



USE OF TRANSLITERATION IN TRANSLATION OF REALITIES

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ABSTRACT

The article discusses the oneness of reality, various descriptions of realities, and the importance of realities in cultural coverage. Transliteration, in particular, was studied as a method of translating reality. It is exposed the distinction between facts and terms. The Uzbek language's transliteration-translated reality units are examined. Their semantic characteristics are discussed. The semantics of real units are linked to people's worldviews, way of life, and cultural interactions, it is underlined. The fact that the literary text, as a richness of the generated language, is reduced to the language of translation, improves the dictionary's richness, and reflects the national color, exemplifies the transliteration of realities. It was noted that the semantics of units of reality, the expansion of the scope of research on the translation of realities play a practical role in the organization of the internal development features of a particular language, the coverage of intercultural relations.

KEYWORDS: *anthropocentric paradigm, lingvoculturology, reality, unity of reality, term, literary text, translation, transliteration, intercultural relations, lexeme, semantics, national color.*

INTRODUCTION

There are three different paradigms in linguistics: comparative-historical linguistics, structural linguistics, and anthropocentric linguistics. One of these paradigms is anthropocentric linguistics, which analyzes language in accordance with the interests, psychology, inner world, and worldview of the language's speakers. Lingvoculturology is one of the anthropocentric directions.

Language serves as a means of communication, emotional expression, and accumulation. Language's accumulative role is also apparent in cultural ties, as well as its ability to reflect national values. Reality is a fundamental term in lingvoculturology, the study of the link between language and culture.

Reality plays an important role in the organization of interlingual and intercultural differences in research in translation studies, comparative linguistics, cultural studies,

ethnolinguistics. The reality serves to illuminate the level of cultural relations, reflecting the perceptions of the people's way of life.

Realities are concepts formed in the later stages of the development of human society, dating back to periods when differences between cultures emerged. The main feature that distinguishes realities from other similar concepts is that they have a subject-object meaning. The original meaning of reality is the notion of something that reflects the distinctive features of cultures. The etymology of the word *realia* is also equivalent to the Latin concept of material. Realities can be assessed as signs of material culture. In linguistics and translation studies, words and phrases that express objects are called realities in the broadest sense.

METHODS

In preparing the article, views on the analysis of literary texts, research areas on translated texts,



methods of descriptive, comparative analysis, methods of component analysis were used.

Description of realities.

By their very nature and function, realities are close to terms and famous horses. According to

researchers of cultural units, the boundary between terms and realities is very conditional and very variable. But it is not correct to evaluate them as the same concepts. Terms and realities differ as follows:

Term	Reality
Occurs in the scientific literature.	It is observed in fiction and in the media.
There will be no national coloring, a neutral expression will prevail.	Serves to express national, local and historical color.
Terms are artificially chosen on the basis of Greek and Latin morphemes to name this or that concept.	Realities, on the other hand, exist in natural language, created by the people.
The terms are spread along with these objects as the names of things. Recognized as the wealth of a particular nation.	Realities are the names of things that are closely connected with the culture of a certain people, that are commonly used in the language of that people, and that do not exist in another nation.
Terms are units with alternatives that can be translated.	Realities are often not translated.

G.D.Tomaxin emphasizes that in linguistics, stylistics, translation studies the realities are not uniformly described, the main features are not given [9,10]. By the 1950s, realities began to be described as a clear, noticeable element of national identity, as indicators of color.

Reality is interpreted in classical grammar as the subject of foreign linguistics, the state system of a particular country, the history and culture of the people, and the language and relations of those who regulate it, as well as various other factors and cultural objects [1,381]. D.E.Rosenthal, M.A.Telenkova described realities as objects of existing culture, which serve as a basis for the nominative meaning of the word [7,362]. According to L.N.Sobolev, domestic and specific national words and phrases that have no equivalents, as well as units of national way of life that do not exist in other languages, are a reality, because these objects and events do not exist in other countries [8,281]. A.V.Fedorov means reality by words that mean social life and material way of life, representing only a local phenomenon and unique in the life and understanding of other peoples [10,160]. According to T.I.Chermisina, reality-words are locally defined words and serve to define specific national customs, household objects [12,27]. G.D.Tomaxin, on the other hand, describes it as follows: Realities are objects of material culture that belong only to certain nations and peoples, historical evidence, state institutions, heroes of national and folklore, mythical creatures, and so on. is the name [9,5].

Realities are classified according to a number of criteria [11,32].

From the above, the following semantic features of the concept of reality can be distinguished: 1) that it is a product of folk art; 2) be

named naturally; 3) relevance to the life (lifestyle, culture, social and historical development) of a particular nation; 4) represent things that are unfamiliar to other cultures; 5) serve to deliver national and historical color; 6) lack of exact equivalents in other languages.

The method of transliteration in the translation of realities. We have noted that realities are often observed in literary texts. Thus, the distortion of realities in the translation of a literary text is a separate problem in translation studies. Translation of realities requires a specialist to have a certain level of knowledge and skills about the features of the language in which the work of art is created, the culture, lifestyle, customs and traditions of its owners. The correct translation of realities ensures that the units in the literary text are projected in the mind of the reader in accordance with the purpose.

In all languages, there are several ways to convey the realities of a foreign language to the reader's mind. Y.Maslov distinguishes the method of material deprivation or deprivation in a special sense [5,202]. In such cases, not only the lexical meaning of foreign language units, but also the material exponent of their close meanings to one degree or another is diminished: The most common types of material assimilation are transliteration and transcription. Transcription and transliteration are often used to reproduce the names of famous horses, state-owned enterprises, and educational institutions.

Transliteration is a word translated from the French translitération, which refers to the transformation of a monument or manuscript written in a certain language into another (current) script, the expression of one script with another script (ex., *Gamzatov* – *Hamzatov*) [13,283]. In other words,



transliteration is the exact delivery of a word in graphical forms.

The main reason for using the transliteration method is that there is no alternative in the target language of the linguistic means that have the national character used in the original. Transliteration is one of the most effective ways of interpreting specific words that reflect the concepts of a particular people's way of life in translation, and the national character of the original is conveniently interpreted.

Although there are units of meaning in the language of translation that are somewhat closer to the meanings of the original linguistic means, differences in the semantics of lexical units are noticeable. In this case, the transliteration method serves to solve the problem. Transliterated interpretation of words denoting many concepts, such as money and distance-length units, household items, clothing, food, alcohol, belonging to the original nation, ensures that a certain environment and conditions are clearly visible to the reader.

Basic transliteration enriches the reader's imagination, expanding the vocabulary of his language. For example, the Russian word *tansevat* would take a child equivalent to the Uzbek dance combination with a single meaning. Another meaning is that a man and a woman walk in a circle holding hands, and dancing in this way is not typical for Uzbeks, so it has little equivalent in the Uzbek language. Transliteration of this word increases the vocabulary of the Uzbek language. The combination of dancing, which is included in the dictionary of the modern vernacular, has long been synonymous with the combination of dancing in Uzbek, enriching the public imagination with a new concept of male and female dance.

Little is known that only words expressing the way of life of a certain people are translated into the languages of peoples who do not have such concepts in their original form without translation, so that the translation adequately interprets the national color of the author's text. For example, the exact translation of Uzbek way of life, such as *tahman*, *khurjun*, *pilaf*, *ketmon*, *paranji*, *supa*, into the languages of peoples who do not have such concepts, while preserving the national character of the original, creates a basis for expanding the vocabulary. In turn, the word reduction process takes place.

Speaking of transliteration of realities, we will focus on the expression of realities in the Russian translation of the realities of the Uzbek nation and the Uzbek people, representing the Uzbek cultural life. Below we see the expression of some releases in the Russian translation of the novel *The Last Days* by Abdullah Kadiry.

Hasanali dasturxon yozib qumg'on kirgizdi. Odatiy takalluflar bilan dasturxon va choyga qaraldi. Homid nonni shinniga bulg'ar ekan so'radi:

- *Yoshingiz nechada, bek?* [1,9].

Hasanali set the table and put in the sand. The usual tablecloths and tea were served with treats. Homid asks while the bread is being baked:

"How old are you, sir?" [1,9].

Хасанали расстелил дастархан и внес кумган. Последовала традиционная церемония ухода за гостями. Хамид, обмакивая кусок лепешки в патоку, спросил:

- *Сколко вам лет, бек?* [2,10].

- *How many let you, bek?* [2,10].

In the translated text, the words "dastarkhan", "kumgon" and the word "bek" referring to the Uzbek tradition are expressed through transliteration. The word bread translates as lepyoshka.

Originally a Persian-Tajik word, the *tablecloth* has risen to the level of reality, representing the symbols of Uzbek culture. The *tablecloth* is a special cloth, a piece of cloth, which is placed in the middle and covered with food.

In the Uzbek language, the word *dastarkhan* is used in metaphorical meanings: 1) food, "noz-ne'mat": to look at the table; 2) "The process of eating food, treats: sitting at the table.

Some of the metaphorical meanings associated with the word *tablecloth* are obsolete and are no longer used. For example, the table meant eating a feast: All of our team was present and we were eating. A.Kadiry, "Girvonlik Mallavoy" [14,575]. This concept is characterized by the compound verb to eat in modern Uzbek. Talking is a feast, a regular part of the banquet. On long days of winter, *ulfats* talk here. P.Tursun, "Teacher" [14,485].

Dasturkhan in a figurative sense also means the wealth of the country, society, food: to 'kin *dastarkhan*; The table of our people: We are proud to add our white gold to the huge table of our country. R.Fayzi, "Ta'zim".

The lexical unit of the *tablecloth* is also found in stable compounds: It is not the friend who feeds the *tablecloth*. Proverbs. In this place, the table apparently expresses the concepts of food, food, inwardly, the meaning of wealth, wealth.

In the reality of the table, there is a shift in meaning on the basis of the semantics of spreading: to make a table - to say a word everywhere and to everyone, to make a noise, to take a handkerchief. Who did you want to look good to, you're lying about? P.Qodirov, "Qadrim".

The compound verb to make a table signifies the notion of wrapping a *togara* (dish) on the



table when visiting a guest, and creates harmony with the above phrase.

The phrase to eat bread and set foot on the table means to return evil for good. As the tablecloth has risen to the level of national values, it cannot be left to chance (in some cases, such actions can be considered as a sign of uncivilization, disrespect for values). It served to shape the figurative semantics of the phrase as an impossible and unimaginable situation to set foot on the table.

In Uzbek culture, a table without a table is considered useless.

The word *dastarkhan*, made from the lexeme of *dastarkhan*, refers to a woman or a man

designated to prepare the table and wait for those who come and go at weddings, large banquets, and other ceremonies. Although the tablecloth is now gender-specific, it has historically been applied to men in the sense of an official who prepared meals for the courtiers and entertained guests at the palaces of amirs, khans and beys.

The word tablecloth is also used in the sense of a broker [14,575].

The unit of table reality includes the following semantics: A) fabric; B) food; D) nutrition; E) spreading; F) wealth; G) value. Semantics based on the portable meanings of the unit of table reality can be shown in the following table:

Compounds with table participation	A	B	B	E	F	G
<i>Lay the table</i>	+	+	+	+		+
<i>Looking at the table</i>	-	+	+	-		-
<i>Sit at the table</i>	-	+	+	-		-
<i>The table of our people</i>	-	-	-	-	+	+
<i>Set the table (verb)</i>	+	+	+	-	-	+
<i>To make a table (phrasema)</i>	+	-	-	+	-	-
<i>Not a friend staring at the table.</i>	-	+	-	-	+	-

Qumg'on often made of copper, tin-plated, with a handle and lid, in the form of a cup; big shower. Copper sand. At the mouth of the hearth, the black sand on the horse boils. S.Anorboev, "End". Botaboy brought tea to the sand. S.Ahmad. "Judgment" [16,380]. Used for drinking water, brewing tea. A vessel with a wide mouth (neck), a narrow tap, and a large (oval) belly. Faucet tea prevents water from spilling when it is boiling. *Obdasta* has a lot in common with the sun in the sense of a "vessel of water." But the semantics of "making tea" in the sand are not expressed in the lexemes of the sun and *obdasta*. In Uzbek folk songs, the sand is described as the beginning of the hearth:

- *Sand at the head of the fire, a high fortress around ...*
- *O'toq boshida qumg'on, atrofi baland qo'rg'on...*

The transliteration method was also used in the Russian translations of the following sentences:

Otabek xufton namozi uchun tahorat olishg'a mehmonxonadan chiqg'an edi, uning keticha:

- *Otasining bolasi-da, - deb Ziyo shohichi mehmonlarga qarab qo'ydi [1,19].*

Когда Атабек вышел из михманханы, чтобы совершит омовение перед намазом хуфтан, Зия-шахичи обменялся понимающими взглядами гостями и сказал ему вслед:

- *Истинный сын своего отца! [2,21].*

Otabek had left the hotel to perform ablution for the night prayer.

- *King Ziyo looked at the guests as if he were his father's child [1,19].*

In the above examples, the words night prayer, hotel words are transliterated, and the word ablution is translated as *sovershit omoventie*. Although there are variants of the word hotel in Russian, such as "gostinnaya, gostinitsa", the translator used the transliteration method to give the original form. The word hotel is not a unit of reality because it has an alternative in Russian and the concept is present in Russian culture. However, Uzbek hotels are unique.

Hotel [guest + room]. 1. A house where a guest is expected. 2. A building consisting of rooms equipped for temporary accommodation of guests; guest house. The hotel occupies a central and important place in the courtyard, is spacious, tall and luxurious compared to other rooms, and is richly decorated with paintings and carvings.

Hufton is a Persian-Tajik word meaning "sleep" 1. An hour or two after sunset, lasting from about seven to ten o'clock in the evening. 2. Religious term: The evening prayer that is performed one and a half hours after sunset. The concept of the night prayer is often understood as the night prayer. *Hufton* became the basis for the formation of phraseological compounds in the popular imagination, even in the black and dark senses. For example, heart is used in the sense of sadness. The occurrence of the word *hufton* with a number serves



to indicate the degree of “time” in the lexeme semantics: seven (or two, three) hufton “Allamah, allavaqt” (OTIL, 4,430).

Ablution is the process of praying, washing before prayer, and purification. Purification in Arabic means “cleanliness, purity, washing and cleanliness; a religious term used in the sense of cleansing with water after defecation. It is used to pray, to wash the face, hands, feet, and other parts of the body before reciting the Qur’an, and to purify oneself (OTIL, 4,41). Ablution represents the concept of ablution.

In the following text, ethnic names are transliterated:

Bu kungi qorachopon va qipchoq nizolarini sizga bir timsol o‘rnida ko‘rsatayin: o‘ylab ko‘rilsin, bu nizolardan bizga qanchalik foyda va qipchoq og‘aynilarg‘a nima manfaat hosil bo‘lmoqda? [1,18]. В качестве примера может служить существующая вражда между карачапан и кипчаков: Подумайте, какого полза выгода для нас и братьев наших кипчаков от этих распри? [2,20]. Let me show you today's Karachay-Cherkessia and Kipchak conflicts as an example: think about it, how much do we benefit from these conflicts and what benefits do the Kipchak brothers gain?

As a rule, the names of famous horses, tribes and clans are given by transliteration (karachapan, kipchak). Karachapan is the name of one of the Uzbek tribes. Kipchaks 1. A nomadic Turkic people who lived in the steppes of the Urals and Volga in the XI-XV centuries, in the central and western parts of present-day Kazakhstan, and later spread to other regions. 2. One of the main ethnic groups of the Uzbek people (OTIL, 5, 298).

Choyni ichib bo‘lg‘andan keyin qutidor fotiha o‘qub o‘rnidan turdi:

- *Men senga aytib qo‘yay, Kumush, - dedi turar ekan qutidor O‘ftob oyimga, - bu kunga bir mehmon aytkan edim. Cho‘ringni chiqarib mehmonxonani tozalat. Anovi yangi qoplag‘an ko‘rpalarini ber, tanchaga o‘shani yopsin [1,29].*

Закончив чаепитие, кутидор прочел фатиху и, вставая с места, заметил:

- *Кумуш, имей в виду, я пригласил на сегодня одного гостя. А Офтобаим сказал: – Прикажи служанке прибраться в михманхане. Дай ей вон те новые курпачи, пусть ими накроет сандал [2,32].*

While writing Hasanali's place, he called it repentance [1,21]. Stelya sebe, Hasanali lish proiznes “repentance” [2,24].

Repentance is Arabic for “confession of guilt; to ask for forgiveness for one's sins.”

1. A decision made, a promise made, or an apology made for a deed that has been reprimanded

or remorseful. 2. Something supernatural is used in the sense of apologizing to an event, asking God for forgiveness. 3. In mysticism as a religious term: the determination of a taxpayer to repent of all the sins he committed before stepping into the sect and not to commit any intentional sin in the future.

As a result of the frequent use of the word “repentance” in speech, there is an exhortation expressing surprise, astonishment. The essence of the word of encouragement is to acknowledge the power and art of Allah and to apologize. From the word tawba, the verbs to repent on the basis of inner possibility, to rely on repentance, are made. To repent is to say the words forgiveness, which means repentance, as well as a few words of repentance. Extreme remorse for his repentance, being in a state of tazir, means falling into such a state (OTIL, 3,630). The lexeme of repentance, used in conjunction with the word tazarru, is used to denote a high degree of apology: a sincere apology for the act of tawba-tazarru [repentance + tazarru]; apologized for his actions, confessed and begged. Tazarru Arabic lowliness, obedience; begging means begging (OTIL, 3,640). To repent, to beg, to apologize.

The Russian translation of the word repentance is as follows: *восклицание, означающее “Чур, меня”.*

- *After drinking the tea, the savior stood up, reciting the Fatiha:*

- *“I'll tell you, Kumush,” said the savior, to O‘ftab-aim, “I told you a guest that day.” Take out your bag and clean the hotel. Give them your new blankets and let them cover your body [1,29].*

Закончив чаепитие, кутидор прочел фатиху и, вставая с места, заметил:

- *Кумуш, имей в виду, я пригласил на сегодня одного гостя. А Офтобаим сказал: – Прикажи служанке прибраться в михманхане. Дай ей вон те новые курпачи, пусть ими накроет сандал [2,32].*

The translation of this text reflects the reality of cultural relations. While the function of reality is usually the use of objects, in some places national attitudes and values also express the phenomenon of reality in essence. This passage has a renaming function typical of Uzbek culture. This phenomenon occurs as a result of the shift in meaning based on metonymy. Renaming is observed in a couple relationship. The couple addressed each other by the names of their children. This is a small standard, a sign of decency, respect. Another aspect of the translation of this text is that it is related to the national mental character. The Savior addresses O‘ftoboyim as Silver (in the name of his daughter). The translator described this situation in the form in



which Mirzakarim the savior addressed first to Kumush (his daughter) and then to Oftoboyim (his wife). Uzbeks have little value in a couple's relationship. A husband and wife cannot call each other by name is considered a sign of disrespect. It is not an oriental shame to say mother or father. The best method is to name the child (usually the morning child). In the passage quoted, in order for the translator to know that Mirzakarim refers to Oftoboyim as the savior Kumush, he must have mastered the values of the people who are the owners of the text being translated.

In a passage from the past, Mirzakarim referred to his savior wife Oftoboyim as his daughter's name Kumush. Of course, the interpreter did not understand this.

The dialogue between the two persons Mirzakarim the savior and Oftoboyim was translated by the three persons in the form of the relationship between Mirzakarim the savior, Oftoboyim and Kumush. According to the translation, Mirzakarim the savior first spoke to Kumush and then to Oftoboyim.

The blessing, which came as a religious reality in the text, was transliterated.

Fatiha means opening, opening, beginning, beginning, introduction in Arabic. 1. As a religious term, it means the beginning of the first, the first surah of the Qur'an. 2. A prayer in which one wishes goodness to one represents applause (OTIL, 4,362). The word Fatiha is associated with Surat al-Qur'an. The prayers recited without reciting this surah also express intentions. From the word Fatiha, the compound verbs to bless, to bless, to bless, to bless are formed:

to recite a blessing 1) to recite one of the short surahs of the Qur'an and to ask God for mercy and kindness to the soul of the deceased; 2) to pray for goodness, kindness, peace, health for a few or others, with the hand open and pulling it to their faces.

Blessing in colloquial language: blessing flow.

Blessing is the permission given to a person who is about to perform an action, wishing him good luck and happiness.

Blessing is the acceptance of the blessings of others by the owner of the wedding.

Asking for a blessing is asking for permission from the congregation or an older person to stand up before others.

Blessing the face - when the blessing is over, lightly rub the face from top to bottom with the palms of both hands.

The phrase white blessing refers to the concept of permission, permission, which is given willingly to agree to undertake to do something.

The Fatiha ethnonym has become valuable as a unit: a pre-marriage ceremony held after the consent of a girl and a boy to marry, in order to make it known to the relatives and the people of the neighborhood; also means engagement. A small wedding to be held on the occasion of the engagement of a girl and a boy; The engagement wedding is called the blessing wedding.

In the semantics of the word Fatiha, a contradictory concept is formed. This phenomenon is called antisemitism. A ceremony in memory of the deceased on the first three days of the scholar's life and on the days of Eid; also means condolences. The words fatihali, fatihaxon, fatihaxonlik, fatihachi are also made from the word fatiha. All of these units are formed on the basis of the semantics of Surat al-Fatiha.

Consider the example above. It is known that our people use the phrase "drink tea" instead of "breakfast". The translation focuses on this aspect and is translated as "*chaepitie*". The phrase al-fatihah has also been transliterated and interpreted as "*pervaya sura Korana*." The translator points out that the first surah of the Qur'an is called Fatiha. But in our people, to bless is to pray. However, in the example, the words hotel, korpacha are transliterated as mixmankhana, korpacha. We can see that the word tancha is translated as sandal.

The unit of tancha reality is twisted in the style of sandals. It is typical of tancha sheva and is synonymous with sandalwood. Sandal - [a. chair, table] barbecue designed to heat a certain place in Central Asian countries and Japan; in the middle or on the edge of the room there is a rectangular pit, on top of which there is a table covered with a corpse, surrounded by corpses, in which a saxophone or a charcoal burner is placed; tancha (in the cold of winter it is heated by putting sandals on sandals, at the same time a tablecloth is written on it and it is used as a table) [15,438].

The word sandal is given in the Russian dictionary as follows:

Sandalwood - southern tree with aromatic wood [6,1624]. That is, in the South, it is interpreted as furniture made of fragrant wood.

CONCLUSION

From the above, it can be concluded that the translator has successfully used both transliteration, translation and interpretation methods in the translation of Uzbek national realities into Russian, and has done little.

Reality units also play a practical role in the process of language organization. Linguodidactics, which deals with the issues of language teaching based on modern requirements, also pays attention to the reduction of cultural symbols. Realities are also important in illuminating the vocabulary of the



language, the phraseological layer, the content of figurative expression and analogies.

The transliteration of realities helps to clearly express the reality that exists in language culture. There is also a limited side to the transliteration method. The use of such a method leads to the appearance of unorganized and incomprehensible words in translation. Nevertheless, it ensures the widespread dissemination of concepts specific to a particular folk culture to other cultures.

The units of reality in the literary text not only provide information about a certain thing, but also express the national-cultural semantics, cognitive sign and pragmatic meaning reflected in the linguistic expression of that thing. The study of reality units is important in the analysis of the semantic development of lexemes. As reality units express the notions of a particular people's way of life, over time, their semantic content will reflect cultural relationships, cognitive traits, values, and value.

RECOMMENDATIONS

Methods of translating units of reality are aimed at shedding light on the problem of re-creating the semantics of lexemes in another language. Reconstruction of the semantics of reality units is done in different ways. One of these methods is transliteration, which allows the translation to reflect the national color. But illuminating the semantics of reality unity does not always happen. Additional explanations will be needed to shed light on the semantics of the unity of reality, to reflect its pragmatic meanings in the original language.

Realities, as symbols of the national-cultural environment, as an expression of values, give a special spirit to the artistic text. The translation of realities requires the translator to have knowledge of cultural symbols in addition to linguistics. Therefore, in the formation of translators, special attention should be paid to linguistic competence. Linguistic competence is formed on the basis of perfect mastery of the native language. The acquisition of the mother tongue should be based not only on the use of communication, emotional and expressive functions, but also on the understanding of cultural relations and values. A specialist with mother tongue competence will have the opportunity to learn another language in a cultural context. Special attention should be paid to this issue in the training of translators.

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