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computing, even more strongly dictates the need for further cognitive research in the field of phonetics and phonology of speech activity.

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### ISSUES OF LEXICOLOGICAL INTERPRETATION OF SPIRITUALITY UNITS IN ENGLISH

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## Abstract:

**Background.** The article argues that during the analysis of the Grammatical and Lexical Layers of English, the language is treated as an international means of communication, but such analyses may ignore the botanic relationship with the English language.

**Methods.** The methods section of the article describes the analysis of samples translated from English into Uzbek. However, during these analyzes, the two languages were compared. This section also provides a number of examples and analyzes them using a variety of methods. These examples also provide information on differences and commonalities in translation.

**Results.** In the results section, it is written that the concepts of the category of "spirituality" in English should be distinguished from universal units. It is argued that the success of the translation of English-Uzbek units of the Spirituality category is important for the analysis of the commonalities of these two language units and for the creation of translation generalizations.

**Discussion.** This section highlights the shortcomings that can be found in dictionaries, the alternatives of English translation units at the time of translation, but the examples are not translated. For this reason, differences in translation are illustrated by a number of examples.

**Conclusion.** In conclusion, the common semantic nouns "spirituality" in Uzbek and "spirituality" in English are analysed, and the differences between them in translation can cause a number of problems for the translator. The author's ideological goal is not always fully expressed in the translation, logical and methodological ambiguity can be allowed due to the fact that only one ethnic group has no variants in the translated language, the translator has difficulty in distinguishing linguocultural realities and linguistic concepts. It has been concluded that the

translation of concepts containing elements of the conceptosphere into another language may, in particular, necessitate special systematic conceptual dictionaries.

**Keywords:** category of "spirituality", national spirituality, culture, symbiotic translation, linguistic translation.

**Introduction.** In many cases, English, as its grammatical and lexical layer is analyzed, is divided into attitudes as an international means of communication. However, in such analyzes, the interrelationship of the English nation with the language is overlooked. Indeed, as with any language, this language reflects the national spirituality and culture of the speakers. Analyzing a language without these connections prevents a full understanding of its semantic and a number of other functional possibilities. Such peculiarities, of course, also include the spiritual, religious, and ideological categories, and their consistent classification is useful in translation work.

**Methods.** When translating, special attention should be paid to whether the language of the work of art is in fact English or whether the work has been translated from another language into English. Of course, it is necessary to take into account the specifics of the language in which the work is translated. It is this symbiotic translation that distinguishes artistic translation from pure linguistic translation. After all, in linguistic translation, it is a priority to cover the content of reality, while in literary translation, it is important to explain the content of reality in a way that is close and understandable to the reader.

Below we will try to analyze some examples translated from English into Uzbek:

## Example 1.

<i>In English</i>	<i>In Uzbek</i>
<i>Would you believe it, Lizzy, that when he went to town last November, he really loved me, and nothing but persuasion of my being indifferent would have prevented his coming down again!</i>	<i>-issi, tasavvur qilgin-a, u o'zi meni o'rgan yili Londonga jo'nash oldidan sevib qolgan ekan. Agar mening unga beparvoligimga amin bo'lmaganida, albatta, qaytib kelgan bo'lar ekan.</i>
<i>He made a little mistake to be sure; but it is to the credit of his modesty [1, 430].</i>	<i>- Rostdan katta xato qilgan ekan, lekin bu uning kamtarligidan darak beradi [2, 360].</i>

In the above translation (Example 1), the lexical meaning of each unit is assigned to one word as in the original, and all the expressions have acquired an extraordinary harmony with each other. Also, the two words in the translation are not equivalent to the expressions in the original, but are units that express the same lexical meaning. In our opinion, such a successful translation was also due to the universal significance of the concepts. It should be noted that concepts such as *indifference, persuasion, or modesty* are universal, that is, they can be taken as literally universal realities. For this reason, translating these units into other languages is relatively easy.

Let's take a look at another translation piece.

## Example 1.1.

<i>In English</i>	<i>In Uzbek</i>
<i>Mr. Darcy smiled; but Elizabeth thought she could perceive that he was rather offended, and therefore checked her laugh. Miss Bingley warmly resented the indignity he had received, in an expostulation with her brother for talking such nonsense [3, 62].</i>	<i>Darsi jilmayib qo'ydi. Lekin Elizabet bo'lgan gaplar Darzining hamiyatiga tekkhanini sezib, jilmayishdan o'zini tiydi. Miss Bingli esa akasining Darzini bunchalik haqorat in an expostulation with her brother for talking such nonsense [4, 59].</i>

The units mentioned in this passage (Example 1.1) are also universal spiritual concepts, and concepts such as 'importance' and 'insult' are common in most languages. In turn, such common universal units can also be represented in translation by a unit that expresses the same lexical meaning. Indeed, there is no need to use the spiritual equivalent in the translation of such units.

Results. Concepts related to the category of "spirituality" in English should be distinguished from universal units. Universal units may not cause obvious difficulties in translation. Through them it is impossible to study in depth the category of "spirituality" of a particular language. Indeed, the units of universal spiritual expression have a unique lexical meaning or function in each language.

The following passage is as follows:

<i>In English</i>	<i>In Russian</i>	<i>In Uzbek</i>
<i>O spirit courteous of Mantua,</i>	<i>О, мантуанца чистая душа,</i>	<i>Shuhrati dunyoni tutgan</i>
<i>Of whom the fame still in the</i>	<i>Чья слава целый мир</i>	<i>tamoni,</i>
<i>world endures,</i>	<i>объезжает кругом</i>	<i>O, sen manzariyik pokdomon</i>
<i>And shall endure, long-lasting</i>	<i>И не исчезнет, вечно в нем</i>	<i>banda,</i>
<i>as the world [3, 11].</i>	<i>дыша. [6, 50]</i>	<i>Shoningga haimazin zavol</i>
		<i>ayyomi [7, 13].</i>

#### Example 2.

In this poem, the compound *spirit courteous* (*чистая душа*) has been successfully translated as *pokdomon* as a sentence. Indeed, sometimes the scope of expression of the language being translated may be more extensive than that of the original language. In such cases, it is advisable to make full use of the translated language capabilities.

We encounter a specific difference between the following examples. In particular, the phrase "*honor is shamefully misplaced*" is a different expression in the Uzbek language, which means that honor is replaced by shame. In this case, we see that the same concept is expressed differently in the spirituality of nations. In the translation of the other spiritual units in the passage, on the contrary, no noticeable difference is observed. In particular, the English units *virtue*, *right perfection*, *strength*, *disabled* are pronounced in the Uzbek language in the same way as *honor*, *faith*, *strength*, *weakness*. Hence, these compounds can also be included in the list of universal realities.

<i>In English</i>	<i>In Uzbek</i>
<i>And gilded honour shamefully misplaced,</i>	<i>Ne qilay, pastkashlik yuksalsa yana, Bokira</i>
<i>And maiden virtue rudely strumpeted,</i>	<i>or-nomus etilisa badnom. Kuch imon ustidan</i>
<i>And right perfection wrongfully disgraced,</i>	<i>qilsa tantana, Zai'lik Qudrat deb olsa agar</i>
<i>And strength by limping sway disabled. [8,</i>	<i>nom [9, 15].</i>
<i>942]</i>	

#### Example 2.1.

Such notions are a practical expression of the great values that have emerged over the centuries as the basis of the worldview, the spiritual life of our people, deeply rooted in our consciousness. In the process of translation, however, it is expedient to rely on the common meaning that unites these nations, rather than on the different aspects of meaning that are specific to different nations.

Thus, the comparative study of linguistic-methodological means of different pairs of languages and the definition of semantic-methodological and pragmatic (conditional and situational) features combined in the elements that make up the aesthetic originality of a literary text require the methodological basis to create translation generalizations. It is clear that every means of language, especially the means of the language of the work of art, serves to express, directly or indirectly, methodological tasks: every linguistic phenomenon, regardless of the scope of the thought expressed, can acquire a certain degree of methodological color [10, 94].

It is important for the successful translation of the units of expression belonging to the category of "spirituality" from English to Uzbek and vice versa, to analyze the general aspects of these two language units and to create translation generalizations during the analysis. In order to identify and reveal such generalizations, it is expedient to study in detail the presentation of these units in dictionaries and, if necessary, to improve the descriptions and explanations.

English lexicon differs sharply from other languages with its high inflectional features. Indeed, these aspects of the language are clearly reflected in English annotated dictionaries, as well as in translation dictionaries. That is, forms of an expression in different word categories are often found in English dictionaries. In particular, the Oxford English-Russian dictionary, which is one of the translated dictionaries, gives such forms of the word *idea* as *ideal* – *идеальный*, *idealism* – *идеализм*, *idealist* – *идеалист*, *idealistic* – *идеалистический*, *idealization* – *идеализация*, *idealize* – *идеализировать*. All of these forms are far removed from the original core meaning. However, it can be said that each expression is close to the meaning of the *idea*, that is, the idea in its purest form. These units perform different syntactic functions in sentence structure.

Below we focus on the fact that some expressions within the category of "spirituality" are given in explanatory dictionaries in English.

Examples: *Justice* – (*jus'tis*), *n.* 1. *just behavior or treatment: a concern for justice, peace, and genuine respect for people.* 2. *the quality of being fair and reasonable: the justice of his case.* 3. *a judge or magistrate, in particular a judge of the Supreme Court of a country or state: They complained with justice of the bad treatment they had received...*

...[*Old French justice, learned borrowing from Latin iustitia, iustus upright, just*] [11, 942-943.]

Above is an explanation of one of the leading concepts in the category of "spirituality", the word *justice*, which is an extremely important element of the universal 'ma'naviyat' conceptosphere. The commentary covers three types of definitions and most of them interpret the term from a legal point of view. The first three commentaries define fairness as a criterion that guarantees what belongs to a person, being fair and just. In these comments, the essence of the concept is relatively illuminated on a contextual basis. The commentary focuses on Mark Twain's philosophical view that "justice is the embodiment of truth".

At the end of the commentary, the author focuses on the etymology of the word. According to him, the word first came from Latin into French, and then assimilated from Old French into English.

Discussion. In general, such expressions, adopted from Old French to English, are common in the category of "spirituality." Another of these expressions is interpreted as follows:

*Mercy* (*mer'si*), *n.*, Pl. -bags. 1. *Compassion or forgiveness for someone who has the power to punish or harm: a child who cries and asks for God's mercy.*

It is an event we should be thankful for, because it prevents or relieves the unpleasant: his death was a kind of mercy. (especially travel or mission) was done with a desire to alleviate suffering: missions of compassion to refugees involved in battles. [*<Ancient French merci <merc / <Latin mercās, -idis award, salary*

At the mercy of the full force: the buyers were at the mercy of any fraudsters in the market. Be thankful (or thankful) for a little mercy, and get rid of the unpleasant situation with small advantages. Have mercy or forgive. Leave someone / thing at your mercy, give up something that puts someone in potential danger or harm: the forest is handed over to the mercy of the woodcutters. Throw yourself into someone else's compassion, place yourself in someone else's power, deliberately waiting for someone to be compassionate towards you.

Syn. 1 *Compassion, mercy, kindness, or gentleness shown to an enemy or criminal.* Compassion means compassion, sympathy, or compassion for those in trouble: the women took pity on the hungry beggar and gave him little food. Forgiveness offers a gentle nature or demeanor, not kindness, in a person who has the right or duty to be ruthless: It is well known that a judge forgives [2, 11].

This commentary is another common notion given to the Uzbek expression of compassion. The etymology of this unit also goes back first to Latin and then to Old French. The expression is interpreted as follows:

- more mercy than justice, mercy;
- be more compassionate than expected or possible;
- pity, kindness.

The appendix of the comment also gives the meanings of the word. Units such as *clemency*, *kindness*, *mildness* are mentioned as synonyms of the word *compassion*, and it is interpreted that *compassion* is expressed in relation to the enemy. From this it can be concluded that these units are functional synonyms of the expression of *mercy*, and their scope of application is somewhat limited. It is expedient to use these terms in the translation process, taking into account these aspects of meaning.

The following expression, unlike the above, came into English not from French but from Latin, and was modified into the language by means of English suffixes:

**Tolerant** (*tol'arant*), adj. 1. To show that they are willing to allow thoughts or actions to exist, that they absolutely do not agree with it: we must be tolerant of others. A more tolerant attitude towards other religions. 2. (plant, animal or machine) can withstand specified conditions or treatment: Rye is reasonably resistant to drought / fault resistant computer systems.

By definition, tolerance is a person who does not interfere in the views and beliefs of others and tolerates behaviors that are not approved by others. The word is also a verb form and its interpretation is as follows:

**Tolerate** (*tol'arat*), v. 1. Allow the existence, emergence, or practice of (something that no one likes or dislikes) without interference: a regime that does not tolerate protest. Accept or tolerate patiently (someone or something you don't like or dislike). 2. Continue without adverse reactions to (drug, toxin, or environmental condition): Lichens grow in conditions that other plants cannot tolerate.

In the form of a verb, this word means to *endure*, to *endure*, to *persevere*. The word was borrowed from Latin, and the suffix of the first Latin word *tolerare* was changed to the English suffix *-ate*. Significantly, the word can be used not only to describe a relatively broad phenomenon, such as coping with the behavior of others, emerging processes, or difficulties in interacting with the environment, but also to be used in a simple domestic context such as *drug intolerance*. For an Uzbek-speaking person, however, tolerance has a relatively glorious meaning.

After all, the expression of endurance in the Uzbek language differs from the expression of endurance in terms of depth of meaning, in terms of poetics. In English, these two expressions can be used interchangeably and understood equally.

Although the word *faith* in Uzbek is seen as synonymous with trust, its lexical meaning is fully understood in more *religious* and *spiritual* contexts. In English, the word *faith* is defined as follows:

**Faith** (*fi:th*), n. 1. *complete trust or confidence in someone or something: this restores one's faith in politicians.* 2. *strong belief in doctrines of a religion, based on spiritual conviction rather than proof.* 3. *a particular religion: the Christian faith.* 4. *A strongly held belief: men with strong political faiths.*

v.t. *Archaic.* to put faith in; trust. *break faith, to break one's promise: If you break faith once, you won't be believed the next time. in bad faith, dishonestly; insincerely: The swindler's offer was in bad faith as he never expected to honor the agreement. in faith, truly; indeed: in faith, man I was never so sorry (Sir Thomas More). keep faith, to keep one's promise: She promised to pay her debt next day and she kept faith. keep the faith, U.S. Informal. to remain faithful to one's convictions; refuse to retreat or give up: The Journal ... explained rather lamely that it had been concerned about libel charges. «The Journal couldn't keep the faith, «retorted the mayor (Time). [*Old French fait < Latin fides < lidere to trust. See etym. of doublet fay2.*] [12, 621].*

The sharp difference of this expression from the others is that it can belong to three different grammatical categories without any form changes. The first of these belongs to the noun phrase, which literally means 'belief'. This meaning is interpreted in the dictionary as follows: *to be sure without proof; hope, belief in an unseen reality.*

The word *faith* is also used as part of the verb conjugation in the sense of 'to confess', 'to believe'. For example, keep the faith – ishonchini so'ndirmaslik, put faith in – e'tiqod qo'ymoq, ixlos qo'ymoq, break faith – ahdni buzmoq.

It is understood that an expression may have several meanings but may be used in different grammatical functions, and sometimes the original meaning of the units of this category may change completely according to the grammatical function. Hence, as in the translation of all abstract concepts, not only the lexical meaning but also the grammatical function of the expressions of the category of spirituality should not be overlooked, which contributes to the perfection of translation [13, 115].

The concept of *devotion*, one of the leading images of English poetics, is explained as follows:

**Loyalty** (*loi'el te*), n., pl. -ties. The quality of being loyal: *His extreme loyalty to the Crown.* Strong feeling of support or allegiance: *rows with in-laws are distressing because they cause divided loyalties* [8, 1042p].

According to the commentary, *devotion* is valued as an emotion or a property of human nature. The commentary also mentions the antonym *disloyalty* and synonyms *fidelity*, *constancy* of the word *loyalty*. As mentioned, a systematic approach to defining, sorting, and translating and interpreting the conceptsphere of the category of "spirituality" is appropriate [14, 136].

**Conclusion.** In the sustainable development of any language, its inclusion in the list of common languages is not only an increase in the internal development of the national grammar of the language (but also the quality of translation of works of art, science or journalism into other languages) and helps increase its prestige. After all, the global problem that worries the world community in the XXI century is the preservation and enrichment of human spirituality. The work on it will always be up to date.

It is natural that the common semantic units "spirituality" in Uzbek and "spirituality" in English have polysemantic, synonymous, homonymous or hypo-hyperonymic relations within the analyzed languages, the meaning of such units appears in the context (surrounded by other lexical units). This poses a number of problems for both language translators.

These are:

- Incomplete understanding of the ideological purpose of the author in the translation
- To allow logical and methodological ambiguity due to the fact that only one ethnic group does not have a variant in the translated language;
- Difficulty of the translator in distinguishing linguocultural realities and linguistic-spiritual concepts;
- In translating concepts that are elements of the conceptsphere of one nation into another language, mainly the need for special systematic conceptual dictionaries, etc.

The fact that the common semantic units "ma'naviyat" in Uzbek and "spirituality" in English are not alternatives within the analyzed languages or the ability to express the translation in one word is limited, sometimes the nation belongs to the language speakers alien to its properties also causes the translation to be inconsistent with the original. Naturally, the above also poses lexicographic interpretation problems in translation dictionaries.

In order to solve the problem of mutual translation and lexicographical interpretation of the common semantic units "ma'naviyat" in Uzbek and "spirituality" in English, it is necessary to do the following:

- To divide the existing semantic units of "ma'naviyat" in Uzbek and "spirituality" in English into universal (in the thinking of most languages and nations) and private (belonging to a particular language and nation);
- Divide all units, including the category of "spirituality" within both languages, into subgroups according to their positive, negative and neutral colors;
- Development of systematic dictionaries of polysemantic, synonymous, homonymous series and hypo-hyperonymic cells within the analyzed languages of the general semantic units of the word "ma'naviyat" in Uzbek and "spirituality" in English.

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