

ISSN: 2450-8160

Herald pedagogiki. Nauka i Praktyka

wydanie specjalne



Warszawa
2021

Editorial Team

Editor-in-chief: *Gontarenko N.*

EDITORIAL COLLEGE:

W. Okulicz-Kozaryn, *dr. hab, MBA, Institute of Law, Administration and Economics of Pedagogical University of Cracow, Poland;*

L. Nechaeva, *PhD, PNPUI Institute K.D. Ushinskogo, Ukraine.*

K. Fedorova, *PhD in Political Science, International political scientist, Ukraine.*

ARCHIVING

Sciendo archives the contents of this journal in ejournals.id - digital long-term preservation service of scholarly books, journals and collections.

PLAGIARISM POLICY

The editorial board is participating in a growing community of [Similarity Check System's](#) users in order to ensure that the content published is original and trustworthy. Similarity Check is a medium that allows for comprehensive manuscripts screening, aimed to eliminate plagiarism and provide a high standard and quality peer-review process.

About the Journal

Herald pedagogiki. Nauka i Praktyka (HP) publishes outstanding educational research from a wide range of conceptual, theoretical, and empirical traditions. Diverse perspectives, critiques, and theories related to pedagogy – broadly conceptualized as intentional and political teaching and learning across many spaces, disciplines, and discourses – are welcome, from authors seeking a critical, international audience for their work. All manuscripts of sufficient complexity and rigor will be given full review. In particular, HP seeks to publish scholarship that is critical of oppressive systems and the ways in which traditional and/or “commonsensical” pedagogical practices function to reproduce oppressive conditions and outcomes. Scholarship focused on macro, micro and meso level educational phenomena are welcome. JoP encourages authors to analyse and create alternative spaces within which such phenomena impact on and influence pedagogical practice in many different ways, from classrooms to forms of public pedagogy, and the myriad spaces in between. Manuscripts should be written for a broad, diverse, international audience of either researchers and/or practitioners. Accepted manuscripts will be available free to the public through HPs open-access policies, as well as we planed to index our journal in Elsevier's Scopus indexing service, ERIC, and others.

HP publishes two issues per year, including Themed Issues. To propose a Special Themed Issue, please contact the Lead Editor Dr. Gontarenko N (info@ejournals.id). All submissions deemed of sufficient quality by the Executive Editors are reviewed using a double-blind peer-review process. Scholars interested in serving as reviewers are encouraged to contact the Executive Editors with a list of areas in which they are qualified to review manuscripts.

**TRANSLATION STRATEGIES OF CULTURE-SPECIFIC WORD IN FAIRY-
TALES FROM AND INTO THE UZBEK LANGUAGE**

Saparbaeva Gulandam Masharipovna

Urgench state University, Theory and Practice of Translation department,
Research Investigator

Azatova Nodira Anvarbek kizi

Urgench State University, Guide interpretation and translation department,
Student

Abstract. This article discusses the translation strategies of Uzbek folk tales. Their linguistic features are also revealed on the basis of examples. Also in the article the peculiarity of the culture is illustrated by sentences and texts as well as by examples related to their style.

Key words: units, translation strategies, loan word, transference, localization, naturalisation.

Translation of units of measurement, currencies, dating systems, and their acronyms and symbols included two opposite translation strategies: literal translation and localization. The process of translation of items in this subgroup included inconsistent usage and unjustified distribution of translation strategies. Similar and even the same culture-specific items along the text were treated differently, with no apparent motivation, thus the overall quality of the text was deteriorated.

It is worth mentioning that in order to render common expressions, a great variety of translation strategies had to be employed, probably due to the fact that this category included an array of diverse cultural items: items of religion, festivities and celebrations, concepts, slogans and items of popular culture, units of measurement, etc. Prevailing translation strategies used to render common expressions were localization, literal translation, preservation and addition. Results indicate inconsistent use of translation strategies to treat homogenous items, outdated translation, as well as the lack of editing and proofreading, which has deteriorated the quality of translation. The inconsistent use of translation strategies might be attributed to the fact that the genre of popular science may be in some cases in between the academic and fictional genres, therefore different translation strategies might be applied to treat the same unit of translation.

a. Use of a loan word

One of the easiest methods of coping with a culture-specific word in translation is substitution with a loan word. A loan word is a word borrowed from another language. When used for the first time, a loan word should be briefly explained in order to prevent the reader from misunderstanding, after of which it can be used repeatedly in the text instead of being substituted with a different expression (Baker 1992, 34).

E.g. Arslon- podsho, yo'lbars- vazir, bo'ri- karnaychi, qashqir-surnaychi, tuki-dostonchiekan. [1; 184]

The lion was a king, the tiger a vizier, the Wolf karnayplayer (karnay is a long trumpet),

a Jackal a surnai player(surnai is a a kind of clarinet), and Fox a dastanchi(a storyteller) [1;189]

In comparison, We can introduce the same strategy under the name transference. This strategy can be described as in the following way:

E.g. Bu voqeaKamakurzamonasidasodirbo'lganekan.
KunlardanbirkunikechasibiramaldorNameridaryosidankechibo'tayotganekan, ittifoqo, xizmatkorio'n Mon pulnisuvgatushiribyuboribdi. . [1; 51]

This story takes place in the times of Kamakura(from the beginning of 12th century to the middle of 14th century). One day a rich man was passing the Nameryriver when one of his slaves dropped a ten Mon coin into the river. [1;52]

Transference(Kamakur, Mon, loan word, transcription) is the process of transferring aSL word to aTL text as atranslation procedure.Transference also includes transcription if it is necessary to convert from one alphabet to another. As Newmark further states that "generally, only cultural objects or concepts related to a small group or cult should be transferred." Such concepts cover mainly source language objects, inventions, devices, processes, geographical and topographical names, acronyms or brand names. Such cultural words are often transferred in order to give a local color and to attract the reader. One of the reasons why to use transference is as an expression of respect to the foreign culture. On the other hand, this strategy should not be overvalued and used too often because it could lead to a misunderstanding of the concepts by the target readers while the translator's role is the opposite [5; 81-82]

E.g. Kimkelayotganiniko'rishuchunXo'jayerdanboshiniko'targanda [1; 273]

When Hodja lifted his head to see who was coming ... [1;274]

The typical Uzbekword 'xo'ja' was adopted as a loan word into English. Only its spelling was slightly changed so it is called 'hodja' in English.

The process related to transference is what is known as "naturalisation." It can be said that it is the second step of transference. This procedure succeeds transference and adapts the SL word first to the normal pronunciation, then to the normal morphology (word forms) of the TL.

Retention. Another kind of cultural substitution is retention. This strategy is most often used when translating proper names. Retention may involve lexical or orthographical modifications assuring an adaptation of a name to a target language. It is basically the same as the use of a loan word. Examples include mostly proper names such as:

To'g'rivaEgri [1; 183], Togriboy and Egriboy [1;188]

Through -Translation. The main point of the process known as through- translation is a literal translation of common collocations, names of organizations or parts of a compound. It is a very useful process which naturally fills the gaps between similar or related cultures. The main area of concern for this strategy is comprised of international organizations. Theiracronymsoftenremainunchangedthroughdistinctlanguages.

(1) Borsa-kelmas

An example can be the collocationborsakelmas(One way ticket). Even though the Uzbek term has the same meaning with the English word, it is widely used and

understood in target texts and speeches.

Translation by less expressive word. The problem of expressivity is closely related to connotation. An expressive word often does not suit the context of the target text or it is missing in the target language, therefore there is a possibility to substitute this expression by a less expressive word that fits the context better. It can be said that Uzbek is a more expressive language and has a much wider range of expressive words than English. Emotionality is often a consequence of the entire context in English Diminutives

Uzbek diminutives are a typical example of this case. Uzbek words such as *yor-yor*, *mozorbosti*, *allaqo`shigiare* very difficult to translate into English, which lacks such words. They are typically translated by less expressive words and the expressivity is conveyed in a different way.

E.g. *Allabolamallayo, Uxlabqolginallayo,*
Allaaytayjonimbolam tong otguncha, tokiquyoshkelibseniuyg'otguncha,
Allaaytayallalargamushtoqbolam, tikibqo'yaybeshigingga tumor bolam.
Let me tell you lullaby, sleep well darling, lullaby,
Let me tell you lullaby, till up dawn, the sun rising wakes you up,
Let me tell you it to your ears, as you really thirst for it,
Let this amulet linger in cradle, to cheer you up, my sunny, lullaby

b. Translation by paraphrase

It is possible to paraphrase the original expression with related words which only makes it sound more naturally, for example, to use the phrase impossible to accept as an alternative to unacceptable. A second option is to paraphrase the expression with completely different words in the case that an expression is not lexicalized in a target language. It is used also in the case of greeting, addressing and other clichés.

Newmark also mentions this strategy. However, he suggests its use in the case of poorly written texts with important implications and omissions. [5; 90]

E.g. *Aqlilikbalosi* [1; 68]
A Moral Tale[1;73]

The Uzbek expression, which is substantivized adjective, is translated as adjective +noun into English because such a paraphrase sounds more natural in English and it also makes the meaning of 'balo' more clear.

Adding guidance: Translation by paraphrase also includes another type, what is referred to as 'adding guidance.' If there is a culture-specific concept which is impossible to translate adequately, there is the option to add extra information to explain what the concept means. It can be included as a footnote or be incorporated into the text. Additions should not be pedantic or sound like explanations. Explanations are feasible when they are necessary for the understanding of the whole text, and the explanation itself is short." This statement is also confirmed by Dagmar Knittlova who argues that an explanation should be as short as possible in order to avoid excessive broadening of the extent of the.

The additional information a translator may have to add to his version is normally cultural (accounting for the difference between SL and TL culture), technical (relating

to the topic) or linguistic (explaining the wayward use of words), and is dependent on the requirement of his, as opposed to the original, readership:

E.g. Bu voqea Kamakurzamonasidasodirbo'lganekan.

Kunlardan birkunikechasibiramaldor Nameridaryosidan kechibo'tayotganekan, ittifoqo, xizmatkorio'n Mon pulnisuv gatushiribyuboribdi. [1; 51]

This story takes place in the times of Kamakura (from the beginning of 12th century to the middle of 14th century). One day a rich man was passing the Nameryr river when one of his slaves dropped a ten Mon coin into the river. [1; 52]

c. Translation by omission

In cases where an expression seems to be redundant in the target text or it is impossible to translate and consequently it does not carry an important meaning it can be omitted. However, the translator should bear in mind that such a solution should be exceptional because it brings about a loss of information which was included in the source text. The translator should make every effort to retain 'everything'. The final outcome of an omission is a. Nevertheless, it is necessary to compensate the untranslatability of a word because no value should be lost during the translation process.

E.g. Birovgachohqazisango'zingiyqilasan. [1; 53]

He that mischief hatches, mischief catches. [1; 56]

Compensation. Compensation presumes omission in one place and its compensation in another. It is possible to omit some particular effect in one part of a sentence or whole text and to compensate it in another part.

The research presents the features of a culture-specific expression that arises from the previous chapter. It is possible to distinguish four features of the culture-specific concept from the ideas discussed above as follows:

- 1) The concept is totally unknown for the target culture;
- 2) The expression does not have any true equivalent in the target language, so some of the translation strategies mentioned in the third chapter must be used in order to translate it,
- 3) The concept expresses a particular fact that is closely linked with a specific culture, its habits, language or environment.
- 4) It can be mentioned that a few areas in which such concepts usually occur:
 - a) Ecology (flora, fauna, geography)
 - (i) For example: irmoq, buloq (small river or rivulet, stream);
 - b) Material culture (food, clothes, houses, transport)

An example of food can be :

1. U elgaqirq-kechayuqirqkunduzoshberib, to'yqilibdi.

He organized osh for wedding party which lasted for forty days.

2. U kelasolib u olovgaqurbonlik qilish marosimini o'tkazibdi,

keyin mezbonning kenjaxonigatabarruksuv, deb uxlatadigan oriberibdi. [1; 53]

The lama came to the rich man's house and performed secret ceremony, after which he added sleeping pills to some water and gave it to the younger wife. [1; 56]

An example of houses can be the karvonsaroy (dormitory) or o'tov (shepherd's hut);

c) Social Culture (work and leisure)

(ii) For example: the Uzbek citizens' organization makhalla,

d) Organizations, customs (religious, artistic, political)

(iii) For example: the Uzbek Navruz (Muslim New year), mashvarat (council)

e) Gestures and habits

(iv) For example: the Uzbek 'muchalto'yi' (similar to 12 anniversary) or qurbonlik (sheep slaughtering).

Moreover, it should not be forgotten that culture specificity does not concern only single expressions but also whole sentences and texts, their organization and their style.

Reference

1. Buyukipakyo`lihi koyalari. Tales from the Silk Road. Ingliz va O`zbek tillarida. UNESCO nashriyoti, 2006
2. Baker, Mona. "Linguistic and cultural studies: complementary or competing paradigms in translation studies?". 1996.
3. Hatim, Basil. Communication Across Cultures. Exeter: University of Exeter Press. 1997
4. Leppihalme, Ritva. Culture Bumps: An Empirical Approach to the Translation of Allusions. Stroud: Bookcraft. 1997.
5. Newmark, Peter. 1988. A textbook of Translation. New York: Prentice-Hall.
6. Nida, Eugene A. 2001. Context in Translating. Philadelphia: John Benjamin Publishing Company.
7. Oxford English Dictionary. 1971. Oxford: Oxford University Press. <http://www.oed.com/>.