

UZBEK AND RUSSIAN LACUNAE AND PROBLEMS IN TRANSLATION

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Annotation: This article discusses the concept lacunae in linguistics and modern lacunarism in translation and its problems, especially in Uzbek language.

Keyword: lacunarism, lacunae, culture, problems in translation, types of lacuna.

Аннотация: В данной статье рассматриваются концепт-лакуны в лингвистике и современный лакунаризм в переводе и его проблемы, особенно в узбекском языке.

Ключевые слова: лакунаризм, лакуны, культура, проблемы перевода, виды лакун.

Annotatsiya: Ushbu maqolada tilshunoslikdagi lakunalar tushunchasi va tarjima­dagi zamonaviy lakunarizm va uning muammolari, ayniqsa, o‘zbek tilidagi muammolar muhokama qilinadi.

Kalit so'z: lakunarizm, lakunalar, madaniyat, tarjima­dagi muammolar, lakuna turlari.

Introduction

The investigation was held in order to show the difficulty and problems in translation of Lacunas. There were found some problems in translation of lacunae from one language into another language. Some lacunas are mentioned as an equivalent of the word in that language. There is a slight difference between lacunas and realia. Lacunas or as mentioned in some books, gaps in linguistics have been studied and mentioned in the works of the following linguistics as of V.L. Muravyova, Yu.A. Sorokina, G.V. Chernova, I.Yu. Markovina, Buryakovskaya, Yu.Yu. Lipatova, E.F. Tarasova, A.A. Leontyeva, L.A. Etmanov. This material is based on the methodological basis of their works. The problems of linguistics and in translation together with lacunas, culture is learnt and analyzed in order to see the consciousness among speakers of different ethnic cultures and bilinguals also. Languages that served this purpose, researchers as a material, may have a different structure or be structurally close, and the focus of research is usually comparative.

Moreover, the theories of interlingual lacunarity are the works of Yu.S. Stepanova, I.A. Steriina, Z.D. Popova, Yu.A. Sorokina, I.Yu. Markovina, L.K. Bayramova, B.T. Kulbaeva, N.M. Zhanpeisova, G.Zh. Baishukurova and others.

Gaps as a linguistic and cultural phenomenon reflect features of national linguistic consciousness, linguocognitive mechanism of verbalization of extra-linguistic reality through the prism Gshrod's worldview, reflected in the language.

Comparative methods were used in analyzing the lacunas in the article. Lacunas in two languages are compared and analyzed the problems in translation.

The formation of gaps in the language is due, with one hand, extra-linguistic factors (the way of life of the people, the way of family, material living environment, etc.), on the other hand, linguistic and cultural traditions of word usage of a specific linguistic and cultural community.

A linguistic lacuna is a lexical discrepancy between two languages, which manifests itself⁷⁷:

- a) as an absence in one of languages that are unambiguously equivalent to a linguistic unit of another language;
- b) in different ways of expressing common linguistic cultural concepts;
- c) in distinguishing the meanings of language units with identity their forms.

The main findings and results

Every communication or original message has a practical value. Evidence statement of the translator's message should know whether it is an offer, an order, or a joke. This translation is a process of passing through linguistic and cultural barriers. For this reason, language is the heart of culture. Culture is reflected in language⁷⁸.

National customs are a thing if events are unique, they are not translated, for example, *sari*, *kimono*, *mahsi*, *kavish*. These are explained to students in the same way as cultural terms. If a particular word is insignificant, it is simply replaced with another word. When it comes to social culture, the problems of meaning and integral meaning of translation must be taken into account. The names of national parliaments are not translated: for example, *the Bundestag* (Germany), *the Duma* (Russia), *the Oliy Majlis* (Uzbekistan). These names are written in the original form for administrative documents. The names of the ministries are translated literally according to the correct description. For this reason, *the Treasury*- the Ministry of Finance; *Home office* - the Ministry of Internal Affairs; *Guardian of Justice* or Ministry of Defense, Ministry of National Security, etc. Thus, one of the most difficult problems facing translation is finding the lexical equivalent of objects or events. The interpreter is not just two languages, but two cultures compare. Due to cultural differences, there may not be a lexical equivalent in the language being translated in the concepts of the language being translated. This may be due to differences in geography, customs, beliefs, worldviews, and so on. The translator must find a new way and method in the language of translation to express the problem.

The biggest problem in translation is distinguishing between cultures. People of a certain culture look at something from their own point of view. Words that seem to be equivalent to each other may not actually be equivalent. Different cultures have different orientations. For example, in Uzbek culture, gardening, farming, livestock, and everyday life play an important role, while in America, work, earning money, and sports play an important role. The focus on profit is strong. Some societies are more into technology some are less focused. The difference is in the number of dictionaries that can be used when talking about a particular topic reflected. If the text in the source language is derived from a high-tech community, it will be difficult to translate it into a non-technical community in another language. If someone is translating a book on the social sciences of African culture, it will often be difficult to find an equivalent to it. Cultures because it is different, it is often difficult to find an equivalent. Culture is reflected in the use of your words. In America, for example, the word "go 'y" is used to refer to people who act recklessly, poorly, and modestly.

Words used in a particular case has a major impact on the meaning of the link. The specific word will depend on various factors in the situation in which the communication is established.

⁷⁷ Aituganova B.K Problems of “cultural lacunas” in translation- Astana, 2000.

⁷⁸ Dashidorzhieva B.V Types of lacunae in intercultural communication. diss.M.,2002.

The interpreter should be aware of the meanings of the words depending on the situation. Words express attitudes and feelings. For example, the word “ona” has a positive meaning for many people. For example: *“father”, “daddy”, “dad”, “pop”* They are lexical units, all of which represent a relative from the previous generation. The word *“ota”*-“father” signifies respect, *“adajon”* - “daddy” - intimacy. People often not only pay attention to the denotative meaning of the word, but also look at their emotional coloring. The connotative meaning of the word is cultural. A word that has a positive meaning in one culture can have a negative meaning in another culture⁷⁹. Words that have complete neutrality in the original language can express a strong emotion in the language being translated as a result of the literary translation. Words can also change in their integral sense. Although the word “tribe” above has a neutral meaning, it can later have a negative or positive meaning. Words often go from negative to positive. For example: *“skinny”* - *“qotma”, “thin”* - *“ozg’in”, “slender”* - *“nozik”* has the following meanings for most people: *“skinny”* - *“qotma”* - negative, *“thin”* - *“ozg’in”*- neutral, *“slender”* - *“nozik”*- positive. They are synonymous in meaning. But they are used differently. *“Fat”* - *“semiz”* - negative, *“overweight”* - *“ortiqcha vaznli”* (fat) - neutral, *“plump”*- *“to’laroq”* - positive. The translator should be aware of the different meanings of the word in the original language and the alternatives in the language being translated. In translation, old and new words can sometimes be confused, and the translator is referring to such a situation. The best words chosen for translation are words that are understandable to all. Words carry both positive and negative meanings in the development of different cultures. As we have said, words with very negative connotations form a euphemism. The existence of a euphemism indicates that the word has a very negative connotation. In some cultures, it is forbidden to say the name of a dead person. In others, naming children after their ancestors is a sign of a positive attitude. There may also be positive taboos.

Any group will have a dictionary that all people can understand, but they will only be used by older people. Of course, the translator uses the dictionary that is clear to avoid age-specific dictionaries and can be understood by many who do not belong to any age range. In some languages, there are differences between the speech of women and men. These differences are simple because men talk about different things and women talk about different things. Men have specialized dictionaries on construction, business, politics, religious rights, and other occupations in which they are engaged. The women have special dictionaries on housekeeping, upbringing, sewing, cooking, and so on. It is important that the translator knows the culture of the people to whom the work he is translating belongs. It is desirable that the translation be done in a way that people with average education can understand.

Conclusion

So, in translation studies, the translation of lacuna is carried out by the following methods:

The complexity of the problem of transferring cultural information in translation manifests itself in the fact that it is this aspect of translation that accounts for a large percentage of translation errors. Errors usually happen because of 1) misunderstanding (misinterpretation) of cultural information: ignorance realities of material and spiritual culture, subculture, incorrect reproduction of significative connotations, 2) incorrect installation for translation: insufficient cultural and pragmatic adaptation, excessive cultural and pragmatic adaptation, 3) lack of czatranslation technique: distortion in the characterization characters, incorrect translation of “speaking” proper

⁷⁹ Муравьев В.Л. Лексические лакуны. -Владимир, 1975. –С.96.

names, failures in connections with the translation of jokes, puns, witticisms. Cultural translatability has its limits, since ethnically determined differences in extra-linguistic experience and the presence in words very bright cultural component in some cases represent are almost insurmountable obstacles to achieving equivalent translation. In this case, it seems justified to use other types of language mediation: retelling, adaptive arrangement.

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