

FEATURES OF TRANSLATING REALIA

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Abstract

Until now, linguistics has not established all the ways of translating realities from one language to another, in this case from Russian to Uzbek and vice versa.

If we compare the languages and cultures of different peoples, we can identify elements that coincide and those that do not. Language is, of course, a component of culture. By language we mean the use of signs, which, not being objects or phenomena, are equated to them conditionally: language is an exchange of signs. Language plays a leading role in the self-development of a particular language community. Therefore, the more original the languages being compared, the fewer cultural contacts in their history, the fewer points of contact they have. Discrepant elements include, first of all, objects denoted by non-equivalent vocabulary, and connotations inherent in words in one language that are absent or different in words in another language. By non-equivalent vocabulary we mean words and phrases denoting objects, processes and other realities of life that at this stage do not have an equivalent in the target language.

If no consensus has yet been reached on the issue of defining the term “reality,” then there are no particular differences regarding the methods of conveying realities. The differences are limited only by the completeness of the techniques covered.

A much more complete and convenient classification of methods for conveying realities is given by the Bulgarian linguists S. Vlahov and S. Florin [3, p. 47-78]:

I. Transcription /transliteration/

II. Translation /replacement/

I. Neologism

a) tracing paper

b) semi-tracing paper

c) development

d) semantic neologism 2. Approximate translation

a) generic correspondence

b) functional analogue c) description, explanation, interpretation

3. Contextual translation

The use of each of these techniques depends on the context, and one must choose a technique for each individual case. Therefore, any of these techniques cannot be considered preferable without taking into account the specific situation.

1. Transcription - recoding foreign words into your own, followed by writing them using the letters of the alphabet of the receiving language without using any additional characters and without giving additional meanings to any letters. In this case, the phonemes of the source language are replaced by phonemes of the borrowing language that are closer to them.

II. Translation of realities using transcription is impossible and undesirable. in cases where

1. The introduction of a neologism is the most suitable way of transcription to preserve the content and flavor of the translated text: by creating a new word or phrase it is sometimes possible to achieve the desired effect.

a) Tracing consists of translating a word or phrase into parts, followed by adding the given parts without any changes.

b) Semi-calques - partial borrowings, consisting partly of their own material, and partly of the material of a foreign word.

c) Mastering the adaptation of foreign language reality, giving it the appearance of a native word on the basis of foreign language material. In this case, the reality not only changes its form, but also usually loses part of its semantic content. -

d) Semantic neologism - a new word or phrase composed by a translator and allowing to convey the semantic content of reality. What distinguishes it from calque is the absence of an etymological connection with the original word. This technique has the least use, since the word in this case is created by one person - the author of the translation.

2. Approximate translation of realities is used much more often. With its help, it is possible to convey the objective content of reality. In this case, the coloring is almost always lost, since the connotative equivalent is replaced with a neutral one in style, i.e. a word or combination of words with zero connotation.

There are several options for approximate translation.

a) Genus-specific substitution makes it possible to convey approximately the content of realities by a unit with a broader meaning, substituting a generic concept instead of a specific one. This is nothing more than generalization, a technique widely known in translation theory.

6) The functional analogue proposed by A.D. Schweitzer is “an element of a final statement that evokes a similar reaction in the Russian reader” [6, p. 251].

This method can replace the designations of weights, money, etc.; games, musical instruments, household items. But this technique should be used very carefully, since it creates the possibility of replacing one reality with another, local one. This can create false illusions that the early reality-thing exists in a country or locality where it actually does not exist.

c) Description, explanation, interpretation are usually used in cases where there is no other choice. At the same time, a concept is explained that, for one reason or another, was not conveyed by transcription. This type of translation is close to species-generic substitutions.

An approximate translation is not adequate in all cases. It does not fully convey the content of the word being translated and the flavor is lost.

3. Contextual translation is usually contrasted with dictionary translation, since word matches in context may differ from dictionary ones.

In contextual translation, the Word being translated is absent, and its content is conveyed using a changed context. Just as in the case of approximate translation, with contextual translation the reality disappears and a neutral substitute appears in its place.

However, the use of these techniques in all cases cannot be considered flawed. Sometimes, to relieve the reader in texts with a high content of realities, these techniques can turn out to be very successful. These are considerations about the purity of the language. it is also dictated by considerations about the purity of the language.

When conveying realities, it is necessary to choose the most appropriate technique. The two main methods are transcription and translation. The translator is faced with the question of how to most accurately reproduce the coloring and preserve the structure of the text.

The choice of translation method depends on many conditions and circumstances. The situation of choice can be represented in the form of two axes, on one of which there are nine translation techniques, and on the other various conditions. Before proceeding directly to the translation, it is necessary to comprehend the unfamiliar reality in the original, that is, the place it occupies in the context, how it is presented by the author and what means he uses to bring its semantic and connotative content to the reader's consciousness. What is unfamiliar most often is someone else's reality. The author introduces it into the text mainly when describing a new reality for a speaker of a given language. Familiar realities do not need any comprehension, since the word "kholva" that appears in the text will not cause difficulty for an Uzbek reader, or "kvass" for a Russian.

International realities do not need to be comprehended either, since the reader, due to its prevalence, has already developed a certain idea and national affiliation about it.

All unfamiliar realities require the introduction of translation tools. The most common means is to graphically highlight reality against the background of the entire text (italics, meaning is in quotation marks, bold), but this method only allows one to draw attention to it, but not to bring its content to the reader's consciousness.

The issue of presenting and comprehending realities in the text is important for the translator, since their preservation in translation is largely determined, on the one hand, by the original and, accordingly, the author's comprehension, and on the other, by the means that can be used to preserve realities in its place and in translation. There are two main difficulties in conveying realities in translation: the lack of correspondence (equivalent, analogue) in the target language due to the lack of native speakers of this language of an object (referent) denoted by realities, and the need, along with the objective meaning (semantics) of the realities, to convey color (connotation) - its national and historical coloring.

Language is part of culture and the emergence of a new object in the material and spiritual life of society leads to the emergence of a word-reality denoting a given object in the language. No society can remain in cultural and linguistic isolation and in its communication turns to the topics of other cultures: this includes news conveyed by the media about the life of foreign peoples, and special materials devoted to the culture of the peoples of the world, as well as direct contacts with representatives of foreign languages. Consequently, communication needs are not limited to one internal culture, and the scope of intercultural communication is gradually expanding. Each reality contains a certain element of culture, reflecting the specifics of the country. The absence of reality outside this country presents difficulties in its transmission and description, for example, the Uzbek words Madrasa, Registan, karavan, the Russian words Duma, Kremlin, Cathedral and other words reflecting Uzbek and Russian culture, externally cultural vocabulary, i.e. words or phrases used in intercultural communication to designate specific elements of the external culture.

To fulfill his professional mission, a translator from Uzbek or Russian must not only be aware of the life, politics and philosophy of the countries, but also have a good knowledge of the realities of these countries. This, first of all, applies to those concepts for which there are no ready-made equivalents in the translated language. An example of this is the Uzbek words "piala" and "teahouse", the

Russian words “loaf” and “vesnyanka”, etc., which have long puzzled many translators.

Thus, every culture has verbal equivalents, but they mean something completely different here and are used in different contexts.

It goes without saying that the translation of the phenomena listed above presupposes that they have already been rethought and expressed in the languages being translated, directly or through explanations. Knowledge of translation techniques and non-equivalent vocabulary, their skillful application depending on various conditions is an integral part of the training of a qualified translator.