

PRAGMATIC PROBLEMS IN THE PROCESS OF  
TRANSLATION OF COMIC WORKS

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**Abstract.** This article emphasizes the pragmatic problems that arise in the process of translating anecdotes from different languages and illustrates this situation through several examples.

**Key words:** Expressive means, stylistic means, syntactic level, exaggeration, word game, hyperbole.

**Annotatsiya.** Ushbu maqola turli tillardagi latifalarni tarjima qilish jarayonida yuzaga keladigan pragmatik muammolarga urg'u beradi va bu holatni bir nechta misollar orqali yoritib beradi.

**Kalit so'zlar:** Ekspressiv vositalar, stilistik vositalar, sintaktik daraja, mubolag'a, so'z o'yini, giperbola.

**Аннотация.** В данной статье подчеркиваются прагматические проблемы, возникающие в процессе перевода анекдотов с разных языков, и иллюстрируется эта ситуация на нескольких примерах.

**Ключевые слова:** выразительные средства, стилистические средства, синтаксический уровень, преувеличение, словесная игра, гипербола.

The word *Latifa* is derived from Arabic and means "humour", "joke" and is mainly created in the critical genre. The *Latifa* genre has long been developed among the peoples of Central Asia, and its first examples can be found in Yusuf Khos Hajib's "*Kutadgu Bilig*" and Sa'di's "*Gulistan*". Since the 11th century, the anecdote genre has been significantly improved, spread widely and reached its peak of development, and we can cite the works of Rabguzi "*Kissasi Rabguzi*" and Navoi's "*Hamsa*" as a clear proof of this.

Although every nation has its own style of humor, anecdotes and jokes created by the representatives of one nation for several centuries and giving a good mood, high spirit and a sense of self-satisfaction live in another part of the world. It is natural that the fact that it does not mean anything to people does not make them laugh, which has caused a number of pragmatic problems in the process of translating anecdotes from one language to another. Expressive and stylistic tools are of the greatest importance in arousing a sense of laughter in humor, that is, expressive tools, in addition to the elements of language that create form and character, make speech meaningful,

emphatic and rich in expression, and enrich them. Expressive means can be expressed at the phonetic, graphic, morphological, lexical and even syntactic levels.

In the process of translating jokes or anecdotes, finding words and phrases that are absolutely synonymous with each other requires skill and a lot of work from the translator, and sometimes the vocabulary of the language is not enough to create this similarity, so It is not a question that the subtle sense of humor achieved through his games, jokes completely lose their meaning. We can see this in the example of the following anecdote, which is loved by the English people:

"Your mother has been with us for 20 years," said John. "Isn't it time she got a place of her own?"

"My mother?" answered Helen. "I thought she was your mother."

In translation, when the man asked his wife, "Your mother has been living with us for 20 years, hasn't it been time for her to return to her home?", the woman surprised her husband and said, "I thought she was your mother." ", he answered. Perhaps for the English people it is a natural and sometimes funny situation to confuse the relatives of the spouse, but for the Uzbeks it seems a little difficult, because for the representatives of our people, getting to know even distant relatives closely, getting information about their status, they it is customary to deal with it frequently, and such a complicated situation is almost rare. Therefore, even if we repeat it 10 times, this anecdote cannot make Uzbek people laugh.

We cannot say that Uzbek anecdotes are equally funny and interesting for every nation, this is closely related to our worldview and customs and values that have been absorbed into our souls. for example:

Safar qildi Matmusa olisdagi shaharga .  
Ul shaharda yo'liqdi bir hur pari-paykarga.  
Bo'ydoq edi Matmusa uzoq turmay o'ylanib,  
Qishlog'iga qaytti u ul sanamga uylanib .  
Xech gap emas baxt kelsa,aytar omad deb buni :  
Uch oy o'tmay jononning yaqinlashdi oy-kuni.  
Hamma hayron,hamma lol:"Biz bir yilcha kutardik,  
Matmusaning xotini chiqib qoldi udarnik."  
Ne ekan deb shoshilib,zarbdorlikning bu siri,  
Chopib keldi suhbatga donishgazel muxbiri.  
"Biz ham chetda emasmiz ,biz ham sherik mehnatga"  
Deb Matmusa tirjayib ,qo'shiladi suratga.  
Ertasiga bu xabar tarqab ketdi har yoqqa  
Sarlavha ham chiroylik:"Ilg'or o'rnak-qishloqqa".  
Xat yog'ilar erlardan :Tashabbusni qo'llaymiz!

In this humorous poem, words are skillfully used, and bitter truth is masterfully hidden behind humor. Although we cannot interpret this situation as a normal situation encountered in everyday life for European peoples, the opinions regarding this situation are sharply different from the attitude of representatives of eastern peoples. In general, the Uzbek people find it difficult to accept the incident mentioned in the poem as a shame, and the issue of honor does not lose its importance at all times. It will have a significant impact on the lives of his and future generations.

This serious issue is sharply criticized under the simple and honest appearance of the villagers, and it certainly brings a smile to our faces as soon as we read it. But in the process of translation, there is no question that these magical words lose their luster and drown the listener in a sea of confused thoughts. Because for some representatives of the people, this is not such a confusing situation, on the contrary, in the eyes of the listener, Matmusa can be embodied as a kind person who caresses the baby's head somewhere. For this reason, many translators and linguists are promoting the idea of not translating anecdotes from one language to another in order to prevent similar complications.

However, we cannot say that not all jokes are translated from one language to two languages, or that one nation cannot understand the same meaning from the anecdotes of another nation. The following English folk jokes are a good example of this:

"I broke up with my girlfriend at a restaurant. She started crying. Everyone thought I proposed to her so they started clapping."

In this story, a guy gets into a fight with his girlfriend at a restaurant. As a result, the girl cries. And the people sitting in the restaurant mistakenly believe that the guy cried out of joy because he proposed to the girl.

- Bro, let's go study on an airplane.
- Why on an airplane?
- For a higher education.

In the second anecdote, a man offers his friend a study on an airplane, saying that by doing so he can get a higher education. The word "higher education" in the second comic corresponds to the concept of "oliy ta'lim" in the Uzbek language. However, if we translate the sentence "higher education" into Uzbek word for word, the meaning of the above English comic is completely misunderstood.

The above anecdotes can be understood only by a person who has studied the English language and culture as a speaker of the language. But this sense of laughter cannot be as strong and pure as those people felt. In conclusion, we can say that each nation has its own culture and traditions, and the proverbs and anecdotes that reflect them are also different. In many cases, in the process of translating them, the translator may face various difficulties and may not be as original even after translating. For this reason, many linguists interpret anecdotes as a genre that is impossible to translate.

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