

THE TRANSLATION OF “HAMSA” INTO DIFFERENT LANGUAGES HAS LEXICAL ISSUES

Khusanova Zukhra Almamatovna

Uzbek State World Languages University,

Master's Department,

Tel.: +99897 1577511

ABSTRACT

This article defines the lexical issues of translating “Hamsa” into different languages. According to analyzes the choice of the word is one of the most difficult problems of translation, which is closely connected with the following problems. Any grammatical phenomena or stylistic peculiarities do not always coincide with those of the foreign language as well as the meaning of the separate words, which are lexical equivalents.

Keywords: lexical equivalents, culture difference, the meaning components of a word.

INTRODUCTION

One of the most difficult problems is how to find lexical equivalents for objects and events which are not known in receptor culture. A translator has to consider not only the two languages but also the two cultures. Because of the difference in culture there will be some concepts in the source language which do not have lexical equivalents in the receptor language this may be because of difference of geography of customs, of beliefs, of worldview and others.

There are 3 basic ways in which a translator can find an equivalent expression in the receptor language:

- 1) a generic word with a descriptive phrase;
- 2) a loan word;
- 3) cultural substitute.

The distinction of the thing or event or form and its function is very important in looking for lexical equivalents.

The meaning components of a word may be since in a description phrase. Ex: “island might he translated «land surrounded by water”. In Philippines, the natural expression for “island” is “small place in the sea”.

The phrase they weighed anchor might be translated into one of the languages as “they lifted the heavy iron weights they used to keep the boat still” so the translator should study the contact to see whether the form or the function of the lexical item is the forms in the passage.

The form may be the same but the function may be different. Ex: “bread «in one culture may be translated as “themain food” but in other culture as a food for parties or dessert.

Equivalents may be modified by a genetic word (Ex: animal in dog , wolf , cat etc.).

Equivalence may be modified by a comparison. Ex: “rubber”-thing like an oar; wolf-animal like a fierce dog.

Equivalence may be modified be a loan word.

A loan word refers to a word which is from another language and is unknown to most of the speakers of the receptor language. Loan words are commonly used for the names of people, places, and geographical areas.

Our task was to find English equivalents to the cultural words in Uzbek, here are analysis of some of them:

1. Тезгина туриб таҳорат билан покланди-да, шийпон томон шошилиб, тасбеҳ билан ўтирган Манзуранинг ёнидан жой олди.

She stood up at once and did her **deputation (tahorat)** then, she took her place by Manzura, who was sitting on **teracce (shiypon)** with **subha (tasbeh)** in her hands.

There are 3 words connected with culture, but two of them not as cultural as religious ones. As for word tahorat, I took for equivalent the word deputation. Tahorat is when one makes himself pure and clean before praying. The equivalent for the word tasbeh is subha: a string of beads used in praying and meditating or another name is comboloio. Shiypon is a summer terrace made on the roof of one floor building; people have dinner or just drink tea while talking mostly in evenings.

2. Хуфтон намозини кечаси хатми Қуръон қилинган масжидда ўқидилар. The **hufton prayer** was held in mosque, where was **hatmi Koran** in the evening.

Here the whole sentence is religious. Hufton is special time for namazpraying in the evening. Hatmi Koran means reading the Koran. People gather together for reading Islamic holy Koran

3. Шундан сўнг уста Алимга дуч келиб, унинг уйида мавиз ичадилар, кейин Тошкентга қайтадилар...

After that he met master Alim, drank **maviz** in his house, then back to Tashkent... Maviz is something like drug or stupefying alcohol drink that makes people befuddle.

4. Келин яна косаларни узатгач, Гўрўғли шўрвага нон тўғрай бошлади. As **bride** stretch out more **kosa** Gurugli began crumbling the bread into his soup.

The Uzbek word kelin translated as a bride. In English bride is a woman on her wedding day, or just before or just after it. But in our country this word, as well as the word mullah, became a proper noun. The same way women, also who are married for a long time, are called by her relatives-in law. It can surely become a second first name.

5. Лекин Қиёмат куни барибир Аллоҳга айтади-ку?! But on **Yawn al-Akhina** one returns to Allah, doesn't he?

Yawn al-Akhina is an equivalent for the great inquest, the doomsday, the Day of Wrath.

CONCLUSION

The Qualification paper discussed Lexical problems of translation of Hamsa into other languages. Our aim was to show the difference and peculiarities of cultural terms. The actuality of the theme was doubtless motivated us to learn cultural terms as a subject in informational world.

Normally a translator can treat cultural terms more freely than institutional terms. He is not called to account for faulty decisions, whether he is translating imaginative literature or general works (e.g. history). Since little can be explained to the spectator, cultural terms are rather more likely to be translated or given a cultural equivalent in a play than in fiction. But generally the most favored procedure for a recently noted term peculiar to a foreign culture (given national pride, greater interests in other countries, increased communications, etc.) is likely to be transcription. Coupled with discreet explanation within the text. If the term becomes widespread it may be adopted in the TL.

The usage of a componential analysis in translating cultural words that the readership is unlikely to understand: whether they accompanied by an accepted transition (which must be used in all but the most informal texts), transference, functional equivalent and so on will depend, firstly, on the particular text - type; secondly, on the requirements of the readership or the client, who may also disregard the usual characteristics of the text-type; and thirdly, on the importance of the cultural words in the text.

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Finally, it can be concluded that theoretically a text which is embedded in its culture is both possible and impossible to translate into other languages. If practicality is considered first, however, every translation is possible. The degree of its closeness to its source culture and the extent to which the meaning of its source text to be retained is very much determined by the purpose of the translation. To close, it is suggested that in the translator considered the procedures explained above to translate culturally-bound words or expressions.

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