

Translation Problems of Some Specific Words in the Story “Bemor” by A. Qahhor

Allayev Zafar

Teacher of Foreign language department of Termez University of Economics and Service

Annotation: This article describes discusses the translation problems on the work of Abdulla Kahhar named “Patient” and propose alternative variant based on the theory and practice of translation.

Keywords: Baxshi, chilyosin, izvosh, qabzali, burov, izvosh.

It is known that literal translation is considered the quite difficult translation type than other types requiring high knowledge and great translation feat from translator in translation process as they come across a number of problems in this process. "The basis of the translation work is, first of all, word. It is studied within a context where the word is not isolated from its textual context, on the basis that it is embedded in a textual, multidisciplinary relationship, which is one of the tools to support the author's artistic aesthetic purpose" [1,6] Mostly, these problems are related to religious, nationaltraditional, historical background. "The sole condition for the translation to be unique to the original form and content is that the interpreter maintains and releases linguistic means in his or her language". [1,68] It has become very obvious to us how challenging the literal translation is as a consequence of translating one of the short stories called "Bemor" by Abdulla Kahhor, well-known writer of Uzbek literature, written in 1936. During the translation of this story, we have faced various obstacles referring to the obsoleted part of Uzbek language and national- common words which cannot be translated into other language. Firstly, before translating the story, we had to investigate the thorough explanations of words which became a problem in translation process and interpreted them obeying the translation rules that require the meaning of words be unchanged. In this article a number of words which raised the translation problems of the story will be explained one by one. While translating this story the words "Baxshi", "burov", "qabzali", "izvosh", "chilyosin" and "oftobshuvoq" became problem for translation concerning a special attention and knowledge.

Firstly, we will discuss the translation issue of the word "baxshi" facing on its notions in Uzbek. This word has two meaning in Uzbek: the first meaning is that "baxshi" means a narrator who sings folk-lore tales, poems and songs. The second meaning is that a female powwow who cures patients by utilizing superstition and telling blessings.[3;57]. According to A.B.As-Safi translation "

Secondly, the word "burov" draws a thorough attention in translation. This word means a lasso which is used binding domestic animals. [4; 381] In the beginning of the XX century "burov" is widely used in our languages but today this word has obsoleted and considered an archaic word. Instead, the word "sirtmoq" is in common use of our contemporary language that can be translated into English. In this case, the translation alternative of "sirtmoq" - the word "lasso" can be corresponding of it. Thirdly, the explication explaining the word "qabzali". This word is the adjective form of the noun "qabza". It means a part of objects, such as door, window and drawer to be held by your hand to open and close them. [5; 196]. However, it is also considered an archaic word. In modern Uzbek language the word "tutqich" and russian word "ðó÷-êà" reflect the meaning of "qabza". The adjective form of them are "tutqichli" and "ðó÷-îê". Thus "qabzali" can be translated into English according to its current meaning and the translation of this word should be "handled" in English. Fourthly, the word "Izvosh" is taken in the survey. It means a light carriage pulled by a horse or horses. [6; 197]. It was one of the most active words until the half of XX, as at that time it was considered the main transportation for noblemen. As a consequence of the development of vehicle manufacture there was no need for the word referring to this type of transport. thus the object and it's meaning superannuated fully and became a historic word. The fortune of it

almost was the same with in Europe. The corresponding of "Izvosh" is "phaeton" in English. Fifthly, the meaning and translation problems of the word "chilyosin". It expresses one of the religious ceremony in Islamic religion. "Chilyosin" is taken place as a last resort when a person becomes sick and do not get better. Chilyosin is a process of telling "The blessing Yosin" by heart forty times by four religious men. [7; p-483]. As it mentioned above , "Chilyosin" means an Islamic ceremony. So there is no lexics corresponding with it in English language. In translation "Chilyosin" is used as a national word with its definition in bracket. The last problematic word is "oftobshuvoq". The definition of this word is that an enjoyable sun-light and place in spring [8; p-160]. In the current Uzbek literatural language this word is not utilized commonly, only it is used rarely in some rural areas of our country and superannuating year by year. So it seems uncommon word to today's young generation. After finding the meaning of it and learning in detail it was translated into English as an " enjoyable sun-lighted place". In conclusion, translating this story helped us to acquainting some archaic words which we do not know their meaning and played an important role to enhance our translation skill.

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