CURRENT PROBLEMS IN THE UNIFICATION OF CHINESE LINGUISTIC TERMS, THE TRANSLATION OF INDUSTRY TERMS INTO OTHER LANGUAGES, AND THE ISSUE OF THEIR REGULATION

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ABSTRACT

Objectives: The primary objectives of this study revolve around understanding the intricacies of Chinese linguistics and its historical development over three thousand years. The focus is on delineating the unique system of field terms within Chinese linguistics, distinct from other global languages. The objectives include examining how this system reflects classical Chinese linguistic traditions, incorporates Western linguistic perspectives, and balances both influences. Additionally, the study aims to identify and address negative aspects within the Chinese linguistic term system, such as variability, doublet, and synonymy.

Methods: To achieve the stated objectives, the study employs a comprehensive approach. It involves analyzing historical sources to trace the evolution of Chinese linguistics and its system of field terms. The methods also include an examination of contemporary challenges within the terminological lexicon, considering factors like variability and synonymy. Furthermore, the research delves into the translation issues associated with Chinese linguistic terms, particularly focusing on the work of Uzbek Chinese scholars. The methods encompass a thorough analysis of existing problems in translation and propose potential solutions.

Results: The findings of the study reveal significant factors and reasons necessitating the unification of linguistic terms in Chinese language grammars. The results highlight the impact of historical traditions, Western influences, and contemporary challenges on the terminological lexicon. Additionally, the study sheds light on the state of translation of industry terms into Uzbek language, identifying problems and shortcomings in the process. The results contribute to a better understanding of the current landscape of Chinese linguistic terms and the challenges associated with their translation.

Conclusion: In conclusion, the study underscores the relevance of addressing issues within the Chinese linguistic term system, particularly in the context of modern challenges such as the recent pandemic and the surge in online education. The conclusion emphasizes the significance of unifying field terms in Chinese language grammars and proposes actionable suggestions for overcoming the identified problems. Furthermore, the study concludes that the scientific exploration of this issue is crucial for contemporary Chinese studies, especially in the realms of linguistics and language education.

Keywords: chinese language, linguistic terminology, unification, translation of terms, doublet, grammar, system of terms.

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PROBLEMAS ATUAIS NA UNIFICAÇÃO DE TERMOS LINGUÍSTICOS CHINESES, NA TRADUÇÃO DE TERMOS DO SETOR PARA OUTROS IDIOMAS E NA QUESTÃO DE SUA REGULAMENTAÇÃO

RESUMO

Objetivos: Os objetivos principais deste estudo giram em torno da compreensão das complexidades da linguística chinesa e seu desenvolvimento histórico ao longo de três mil anos. O foco está em delinear o sistema único de termos de campo dentro da linguística chinesa, distinta de outras línguas globais. Os objetivos incluem examinar como esse sistema reflete as tradições linguísticas chinesas clássicas, incorpora perspectivas linguísticas ocidentais e equilibra ambas as influências. Além disso, o estudo visa identificar e abordar aspectos negativos dentro do sistema de termos linguísticos chineses, como variabilidade, duplex e sinonímia.

Métodos: Para atingir os objetivos estabelecidos, o estudo emprega uma abordagem abrangente. Envolve a análise de fontes históricas para traçar a evolução da linguística chinesa e seu sistema de termos de campo. Os métodos também incluem um exame dos desafios contemporâneos dentro do léxico terminológico, considerando fatores como variabilidade e sinonímia. Além disso, a pesquisa aprofunda-se nas questões de tradução associadas aos termos linguísticos chineses, particularmente com foco no trabalho de estudiosos chineses uzbeques. Os métodos incluem uma análise minuciosa dos problemas existentes na tradução e propõem possíveis soluções.

Resultados: Os resultados do estudo revelam fatores significativos e razões que necessitam da unificação de termos linguísticos em gramáticas de língua chinesa. Os resultados destacam o impacto das tradições históricas, influências ocidentais e desafios contemporâneos no léxico terminológico. Além disso, o estudo lança luz sobre o estado da tradução de termos da indústria para o idioma uzbeque, identificando problemas e falhas no processo. Os resultados contribuem para uma melhor compreensão do cenário atual dos termos linguísticos chineses e dos desafios associados à sua tradução.

Conclusão: Em conclusão, o estudo ressalta a relevância de abordar questões dentro do sistema de termos linguísticos chineses, particularmente no contexto de desafios modernos, como a recente pandemia e o aumento da educação on-line. A conclusão enfatiza a importância da unificação de termos de campo em gramáticas de língua chinesa e propõe sugestões acionáveis para superar os problemas identificados. Além disso, o estudo conclui que a exploração científica desta questão é crucial para os estudos chineses contemporâneos, especialmente nos domínios da linguística e da educação linguística.

Palavras-chave: língua chinesa, terminologia linguística, unificação, tradução de termos, gibão, gramática, sistema de termos.

1 INTRODUCTION

Literary language is the main source of formation of terminology of each field [1; 10]. The issue of normalization and standardization of the system of terms depends on the normalization and standardization of the language. On October 15, 1955, the Ministry
of Education of the People’s Republic of China and the Writing Reform Committee held a nine-day all-China conference on writing reform, and on October 25-31 of the same year, a scientific conference dedicated to the standards of the current Chinese language was held at the initiative of the Academy of Sciences of the People’s Republic of China. Both conferences are of particular importance as they accelerated writing reforms, widely promoted the national language 普通话 putonghua, and at the same time started work on the standardization of the national language.

2 THEORETICAL FRAMEWORK

At the conference held on the standardization of the national literary language, it is noted that the socio-political process in the country, people's democracy has increased the activity of many social groups in the society, the importance of both written and oral speech is common in this process, and the language issue has risen to the level of an issue related to the interest of the whole nation. This explains the acute need for a common literary language with strict standards in both written and spoken form [2; 127].

In this conference, the following points were made regarding Baihua, which replaced the ancient Chinese language Wenyan in 1919 and was formed on the basis of northern dialects: the standards of the modern literary language (baihua) are not clear and strict, there are many words used to express the same meaning without any difference, their instability in use, the formation of words freedom, inappropriate use of abbreviations, ambiguity in grammatical constructions, different pronunciations of the same word indicate the presence of many problems in this language [2; 133].

Due to the fact that the system of terms is inextricably linked with the literary language, the shortcomings of the literary language are observed in the terminological lexicon of the Chinese language, including linguistic terminology. However, the terminology of each field should consist of a system of terms compatible with the concepts of the same field. In order for the terms to form a certain system, it is necessary to meet the following requirements: 1) within the field of application of a specific term, it must be unambiguous and serve to express one concept; 2) the term should reflect the essence of the concept, at least not contradict it. Also, terms should be according to structure. Terms with already complex structure cause inconvenience in use [3; 72].

Ambiguity and doubletness are indicated as the most observed defects in terms. The presence of doublets in the system of terms not only creates difficulties in mastering
the lexicon of the field, but also creates problems for experts to understand each other. Synonymy and polysemy expand the richness of the language and the possibilities of expression in it, polysemy and doublet are considered literal defects of terminology [3; 72].

When it comes to the regulation of terminology, the following terms are mainly used: regulation, unification and standardization [1; 9].

3 METHODOLOGY

Although it is reasonable to rely on the sources and resources of the native language in the formation of terms, today’s rapidly developing fields of science cause the use of many international or foreign words in the language, especially in terminology. Despite the fact that the phenomena of ambiguity and doubletness in terminology are evaluated as a negative situation, the above-mentioned factors cause such situations to occur in the system of terms. In the unification of terms, the requirement for the unity and unambiguity of terms and concepts should be strict [1; 11].

Linguistic unification of terminology presupposes having the same principles of term formation [1; 11].

“Language standardization” means “the form of a language system that is correctly expressed and accepted by the majority in a certain fixed state”[4; 10].

Standardization of language does not necessarily exclude standardization of terms, in turn, standardization of terms affects language [5; 4].

In Chinese, “standardization” 规范化guifanhua is often used parallel to the term 标准化biaozhunhua “standardization”, both terms are translated as “standardization” in Chinese-English dictionaries. Standardization (规范化guifanhua) or standardization ( 标准化biaozhunhua) and unification (统一化tongyihua) of the translation of linguistic terms is not only a matter of how to translate terms, but also a matter of standardizing language lexicology[5; 4].
4 THE MAIN FINDINGS AND RESULTS

When standardizing the terms of Sinology, it is necessary to think about the cultural factor first. After all, a certain part of the terms of this field was formed in ancient times and even formed its own system. This system includes the following features that are rarely or not at all observed in other fields of science [6; 29-31]: 1) Historicity; 2) Humanism; 3) The amount of description of the property is greater than the description; 4) A lot of cases of naming abstract events with related nouns [7; 12].

The All-China Scientific and Technical Terminology Approval Committee will publish a tentative list of hieroglyphics in 2007. The committee followed four principles in selecting reforms. The following terms are not included in this list: 1) rarely used or less important; 2) incompletely formed; 3) repeated in other fields of linguistics; 4) abstract terms [8; 31-35].

The China Terminology Approval Committee has considered the following features in the standardization of Sinology terms:

1. Localization of the term;
2. Internationalization of the term;
3. Systematicity of the term [7;13].

As a result of the study of the system of Chinese linguistic terms, the following factors, such as synonymy and variability in terms, which cause the need for term unification, were identified:

1. Terms that passed from ancient Chinese to modern Chinese and formed doublets: 词ci of the term “word” 辞ci “word”; 语yu “word”; words’, 字zi “word”; hieroglyph’, 名ming “word”; there are synonyms such as nom'.

Therefore, the word词ci is widely used in modern Chinese linguistics. 词ci “word” in some terms: 修辞xiuci like “stylistics”; 语yu “word”; words’ At the same time, this lexeme, which is mainly used in the sense of “language”, is also a component of a number of grammatical terms: 主语zhuyu ‘noun’, 定语dingyu like “detector”; 字zi “word”; hieroglyph’ ‘This term, used in the meaning of hieroglyph, sign, was used in the ancient Chinese language in the sense of “word”. At this point, it should be mentioned that none of them can fully fulfill the tasks of词ci “word” in current linguistics..
The terms 官话 guanhua, 北方话 beifanghua, 北方方言 beifang fangyan fangyan are used for the group of Chinese dialects. 官话 guanhua ‘to manage + speech; language’ is a term applied to the Chinese literary language of a certain historical period (approximately from the Ming Dynasty to the 10s of the 20th century). Northern dialects form the basis of 官话 guanhua. For this reason, currently, the group of northern Chinese dialects is 北方方言 beifang fangyan “north (side) + dialect, dialect” or 北方话 beifanghua “north + speech; The term 官话 guanhua is also used for the language. It does not express the meaning of the Chinese literary language, but the meaning of the northern dialects.

It is known that the term 虚词 xuci “fake, lie + word’ has been used for auxiliary word groups since ancient times. In modern Chinese linguistics, along with 虚词 xuci, the terms 不全义词 bu quan yi ci ‘no+complete+meaning+word”, words that do not have complete meaning, 辅助词 buzhuci “complete, + help+ word”, auxiliary words are also used can be witnessed. The suffix 实词 shici “real + word” used in the sense of independent word groups was used to classify words in ancient Chinese. This term continues to be used in the same sense. Parallel to it, the term 全义词 quan yi ci “complete, whole + meaning + word” is also used.

2. Terms borrowed from a foreign language and entering into a synonymous relationship with their equivalents in the Chinese language: 葛郎玛 gelangma, 文法 wenfa, 语法 yufa the term “grammar” comes from this 葛郎玛 gelangma in the case of phonetic acquisition. 文法 wenfa “writing; text; language (written form) + legality ’ semantic map and later 语法 yufa ‘language; speech; the term “words + regularity” was formed and is now used in the sense of “grammar”. “Morphology” is expressed through the terms 形态学 xingtaixue “form + state + science, doctrine” and 词法 cifa “word + law”. Both terms can be observed in contemporary Chinese
linguistics. 形态学 xingtaixue it is used not only in linguistics, but also in other fields. 词法 cifa 词法 cifaxue terms are characterized only by linguistics.

3. As a result of the different approaches of linguists to term creation, the creation of terms that are different in terms of structure or formation, but the same in content: 附加法 fujiafa ‘to add + method; the rule’, 词附法 cifufa ‘word + add + method’, 附加作用 fujia zuoyong ‘to add; fill + result; importance’, 加词缀 jiacizhui ‘add + affix’ – applied to the affixation method. The first two terms are formed by the method of semi-affixation, while the other two are considered to be compound terms. All these are functionally-semantically one.

拟声词 nisheng ci ‘to imitate; copy + sound + word’ and 象声词 xiang sheng ci ‘form; imitate + sound + word’ the terms are used in the same sense as “imitation words”.

直译词 zhiyici ‘directly + translate; to turn + word’, 仿译词 fangyi ci ‘take a sample; imitate + translate + word’, 仿造词 fangzaoci ‘take a sample; imitate + make + word’ terms are applied to kalkas.

There are many such examples in Chinese linguistics. For this reason, it is considered one of the important issues to find a solution for the unification of linguistic terms.

We offer the following recommendations for the unification of linguistic terms:

1) If the term formed at a relatively later stage is superior to those used in the past, that is, as in the above example, none of the terms included in the concept of “word” accepted in today’s linguistics 词 ci will match its essence. Because 辞 ci means “words”, sentence; has the meaning of “letter”, while 语 yu now more often means “language”. Although 字 zi was used in ancient times in the sense of “word”, today it is used to describe the structural changes of words in the Chinese language, in addition to 字 zi `hieroglyph; from the point of view of the leadership of the meanings of letter”, it is not appropriate to use it as a term of “word”.

However, there are terms that, despite the fact that they have been absorbed into the field of linguistics and were formed on the basis of the ancient Chinese language, they fully justify themselves functionally. 虚词 xuci 虚实词 shici terms are unambiguous, more compact than other variants according to their structure, made in accordance with the
national mentality and the world view in the people’s mind, and are still justifying themselves from a semantic-functional point of view. In such cases, there is no need to abandon the term inherited from the ancient Chinese language and create a new one.

2) The Chinese language differs from other languages in that it abandons phonetic assimilation by creating a term that replaces phonetic assimilation based on the internal capabilities of the language. Usually, the semantic calculus is usually indistinguishable from the original Chinese words. Nevertheless, if the term that can replace semantic tags is created within the internal capabilities of the language and has a proper place in the field, then it is better to use this term. In some cases, the scope of application of semantic tags can be wide. Чунончи, 形态学 xingtaixue the term is also used in the field of botany in the sense of “morphology”. 词法cifa the first component of the term词ci because “word” is a linguistic term词法cifa “morphology” is considered to belong only to linguistics. This is a positive case for industry terminology.

3) “Avoiding” the ambiguity of the words selected for term components in term creation, if the word is ambiguous, taking into account how well the leading theme in it corresponds to the meaning of the term being created serves to prevent the proliferation of synonymous terms. As mentioned above拟声词nisheng ci and象声词xiang sheng ci The two terms “imitation words” differ only in their first component. 拟ni: 1. to design; 2. to plan; 3. to imitate; 4. to compare; 5. to guess [9; 992].

象xiang: 1. an elephant; 2. an elephant in a chess game; 3. form; 4. to imitate [9; 1491].

First of all, 拟ni in the morpheme象xiang has no homonymy feature unlike. Moreover, the meaning of “imitating” is mentioned earlier and finally象xiang the meaning of the word “to imitate” 模拟moni expressed through the word, 拟ni morpheme is the second component of a word. So, 拟ni the meaning of the morpheme “imitation” is stronger. From this拟声词nisheng ci is thought that the term is closer to the essence of the words of this category than the second term.

In Chinese, the terms 直译词zhiyici, 仿译词fangyi ci, 仿造词fangzaoci are used for “kalka”. The third component of terms is词ci “word”. The differences are in the first
and second components. 直译 zhiyi > 直 zhi “directly” + 译 yi “to translate”, meaning “directly or literally translated”. Literal translation from other languages into Chinese is not always justified. 仿译 fangyi > 仿 fang “imitation; sample” + 译 yi “to translate”, according to the original text. 仿造 fangzao > 仿 fang “to imitate; sample” + 造 zao “to make; to build” means to imitate, taking a model. In Chinese, “grammar” is grammatike (q. in Greek, the art of reading and writing letters) [19; 31] semantic calque of the term 文法 wenfa being in it 文 wen letter, writing; text; literature + 法 fa ‘rule; the law; legality; art’ means. If the assimilation is translated literally, “grammar” 读字法 duzifa ‘read + letter + law; art’, 字法 zifa ‘Letter + law; art’ or 字艺 ziyi could take the form of “letter + art”. It should be noted that in the translation of the term, in addition to its meaning, its functions were also taken into account. 仿造词 fangzaoci the second component of the term 造 zao ‘to make; When it becomes “to build”, it moves away from the essence of kalka. That is why the most optimal is仿译词 fangyi ci.

The development of mutual cooperation between the Republic of Uzbekistan and the People’s Republic of China on all fronts causes the need for qualified and mature personnel in the field of Chinese language and Chinese studies to increase day by day. This, in turn, increases the relevance of the issue of mutual translation of sources of two languages. The translation of Chinese linguistic terms into Uzbek is no exception, and this task in turn requires great responsibility.

Typological differences between Uzbek and Chinese languages are one of the main factors that complicate this task. It is appropriate to study and analyze the issue of the translation of Chinese linguistic terms into Uzbek in the sequence of the gradual development of linguistic fields in China, that is, writing, phonetics, and grammar.

The issue of translation of Chinese writing and hieroglyphic terms into Uzbek language is considered to be the earliest direction of translation of Chinese linguistics terms. It should be mentioned here that most of the terms related to the writing and phonetics of the language were created within the framework of traditional Chinese linguistics. The two main features that distinguish the Chinese language from other languages of the world: hieroglyphics and a complex phonetic system make the translation of the terms of this field even more complicated.
The publication of the works of Uzbek Chinese scholars on Chinese writing began in the 90s of the 20th century.

It is known from sources that the formation of advanced writing in China has a history of 3000 years. The first type of record created 金文  骨文 jiǎgǔwén > 甲骨文 ‘the shell or shell of a reptile and an arthropod’ + 骨 gǔ ‘bone’ + 文 wén ‘This term, consisting of the components of writing, is translated into Uzbek as writing written on turtle bowls and animal bones’ [10; 5], ‘plants in a tortoise shell’ [11; 58] There are translations like.

Although the first translation has a relatively large volume as a relatively successful term, shortening it affects the essence of the term. The second translation is smaller in size, but its content gives the impression that the inscription was written on the shell of only one turtle.

In Chinese history, the second half of the Shang dynasty was called In (14th-11th centuries BC). During the period of the In and later Western Zhou dynasties (11-770 BC), bronze appeared, and many hieroglyphs were written on bronze tools. These writings were called 金文 jīnwén or 钟鼎文 zhōngdǐngwén. If we pay attention to the semantics of the components of the terms, the first component of 金文 jīnwén has the meanings 金 jīn “metal” and 文 wén “writing”, and the first component of the second term is 钟 zhōng or 盆 zhōng, meaning “ear for drinking or tea” or “without a handle”. “Pot”, and 鼎 dǐng “three-legged and two-eared pot made of metal” means the final component 文 wén in the term “writing”. 金文 jīnwén was used in ancient times for “bronze writing”, usually referring to writing on bronze ware from the Ying, Zhou, Chin, and Han dynasties. In the Uzbek language, this term is ‘iron tools or an inscription written on a temple and three-legged pots’ [10; 6], “bronze inscriptions” [11; 58] have such translations. The first translation is more similar to the definition of the term than its meaning, except that the inscription was written on the bells of the synagogues, not on the temple walls or doors. For this reason, the single word “prayer” in the combination of “prayer and three-legged pots” in the translation of the term opened the way to abstraction. The second is that the term in Chinese does not fully reveal the meaning, because 金文 jīnwén is a term used to refer not only to inscriptions engraved on bronze objects of a certain period, but to the type of writing on those objects. Therefore, it would be more correct to translate it in the form of “an inscription on bronze objects”. Later, after the policy of unification of writing was carried out during the Qin Dynasty, 大篆 dàzhuàn and 小篆 xiǎozhuàn the so-
called husnikhat types were formed. These terms have been translated into Uzbek as “capital writing” and “small writing”. [10; 6] The first components of the terms represent 大 “big” and 小 “small”. The component 篆 common to both terms is not usually translated. For example, 篆书 zhuànsū or 篆字 zhuànzi, that is, a type of writing, “juan script”. But when this word is used as a verb, it means “to be sealed”, “to leave a mark”. For example, 心篆 xīnzhuàn “imprinted on the heart”.

During the Han dynasty of Chinese writing, 隶书 lìshū and by the Qing dynasty, 章草 zhāngcǎo or 今草 jīncǎo, on the basis of which, 大草 dàcǎo, 小草 xiǎocǎo, 狂草 kuángcǎo husnikhat types were formed, and they were generally referred to as 草书 cǎoshū. These terms are translated into Uzbek as 隶书 lìshū “official writing”, 章草 zhāngcǎo “legal quick writing” or 今草 jīncǎo “today’s quick writing”, 大草 dàcǎo “large character quick writing”, 小草 xiǎocǎo “small character quick writing” and 狂草 kuángcǎo “crazy writing”, translated as 草书 cǎoshū “fast writing style” [10; 6].

The first component of the term 隶书 lìshū is 隶 lì “doer; formal”, and 书shū “courtesy; means writing”. The components of the term 草书 cǎoshū are “quick writing” and “courtesy; means writing”.

By the end of the Han Dynasty, a type of script with clearer, more accurate lines, called楷书 kāishū, was formed on the basis of 隶书 lìshū, and until today, the printed form of Chinese hieroglyphs is written according to these standards. The term contains楷 kǎi “normative; It means “moulded”. Due to the successful translation of these terms into Uzbek, there are no differences in their translations in sources created in Uzbek.

In studies of Chinese hieroglyphs, hieroglyphs are divided into six categories based on their origin. These six categories called 六书 lìu shū in classical Chinese linguistics are 象形字 xiàngxíngzì “figurative-picture category”, 指事字 zhǐshìzì “indicative category”, 会意字 huìyìzì “spiritual association category”, 转注字 zhuǎnzhùzì “form-changing category”, 假借字 jiǎjièzì “mastering category”, translated as 形声字 xíngshēng zì “picture-pronunciation category” [10;10]. If the components of the terms are analyzed semantically, it should be noted that the common component 字 zì “hieroglyph” is included in the names of the six categories; There is a word “writing” and it is this component that serves as the main indicative component of these terms. The
first component of the term 象形字 xiàngxíngzì translated into Uzbek as “picture-painting series” is 象 xiàng “imitation”; simile”, and the second component is 形 xíng “shape; represents the meanings of “surat”. 指事字 zhīshìzì The first component of the term 指事 字 zhīshìzì is 指 zhǐ “to show; to indicate”, 事 shì the second component is “reality; serves to express the meanings of the object”. The first component of the term 会意字 huìyìzì is 会 huì “to gather; to concentrate”, the second component 意 yì ‘meaning; represents the meanings of “content”. The first component of 转注字 zhuànzhùzì is 转 zhuǎn “exchange of essence, form or direction”, and the second component 注 zhù is used in the sense of “explaining a word or hieroglyph by means of a hieroglyph or word”. 假借字 jiǎjièzì the hieroglyphs 假 jiǎ and 借 jiè in the term jiǎjièzì both represent “to borrow”. For example, 久假不归 jiǔjiǎ bùguī “not repaying the debt even after a long time has passed”, i.e. “it has been a long time since he received it, but he still hasn’t returned it”. And the first component of the term 形声字 xíngshēng zì , which completes the “six series”, is 形 xíng “shape; image”, the second component is 声 shēng “sound”, the third component is, as mentioned above, “hieroglyph”; represents the meaning of writing. Among the translations of the term used in relation to the hieroglyphic series, it would be appropriate to use the word “spiritual” instead of the word “spiritual” in the translation of 会意字 huìyìzì “series of spiritual unity”. Because “spiritual” or ‘meaning’ in Chinese is 意 yì; and “spiritual” is expressed by the words 德 de or 道德 daode

Without studying the components of hieroglyphs, it is difficult to imagine their true meaning. Mastering and understanding hieroglyphs is directly related to the extent to which they know and understand their components.

The composition of Chinese hieroglyphs consists of spelling lines, hieroglyph writing patterns, simple and complex hieroglyphs, fragments and combinations [10; 13].

笔画 bǐhuà “spelling lines”[10;14] or “lines (bihua) of hieroglyphs”[12; 55] is considered the smallest element in hieroglyphs. The first component of the term is 笔 bǐ “pen; brush” or “pen movement”, and 画 huà means “line” or “drawing a line”. The translation of the term into the Uzbek language in the form of “spelling lines” has already found its place in the use of the smallest component of hieroglyphs in Uzbek Chinese studies.
As mentioned above, "pen; brush" or "pen action", and "order". The term is translated as "the order of writing hieroglyphs".

The first component in the term 部首 bùshǒu is 部 bù "piece", “part” and 首 shǒu "head; represents the meanings such as main”. 部首 bùshǒu is a component of the hieroglyph, and the term 部 bù "piece" was originally applied to it. This term is translated into Uzbek as “key” [12; 55]. The translation of the term in this way is its Russian translation “klyuch” [13; 776] can be said to have caused. Regardless of its origin, it is a time-tested translation.

The term 边旁 bianpang is 边 bian “towards; edge; border” and 旁 pang “other, remaining; made up of components meaning side”. This term is translated into our language as “piece” [10; 19], “side slice” [10; 20], types depending on their location: left side lobe, right side lobe, upper head lobe, lower lobe, peripheral lobe [10; 74] and upper part, lower part, frame part, side part [13; 76] are named. If the term 边旁 bianpang is translated as “side piece”, it means the pieces located on the sides of the hieroglyph. However, they are located in the form of a frame, delimiting the upper part of the hieroglyph, the bottom of the hieroglyph, on both sides and around it. If only “fragment” is applied to this term, then it remains generic, since both spelling lines and keys are fragments of the hieroglyph. Therefore, when giving a translation in the form of “border fragments of a hieroglyph”, the source language corresponds to the term in Chinese. The border at the top of the hieroglyph is called 字头 zitou > 字 zi “hieroglyph” + 头 tou “head”. If “upper head part” is used in the translation, it means the main part located above. Of the hieroglyphic border pieces, the one at the top is not always the main piece. For this reason, the term should be translated as “upper part”. Below the hieroglyphs, the piece that comes at the bottom 字底 zidi > 字 zi ‘hieroglyph’ + 底 di “down; It is called low. Both translations of the term correspond to its origin. A certain part of Chinese hieroglyphs is delimited in the form of a frame, and the part delimiting it in the form of a frame is called 字框 zikuang > 字 zi “hieroglyph” + 框 kuang “frame”. In Uzbek, there are translations of the term “round piece” and “roman piece”. In the first version of the translation, the word “surrounding” was not chosen appropriately. Because the piece does not have circumference or circumference. Because in Uzbek language, “around” means not part of the object, but objects that are close to it, but outside the object. The analyzes showed that
it is appropriate to use the terms 字头 zitou “top piece”, 字底 zidi “bottom piece”, 字旁 zipang “side piece”, 字框 zikuang “rom piece” for the translation of hieroglyphic border pieces.

Another unique and extremely complex aspect of the Chinese language is its phonetic construction. One of the most deeply studied areas in classical Chinese linguistics is phonetics and phonology. Therefore, the terms of this field are ancient, fully formed, and are characterized by the fact that they show features unique to the Chinese language.

The biggest distinguishing feature of the phonetics of the Chinese language is the pronunciation of syllables in the language with a certain tone (tone). The Chinese literary language is phonetically based on the phonetic standards of the Beijing dialect [The Beijing dialect is the main dialect in the group of Northern dialects called 官话 guānhuà]. There are four tones in modern Chinese literary language. Tone 声调 shēngdiào > 声 shēng “sound; voice; music; melody” and 调 diào “song; music; made up of “melody” components.

The following terms were used for the four tones in ancient Chinese: 平声 píngshēng > 平 píng ‘smooth’ + 声 shēng ‘tone; sound’, 上声 shǎngshēng > 上 shǎng ‘to be shown high’ + 声 shēng ‘tone; sound’, 去声 qùshēng > 去 qù ‘to leave to lower’ + 声 shēng ‘tone; sound’, 入声 rùshēng > 入 rù ‘to enter’ + 声 shēng ‘tone; sound’.

Modern Chinese literary language 普通话 pǔtōnghuà pútōnghuà 语言 yǔyán yǔyán 话 huà 语言 yǔyán 语 yǔ 声 shēng "sound; voice; music; melody" and 调 diào “song; music; made up of “melody” components. There are two tone types, first tone and second tone, 阴平 yīnpínɡ> 阴 yīn ‘tall’ + 平 pínɡ ‘long, fluent’, 阳平 yánɡpínɡ> 阳 yánɡ ‘low’ + 平 pínɡ ‘long, fluent’, 上声 shǎnɡshēnɡ and 去声 qùshēnɡ There are two tone types, first tone and second tone, 阴平 yīnpínɡ and 阳平 yánɡpínɡ the first long tone of ancient Chinese 平声 píngshēnɡ formed on the basis. Words beginning with a voiceless consonant in the first tone of ancient Chinese are today’s first tone 阴平 yīnpínɡ, that is, pronounced with a high long tone, on the vowel sound in the syllable [ ] is marked; words beginning with the first tone of the ancient Chinese language and beginning with a voiced consonant are present today 阳平 yánɡpínɡ, the second is pronounced with a high, long rising tone and in writing [´] represented by the sign; 上声 shǎnɡshēnɡ the third tone, which is distinguished by a falling (decreasing) sound first, then a rising one [´] symbol as well 去声 qùshēnɡ is a descending fourth tone, [´'] is represented by the symbol.
The first components of the terms used for the first and second tones (阴平 yīnpīng and阳平 yángpīng) in modern Chinese are阴 yīn and 阳 yáng, according to ancient Chinese philosophy. 阴 yīn ‘negative; darkness’ and 阳 yáng ‘positive; meaning like light’, it is mainly used to express opposite concepts. In this place, the opposite meaning is associated with unvoiced and voiced consonants, high (clear) and low (rough) sounds at the beginning of the syllable.

In Uzbek Chinese studies, 声调 shēngdiào is translated as ‘tone’. Four tones are ‘four tones’ [12; 14] with respect to 四声 sisheng [14; 27] translations are also found. Since the Chinese term 声调 shēngdiào is translated as ‘tone’, it is appropriate to use the translation ‘four tones’ for the term 四声 sisheng, which is used to sum up the four tones existing in the current Chinese literary language.

It was mentioned above that there are special terms for the four tones in Chinese. In Uzbek sources on the Chinese language, tone types are usually given by ordinal number: first, second, third, and fourth tone. In the process of research, the translation of their special names was not encountered. Based on the content and essence of the four terms in Chinese, they can be translated into Uzbek as follows:

1) 阴平 yīnpīng > 阴 yīn ‘tall’ + 平 pīng ‘long, fluent’ = ‘high pitched tone’;
2) 阳平 yángpīng > 阳 yáng ‘low’ + 平 pīng ‘long, fluent’ = ‘low long tone’;
3) 上声 shǎngshēng > 上 shǎng ‘to be shown high’ + 声 shēng ‘tone; sound’ = ‘rising tone’;
4) 去声 qùshēng > 去 qù ‘to leave to lower’ + 声 shēng ‘tone; sound’ = ‘falling tone’.

In Chinese, the syllable structure is formed by combining the two basic units 声母 shengmu and 韵母 yunmu. There is no equivalent of the two terms in Uzbek, because these two terms reflect the characteristics of a syllable in Chinese. These terms are transliterated in the Uzbek language literature without translation or phonetically adapted, and if necessary, an explanation is given to them [13; 10]. Or 韵母 yunmu ‘vowel letter; vowel sound’ is translated as [14; 36].

声母 shengmu > 声 sheng ‘sound; voice; noise’ + 母 mu ‘mother; woman; female; main, central’;
韵母yunmu > 韵yun ‘musical sound; syllabic vowel; rhyme’ + 母mu ‘mother; woman; female; main, central’

If we dwell on the meaning of the component 母mu, which is common to both terms, it is the creator, the one who gives birth to the world. In the context of this term, this meaning refers to the creator of the syllable. Based on this, we considered that translating 声母shengmu, which is used for the first consonant of a syllable in Chinese, as a “sound base”, and the rest of the syllable except 声母shengmu as 韵母yunmu as a “rhythmic base” would not be contrary to the essence of the terms in the source language. The fact that韵母yunmunap consists of not only one vowel, but several vowels, and in some cases they are mixed with consonants, does not allow to translate this term as “vowel sound” or “vowel base”.

It is known that in Chinese linguistics, grammar, especially morphology, is full of controversial points. There are differences in the translation of morphological terms in the sources created by Uzbek Chinese scholars on Chinese grammar. In particular, in some sources, the Chinese term “independent words” and “complete words” used for independent word groups [15; 7], and in others “main word group” [16; 18], “word with independent meaning” [14; 25] is translated in the style.

实词shici > 实shi 1, complete, without a particle gap; 2, real (with the same meaning 虚xu is an antonym of the word “lie, fake”); 3. true, truth; 4. fruit; seed. + 词ci 1. sentences, words used in speeches or songs, dramas, articles; 2. poetic genre in classical Chinese literature; 3. the smallest, independently used unit in the language, word. When choosing the most appropriate options among the meanings of the components of the term, the literal translation of实词shici is ‘real word’. In lexicographical sources, it is defined as “实词shici are words that have a definite meaning, and in Chinese, 实词shici “real words” include nouns, verbs, adjectives, numerals, counting words, pronouns, and similes.” For this reason, the combination of “independent words” in the Uzbek language is the most appropriate option for translating the term实词shici. After all, in Chinese, it is used to describe a single word as well as a general naming of independent word groups. For example: 1. 汉语实词包括名词、动词、形容词、数词, 量词、代词、拟声词七类。Chinese language learner实词shici, independent words cover seven categories such
as nouns, verbs, adjectives, numbers, count words, pronouns, imitation words [9;1237].

2.“来”为实词, 表示动作。“来”lai “come” is an independent word and expresses an action. The terms in the two languages are equivalent in terms of structure.

Applied to auxiliary word groups虚词xuci the term “serving words”, “helping words” [14; 33] in another source, it is translated as “auxiliary word group” [16;18].

虚词xuci > 虚 xu 1. empty; 2. lack of courage; 3. suddenly; simply; 4. lie, fake (shyshis is an antonym of the word “real”); 5. humility; 6. thin, weak; 7. represents the truth (core) of political views, direction, politics. 虚词xuci literally translates to “untrue, false or false word(s)”, and essentially corresponds to the term “auxiliary words”.

拟声词nishengci or 象声词xiangshengci of the terms ‘imitation words’ [14; 22,31] together with ‘imitation words’ [15; There are also translations in the style of 8].

拟声词nishengci > 拟ni 1. make a calculation; 2. to plan; 3. to imitate, copy; 4. to compare; 5. to guess.

声sheng 1.sound; 2. Count word for sound; 3. make a sound; to announce; describe; 4. position, name; 5. shenmu (part of the syllable in x.t.); 6. tone, tone. The literal translation is 'sound imitation word'. In Uzbek linguistics, it is usually referred to as 'imitation words'. In translation, the use of this term justifies itself in every way. Only the first component in the term 象声词xiangshengci, which expresses the same meaning, differs from the above, 象xiang 1. form; appearance; 2. imitation; means transfer.

量词liangci of the term “count words” as well as “classifier” [16; 18] translation is also used.

量词liangci > 量liang 1. a tool used to measure things in ancient times; 2. capacity, level of quantity; 3. amount, number; 4. calculate; to measure Although this group of words, which express the amount of things, events, and actions, and are used mainly with numbers, serve for classification, it is appropriate to use the term “calculation words” in translation, since their main function is to express the calculation. In grammars of the Uzbek language [ 17; 313] and the existence of such a term does not cause unnecessary misunderstandings.
不定数*buding shu*, 概数*gaishu*, 约数*yueshu* these terms, used in relation to numbers that mean an approximate amount, are translated into Uzbek as “estimated number” [16; 38], in this context不定量数词 *budingliang shuci* the term “indefinite number” [14; 38] translated as. The last major component in the terms is数*shu* “number”, 不定*buding* “uncertain”, 概*gaï* and 约*yue* “guess, estimate”. In Uzbek language grammar, it is known that such numbers are referred to by the term “approximate numbers”. It is much easier to give these terms, which represent the numbers representing the approximate amount in the Chinese language, by the means of “approximate numbers”, which are well absorbed into the Uzbek language and have formed as a term.

The term*yu*su*, widely used in morphology and lexicology, is translated as “language unit”. It will not be correct to translate it as a “morpheme”. In Uzbek Chinese studies, there are views that it is correct to express the morpheme in Chinese by the term词素*cisu* “word element” in Uzbek Chinese studies [18;14; 4]. The translation of these two terms may cause conflicts in existing views. However, the terms语素*yusu* and词素*cisu* are essentially the same. In Chinese lexicographic sources, 语素*yusu* is defined as “the smallest unit of meaning in the language”. Most of the words in Chinese are monosyllabic, but there are also polysyllabic ones. In the process of analyzing the word’s internal construction, some sources use the term 语素*yusu* or词素*cisu* [9; 1665].

语素*yusu* > 语*yu* 1. speech, words; language; 2. to speak; 3. proverb; 4. a way of expressing an idea through actions instead of language. 素*su* 1. original color; 2. pleasant (simple) color that is not bright; 3. vegetable products; 4. asli, actually; 5. unsur, element; 6. in advance, originally. Literally translated, it means “word element”. In this place, 语*yuis* ’word; It should not be forgotten that words have a meaning. The composition of词素*cisu* is made up of components with the same meaning, “word” + “element”. So, both of them can be translated as “morpheme”.

Among the terms related to Chinese words of account are物量词*wuliangci* “name account words” [18; 49] and nominal count words [16; 47], where物*wu* “thing-item; object” +量词*liangci* “count word”. These counting words are mainly used to express the names of things, events, that is, the quantity and level of words belonging to the noun family. Therefore, it is acceptable to use “name and count words” in translation.
Moreover, in Chinese, 物量词 wuliangci exists parallel to the term 名量词 mingliangci is 名 “name, name, noun; means to name”. ‘The word Ismi’ is more reminiscent of the Arabic name group. The scope of the Arabic noun group is quite wide, and it includes adjectives, numbers, and pronouns in addition to nouns. 动量词 dongliangci and “movement count words”[18; 61] and “count verbs”[14; 47]. In this, 动 dong ‘movement; means to act. Although the verb group is expressed by the term 动词 dongci, this type of counting words is used to indicate the amount or level of the words belonging to the verb group, taking into account the wide scope of the verb group and the fact that the counting word is not used for all verbs, the term “action counting words” is more suitable for translation. It can be said that it is a good option. In addition, according to the structural structure of arithmetic words, “simple arithmetic words”, “combined arithmetic words”, [18; 72-76] “simple arithmetic words” and “complex arithmetic words” [14; 47-49] are given in the literature. Of these, “ordinary arithmetic words” are used somewhat inappropriately, because in Uzbek, the word “ordinary” is used in the sense of “not worth any attention” as well as “easy, simple”. Therefore, “simple arithmetic words” are perceived as not difficult to understand or unimportant, in which its structural simplicity or complexity does not play a role. As long as we are talking about the structural structure of arithmetic words, the term “simple arithmetic words” is a completely appropriate translation. The terms “compound accounts” and “complex accounts” are essentially correct, such accounts have a complex structure, formed by the mutual addition of components. But in Chinese, this term is 复合量词 fuhe liangci > ‘to add; Since it is composed of the components “collect” + “account word”, the term “compound account words” in the translation corresponds to its equivalent in the source language both in form and content.

判断 动词 panduan dongci > 判断 ‘to think; explain; to evaluate’ + ‘verb’ or 判断 词 panduanci > ‘to think; explain; This term composed of the components “evaluate” + “word” is used in the literature as “verb-connector” [14; 22], “linking verbs” [16; 94] is translated in the style. In Uzbek linguistics, the term “binding” refers to such verbs [19; 24] facilitates translation.

Syntactic terms include 单句 danju as “simple sentence” [14; 22, 31] and “simple speech” [16; 8] alternatives are observed.
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单句danju > 单dan ‘alone; odd separate, alone’ + 句ju “speech; this term, consisting of syntagma components, corresponds to the Uzbek term “simple sentence” in all respects. In the process of translating in the style of “ordinary speech”, the difference between the words “ordinary” and “simple” in the Uzbek language, as well as the nature of their endings, should be taken into account.

The translation of the term 补语 buyu from Chinese phrases into Uzbek may cause controversy. The fact that there is no equivalent phrase in the Uzbek language prevents finding the equivalent of the term. In Uzbek Chinese studies, this term means “filler”; “bu-yuy” is a type of Chinese filler”[14; 4] and “additional element” [16; 28] have translations given in the style.

补语 buyu > 补bu “to idolize; filling” + 语yu “word; words”. Using the term “filler” in the translation of this term is a negative phenomenon for terminology. After all, it is allowed to use one term for two concepts (an alternative to the Chinese宾语binyu “filler”). The term “additional element” has a wide scope. An additional element can be specific to a hieroglyph, a word, etc. and 补语 buyu fills the content of the participle in the sentence. Based on the essence of the term, it can be translated as “complementary”. Although the term “complementary” is not used in Uzbek linguistics, “incomplete sentence”, “incomplete assimilation” [19; 112-113] in Uzbek linguistics shows that it is not a completely foreign word for the Uzbek language.

5 CONCLUSION

Analysis of dictionaries, textbooks, study guides, monographs and scientific articles created by Uzbek Chinese scholars on the Chinese language shows that there are differences in the translations of Chinese linguistic terms. When analyzing the differences in translations, the following shortcomings are mainly noticeable:

1. Lack of unanimity in the translation of terms. The use of different lexemes for the translation of the same term in different works of the authors, even in some cases, by the same author.
2. When translating terms, follow the terminological traditions of other languages (Russian, Arabic, English) rather than the system of terms of the Chinese language or the Uzbek language being translated.
3. Unterminated translation. Translating it literally, despite the fact that there is an equivalent alternative to the Chinese term in Uzbek.
4. In the process of translation, not taking into account the specific mental characteristics of the language (Chinese language) and the people who created it (the Chinese people) and the specific aspects of the approach to the expression of the world view in the mind of the people through the medium of language.
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