



GAYBULLA SALOMOV AND UZBEK SCHOOL OF TRANSLATION

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ОЛИЙ ВА ЎРТА МАХСУС ТАЪЛИМ ВАЗИРЛИГИ**

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(13 декабрь 2022 йил)

I

ҒАЙБУЛЛА САЛОМОВ ВА ЎЗБЕК ТАРЖИМА МАКТАБИ

Илмий мақолалар тўплами. – Т.: ЎзМУ, 2022, 676 б.

Ушбу даврий илмий тўпладан Мирзо Улуғбек номидаги Ўзбекистон Миллий университети Хорижий филология факультети Хорижий тил ва адабиёти кафедраси томонидан 2022 йил 13 декабрда «Гайбулла Саломов ва ўзбек таржима мактаби» мавзусида ўтказилган халқаро хамкор университетлар, республика олийгоҳлари профессор - ўқитувчилар, катта илмий ходим изланувчилар ва тадқиқотчилар таркибининг таржимашуносликнинг долзарб муаммолари ҳамда назарий ва амалий жиҳатларига бағишланган илмий мақолалар жой олган.

В настоящем периодическом сборнике включены научные статьи научных сотрудников зарубежных вузов-партнеров, профессоров – преподавателей, старших научных сотрудников и соискателей Вузов, участников научно-практической конференции «Gaybulla Salomov и узбекская школа переводов» проведенной кафедрой Иностранного языка и литературы, факультета Зарубежной филологии Национального университета Узбекистан имени Мирзо Улугбека.

The present periodic scientific collection includes the articles presented by researchers of international partner universities, the teaching staff and postgraduates who participated at the scientific conference «Gaybulla Salomov and the Uzbek school of translation» on December 13, 2022 organized by the Department of foreign language and literature, Foreign Philology Faculty of the National University of Uzbekistan named after Mirzo Ulugbek.

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Мақолалар матни муаллифлар берган вариантда босилмоқда ва уларнинг савияси учун муаллифлар маъсулдирлар.

TRANSLATING CULTURAL SPECIFIC TERMS

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This article discusses about some techniques in translating cultural specific terms that are unique. To translate cultural words in a text, we will observe the three ideology in translating cultural words; domesticating ideology, foreignizing ideology, and neutralizing ideology. Every translation product is unique, and translators may choose what ideology they adapt to translate the text. Are they loyal to the source text, so they want to introduce the cultural words in the target text? Do they have intention to get the target readers' understanding by looking for the equivalence meaning of the cultural specific terms in the target language?

Cultural Words: Newmark characterizes societies as the way of life and its appearances that are unconventional to a community that employs a specific dialect as its implies of expression. More particularly, he recognizes “cultural” from “universal” and “personal” dialect. The words “die, live, star, swim, reflect, and table” are universals – as a rule there's no interpretation issue there. Be that as it may, the words “monsoon, steppe, dacha, tagliatelle” are social words - there will be a translation problem unless there's social cover between the source and the target dialect (and its readership). The widespread words such as “breakfast, grasp, pile” frequently cover the all inclusive work, but not the social depiction of the referent.

Newmark clarifies that there's a interpretation issue due to the social “gap” or “distance” between the source and target dialects. Most “cultural” words are simple to identify, since they are related with a specific dialect and cannot be actually deciphered, but numerous social traditions are portrayed in conventional

dialect (“topping out a building, time, men of their word, if it's not too much trouble, mud in your eye”), where strict interpretation would misshape the meaning and an interpretation may incorporate a suitable descriptive-functional proportionate. Social objects may be alluded to by a generally culture-free nonexclusive term or classifier (e.g. “tea”) additionally the various increases in numerous societies, and you have got to account for these increases “cram, lemon, drain, rolls, cake”, different times of day) which may show up within the course of the SL content.

Culture is the item of collaboration human minds, and thus a science of culture will be a science of the foremost complex phenomenon on Soil. It'll too be a science that must be built on intrigue establishments counting hereditary qualities, neuroscience, person improvement, environment and developmental science, brain research and human studies.

According to Snell-Hornby, addressing the potential problems existing in translation between English and German, there could be five basic groups of prototypes which can be briefly brought about as what follows:

- 1) Terminology/ nomenclature
- 2) Internationally known items and sets
- 3) Concrete objects, basic level items
- 4) Word, expressing perception and evaluation often linked to socio-cultural norms
- 5) Culture-bound elements

Additionally, Newmark is on the conviction that a expansive number of words can be duplicated to assign a uncommon dialect or wording of a discourse community when that community concretes on a specific subject. In line with this hypothesis of social word, five distinctive classes of “cultural categories” are assigned from each other. Newmark states, social words can be categorized into five sorts. Those categories are as following:

1) Ecology

It is a geographical feature that can be normally distinguished from other cultural terms in that they are usually value-free, politically and commercially. It includes flora, fauna, mountain, river, natural conditions. For examples: Flora, fauna, winds, plains, hills: “honeysuckle”, “downs”, “pampas”, “plateau”, selva (Tropical rain forest), “savanna”, “paddy field”.

2) Material culture

It is the culture specific element that includes clothing, food, transportation, tools and equipments, etc. For examples: kebaya, pempek, getek, etc.

- a. Food: “zabaglione”, “sake”, “kaiserschmarren”, “Sumalak”
- b. Clothes: “anorak”, kanga (Africa), dhoti (India), Atlas (Uzbekistan).
- c. Houses and towns: kampong, bourg, bourgade, chalet, low-rise, tower
- d. Transport: bike, rickshaw, moulton, cabriolet, tilbury, caliche

3) Social culture

Work and leisure such as the names of music, games or dance that is typical in certain areas such as keroncong, kuda lumping, malam takbiran, maqom, kopi darat, Ajaki amah, condottiere, biwa, sithar, raga, reggae, rock.

4) Organizations, customs, activities, procedures, concepts

The linguistic manifestations of this concept cannot be translated into a language where the audience is unfamiliar with it, for examples; kepala desa, kelin salom, challari, sumpah pemuda, and so on.

5) Gestures and habits

In this case, there is a distinction between description and function which can be made where necessary in ambiguous cases; thus, if people smile a little when someone dies or give a thumbs-up to signal OK, put a hand on a heart while greeting someone, all of which occur in some cultures and not in others. These are activities or actions carried out from generation to generation, such as; kerja bakti, qiz oshi, kelin salom, kuyov navkar, bersila, nujuh bulan, aben, lamaran, etc.

Newmark states that many common contemplations administering the interpretation of all social words. To begin with, the extreme thought ought to be

recognition of the social accomplishments alluded to within the SL content, and regard for all outside nations and their societies. Two Translation methods which are at inverse closes of the scale are regularly accessible; transference, which, ordinarily in scholarly writings, offers neighborhood color and climate, and in master writings empowers the readership to recognize the referent - especially a title or a concept – in other writings without trouble.

Translation regularly has been utilized to exchange composed or talked SL writings to comparable composed or talked TL writings. In common, the reason of translation is to duplicate different sorts of writings – counting devout, scholarly, logical, and philosophical writings – in another dialect and hence making them accessible to more extensive perusers. In case dialect were fair a classification for a set of common or widespread concepts, it would be simple to decipher from an SL to a TL; besides, beneath the circumstances the method of learning an L2 would be much less demanding than it really is. In this respect, Culler accepts that dialects are not classifications and the concepts of one dialect may contrast drastically from those of another, since each dialect verbalizes or organizes the world differently, and dialects don't essentially title categories; they verbalize their possess. The conclusion likely to be drawn from what Culler writes is that one of the troublesome problems of translation is the disparity among languages. The bigger the gap between the SL and the TL, the more difficult the transfer of message from the former to the latter will be.

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KASB-HUNAR SO'ZLARINING MA'NOVIY-VAZIFAVIY XUSUSIYATLARI

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Annotatsiya: *Zamonaviy tilshunoslikda kasb-hunar terminlarini o'rganish bugungi kunning dolzarb muammolaridan sanaladi. Quyidagi maqolada termin va atama tushunchalarini bir-biridan farqlash bilan bir qatorda kasbiy terminlar va atamalarning ham farqlari haqida so'z borgan. Shu bilan bir qatorda ko'plab ilmiy adabiyotlarda kasb-hunarga oid keltirilgan terminlar va atamalarga sharxlar keltirilgan.*

Kalit so'zlar: *atama, termin, kasb-hunar atamalari, gilamchilik, kashtachilik, to'qimachilik, me'morchilik leksikasi, sohaviy me'yorlashgan atamalar, determinatsiya.*

Ilmiy adabiyotlarda ta'kidlanishicha, ma'lum fan, ishlab chiqarish sohasidagina qo'llaniladigan va asosan o'sha soha kishilari tushunadigan maxsus so'zlar terminlar – atamalar sifatida qaraladi.

“Hozirgacha termin tushunchasi tilshunoslikda turlicha talqin qilinmoqda” deb qayd etishadi “O'zbek tili leksikologiyasi” asarining mualliflari. Ba'zi tilshunoslar terminga ilm va texnikaga oid so'z va iboralarnigina emas, barcha uy-ro'zg'or asboblari nomlarini, ishlab chiqarishning hozirgi darajasidagi

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