

TRANSLATION AND CULTURE

Parpibayev Botirali

Teacher Academic Lyceum of NamDU

Abstract:

The process of transferring cultural elements to another language environment through translation is 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 are used to living in a large family environment, and this creates the need to refer to each family member in daily dealings.

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The word "culture" was used for the first time in the book "Primitive Culture" published in 1871 by the English scientist Edward B. Tylor. According to Tylor, 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 is the influence of one culture on another. In order to understand translation, we need to clarify the concepts of culture and language, and pay attention to the relationship between language and culture. Linguist Gary Witherspoon comments on these connections: "If we only look at culture from the point of view of linguistics, we have a one-sided understanding of culture. If we look at the language from the point of view of culture, we will have a one-sided understanding of the language."

The process of transferring cultural elements to another language environment through translation is 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 are used to living in a large family environment, and this creates the need to refer to each family member in daily dealings. Each person is called by his name. Since living in large families is not so characteristic of Western nations, the English language is somewhat unable to describe the word expressing the appeal. In some cultures, people refer to their elders as "uncle" or "amma" in a certain way. English is not without certain difficulties in this case. Some formal expressions are 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 a festival, the history behind it, its significance, and the symbolism hidden in its core, creates difficulties for the translator. Beliefs and feelings change from culture to culture. White can represent purity and black can represent evil in some cultures. This means that culture consists not only of concrete things like cities, organizations, and schools, but also of abstract things like ideas, customs, family patterns, and languages. In a word, culture means the way of life of society. It can easily change and disappear. Because it is only in our mind.

Our written language, state, buildings and other man-made objects are products of culture. And translation is definitely a rewriting of the original text. Rewriting can reflect a new idea, a new invention, a new genre, and the history of translation is the history of literary innovation or the transfer of one culture's talents to another. Translation is an inseparable concept from the concept of culture as an activity or as a result of an activity. There are two examples of this in history introducing one culture to another. One is the translation of the holy book of Buddha, written in various Indian languages, into Chinese, and the other is the translation of the books of Greek (Greek) scientists and philosophers from Greek and Syriac into Arabic in order to introduce them to the Islamic world.

The art of translation played and continues to play an important role in the development of world culture. Translation is an ever-growing intellectual activity that transfers the charm of one language to another and aims to gain the respect of readers. The concept of culture focuses on three types of human activity: personal because we think and act individually; because we operate as a group - collective; because society reflects itself - expressive. Language is social, without it there is no social activity. 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.

§4. Cultural Issues in Translation

Every communication or original message has practical value. The interpreter must know whether the message is a statement of facts, a suggestion, an order, or a joke. For example, "I don't know" (hold) can be translated not only as a statement, but also as hesitation ("Let's see"). "What gives" - gives the content of the question "How are things" in the American dialect. It is a process of translation 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 "to die", "to live", "star", "table", "mirror" are common and there is no problem in translating them. However, concepts such as "steppe", "dacha", "challar" refer to certain cultures 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 (words of inanimate objects), forms of address (sir, 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. Edward Sapir calls 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 and tell him to meet you at 6 o'clock and he says, "Yes, say six o'clock?" If he answers, understand that he does not agree with your proposal. National customs are things - if the phenomena are unique, they are not translated, for example, sari, kimono, mahsi, kavish. These are explained for 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 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 a lexical equivalent in the target language. This may be due to differences in geography, customs, beliefs, worldviews and governance. The translator needs to find new ways and methods in the translation language to express concepts.

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