

Problems of Translation of Words Typical of the Uzbek Mentality

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Abstract: Translation is really considered to be one of inseparable part of national culture. It is difficult to imagine cultural civilization without translation. Literary translation is also the notable property of people as original literature. There may appear some problems and difficulties while translating from one language into another. Especially it is vividly seen when it depends on the choice of all the principles of translation.

Keywords- Lexical-semantic, grammatical problems, syntactical problems, financial translation, anaphora, segment, thetical problems.

1. INTRODUCTION

Translators usually have to deal with six different problematic areas in their work, whether they are translating technical documents or a sworn statement. These include: lexical-semantic problems; grammar; syntax; rhetoric; and pragmatic and cultural problems. Not to mention administrative issues, computer-related problems and stress.

2. MAIN PART

1. LEXICAL-SEMANTIC PROBLEMS Lexical-semantic problems can be resolved by consulting dictionaries, glossaries, terminology banks and experts. These problems include terminology alternatives, neologisms, semantic gaps, contextual synonyms and antonyms (these affect polysemic units: synonyms and antonyms are only aimed at an acceptance which depends on the context to determine which meaning is correct), semantic contiguity (a consistency procedure which works by identifying semantic features common to two or more terms) and lexical networks.

2. GRAMMATICAL PROBLEMS Grammatical problems include, for example, questions of temporality, aspectuality (the appearance indicates how the process is represented or the state expressed by the verb from the point of view of its development, as opposed to time itself), pronouns, and whether or not to make the subject pronoun explicit.

3. SYNTACTICAL PROBLEMS Syntactical problems may originate in syntactic parallels, the direction of the passive voice, the focus (the point of view from which a story is told), or even rhetorical figures of speech, such as a hyperbaton (the inversion of the natural order of speech) or an anaphora (repetition of a word or segment at the beginning of a line or a phrase).

4. RHETORICAL PROBLEMS Rhetorical problems are related to the identification and recreation of figures of thought (comparison, metaphor, metonymy, synecdoche, oxymoron, paradox, etc.) and diction.

5. PRAGMATIC PROBLEMS: AN EXAMPLE OF A MARKETING TRANSLATION Pragmatic problems arise with the difference in the formal and informal modes of

address using “you”, as well as idiomatic phrases, sayings, irony, humor and sarcasm. These difficulties can also include other challenges; for example, in the translation of a marketing text from English into French, specifically with the translation of the personal pronoun “you”. The translator must decide whether the formal or the informal “you” is more appropriate, a decision which is not always clear.

6. CULTURAL ISSUES: AN EXAMPLE OF A FINANCIAL TRANSLATION Cultural issues may arise from differences between cultural references, such as names of food, festivals and cultural connotations, in general. The translator will use language localization to correctly adapt the translation to the culture targeted. A very simple example is a financial translation which includes dates. If the text is in English, it is most likely, but not absolutely certain, that 05/06/2015 will mean June 5. However, as everyone knows, the same sequence in another language

Translation is really considered to be one of inseparable part of national culture. It is difficult to imagine cultural civilization without translation. Literary translation is also the notable property of people as original literature. There may appear some problems and difficulties while translating from one language into another. Especially it is vividly seen when it depends on the choice of all the principles of translation. But these principles are chosen due to all objective possibilities in it, such as the features of originality and its relation to the language of translation. Translation is for the contemporary readers and it must be brought up close to the date. There exists the following point of view put forward by a well-known Uzbek scientist on translation. He says, “translation will be as an original when you read it” [3]. The translation of every people’s customs and traditions cause some difficulties. For example: The first of April is the foolish day and people don’t believe each other’s lies on this day. And every nation name it differently: In the U. S. A this day is called as “foolish day”, and in Japan “The doll’s day”, in France “Fish’s day”, in Spain it is called as “Silly’s day”. One can judge the people’s nationality observing their attitudes and relation to each other. Because their conducts,

behaviors, glances, relation, attitudes are closely connected with their national psychology. Some writers get use of them with great skill. The habits to take off the skull cap and hit it to hand, and to clasp hands is more suitable to Uzbek people's national character. If one writer can reveal such kind of small details in less information — in one or more paragraphs, but another one cannot probably give it, even in 10 pages. Japanese regard to keep feet fasten as very uncomfortable and they know to direct foot to the person that talking with them as an insult. This fact mostly concerns up to the Uzbek nation also. But, Americans put their feet on the table and speak with person of other nation suffering no embarrassment paying no attention to that fact that his such conduct bothers the person he is talking with. The interesting fact is that Japanese people disapprove to refuse one's point of view frankly. They never use the answers, such as "No", "it's impossible", "I don't know" during the talking. But they use other ways or possible polite forms to explain their refusals. They use the phrase "I am filled out" instead of "I don't want to drink any more" when they are offered one more cup of drink. These uncountable prodigies may surprise another translator because it's not easy to find their equivalents in another language's vocabulary. We know that there are many differentiations among each nations' way of life, conditions, customs, and traditions. One can hardly find their equivalent in dictionaries and in case of finding it is very difficult to use them. Because this word may give another national coloring according to the context that is described in the original text. The names of foods, sweets, drinks of nations are also differed with each other. The very interesting point is, that the food one nation consider to eat very impossible, is considered to be very favorite, valuable meal for another nation. For example: the meal that is made of by poisonous shake is regarded to be very nourishing meal with flavor on the table of local inhabitants of Okin in a state of Oklahoma in the U. S. during their holidays. On the Eve of holidays the people will go to hunt snakes, and a crowd of people will see them off. The special stuffed, canned snakes are on the best rate sale in the U. S. A. In Egypt they used to eat "grasshoppers" 25-centuries ago and today they are still fond of them. In Australia also they put grasshoppers into their meal. Even there is a saying: "If you don't eat a grasshopper, a grasshopper will eat you". The ancient Persian literature informs us that the people are made of turnip. This information helps us to know that Persian people are very fond of turnip. But Greek people dislike the turnip and offered the turnip to their slaves. But in Rumania it is very different. The Emperor Tiberiy was very fond of eating turnips and he always got turnips from one of the districts on the Reign river bank instead of their debt. The Rum poets wrote about turnip in their poems. As they say, African people knew 99 ways of using the date — palm. The palm rape not enough has drink with a good smell and palm when it rapes it gives a kind of milk and many meals are made of it. And the soap with a flavor smell is made of nuts oil. The jam is prepared from nuts, and they made a wine and

bur, when it is spoilt they made vinegar of it. "So many things are made of palm, such as salad, apron, paper, boards, many dishes, oil and so on. The camel is not only a "pattern of Fauna" or a "beauty of desert" but it is important in living condition in Arabia. That is our why a camel is considered to be a symbol in Arabian life: in farming, even in moral sense, culture, language, in poems, music and songs. In India elephant is such a kind of animal that they use as a symbol. Besides that they look upon any animal as a sacred creature. For example: The drink the milk of cows because they regard them as their mothers. To eat the meat of cow is strictly forbidden in India. In comparison to these European customs and traditions we can see great differentiation among them too. In Europe if one want to use the phone in cafe or in a Restaurant one must pay a fee to the waiter but in our country we use only automatic phones and pay money only in such cases. In some European countries egg is sold by kilo, and that's why we shouldn't be surprised by the student from Finland when he asked the seller: — "Please, give me half kilo egg". Russian people use knife, forks while they are eating. But the people of oriental Asia use sticks, Eskimos people use only knife and the middle Asian people eat meals with hand. Russian people give flowers to both men and women, but in Australia they give flowers only to women. In India they hand flowers bows to the neck of a guest. The translator should know all these customs, habits, traditions of other nations; he must know their churches, cloisters, pickaxe, and synagogues. It must not be only his interest to another people's life but he needs them while translating books that depict different people's life, economy, geography, science and history. To be in the dark of peoples' habits, customs, national facial expressions, the feature of humors, music that including all national features is a great harm for the translator. A translator has no right to make vocabulary mistakes during his translation in order not to miss some sophisticated part of a translation. To forget some important detail is enough to spoil the normal shape and the meaning of translation. And it may lessen the fictional literary effect of the work. As in example: — His husband dreamt of her (Tojikhon) sitting and sewing her skullcap. As it was to be; Ўсмадин қошлари қаро Қўллар хинодин лола ранг Дурранинг оғушидан Пешонанинг аҳволи танг. [1] In these lines there was described the Uzbek girls' life before the Revolution. Pay attention to the Russian translation of this piece: [4] — "Он только и мечтал, чтобы она всю жизнь оставалось такой, как на портрете, сидела бы дома, вышивала тюбитейки" и, как писал когда — то поэт Фуркат: В своем наряде, словно в кандалах, Подкрашенных глазах... [2] In these lines it was described the Uzbek girls' beauty and national figure, but the translator got wrong impression of it and spoiled the real meaning of the poem and work itself. That is why the translator must learn the people's life its national features before translating the book. One of the important features of translation is the conserving of form and meaning during translation.

3. CONCLUSION

Translation is the transference of the content plane into another language with the help of expression plane leaving the content unchanged. To attain the fullest information in another language the information of original language is called the transformation. The meaning is kept in translation but form is changed according to the norm of another language.

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