



## Translation Strategies of Culture Specific Concept Words from Uzbek into English

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### Abstract

The article deals with the main strategies of culture concept words translation in the Uzbek and English languages. Translation strategies are studied from the perspective of the target language. The culture concept words in children's literature are discussed as the main object of the issue. The translation of the culture concept words are referred as basing on the nature of the language under research.

**Keywords:** Strategy, culture concept, translation, paraphrase, transference, loan.

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### Introduction

Translation is the bridge among the nations' languages and cultures. The flexibility searched in translation may be different according to the structure and semantics of the sentences under translation. When the translator concerns about the lexical units containing background information, it obviously comes across with the culture, geographical denominations, and names of objects belonging to certain nation which are quite unknown for the target reader. We must mention that some words denoting the realities are accepted in some dictionaries but not in all. This research



reveals the strategies of translation of some realities which there is no-equivalent in target language but comes across in authentic materials.

There are typically exclusive culture specific-expressions in all languages. Hence a culture-specific concept occurring in a source language can be replaced by a culture-specific concept typical for a target language. Even though a concept has a different propositional meaning in the target language, it has a similar impact on the reader as the original expression. It is a highly useful method in translating culture-specific concepts because the connotation and associations conveyed by a source text are preserved.

**a. Use of a loan Word**

One of the easiest methods of coping with a culture-specific word 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. [2; 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 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 voqea Kamakur zamonasida sodir bo'lgan ekan. Kunlardan bir kuni kechasi bir amaldor Nameri daryosidan kechib o'tayotgan ekan, ittifoqo, xizmatkori o'n Mon pulni suvga tushirib yuboribdi. [1; 51]

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

Transference (Kamakur, Mon, loan word, transcription) is the process of transferring a SL word to a TL text as a translation 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 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. [1; 81-82].

E.g. Kim kelayotganini ko'rish uchun Xo'ja yerdan boshini ko'targanda. [1; 273]

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



The typical Uzbek word ‘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 “naturalization.” It can be said that it is the second step of transference. This procedure succeeds transference and adapts the source language word first to the normal pronunciation, then to the normal morphology (word forms) of the target language.

**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’ri va Egri. [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. Their acronyms often remain unchanged through distinct languages.

An example can be the collocation borsa kelmas (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, mozbosti, alla qo`shigi are 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. Alla bolam allayo, Uxlab qolgin allayo,

Alla aytay jonim bolam tong otguncha, toki quyosh kelib seni uyg’otguncha,

Alla aytay allalarga mushtiq bolam, tikib qo’yay beshigingga tumor bolam.

**In Uzbek:** 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. [2; 37]

Newmark also mentions this strategy. However, he suggests its use in the case of poorly written texts with important implications and omissions. [3; 90]

E.g. Aqllilik balosi [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.” [4]

The additional information a translator may have to add to his version is normally cultural (accounting for the difference between source language and target language (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 Kamakur zamonasida sodir bo’lgan ekan. Kunlardan bir kuni kechasi bir amaldor Nameri daryosidan kechib o’tayotganekan, ittifoqo, xizmatkori o’n Mon pulni suvga tushirib yuboribdi. [1; 51]

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**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: Birovga choh qazisang o'zing yiqilasan. [1; 53]

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

#### ***d. 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.

This chapter 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:
  - Ecology (flora, fauna, geography)

For example: irmoq, buloq (small river or rivulet, stream);

- Material culture (food, clothes, houses, transport)

An example of food can be:

1. U elgaqirq-kechayu qirq kunduz osh berib, to'y qilibdi.  
He organized osh for wedding party which lasted for forty days. [1; 53]
2. U kelasolib u olovga qurbonlik qilish marosimini o'tkazibdi, keyin mezbonning kenja xotiniga tabarruk suv, deb uxlatadigan dori beribdi. [1; 53]
3. 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);

a) Social Culture (work and leisure)

E.g.: the Uzbek citizens' organization makhalla,

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

E.g.: the Uzbek Navruz (Muslim New year), mashvarat (council)

c) Gestures and habits

E.g.: the Uzbek muchal to'yi (similar to 12 anniversary) or qurbonlik (sheep slaughtering)

The genre of the book under analysis (popular science) has determined that the prevailing translation strategies to render CSCs into English were literal translation, localization, preservation and addition. No examples of omission or creation were observed. The translation of common expressions required employing a great variety of strategies and methods. Therefore, the inconsistency of the usage of translation strategies is studied to treat homogenous cultural references. Though the majority of translation strategies are used in an appropriate way, still inconsistency and the lack of editing has resulted in a deteriorated quality of the translation.

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