

TRANSLATION OF CULTURAL WORDS FROM UZBEK INTO ENGLISH

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Abstract: In creating translation of colored words the necessity taking into account the cultural component of the initial word, not eliminating or substituting with the components of another culture is prior aim of this article

Key words: *translation, colored words, rendering, culture*

The Uzbek language is one of the languages that has very rich history, and hit has dictionary composition of current Uzbek literary language is based on 5 sources: General Turkish words, English words, Persian-Tajik words, Arabic words and as well Russian words.[6] Its culture also differs throughout the region to region, from village to village. Yet, there is such diversity in culture the problem of rendering its text to target text will be somehow arduous. As either literal translation or cultural translation is associated with two cultural contexts in which their cultural content is conveyed in two different languages. Undoubtedly, one of the basic principles of translation is to be faithful to the original. According to this principle, translation should first of all be faithful to the content of the original, with literal translation on how to convey in a precise way the original cultural connotation and how to interpret it on the basis of the native cultural perspective [4].

While we come across with the problem of rendering colored words we solve these problems in this way. The first way is *transliteration* (translate on the level of graphemes). Basically names of people and placed will be rendered in this way.

The second way is *transcription* (transference on the level of phonemes: drug – store) this way in translation of colored word is not as important.

The third method is *calque* (word for word translation). This method is the most important method that we use while rendering Uzbek colored words.

The descriptive or explanatory translation method of translation of colored words is also one of handful method used in foreground level.

One of the other important ways is approximate translation (with the help of “analogue”)

The last way of rendering colored word is transformative (contextual) translation.

Now taking into consideration the basic importance of these methods we try to observe some of them. Transcription (transliteration) is often used in the cases, when the question is about proper names, the names of governmental institutions, educational establishments and so on. The serious drawback of this method leads to the appearance of unusual and loss clear words in translation.

– Қандоғдир бир хаёл ичида ўлтурғучи бу йигит Тошканднинг машхур аъёнларидан бўлган Юсуфбек ҳожининг ўғли – Отабек[3].

– This young man who sat thinking about something – was Otabek, a son of Yusufbek Khoji, a famous aristocrat in Tashkent[1].

Here the names of person and place *Юсуфбек ҳожи – Yusufbek Khoji, Отабек – Otabek* and *Тошканд – Tashkent* is rendered in above mentioned method.

Calquing is literal translation of the word or word combinations and it is widely used for rendering realities into another language. Assimilation of the calque is very complicated phenomenon being subject to consideration within diachronic plan and is stipulated not only with intralinguistic but the whole range of cultural and social factors [5].

Colored words can be widely spread in the language, but at the same time it remains as “exotizm” for the denotant correspond to it is alien to culture.

In connection with considerable divergence of lexical – semantic systems calques are sometimes perceived as unusual or even destroying the norms of the language by the bearers of the language of translation.

In creating translation of colored words, it is necessary to take into account the cultural component of the initial word, it mustn’t be eliminated or substituted with the components of another culture.

Descriptive or explanatory translation has the advantage that it includes incomplete understanding which is characteristic to transliteration or calquing, but the drawback is that realia is translated not with analogous unit by its structure of another language but with diffuse description.

Morning breakfast was prepared. Otabek was in the grip of sadness, and Hasanali got convinced in his suspicions. Palpable silence was not been interrupted while having *a cup of tea* [1].

Эрталабки чой ҳозирланган. Отабек хомуш ўлтуруб, Ҳасанали эрса унинг ҳолини таъқиб этмакда эди. Орадағи сўзсизлик *бир пиёладан чой* ичкунча бузилмади [2].

In this example the word *a cup of tea* is translated into Uzbek by calque.

Inside there was a yard like a *palace*, about fifteen young men were sitting on the veranda making fire and getting warmed around it [1].

Дарбозадан ичкарига кирилгач, *сарой* каби бир ҳавли, айвонда ўн бешка яқин яроғлиқ йигитлар тўнкалардан гулхан солиб, исиниб ўлтурмакда эдилар [2].

In this example the word *palace* is translated into Uzbek by calque.

Uzbek-oyim told one of the coming to *hashar* women to set fire in the *tandir*¹, came up to Zaynab asking:

– “Is the *dasturhon* ready, dear? [1]”

¹ *Tandir*- earthenware stove for baking flat cake or bread

Ўзбек ойим ҳашарчи хотиндан бирига *тандирга* ўт қўйишни буюрди-да, ўзи Зайнабнинг олдиға келди:

– Дастурхонинг битдими, болам? – деб сўради [2].

In this example the word *tandir* is translated into Uzbek by calque. The word *dasturkhan* might be translated to table however the word table cannot show all the cultural components that the word bears *dasturkhan*. For example, the *dasturkhan* does not mean only having dinner or lunch but also prestigious gatherings for parties and gathering.

Finally, in the middle of that night he was found stained with his blood in the manger of the barn next to hall for ablutions of the bathhouse... When the poor man had entered the barn in order to wash himself for a prayer, at that time somebody pulled a knife on him and put him in the manger.

Ниҳоят, ярим кечада ҳаммомнинг таҳоратхонаси ёнидағи бир оғилнинг охиридан қониға беллашиб ётқани ҳолда топқанлар. Бечора таҳорат учун оғилға кирганда товуш чиқармаслик ерига ханжар уриб, охирға тиқиб кеткан эканлар.

Putting on his *chopon*² over his shirt, Hasanali got out of his sleeping place, left his room and sat down in front of Otabek’s room.

Кўйнакчан эгнига чопонини ёпиниб ўрнидан турди, хужрадан чиқиб Отабек даричаси остиға яна келиб ўлтурди.

In this example the word *chopon* is translated into Uzbek by calque.

This rumor took a different view on the second day, "Musulmonqul sent troops of five thousand people to Normuhammad *qushbegi* to lead a riot against Tashkent!".

Иккинчи кун бу хабар тағи ҳам бошқача тўн кийди: «Мусулмонқул Нормухаммад *қушбегига* беш минг сипоҳ қўшиб, Тошканд устиға жўнатқан!»

In this example the word *qushbegi* is translated into Uzbek by calque. In this extract there is a word тўн synonym to чопон however we cannot translate it calque, because the word тўн is in the phrase that will not be translated directly, instead the proper phrase will be replaced.

He was sunk into deep thoughts when Hasanali entered the *room* with a letter in his hand.

Шундай қайғулар ичида бўкиб ўлтурар экан, Ҳасанали кўлида бир мактуб билан *хужрага* кирди.

In this example the word *room* is translated into Uzbek by calque. As we see great many words of national colored are rendered by calque, however there appear many words that are translated by descriptive way. Here we give list of some words that are translated by calque and descriptive way.

² A national robe or coat

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