CULTURE-BOUND TRANSLATION PROBLEMS AND POSSIBLE   SOLUTIONS TO THIS PROBLEM

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Annotation: *This article deals with translation of realia. It provides the analysis of the role which correct rendering of realia plays for conveying a source text. There are presented the ways to solve the difficulties which may occur in the process of translation.*
Key words: *communicative competence, realia, connotative lexicon, background lexicon, equivalence, transcription, transliteration.*

MADANIYAT BILAN BOG'LIQ TARJIMA MUAMMOLARI VA BU MUAMMONING MUMKIN BO'LGAN YECHIMLARI.

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Annotatsiya: *Ushbu maqola realiya tarjimasi va ularning tasnifi bilan bog'liq. Matnni bayon etish uchun rol o'ynaydigan to'g'ri va mos realialarni rolini tahlil qilib ta'minlaydi. Tarjima jarayonida yuzaga kelishi mumkin bo'lgan qiyinchiliklarni yechish uchun yechimlarni namoyon qiladi.*
Kalit so'zlar: *Realia, lug'at, transkripsiya, so'zlashuv mahorati, konnotativ leksika, ekvivalent, transliteratsiya.*

The main purpose of teaching any foreign language is not only acquisition of knowledge and skills but also acquiring of cultural, traditional and linguistic background by the students of the Translation Department. Therefore there arises a question of the country-study aspect. Culture-oriented linguistics studies the language itself as well as the cultural and traditional background. The main aim of this subject is to provide the communicative competence in the act of communication, mainly through the adequate perception of the interlocutor's speech and understanding of the authentic texts. The main task of the culture-oriented linguistics is to study the linguistic units, which the most brightly show the national peculiarities of the culture of the native speakers: realia, connotative lexicon, background lexicon. Any translator considers the translation of relias to be an interesting as well as difficult work, because insufficient awareness of history, culture, traditions, social order, political life can

result in inadequate translation which can fail to be perceived by the recipient or be perceived in a wrong way. Such a situation can occur because realias are the words which may convey the cultural identity of the native-speaking population. The peculiarities of the culture may be unknown to the definite person from another country so the translator is that very person who is responsible for the 'clear' translation. Translation as a term has a polysemic nature, it is most commonly known and the most general meaning is connected with the process of communicating the meaning of the word, group of words, sentence or abstracts from the text from the source language into the target language. The term 'translation' is also a replacement of the textual material of the source language with the equivalent textual material of the original language. The main task of any translator is to provide the adequacy. The adequacy is a complete rendering of the meaning content of the original and full functionally-stylistic corresponding to it. It is clear that it is necessary for the content of the source text and the target text to be identical, thus we may make a conclusion that the translation has to preserve the content of the source text: full-value of the translation means the complete communication of the source content and full functionally stylistic correspondence to it. Equivalence performs the function of the base of the communicative interchangeability, which makes the text be a translation. The term «equivalence» means conveying the content of the original text by means of translating, which is regarded as the total information contained in the text including emotional, stylistic, imaginative, aesthetic functions of the linguistic units. This way equivalence is a wider notion, than «accuracy» of translation, which only means the preservation of the logical content of the original text. That is to say, the level of equivalence is a demand for the maximum correspondence to the original text. By its meaning adequate translation is equivalent, though the level of the notional similarity between the original text and the target one may be different. The most complete equivalence means the most possible similarity between the texts. Equivalent translation will not always be considered adequate only because it satisfies the demand for the notional approximation to the original.

Nima uchundir onam tez-tez tolqon qilardi. Sababini keyin tushunganman. Non ko'pligi uchun emas, kamligi uchun tolqon qilisharkan.

I wander why my mom often prepared" tolqon". Later, I realized the reason of preparing it. I found out that my parents could not supply members of our family with bread.

(Tolqon — type of food. It is made from corn, wheat, oats, bread and fruit. Method of preparation: roasted grain, dried bread or fruit crumbs, crush them with mixer. You can add some sugar, if you want.)

Translators need to find the mostly used culture bound word is material culture and the mostly used translation procedure is culture equivalence. From the connection among cultural word and procedures analysis, we, translators can conclude that every cultural word class requires different translation procedure. Entering in the field of

translation studies, a radical terminological change must be enforced: «realia», in fact, does not mean objects, but signs, words and, more precisely, those words signifying objects of the material culture, especially pertaining to a local culture. It is, therefore, necessary to distinguish realia-objects (mostly outside translation studies) and realia words (mostly inside translation studies). In every language, there are words that, without in any way distinguishing themselves in the original from the verbal co-text, nonetheless they are not easily transmissible into another language through the usual means and demand from the translator a peculiar attitude: some of these pass to the text of the translation in unaltered form (they are transcribed), others may only partially preserve in translation their morphological or phonetic structure, still others must sometimes be substituted for lexical units of a completely different value or even «composed». Among these words, we meet denominations of element of everyday life, of history, of culture etc. of a given people, country, place that do not exist in other peoples, countries and places. Exactly these words have received in translation studies the name of «realia». Leppihalme adapts earlier classifications to present seven local (microlevel) strategies for translating realia. She briefly evaluates their likely effects. Her aim is that the list could be used by students examining translatorial practices for their theses. She considers the following translation strategies for realia: 1. Direct transfer of the source-text word except for possibly some minor change like slightly altered spelling. Personal and geographical proper names are usually transferred directly but for some names, language cultures have conventional assimilated or translated forms; 2. Calque, or a word-forword translation resulting in a target-language neologism; 3. Cultural adaptation, where a cultural analogue is substituted for the original realia item, often in translations for children or to avoid a culturally sensitive reference; 4. Superordinate term: the target-language word for 'biscuit' replacing source-text Oreo; 5. Explicitation, where implicit elements of the realia are made explicit in the text itself; 6. Addition of a text-external (paratextual) explanation, as in a footnote or glossary; 7. Omission of the realia item altogether. The acceptability of this last strategy is strongly norm-governed and tends to coincide with a translation culture that accepts extensive adaptation and deletion. By focusing more on the macrolevel aspects of the translation of realia, future research could contribute to a deeper understanding of the role of translation in intercultural communication. Realia as the units of translation are divided into abbreviations and phrases. Also they may be divided into the geographic and ethnographic realia. The geographic realias are names of the geographic and atmospheric objects and endemic species. Etnographic realia describe everyday life and culture of nations, their spiritual and material culture, traditions, religion, art, folklore etc. Etnographic realias are those connected with everyday life, art and culture, names of residents and ethnic objects, currency units. Within one language we should distinguish own realias and borrowed realias which in their turn are divided into national (known to all the citizens of the country), local (belonging to one dialect), microlocal (peculiar to definite locality). Comparing several

languages we may distinguish regional realias and international, existing in the lexicon of many languages, which entered the vocabulary though preserving their initial colour. Taking into consideration everything mentioned above we may say that the main feature of the realia is their colouring. To convey this colouring is the most difficult task for any translator while translating. To translate the realia in a correct way it is necessary to take into account the following factors: the type of the text, the meaning of the realia in the text, the type of th realia and its systematic role in the culture of the source language, the degree of perception of the unusual word-collocations and «exotic» expressions in the target language. It is clear that to communicate the definition of the objects used in the source language and the images connected with them, it is necessary to have definite awareness of the reality described in the source text. In the theory of translation such awareness is called «background» which is a complex of the ideas about the real background of the life in the country of the source language [1, p. 93]. Background lexicon is the words or expressions bearing some additional meaning and definite semantic and stylistic flavor, which affect the main meaning and are known to all the people belonging to some peculiar language group. There exist four ways to render the realia into the target language: transcription or transliteration; neologism (calque, half calque, appropriation, semantic neologism); realia substitution; approximate translation (generalization, functional analogue, description, explanation, interpretation). Transcription is, in its turn, divided into transcription proper and transliteration. By «transcription» we mean transmission of sounds of a foreign language (usually proper name, geographic name, scientific term) using the letters of the alphabet of the receiving culture. Whether or not the target language and the source language use the same or different alphabets involves further differences. If the alphabet is different, the change is even more necessary (although there are also text insertions in different alphabets) so that the target language reader could be able to process the message. If the alphabet is the same, there can be cases of adaptation reproducing the pronunciation. Transliteration is on the other hand a transmission of letters of a foreign word using the letters of the alphabet of the target language.

Now we proceed to the choice of one or the other strategy. The first choice to be taken is, of course, between transliteration and translation. It is possible synthesize the variables on which such a choice dependsinto five points:the type oftext; the significance of the realia in the context; the type of realia, their systemic role in the source culture and in the receiving culture; the languages, the collocations, the degree of acceptance of unusual collocations and exotic expressions in the receiving culture, and the translator's will to «force» the reader to overcome mental laziness in favor of a richer world awareness. If the text is a scientific text, there are probably not many realia, and the few present are mostly actually terms(words of technical terminology), that usually have the corresponding term in the receiving culture as the resulting translation. In public affairs writing, transliteration is statistically more frequent, while

in fiction the choice depends mostly on the translation strategy. The presence of realia in the text can be more or less significant, their role can have a greater or lesser semantic value. The realia elements being alien or proper to the source language constitutes a major difference in their consideration. When realia are alien to the source culture, it is probable that a neuter translation strategy consists in transliterating or transcribing them. The presence of realia pertaining to the source culture, on the contrary, poses a much more serious problem to the translator.

The translator must convey truly both components on this unity keeping in his mind the frequent absence of confines between national and international coloring because they interlace with each other. Translator as creative person who carries works beyond the limits of one national culture and who serves to people giving these fruits of this culture, created in new language form or vice versa, including achievements of other nations in his national science and culture. Translation process does not only involve two languages but also two different cultures. In bridging those two different things there are some procedures of translation that can be used by the translator. The procedures that are used by the translator in this thesis are the culture equivalence. From the connection among cultural words and translation procedures analysis, we can conclude that every cultural word class requires different translation procedure.

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