, and that is the affix "–chi". As a result, we have: fisherman – balik + chi, controller – nazorat + chi, writer – yozuv+chi. In Russian, there are words used exclusively in the plural, but in Uzbek there are no such words. For example, scissors, glasses, trousers, chess are not used in the singular. The types of verb voices in Uzbek and Russian also differ from each other. Thus, the valid, passive, and reflexive voices are common to both languages. In addition to them, Uzbek has compulsory and mutual-joint pledges, and Russian has mutual and reciprocal-average pledges.

This article will examine the specifics of translating from Russian to Uzbek and vice versa, as well as the challenges and difficulties faced by translators in this area. How the translation process between Russian and Uzbek developed. The influence of historical events on the development of translation.

During this period, there were records of folklore materials and descriptive scientific research on the problems of Uzbek folklore, which "... from the point of view of the requirements of folklore studies have serious shortcomings, but when comparing the materials they give good results." [3. P.

24]. The scientific interest of the Russian missionaries can be explained by the novelty of the folklore material, which for them was a kind of Terrain kognito. The folklore area under study was represented by all the richness of the genre composition. The richest layers of folklore material were due to the fact that over the course of a long historical and evolutionary existence, Uzbek oral literature, based on an ancient folklore and cultural norm, absorbed material and spiritual culture, large and small historical events in a special artistic form. All this was a unique source of research. The translation contains a large number of words denoting national attributes and local realities. The translator, in accordance with his artistic vision, translates the text of the oral narrative of an ancient legend. The idea of the plot is preserved. But all this is given in a very truncated form. The fact of the existence of this interesting, entertaining original legend, bringing the oral-poetic phenomenon to the reader, was important here. The scientific interest of Russian orientalists, historians, and ethnographers in the oral folk art of the Uzbek people, their peculiar customs and traditions, has been increasing over time (by the end of the 19th century). Entire collections of folklore materials began to be created. Research work has also been developed. Scientific works were especially significant for translated and critical literature. Scientific significance in the context of missionary research in the abundance of historical, ethnographic, geographical information.

The interest in samples of Uzbek folklore, in particular, in fairy tales, had its objective reasons: firstly, the translators had the opportunity to acquaint the Russian-speaking reader with the content of Uzbek folk tales still unknown to them, and secondly, the historical development of society itself required an understanding of spiritual and cultural values, although at the initial stage this process was one-sided.. At the same time, the translations of folklore works performed during this period did not meet the requirements of adequate literary translation. Abbreviations, stylization of a Russian fairy tale, interlanguage lexical gaps, ideological and artistic deviations and other factors affect these translations.

Since time immemorial, the Uzbek people, who have an ancient culture, were aware of the wonderful literary works of the East translated into their native language, they became the property of the culture and history of Uzbekistan. The history of Uzbek science and culture is closely connected with translation. Literature was enriched by translation with new motifs, plots, and artistic images. That is why studying the problems related to the history of translation will help to restore the specific ways of development of Uzbek literature, its interrelations with the literatures and culture of other nations. In his book, Sharipov highlighted the history of translation of not only works of fiction, but also philosophical, historical, geographical, medical, religious books, dictionaries, as well as diplomatic documents and journalistic writings. The monograph contains materials on the history of literature, stylistics, lexicology, and dialectology. The book, based on a comprehensive and thorough study of archival documents, book collections, and periodicals, contains a wealth of material on translations made into Uzbek from Arabic and Persian over a long period of time, from the tenth century to the October Revolution Russian literature The author provides a lot of new information on the history of the spread of the Russian language and Russian literature in pre-revolutionary Turkestan, shows the influence of the advanced ideas of Russian enlighteners.

The main aspects of translation Studies are the grammatical structure: Russian belongs to the Indo-European languages with a free (within the limits of the norm) word order and a developed system of inflections (prepositions, cases). Uzbek is an agglutinative Turkic language, where the predicate is always at the very end of the sentence (SOV order: subject — complement — predicate), and grammatical meanings are expressed by adding suffixes.Lexical features: A significant layer consists of internationalisms and borrowings, which often penetrated into the

Uzbek language through Russian. However, a literal translation of idioms and phraseological units is impossible — a search for functional equivalents or semantic adaptation is required.Historical context and school: The Uzbek School of Translation Studies (in particular, the works of academician Gafur Salomov) has laid powerful theoretical and practical foundations for artistic and scientific interlanguage exchange, exploring translations of classical literature and adaptations of poetic systems.

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