



Means of Recreating National Tradition and Aesthetic Literature in the Translation of Novels (Distinct Characteristics)

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Abstract: *In this article, the issues of preserving traditional art and reality in the translation of the novel are discussed, and a comparative analysis is made on the example of the works carried out.*

Keywords: *translation, translation studies, reality, coloring, transcription, transliteration, interpretation, explanation, commentary.*

INTRODUCTION

*Reality*The word is derived from the Latin *realia*, which means material, real. In the dictionary of linguistic terms, it is defined as follows: "The result of material culture in existence, and in classical grammar, it is a linguistic unit expressing the state formation of a particular country, the history and culture of a particular people, the characteristics of communication in a particular language (8. 381) is called

In translation studies, the problems of translating realities from one language to another have been actively studied. That's why this issue is addressed to one degree or another in any work devoted to translation analysis. This problem is distinguished by the fact that only a few studies have been carried out in European translation studies. In this regard, G. Salomov, R. Fayzullayeva, O. Kade, J. Munen, I. Levi, L. Barkhudarov, A. Fedorov, L. Sobolyev, and especially, as noted above, S. Vlahov and S. . Florins' book called "No Translation in Translation" is of great importance.

LITERATURE REVIEW

A number of studies have been made in the field of philology, including the realities of language, literature and translation studies and their translation from one language to another. Among them, Akhmanova O.S., who studied realias in the field of linguistics and gave scientific definitions, Vazburd VM, a Russian scientist who studied them in the field of country studies, Vereshagin and Kostomarov, who studied them from the point of view of cultural studies, Kunin A.V. Getting wrapped up in Americanisms is also an interesting study. The important book of Bulgarian scientists Vlahov, Florin S., who analyzed scientifically from the point of view of translation studies, is of particular importance. Among the Russian scientists, VG Shernov is notable for the fact that the issue of translating realisms from Russian to English was thoroughly researched⁷. The works of the Russian scientist LI Sapogova, which differ from other concepts of realism, are worthy of attention, as well as there are certain works on the translation of realism from Russian to French. The works of Uzbek translators G. Salomov, N. Komilov and R. Fayzullayeva have expressed a certain degree of reaction. They studied the difference of realism from other terms, thematic features of realism in languages, and problems of translation into other languages.



RESEARCH METHODOLOGY AND EMPIRICAL ANALYSIS

Translation methods such as transcription, transliteration, interpretation, explanation, interpretation, and the use of alternative options are effective methods of translating Uzbek realities into English. When using such methods, translators are required to pay attention to the purpose of the author of the work in using this reality instead of the context.

Today, even English-speaking scholars have not started to translate Navoi's works into English, but with the passage of time, such shortcomings have been eliminated. And finally, the founder of Uzbek classical literature Alisher Navoi's immortal work "Lison ut-tayr" was directly translated from Uzbek to English.

In "Lison ut-Tair" you will get acquainted with the religious and worldly issues that occupied the mind of Alisher Navoi. Every person who comes into the world should always seek to enter the path of demand, should approach his career and profession with true love, it is necessary to strive for enlightenment and perfection. It is an art to skillfully express such a literary work in which such ever-present and eternal themes are deeply expressed in fluent English that everyone can understand.

In the work "Lison ut-Tair" the translation of realities occupies a special place.

We can divide the realities in the work "Lison ut-tyre" into the following group: Translation of the realities of clothes, head, shoes.

- ✓ Translation of the names of professions.
- ✓ Translation of Sufi terms.
- ✓ Translation of religious terms.
- ✓ Translation of names and names.

As time changes, so do people, their lifestyles, interests and even their clothes. In the olden days, Uzbek women wore long flowing skirts, very wide satin dresses, tilakash and beautiful ornaments on their heads, and kavush on their feet. Now wearing such clothes is not used in everyday life. Or men wore turbans, shepherd's hats, jackets, and socks. Currently, these clothes have been replaced by suit pants, collared shirts, and shoes. These dresses did not go out of use at all, only modern ones took their place. Without such national clothes (shepherd, cap, turban, satin shirt, nimsha, kavush) the Uzbek nation will lose its nationality!

But to explain, show, describe or translate the names of national clothes, shoes, jewelry and hats from one language to another is a big and difficult task. This may not be a big problem for translations from closely related languages, but for distant languages it is extremely difficult. Because peoples are far away, language families are also different.

In addition, the way of life, culture, clothes, hats, and shoes of the Westerners are different from those of the Eastern people.

So, the translator faced the problem of conveying the clothes worn by the Uzbek people (people) who lived in the 15th century to the English reader and creating an idea about the Uzbeks in them.

These problems are as follows: The Shaykh washes and wears a hijab (2.34)

One day he saw two dervishes dressed in jandas passing through the street while he was having breakfast. I will make the disbelievers happy about me by tying the zunnor tightly around my waist (1.322 b). He cunningly put a green scarf on his shoulder, similar to that of Khizr, and he pleases his ego with this green color. (298 b). They grabbed him, beat his umbrella and crown on his head, and burned his mat. Because the kirqa worn by this murid was made of pure cloth and was



decorated with red, green and yellow patterns. (356 b). Look for the king with your green robe on your back and guide the wayward like Khizr (2.291 b). Shame on you for your Zukhdu tasbehu dress! Shame on you for your kovush, turban and cane! At that moment, the cane in his hand supported his body like a house pole. This clown put on his head a kungura crown (4.300 b). Because I have been blessed with a crown, I have a golden crown on my head. By tying the zunnor tightly around his waist, they disbelieve the Shaykh, who is the leader of Sufism. He prostrated in front of the idol, put the piral khirga he was wearing on fire and threw the "kallamul loh" into the fire. (3.336 b). The shirt is decorated with colorful and beautiful designs, which show the painstaking work of Rum and Farang craftsmen. (3.326 b). This nature had already sewn up the equivalent wealth. (362 b). With a hundred thousand supplications, he wore a robe on his shoulders. (3.375 b). But he can't do the work of a madman in a suit. (3.397 b). The dressmaker went to his workshop and began to sew the king's clothes and the turban. they disbelieve the Shaykh, who is the leader of Sufism. He prostrated in front of the idol, put the piral khirga he was wearing on fire and threw the "kallamul loh" into the fire. (3.336 b). The shirt is decorated with colorful and beautiful designs, which show the painstaking work of Rum and Farang craftsmen. (3.326 b). This nature had already sewn up the equivalent wealth. (362 b). With a hundred thousand supplications, he wore a robe on his shoulders. (3.375 b). But he can't do the work of a madman in a suit. (3.397 b). The dressmaker went to his workshop and began to sew the king's clothes and the turban. The shirt is decorated with colorful and beautiful designs, which show the painstaking work of Rum and Farang craftsmen. (3.326 b). This nature had already sewn up the equivalent wealth. (362 b). With a hundred thousand supplications, he wore a robe on his shoulders. (3.375 b). But he can't do the work of a madman in a suit. (3.397 b). The dressmaker went to his workshop and began to sew the king's clothes and the turban. The shirt is decorated with colorful and beautiful designs, which show the painstaking work of Rum and Farang craftsmen. (3.326 b). This nature had already sewn up the equivalent wealth. (362 b). With a hundred thousand supplications, he wore a robe on his shoulders. (3.375 b). But he can't do the work of a madman in a suit. (3.397 b). The dressmaker went to his workshop and began to sew the king's clothes and the turban. The shirt is decorated with colorful and beautiful designs, which show the painstaking work of Rum and Farang craftsmen. (3.326 b). This nature had already sewn up the equivalent wealth. (362 b). With a hundred thousand supplications, he wore a robe on his shoulders. (3.375 b). But he can't do the work of a madman in a suit. (3.397 b). The dressmaker went to his workshop and began to sew the king's clothes and the turban.

We will try to explain below the names of clothes highlighted in the above sentences. Khirka A dress made of rough fabrics, a dress of dervishes. Rough clothes.

Janda is the goat's coat of dervishes and qalandars. Zunnor (arabshilvir) is a special belt made of leather. During the Arab caliphate, people who believed in other religions (Jews, Christians) who lived in the territory of a Muslim state wore zunnar as a sign that they were not Muslims. A shakmon is a man's long coat, usually made of woolen cloth. Rug. A type of shoe, usually worn with a maxi or a shoe. The national footwear of Uzbeks. Salla Nomozkhan, a long white cloth worn on the head of men. Cane A long stick made smooth so that it can be held in the hand while leaning on the ground.

Zarbof ton is a ton sewn with patterns.

Now let's look at the alternatives of these words.

The Shaikh washed himself and put on the sustomary Muslim sloths (9.73 p). One day when he was in his visual state of inebriation he saw two dervishes slothed in robes pass him on the street (9.89 p). Let me inside the unbeliever's tavern tie on the Christians belt and hang the ison (9.51 p).



He had a green watch on like the one Hizr used to wear and his lust was satisfied by that green sun (9.26 p). They pinch down his fan and srown from his head and his. grass robe was destroyed and burned (9.40 p.). This dervish was wearing the sloths of a Sheikh, the material was new and his robes were decorated with green and yellow ornaments. See the king with your green watch and show the way for the lost ones as Hizr (9.19 p). Shame on you for your religious garb, for your Islamic foot wear and staff. At that moment the staff in his hand buttressed his body just like a house pillar. Finally the slown put a notched srown on top of his head. (9.310 p). They call me the king of birds because I was given a golden helmet. The metal sap that is used for trained hunting falsons in Central Asia (9.38 p). They tightened the Christian sword around his waist and the Sufi leader became an unbeliever. In his drunken state, he worshiped in front of the idol burned the tattered remains of his old robes of authority and threw the Quran into the fire (9.66p). Her dress had solor on solor and beautiful desoration. One should observe the soul bearing labor done by Roman and European expert (9.55 p). They call me the king of birds because I was given a golden helmet. The metal sap that is used for trained hunting falsons in Central Asia (9.38 p). They tightened the Christian sword around his waist and the Sufi leader became an unbeliever. In his drunken state, he worshiped in front of the idol burned the tattered remains of his old robes of authority and threw the Quran into the fire (9.66p). Her dress had solor on solor and beautiful desoration. One should observe the soul bearing labor done by Roman and European expert (9.55 p). They call me the king of birds because I was given a golden helmet. The metal sap that is used for trained hunting falsons in Central Asia (9.38 p). They tightened the Christian sword around his waist and the Sufi leader became an unbeliever. In his drunken state, he worshiped in front of the idol burned the tattered remains of his old robes of authority and threw the Quran into the fire (9.66p). Her dress had solor on solor and beautiful desoration. One should observe the soul bearing labor done by Roman and European expert (9.55 p). of his old robes of authority and flung the Quran in to the fire (9.66p). Her dress had solor on solor and beautiful desoration. One should observe the soul bearing labor done by Roman and European expert (9.55 p). of his old robes of authority and flung the Quran in to the fire (9.66p). Her dress had solor on solor and beautiful desoration. One should observe the soul bearing labor done by Roman and European expert (9.55 p).

This dervish was wearing the sloths of a sheik, the material was new and his robes were decorated with green and yellow ornaments. This harsh man also had his robe stuffed with a somparable amount of treasure. And with one thousand pleas and slothed himself in the rags of a dervish. However, it sannot do what dervishes who wear tattered sloths san do. He tore his robe, threw down his turban and mourned for the person who had followed his advice. A tailor went to his workroom and began to make an embroidered robe for the Shah to wear. Finally the slown put a notched srown on top of his head. Footwear - boots and shoes. The word is used mainly by tradesmen. Turban - a long piece of sloth wound around the head. It is warm shiefly by me in India. Staff - a strong stick or pole, longer than a walking stick,

CONCLUSION AND DISCUSSION

In short, translation methods such as transcription, transliteration, interpretation, explanation, interpretation, and the use of alternative options are effective methods of translating Uzbek realities into English. When using such methods, translators are required to pay attention to the purpose of the author of the work in using this reality instead of the context.

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