

**The Ministry of Higher and Secondary Special Education of the  
Republic of Uzbekistan**

**The Uzbekistan State University of World Languages**

*Translation/Interpretation Faculty*

*Translation Theory and Practice Department*

# **QUALIFICATION PAPER**

**Shukrullo “The Buried without a Shroud”**

(p. 154-204)

Translation of Finished Actions into English

Written by: Radjabayeva N.

Group № 411

Scientific advisor: Associate professor

Kh. Khakimov

Reviewer: Teacher Rakhmatova D.

**Tashkent - 2011**

# Contents

<b>Introduction .....</b>	<b>3</b>
<b>CHAPTER I. Translation of the Passage from the Novel “The Buried without a Shroud” by Shukrullo, pages 154-204.....</b>	<b>5</b>
<b>CHAPTER II. Analysis of Translation of Finished Actions into English in the Novel “The Buried without a Shroud” by Shukrullo.....</b>	<b>39</b>
<b>2.1. The Present Day State of the Translation Theory.....</b>	<b>39</b>
<b>2.2. The Problem of the Sentence in the Traditional Grammatical Theory.....</b>	<b>51</b>
<b>2.3. Finished Actions: Past Indefinite Tense and Perfect Tenses .....</b>	<b>52</b>
<b>2.4. The Collection of Units on Translation of Finished Actions into English in the Novel “The Buried without a Shroud” by Shukrullo.....</b>	<b>57</b>
<b>2.5. The Ways and Difficulties in Translation of Finished Actions into English in the Novel “The Buried without a Shroud” by Shukrullo.....</b>	<b>59</b>
<b>Conclusion.....</b>	<b>62</b>
<b>Bibliography.....</b>	<b>65</b>

## Introduction

The big importance for realization of program problems of dynamical development of the country is laid on the development of science and scientific infrastructure. The domestic science created a powerful mental potential that finds its application in many spheres of our life, forms a basis for strengthening of national statehood and economic independence of our republic.

Without exaggeration we may say, that the base of a unique and perfect building of our science, our mental potential has been put in pawn many centuries ago. We have the right to say with pride that the domestic science goes back to very ancient times, has deep and powerful roots. Throughout centuries it reliably serves the Uzbek nation, all mankind in knowledge of secrets of the nature, of medicine, philosophy, jurisprudence, theology, literary criticism and linguistics.<sup>1</sup>

The Present graduation qualification paper deals with the translation of the extract from the novel “The Buried without a Shroud” by Shukrullo and one of the most actual problems of present - day linguistics, that is the translation and analysis of the words denoting place names.

The actuality of the investigation is explained by the profound interest to the translation of finished actions from Uzbek into English, the ways and difficulties met during the translation of the extract from the novel “The Buried without a Shroud” by Shukrullo .

The novelty of the Qualification Paper is defined by concrete results of the investigation. Special emphasis is laid on various types of rendering the

---

<sup>1</sup> Karimov I.A. Uzbekistan on the threshold of XXI century: threats of safety, conditions and progress guarantees", 1997

structure, the lexical features, and the translation of the passage from the novel “The Buried without a Shroud” by Shukrullo.

The main aim of the present graduation paper is to work out a detailed analysis of the finished actions that is mainly Perfect Tense in Uzbek and their translation into English in the novel “The Buried without a Shroud”.

In accordance with this main aim we’ve worked out certain concrete tasks of the paper. They are:

1. To analyse the problems of the actual problems of the present day translation theory
2. To analyse the structure and semantic features of finished actions
3. To analyse the ways and difficulties of the English translations of the finished actions

The theoretical significance of the present graduation qualification paper is seen in the fact that it presents certain solutions to the problems of lexicology and analysis of the semantic structure of the finished actions in English and Uzbek languages.

The Practical importance of the present graduation qualification paper is doubtless due to the fact that its material, results, conclusions and recommendations can be helpful for the teachers and students of the Uzbek State World Languages University, specially that of the Translation faculty in learning and teaching the disciplines, like Lexicology, Translation theory and Comparative Typology, as the practical courses, like oral and written translation.

The aims and tasks of the work determined its structure. It consists of an Introduction, Two Chapters, a Conclusion and a Bibliography.

## **CHAPTER I. Translation of the Passage from the Novel “The Buried without a Shroud” by Shukrullo.**

Malenkovs and Voroskovs coming from Moscow and till that they occupied the camp. At that rebellion days revolvers of camp went out the prisoners`. The leaders of rebellion and controllers occupied from kitchen to hospital what situated in camp. The leader of camp and controllers couldn't come near to gate and they spoke with revolvers by carnai. The tragedies began in the camp. The spies were punished. They were hung the yard of camp.

The soldiers taking gun over the wire-wall covered the around of the camp with tanks. They announced that if revolvers don't be capitulate they will shot all of them, but prisoners, may be unjust ice very suffered them, stood in stubborn. They chose or death nor justice. They announced that they began poverty to themselves

But there began poverty till they announced it. Baker shop was closed. Because flour, which comes from out, was stopped. Not only flour, but other foods alsosinished. The revolvers and wrefler prisoners` possessed a little food. Others were dependent them and if they give eat or don't give became hungry.

The revolvers decided to struggle till they die from poverty. Several days rebellion wasn't be bad. It is true or lie, some people introduced them selves that they came from Centre as represents, met with prisoners`. They promised them soon their all demands will be performed such: dates will be shortened, some prisons works will check again and so on. But they must wait a little. They gave to prisoners` big or less hope.

Their promission didn't perform fast but after deing Stalin the attitude toward prisoners` changed a little.

They were permitted to write letter not one`s but three times and they can meet their relatives and can take gifts.

But it seemed unworthy for prisoners` who were leing from many years. If they let them to write ten times a day whom they write and about what? If you write a letter to your Father, mother or other relatives if they were persecuted, of course, this possibility also given only one time. But whom you write? Dear friend or lovely relative, I very miss you, we were the best with you, you knew me, I have no any sin, it was fortune... Good by, write letter! – Do you write such?

Writing such letter caused to pull in your side your the best friend or relatives. These letters caused to caught your relatives blaming them that they are unanimity with you. Prisoners and free peoples knew it very well. So, if they took your letter, they started and torn it without read and didn't answer you. Even some of them for saving them selves may write such: “prisoner Shukrullo, you are never dear me and I never, you were mistake, I don't know you! Not write me letter again! I don't know like you nation enemy!”

Whom I wrote letter except my wife and children! Or from whom I received a letter? It is so hard for human but be upset useless.

You don't be upset because of period, you put the sin to policy. But if you thing by humanity, it is very pitiful! Very dangerous. Yesterday they kissed with you mouth-nose and said that you are the best friend of them, you believed and missed them but today they don't recognize you!.. Don't it give you pain from such dishonest? Where remained worth? One of good change after rebellion is break had been locked, there born possibility to go to toilet in night. It name is camp but it differing from prison very less. At night 11 the rooms were locked.

Revolters` demands didn't perform atones but after ding Stalin some sentences speed that prison dates rest less and commission began to check “criminal” works. Really some prisons began to go out to freedom before their date.

But, for 25 year prisoner people's fortune, like me, hasn't any clear sentence yet. But the hope awoke us to be free.

Stalin's death imported me to be free soon and it gave me hope to rebuilt my death with. I seemed my self that I had believe to my active work and stare to around with active glance. But one problem pained me. Well, what about do you write?

The blind loses his cane one's! Again do you write about happiness, do you write that you are happy? Did you find happiness wrote about it? Your found happy is this camp? What did you write till now giving benefit to your nation? What did you create as poet? Well, what did you do to answer? What is really creation?

About that I was thing suddenly one opinion entered lightness to my mind.

In the camps some Europeans considered themselves high cultural nation and they called us, middle Asian's people "black backs" and they knew that we are unaware from art and culture. Even, I can't tell his nation clear, may be he Polyan, Russian, one engineer named. Panteleev said that Uzbeks always take a knife with them, they are uneducated, dangerous and rude, when I said him that I'm Uzbek, he didn't differ Uzbeks from Khazak and Tadjik.

One's I saw him touching a book and I asked about that book. He answered me that book was Oybek's "Navoiy" work what translated into Russian I was very happy from it and I have proud, and he wanted to know his impression he:

- This work very liked me. It is about ancient cultural nation. About a great writer Alisher Navoiy, really he had been great poet, - he said:

Yesterday he thought Uzbeks uneducated "black back", I asked from him:

- What is my nation? And Navoiy's?

- Navoiy?... Navoiy is from Samarkand, Uzbek – he answered.

When I said him, yesterday you said me “black desert’s man”, but I’m the accident of Navoiy, I’m Uzbek, he excused and said that for give me, I hadn’t know Middle Asian`s nations, I thought wrong, Uzbek nation was really very ancient and cultural people he admitted.

This chance and the sentences about Oybek`s work caused me to think serious about really work.

Really Oybek`s this work had been the light sample to his nation. Well, I’m as one creates and doing such service to my nation what I must do? Am I writing historic work? No! Even Oybek was blamed for his this work. They blamed him that he had written so religious of Navoiy, and he bowed before his past. I thought it and me anxiety about brother Oybek that were they put him peace after us. Because I don’t know anything about after writers after they prisoner me.

I’m deprived of completely from the world! My only one right to take inspiration from out world is looking at flying birds, moon and stars in the sky. But I couldn’t step this borderless earth. But if a human alive, nobody can deprive him from beauty of nature and looking at them. It is impartial! My grief’s deprived away from looking at nature’s miracle; I thanked God for the wind came on my bosom. I forgot a moment this camp and I lost in thought that I was in our home’s roof and flying kite. I remembered my child ness and forgot a moment my prison. I felt my self not in prison but my dear street. A moment I felt my self in the street playing with birds. And that time involuntary my eyes opened and saw wire-walls, in my mind these birds don’t their hest on poplar but they prisoned in cage and they seemed complain from their dependent. If that time any body asked me what about I will write, I would answer him that I will write about the mercy-love against cuteness; and I will awake the feeling of kindness in people’s heart.

What is sacred again from them in the world?

Not only human but birds also need to mercy! What is delicious? Is destroy this parrot's nest and have cried her willows or does to protect them and giving mercy? Not only one bird but thousand of birds need to human's love, mercy! Isn't it joyful to meet merciful, kindly people? What for me? Don't I need to mercy, love? Didn't t awoke hate me the unjust ice, rudeness?

If I get again to take pen in my hand, I will only write about goodness, kindness and faithfulness.

If God help me and again I get to create, I will sing only beauties. But without meeting, without love isn't being a beauty?

What has in the life more sacred, more enjoy full than meeting, love! Not reaching to love, even think about it how is joyful, hot getting freedom but think about it, even feel freedom himself how is enjoyable!

When passing this dreams from my mind the goodness`, beauty's and other pains was awoke hope me to creative work. One of thing what consoled me, the hope for tomorrow, if my dreams came right and I become independent, do I go out with empty hand! If these gossips will not turn out real, is it useless to write something beside thought bad things! I thought it prefer to live with creative work.

Of course, it is not easy to dream creating work that drive away the miss and grief's. But I began to prepare myself to it.

Being bury with create will do you aside from self is hens and disgracing of human worth in this camp. It had been much to coming me this camp/ but there have people who had been living here for many years! They are sad! Yes, they are nervous, angry! For that they forgot respectable words and this word became strange for them. You endure their swear on the meal, you endure them as usual state! What do you do if not endure? Will you say them that you are sealer or engineer? If you say that you will take bad words as answer!

Don't care them and don't suffer, instead of look at them with creative eyes.

I began imagine me that I'm not prisoner but I'm a writer who was sent to learn prisoner's life God never give it his any slaves but different people in here, dignity of human worth, and endure this pain don't be given to everybody. Free writer couldn't imagine here's life. But it is difficult to write only from your imagine that for getting the period and himself. Not only difficult, but truly it is dangerous.

Slimly on example:

It had been more than one year that I was in that camp but I hadn't taken any letter yet. Who can write me letter? My wife, sisters! But not message from them. Can not they don't know where I'm? The ships come here one's in year, when the ice's milted. Comes and at one's go back water become ice and they couldn't go back. The letters also came one's a year by these ships. Aero plans don't come here.

When I bored from not coming letter I can help myself from bad dream. But different dreams, dangers didn't give me sleep. If you were going to write your griefs, you would think to write. You can't write them as poem. You will fright.

This authority doesn't consider us as people. Do you tell vile to them for divorcing us to each other? The first, they don't pass such letter. If it is poem they will punish you but not publish it anywhere. If you want to live in freedom you must write of this opposite.

For example, if I write a letter to home saying my state and missing, don't ask my state, the nature, living condition is pain of hill, there is no border of my missing.

If I stare at forest loose my mind

Grass` remembered me your worth.

Winds remembered the smell of your hair,

If I stare at moon, you beauty come to me.

If I see cherry or the sweet fruits

I felt likeness in your up and eyes.

But I can't found completely beauty

Any teenager to you're your self, -

I will write, of course! But I thought to publish these verses in press:

News is so many, I'm happy, working.

They don't suit to bag if I write all.

I read you letter, saying "I miss you",

My miss is not less from them.

The houses rebuilt when I'm coming,

There appeared garden, flower.

Every thing I here... Only not enough

Among them there are not your faces, love! –

I added these verses. Because I have no any other way.

It is true because of prisoners` work countries had been beautiful. But where the prisoners` grief in these verses? Is this sentence prisoners` sentence? Soviet poet

could write any other poem in other mind. In Soviet press pessimistic poems what complained from life, isn't published.

If you want that your work will reach to readers, you must only positive sides of life. We haven't reached to communism yet! Don't defects, unjust ices in our life? – if you say that they blame you saying it is not suit to society.

Here the warm days had only 18-16. At that time that ices a little melted and rose grass` live long half one month. The life will awake. Creatures will revive. Especially tundra I flies increased. They couldn't open your eyes.

All pains, suffers will happen on prisoners` head. They brought you in such country as if so many pains haven't enough you, even you deprived of nature. Even nature's grudge his mercy from you.

But in prisons, where hadn't felt beam for seven-eight years, prisoners` who lived there to see beam only seven-eight day, it is also holiday for them. At such days some prisoners` lied naked. How sun!?! Not a hot sun that we thought! If you lie many hour but the beam won't pass on your body. There lied isle under you. There hot doesn't pass in to ground. Prisoners` if want to lie under sun, they lie on wooden. Wind what blow from North, shivered your body.

I also began to get away my clothes but I couldn't endure to wind. I asked my companion who was lying:

- Did you anything spread on your body, how you endure to belting of fly's? – He said:

- No fly, even shot or death can't take a man who not afraid anything. I was had been in war, prisoned to German and will I afraid from belting fly? I prefer to death seeing sun than to death from the kick of prison's leader!

I heard his that sentences, then he what said I didn't hear. My all dreams went to my motherland. If I say to these people that we give cucumbers to cow, there no

any eat it, but they don't believe it. Because they couldn't imagine melon, peach or other fruits. One prisoner asked my prisoner and they began to talk about themselves what they had been in one war, but hadn't seen each others. They had been prisoned to German and suffered much in German prison.

I also knew Krasnogolov. His one leg lost in war and he walk by cane. He was so rude man. Because of prisoner to German he found sin from prisoners` and hit them. One of them asked me from where I know Krasnogolov, and then I asked me why I was prisoner. After knew that I was prisoner not for military fault, but promotion against Soviet, he asked my nation.

When I said him my nation he didn't hear my sentence till last and entered to my word:

-Don't say, it is clear why you was prisoner, of course, nationalist. Because they prison all nation as nationalist except Russian.

His word fist angered me. But he felt my state he paced me:

-You understand my words true! I am not going to say you nationalist. Do you know when this word appeared? For example, I am from Kafkaz, if you clear this words coming it appeared after international. Have there used the word international before Russians occupied middle Asia or Kafkaz? Or did anybody prisoner as nationalist in ancient time? No! The word international appeared after reform, Russians thought that others wont think that Russian nation is bad and they wont struggle against Russian,- he said that.

I thought that can that words true when I heard the opposition between fashist and prisoners.

His words were true. He said that he had seen. But can he say it to nation? Yes! One of way to say it in creative works by negative character.

There is no other way.

I thought it and I said myself can't you considered true you without saying really truth and looking for other false way. It is teach people to lie! It ruined the society, people! But can you tell such? If you say they will be prison you as slander. What is way?...

Cause of today's event, what about I thought reality world's grief but love, faithfulness, jealous didn't have on my mind. I began to think serious about to write dramatic work. Because, only by drama I can tell my grieves.

When I thought to write drama. I felt myself better as my grieves be easy.

What is sacred for human except thought about love, freedom, life's beauty! Is there any bad grieve for human heard except missing, meeting or suffered from the pain of love. Freedom why need without love! I have no any joy or any pain except think of my wife's face.

I had seen many beauties,

They are tall and completely.

I had know many beauties,

I heard their even tune.

I had met many beauties,

Graceful body beautiful eyes.

Worn gold, silver on her body.

Who this girl!-why so fire!

Who this girl!-beautiful, warm,

If there is not likeness,

Have beauties, graceful and stroke

But seemed me a cold one column!...

You suffered from her love but she will forget you! Divorcing from her...

What is really meeting worth – persecuted man can feel it. The pain of parting! The joy of meeting!... One of them is hill another's Paradise!

I had been for 5 years in prison; in 1954 after death of Stalin many prisoners became free. Of course, the first short date prisoners were gone out. But like me who was prisoned were 25 year, to think about it there was no clear sentences about us, but they began to free even a prisoner who was prisoned as nation enemy, of course, it gave me belief to live again in freedom.

How strength?

Usually prisoners work 10 o'clock and they return to prison very tired and sleep hard. But the hope and wish to future couldn't drive away from me and they couldn't give me sleep. I worked till morning.

Usually I go to duty in night. My works to prepare necessary equipments of engineers for tomorrow. The leader had left me my task in paper. The most easy work of my to cleaned very big master room, paint some equipment and prepare. My hand had been work but my mind had been in creative work. Sometimes I wrote them on paper hidden by the controllers. If they feel I will punish.

After dieing Stalin a little freedom was given to prisoners but it's difficult to find any possibly to write anything.

I wrote some poems, and hided they wrapped in my bosom pocket.

Month, days were passing but there was no message to taken a complain by them. Did my complain letter reach its place? Or they three it because of it written in Uzbek language.

I wrote letter home asking to claret my complains answer. No any voice from them! Can not they have any hope my being free soon?

Here, autumn is coming. Again will begin 30-20 degrees cold in there from September. Seas will be ice. Ships coming also will stop. The roads will be closed.

Sometimes prisoners gave question to each other in such cold weather, if now they will let you to go to your home will you go in walk in such so degree cold? – ones said,” Yes, I will go”, or they will let you now to go home and live with your children 25 years but you wont eat anything except water and bread! – Ones said such and another are answered - “will pleasure”.

For freedom people will be agree to everything! If they give me such question, what I will answer? In 1954, I don’t remember clearly, about at the last of September, they called me the camps special part and asked me who I am. I told them my name. did you send your writing to Moscow? – they meant my complain letters. I answered “yes”.

Then they gave me one paper and ordered me to sign it. There :

“SSSR judges decision abolished your fault” those words were written. But in my mind mixed the negative answer and I had read it that my complain was abolished and I was so apset and lost in my thought with anger. Seeing it special part leader:

- Why are you stand, won`t you sign it, prepare your lorrys, you will go to Tashkent – he said and then I came to myself.

Prepare your lorry! ... you will go to Tashkent!..

Oh, I`m sinless!

After hearing this words I don’t now that I signed it or not, I run toward camp as stupid.

But then I again came back to ask when I would go. Preparation!?

What preparation? What I have to prepare?

In a cold day I prepared to way...

What is my dreams they came truth.

After coming from camp I didn't go home but they tied my hand with chain and brought me to Tashkent prison.

They caught me one – two month in prison, may be they didn't satisfied from my so many years had been in prison. It is one my dream, what I rode red horse and gone out from prison's gate, but I forget my one gloves and I came back again!

After giving me freedom, one thing continuously entered in my dream. In my dream, I came to my home but wire walls appeared in my back and they pulled my bag. I awoke fasting my steps.

Jeer, from that, how many years passed but this dream still companied me even I had in Moscow, Fergana or Sochi, I see that wire walls, and black house's in Tundra. It will be true of our way's light, Omin!

A live Souls.

The first chapter.

Cry.

One of Summer day. Suddenly began danger. Undeliverable event happened. Very hot Summer changed to very cold winter. Black curtain covered the shone sun's face and the sky wrapped with night. Warm wind blew but after it dirties rouge and began storm. At one moment this storm destroyed everywhere. This dangerous storm ruined the house's roof and breaker. For with this storm and darkness the danger covered around. Small rain began shower.

Hail with fell down with rain turned to snow. Tree's bunches covered with snow and they bent. Even people couldn't understood yet what was happening suddenly the sun rose lightly from west. Black clouds drove away and again Summer's not even bathroom's door opened, stroke on faces. Wind and rain stopped, and the sun began burn. Very sad scene began to appear around. After strong storm, rain and nail, trees bended, their fruits fell down grand. They remained folk – folk rubbish. It was a moment destroy of nature.

Only one moment!.. Unwanted!.. One day's destroy!.. But God will save his slaves that terming their today's wedding to tomorrow's morning! The dangerous tragedy what occurred in the family of Asadulla Makhsum happened in such Summer day. The cry rose not only Asadulla`s home but his relatives home when they heard that Ubaydulla was decided to shot. Asadulla`s friend Yusuf how much tried to peace his wife Zaynab, but she cried:

“What sin of my brother! Oh my God!”- she said this word in her inner grief and stood up as going anywhere but she couldn't step. Then she lost her conscious. But what happened mother who heard this bad news? It is impossible to imagine her state. I was impossible to endure her cry that she lost her one son Abdulazizkhon and not forgot him yet, her again other one son was decided to shot.

- Did I give you to the world in this wish, son!. I must die than gave you! What I did to God? If God had given me stuped son exempt clever, may be I don't see such pains! Ah, ah ! is it less me such pains? Oh God what did I do you?
- You can't console! You can't find word! It is not easy to endure the death of both sons! God will give her patient!

Even stone-heart couldn't endure to this mother's words. Here, passed how many years these mothers cry is still breakingheart1s, still don't go away from ears. The God will not give the child pain to any people! They will cry saying mother but not cry saying child. Oh God, don't give such grieve to any person!

“What is sin of my poor child? Oh from this unjust ice! Rudeness` house will burn, Omen!”

Is it fall only Ubaydullakhons mother`s head? Is it her cry? No! It was cry of Usmon Nasir`s mother when he was prioned in 24 ages and died in Sibir`s cold. This cry was Abdulla Kodiriy`s, Chulpon`s poor mother`s cry!

This cry was dead for nation great polise Akmal Ikromov, Fayzulla Khajayev`s mother`s cry.

How many mother`s died without seen their children`s face.

Oh dear mother`s!

How pain, tragedies in this life!

How suffer have on people head!

What has world great, dear –

Grow up children, becoming mother!

What has painful from mother anger?

How is painful she spilled tear.

Every morning come from night

For seeing mother this great sun!

What was Ubaydulla`s fault?

This question spread not only his family but it spread over Tashkent even among his closer far friend`s and it caused a big shout.

- Was such man prioned?
- Will he be shot?
- Oh my God!

- Which Ubaydulla?
- From Shaykhantohur, Asadulla`s son.
- He is lawyer!
- Not only lawyer but no one can do his doing works.
- Are you saying Ubaydulla Khajayev? His performed works... He was a man who wrote the letter to Russian`s great writer Lev Tolstoy!
- Yes, he is! Ubaydulla! At that time not only read Tolstoy works but know his names was less among creative workers. How to dare with him argue with his `don`t struggle rudeness` work! Except, again in Russian language!
- If he was a lawyer what about he had argued with writer?
- About Nation!
- About Nation?!
- Yes, about nation! He had not been any grieve except think of nation. Never had been!

Dear Lev Tolstoy!

I don`t want to disturb you but I can dare appeal to you in hope what clarified one issue about your “don`t struggle against rudeness”, it seemed me doubted.

I also agreed to this idea but one state and how attitude it is thought me:

”don`t struggle against rudeness” I admit it not for my religious but for my content.

In my contempt “don`t do rudeness to rudeness”.

I meant it, if I do rudeness to rudeness, of course, will return me rudeness. If I don`t show badness, the badness will be less. If we came such decision, what attitude we must show this state.

For example: somebody is going to began one dangerous villainous act: for example to meet accident of one city, sheep or one train. Undoubted, it will cause

thousand of people accident. Of course, I must avoid it. But for it have no rest any way dieing him.

Of course, I will go to prove my sin by cause of keeping their life. It considered a small villainous ct before a big villainous act. So I don't consider it villainous act.

My opinion consists of them, I don't know how I true, but I dared to appeal you about it. If you bring clearness to my content with your opinion I will be grateful all my life.

My address:

Urenkove Street, Saratov city Ubaydulla Asadullaevich Khodjayev.

With sincere, musulman.

U.A.Khadjayev.

29 may 1909. saratov city.

When Ubaydullakhon wrote this letter, Tolstoy over eighty and he had brought many letters from many other countries but he preferred to write answer to one Uzbek`s letter! It is not nonsense!

Here is his answer letter:

Yasnaya Polyana in 1909, 5 June.

“Ubaydulla Asadullaevich.

You asked me, one persons` is going to perform villainous act will disclose at that a man who admitted not doing struggle against him, what to do? Isn't it true to use force to this man for avoiding many accidents?

Excuse me, you're this question like many such question appeared from wish what proved a thing what was considered truth. The education about mercy to human meant an ideal what human want. Meaning this ideal the simply law of style is a big mistake. But it need as leader to life, it need to give message about perfect ness. We can say it about the ideal of kind – love. The content don't struggle involved love, and so it remembered me such man: They gave to his hand compass and said to go right on your way, there have rivers mountains and barriers on his road, so I he didn't want to go the way which they showed and wanted to walk where his head lead.

I will be so happy if my answers satisfy you.

Lev Tolstoy”.

Why Ubaydullokhan interested in his impassion of his works, it's defect are didn't announced him grateful but his idea “don't struggle against rudeness”? Why? What he need it?

His aim was only one. According to your opinion chor authority will continue to press Turkiston people! They will continue to pain them and rub their treasure! They sit not to struggle them. Look at his decision! Here is think of nation!

I say about his letter to Tolstoy. He was in a bad state what neared sixty age and suffered in prison, he translated English writer Kipling's “Maugly” work? Did he consoled himself by it in prison? No! His grief had been only nation! To do independent Turkiston from violence. Even animals gave freedom to Maugly to go his sex if he wants. They gave freedom to animals! They didn't force him to stay with them! Even, there has freedom among animals but why Soviet governments don't give to Uzbeks such freedom? Why they don't give independent?

All his life he thought only nations fortune, can not such man will be shot?  
The world finished!

One of friend of Ubaydullakhan:

- This government's house will be burn! – he said such and erred as child.
- Such cleaver man, knowing governments trick and struggled against it!..
- It is also his cleaver ness! Will he like you and me!
  
- I say only! Who are we before them, they prisoned such people without fright from nation!..
- He studied in Russian and did he find it? It is Russian government's charity? – his relatives said:
- People were going to call atheistic his father Asadulla for sending his son to study to Russian!
- Did Asadulla agree easily you send his son to study in Russian? I knew Ubaydulla well. If he decided to one aim, nobody will turn him. He didn't attract to go to other country!
- He had known everything and did. After returned from Russian he opened the magazine "Turkiston voice". He was an editor here. He was internal minister of Turkiston Authority. And also head minister! Is it his fault!
- Now he will be shot!..
- Oh, my God!
- God will save!
- If he ask excuse they will not shot him!
- Gave honest to them!

One Ubaydulla`s friend:

- The government not prisoned him now!

He was prisoned in 1930 and returned in 1937. Not passing much in 1938, a January they prisoned him again. Now they decided to shoot him! Oh, my God! Not passing six – seven months from returning him prisoned, what sin he had done in his age? What a period it? The death came to clever people! Oh, my God! Oh, my God!

Not only his mother sweated but among his relatives also sweated the government not their tongue but in their heart. Only from Ubaydullakhan's little brother Bashrillakhan the complain hadn't been heard. He hadn't pulled out any voice with joining Ubaydulla's friends. Even, instead of console his mother's cry from government; he:

- Be careful before everybody, don't swear! – he said such and tried to escape from people who asking state from him.

Why?

Did any badword pass between these brothers? Or did he do any sin before his brother Ubaydulla? No! No!.. His life is also stand in wool. He is Ubaydulla's brother! He also had been jaded! If government want to prison you, they won't care you who are you. If anybody said you that you jaded or religious man, it is enough for them. The period was such. To complain from period and pity to them is brought grief their life.

As one house fired and its smoke spread over. Was prisoned a famous man Ubaydullakhan and gossips, shouts about him turned anger of many people.

But it was impossible to imagine his parent's state! Greatness is suit to mountain! But, for being great human need a patient like mountain!

God had given all patient to Ubaydullakhan's father Asadulla.

Asadulla was wide forehead, bearded man. He spoke with people in calm, short and widely.

About Ubaydulla his father:

- Not thinking man is vendible, more thinking man is heavy. Ubaydulla had been small than my other son because his mind becoming tall – he laughed. Every child has their own place!

Ubaydulla`s was prisoned suffered his parent.

Their fortune was salt! If Ubaydulla had been one drug addict, rubber they will console themselves saying he had reached his own head.

He hadn't left any child. He didn't live with wish and didn't gather treasure. He didn't know anything saying nation! Ubaydulla`s clever, kindness was different than his brothers. Here how his mother sweated of somebody and spoke with herself.

But Asadulla didn't complain. Everything about his son and their words was clear him more than others. With Ubaydulla`s grieve, his son Bashrillo`s next future was paining him.

He couldn't sleep in night with thought that tomorrow may be prisoned Bashrillo. Asadulla consoled his grieve by books of Navoiy or Bedil.

When he stayed alone he thought about his son Ubaydulla:

- Ubaydullakhan son you thought nation, you was going to create justice but you didn't think that there hadn't died yet selfish people. Alas! – He said himself with grieve.

Asadulla said this words not his opposition against his son's nation-lover but he said it from pain of not faith in Government and Friends.

He was clever man. He understood period's injustice. But child's fortune thought him. He was living in anxiety because of knowing period's injustices. Ubaydulla separated from his other sons with his cleverness. His elder son Sunnatilla was eager to delights. Sometimes about his son:

- If drink won't win Sunnatilla nothing will happen to him. His way is also mistake!  
But Ubaydulla completely his opposition.

Asadulla was clever man. He had won grieve with cleaver. At that time he vame on Sunnatulla`s delights but didn't say hard.

Asadulla burned by his son`s grieve and said "the garden to atheist and prison to mumin" and consoled to himself. Whom he say his grief? No is not a period what saying your grief to another! His one best friend was Yusufkhoja . Asadulla had talked with him about his all grieves. They were near to each other as brothers, after Ubaydulla`s judge he always came to his home.

At that time different sentences had been among people. Asadulla said his grief about his sons to Yusufkhoja.

- Mind has in every person. It has in good or bad person. If he hadn't mind he is considered stupid. My children are not mindless. All Sunnatulla, Bashrilla and Ubaydulla but are they cleaver?! Sunnatulla believed to shuro government that this government reeds the poors and he numbered to party. In 1924 he turned as their servant. He was going to give even his heart to the government. What happened at last? He felt that their permissions were lie. Here, now he can't know what to do. He became stupid. He became to believe to the God. He went out party. He was prisoned. He had been even minister. Well, what enjoy he found? What result? His life had passed in prison.!

Bedil said:

Heart is full of envy people

They blamed sinless with slander.

Hung white cotton on ceiling the blind,

All smoke crossed to if from lamp.

Asadulla continued his speech with pain. It meant not his passives but it meant his love to Ubaydulla. Ubaydullakhan was a man who asks state of every nation's each person, his own relatives. When Yusufkhoja had been ill, Ubaydulla brought doctor from city and been aware from his state. Yusufkhoja was not his brothers or uncle. But Yusufkhoja's support was Ubaydullakhan. Yusufkhoja was religious man but he hadn't like other religious people and hadn't unaware from art. On his book shelf had not only religious books but there had books of Cadiy, HUja Hofiz, Tavallo. Yusufkhoja loved Ubaydulla not only considered his relative but he loved him by his solicitude, his kindness and his wisdom.

Yusufkhoja's sentence about drank and Ubaydulla's stubbornness didn't like to Asadulla.

Asadulla complained from Ubaydulla's stubbornness but he also didn't back in stubbornness from Ubaydulla. If they argued about something he didn't argued to his mind and suddenly he began to give example from Navoiy or Bedil.

One of his grandchildren:

- You know uncle's stubbornness but you don't back him - they said him and he answered.
- If honesty people debate sincerely, they will come to right decision, if selfish people debate it will turn bad! This is stubbornness.
- Is not it better to be stubborn than to be selfish? You speak uncle's drink, if I find go from his hidden, you will drink it... - the grandchildren joked him.
  
- Ah, vile ill-bred!

Sunnatulla is going to take the injustice pain from drink! Ubaydulla struggles with justice against injustice. He said one story to be sample to his grandchildren

Story:

One time there were lived one mother and son. The son drinks what he found. He sold their everything and drunk it. Once this drunk son came and quarreled with his mother ordered her to find dish for himself. The mother was also hungry and he affright this quarrel wouldn't turn to gang tragedy, she cooked their one dog. The son wasn't be silent even with it. Then mother cooced the second dog. But the son drunk for severa day in hungry stomach, so he didn't satisfy with it. Then poor mother:

Son, I have nothing rest to give you, if now I will go those dogs` mother will bit me. – she said.

If you be care to this story it is not a joke. If you be in this family conversation none of them speak any unsafished word. You don't hear any uncontent word even their joke.

The swears are strange for this family. Any quarrels are solved in this family with clever. This family had suffered much! But you can't find in Tashkent like such family who all of them devoted their heart to their nation.

Other laughed with enjoy by the joke of grandchild and grandfather. We enjoyed. Because this debate didn't scandal but it had been very clever delete.

- Every sentence's has it's own time and every work's has it's own place... -  
Asadulla said that and he sleeked prove to his opinion.

Not equal five finger in this world,

They were created with their own work.

Each person seeks the way to himself,

They were created knowing their temper.

If the world such, don't be upset never,

If any one gives you pain looking straight.

It prefer to be disclose your grief,  
Than to be selfish in this world.  
There is no sin if say you to face,  
You will be thanks, you will be happy.  
It will rid off you from pain of doubt,  
It is well if go out smoke from your heart.  
If anybody disgrace you before you eyes,  
It many endure to this pain.  
If demons called angel themselves,  
Their real face opened one day.  
But have somas, nor anger, mercy,  
You can't knew their face clear.  
May he ghost or shadow you can't clear,  
My friend it is bad from everything.

\*\*\*

Why Bashrilla have to prisoned?

Bashrilla`s brother Ubaydullo hadn't worked in politic institutions during Shuro government. He had been only lawyer. Bashrilla`s aught biography is completely another at that period! For when sin and why he must be prisoned? He thought but hadn't found any proved answer, he hadn't afraid from himself but he was believed one thing. He believed that Shuro government will prison any people, who he had a sin or not! He thought all his life and sleeked sin from himself.

My father isn't rich man that they will be prisoned me as his son! Can not!... We have nor farm or factory! Even we have not servants. Only our treasure was our house. There had been long terrace with a big gate. I had prepared color in this terrace. People bought color from here. My father's income hadn't enough to family so I helped him. In winter I studied in Russian – system school and in 1902 I graduated.

In 1900 y father opened a shop in the city where living Russian people. We hadn't been rich by it if they will be prisoned me for it!.. We lived from mouth to hand. I experienced much about Europeans life working here. I learned Russian language in 1905. I worked the judge as translate, in 1907 in judge as worker till 1917. in 1909 I opened “help” organization with my friends and this way we helped to poor people to their study. It had been so difficult capital need. Where is this capital? Who will give? With what way we can find it? One's I lost my thought with those dream touching a book in my hand, one man saw it and he said me for test:

- Why it need to spare time by reading book? It is not enough to find money with any way and fill in stomach? – he said. I also didn't give way. I answered him by Sady's words which I heard it from father that “A scholar who took science but didn't obey it, equal to donkey what put book on it's shoulder”.

By my answer my father thought that his son came decision by his words. He said:

- What differ between donkey what, don't know what put on it's shoulder, and scholar who unaware from sciene?

Why we had been such? What it is cause? Turkistan nation's mind is less than their mind?

Why?

Till in1917, I had been one of “help” organization. It wasn't enough the money. What came by charity and shows to help poorest and to rid off nation from

heed ness. Then we opened cultural organization named “Turon” and we began to perform plays.

We organized educate meeting before people.

We began publish magazine in nation language.

The policy began to follow not only me, but other educated people that they thought those actives awarded from political – promotion active. I and Shuros struggled against Chor government.

Why now, Shuros must be prisoned me blamed as enemy? They not only polices, even religious men considered us atheistic and called us enemy. Uneducated religious men’s way was more dangerous for jadids than Chor government. Because if the order, crutch will follow them. I wanted to explain who jadids are. True, namaz, fast, charity, pilgrim, they are sign of Musluman, but they are enough for muslumans? They are not for the way of God, but wanting to fall in paradise. What did you do as musluman? Did you do easy any Poor’s difficulty? Did you do free your nation from violence? Isn’t it good to rid off any person from rude people? Can not they blamed people and struggled for developing? Knowing God and reaching God is by science, written in Koran!

If people much eagler to science, more their believe increased to God. Abu Ali Ibn Sino was eager to science a level to give soul to dead body, what result? He found remedy to every pain but he admitted that give soul to dead body is the work of God! Can not, teachers refuse it? Ulugbek began to find the secrets of sky be science, he had science ti find not ten, not hundred, but thousands star’s secret. When opening sky’s secret, it had been clear that he weak in front of God.

Lev Tolstoy connected to Nasoro religion and had been religious man and believed to God. Because he also learned the world’s secret by science and understood that God’s power is borderless. My fault is my struggling against

uneducated religious people? Shuro government aim was also such?! Why now they must be prisoned me considered enemy?!

I organized the institutions named “economy”, “village agriculture” thinking the benefit of Turkistan nation.

Chor Government didn't put it dry! After returning from persecuted, in 1917 in time of new shuro, I was elected the musulmon`s “Shuroi-Islomia ” meting. After that in 1917, I organized the

first food institution as a represented of nation and by the order of this meeting.

I had born doubt the permission of the communistic party's leader Lenin, but I hoped.

In 1918 I was received as party. And from that day my party active began...

In 1918-1919, in several meeting of Tashkent institution I was elected to nation education co missy. Then I organized old Tashkent nation part and I ruled it.

Why now, Sovet government must be prisoned me with my brother?

At this year white Asipovs rose rebellion in Turkiston struggling with them, finding hided folks and will prison them by the name of reform, and chairman of this reform and judging revolters were on my shoulder.

What tiara I did to Sovets, now they will punish. If Shuro government ordered me what task I had done it with pleasure.

But I was deceived.

From 1919, 1920 to 1921 I had worked a member of central performance committee, National educational commissions member and Economy leader and for my all service I was drove away from party in state of I unaware.

In 1921 30 mart they prisoned me blamed as a member of reform. (When they came to prison me I recognized one of them. They were one Russian and one Uzbek. But they were rude and by tjis state they meant that they didn't recognize me)

They entered to the yard and asked my room and my thing they were connecting me or not. They began to search. I gave them freedom. I believed that I have no fault and also I believed them. I was completely sure that wouldn't be prisoned! What my sin before Shuro government? Didn't I help to Sovet government when they came knocking door and I serviced them with heart? Why I must be prisoned? No they wont be prisoned me. I was afraid from not my prisoned but other thing. One of our rooms my mother was keeping her ill. If my mother heard it her soul would be gone away.

My all dream in my mother. They wont enter to my mother's room, I didn't want my mother know this event. Because Ubaydulla's grieves have enough her. He pained her and he causes her keeping in bed.

One child'sgrieve – not less for mother.

If today she hear Bashrilla's prisoned she wont endure to this grieve. Asadulla was buzy with Ubaydulla's work and he went from early morning and returned to late evening. If today they led Bashrilla to prison... oh poor father!

“Oh God!

Give pity to the poor ill mother, she wont die at this day's do easy her children's difficulty!”

Bashrilla thought his all service but he couldn't found any sin himself.

And what Ubaydulla? Did he have any sin for poisoned? Did he think such mind? From coming in prison and till this day`s the investigator gave only one question. Today this investigator will began his sentence with that question:

- You were considered the most dangerous enemy during Chor Russian period! These documents proved it. The investigator took dome documents and gave them to Ubaydulla to read.

But these documents clear to Ubaydulla and they were filled with slander, so he took on his glasses and look thought them, but didn`t read and gave back them to the investigator.

- It is proof; - the investigator said and waited answer from Ubaydulla.
- Yes, proof! But they will not blame me they are unfounded proofs!
- Well, Chor government prisoner you unfounded?
- Yes!
- We also prisoned you unfounded? You don`t also us!

Ubaydulla was known that debate useless. Because he had not prisoned the first time. He knew it was useless to tell them truth. So he answered shortly:

- I believe to my sinless, all of these are slander!

It angered the investigator. Because he need Ubaydulla`s admit to finish his investigation and pass it to judge. But how he suffered him he didn`t say that – “I`m sinner, I ask you forgive me”. Today also had been the same. Very angered investigator:

- Well, not only Chor government but Sovet government also prisoned you unfounded!!! You were considered unfounded dangerous man! Am I right? – He shouted and threw pen toward him. He came on his head and covered his mouth with calm and began to hit his head on the ball and on the chair.

Today investigator finished with it. Ubaydullakhan had lied for several months in this prison and he couldn't go out to the investigation with his legs. But in that state he was seeking answer to one thing. "Who is enemy?" "What is enemy?"

If you lie in one room for several months everything will be familiar for you. Ubaydulla at once recognized this room that he had lied in here before! For this cause he thought his suffer during his prisoned time in ten years.

- For what my sin Chor government considered me a dangerous enemy? For what my sin they punished me? What is my enmity? I will tell everything then. Everything must sign on the paper! Future descendents must know who is enemy? I gave my fortune to the God! The future will judge me! – I came to decision. The investigation was continued.

The second chapter.

### Faithfulness

Each mother asks God the health and long life for her children. But unfortunately among children of this mother Ubaydulla was the honorable among people, but he paint her all her life.

Will be black of the face of sky.

He together with pain but alone with faith.

According to poem a faithful, patriot people like Ubaydulla were persuaded and considered the most dangerous person. He hadn't seen goodness from Chor government. May be he near to Bolshevik`s idea. But it happened opposition. Shuro government also considered the most dangerous enemy.

What he wanted? Why happened that? – Such question giving is natural.

What is his aim?

Why he was considered so dangerous enemy both them? Or he had been so bad person?! No! the first cause of children's such fortune was their father. Children grew up by his impact.

Asadulla was a person who knew Navoiy, Bedil and he had been class attitude with Russians .

Ubaydulla was the older son of family and when he 11-12 age he served to the guests who came to their home and organized poetry party. This poetry and his father attitude with Russian impacted to Ubaydulla.

Ubaydulla grew up clever from child. The mudarris of Shayhontohur, the most honorable grandfather of Tashkent Zayniddin cried to Ubaydulla's ears prophesied such:

- One wisdom had in this child. This child will be or scholar or tyranny. He had grown a kind person to his nation.

Ubaydulla's house had been near to Madrasah Shayhontohur mahalla was the religious center of Tashkent and the second side a place who near to Russian's new city. Russians living city named new city, Uzbek living city named old city. Because of Shayhotohur nearing to Russian city there life was better than others. The first modern men also appeared from Shayhontohur.

The first tramway roads last station was also here. Tavallo wrote about the life of Uzbeks at that time:

Youths, you know today, work very hard,

Go toward school don't spare your time.

Don't shame seeing people or don't taking sample.

You can't get off tramway, you don't waste a month.

Of course, this poet was not going to teach them getting off or on to tramway. It was compliment from our outdated. Why we outdated? What is secret of Europeans technologies secret?

If we had been independent, wouldn't be we developed more than them.

Don't say Europe but the part of Tashkent's old city was differ from other part. For example there had beautiful streets, theatre and other. Not only it, here was considered the most crowded and central part. The theatre hadn't been anywhere except this new city. But it doesn't mean that there hadn't been any stage art. There had skewed other national plays in the market and other big fields. But there hadn't opportunity to show modern plays in the stages like European.

Of course, by these plays actors showed with allegory at those periods defects. These amusements consoled a little for suffered people. Especially in fast days the evening market of Shayhontohur reached out its top. Differed food very increased. Carnai-surnais were played. The clowns began dancing under the lamps light.

If I cry, no one hear my voice,

You left me water, or I didn't know your Worth.

Once you said when I eat meal without you

Who was he lied under threshold, like death.

Russian police prisoned not only thieves but if any body speak about Russian they will prosing them.

One a fast day when Khazakhan was prisoned by drunk, they brought one Uzbek youth chained his hands. He was not drunk but what his "sin", it will opened then.

His sin was when he was passing in the part of Russian living place he saw a written» there can't enter dogs and sorts (sort- local people)".

He read and didn't believe his eyes. Then read repeatedly. Can not the strangers are remained and we are considered dog on our country?

This youth very angered and threw stone to it. The authorities workers saw it and hutted him.

Not passing much time he had been judged and persecuted to Sibir.

Ubaydulla heard this event and suffered thought can not there have be any way against this villainous act?

He entered to Russian style school and been lawyer may be caused such events?! May be he considered it was insulting to without any way before such tyrants? He began to seek way. At from that day he had lost his enjoy.

One of conversation he remembered his father's story about aggressor.

- Who will be said to press? – To the dog. Especially to hunter dogs. What we occupied? Why we are dog? We hadn't occupied anyone but whit king occupied us. He was going to occupy this world. From Tukhtamish who done free Russians? Wasn't he our greed commander Amir Temur? Doing alga rescore is other and doing occupy is another. Human can get. Human posses. But dog? Dog "Sarts, dogs couldn't enter!"

How his father consoled to Ubaydulla, but he couldn't help to his anger. Doing how much cry for the fortune this nation, what can you do Ubaydulla, you are done! Do you have any soldiers to struggle against to the government?

True, only one person couldn't do anything, but what we must to do to be big soldiers? When we will be soldiers? When?

Ubaydulla didn't endure this insulting. He became untalkative, and thoughtful from day to day as it this insulting bent his body.

## **CHAPTER II. Analysis of Translation of Finished Actions into English in the Novel “The Buried without a Shroud” by Shukrullo**

### **2.1. The Present Day State of the Translation Theory**

Translation is a means of interlingual communication. The translator makes possible an exchange of information between the users of different languages by producing in the target language (TL or the translating language) a text which has an identical communicative value with the source (or original) text (ST). This target text (TT that is the translation) is not fully identical with ST as to its form or content due to the limitations imposed by the formal and semantic differences between the source language (SL) and TL. Nevertheless the users of TT identify it, to all intents and purposes, with ST - functionally, structurally and semantically. The functional identification is revealed in the fact that the users (or the translation receptors - TR) handle TT in such a way as if it were ST, a creation of the source text author. The translation is published, quoted, criticized, etc. as if it really belonged to the foreign Source. A Britisher may find in his paper the phrase "The French President made the following statement yesterday" and then read the statement in quotation marks. He is sure that he has read what the French President really said, which is certainly not true to fact since the President spoke French and what is cited in the paper is not the original text but something different: an English text produced by some obscure translator who blandly passes his statement for the French statesman's.

A book in Russian may bear the title: “Ч. Диккенс. Тяжелые времена” and the readers are convinced that they are reading a novel by Ch. Dickens no matter how close it actually is to the original text. They may make judgments on its merits, say, “I like Dickens” or “Dickens’s style is somewhat artificial” or “Dickens’s vocabulary is very rich”, etc. as if they have really had access to the author’s work.

The functional status of a translation is supported by its structural and semantic similarity with the original. The translator is expected to refrain from any remarks or intrusions in his text which may betray his authorship thereof. He is expected to efface himself as fully as he can to avoid interference with the process of communication between S and TR. The structure of the translation should follow that of the original text: there should be no change in the sequence of narration or in the arrangement of the segments of the text.

The aim is maximum parallelism of structure which would make it possible to relate each segment of the translation to the respective part of the original. It is presumed that any breach of parallelism is not arbitrary but dictated by the need for precision in conveying the meaning of the original. The translator is allowed to resort to a description or interpretation, only in case "direct translation" is impossible. Structural parallelism makes it possible to compare respective units in the original text and in the translation so as to discover elements which have equivalents and those which have not, elements which have been added or omitted in translation, etc. In other words, similarity in structure is preserved in respect to the smallest segments of the text.

Of major importance is the semantic identification of the translation with ST. It is presumed that the translation has the same meaning as the original text. No exchange of information is possible if there is discrepancy between the transmitted and the received message. The presumption of semantic identity between ST and TT is based on the various degrees of equivalence of their meanings. The translator usually tries to produce in TL the closest possible equivalent to ST.

As a kind of practical activities translation (or the practice of translation) is a set of actions performed by the translator while rendering ST into another language. These actions are largely intuitive and the best results are naturally achieved by translators who are best suited for the job, which are well-trained or have a special aptitude, a talent for it. Masterpieces in translation are created by the past masters of the art, true artists in their profession. At its best translation is an art, a creation

of a talented, high-skilled professional. As any observable phenomenon, translation can be the object of scientific study aimed at understanding its nature, its components and their interaction as well as various factors influencing it or linked with it in a meaningful way. The science of translation or translatology is concerned both with theoretical and applied aspects of translation studies. A theoretical description of the translation phenomenon is the task of the theory of translation. Theoretical research is to discover what translation is, to find out what objective factors underlie the translator's intuition, to describe the ways and methods by which the identity of the communicative value of ST and TT is achieved. The objective knowledge obtained can then be used to help the translator to improve his performance as well as to train future translators.

The theory of translation provides the translator with the appropriate tools of analysis and synthesis, makes him aware of what he is to look for in the original text, what type of information he must convey in TT and how he should act to achieve his goal. In the final analysis, however, his trade remains an art. For science gives the translator the tools, but it takes brains, intuition and talent to handle the tools with great proficiency. Translation is a complicated phenomenon involving linguistic, psychological, cultural, literary, agronomical and other factors. Different aspects of translation can be studied with the methods of the respective sciences. Up to date most of theoretical research of translation has been done within the framework of linguistics. The linguistic theory of translation is concerned with translation as a form of speech communication establishing contact between communicants who speak different languages. The basis of this theory is linguistics in the broadest sense of the word, that is, macro linguistics with all its new branches, such as psycholinguistics, sociolinguistics, text linguistics, communicative linguistics, etc., studying the language structure and its functioning in speech in their relationship to mind, culture and society. Language, which makes possible communication between people, is part of all human activities, of life itself. The core of the translation theory is the general theory of translation which is concerned with the fundamental

aspects of translation inherent in the nature of bilingual communication and therefore common to all translation events, irrespective of what languages are involved or what kind of text and under what circumstances was translated. Basically, replacement of ST by TT of the same communicative value is possible because both texts are produced in human speech governed by the same rules and implying the same relationships between language, reality and the human mind. All languages are means of communication, each language is used to externalize and shape human thinking, all language units are meaningful entities related to non-linguistic realities, all speech units convey information to the communicants. In any language communication is made possible through a complicated logical interpretation by the users of the speech units, involving an assessment of the meaning of the language signs against the information derived from the contextual situation, general knowledge, previous experience, various associations and other factors. The general theory of translation deals, so to speak, with translation universals and is the basis for all other theoretical study in this area, since it describes what translation is and what makes it possible.

An important part of the general theory of translation is the theory of equivalence aimed at studying semantic relationships between ST and TT. It has been noted that there is a presumption of semantic identity between the translation and its source text. At the same time it is easily demonstrable that there is, in fact, no such identity for even a cursory examination of any translation reveals inevitable losses, increments or changes of the information transmitted. Let us take an elementary example. Suppose we have an English sentence “The student is reading a book”. Its Russian translation will be “Студент читает книгу”. This translation is a good equivalent of the English sentence, but it is not identical in meaning. It can be pointed out, for example, that the Russian sentence leaves out the meaning of the article as well as the specific meaning of the Continuous Tense. In Russian we do not get explicit information that it is some definite student but not some particular book or that the reading is in progress at the moment of speech. On

the other hand, the Russian sentence conveys some additional information which is absent in the source text. We learn from it that the student is a male, while in ST it may just as well be a female. Then the translation implies that the student in the case is a college undergraduate, while in ST he may be a high school student or even a scholar, to say nothing of the additional grammatical meaning conveyed by the grammatical aspect of «читает», the gender of «книга» and so on. Part of this information, lost or added in the translating process, may be irrelevant for communication, another part is supplemented or neutralized by the contextual situation, but it is obvious that translation equivalence does not imply an absolute semantic identity of the two texts. The theory of equivalence is concerned with factors which prevent such an identity, it strives to discover how close ST and TT can be and how close they are in each particular case.

The general theory of translation describes the basic principles which hold good for each and every translation event. In each particular case, however, the translating process is influenced both by the common basic factors and by a number of specific variables which stem from the actual conditions and modes of the translator's work: the type of original texts he has to cope with, the form in which ST is presented to him and the form in which he is supposed to submit his translation, the specific requirements he may be called upon to meet in his work, etc.

Contemporary translation activities are characterized by a great variety of types, forms and levels of responsibility. The translator has to deal with works of the great authors of the past and of the leading authors of today, with intricacies of science fiction and the accepted stereotypes of detective stories. He must be able to cope with the elegance of expression of the best masters of literary style and with the tricks and formalistic experiments of modern avant-gardes. The translator has to preserve and fit into a different linguistic and social context a gamut of shades of meaning and stylistic nuances expressed in the original text by a great variety of language devices: neutral and emotional words, archaic words and new coinages, metaphors and similes, foreign borrowings, dialectal, jargon and slang expressions, stilted phrases and obscenities,

proverbs and quotations, illiterate or inaccurate speech, and so on and so forth. The original text may deal with any subject from general philosophical principles or postulates to minute technicalities in some obscure field of human endeavor. The translator has to tackle complicated specialized descriptions and reports on new discoveries in science or technology for which appropriate terms have not yet been invented. His duty is to translate diplomatic representations and policy statements, scientific dissertations and brilliant satires, maintenance instructions and after-dinner speeches, etc. Translating a play the translator must bear in mind the requirements of theatrical presentation, and dubbing a film he must see to it that his translation fits the movement of the speakers' lips. The translator may be called upon to make his translation in the shortest possible time, while taking a meal or against the background noise of loud voices or rattling type-writers.

In simultaneous interpretation the translator is expected to keep pace with the fastest speakers, to understand all kinds of foreign accents and defective pronunciation, to guess what the speaker meant to say but failed to express due to his inadequate proficiency in the language he speaks. In consecutive interpretation he is expected to listen to long speeches, taking the necessary notes, and then to produce his translation in full or compressed form, giving all the details or only the main ideas.

In some cases the users will be satisfied even with the most general idea of the meaning of the original, in other cases the translator may be taken to task for the slightest omission or minor error. Each type of translation has its own combination of factors influencing the translating process. The general theory of translation should be supplemented by a number of special translation theories identifying major types of translation activities and describing the predominant features of each type.

Another important branch of the theory of translation is concerned with the study of ST and TT units which can replace each other in the translating process. The creation of equivalent texts results in, and in part is dependent on, the equivalence of correlated language units in the two texts. In any two languages there are pairs of units which are of identical or similar communicative value and can replace each other in

translation. The communicative value of a language element depends both on its own semantics and on the way it is used in speech. Therefore translation equivalence may be established between units occupying dissimilar places in the system of respective languages. It follows that equivalent units cannot be discovered with confidence before a certain amount of TT's have been compared with their ST's. It is obvious that a description of translation equivalents, as opposed to the methods of the general theory of translation, should be bilingual, that is, it should always relate to a definite pair of languages. Moreover, a bilingual theory of translation should study two separate sets of equivalents, with either language considered, in turn, as SL and the other as TL. Nevertheless all bilingual theories of translation proceed from the identical basic assumptions as to the classification of equivalents and their role in the translating process.

Of particular interest is that branch of the theory of translation which is concerned with the translating process itself, that is, with the operations required for passing over from ST to TT. It is a great challenge to the translation theory to discover how the translator does the trick, what are his mental processes which ensure production in TL of a text of identical communicative value with the given ST. True, these processes are not directly observable but they can be studied, even though with a certain degree of approximation, in various indirect ways. This direction of the translation theory is of considerable practical value for it makes possible the description of particular methods of translation that can be used by the translator to ensure equivalence between ST and TT. The study of the translating process reveals both the translator's general strategy and specific techniques used to solve typical translation problems.

In conclusion, mention should be made of one more branch of the theory of translation which deals with the pragmatic aspects of the translating process. The communicants involved in interlingual communication speak different languages but they also belong to different cultures, have different general knowledge, different social and historical background. This fact has a considerable impact on the translator's strategy since the most truthful rendering of ST contents may sometimes be

partially or fully misunderstood by the receptors of the translation or fail to produce a similar effect upon them. The translator has to assess the possible communicative effect of TT and take pains to ensure an adequate understanding of its message by TR. This may necessitate expanding or modifying the original message to make it more meaningful to the members of a different language community.

Every translator, whether he would work on any text or not, always deals with a language and essential requirement or the result of his work should be an adequate translation. Such requirement is not only useful for artistic literature but also for any type of translation. It is also common for translators of business documents, technical instructions, special scientific literature and etc.

It is unique for all types of translations whatever forms it may form in them. Determination of common thing is essential for working over the translation of any original text - irrespective to the grade of their literature or art. It is commonly called "general denominator" of all translation work. The condition of adequate translation, for which any translator should be consequent, means to complete his (a translators) job over a language perfectly. This requirement does not compare the job of an artistic text translator with a business documents translator. It only means that there is a common point which is determined by the nature of a language and "language aesthetics" is an obligatory for other types of translation.

Every kind of attempt to translate a text or a piece of a text word by word brings into a complete misunderstanding or unclarity. This can be called "a translation style" or sometimes is called as "a translation language".

Uncompleted quality of language in translation is a direct consequence of unsatisfactory, unclear understanding of an original text or a result of poor knowledge of a foreign language or the things which were placed in the foreign text. There is a near link between understanding the actuality, the traces of which could be found in an original text, the language of an original text and the character of a language into which a translation is done.

Adequateness of a language in translation, a degree of correspondence to international norms, play an essential role and provide an opportunity to transfer or give stylistic peculiarities of an original text.

When people use a language it takes a concrete form of speech styles of public language (oral, written and etc.) with a famous individual color used by any speaker or a writer of the language, and in literature as a form of individual artistic style — peculiar to creative work of a writer and harmony of different speech styles of the language.

The task of a translator is to give clear and adequate meaning of an original text by the elements of another language keeping its stylistic and expressive peculiarities. Under "adequateness" of translation should be understood unity of forms and meanings in a new language. If the criterion of exactness of a translation is an identity of information conveyed into different languages then adequateness can be recognized only such a translation which transfers this information with equal elements. Otherwise, differing from retelling, translation must transfer not only the thing expressed by the original text, but also as it was given in it. This requirement is both for all translations of the given text wholly and for its certain parts. There are many thorns that can mortify us during the translation process, whatever the nature of the text we face, and translators should be aware of them. The first problem is related to reading and comprehension ability in the source language. Once the translator has coped with this obstacle, the most frequent translation difficulties are of a semantic and cultural nature (Tricas, 1995): "Linguistic untranslatability" (cognates, i.e. true and false friends, calque, and other forms of interference; institutional and standardized terms, neologisms, aphorisms, etc.), and "cultural untranslatability," (idioms, sayings, proverbs, jokes, puns, etc.). One should adopt a very cautious attitude toward these words or expressions so as to avoid interference and/or language misuse (Kussmaul, 1995). Similarly, we quite often run into those painful "not found" terms, for which not even the best dictionary, an expert in the topic or a native speaker of the source language can

provide us with a solution to convey an accurate meaning. We should always bear in mind that one of the greatest virtues of a good translator is what I have called "contextualized intuition," i.e. the ability to find the nearest common sense interpretation of the "not found" element within its context.

Whatever the difficulty in the translation process, procedures must aim at the essence of the message and faithfulness to the meaning of the source language text being transferred to the target language text. In the words of Nida and Taber (1974):

Translating consists of reproducing, in the target language, the nearest equivalent to the message in the source language, in the first place in the semantic aspect and, in the second place, in the stylistic aspect.

To a great extent, the quality of translation will depend on the quality of the translator, i.e. on her/his knowledge, skills, training, cultural background, expertise, and even mood! Newmark (1995b) distinguishes some essential characteristics that any good translator should have:

- Reading comprehension ability in a foreign language;
- Knowledge of the subject;
- Sensitivity to language (both mother tongue and foreign language);
- Competence to write the target language dexterously, clearly, economically and resourcefully.

The sphere of comparative study of a language should be researched for the structure of linguistic theory of translation and it is of great importance. As a rule, this research touches upon one of the sides of the language system: grammar building, vocabulary, stylistics of certain languages. Thus, the results of comparative analysis can serve as a material for theory of translation. It should be noted that a complex character of a process of translation requires a complex

comparison. It is necessary for a translator comparison of different grammar forms or syntactic constructions, but structural-semantic «knots» comprised a single understandable whole.

Categories of general theory of translation are built in generalization of data of theory - on the one hand and on the other in logic-semantic basis which is common for some languages. The theory of appropriate correspondence ought to set certain parameters which can be realized by a choice of translation variants.

The theory of correspondence giving no formulae opens general correspondences of a translation process based on functional dependence. In the course of translation from one language into another action of some or other factors of logic-semantic order should be taken into consideration for giving the same meaning. In written translation beforehand reading and analysis of translated text allows to determine the character of meaning, ideal setting and stylistic peculiarities of materials in order to have a criterion for choosing language means in the process of translation. But in the course of text analysis such "translation units" are determined as if certain words, phrases or parts of sentences have permanent stable correspondences. It is truth that in any text such equivalent correspondences contain mere minority. If there are more such "translation units" a translator has to choose from the word-stock of either from source or target language but all the same this choice is no longer useful.

Of course, it is not limited by dictionary translations. No dictionary can give all different contextual meanings which are in current use. That's why the theory of translation can establish only functional correspondences which take into consideration of giving certain meaningful or for implementing different lexical transformations. Contextual meanings are often determined by the way of interpolation of dictionary meanings. Transformation obeys to logic-semantic principle taking into account stylistic and expressive factors.

Thus, in the process of translation there are three categories of correspondence:<sup>1</sup>

- 1. Equivalents (set under the identity of designation and language contact traditions);**
- 2. Variants and contextual correspondences;**
- 3. All kinds of translation correspondences.**

There is a principal difference between the first (equivalent category) and the rest two. Equivalent correspondence belongs to language sphere and the other two belong to oral speech. In the process of translation patterns of speech actions are influenced reworking in accordance to norms of target language, equivalents are marked out by their permanentness and relative independence of surroundings. Where there is a traditional equivalent correspondence is set between languages, a translator is actually limited for choosing equivalents. What is the criterion of Tightness of choosing means for achieving adequate translation? The criterion of adequate translation can only be correspondence of unity of actuality, described in the source language; equality of means is determined if not by identity then maximal closeness of taken results by the influence of original. Analysis of any translation done artfully shows that basis of setting equality of language means can only be functional but not formal one. Many heterogeneous factors are included in complex process of translation to set formal correspondences on the level of speech.

The same language form can carry out different functions according to harmony of different language and non-language factors. For correct reflection of ideas, feelings, perception (contained in the original text) a translator needs the

---

<sup>1</sup> Рецкер Я.И. Теория перевода и переводческая практика. М. 1974, стр. 9.

help of logics, psychology and literature. Only this support is a text and basis of linguistic approach to correspondence. It is a functional correspondence.

## **2.2. The Problem of the Sentence in the Traditional Grammatical Theory**

The purpose of this chapter is to supply a frame of reference for analysis of conversational language as a theory of grammar. Here we shall consider the three major grammatical theories, emphasizing the points on which theory is most comparable to them. The three general approaches to grammar which are most significant for contemporary linguistic theory are: 1. the “traditional” approach, which dominated the theory of grammar from about the second century B.C. until the twentieth century, 2. the “structural” approach, which was the dominant theory in American linguistics from the 1920’s until the mid-1950’s and 3. the “transformational” approach, whose present primacy dates from the publication of Chomsky’s “Syntactic Structures” in 1957.

The three theories are delineated by their responses to such problems as 1. the method of defining grammatical categories, 2. the possibility of a universal grammar, and 3. procedures of discovery, explanation and justification. Since they also had at least implicitly, views on the same subjects, theory can be compared with the others on those terms. So in this chapter we shall characterize each linguistic theory in terms of its view of definition, of universal grammar, and of the scientific status of grammar.

It is appropriate to begin with a consideration of traditional grammar, for it is to this approach to grammar that opposes its own view. We recall that theory of grammar as a better alternative to traditional grammar. So in order to understand and evaluate criticisms of traditional grammar, it is essential that we know what that theory is.

Simply stated, traditional grammar may be characterized as the “word class” or “parts of speech” approach to grammar. We are applying the label

“traditional grammarian” to more than twenty centuries of grammarians, including the ancient Greek and Roman grammarians Dionysius Thorax, Varro and Priscian; the Port Royal grammarians; and such twentieth century authors as Curme and Nesfield. The common thread that links the thought of these diverse personalities is the view that any language consists of elements that can be grouped into a few primary categories. A grammatical description of a language is a classification of its words in terms of these categories. The set of eight categories and their properties (the so-called “secondary grammatical categories”, such as gender, number, case, tense, etc.) constitute a complete conceptual apparatus for the classification of the words in any language. A grammar is thus essentially a classificatory scheme, although for some authors it will include a discussion of syntax, the way expressions belonging to these categories combine to form sentences.

### **2.3. Finished Actions: Past Indefinite Tense and Perfect Tenses**

In linguistics, the **perfect** (abbreviated **PERF** or **PRF**), occasionally called the **retrospective (RET)** to avoid confusion with the perfective aspect, is a combination of aspect and tense that calls a listener's attention to the consequences, at some time of perspective, generated by a prior situation, rather than just to the situation itself. The time of perspective itself is given by the tense of the helping verb, and usually the tense and the aspect are combined into a single tense-aspect form: the present perfect, the past perfect (also known as the pluperfect), or the future perfect.

The perfect is distinct from the perfective, which marks a situation as a single event, without internal structure. A sentence in the perfective aspect cannot be in the perfect and vice versa.

The perfect can refer to events in the past that have been finished (such as “He has already eaten dinner”) as well as events that are ongoing (such as “He has been working on this novel for a year”) or events that are to continue into the present (“He has composed operas for twenty years”); all are characterized by continued relevance to the speaker at the time of speaking.

The perfect contrasts with the **prospective**, which encodes the present relevance or anticipation of a future event. While the perfect is a relatively uniform category cross-linguistically, its relation to the experiential and resultative aspects is complex — the latter two are not simply restricted cases of the perfect.

The perfect is formed in English by conjugating the auxiliary verb "to have" and then appending the verb's past participle form. Verbs in the perfect can be in the active or passive voice. Active verbs combine "to have" and the past participle form of the main verb ("have done," "They have done so much work"). Passive verbs in the perfect require two past participle verb forms: "been" (the past participle of "to be") and the past participle of the main verb ("has been seen," "He has been seen by the doctor").

The conjugation of the verb "to have" determines the tense of the overall construction: 1) "have" and "has" in the present perfect, 2) "had" in the past perfect, and 3) "will have" and "shall have" in the future perfect.

- Present perfect: "The girl has eaten the cookie."
- Past perfect: "The girl had eaten the cookie before she ate her lunch."
- Future perfect: "The girl will have eaten the cookie by this afternoon."

The perfect can be combined with the progressive aspect, a type of imperfective aspect. In the progressive aspect, the verb "to be" is in the past participle form ("been"), while the main verb is in the present participle form ("has been teaching," "She has been teaching for ten years"). For passive verbs, the

main verb is in the past participle form, giving "I have been taught by Socrates" in the passive present perfect simple form but two forms of "to be" are used for the continuous: "has been being taught," "The student has been being taught Latin", rendering the perfect continuous or progressive in the passive voice largely meaningless in English. Note the auxiliary form of "to have" always precedes the form of "to be" in perfect tenses when using the continuous aspect.

The perfect, the progressive, and the perfect progressive are three of the aspect-like forms used in English. The perfective, imperfective, completive, inceptive, punctual, iterative, and habitual are sometimes considered aspects in English as well.

The tense of the verb "to have" dictates the time of the *consequences* but not of the *action*. For example, in the sentence "I have written a novel," the novel is clearly finished at present: the present tense of the verb "to have" indicates that the *consequences* -- the state of being an author with a completed novel—are in the present tense, even though the authorship is in the past tense. It may mean, "I am (now) finished with the novel" or it may answer the question "Have you ever written a novel?" "I have written a novel" may have a different meaning from "I wrote a novel"; the novel might have been written in the recent past. For this reason, it is not possible to write, "I have written a novel yesterday." The sentence "She has come" is likely to mean, "She is here now," but "She came" does not.

The use of the present perfect rather than the simple past tense can suggest other consequences. The sentence "I have written novels for five years" implies that the person is still writing novels whereas the sentence "I wrote novels for five years" implies that the person has stopped writing novels. The sentence "Have you been to the fair?" suggests that the fair is still going on, while the sentence "Did you go to the fair?" suggests that the fair is over.

The present tense form in the progressive shows that the action began some time ago but is continuing: "I have been working on a new novel for two years."

By contrast, the past progressive tense ("I was writing a novel") may connote that an action was interrupted ("I was writing a novel until the telephone rang"); this connotation can also carry over into the pluperfect progressive tense ("I had been writing a novel when she walked in the room to talk to me").

The past perfect (or the pluperfect) has sometimes been called the past-in-the-past. It can be used to refer to one past event that occurred before another past event. For example, "The girl had eaten the cookie before she ate her lunch."

Both the girl's eating the cookie and the girl's eating lunch were events in the past, but the former happened before the latter.

Outside the indicative mood, the perfect has only a limited proper existence. Because the English modal verbs are largely defective, and because the English subjunctive mood by itself does not form a true preterite, the verb "to have" is often used to construct past tenses. "To have" forms the contrary-to-fact past conditional. For example, "She can do it if she tries" and "She could do it if she tried" are both conditionals in the present tense; "She could have done it if she had tried" is the past conditional. When forming contrary-to-fact conditionals, English uses verb forms that are one step back in time. For example, the present conditional uses the past tense verbs: "If she had the book, she would read it right now." The pluperfect (referred to as the past-in-the-past) is one step back in time after the simple past tense and is used for the past conditional: "If she had had the book, she would have read it immediately." These verbs might not be considered to be truly in the perfect.

"To have" is used for the past tense of epistemic modals. For example, "He cannot be a genius" and "He could not be a genius" are both in the present tense. "He could not have been a genius" is in the past tense. This use of epistemic

modals might not be considered to be truly in the perfect. The auxiliary verb “must” does not have a past tense form in modern English, and “to have” can be used for its epistemic meaning (for inferences): “He must have been at least seventy years old.” It is interesting to note that “must have” cannot be used for obligation or prohibition. A sentence such as “He might have worked here five years so far” can be rewritten as “Perhaps he has worked here for five years so far” and is considered a true perfect form by some linguists but not others.

### **Perfect Tenses**

The three **perfect tenses** in English are the three verb tenses which show action already completed. (The word *perfect* literally means "made complete" or "completely done.")

They are formed by the appropriate tense of the verb **to have** plus the **past participle** of the verb.

Present Perfect: I have seen it.

(Present tense of *to have* plus participle. Action is completed with respect to the present.)

Past Perfect: I had seen it.

(Past tense of *to have* plus participle. Action is completed with respect to the past.)

Future Perfect: I will have seen it.

(Future tense of *to have* plus participle. Action is completed with respect to the future.)

**Some** authorities consider the passive voice of certain verbs that are always intransitive to be the perfect tense also.

Example: They are gone.

Example: He is risen.

#### **2.4. The Collection of Units on Translation of Finished Actions into English in the Novel “The Buried without a Shroud” by Shukrullo**

<b>Uzbek</b>	<b>English</b>
Лагерь ичкарасида фожиалар бошланди.	Tragedies have begun inside the prison.
Ўзи маҳбусликда етиб, маҳбуслар ҳақида лагерь раҳбарига маълумотлар бериб турган стукачлар (гап ташувчилар) жазоландилар: Лагерь ҳовлисига осиб қўйилди.	Being themselves imprisoned the traitors who informed the prison administration about the prisoners had been punished: had been hung in the prison yard.
Лекин улар расмий очлик эълон қилмасликлариданоқ лагернинг ичида очлик бўла бошланди.	But before they announced about their starvation formally the starvation had begun in the prison.
Бир йилда бир марта езиш мумкин бўлган хат ўрнига энди икки-уч марта езишга, оила аъзолари билан учрашиш, уйдан нарса олишга ижозат бўлди.	Instead of writing letters only once a year now they were allowed to write for two and three times a year, to meet with the family and even to get things from home.
Шу ҳақда ўз-ўзимга савол бериб, ўйлар эканман, кутилмаган бир тасодиф фикримга ерқинлик киритди.	Having asked myself a question on this matter I thought, and a sudden chance had given to my thoughts clearness.
Менинг лагерга келганимга мана бир йилдан ошяпти, ҳали битта ҳам хат олганим йўқ.	Already a year has passed since I came to the prison, but I haven't got any letter yet.
Буларнинг биронтасидан ҳалигача дарак	Still there had been no news about them.

йўқ.	
Хали коммунизмга етганимиз йўқ-у!	We haven't reached communism yet!
Ез кунларидан бири. Кутилмаган даҳшат бошланди.	It was one of the summer days. An unexpected terror had begun.
Убайдуллохон отилишга ҳукм қилинибди, деган шум хабар келганда Асадулла махсумнинг уйидагина эмас, эшитган қариндош-уруғлариникида ҳам қий-чув, йиғиси кўтарилди.	When a terrible news has come that Ubaydullahan was to be shot, not only in the house of Asadulla, but also at his relatives noise, cry and discontents had risen.
24 ешида қамалиб, Сибирь совуқларида ўлиб кетган буюк истеъдод эгаси – шоир Усмон Носир онасининг ҳам фареди эди.	It was the wail of the mother of great possessor of talent – the poet Usman Nosir who having been imprisoned at 24 years old had died in the eternal coldness of Siberia.
Қанча-қанча мушфиқ оналар фарзандларининг дийдорларини кўролмайдунедан ўтиб кетдилар.	How many tender mothers had died not having seen their children.
1930 йилда қамалганича, 1937 йил 4 январда қамокдан қайтди.	Having been imprisoned in 1930, he had returned from the prison in 1937.
Лекин Асадулла махсумнинг қайсарлик ва мунофиқлик ҳақидаги фалсафаси ўғли Башриллахонга маъқул бўлмади.	But the philosophy about obstinacy and hypocrisy of Asadulla wasn't approved by his son Bashrillahan.
Ахир, худо кўрсатмасин, уни отишга ҳукм қилишган.	But, God forbid, he had been to be shot.

## **2.5. The Ways and Difficulties in Translation of Finished Actions into English in the Novel “The Buried without a Shroud” by Shukrullo**

It is necessary to clarify the general principles of translation in order to describe the basic ways of translation from Uzbek into English.

Translation is the replacement of a representation of a text in one language by a representation of an equivalent text in a second language. Text in different languages can be equivalent in different degree (full or partially equivalent), in respect of different levels of presentation (equivalent in respect of context, of grammar, of lexis, etc.) and at different ranks (word- for word, phrase -for - phrase, sentence- for - sentence). Languages are different from each other, they are different in form having distinct codes and rules regulating the construction of grammatical structures of a language and these forms have different meanings.

The translator has the option, then, of focusing on finding formal equivalents which preserve the context- free semantic sense of the text at the expense of its context- sensitive communicative value or finding functional equivalents.

To express ideas clearly and effectively, you must first have them clear in your own mind. It follows that if you wish to re-express someone else's ideas without having the possibility of repeating them words for word - which is the case for the interpreter - then you must make a clear, structured analysis of them. And making that analysis you have to understand the individual ideas that are the basic building blocks of a speaker's speech.

We must understand not of words but of ideas, for it is ideas that have to be interpreted. Obviously, you cannot understand ideas if you do not know the words the speaker is using to express them, or if you are not acquainted sufficiently with the grammar and syntax of the speaker's language to follow the ideas.

In connection with the notion of ‘not knowing words’, it is best to address here what is probably one of the two commonest questions put to conference

interpreters by non-interpreters: “what do you do if they do not know a word or an expression that you hear in a speech?”

The answer to this has already been partially given, that the interpreter has to understand ideas, not words. It may well be perfectly possible to understand a speaker’s speech without actually understanding every single word and expression is used and without having to reproduce all of those terms in the interpretation. For example, imagine that a delegate says:

The basic types of links are logical consequence, logical cause, and sequential ideas. They may be linked by certain form of speech that the interpreter should know. Sequential link is particularly important.

So, you cannot understand ideas if you do not know the word the speaker is using to express them or if you are not acquainted sufficiently with the grammar and syntax of the speaker's language to follow the ideas.

In order to attain the fullest information from one language into another one lexical and grammatical substitutions are very helpful.

By substitution we understand the replacement of one part of speech by another or one form of a word by another one, a word or, a word group by its synonym.

Having analyzed examples on Units on Translation of Finished Actions into English in the Novel “The Buried without a Shroud” by Shukrullo we have come to conclusion that face to no difficulties during the translation. In general all examples are translated by the method of equivalence translation. Some of the sentences are translated in Past Indefinite Tense in order to give the meaning of finished action, others in Perfect Tense, let’s observe several of them:

*Ез кунларидан бири. Кутилмаган даҳшат бошланди. It was one of the summer days. An unexpected terror had begun.*

*24 ешида қамалиб, Сибирь совуқларида ўлиб кетган буюк истеъдод эгаси – шоир Усмон Носир онасининг ҳам фареди эди. It was the wail of the mother of great possessor of talent – the poet Usman Nosir who having been*

*imprisoned at 24 years old had died in the eternal coldness of Siberia.*(Past Perfect Tense).

*Лекин Асадулла махсумнинг қайсарлик ва мунофиқлик ҳақидаги фалсафаси ўғли Баширллахонга маъқул бўлмади. But the philosophy about obstinacy and hypocrisy of Asadulla wasn't approved by his son Bashrillahan.*(Past Indefinite Tense).

To sum up, the interpreter must pick up the half dozen or so ideas that make up the backbone of the speech and lay sufficient emphasis on them in the interpretation; verbal redundancies should be cut down to a minimum; digressions, comparisons and compression may be kept in the translation but should have the right relative weight in the overall context of the speech.

The first key to understand a speech is the identification of the main ideas; the second is an analysis of links between those ideas. A speech is not just a sequence of juxtaposed sentences. The sentences are related to one another in particular way, and it is this relationship that determines the over all meaning of a speech.

## **Conclusion**

Having analyzed the topic under investigation in the Novel “The Buried without a Shroud” by Shukrullo we’ve come to conclusion that:

1. As a kind of practical activities translation (or the practice of translation) is a set of actions performed by the translator while rendering ST into another language. These actions are largely intuitive and the best results are naturally achieved by translators who are best suited for the job, which are well-trained or have a special aptitude, a talent for it. Masterpieces in translation are created by the past masters of the art, true artist’s in their profession. At its best translation is an art, a creation of a talented, high-skilled professional. As any observable phenomenon, translation can be the object of scientific study aimed at understanding its nature, its components and their interaction as well as various factors influencing it or linked with it in a meaningful way. The science of translation or translatology is concerned both with theoretical and applied aspects of translation studies. A theoretical description of the translation phenomenon is the task of the theory of translation. Theoretical research is to discover what translation is, to find out what objective factors underlie the translator's intuition, to describe the ways and methods by which the identity of the communicative value of ST and TT is achieved. The objective knowledge obtained can then be used to help the translator to improve his performance as well as to train future translators.

2. The theory of translation provides the translator with the appropriate tools of analysis and synthesis, makes him aware of what he is to look for in the original text, what type of information he must convey in TT and how he should act to achieve his goal. In the final analysis, however, his trade remains an art. For science gives the translator the tools, but it takes brains, intuition and talent to handle the tools with great proficiency. Translation is a complicated phenomenon involving linguistic, psychological, cultural, literary, ergonomical and other factors. Different aspects of translation can be studied with the methods of the respective sciences. Up to date

most of theoretical research of translation has been done within the framework of linguistics. The linguistic theory of translation is concerned with translation as a form of speech communication establishing contact between communicants who speak different languages. The basis of this theory is linguistics in the broadest sense of the word, that is, macrolinguistics with all its new branches, such as psycholinguistics, sociolinguistics, text linguistics, communicative linguistics, etc., studying the language structure and its functioning in speech in their relationship to mind, culture and society. Language, which makes possible communication between people, is part of all human activities, of life itself. The core of the translation theory is the general theory of translation which is concerned with the fundamental aspects of translation inherent in the nature of bilingual communication and therefore common to all translation events, irrespective of what languages are involved or what kind of text and under what circumstances was translated. Basically, replacement of ST by TT of the same communicative value is possible because both texts are produced in human speech governed by the same rules and implying the same relationships between language, reality and the human mind. All languages are means of communication, each language is used to externalize and shape human thinking, all language units are meaningful entities related to non-linguistic realities, all speech units convey information to the communicants. In any language communication is made possible through a complicated logical interpretation by the users of the speech units, involving an assessment of the meaning of the language signs against the information derived from the contextual situation, general knowledge, previous experience, various associations and other factors. The general theory of translation deals, so to speak, with translation universals and is the basis for all other theoretical study in this area, since it describes what translation is and what makes it possible.

3. The three theories are delineated by their responses to such problems as 1. the method of defining grammatical categories, 2. the possibility of a universal grammar, and 3. procedures of discovery, explanation and justification. Since they

also had at least implicitly, views on the same subjects, theory can be compared with the others on those terms. So in this chapter we shall characterize each linguistic theory in terms of its view of definition, of universal grammar, and of the scientific status of grammar.

4. The perfect is formed in English by conjugating the auxiliary verb "to have" and then appending the verb's past participle form. Verbs in the perfect can be in the active or passive voice. Active verbs combine "to have" and the past participle form of the main verb ("have done," "They have done so much work"). Passive verbs in the perfect require two past participle verb forms: "been" (the past participle of "to be") and the past participle of the main verb ("has been seen," "He has been seen by the doctor").

The conjugation of the verb "to have" determines the tense of the overall construction: 1) "have" and "has" in the present perfect, 2) "had" in the past perfect, and 3) "will have" and "shall have" in the future perfect.

## BIBLIOGRAPHY

1. Karimov I.A. Uzbekistan on the threshold of XXI century: threats of safety, conditions and progress guarantees", 2003
2. Абдурахмонов И. - ўзбек тили назарий грамматикаси, синтаксис. Тошкент 1996 - 240 б.
3. Бархударов А.С., Штелинг Д.А. - Грамматика английского языка. Москва. 1974 – 380 стр.
4. Иванова И.П. Бурлакова В.В. Почепцов Г.Г. - Теоретическая грамматика английского языка. Москва. 1981 – 380 стр.
5. Иртенъева Н.Ф. и др -Theoretical English Grammar. Moscow 1969 - 200p.
6. Мащмудов И., Нурмонов А. - Узбек тили назарий грамматикаси, синтаксис. Тошкент 1995 - 240 б.
7. Саломов Г.Т. Таржима назарияси асослари. Тошкент. 1983 – 162 б.
8. Смирницкий И.А. - Синтаксис английского языка. Москва. 1956 – 350 с.
9. Смирницкий И.А. Лексикология английского языка. Москва. 1956–340 с.
- 10.Федоров А.В. Основы общей теории перевода. Москва. 1968 - 172 стр.
- 11.Федоров А.В. Введение в теорию перевода. Москва. 1953 – 172 стр.
- 12.Хидекель С.С. и др. - Английская лексикология а выдержках и извлечениях Москва. 1975 – 196 стр.

- 13.Чернов Г.В. теория и практика синхронного перевода. Москва. 1978 – 112с.
- 14.Чернов Р.В. Основы синхронного перевода. Москва. 1907 - 272 стр..
- 15.Bassnett, Susan & Lefevere, Andre: Constructing Cultures - Essays on Literary Translation. 2001 – 168 p.
- 16.Frawley, William, Prolegomenon to a Theory of Translate. In W. Frawley (ed.), Translation: Literary, Linguistic and Philosophical Perspectives 1984. Associated University Press, London, pp.159-175.
- 17.Larson, Mildred L. Meaning – based translation: a guide to cross-language equivalence, 1984. University Press of America, New York. - 238 p.
- 18.Nida E. Towards a science of translation. Leiden, 1964 - 160 p.
- 19.Newmark, Approaches to Translation, Pearson Education Limited, London. 1982 p.p. 195.
- 20.Snell – Hornby, Mary, Translation Studies: An integrated approach, John Menjamins, Amsterdam, 1988 - 134 p

**Internet sources:**

1. [www.Raspisanie.rsuh.ru](http://www.Raspisanie.rsuh.ru)
2. [www.computer-museum.ru](http://www.computer-museum.ru)
3. [www.Links-guide.ru](http://www.Links-guide.ru)
4. [www.Syntagma.h1.ru](http://www.Syntagma.h1.ru)
5. [www.bicss.mdx.ac.uk/css/public/mods/TRA2000htm](http://www.bicss.mdx.ac.uk/css/public/mods/TRA2000htm)