

On The Problem Of Transmitting The Realities Of The Uzbek Language Into English(Based on the material of everyday realities)

Karimova Safo Saydullaevna,

Samarkand Institute of Foreign Languages Assistant Lecturer, Department of Theory and Practice of Translation

Abstract: This article deals with the current problems of translation and the problem of translating real reality in Uzbek into English, in the example of the materials of everyday realities.

Key words: professional dictionaries, technical terminology, Traditions and customs, everyday realities, the art of translation.

It should be noted that there are also many factors during communication due to the presence of age, gender and cognitive factors that affect word choice in translation. Different dictionaries are used in different places, in someone's house, in a normal conversation with friends.

The scope of formal speech is limited, while informal speech usually depends on the situation. Correspondence is also generally formal, and there are significant differences between the language of correspondence to government agencies and personal correspondence. Technical terminology also has a special connotative character. Sometimes people use technical, professional dictionaries to show their level of knowledge or professional thinking in society. The use of technical terms may be incomprehensible to those unfamiliar with it. The interpreter should use technical words depending on who he is talking to. Even lexical units in one language can be applied to one xii in one province or country and express one meaning while in another province or country they can express other meanings. For example, in the United States, the word "a cookie" is called a biscuit in

Australia. It is important that the translator knows the language differences between the regions and uses a word that is understandable to many. If someone is translating to a speaker in a local area, of course, he or she must choose the form used in that area.

In every culture there is a definite movement that is considered symbolic. If the action is simply translated literally, its meaning is lost. This occurs when there is no action in the main language that is not focused on the important meaning. For example: He nodded his head.

If nodding in the original language means “yes” and in sign language culture, such a sign may not make sense. In some cultures, nodding can have a negative rather than a positive meaning.

Importantly, the translator must be aware that in both the original language and the target language, a particular action has different meanings.

Below are some actions that represent a definite action in English. You use the time of the movement, the natural English.

1. Bumini qimirlatish. - Wrinkling up nose
2. Qoshini ko'tarish (chimirish) - Raise eyebrow
3. Yelkasini qisish (uchirish) - Shrug of shoulders
4. Boshini qimirlatish (likirlatish) - Nod of head
5. Tishini g'ijirlatish - Clench teeth
6. YeLkasini orqaga qisish - Hands on hips, feet apart

“The two languages that illuminate the same social reality are different. People in different societies see the world in their own way,” said Edward Sepir.

Sepir's idea was later confirmed by Benjamin Lee Wharf. They are the same 2 systems of literature and art in general, i.e. they originated from the 1 constitutive system of language, and as Sephir or Wharf put it, language cannot be without culture. If language is the heart, culture is the body and their interaction creates a

continuum of life energy. That is, it is impossible for a surgeon operating on the heart to ignore the body that surrounds it.

Linguist Roman Jakobson identifies three types of translation in his article:

1. Translation or renaming within a language (interpretation of verbal signs in one language by other signs);
2. Interlingual translation or translation (expression of oral signs in another language);
3. Interpretive translation.

The Dictionary of Synonyms gives the word full synonyms or synonyms used depending on the situation, but in both cases it cannot be an absolute synonym. Because the full equivalent cannot participate in any category. According to Jakobson, not all poetic translations are complete translations.

The process of transferring elements of culture to another language environment through translation is a complex matter. Culture is a complex set of everyday life experiences that includes history, social system, religion, daily customs and traditions.

In society, people are accustomed to living in a large family environment, and this creates the need to address every family member in daily dealings. Each person is called by his name. The fact that living in large families is not so peculiar to Western peoples makes the English language a little incapable of describing the words that express the appeal. In some cultures, people refer to themselves as uncles, but with a certain respect for their elders. In English, there are certain difficulties in this case.

The expression of some formalities is also very confusing, for example, the word “thank you” is translated differently depending on the situation (for a gift, for a service, to say thank you for a reason).

Clothing, jewelry, and food are also problems in translation. For example, it is useless to translate the taste of food or its properties to someone who has never heard of it.

Traditions and customs are also part of the culture. Whether it is a wedding, mourning or a festival, the history behind it, its significance, the symbolism hidden behind it, make it difficult for the translator.

As we move from culture to culture, our beliefs and feelings also change. White may signify purity in some cultures, while black may signify evil. This means that culture is not only about concrete things like cities, organizations, schools, but also about abstract things like ideas, customs, family patterns and languages. In a word, culture means the way of life, the way of life of a society. It can easily change and disappear. Because it is only in our minds. Our written language is a product of culture — the state, buildings, and other things created by human hands. The translation is, of course, rewriting the original text. Rewriting, on the other hand, can reflect new ideas, new inventions, new genres, and the history of translation is the history of literary innovation. Translation is an integral part of the concept of culture as an activity or as a result of an activity. There are two examples of this in history that introduce one culture to another. One is the translation of the Buddha's holy book in various Hindi languages into Chinese, and the other is the translation of the books of Greek (Greek) scholars and philosophers from Greek and Syrian into Arabic in order to introduce them to the Islamic world.

The art of translation has played and continues to play an important role in the development of world culture. Translation is a growing intellectual activity that translates the charm of one language into another and aims to earn the respect of your reader. The concept of culture focuses on three types of human activity: personal because we think and act individually; because we work as a group - collective; because society is self-reflecting - expressive.

Language is social, without which there is no social activity. In the process of translation, we face foreign culture. For this reason, our success in translation depends on how well we understand foreign culture, since translation is an intercultural phenomenon.

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