



PRINCIPLES FOR TRANSLATING VOCABULARY WITH BACKGROUND INFORMATION

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ABSTRACT: - This article has incorporated the content analysis material and the problems of translating the socio-political terminology of the modern Chinese language. The question of the theory of translation, the main imperatives of this field, as well as the question of the formation of the main directions of development of the theory of translation in ancient China is touched upon. The lexic-stylistic and semantic features of terms have an important role in the study of the socio-political layer of the vocabulary of modern Chinese. Analysis of these features can give a new solution in the search for the adequacy and equivalence of new concepts. The characteristic features of the socio-political terminology of the Chinese language in terms of the political and cultural perspective, the importance of the historical context of speech and the original understanding of the terms in the socio-political layer of speech also constituted the main core of the subject of analysis.

KEYWORDS: Translation theory, equivalent, definition, interpretation, de-verbalization, cognition, equivalence, Chinese specificity, harmonious society, the Chinese dream.

INTRODUCTION

The principles of translation of the vocabulary of political discourse of the modern Chinese language are closely related to the translation standards developed in ancient China. The stylistic feature of political discourse is a kind

of mirror of the display of the history and culture of ancient China, therefore, it is in the process of translating the stylistic forms of political discourse that one should first familiarize oneself with the history of the people of the target language in order to

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prevent misinterpretation during direct translation.

Theory

The study is based on a comparative analysis of the concepts of translation studies in China and the concept of terminology related to this country by authors of different times.

Data and Methods

Translation activity in China has its roots in antiquity. There is evidence of the activities of translators dating back to the Zhou era (XI century-256 BC) [1,1].

The preface to the translation of J. Huxley's book "Evolution" (1898) became a landmark work, testifying to the appearance in China of the first serious theoretical generalization of translation practice. The author of the foreword by the Chinese translator and writer Yan Fu put forward the idea of three main standards of translation activity: 信, 达, 雅 (xin, yes, I) - authenticity, norm, style.

Chinese researchers actually took his views as the basis of the national classical theory of translation and developed them in subsequent years [2, 13]. 信 (xin) has several meanings: loyalty, trust, truthfulness, etc .; 达 (da) means: to express, to achieve, etc .; 雅 (ya) means: grace, good manners, culture, etc.

Concerning the process, methods and goals of translation activities, Lin Yutang put forward three principles. He wrote: "A translator must understand the meaning of each word in the original, but not translate the meaning of each word." This is the first principle of 忠实 zhongshi. The second principle: "The translator must convey not only the meaning, but also the spirit of the original. The translation must exactly match the meaning and spirit of the word and sentence, as well as the extralinguistic meaning. "

The third principle: "It is impossible to achieve absolute accuracy of translation due to the fact that in every work there is beauty of sound, beauty of meaning, beauty of spirit and beauty of form of presentation" (凡文字有声音之美, 有意义之美, 有文气文体形式之美). The translator either focuses on the meaning to the detriment of the spirit, or the spirit to the detriment of the meaning; but it is absolutely impossible to fully and simultaneously convey both the meaning, and the spirit, and the form, and the phonetic features of the original. As for 美 (mei), Lin Yutang believes that "a translator should treat his work like art. He must love translation as an art, be careful so that translation becomes a form of fine art. It is necessary to pay equal attention to both the style and the content, and if you cannot achieve this, then it is better not to translate at all "[2, 13]. In general, the science of translation in China developed along the path of building a normative school and was of a prescriptive nature. Despite all imperfections, normative school played an important role in the formation and improvement of practical translation activities in China.

It should be noted that scientific research in the field of translation of social and political terminology has long acquired the status of cross-platform and interdisciplinary. As you know, the sources of the modern social and political terminology of the Chinese language are media genres, scientific, educational, official business literature, speeches, reports, speeches of heads of state, heads of state, social and political structures, deputies, leaders of political parties, social movements, journalists, political commentators and etc.

Among the sources mentioned, the most lively and varied, flexible, transparent is, in our opinion, the language of the Chinese media, including the main channels of Chinese state

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television, radio, national newspapers and magazines. They represent an important source of information about new linguistic phenomena, the transformation of certain blocks of the social and political terminology. According to N. Reznikova, E. Budaev, M. Voroshilova, A. Chudinov, the terminological composition of media and political speeches can be divided into two main groups: common and political vocabulary [2, 252].

The socio-political discourse in Chinese, which we used as the subject of the translation object, contains a rich layer of vocabulary with background information. These include political, social, economic, foreign trade, ethnographic, onomastic realities, as well as the realities of the state and administrative structure, etc.

For example, place names: 塔什干 Tǎshégàn Tashkent, 敦伦 Lúndūn London, 北京 Běijīng Beijing, 华盛顿 Huáshèngdùn Washington, 阿富汗 A fú hàn Afghanistan, etc. Names of international organizations, companies, museums, theaters, palaces, shops, institutions and organizations: 联合国 liánhéguó UN, 北约 běiyuē NATO, 上合组织 shanghe zuzhi SCO, 东盟 dōngméng ASEAN, 外交部 Wàijiāo bù Ministry of Foreign Affairs etc.

The authors of newspaper and magazine articles actively use the following lexical units and combinations: 一带一路 / 条腰带和一条路 Yīdài yī lù / yītiáo yāodài hé yītiáo lù "One belt and one road/ Belt and Road", 全球化 quánqiú huà 2.0 "globalization 2.0", 改革开放政策 gǎigé kāifàng zhèngcè "policy of reform and opening up", 经济持续高速发展 jīngjì chíxù gāosù fāzhǎn "long-term rapid development of the economy", 略战 zhànlüè-

strategy, 打击三个邪恶, 分裂主义, 极端主义和恐怖主义 / 打击三恶 dǎjī sān gè xié'è, fēnli hé kǒngbù zhǔyì / dǎjī sān è "fight against three evils, separatism, extremism and terrorism", 策略 cèlüè - tactics; 利政政稳 zhèngzhì wěndìng political stability; 丝绸之路的经济带 sīchóu zhī lù de jīngjì dài Silk Road Economic Belt (SREB), 挑战 tiǎozhàn challenge; 力实 shíli the power of the state; 能源 néngyuán - energy resources, 和平共处 hépíng gòngchǔ "peaceful coexistence", 多极化 duō jí huà multipolarity, 和谐社会 héxié shèhuì "society of social harmony", etc.

As mentioned earlier, in the structure of the political language, in the opinion of some Chinese and Russian scholars, ideologemes stand out. According to A. Chudinov, an ideologeme is "a word whose meaning includes an ideological component."

An example would be: 小康社会 xiǎokāng shèhuì a moderately prosperous society, 一级城市 yī jí chéngshì of a "first level" city, 使传统生产现代化 shǐ chuántǒng shēngchǎn xiàndàihuà 加快代, 集成电路, 移动通信等领域的技术开发 jiākuài dài wǔ dài xīn cáiliào, réngōng zhìnéng, jíchéng diànlù, yídòng tōngxìn děng língyù de jìshù kāifā development of artificial technologies in the field of intelligence, 突破创新, 实现现代经济现代化 túpò chuàngxīn, shíxiàn xiàndài jīngjì xiàndàihuà to make a breakthrough in using innovations to modernize the real sector of the economy", etc.

An important component of the political language are sociolegmas or reference signs, terms and names of the central and provincial,

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county, prefectural, district, city system of government and administration. They, as a rule, represent the conceptual field 国家机器 guójiā jīqì state apparatus, 代表机构 dàibiǎo jīgòu bodies of representative power, 司法机关 sīfǎ jīguān bodies of the judiciary, 执行机构 zhíxíng jīgòu bodies of executive power, which together constitutes the state-executive branch.

This category includes the names of socio-political institutions, such as parties, public organizations, trade unions, youth organizations and their structures. In many speeches of the highest officials of the PRC, there are proverbs and sayings, which, on the one hand, clearly and logically explains the essence of this or that thesis. Such statements were also encountered in the speeches of Mao Zedong, Deng Xiaoping and other leaders of the PRC. Thus, the statements of Mao Zedong in 1957 are well known: "Either the wind from the east prevails over the wind from the west, or the wind from the west prevails over the wind from the east", "The path will bloom a hundred flowers and let a hundred schools compete" [3] and Deng Xiaoping: " It doesn't matter what color the cat is. It is important that she catches mice ", in the sense: " It does not matter what the system is called, it is important that it provides a high standard of living for the people. "

Xi Jinping in his speech at the Moscow State Institute of International Relations (MGIMO) in March 2013. during his visit to Russia he said: “鞋子合不合脚，只有穿鞋的人自己才知道 Whether shoes fit a person, only his feet know; whether this or that path of development is suitable for a certain country - only its people should have the right to vote ”[3, 443].

In the writings and speeches of the President of the People's Republic of China Xi Jinping,

proverbs, sayings, phraseological units, rooted in the ancient history of China, are often used. For example, 兄弟同心，其利断金 "Both brothers in unity of spirit are able to break metal." This proverb was used in Xi Jinping's speech to call upon compatriots in Hong Kong and Aomen to join forces to create a wonderful future. [5, 427] 物必先腐，而后虫生 Worms start to rot in rot. This proverb was used in a speech by Xi Jinping at the 18th convocation of the CPC Central Committee on November 17, 2008, in which he insisted on internal party control. [3, 426].

Within the framework of this article, we would like to dwell on the fact that the Head of the PRC attaches deep importance to phrasemes, proverbs and sayings, quotations of ancient thinkers coming from deep historical layers of Chinese culture. For example, in his speech at the All-China Conference of Organizational Work on June 28, 2013 on the topic "By all means to train and select good cadres needed by the party and the people", the President of the PRC simultaneously and appropriately uses all of the above forms of vocabulary. For example, to convey the meaning of the importance of using people to govern the state, he uses the ancient Chinese proverb 尚贤者，政之本也 “respect and admiration for virtuous people is the basis of government” or 为政之要，莫先于用人 “Nothing is more important for government than the ability to use people. " These two sayings are taken from the first chronological monograph 资治通鉴 which records the general history of China in 1362 years from 403 BC. up to 959.

Speaking about the aspirations of a person in the form of ideals and beliefs, the Head of the PRC again turns to ancient sayings, like that is, this proverb gives the following explanation for what has been said: “a person with high ideals can reach any distant place and

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overcome any obstacles” [3, 413]. Speaking on the topic of personnel training, the Head of the People's Republic of China dwells on human qualities such as selflessness and fearlessness, as the fundamental qualities of good personnel, and immediately cites a popular saying 疾风识劲草，烈火见真金 "Strong grass will withstand a fast wind, real gold will withstand a fiery fire" ... Touching upon the topic of modesty among party members, Xi Jinping appropriately cites not only sayings and proverbs, but also historical stories from the life of ancestors, for example, about the life of the dignitary Zheng Kaifu from the Song kingdom [3, 416].

Leading the topic of the moral qualities of a good shot, Xi Jinping uses the saying 与人不求备，检身若不及 “do not demand from others to be perfect, but must always check themselves,” that is, a good shot should always be in self-respect, introspection, and self-warning and self-confidence, in order to become a just and incorruptible official, so that 心不动于微利之诱，目不眩于无色之惑 "the heart did not hesitate in front of the temptations of profit, the eyes were not blinded by bright colors."

In his speech on training, Xi Jinping dwells on the importance of learning, but more practice, and here he quotes a proverb 耳闻之不如目见之，目见之不如足践之 “Better to see with your own eyes than just hear; it's better to try it yourself than just see it. "

The importance of practice for the preparation of good, conscientious cadres is also evidenced by the following proverb, cited as an example by the Head of the PRC complements his thought that "the success of cadres is manifested in practice ... you have to go to the very midst of the masses and cadres, get to know cadres in conversations and

assessments of the masses, determine their moral level not only in "big things", but also in "little things" [3, 418].

He also gives a reasonable argument that “in order to use the cadres correctly, you must first know them”, to confirm the historical fidelity of this idea, the following phrase from the historical material “Wei Yuan's Collected Works” is appropriately used, which reads 不知人之短，不知人之长，不知人长中之短，不知人中之长，列不可以用人，不可以教人 “If you don't know the pros and cons of a person, don't know what are the disadvantages of his shortcomings, you cannot use a person, you cannot educate a person. "

That is, as Xi Jinping explains, "the presentation of personnel should not be limited to intuition or impression, it is necessary to improve the mechanisms and methods of verification in order to know deeply from various channels, layers and different sides."

CONCLUSION

When translating Chinese phraseological units, including proverbs, sayings, allegories, chengyu, aphorisms, sayings with a truncated ending, phraseological combinations, etc., it is not easy for a translator to preserve the original flavor of the translated. In this regard, the actual translation, as far as possible, will be translated from the language of the donor into the language of the recipient with relative and other expressions. In any case, the translator must have a good knowledge of the history of the target language, while following the principle of fidelity in order to convey the original meaning of the vocabulary with background information, represented primarily by the material of proverbs and sayings.

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