

CULTURAL ISSUES IN TRANSLATION

J.Egamberdiyev - the teacher of Andijan

State Institute of Foreign Languages

Jo'raboyeva Shohida - the student of Andijan

State Institute of Foreign Languages

Annotation: We know that every people, every nation has its own culture, traditions and identity. The word "culture" was used for the first time in the book "Primitive Culture" published in 1871 by the English scientist Edward B. Taylor. According to Taylor, culture includes knowledge, belief, law, tradition and various customs accepted by different members of society. Translation is not just the equivalent of a text, it is a difficult and complex process like rewriting the original.

This article is devoted to the similarities and dissimilarities of using language units in different cultures.

Key words: Culture, tradition, translation, social relations, experiences, difficulties, languages, customs, linguistics, differences.

Linguist Gary Witherspoon comments on these connections: "If we look at culture from the point of view of linguistics, we have a 26-sided understanding of culture. If we look at language from the perspective of culture, we have a one-sided understanding of language. "let's go". Of course, it is no exaggeration to say that this sentence contains a great meaning. The process of transferring cultural elements to another language environment through translation is certainly a complex issue.

Culture is a complex set of everyday life experiences that includes history, social system, religion, daily customs and traditions. Social relations are also an element of culture. In some cultures, people have learned to live in a large family environment, and this creates the need to address each family member in daily interactions. Each person is called by his name. Living in large families, which is not so typical of Western nations, the English language is somewhat weak in describing the words expressing the appeal. In some cultures, people refer to their elders as "uncle" or "amma" in a certain way. English does not have certain difficulties in this case.

Expressing some formalities is also very complicated, for example, the word "thank you" is translated differently depending on the situation (thanking for a gift, for a service, for some reason).

Clothing, jewelry, food items also cause 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 culture. Whether it is a wedding, mourning, or festival, the history behind it, its significance, and the symbolism hidden in its essence are

a challenge for the translator. Beliefs and feelings change from culture to culture. White can represent purity and black can represent evil in some cultures. There are two examples of this in history introducing one culture to another.

In the process of translation, we are faced with a foreign culture. For this reason, our success in translation depends on how well we understand the foreign culture, since translation is a cross-cultural phenomenon. Every communication or original message has practical value. The interpreter must know whether the message is a statement of evidence, a suggestion, a command, or a joke.

For example, "I don't know" is not only translated as a statement, but can also mean hesitation ("We'll see"). "What gives" - gives the content of the question "How are things" in the American dialect.

Translation is the process of transferring a message across linguistic and cultural barriers. Culture is a way of life and its appearance is unusual for the masses who use their own language to express themselves. We must distinguish the term "cultural" from public and private language. Concepts such as "die", "live", "star", "table", "mirror" are common and there is no problem in translating them. However, concepts such as "dacha" and "challar" are culturally specific and cause problems in translation. We must pay attention to the similarity between the purpose and the source of the language.

Language consists of different cultural results in grammar (verbs of inanimate objects), forms of address (sir, madam). The more the language becomes a special phenomenon (flora and fauna), the more it acquires cultural characteristics, the more it creates problems for translation.

Many cultural customs are described in simple language. It is not for nothing that Edward Sapir called language a guide to social reality. Human experience is broadly defined by the linguistic patterns of society, and each system describes a distinct reality. Two languages that reflect the realities of the same society are not alike. The words used in different societies are also different.

Therefore, language is the heart of culture. Culture is reflected in language. For example, the Japanese do not usually use the word "no". They use other words or phrases to avoid saying no. If a Japanese person responds to your offer by saying, "I have to consult with my wife about this matter," that is his rejection. If you call a Japanese person and tell them to meet at 6 o'clock, and they say, "Yes, say six o'clock?" If he answers, understand that he does not agree with your proposal.

If national customs, objects and events are unique, they cannot be translated, for example, sari, kimono, mahsi, kavish. These are explained to the students as if they were cultural terms. If the special word is irrelevant, it is simply replaced by another word.

When it comes to social culture, it is necessary to take into account the problems of meaning-making and integral meaning of translation. The political and social life of the country is reflected in it. For example, the names of the head of state (president, prime

minister) or parliament (national assembly, senate) are very easy, that is, they are made up of international or easily translatable words. Names of national parliaments are not translated: For example, Bundestag (Germany), Storting (Norway), Riksdag (Sweden), Eduskunta (Finland), Knesset (Israel), Duma (Russia), Oliy Majlis (Uzbekistan). These names are written as original for administrative documents. The names of the ministries are literally translated according to their correct description. Therefore, "Treasury" is the Ministry of Finance; «Home office" - Ministry of Internal Affairs; Guardian of Justice or Ministry of Defense, Ministry of National Security, etc. Thus, one of the most difficult problems facing translation is to find the lexical equivalent of an object or an event. A translator compares not only two languages, but two cultures. Due to cultural differences, concepts in the target language may not have lexical equivalents in the target language.

This may be due to differences in geography, customs, beliefs, worldviews and administration. The translator needs to find new ways and methods in the translated language to express concepts.

There are many words and phrases in one language that express things that people are more interested in than others: economy, ecology, animals, water, mountains, cities. In Great Britain, it is common to hear a lot of words about water economy, fisheries, because it is an island country, it is surrounded by water. The biggest challenge in translation is distinguishing between cultures. People belonging to a certain culture look at something based on their worldview.

In translation, old and new words can sometimes be used interchangeably, and the translator has this in mind. The best words chosen for translation are those that are understandable to everyone. Words carry positive and negative meanings in the development of different cultures. As we have already said, words with a very negative meaning form a euphemism.

The existence of a euphemism indicates that the word has a very negative meaning. In some cultures, it is forbidden to say the name of a dead person. In others, naming children after their past ancestors is a sign of positive attitude. Such words must be taken into account in literary translation. The choice of lexical combinations also depends on who the conversation is with. For this reason, it is necessary to use a wealth of vocabulary when addressing the speaker.

Bibliography

1. Kojanov N. Вопросы истории и теории художественного перевода. Минск. 1972.
2. Kornilov N. Tarjimachiligimiz an'analari. «Shar? yulduzi" jumali. 1968, 8-son. 31.
3. Komissarov V. N. Лингвистика перевода. Москва. 1980.
4. Komissarov V. N. Общая теория перевода. М. 2003.
5. Komissarov V. N. Современное переводоведение. М. 2004.
6. Kunin A. V. Фразеология современного английского языка. - М., 1970
7. Lilova A. Vvedenie v obshuyu teoriyu perevoda. M.: Visshaya shkola, 1985.
7. Morozov M.M. Posobie po perevodu. M.: Inostrannaya literatura, 1985.
8. Musayev.Q. Tarjima nazariyasi asoslari. Toshkent: "Fan", 2005.