

THE MINISTRY OF HIGHER AND SECONDARY SPECIALIZED
EDUCATION OF THE REPUBLIC OF UZBEKISTAN
The Uzbekistan State University of World Languages

Faculty of Translation Theory and Practice
Department of Translatology Theory and Practice

“Translation of Arabic Borrowed Words”

*On Translation of the Extract of the Book “Selected Works” Written by
Said Ahmad (100-147 pages)*

Written by: Khabibjonov R

Scientific adviser: Associate professor

N.M Kambarov

Reviewer: O. Muminov

Graduation qualification paper is written for obtaining Bachelor’s degree

Approved by the Head of the Department

M.V.Dadamirzayeva

September 29, 2014

Tashkent-2015

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INTRODUCTION

In this modern system of education, learning foreign languages is an incredibly rewarding experience and a serious confidence booster. Uzbekistan is in need of highly qualified specialists in the field of foreign languages. Uzbek Republic is integrating into the international world community in such spheres as economy, policy, diplomacy, education trade, technologies, art and science. I.Karimov says in his speech: *“State sovereignty along with membership in the United Nations and other international organizations has given Uzbekistan an opportunity to conduct independent foreign policy, search for ways to join the international community and prioritize the goals of international relations.”*¹

This qualification paper entitled *“Translation of the extract from the book “Selections” written by Said Ahmad (100-147 pages) and Translation of Arabic Borrowed Words”* deals with the translation of the given extract from Uzbek into English and theoretical analysis of Translation of Arabic Borrowed Words”.

The problem is that in the process of English language history it assimilated a great many words of foreign origin. Among them are subordinate words and morphemes. Such a great quantity of adopted words gave grounds for some linguists assert that English language has lost its originality. English linguist A. Bo, as an example, supposed that word-formation ability of the English language began to die out. But this statement does not correspond to reality.

Multilateral approach to the language material analysis along with considering pragmatic meaning of language units enables us to interpret in a new way many phenomena that attracted the attention of linguists and translators.

The actuality of the Work. We know that translation process isn't an easy one. That's why, when translating, we take into consideration three requirements: source text, target text and the reader. In this case we pay more attention to the reader. This work is a new one, because it was not done before.

¹ Каримов И.А «Без исторической памяти нет будущего» Узбекистан 1999, стр. 149-150

A few general considerations govern the translation of all cultural words. First, your ultimate consideration should be recognition of the cultural achievements referred to in the SL text, and respect for all foreign countries and their cultures. Two translation procedures which are at opposite ends of the scale are normally available; transference, which, usually in literary texts, offers local color and atmosphere, and in specialist texts enables the readership (some of whom may be more or less familiar with the SL) to identify the referent - particularly a name or a concept - in other texts (or conversations) without difficulty.

The actuality of the given qualification paper is the although the book “Selected works” by Said Ahmad had been translated into defferent languages, neamely, Uzbek, but nobody had analyzed the Arabic Borrowed words used in the book by comparing in two language.

The aim of the given qualification paper is to translate the given the extract and carry out the theoretical analysis of translation of Arabic borrowed words.

The tasks of the qualification paper are:

1. to translate the extract into Uzbek;
2. to pay attention to the translating extract to be originally;
3. to give definition to the borrowed words ;
4. to determine the Arabic borrowed words in English;
5. to study the way of translation of Arabic borrowed words into English;
6. to draw the results on work we had investigated.

The novelty of this qualification paper is translation of the extract from the book “Selections” and translation of Arabic borrowed words used in the following novel.

The theoretical value of this qualification paper is the theoretical position of the paper can be used in all kinds of scientific seminars, lessons, conferences, and

it can be manual and material for students or scientific researchers to make their work easy.

The practical value of the given qualification paper is in my opinion the practical significance of my work is hard to be overvalued. This work reflects modern trends in linguistics and I hope it would serve as a good manual for those who want to master modern English language. Also this work can be used by teachers of translation and students of the same major.

The structure of the work consists of an Introduction, two Chapters, Conclusion and the Bibliography.

Introduction includes actuality, aim, tasks, novelty, theoretical and practical values of the work.

The first chapter consists of *Translation of the extract from the book "Selected works" written by Said Ahmad (100-147 pages)*.

The second chapter discusses the theoretical analysis of translation of Arabic borrowed words

In conclusion covers the general meaning and summary of the work.

Bibliography includes all the sources we had used.

**Chapter I. Translation of the extract from the book “Selections” written by
Said Ahmad (100-147 pages)**

Why am I following after the man who I hate? Will I go away? At that time I remember the sorrows done by Muazzam for me. I stood up. When I was going to go away Muazzam came. His eyes are reddish and her scarf on the head came on the shoulder. He was going to say something coming close me but he cried. I was standing on near him not knowing what to speak. Recently he had said that he will bring to Odil. By the way Odil is in hospital. What happened to him? Is he ok? People said that there is dust of bomb in Odil's body. He is not receiving treatment. Maybe it is his illness.

- Are you going to go? Don't go! – said Muazzam in begging voice. –If you o who will be friend for me?

- What happened? –Tell me.

Muazzam felt sorry. Then there appeared in his eyes.

- Tomorrow they are going to cut Odiljon's feet.

I shoke. At that time there appeared feelings of sorry, humanity, kindness instead of revenge, scobbing which had appeared in my mind since I saw Muazzam.

- Go to him, express your feeling, wish him health. He will be stronger seeing schoolmate. Please, don't refuse this!

How do I reject. I don't believe if he sees me he will be healthy, i will come and meet him, of course. I am also human being.

Doctors didn't permit to enter Odil's room. They said that he had been tired and he should have rest before operation. I wrote a letter sitting. I wrote interesting sentences. I wrote interesting affairs at university and interesting jokes of that time. I singed at the bottom of the letter. When we were student they hit my nose to wall magazine. I remember it, then I drew picture looks like it. It looks like me very much.

He will be happy taking the letter. I know people should do like this with the purpose of patient's mind change into. Humor will delete danger. It will lose the death.

I returned Buvayda again with Muazzam. I didn't want to remain him alone. If I go how he sleep without me. It will be useful there is friend in hard time.

He used to live in small house behind taxaphone. The owner of the house- old woman passed the verandah seeing us. She may afraid of seeing Muazzam's reddish eyes, that's why she looked at me as a question.

- What has happened? How is Odiljon?

I made old woman calm with good words. Muazzam entered the room and didn't go out. He didn't switch on even the lights. Old woman made a bed at the entrance for me. I leaned with my clothes. The moon rose as ice in the basket. It came close to me knowing I am not sleeping.

- Don't keep secret, dear guest, how is Odiljon? – said she shivering.

- They are going to cut his feet tomorrow, - said he sighing.

Old woman could not move. When the moon was behind the house I could not see her face but her hair used look like silver. After standing for a long time she felt sorry.

- Voy, he is very handsome boy. It is pity. I hate war, I wish it will be end recent years. I think we will not be free from this world of victims.

- Calm down, mother! Why are you speaking like this. You see he will be healthy and handsome buy as before.

Old woman went toward the verandah.

I could not sleep. Thoughts make me go to different directions. I could not sleep. I know, Muazzam is also like this. He is ready to give his live when his one of close relative is in danger in hospital. She is trying to stop death with her

husband. She knows that kindness of friend and love can stop any kind of difficulty.

The leaves of trees are light when the sun rose. In this wonderful morning I wished long live to my schoolmate.

- You should live. You have very long live, you should enjoy with wonders of life!

We are again at the entrance of hospital. This time, they followed me and Muazzam giving white cloth.

We are going along long corridor silently. I wanted to see Odil quickly and I tell some interesting events before operation.

We entered the room. Odil is lying looking at the ceiling on the bed at the corner. He thinks something and sometime he smiles. Finally, he looked at us feeling people's shape and he became happy.

Muazzam came close him walking quickly. She asked his condition hiding her exciting. Odil is tired and answered slowly:

Burinboy's letter gave me live. I laughed seeing the picture, reading the letter. They are cutting my leg but I am still laughing.

- Thanks, Burunboy...

There appeared much tears in Muazzam's eyes.

- Don't be upset, Muzazzam, I am alive. I would die if you didn't help me. I had no energy to endure operation.

Doctor made us go out saying that he will be tired.

The sun is shining outside. There are many birds in the sky.

We stopped again at the bus station. Muazzam said hallo with beautiful smile.

- Thanks.

I cannot exchange this feeling of gratitude to any kind of property in the world.

Is the rarer award than kindness gratitude which appeared in soul for human being.

Today I recognized myself. Dears, you are cause to this!

1958

I am faithful to your love

My schoolmate, maybe you forgot me. You had right to forget me. I made you upset. I degraded your first love which appeared in your heart. I think you deleted such kind of loose girl from your heart. You should have done it.

Let me tell about myself, my friend. Listen to my grief and sorrow. Maybe, tragedy happened in my fate will rebirth the songs of love which remained in your heart like ash.

Today I feel me very bad. There is no friend who listens to my sorrows and give me advice. Today I remembered you suddenly. I remembered only you among my schoolmates. If you know, I didn't ignore you. I used to be ashamed from being with you. I consider you are down than me. Did you remember you said "you are doll" in front of many people to me. Then, I insulted you with the most bastard and shameful words.

Pardon, pardon me, dear. I have just known that I am really doll. I have just known that I am the person who cannot endure life difficulties and I have lack of spirituality. I insulted myself for passing my childhood useless, and I can only cry for this.

When the school finished all schoolmates went everywhere. One of them to plant and another one went to the combinatory. I didn't go anywhere with my certificate being naughty daughter of my mother. In this time I passed again two years. Finally, I went the university with the false certificate of labor which prepared by my mother. Today, I have known who I am at the first examination. I failed the exam. My mother was going to buy knowledge to me. She has known the knowledge is bought for money yet.

Yesterday I entered second course of students' room who returned from practice. They are very joyful and quick girls, I desire them. One of them worked in Ohangaron plant as a stock and one of them worked in Margilan silk fabric as a spinning after secondary education. Every of them came across to live difficulties independently and they have worth autobiography to write at the edge of the paper. It is true, I entered the dormitory and I didn't ignore their effort. They wondered with sparkles on my neck, Indian bag, gold watch, nails done manicure. At that time, my friend, I remembered that I was calling doll. Then I felt that sparkles on my neck is wore, red nails heated me fire. I sat on the corner not joining their talk. They were clever girls who can give information any kind of theme. Their view of live was very high. I became a person who doesn't know anything and was born for only decoration. One of them irons white dress, one of them knit sock, and another one speaks that she will get marriage only after the university and she has dream to go Crimea sea with her future husband with great pleasure. When she spoke about the sea her face would be very strange. I had gone To Crimea two times. I had achieved this happiness not dreaming about the sea and far lands. I grew up achieving any kind of childhood dreams. Because they used to create chances which I have not thought. My mother used to think for me. I have never come across to life difficulties. Now this girl sees the winds of sea, birds which fly over the sea by eyes of dream. Because she has soul. And I, I achieved happiness which people achieve with great difficulty easily. I cannot feel love like others.

Now, girls are sleeping in the dormitory. I am sitting looking at the stars which filled Tashkent sky on June. I am thinking about myself. My mother who guided me till this day left at home. I am thinking about my condition. Now I am the person who is alone in big city, helpless person who is not attracted by people, cannot walk without somebody's help. I cannot find something in my history to tell somebody and I feared. I don't believe I have not autobiography. I was born but I grew up without anything done by me. This feeling meant that I only grew up by

physically not spiritually. Where do I go? What do I do? I am the useless person with this kind of behavior.

My dear, in these times, I remembered you when I cannot find close friend. Do you remember after the summer holiday I said to you, “go away, don’t come close me, you feed cow, there is smell odds from you”. I want if I were child I would feed kolkhoz cows. I wish to lie on the grass of the highland, eat bread on your back put the water, embrace lambs and see its running after I make it free after its mother.

I wish to look at lights are far distance with you. I wish to think the place crossing of railway with you.

O, my friend, I lost these times. And now, I am going to restart my live. Am I late?

I got my documents from commission of exam. I broke false certificate of labor done by my mother. I don’t want to live being spiritual weak person among people who is creating their bright future. Congratulate me, pray me. Tomorrow, my autobiography will be written. My name will be written real certificate of labor. I deleted red colors in my nails. This morning the first alarm along Tashkent woke me up to work as others. Then, I earn money myself. I changed my live into real life. You know, I need your love, hot words.

Dear my friend, love ma, I am faithful to your love.

It is becoming early morning. The stars are disappearing turn by turn. Recent, the sun will rise. Yes, the leaves became light.

I am waiting the morning for the first time in my life. Yes, my dear, this morning will be the morning in which your friend will be reborn.

1959

You were very active

Mutal stood up quickly, when he saw woman, who dressed white smock, at the beginning of stairs. There was no news from her. That’s why he sat again

thoughtless. He had been sitting there for three hours. City had already slept. But there had some noises. After a while phone rang. Ambulance car come and went there often. Pale and troubled eyes' women were carried with stretcher. Waiting peoples' have fear. They heard good and bad messages inside. Also mutal was waiting his luck that place.

Old nurse was seen at stair. Everybody stood up the some time. She was searching for somebody among waiters. At last, she saw Mutal, smile appeared at her face.

– Happy sweet baby, your wife bore beautiful daughter.

Mutal was very surprised. Was she right? Many years mutal had been waiting this news, from nearly 28 years. At last, finally his dreams come true, didn't nurse lie him? Was it right? It was his real or dream: Oh... Mutal was very surprised. He didn't feel anything, what happened, who come around him, where he sat.

Even he didn't know how he come yard. When he come hospital gate, he realized he hadn't sayed thank nurse. He quickly returned. There wasn't nurse. Unknowing her name he had to leave there, and though next finding her. Street was silent. Rarely cars passed, lighting the way, road. When cars came near to him they warned him by signals. This sounds liked congratuling him. Branches of trees shook from one side to other, while Wind went. Air was clear, fresh.

Trains buses stopped driving. His home was far. Mutal was going middle of the street. He is the happiest man in the world. He wanted to sing song, say everyone who face-up with him about his daughter. At this time one lorry passed near him, that's way driver in lorry insulted to him. Mutal didn't pay attention to him. But suddenly he became aware. His happiness left soon, he became cold.

–am I mad? Am I really happy? Is it luck?

This ideas came him very fast and stayed in his mind. So Mutal was going sadly. A moment ago he was light but now, he didn't hurry. Why he hurried, when his nearest friend heard this news. What would be? Is she news making her very sad? Before When Mutal thought about this, he couldn't anything. Is that news one

day heard to E'tibor. After that what will happen? How will be E'tibor's condition. It will be bad. Seeing her sadness, tears are very difficult for Mutal. He had saved her for 25 years. E'tibor is ex-wife of Mutal. She didn't bear.

Sometimes Mutal was shocked and tried to relieve from with some words, but He was asked some questions, like how old is he or she. In this situation he replied with lots of embarrassment: - We don't have a child...

The person. Who asked this questions was also embarrassed.

Mutal was afraid of meeting his felines and familiars.

Etobir also fell these words and suffered from this situation. She couldn't see her husband's eyes and was very upset.

After one year Mutal began to get older Etibor thought that was lasing his youth and also she herself, was getting older one day Mutal come home. The was cutting the branches of the apple tree, she was preparing a meal. Then she paid attention to his husband's meek and saw around the eyes She was afraid that he was getting older and saw lots of while hairs on his head.

The when was still shining flowers were blossoming very beautiful. They had been living for 25 years without any problem. Etibor's intention was broken she has to leave, she has to leave for such a good man. But how?

It was so difficult. She has to find the best way how to leave in order not to be any fears. These fears have to be overcome with the need of happy smiling Etibor count find another way. It was the best way to make Mutal happy that night Etibor didn't sleep at all again she looked for other ways. It was the last way that make him upset. At that time they were at home Etibor made him sad with different excuses. I'll the evening and said to him many cool words Anyway mutal didn't pay attention and went on making her happy. But it didn't affect to Etibor.

- What happened to you Etibor? You are driving me mad ?!

- I'll go!

Mutal was at a last. He didn't know what to do and looked at his wife.

-I'll go, I want live with you. As soon as she told the words, she enabled but didn't let his husband know it without looking at the eyes of his shocked husband she went into a house and after a while she went out carrying a suitcase.

-Etibor, don't go don't leave me, what shall I do?

Mutal become hobble, he didn't canted himself and sat down on veranda. At that time Etibor wanted to help him, to cores his forehead, his temple and patting hair and to console him. But she did not do it, collected herself. Her heart cried but she endured. It was a great heroism. She ted com was still confident and came up to her husband:

-Do you know, - it was the first time for her to speak impolitely to her husband – I betrayed you. I can't forgive myself for this. You won't for give too. Betrayer wife has no right to live with her husband at his husband`s home. I know that you can't forgive me for this.

Etibor was happy to find the reason. This was the best reason. Any husband can't forgive betrayer wife. During her whole life she didn't betray her husband, she didn't even think about another man, but she blamed herself for be trail. Why? For whom? Only Etibor knew it/

Etibor approached to the threshold and turned:

-You can't forgive me, can't forgive. I can't live waiting for your pardon. I can't live cursing myself for thousand times each day. I have no right to live with you. Let me go, let me go...

Etibor couldn't speak no more turned suddenly and went off.

“Dear Mutal aka! Forgive me. It is difficult to express my situation at that time. When I heard about it, my only wish was to see you with a baby. My wish come true. Previous day accidently, I saw you in the street, your eyes were sparkling. Before 20 years they were the same. It surprised me. Now I know that you have been a father. What a luck?! I was excited with happiness. I could not sleep. I remembered all the days we spent together till the morning. How amicable we used to live! How kind we were to each other! How much I loved you. How much I

spare you. Every night I wished you happiness and health. In order to be suitable wife to such an honest man, I did my best. Do you know, my living home, shuddering myself as a betrayer was because of my wishing you happiness. If I had not told that I had betrayed you, you would not have let me go. I left you. This was good. You became happy. You had a baby. My intention was this.

If I had not gone how would you get this happiness:

When I was a new bride I sewed baby dresses and caps with a good intention to get a baby dressed when I gave a birth. In order not to make you miserable I didn't show them to you. I couldn't be a mother. Please get your baby dressed them.

I was in the city till this time. Hearing the good I completely content. Tomorrow I'll go forever who knows weather we will meet again or not?

Please forgive me for making you miserable while leaving home.

Yours sincerely,

wife named E'tibor."

Mutal's tears fell down on the letter.

Grandchild

I know if I fall down as tree,

My life garden won't....

Zulfiya

The old woman had been uneasy since her grandchild's picture came. She wanted to go to Tashkent. Her neighbours were astonished what she will do in the city while her fruits are ripe.

Tap-tap dropped to the ground peaches if it is lonely nor buvaki which a bird stings was left. The woman knocked the door and went off.

She did not wink in the train. Looking at her grandchild's photo she signs, sometimes she smiles. She did with deference. The passengers were surprised. They could not say anything. Stopping to look at her grandchild's photo, she

looked their gardens passing instantly and deserts. She shed tears. Finally, one of passengers could not endure. He asked uncourageously:

- Mrs, why are you doing so? What happened?

The old woman didn't answer. Following the train flying sometimes in front , sometimes behind playful swallow flies. Finally, she gave a deep sigh, and looked at the man who asked a question:

- O, my boy, my story is long. Why o you remeber me my past times, I am wretched woman, don't torment me.

One of passengers gave tea, one of them sliced a melon and put in front of her one third of a melon cut longitudinally. In short, they talked to her.

- I born seven children. All of them were died. I live with my daughter lonely. Don't occur my days in the past, dears. I was a porter in Paytuq station I killed a man. Being a woman, it is living, I contended with strong wrestlers from Khonobod. I was defeated.

The passengers' were at their wits end. What kind of woman is she? She killed a man, contended with strong wrestler from Khonobod? I was defeated. After staying a long time in a little statio train went off rapidly. Everyone hears old woman's words. The old woman sipped the tea. Staring at pipple of the tea in the glass despondently. She began her story.

- In Chuvama, we were called seven girls. Bearing six daughters, my mother went everywhere to want o bear a son. She drank the water of Chakkatomar in Shokhimardon and bringing Muso stick from Arslonbob, distributed to the whole village. Coming to Tashkent, pilgrimaging to Moyi Muborak. She gave her hand to Tojikistan mullah. All worshippings was seless and I was born. My poor mother was not disappointed in son named me Ughlikhon to from the intention. I can remember till I was married. I wore warm fur-cap on my head, a gridle on my waist, and high boot on my foot. I used to play with boys. My friends were always boys. The richman of

makhalla said that your daughter came of age, close her face. But my deceased father said that no, she can do, I called her “my son”, and didn’t close my face.

After marrying I born six boys and a daughter. I thought that I achieve luck which my parents didn’t achieve. No, it didn’t fall to my lot. My husband was barber. Working in a little barber’s shop he kept a family with difficulty. We thanked God for bringing up seven children. Then my youngest one was in my hand. Working all day on his feet, my husband cocsoled in my youngest.

This our happiness didn’t lengthen out longly. My husband was taken to day labor. Crying I looked at him his behind at the station. It is living, i worked at my husband’s barber. Laying my child aside, I worked as hairdresser. Nobody was surprized because of my face had been opened. After having children, I was wearing in the field openly. When I was busy, I had a cup of tea like men at samovar. Soon I could learn to do it. I don’t know, as it is strong that pen face woman work as barber, or they were fond touching them woman’s hands in any case. There were may costomer more than other barbers. One of my customers said a word. Ellikboshi send my husband instead of his son, unjust man. After this word, I couldn’t endure. I had waited for him for a long time. I din’t meet it is said that, one day he governor would come himself to Chuvama. It was watered a street. There were people full of samovars. Ellikboshi came horse from anywhere. His beard hair was grown. Going down the horse, he went into my heard!

- Please, shave my beard!

I bound the rag, spread the soap to his face. When I rub razor to the belt, the devil lead me astray. I was afraid of the thoughts in my mind. I trembled. Ellikboshi cried to breathe havily and noisily through the nose:

- Do not dwadle. Be quick!

Putting his head to back of chair, he was sitting to look at the ceiling. I was always seen (swollen the front part of a neck). I didn’t want to look at him, but i

could not manage it. I rose his chin up with my left hand and submerged the razor his front part of a neck. Ellikboshi snored. His blood out to the mirror opposite him. Waiting people their turn went out the street. Ellikboshi stood and snoring...

Old woman's face changed into wrinkles. Eyes without eye ability became light immediatly, then they changed into last condition.

- At that time hakim of the town came to this fighting. Policemen tied my hands and feet and brought away the prison. They interrogated me in Paytuq and arrested. When I was going to Sibir I remember my children.

Old woman looked through the window.

- I got the train from that time. I had passed along these places. Look at, these places changed. That place was desert at that time. They had interrogated me after a year when they arrested me. We had heard the revolution happened at the train. The train had stopped in Tashkent for a week. King of SSSR dethroned and there were conflicts around. Workers opened the doors of all wagons. Four men arrived at Paytuq by carts or on foot in eighteen days.

When I came I saw they destroyed my house. My children went away different places. I felt the world is dark. I went some places and found four children. Three of them died. I cried. What can I do, human being endure any kind of difficulty. I thanked wishing others will live long. I built a house myself. When I opened the store anybody didn't come cut mostache. I trained with carrier closing the store. At that time there was conqueror in the village every day. Ellikboshi's son-in-law had joined conquerors, they began to test my movements. In the evenings I didn't sleep. If there was any noise I looked at the gate. One day I had gone to Paytuq with my daughter. When I was coming I heard that Chuvama was destroyed by conquerors. I run touching my daughter. The smokes among trees were seen from far distance. I feared. When I came I saw that my house is firing. I became crazy. I went to the yard. My elder son lying on verandah and middle son is

near the canal in blood. I lost myself. My small boy had climbed cherry tree, he could not so speak or cry. Only his chin moved.

Old woman cried more and more. There appeared pain in everybody's soul. Anybody could not find word to say her. Human being could not find the word which helps to forget her sorrow. Anybody didn't used to say anything.

- I should endure any kind difficulty. I endured. I have lived again wishing other people will live long. My two children grew up and they are adults now. Earning money changed... I worked in village's union for four years, in kolkhoz for three years as a chairman. My sister got marriage. I have grandchild. My son is also grown up. I sent him to the war as others.

Old woman became tired. She drank tea on the glass. She could not drink immediately because of her hands are shaking. The tear in her eyes flew down the glass. Her tears mixed with grey tea.

- He didn't come. My last son didn't come. I could not touch his earth. I could not live with them for a long time bearing many children. I became crazy. Sometimes I mistake my words. In my dreams I go out I wake, then I am afraid of. When my granddaughter's was getting marriage I could not participated in her wedding. I was ill. She born a son, I didn't go to see him. This, she sent his photo. I lost my clam seeing this photo. I remembered old sorrow memories. Again I became crazy.

Old woman stared at the photo getting it.

- He looks like my last son. He is the same to him.

The photo was passed hand by hand. A boy with curly hair was sitting horse toy.

- I saw this photo, and I think my last son is around not dying in war. Now I look like to see my son who died in war not to see my grandson. I think we arrived. Which station is it?

Old woman looked out through window. The trains was coming into Tashkent.

Old woman got off the train in Tashkent and other passengers said hallo to this wonderful, endure less woman. All of them used to remember old woman's grief history of old woman.

The man who dive the river can know that the water makes stone flow underwater.

Old woman is going along these wide streets with purpose of seeing her last son quickly. Her grandson is running after the boy who is riding velocipede. Old woman came quickly and embraced the child, then she kissed on his face although the child is crying.

Old woman tries to embrace the child during the dinner. She feed and washed him herself. This is children's character: they want to be with human being who speaks him well. In the evening child slept with his grandmother. Old woman didn't sleep. She didn't sleep whole night staring at him.

How many events did she think whole night? Who knows, maybe she remembered childhood times of her died six children. Maybe she saw sleepless nights when they were baby. How can others know what is there in old soul?

Everything has passed. Died people are dead. Maybe they will be born after much time in mask of another person. Today old woman sees his last son who reborn in mask of this child. By the way, this woman didn't live in this world as tree without fruit. This child is her son, grandson, grandson's son.

Old woman stares at child. Something is light in her eye. Is this sorrow tear? Are tears of woman who came across many difficulties in her life.

In early morning old woman shivers something staring child's curly hair.

Come close my reader! Listen to her lips! Receive duo of honored mother!

1959

Cranes

After I passed the hill, the stream's making a noise was not heard. The field was quite. The wind was bringing the pineapple's smell. The cranes' sound was heard somewhere. But this sound wasn't heard in the sky. It was heard down. I looked at the suburb. An old man was sitting in the hut. Melons' smell was coming from there. At that time I wanted to eat a melon. I did not feel to turn the hut unintentionally. The quails that had been tricked were moving, so, the old man's moving was not felt. An Arabic crane was lying with him. Looking at the sunset, the crane made a sound. Every time the crane made a sound, its braids moved and glittered in the reddish ray. Admiring it, I pushed pitcher. He trembled and arise his head. He rubbed his eyes and looked at me with trouble. I was frightened. As usual, a field's keeper has a dog. So I thought a dog attacked me. I asked in a hurry:

- Don't you have a dog?

- No, no!- said the old man- you may come, I can't feed a dog. It may eat the crane.

The crane trembled and went behind the hut. The old man spread the table cloth and invited me:

- Don't be afraid, creature- said he. Then, he looked at me and asked- well, why have you come? Who are you?

I didn't know what to say and lost my head:

- I am a guest in your country. I smelt your melons smell so, I couldn't leave.

If you cut a melon, I will pay you.

The old man smiled.

- If a peasant sells melons in the field, He is considered as a peasant. Take your money. You will buy a melon in the mall. Melons are free there.

Will I pick it? Or will you pick it? It is better to pick yourself. Go at the end of field. Pineapple are there.

The old man pointed me the way and took the pitcher which I had pushed before. He was cutting logs and cried behind me.

- If you want to eat a delicious melon, you will pick, you will pick a split melon. That is very delicious. It cures forty- year illness.

When I came in the back of the field, I encounter strange situation. I smelt very pleasant smell if the wind stopped or the melon's smell spread in the air. The melons were splitting everywhere as if materials were being torn in the market. The quail which was tricked was singing at my foot.

I returned the hut with a melon and the quail. The old man was making a fire in the hearth. Looking at the melon, he smiled.

- You show your town boy. If he eats a melon in the field, he can't satisfied with eating a melon.

The old man laughed and laughed. He gave me a knife and set the table with bread, raisin and apricots. While I was cutting the melon and eating it, the old man was still smiling at me. I have eaten a whole melon as if I had never eaten a melon. The old man gave me a cup of tea. When I looked at my hand, they stuck to each other. The old man laughed in a loud voice. While he was pouring water on my hands, he said:

- These melons are new sort.

The sun set. The cranes' sound was heard from far way. The old man looked at the sky. He was looking at them when the last one of them disappeared. The crane was uneasy and was making a sound in the back of the hut. Suddenly the old man's face changed. He stood up hardly and brought the crane in the hut.

- Well, do you miss your companions? Your companion are leaving for worm countries. Fly, too.

Shaking its wings, the crane was looking at the side which its companion left for.

I asked the old man about the crane.

- In the beginning of spring I got a telegram from Andrushka. He said “you don’t come now, we are leaving for a long travel”. At that time I was preparing for going to Leningrad. I was upset. Because I missed my son. I couldn’t sleep. I worried about bad things. I was asleep. I saw my son Fazliddin in my dream. He was upset. He said, “I miss my brother. Why isn’t he writing a letter? ” I couldn’t tell him Shamsiddin’s death. I didn’t know then, what happened. I dreamt Shamsiddin. He said “why haven’t you told me about Fazliddin’s death?” at that time I heard a strange noise. Herdsmen were going to feed their ship. When I woke up, I heard this noise again. When I went to the yard, I saw a group of cranes wailing. I had never seen cranes flying low. I was surprised and looked at them. They revolved for an hour. then, making a sound as a cry, they flew. I remember they were revolving and one or two of them were diving down. when I went to the garden plot in the morning, I saw a crane lying at the wall. I understood the cranes’ act at night. This crane was wounded and couldn’t fly. So, it had to separate its companions. its companions couldn’t leave it and made a sound as a cry. From that time the crane got used to me. He has been uneasy for three days. When cranes fly in the sky, it can’t stand.

- Can’t it fly?

- It can fly. Sometimes it flies and goes somewhere.

The old man stopped speaking and listened to something.

- You will miss your train, son. You can’t get to the station. The train is leaving.

In fact the ground seemed to shake and the train’s making a sound was heard. At that time the train passed along the poplars.

- I will make the place. Have a rest. Tomorrow you will go.

The old man put his robe instead of pillow and he went to see the tricks. I lied but I couldn't sleep. The old man brought the quails, which were tricked. He went to the back of the hut and did not come for an hour. Then he came carefully because he thought I was asleep. He smoothed the crane's wing. He whispered it something. I was thinking about his sons. So, both of his sons were dead. There was a son in Leningrad. But why is his name Andrushka? Will I ask? I took a cigarette and smoke with dream. The old man turned.

- Haven't you slept?

- No, I couldn't sleep.

- The old man blew the light and sat on the comforter. His face, eyes and his beard were seen in moonlight. I heard the train's noise. At last it wasn't heard.

- Father, don't you be upset if I ask you something?

- Ask, my son.

- Can you speak about your sons, also Andrushka.

He might be cold. He pulled the comforter to his shoulder. The moon set. So I didn't see his face. He was going to say something he couldn't say. He sighed. This sigh comes only when the closest person is being put in the grave. The old man rubbed his forehead, put his beard and hit his knee. Then, he arose his head and stared at darkness.

- If the patience weren't, grief would kill human being. So I am living. I thought I would be ill but now I am living!

He began to say his story with his grief:

- When the war began, Shamsiddin was twenty two years old and Fazliddin was nineteen years old. Shamsiddin was't accepted as a soldier. One of his eyes was invalid. When Umarxuja had a party to his son, he made fireworks. . at that time Shamsiddin was a baby. His honored mother put him

in the cradle. The firework dropped in to the cradle and banged in it. His face was burned and his left eye didn't see from that time. It is so. He wasn't accepted as a soldiers. He was accepted in the labor army. Fazliddin left for the war from a month ago. Fazliddin write a letter in Leningrad and Shamsiddin wrote a letter in Podgora. Have you gone to Podgora? Yes I have gone there. They called me when they built monument for Shamsiddin. There is a big electric station. This electric station defended Moscow from German. Moscow factories are managed by this electric station. Shamsiddin took the coal which had been brought in this station in coaches. Then he loaded in to small coaches. German sent planes to this city...thousand people worked in day and night. While Shamsiddin was going to work in the morning, the Germn planes appeared in the sky. They revolved around the town and didn't throw the bomb to the station. They threw it in to the kindergartens' yard. Accidentally the bob didn't bang and it punctured in the sand where the children played. Everybody were worried about the bomb's banging. Shamsiddin took the bomb in a hurry and ran towards airfields. After he ran a long distance, he fell down. because his eyes was invalid, he hit his shoulder to the utilities pole. The bomb banged and he was broken. I went there before the war didn't end. Hugging his grave I cried. This kindergarden was named by Shamsiddin's name and put his monument in the yard. So, I lost my elder son. He sighed and began to cry.

- - don't soothe me. I will cry a little. Then I will be good.

The old man said that and cried in loud voice.

- I couldn't tell Fazliddin his brother's death. He wrote a letter saying that send my brother's address for a year. I lied him. But my little son's life was also short. He was dead by sinking in the sea. Nothing has left from him. He left me in misfortune.

Making a sound, Cranes passed in the sky. The old man continued his ward looking at them:

- I was alone again as if I had never had children. I didn't know what to do. The head of our village was a clever woman. She brought an agriculturist who was from Margilon to my house because I consoled myself. She gave me an orphan who had been brought from Leningrad. I brought up Andrushka. Andrushka is my stepson. His relations looked for him a lot. But I didn't let him know. He began to ask his parents. Looking at him I was squeezed. I didn't tolerate. I wrote a letter to Leningrad and looked for his parents. His father and mother were dead in the encirclement. He had an only sister. He didn't tolerate. He wanted to go to his sister as soon as possible. No matter how they were siblings. I was going to send him. But I decided to go with him. I gave Andrushka to his sister and returned. So, again I am alone... Andrushka got married. Now he has a child. He named his son Sobir. My name is Sobir! They have come recently and returned. When I was accompanying them, I cried as a child. The child caught me saying grandfather. I brought nine melons in to the coach. What do you think if they won't be spoiled?

After Andrushka went, I didn't want to live. I asked God my death. But after see in my grandson, I didn't want to die. I am sorry for growing. I want to see this child's perfecting. Yes, everybody sees what there is in his fate.

I put my head on the pillow. But I couldn't sleep. I was thinking about the firework "banging" in the cradle, the body broken by the bomb, the boy who sank in the sea, the child who was fluttering to his grandfather among the coaches. Thinking about them, I was just asleep, I heard cranes' sound. A bird seemed to shake its wings near this place. The old man stood quickly. I also opened my eyes.

- He has gone! – said he in a sad voice.

I looked at the side which the old man was gazing. The old man's crane was flying towards the cranes. It is about to get them. They greeted it and they broke their line. They were making a sound. They reminded of women who were in a wedding. Then, they made a line and revolved the hut which we were looking at them and they flew towards the horizon.

- He went- said the old man in a strange voice. I didn't know if it was sad or joy voice.

When I see a caravan of cranes fling in the blue sky in every spring, I remember suffering person but kind and strong-willed Sobir aka. These cranes remind me the hut which the melons had spread, the old man whose white beard covered his chest, his brave sons, Andrushka and little Sobir.

Does that invalid crane know that old man treated it and that old man caused him to join its caravan? Does it remember its grandfather when it passes over that hut in every beginning of the spring? I think it remembers! I wish it flies over the hut shaking its wings and bowing the old man.

NATURE FLOWERS

In a clean and beautiful house near the entrance hall on the bed lay a man. His eyes stared into one point, from cigarettes, which in his fingers, not reaching to the ceiling dissolves in the air. The sun that shines through the window very bright. And on the nightstand alarm clock ringing.

Silent patient.

-who's that?

This is a war veteran who is attached to the bed forever. He is silent. Silent. A eyes inspect furniture.

On the street the sun is shining. With the open window the spring breeze blowing. Probably at this time somewhere in the fields or in the mountains of flowers bloom. Blossomed whether snowdrop? That's about it and thought our sick

man. Every minute he was fighting with a disease that kills him, and maybe it's his thoughts.

At the window were heard any voices. The patient hardly turned his head and looked toward the window. Outside the window flew into the air, four differently colored world. And the voices of children calmed down.

-Tomorrow holiday, said the patient quiet. Everyone is preparing for holiday. Husbands go to the store and buy presents for their wives .if only I, too, could get up and buy gifts Mehri. How many holidays have passed. I could not give anything. She probably offended. She probably envied her friends.

And what now makes Mehri? Perhaps its evil head of threw it on the table next stack of paper. Poor she does not know what the holiday and what festivities. From morning till night working at a typewriter. She difficult, very difficult. She looks after the sick, which can not get to his feet and spends his youth. If only I had recovered, I would wear it on your hands.

The door opened, I went a woman postman.

Oh my God, you're back smoke? Throw, throw cigarette. Check out all the smoke. Patient eyes lit up.

-Posdsnezhniki Blossomed.

Yes, yes opened. I brought them to you.

-So good, so good. Beautifully.

'I brought you your retirement, sign here. 510 sum. Count. You drink tea? Now I do.

Woman pulled from his pocket a piece of paper and gave the patient.

-take it Give it to his wife.

The patient opened the package and there was soap.

Thank you, thank you very much. But you do ...

-Wallpaper I do not think. Thank God I have a husband, he told me that it will bring. Grandchildren come and will be a holiday. Do not be worry.

-Listen. Take this money and buy yourself out of the shop all you want, do not take care of the money.

No, no, silly.

According to the woman, his family seemed as if his mother says.

Woman stroking his head, straightened his pillow.

-Take, please. Buy wine and my cigarettes.

Okay, I'll buy all you said but not cigarettes.

The woman took her bag and left.

Head Mehri, which he considered an evil for some reason congratulated her on the occasion. Presented flowers.

-Now You are free, celebrate. Say hello to my friend.

Mehri packed up and left in a hurry. The weather was good in the sky like soap bubbles floating clouds. On the roofs could be seen flying serpent. And the air was filled somehow enjoyable zapaphom.

Mehri passed and unhappy looking at people who buy gifts shop around.

There is nothing sensual than the soul of a woman!

A woman always wants the world showing svob krasotu. Gulyat with loved ones, love to paint. All the pretty dresses for all of them women. And we men always wear the same thing. We have all the same clothes and costumes, shirts and pants and shoes. Modet if there were no men, women would not have to dress? What is the Eastern poet said that the most striking birds are males and females.

Mehri, had long been painted. But always when she went about her perfume shop heart beat differently. And now that it trembled in her soul. After all, she was 7 years caring for her sick husband, who can not get out of bed. she and on the work home and only thinks about her husband. Do not say anything inappropriate? Do not hesitate if he me. What was he thinking, the pervasive nature of lies and looks at one point.

One after another silence. he said.

-take Me in a nursing home, you would not have so much agony if I was not. At the time these words were spoken with a heavy heart. Mehri and comforted him, patting his head and kissed her. Mehri went faster. She did not pay any attention to the noise or the red tape, she walked to her patient. As soon as she came home she was very surprised. Beside the bed where he lay, a television and it photo of Mehri. On the table stood a red box. Mehri quickly opened the box and there was soap ... Mehri felt spring in his heart. And she looked lovingly at her sleeping husband. We men do not notice that women are sufficiently small, so felt their heart. Mehri was very happy with it for the conduct of 7 years. Mehri took snowdrops and brought to the nose of her husband. The patient woke up. Looked at him two happy eyes. And the house bloomed smell of spring

IN THE MOUNTAINS

As soon as we drove through the field, the sun was shining through the window of the car in the eye. Ergash down umbrella that was under the window of the car looked at me with an air of importance. Due to the fact that the road was short we passed closely with each car. Ergash learned to drive a car recently so not so well known is the art. He bought the car two months ago for the first time vyehla it out of town.

We went to Zainab, from Yakkachinara, who finished college with us. She worked for two years in the storage of water in Yakkachinare. Previously, it was difficult to go to her. While the road was unfinished, we went on a donkey. Now opened a new road, and you can go by car. other than that the new road now fly the helicopter.

The air was clear, the sky clouds walked pieces. ends of Christmas trees gleamed golden in color. Drops that dripped with poplars made a number of on the road.

As soon as the car turned right again the sun left for Christmas trees. As if suddenly began night. Around was light toleo after we came out of the tunnel. We were down a man and showed us that we must stop.

Where are u going? The road is slippery after rain.

Is it possible to get to the Yakkachinar?

No, he said, shaking his head. Road repair. They wrote at the beginning of the tunnel, which is expensive closed.

From the darkness we saw the inscription. What do we do now? I looked at Ergash and he with me. And the man advised us to thinking:

-There Is one way but not the path of the machine travel. You can go through the dam and a 40-minute walk to the village store water.

-And What do we do with the car?

-If You leave her here no one will touch it. If you want on the other side of the tunnel geological exploration camp there, you can leave it there.

Ergash liked the idea. stranger got into his car and showed the way. On the way, they saw a small deer that drank from a jar labeled "Condensed milk". With so happy that he did not hear a loud signal machine.

-He Came here when the last time there was a downpour.

Once the deer heard a woman's voice, he turned and ran away.

-Now You have to give something. While the woman took out a piece of sugar, a deer ran around it.

She's got used to me, if there is another person, it will run away - the woman said.

While Ergash parked in place, I watched as the woman talking with a deer as a mother and child. We got off the road early in the morning and did not even had breakfast. Pulling out of the trunk food we called the woman to us to eat.

-K Headquarters reservoir will take you Fazliddin. The woman said.

Saying thank you to her in the way we came. We noticed that Fazliddin swore.

-neuzheli one tire is not enough for 10 days? geologists generally ungrateful people. Then Fazliddin long walked in silence. When we were at the top, he asked

Ergash cigarette. Due to the fact that there is no tire I can not go down to the area and I have run out of cigarette ocher. V camp run out of food, but I am amazed at how they suffer hunger.

Once finished Fazliddin speech, I asked who was that woman.

-You Do not know her? The same academician Halima Rustamovna.

-We Heard of it but never seen.

- That would be so, and said, 'said Fazliddin.

It really was famous in Central Asia, but I was its drugomu. Vy said that her great sorrow, what then?

She is now 54 and in 1942 she became a widow, her husband died in the war. While my friend Murodjon was a child 11 years old and he also died. Last fall, when he was here on a study accidentally stumbled on the explosives and blew up. Have you seen how much she loved her son as a deer, and the deer only recognizes it.

We started to go down to the village and Fazliddin immediately started a conversation with a girl who was mending shoes.

-Well Cheat, invented another trick?

girl showing tongue, laughed at him.

Why did you call it a cheat?

-This Is the people who send in Tashkent weather forecast. That's why I call them liars.

Why did you lie? when we lie?

She lifted her shoe as if she were ready to throw. We came to the reservoir. Fazliddin saying goodbye to us moved toward carpool to buy a tire. But the tide has turned against us, we could not find Zaynab. Segodnya was her day off and she went for a walk in the mountains. When we sprrosili when she gets back, we were told that it's too late. Not knowing what we do, we went to the tea-house. Students sang songs, professor reading a newspaper. And we are tired joined with students and ordered tea. Conversely, we thought to go by bus and it did not work. The road

is now being repaired. On the way back we saw the headstone. One woman put the book on his knees staring at the red sky. We got closer it was Zainab. And was the inscription on the stone in memory of Murodjon. As soon as I read this strange chusvtvo over me. The woman left svob part of the soul in these mountains.

And Zainab, hiding his love for the guy in the mountains and keep it came to visit him.

I thought again of those gray hairs on his head this woman. For a long time I stood in front of the monument, brave son, a strong mother and a girl.

Chapter II. Theoretical analysis of Translation of French Borrowed words

2.1. Translation theory and principles of translation

Translation theory is the study of the proper principles of translation. Based on a solid foundation of understanding of how languages work, translation theory recognizes that different languages encode meaning in different forms, yet guides translators to find appropriate ways of preserving meaning, while using the most appropriate forms of each language. Translation theory includes principles for translating figurative language, dealing with lexical mismatches, rhetorical questions, inclusion of cohesion markers, and many other topics crucial to good translation.

Basically there are two competing theories of translation. In one, the predominant purpose is to express as exactly as possible the full force and meaning of every word and turn the phrase in the original, and in the other predominant purpose is to produce a result that does not read like a translation at all, but rather moves in its new dress with the same ease as in its native rendering. In the hands of a good translator neither of these two approaches can ever be entirely ignored. Conventionally, it is suggested that in order to perform their job successfully, translators should meet three important requirements; they should be familiar with:

- the **source language**
- the **target language**
- the **subject matter**

Based on this premise, the translator discovers the meaning between the forms in the source language and does his best to produce the same meaning in the target language-using the forms and the structures of the target language. Consequently, what is supposed to change is the **form and the code** and what should remain unchanged is the **meaning and the message**. (Larson, 1984)

In practice, there is also considerable variation in the types of translations produced by translators. Some translators work only in two languages and are

competent in both. Others work from their first language to their second language, and still others from their second language to their first language.

Two translators may be translating from the same source text and into the same target language, and yet the results may be very different. There is not one correct translation of a given text. Reasons for this variation include:

- the **purpose** of the translation
- the **translation team** itself
- the target language **audience** for whom the translation is intended

The results are three translational philosophies that fall someplace on a continuum from literal translations to idiomatic translations. **Literal** (word-for-word) translations follow very closely the grammatical and lexical forms of the source text language, whereas **idiomatic** (thought-for-thought) translations are concerned with communicating the meaning of the source text using the natural grammatical and lexical items of the receptor language. Translations that add to the source text, paraphrase, or change certain information for a specific effect-such as commentary-are called **unduly free**, *or free translations*.

One of the earliest attempts to establish a set of major rules or principles to be referred to in literary translation was made by French translator and humanist Etienne Dolet, who in 1540 formulated the following **fundamental principles of translation**, usually regarded as providing rules of thumb for the practicing translator:

- The translator should **understand** perfectly the content and intention of the author whom he is translating
- The translator should have a perfect **knowledge of the language** from which he is translating and an equally excellent knowledge of the language into which he is translating
- The translator should **avoid the tendency to translate word for word**, for to do so is to destroy the meaning of the original and to ruin the beauty of the expression

- The translator should employ the forms of speech in **common usage**
- The translator should - through his choice and order of words - produce a total overall effect with **appropriative tone**

Seventeenth century poet and translator, Abraham Cowley, advocated **freedom in translation**. He treated word-for-word translation as one mad man translating another. His contemporary, John Dryden, identified three types of translation:

- **Metaphrase** - involving 'word by word' and 'line by line' translation
- **Paraphrase** - involving 'sense by sense' translation
- **Imitation** - involving variance from words and sense by abandoning the text of the original as the translator sees fit.

In 1791, Scottish jurist and historian Sir Alexander Fraser Tytler published his celebrated *"Essay on the Principles of Translation"*, in which he describes a good translation to be: "that, in which the merit of the original work is so completely transfused into another language, as to be distinctly apprehended, and as strongly felt, by a native of the country to which that language belongs, as it is by those who speak the language of the original work."

Tytler proceeds to suggest certain rules to be used to guide translators in their work and criterion for judging the efficiency of their translations. According to Tytler, the ideal translation should:

- give a complete transcript of the **ideas** and **sentiments** in the original passage
- maintain the **character of the style**
- have the **ease** and **flow** of the original text

The ideas of Tytler can give inspiration to modern translators and scholars, particularly his open-mindedness on **quality assessment** and his ideas on linguistic and cultural aspects in translations.

With the flourish of modern linguistic studies, the literature on translation has started to become more objective and systematic. Modern translation theory has

moved away from a **purely linguistic** perspective toward the methodology of incorporating **non-linguistic disciplines**, most notably Semiotics (the systematic study of signs, sign systems or structures, sign processes, and sign functions) to supplement existing theory.

In 1964, linguist Eugene A. Nida Claimed to **separate translation studies from linguistics**, since one can translate without knowing anything about linguistics at all, in the same manner that one can speak a given language fluently without being a student of the science of language.

Knowledge of the linguistic and stylistic characteristics of language varieties, however, can be of great use in translation. With such knowledge, one can then search for the equivalent variety in the target language, find out its main characteristics, and bear them in mind in order to reproduce them, as far as possible, in the translated version. According to Nida, a translator:

- **analyzes the message** of the text in question into its simplest and structurally clearest forms in the source language
- **transfers** it at this simple level to the target language
- **restructures** it at this simple level to the target language which is most appropriate for the particular type of audience in mind.

Such a summary is clearly on the right track. It encourages translators to concentrate on what is important, and to restructure the form when it necessary to convey the meaning. Such an emphasis is especially helpful in a situation where communication is difficult, because it is better to transmit at least a minimal core content, rather than to produce a formal equivalent that does not work at all.

Although the principle of **dynamic equivalence** has been an existence for a long time and has been used on rare occasions in older translations, it was first given that name and formulated as a systematic translation principle in the seventies by Eugene Nida.

According to Nida, "language consists of more than the meaning of symbols and combination of symbols; it is essentially a code in operation, or, in other

words, a code functioning for a specific purpose or purposes. Thus we must analyze the transmission of a message in terms of *dynamic dimension*. This dimension is especially important for translation, since the production of equivalent messages is a process, not merely of matching parts of utterances, but also of reproducing the **total dynamic character** of the communication. Without both elements the results can scarcely be regarded, in any realistic sense, as equivalent."

Linguists and teachers of translators developed this theory of dynamic equivalent translation to spell out in detail the differences between **form** and **meaning**, the differences between different languages, and the kind of practices that lead to sound translation. Central to the theory was the principle of translating *meaning* in preference to *form*.

Thus dynamic equivalence, or **functional equivalent** translation, is one that seeks to represent adequately and accurately in good target language grammar, style, and idiom, that which the words and constructions in the source language conveyed to the original recipients.

By contrast, a **formal equivalent** translation is one that seeks to translate from one language to another using the same grammatical and syntactical forms as the donor language whenever possible.

Description of the translating process is one of the major tasks of the translation theory. Here we should mention about V.N. Komissarov who dealt with the dynamic aspects of translation trying to understand how the translator performs the transfer operation from Source Text (ST) to Target Text (TT).

Psychologically viewed, the translating process must needs include two mental processes - understanding and verbalization. First, the translator understands the contents of ST, that is, reduce the information it contains to his own mental program, and then he develops this program into TT. The problem is that these mental processes are not directly observable and we do not know much

of what that program is and how the reduction and development operations are performed. That is why the translating process has to be described in some indirect way. The translation theory achieves this aim by postulating a number of translation models.

A model is a conventional representation of the translating process describing mental operations by which the source text or some part of it may be translated, irrespective of whether these operations are actually performed by the translator. It may describe the translating process either in a general form or by listing a number of specific operations (or transformations) through which the process can, in part, be realized. Translation models can be oriented either toward the situation reflected in the ST contents or toward the meaningful components of the ST contents².

The existing models of the translating process are, in fact, based on the same assumptions which we considered in discussing the problem of equivalence, namely, the situational (or referential) model is based on the identity of the situations described in the original text and in the translation, and the semantic-transformational model postulates the similarity of basic notions and nuclear structures in different languages. These postulates are supposed to explain the dynamic aspects of translation. In other words, it is presumed that the translator actually makes a mental travel from the original to some interlingua level of equivalence and then further on to the text of translation.

In the situational model this intermediate level is extra linguistic. It is the described reality, the facts of life that are represented by the verbal description. The process of translating presumably consists in the translator getting beyond the original text to the actual situation described in it. This is the first step of the process, i.e. the break-through to the situation. The second step is for the translator to describe this situation in the target language. Thus the process goes from the text

² Komissarov V.N. Manual on translation from English into Russian. Moscow. 1991. p. 8

in one language through the extra linguistic situation to the text in another language. The translator first understands what the original is about and then says "the same things" in TL. A different approach was used by E. Nida who suggested that the translating process may be described as a series of transformations.³ The transformational model postulates that in any two languages there is a number of nuclear structures which are fully equivalent to each other. Each language has an area of equivalence in respect to the other language. It is presumed that the translator does the translating in three transformational strokes. First the stage of analysis he transforms the original structures into the nuclear structures, i.e. he performs transformation within SL. Second the stage of translation proper he replaces the SL nuclear structures with the equivalent nuclear structures in TL. And third the stage of synthesis he develops the latter into the terminal structures in the text of translation⁴.

A similar approach can be used to describe the translation of semantic units. The semantic model postulates the existence of the "deep" semantic categories common to SL and TL. It is presumed that the translator first reduces the semantic units of the original to these basic semantic categories and then expresses the appropriate notions by the semantic units of TL.

In describing the process of translating we can explain the obtained variants as the result of the translator applying one or all of these models of action. This does not mean that a translation is actually made through the stages suggested by these models. They are not, however, just abstract schemes. Training translators we may teach them to use these models as practical tools. Coming across a specific problem in ST the translator should classify it as situational, structural or semantic and try to solve it by resorting to the appropriate procedure.

Another approach to the description of the process of translating consists in the identification of different types of operations performed by the translator. Here

³ Комиссаров В.Н . Лингвистика и перевод. М. 1980. стр. 134

⁴ Комиссаров В.Н . Лингвистика и перевод. М. 1980. стр. 79

the process is viewed as a number of manipulations with the form or content of the original, as a result of which the translator creates the text in the target language. The type of operation is identified by comparing the initial and the final texts. We should mention one more specific procedure which may come handy to the translator when he is baffled by an apparently un-solvable translation problem⁵. It may be called the compensation technique and is defined as a deliberate introduction of some additional elements in translation to make up for the loss of similar elements at the same or an earlier stage. The compensation method is often used to render the stylistic or emotional implications of the original.

Levels of equivalence and concept of adequate translation.

Levels of equivalence: This problem was briefly discussed in the previous lecture in connection with the distinction between semantic and programmatic equivalence.

A specific feature of the combinability of English nouns is that some of them can function as the subject of sentence, indicating one who acts, though they do not belong to a lexico-semantic category *Nomina Agentis*. This tends to the “predicate - adverbial modifier” construction being replaced by that of the “subject - predicate”.

- The strike closed most of the school in New-York.

- Иш ташлаш натижасида Нью-Йоркдаги мактабларнинг купчилиги ёпилди.

- В результате забастовки большинство школ Нью-Йорка было закрыто.

Of no less significance is the habitual use of a word, which is bound up with the history of the language and the formation and the development of its lexical system. This gave shapes to clichés peculiar to each language, which are used for

⁵ E. Nida. Translation. Oxford. 1987. p. 98

describing particular situation/ e.g.in English “Wet point”, in Uzbek “Эҳтиёт булинг, буялган”,in Russian “Осторожно,окрашено”.

Types of lexical transformations.

In order to equivalence , despite the differences in formal and semantic system of two languages, the translator is obliged to do various linguistic transformation . Their aims are to ensure that the text imparts all the knowledge inferred in the original text , the rules of the language it is translated into the following 3 elementary types are seemed most suitable for describing all kinds of lexical transformations:

- 1.Lexical substitution ;
2. supplementation ;
3. omissions/dropping/.

1. Lexical substitution.

1). In substitutions of lexical units words and stable word combinations are replaced by others which are not their equivalents. More often 3 cases are met with:

a). A concret definition - replacing a word with a broad sense by one of a narrower meaning: He is at school- Он учиться в школе; У мактабда укииди .He is in the army - Он служит в армии; У армияда хизмат килади.

b). Generalization - replacing a word`s narrow meaning by one with a broad sense: A Navoi blanket - жун адёл;индийское одеяло.

c). An integral transformation: How do you do- Салом; Здравствуйте .

2. Antonymous translation is a complex lexico - grammatical substitution of a positive construction for the negative one / and vice -versa/, which is coupled with a replacement of a word by its antonym when translated / keep off grass - Маиса устидан юрманг - Не ходите по траве/.

3. Compensation is used when certain elements in the original text cannot be expressed in terms of the language it is translated into. In cases of this kind the

same information is communicated by other or another place to as to make up the semantic deficiency.

2.2 The influence of borrowings on the vocabulary of the language

The number of borrowings on Old English was meager. In the Middle English period there was an influx of loans. It is often contended, that since the Norman Conquest borrowing has been the chief factor in the enrichment of the English vocabulary and as a result, there was a sharp decline in the productivity and role of word-formation. Historical evidence, however, testifies to the fact that throughout its entire history, even in the periods of the mightiest influxes of borrowings, other processes no less intense were in operation – word – formation and semantic development, which involved both native and borrowed elements. If the estimation of the role of borrowings is based on the study of words recorded in the dictionary, it is easy to overestimate the effect of the foreign words, as the number of native words is extremely small compared with the number of borrowings recorded. The only true way to estimate the relation of the native to the borrowed element is to consider the two as actually used in speech. If one counts every word used, including repetitions, in some reading matter, the proportion of native to borrowed words will be quite different. On such a count, every writer uses considerable more native words than borrowings. Shakespeare, for example has 90%, Milton 81%, Tennyson 88%. This indicates how important the comparatively small nucleus of native words is. Different borrowings are marked by different frequency value. Those well established in the vocabulary may be as frequent in speech as native words, whereas other occurs very rarely. The great number of borrowings in English left some imprint upon the language. The first effect of foreign influence is observed in the volume of its vocabulary. Due to its history the English language, more than any other modern language, has absorbed foreign elements in its vocabulary. But the adoption of foreign words must not be understood as were quantities change. Any importation into the lexical system brings about semantic and stylistic changes in the words of this language and changes in its synonymic groups.

It has been mentioned that when borrowed words were identical in meaning with those already in English the adopted word very often displaced the native word. In most cases, however, the borrowed words and synonymous native words (or words borrowed earlier) remained in the language, becoming more or less differentiated in meaning and use. As a result the number of synonymic groups in English greatly increased. The synonymic groups became voluminous and acquired many words rarely used. This brought about a rise in the percentage of stylistic synonyms.

Because of the differentiation in meaning between synonymous words many native words or words borrowed earlier narrowed their meaning or sphere of application.

Abundant borrowing intensified the difference between the word stock of the literary national language and dialects as well as between British English and American English. On the one hand, a number of words were borrowed into the literary national languages, which are not to be found in the dialects. In a number of cases, the dialects have preserved some Anglo-Saxon words, which were replaced by borrowings in the literary language. On the other hand, a number of words were borrowed into dialects are not used throughout the country.

In spite of the numerous outside linguistic influences and the etymological heterogeneity of its vocabulary, the English language is still, in essential characteristics a Germanic language. It has retained a ground work of Germanic words and grammar. A comparative study of the nature and role of native and borrowed words show that borrowing has never been the chief means of replenishing the English vocabulary. Word-formation and semantic development were throughout the entire history of the English language much more productive than borrowing. Besides most native words are marked by a higher frequency value. The great number of borrowings bringing with them new phonon-morphological types, new phonetic morphological and semantic features left its imprint upon the English language. On the other hand under the influence of the

borrowed element words already existing in the English changed to some extent their semantic structure, collectability, frequency and word forming ability. Borrowing also considerably enlarged the English vocabulary and brought about some changes in English synonymic groups, in the distribution of the English vocabulary through sphere of application and in the lexical divergence between the two variants of the literary national language and its dialects.

Uzbek language is also under constant influence of borrowings. We are living in the age of progress and technology. New discoveries new inventions, bring about new notions which are accepted by languages, and Uzbek language is also among them. The words connected with development of technology; sport terms, everyday words have been penetrating into Uzbek language from other languages, especially from English, Russian and through Russian or English from many European languages.

In its turn many Uzbek words entered the word stock of world languages, such as of sport terms: Kurash, halol, chala, the names of quinine: plov, manti, somsa, the names of clothes: chapan and etc.

When in two languages we find no trace of the exchange of loan words one way or the other. We are safe to infer that the two nations have had nothing to do with each other, but if they have been in contact, the number of the loan-words, and still more the quality of the loan-words, if rightly interpreted, will inform us of their reciprocal relations, they will show us which of them has been the more fertile in ideas and on what domains of human activity each has been superior of the other. If all other sources of information were closed to us except such loan-words in our modern North-European languages as «piano», «soprano», «opera», «libretto», «tempo», «adagio» etc. we should still have no hesitation in drawing the conclusion that Italian music has played a great role all over Europe.

There are many words, one a native word, the other a Romance loan, originally of either identical or similar meaning with some distinction made today, such as «freedom», and «liberty», «happiness», and «felicity», «help», and «aid»,

«love», and «charity», and we should find that the native word has a more emotional sense is homely and unassuming whereas the loan word is colder, aloof more dignified more formal.

2.3. Borrowed words, kinds of borrowed words

Etymologically the vocabulary of any language consists of two groups – the native words and the borrowed words. E.g., in its 15 century long history recorded in written manuscripts the English language happened to come in long and close contact with several other languages, mainly Latin, French and Old Norse (or Scandinavian). The etymological linguistic analysis showed that the borrowed stock of words is larger than the native stock of words. Uzbek language, as well as English has been in long and close touch with other languages, mainly Arabic, Persian, Russian.

A native word is a word which belongs to the original stock. An English native word is a word which belongs to Anglo-Saxon origin. To the native words we include words from Common Germanic language and from Indo-European stock.

A borrowed word, a loan word or borrowing is a word taken over from another language and modified in phonemic shape, spelling, paradigm or meaning according to the standards of the language.

The native words in English are further subdivided by diachronic linguistics into those of the Indo-European stock and those of Common Germanic origin. The native words of Uzbek language belongs to Turkic language family, the origin of which based on Altay-Yenisey manuscripts. It has been noticed that native words readily fall into definite semantic groups. Among them we find terms of kinship: father-ota, mother-ona, son-o'g'il, daughter-qiz, brother-aka etc; words naming the most important objects and phenomena of nature: Sun-quyosh, moon-oy, star-yulduz, wind-shamol, water-suv; names of animals and birds: bull-ho'kiz, cat-mushuk, goose-g'oz; parts of human body: arm-qo'l, ear-quloq, eye-ko'z, heart – yurak

Words belonging to the subsets of the native word – stock are for the most part characterized by a wide range of lexical and grammatical valency, high frequency value and a developed polysemy; they are often monosyllabic, show

great word – building power and enter a number of set expressions, e. g., watch DE Weccan is one of the 500 most frequent English words. It may be used as a verb in more than ten different sentence patterns, with or without object and adverbial modifiers and combined with different classes of words.

Borrowed words are words taken over from other languages. Many linguists consider foreign influence plays the most important role in the history of any language.

But the grammar and phonetic system are very stable and are not often influenced by other languages.

For example, in its 15 century long history recorded in written manuscripts the English language happened to come in long and close contact with several other languages mainly Latin, French and Old Norse. The great influx of borrowings from these sources can be accounted for by a number of historical causes. Due to the great influence of the Roman civilization Latin was for a long time used in England as the language of learning and religion. Old Norse was the language of the conquerors who were on the same level of social and cultural development and who nudged rather easily with the local population in the 9th, 10th and the first half of the 11th century. French (Norman dialect) was the language of the other conquerors. Who brought with them a lot of new nations of a higher social system developed feudalism it was the language of upper classes, of official documents and school instruction from the middle of the 11th century to the end of the 14th century.

Uzbek language also developed under the influence of Persian, Arabic and later Russian languages. Persian language spread in our territory in 500–300BC, since that time peoples of Central Asia have been in close contact with Iran, the birthplace of Persian language. Till 15th century it was «Fashion» and desirable to write poems and prosaic works in Persian, though old Turkic language was also used among nation, mainly by ordinary people. In the VII century Arabs conquered Central Asia, carrying their religion and language to the peoples. Thus, Arabic

language was predominant till XI–XII centuries. Books were written in Arabic language too. e.g. outstanding scientists and scholars Avicenna (Ibn Sina), Farabi, Beruni created their works in Arabic language. Only in XV century Alisher Navoi, great writer and statesman proved the beauty and importance of the Turkic language, starting to write his best masterpieces in this language, though he knew Persian and Arabic languages very well. And starting with XVIII century Uzbek language was under the influence of Russian language. In the study of the borrowed element in English the main emphasis is as a rule placed on the middle English period and in Uzbek it is middle Turkic language.

Borrowings of later periods became the object of investigation only in recent years. These investigations have shown that the flow of borrowings has been steady and uninterrupted. They refer to various fields of social – political, scientific and cultural life. A large portion of them (41%) is scientific and technical terms.

When we speak about the role of native and borrowed words in the language we must not take into consideration only the number of them but their semantic, stylistic character, their word building ability, frequency value, collectability (valence) and the productivity of their word-building patterns.

If we approach to the study of the role of native and borrowed words from this point of view we see, though the native words are not numerous they play an important role in the English and Uzbek languages. They have value, great word – forming power, wide collectability high frequency, many meanings and they are stylistically neutral. Almost all words of native origin belong to very important semantic groups. The number and character of the borrowed words tell us of the relations between the peoples, the level of their culture, etc. It is for this reason that borrowings have often been called the milestones of history.

The well known linguist Shuchard said «No language is entirely pure», that all the languages are mixed.

It must be pointed out that while the general historical reasons for borrowing from different languages have been studied with a considerable degree of thorough

the purely linguistic reasons for borrowings are still open to investigation. The number and character of borrowings do not only depend on the historical conditions, on the nature and length of the contacts, but also on the degree of the genetic and structural proximity of languages concerned. The closer the languages the deeper and more versatile is the influence.

Borrowed words enter the language as a result of influence of two main causes or factors: linguistic and extra-linguistic. Economic, cultural, industrial, political relations of speakers of the language with other countries refer to extra-linguistic factors.

For example, due to the great influence of the Roman civilization Latin was for a long time used in England as the language of learning and religion. Old Norse of the Scandinavian tribes was the language of the conquerors. French (Norman dialect) was the language of the other conquerors who brought with them a lot of new notions of a higher social system, developed feudalism. It was the language of upper classes, of official documents and school. The same is in Uzbek language. Due to the expansion of Islam religion, Arabic was used for centuries in Central Asia as the language of science and religion⁶. For about two centuries Russian language hold a dominant position in the nations of former Soviet Union. It was priority to know Russian and it was a language of communication and friendship. These factors are extra-linguistic ones.

The absence of equivalent words in the language to express new subjects or a phenomena makes people to borrow words. E.g. the words football, volleyball, pitchman in Uzbek; to economize the linguistic means, i.e. to use a foreign word instead of a long native expressions and others are called linguistic causes.

The closer the two interacting languages are in structure the easier it is for words of one language to penetrate into the other.

Borrowings enter the language in two ways through oral speech (by immediate contact between the people) and through written speech by indirect

⁶ "A textbook of translation" Peter Newmark 1995

contact through books) Words borrowed orally are usually short and they undergo more changes in the act of adoption. Written borrowings are often rather long and they are unknown to many people, speaking the language.

We distinguish translation loans, borrowings proper and semantic loans. Translation loans are words and expressions formed from the material already existing in the language but according to patterns taken from another language, by way of literal morpheme – for – morpheme translation, e.g. wall-newspaper – деворий газета.

The term «semantic loan» is used to denote the development in a word of a new meaning due to the influence of a related word in another language. The English word pioneer meant «explorer» and «one who is among the first in new fields of activity.» now under the influence of the Russian word «Пионер» it has come to mean «a member of the Young Pioneers' Organization»

Borrowings proper are words which are taken from another language with their sound graphic forms and their meaning.

2.4 Some collections of the borrowed words from Arabic language.

It is known from history that the relation of Uzbek and Arabic languages when Central Asia was under the influence of Arabic Halifax. Because, Arabic words began to be used in Turkic languages since VIII century and Arabic language was the language of state, religion and official writings at that time. This event happened in VII-IX centuries, but the process of borrowing Arabic words stopped in XI century. And use of Arabic language was stricken because of government of Arab decreased. As a result this language was used as language of religion. However, we can see some Arabic words are been using nowadays in Uzbek language as borrowed words. On this table you can see some of them.

Хокимият – authority

Хукумат – government

Вилоят – region

Кабила – tribe

Миллат – nationality

Илм – knowledge

Маърифат – education

Асар – work

Баён – writing

Феъл – verb

Луғат – dictionary

Мавзу – theme

2.5 Translation methods and ways of Arabic borrowed words used in the translating extract “Selected works” by Said Ahmad.

During the translation borrowed words in literary text translator should pay attention phonetic, lexical, grammatical and syntactical features of every word. If there is equivalent of the word in target language we should substitute the word with one in origin. If there is no equivalent of this word we should give description during the translation. Here we can give some examples on Arabic borrowings in Uzbek language which we came across during the translation of extract of the book.

- *Maktabdoshini ko'rib tanasiga quvvat kiradi.*
- He will be better seeing his own schoolmate.

In this sentence the Uzbek word “maktab” is considered Arabic borrowing word. This word is translated into “school”. The meaning of this word changes with its suffixes. Here we should translate the word “maktabdosh”. And it was translated into “schoolmate”.

- *Sto'lga o'tirib xat yozdim.*
- I wrote a letter sitting on the chair.

In this simple sentence the word “xat” in Uzbek language is borrowed word from Arabic language. During the translation we tried to use translation method-equivalence and we translated this word into “letter”. In Uzbek and English languages it is expressed with noun according to grammatical feature.

- *Bu tuyg'u shuni anglatardiki, men ma'naviy tomondan emas faqat jismoniy tomondan ulg'ayibman.*
- This feeling meant that I only grew up by physically not spiritually.

The word “ma'naviy” in Uzbek language is considered borrowing word from Arabic language. We translated this word into “spirituality”.

- *Bomdod namozini o'qib bo'lishgach, Fazliya nonushta tayyorlashga unnadi.*
- After Bomdod praying, Fazliya rushed to make breakfast.

- *Ajib... Kitobda mashshoq dutorda "Navo" kuyini chalib beradi.*
- Strange... The book says that the musician played "sad melody" on dutar.

- *Azon tovushini eshitib, uyg'onib ketdi.*
- She heard voice of Azan and wake up.

- *Izdihomlarda hikmatu-rivoyatlar atishning bir sharti bor: suhbat ahli eshitganlarini eslab qolibm boshqalarga, ayniqsa, farzandlariga etkazishi kerak. -*
- There is one rule for telling stories and rivoyats in izdihoms: listeners should remember what they heard and then pass it to others, and especially to their children.

- *Qo'l cho'zdi-yu tutdi kafan, ko'rsatib karam.*
- He stretched his hand and gave me a kafan (shroud).

Lekin Qiyomat kuni baribir Allohga qaytadi-ku?!

But on Yawn al-Akhina one returns to Allah, doesn't he?

- *Domla mashshog'ingizni ham kirgizing deydi.*
- Teacher said "If you have a musician, send him".
- *Serhasham uyda yashaganmi yoki kulbadami, bizga farqi yo'q, bo'y- bastiga qarab bir xil lahad kovlayveramiz.*
- I don't care, if he lived in a luxury house or in a slum; I'll dig the same lahad appropriate to his figure.

- *Tezgina turib tahorat bilan poklandida, shiypon tomon shoshilib, tasbeh bilan Muzzamning yonidan joy oldi.*

- She stood up at once and did her *tahorat* then, she took her place by Manzura, who was sitting on *shiypon* with *tasbeh* in her hands.

- *Hufton namozini kechasi hatmi Qur'on qilingan masjidida o'qiyviz.*

- The *hufton pray* was held in mosque, where was *hatmi Kuran* in the evening.

Conclusion

Language belongs to each of us. Everyone uses words. What is there in a language that makes people so curious? The answer is that there is almost nothing in our life that is not touched by language. We all speak and we all listen so we are all interested in the origin of words, in how they appear and die. Nowadays 30 million people all over the world use Uzbek.

Though the number of Arabic loans in the modern period is relatively minor in comparison to Uzbek language, the contribution is most important. The Arabic Loans were primarily borrowed to provide richness to the language. Whilst it was arguable during the Restoration whether the loans were corrupting or enriching the language, today there is no doubt or disputable grounds to argue that the loans did nothing but enrich the Uzbek language.

The borrowing of vocabulary is rapprochement of nations on the ground of economic, political and cultural connections. The bright example of it can be numerous Arabic borrowings to Uzbek language.

Attempts to continue borrowings in 20th century did not have special success because language became more independent.

In my opinion we managed to study the problems of Arabic borrowings in the Uzbek language. We understood possible ways of penetrating Arabic words in the Uzbek language, we have seen difference ways of difference types of borrowings.

In spite of arrival of the words from different languages into the Uzbek vocabulary, the Uzbek Language did not suffer from large flow of foreign elements.

On the contrary its vocabulary has been enriched due to the taken foreign elements.

Etymologically the vocabulary of the Uzbek language is far from being homogenous. It consists of two layers - the native stock of words and the borrowed

stock of words. Numerically the borrowed stock of words is considerably larger than the native stock of words.

The topicality of the investigation is in the fact that native words comprise only 30% of the total number of words in the Uzbek vocabulary that is why a borrowing problem is very popular in linguistics and needs to be learnt.

The native words form the bulk of the most frequent words actually used in speech and writing. Besides, the native words have a wider range of lexical and grammatical valence, they are highly polysemantic and productive in forming word clusters and set expressions.

The most effective way of borrowing is direct borrowing from another language as the result of the contacts with other nations. Though, a word may be also borrowed indirectly not from the source language but through another language.

The significance of the study: All languages are regularly borrowing words from other languages. Commonly, cultures that have been contacted are likely to borrow vocabularies from each other. These processes will be an inflexible and increased the lexical vocabulary of a language. So, this study will review the knowledge and the meaning of French loan words in Uzbek beauty advertisements. In addition, this study will also help the readers of the magazines to understand the trend of change in Uzbek language that affects the Uzbek culture. Finally, the facts from this study will enhance our understanding of the important function of Arabic borrowings that influence the Uzbek cultures and way of life.

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INTERNET SOURCES

www.google.com,

<http://www.google.ru/>,

www.yahoo.com,

www.yandex.com.

Appendix

Maktabdoshini ko'rib tanasiga quvvat kiradi.	He will be better seeing his own schoolmate.
Sto'lga o'tirib xat yozdim.	I wrote a letter sitting on the chair.
Bu tuyg'u shuni anglatardiki, men ma'naviy tomondan emas faqat jismoniy tomondan ulg'ayibman.	This feeling meant that I only grew up by physically not spiritually.
Bomdod namozini o'qib bo'lishgach, Fazliya nonushta tayyorlashga unnadi.	After Bomdod praying, Fazliya rushed to make breakfast.
Ajib... Kitobda mashshoq dutorda "Navo" kuyini chalib beradi.	Strange... The book says that the musician played "sad melody" on dutar.
Azon tovushini eshitib, uyg'onib ketdi.	She heard voice of Azan and wake up.
Izdihomlarda hikmatu-rivoyatlar atishning bir sharti bor: suhbat ahli eshitganlarini eslab qolibm boshqalarga, ayniqsa, farzandlariga etkazishi kerak.	There is one rule for telling stories and rivoyats in izdihoms: listeners should remember what they heard and then pass it to others, and especially to their children.
Qo'l cho'zdi-yu tutdi kafan, ko'rsatib karam.	He stretched his hand and gave me a kafan (shroud).
Lekin Qiyomat kuni baribir Allohga qaytadi-ku?	But on Yawn al-Akhina one returns to Allah, doesn't he?
Domla mashshog'ingizni ham kirgizing deydi.	Teacher said "If you have a musician, send him".
Serhasham uyda yashaganmi yoki kulbadami, bizga farqi yo'q, bo'y-bastiga qarab bir xil lahad kovlayveramiz.	I don't care, if he lived in a luxury house or in a slum; I'll dig the same lahad appropriate to his figure.

<p>Tezgina turib tahorat bilan poklandida, shiypon tomon shoshilib, tasbeh bilan Muzzamning yonidan joy oldi.</p>	<p>She stood up at once and did her tahorat then, she took her place by Manzura, who was sitting on shiypon with tasbeh in her hands.</p>
<p>Hufton namozini kechasi hatmi Qur'on qilingan masjidida o'qiymiz.</p>	<p>The hufton pray was held in mosque, where was hatmi Kuran in the evening.</p>