

## DIFFICULTIES IN TRANSLATING CHINESE LITERATURE TEXTS INTO UZBEKISTAN

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va amalyoti: xitoy tili 1- bosqich talabasi*  
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**Annotatsiya:** *Ushbu maqolada Xitoy tili va madaniyati O'zbekiston va boshqa turkiy tillar o'lkalaridan ajralib turadi. Shu bois, Xitoy tilidan o'zbek tiliga tarjima qilish, ayniqsa badiiy matnlar, tarjimonlar uchun katta qiyinchiliklarni keltirib chiqaradi. Badiiy matnlarning o'ziga xos tuzilishi, til va madaniyatdagi farqlar, leksik va grammatika xususiyatlari tarjima jarayonida yuzaga keladigan asosiy muammolarni tashkil etadi. Quyida ushbu qiyinchiliklar haqida batafsil to'xtalamiz.*

**Kalit so'zlar:** *Xitoy tili, madaniyat, grammatika, tarjima, tarjimonlar, turkiy tillar, xalqlar, leksik.*

**Аннотация:** *В данной статье рассматриваются различия между китайским языком и культурой Узбекистана и других тюркоязычных стран. Поэтому перевод с китайского на узбекский язык, особенно литературных текстов, представляет собой серьезную проблему для переводчиков. Специфическая структура литературных текстов, различия в языке и культуре, лексические и грамматические особенности являются основными трудностями, возникающими в процессе перевода. Ниже мы более подробно обсудим эти трудности.*

**Ключевые слова:** *Китайский язык, культура, грамматика, перевод, переводчики, тюркские языки, народы, лексика.*

**Annotation:** *This article discusses the differences between the Chinese language and culture of Uzbekistan and other Turkic-speaking countries. Therefore, translating from Chinese into Uzbek, especially literary texts, poses great challenges for translators. The specific structure of literary texts, differences in language and culture, lexical and grammatical features are the main problems that arise in the translation process. Below, we will discuss these challenges in more detail.*

**Keywords:** *Chinese language, culture, grammar, translation, translators, Turkic languages, peoples, lexicon.*

### INTRODUCTION

In today's era of globalization, cultural ties between the literature of different nations are expanding. In particular, the development of historical, economic and cultural relations between the Chinese and Uzbek peoples is increasing the need for mutual translation of works of art. Literary translation is not only the process of converting a text in one language into another, but also the process of recreating its spirit, image, national color and aesthetic impact. In this regard, the issue of translating literary texts in Chinese into Uzbek is manifested as an

urgent scientific and practical problem. The structure, grammatical construction, lexical richness and cultural foundations of the Chinese and Uzbek languages are sharply different. In particular, figurative expressions, idioms, historical and cultural realities and philosophical concepts found in literary texts further complicate the translation process. As a result, the translator is faced with the task of not only adapting linguistic units, but also building a bridge between the thinking and aesthetic views of the two peoples.

Main part: There are many phraseological units, idiomatic expressions and metaphors in Chinese. These expressions are often difficult to translate directly into Uzbek because they have a specific cultural and historical context. For example, in China, the word "red light" (红灯) is used not only in its literal meaning, but also in the meanings of "stop" or "stop movement". When translating such cultural differences, translators need to adapt that phraseological unit to the corresponding expression in Uzbek. Also, the traditions, philosophies and beliefs related to Chinese history are very different from Uzbek culture. For example, when translating works written on the concept of "rebirth" (轮回) and the philosophy of "Confucius" into Uzbek, it is necessary to include extensive explanations or additional explanations to make these concepts understandable to the Uzbek reader. Chinese and Uzbek are very different grammatically. Chinese does not have grammatical gender (masculine, feminine, neuter), and the person and tense forms of the verb are not as clear as in Uzbek. Sentences in Chinese may be simpler, but in literary works, semantic meanings can be multi-layered and unique. In such a situation, the translator faces difficulties in conveying these expressions through similar forms or explanations in Uzbek. In addition, the syntactic structure in Chinese may often not correspond to Uzbek. Some words in Chinese may have several meanings in Uzbek, or vice versa, one word in Uzbek may have many synonyms in Chinese. In such cases, translators need to choose the most appropriate option based on the context. Aesthetic aspects are very important in literary translation. Chinese works have their own unique sound, tone, and rhythm. When translating into Uzbek, preserving these aesthetic aspects becomes a very difficult task. Each language has its own rhythm and melody, and the translator must take these changes into account and preserve the emotions of the original work.

Conclusion: Translating literary texts from Chinese into Uzbek remains a very complex process, despite the differences in language and culture, grammatical and lexical features, figurative language and aesthetic requirements. It is important for translators to overcome these difficulties, not only to take into account the uniqueness of the language, but also to correctly master the cultural and historical contexts. It is also necessary to take a creative approach in the translation process, to use various methods to make it understandable and interesting for the Uzbek reader. At the same time, literary translation is an important tool that strengthens cultural dialogue between two peoples. Through a quality translation, the reader gets acquainted with the worldview, values and thinking of another nation. Therefore, in the process of translating literary works from Chinese into Uzbek, along with linguistic accuracy, a creative approach, a deep understanding of the context and taking into account the national mentality are important. In conclusion, scientific research and practical studies in this area will serve to enrich the theory and practice of translation, as well as to further develop Uzbek and Chinese literary relations.

Solutions to the problem:

- The translator may include annotations and explanations to help the reader understand Chinese culture. For example, providing brief notes on traditional Chinese characters or historical events;
- The translated text should be adapted to the stylistic and linguistic characteristics of the Uzbek language. Chinese literary images should be expressed in the conventional style of the Uzbek language;
- Translating Chinese literature requires highly qualified translators and training through special courses. Translators need to study China's literary heritage and gain more experience.

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