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Annotation: *World is changing rapidly due to the globalization, therefore as every other subject translation has becoming more popular in every side of the world. As translation plays a vital role in this developing period, translators face to many complex problems to clear the meaning of the context. This article provides with the solutions of many issues that make difficulty to get the right meaning to the reader.*

Key words: *translation methods, idioms and phrases, cultural awareness, linguistic knowledge, dynamic equivalent, lexicology.*

Translating from source language with clear meaning to target language requires from translator advanced knowledge, broad horizon, knowing right usage of words, cultural awareness and rich experience. Translation is not an equivalent of the words or text, namely it is not an alternative, it is as difficult process as writing again the original model.

Translating is carrying much more difficult as other subjects. However, it does not mean that its laws and principles are complicated. The American scientist, translator and linguist Yu. Noyda separated translation to relative(formal) and dynamic equivalents. In relative equivalent every word translated with the word that is suitable to it with usage situation. If it is mentioned with other word it should be explained. But in dynamic equivalent lexicology and grammar should be adapted to be clear and plain to the reader. "Author also would be write like this in the other language" should say every reader of translated text.

Without knowing history, culture, traditions and ethnology translator cannot deliver the essence of word.

Language can be used as culture in the form of semantics in linguistic units, the translator must have high knowledge in several fields. "Translators should study sociolinguistics, psycholinguistics and ethnography". Contextualization is a theory held by linguists, if the translator does not have information about the process of the text, his work may be confused". The main issue for this is unawareness with culture and tradition as it plays the main role in the work. If you say to English that you will meet at 6 and if he says "Ha, oltida deng?" he does not agree with your invitation. Besides, the animals that have positive meaning in our culture, in other nations might mean the other side of this meaning. To name a few, the eyes of reindeer will be the best example. In uzbek nation if the eye of person is beautiful to compliment they say "Ko'zlari ohuning ko'zlaridek go'zal

ekan”, but in Kyrgyz they say “ko’zlari molning ko’zlari kabi go’zal ekan”. If the eyes of cow have positive meaning in Kyrgyz, for Uzbek people it may be disrespect, translator should take into consideration differences between nations, otherwise, there might be conflict with misunderstanding each other. The next example is the words that are used by combination two or more words like: bread and butter, day and night, knife and fork, black and white, ladies and gentlemen. In many English countries they say ladies and gentlemen or mother and father (not father and mother), but in Uzbekistan they say “ota- ona” (not ona - ota). Changing the place of this words also can be the cause of inaccuracy and irreverence.

Issues with translating proverbs, idioms and phrases. Idioms, proverbs and phrases considered as the most impossible part of the translation in every language. Translator can face with many unacknowledged questions as this field has not taken many steps to be revolutionized enough. However, in these days, with many studies and scientific works there have been found some types to translate it correctly. The first and an important one is finding equivalent in target language. As mentioned above, it depends on culture and traditions of that nation. Translator should find an equivalent (another word with close meaning), otherwise there might be imprecision. There are list of them that used by English with an equivalent in Uzbek:

That’s a pretty thing to say! - uyalsang bo’lardi!

Fingers have light – qo’li qing’irning dili qing’ir.

Fingers beepers, loses meepers- topgan niyoz, topmagan piyoz.

Fiddle while Rome is burning- kimga to’y, kimga aza.

When pigs fly- tuyaning dumi yerga tekkanda.

When you are in Rome, do as the Romans do – aravasiga minsang, qo’shig’ini ham aytasan.

Take it easy- havotir olma.

Look not a gift horse in the mouth- berganning betiga qarama.

To lay by a rainy day- qora kunga saqlamoq.

He is sleeping with his father- U qishlog’iga ketdi(ba’zida “U o’ldi”).

The apple of my eye- ko’zimning nuri.

I wash my hands of the matter- qo’limni artib qo’ltig’imga uraman.

The case was of little consequence- ish biroz yaxshi emas edi.

But in some cases there might not be an equivalent of the words. For example: sumalak, xolvaytar, halim. This method translation is transliteration. The use of transliteration is explained by the lack of real equivalents in the translated language. Because of the development period and socio-economic condition of peoples’ lives are different and the big use of realisms in translation, it can be ambiguous as realisms are not typical for students. Therefore, sometimes translators should not change word but should explain with other words. For example: “sumalak” - a wheat bran pudding, exclusively for spring festival of “Navruz”.

As Translation is inextricably linked with other subjects, translator has a massive responsibility while translating context and he find many enigmatic questions to show the spirit of the text.

He writes again an original work and it has more challenges than writing a new one. To finish this process with high results his work should be clearly translated and adapted to other nation with it's actual meaning by keeping the laws of the translation.