THE TECHNIQUES OF TRANSLATING EQUIVALENT-LACKING WORDS FROM UZBEK INTO ENGLISH ON THE MATERIAL OF CLASSICAL EPIC-POEMS BY ALISHER NAVOI

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ABSTRACT

In this article we have analyzed the degree of translation of equivalent-lacking words and compared the lingua stylistic peculiarities of the original and their correspondence with their translations into the English language. We have also overviewed different types of techniques of translating equivalent-lacking words falling into some categories i.e. transcription, transliteration, calque, equivalency and descriptive used by the translator. Considering two language's possibilities of adequacy in lexical, phonological and semantic fields, we have broadly applied comparative typological methods in translation. Furthermore, basing on some scholar's theories, we have made an attempt to find appropriate equivalencies in two languages.
The object of the research is "Farhod and Shirin" by A. Navoi and its translation done by Azam Obidov.

INTRODUCTION

 One of the most challenging points for translator is to translate culture-specific references. They pose many translation problems when translating from one language into another one. Difficulties arise because languages have different grammatical structures. Furthermore, culture-specific references vary among cultures as various countries have a different history and experience of life. Therefore, there are cases when certain concepts of one culture do not exist in another culture, and these are difficult to fully understand for the members of that other society because they are unfamiliar with that culture.

METHODS

When a translator deals with culture-specific items such as customs, proper names, titles of institutions or organization, etc. the problem of non-equivalence could arise. It could be explained as non-existence of a parallel concept or expression in the language of the other culture. As Mona Baker notes, "non-equivalence at word level means that the target language has no direct equivalent for a word which occurs in the source text" [3;20]. Different reasons influence the occurrence of non-equivalence in translation. When the source text expression is

found as being unfamiliar to the target audience, the strategies for dealing with non-equivalence should be applied in translation. Different types of non-equivalence should be treated using different translation strategies. In the book Translation Studies, Susan Bassnett points out that "equivalence in translation should not be approached as a search for sameness, since sameness cannot even exist between TL versions of the same text, let alone between the SL and the TL version" [4;29]. In other words, it becomes clear that it is very difficult to achieve equivalence or sameness between two languages. Therefore, the problem of non-equivalence frequently occurs in translation. Non-equivalences as many problems to translators; therefore various translation strategies are used when non-equivalence occurs. Culture-specific concepts are one of the types of non-equivalence. Culture-specific concepts may be "abstract or concrete; it may relate to a religious belief, a social custom, or even a type of food" [4;21]. In other words, the source text concepts may have no known meaning in the target language.

In her book "Theory of translation" Zoya Proshina uses the term "culture-bound" words. She compares culture-specific words with equivalent-lacking words. She points out that equivalent-lacking words signify notions lacking in the target language and culture. They are sometimes called untranslatable words or 'unfindable' words [10;147].

RESULTS

Sometimes equivalent-lacking words are associated with culture-bound words. However, the term of culture-bound word is of narrower meaning than the term of equivalent-lacking word. Equivalent-lacking words include, along with culture-bound words, neologisms, i.e. newly coined forms, dialect words, slang, taboo-words, foreign (third language) terms, proper names, misspellings, archaisms, etc.

Reasons for using equivalent-lacking words can be various:

• extra linguistic: lack of a similar thing in the target culture;

• lexical: lack of a corresponding one-word name for a thing in the target language: "pir" in uzbek means 'an old wise leader of sophists';

When translating our precious historical books of Alisher Navoi into another language a translator faces a great number of equivalent-lacking words such as, proper names, geographical names, archaisms(obsolete) and historical words, religious words, realia which do not have equivalents in TL. In this case translator uses some techniques to deliver the whole meaning of source text to the target audience. Here we would like to enumerate some examples taken from "Farhod and Shirin" the second epic-poem of "Hamsa" by A. Navoi which was translated by Uzbek translator Azam Obidov and edited by Mark Reese.

ANALYSIS

According to the semantic fields, equivalent-lacking words in the above-mentioned epic poems are classified into:

• toponyms, or geographical names:

Chin– China; Badaxshon–Badakhshan; Eram bog'i–Eram

• anthroponomy, or people's names:

Sulaymon–Solomon; Qorun–Qorun; Faridun–king Fariddin

• hydronyms:

Muhit dengizi–ocean; Nahrul hayot arig'i–Nahrulhayat(the river of life)

• astronyms:

Kayvon–Saturn; Mirrix–Venus; Utorid yulduzi–Mercury;

•   official-governmental rank terms:

  Shoh, Podshoh–king, shah, padishah; Xudaychi–officials

•   religious servants and ritual terms:

Kofir –non-Muslim

Xizr–Khizr or prophet Khidr(one of the legendary prophet's   name who is said to be immortal);

•   realias:

Sandal yog'ochlar–sandalwoods; isiriq–incense; yo'rgak- fabrics

•   mythological terms:

Dev– devil, monster; Jamshid Jomi–Jamshid's dish, Bowl of Jamshid; Oinai Iskandar–Oinai Iskandar; Iskandar Oynasi–Alexander's mirror

•   archaic or obsolete words:

 Military terms: jarchi–herald; qilich, tig'–sword, dubulg'a–helmet, sovut–shield

•   terms of measurement: tuman, yog'och/yig'och, quloch, yarim tosh

     yigoch (measurer of linear, one yigoch is equal to 12.000 meters);

Tuman ming– thousands;

500 quloch–one kilometer;

Yarim tosh– not far from

Culture-specific words are characterized by a location and time. Based on the time coloring, they can be historical and archaic words. It is sometimes impossible to find the translations of those words in modern bilingual dictionaries. Because the historical words are out of use and they do not have modern synonyms. As for archaic words, they are not used anymore at present, but they have modern proper equivalents in use. In order to give their translations, translator should look up the monolingual descriptive definition dictionaries of SL.

It is required to use some ways of translation techniques when translating culture-specific or equivalent-lacking words into TL.

There are some techniques for these words and here below we enumerate the most common ones:

Transcription; Transliteration; Calque (half-calque); Substitution;

Equivalent; Analogue; Descriptive.

In translation of "Farhod and Shirin" the translator widely used some of above mentioned techniques. For example, transliteration mostly used for the proper names such as: Moniy–Moniy, Boniy–Boniy, Farhod–Farhod, Siyovush–Siyovush, Shirin–Shirin. At the same time transcription also was used for some proper names, etnonyms and toponyms such as Momo Havo–Hawwa; Mo'g'ul xonlari– Moghul khans; Xo'tan–Khutan, Arman–Armen, Armenia.

Calque and half-calque was used for compound terms or term phrases: Jamshid Jomi–Jamshid's Dish, Sulaymon uzugi–Solomon's ring.   Transparent inner form of the word can cause no less trouble with translation equivalents. In some cases some words enriches TL compounding of some separate phrases. For example, sandal yog'ochlari–sandalwoods.

Moreover, there are some equivalents of common scholars and prophets names as well as planets which exist in many languages. Translator used their equivalents in translation. Sulaymon payg'ambar–Solomon, Nuh payg'ambar–Noah, Yusuf payg'ambar–Joseph, Mirrix–Mars, Hulkar to'pi–ComoCluster.

Besides that, explicatory (descriptive) translation and expansion also necessary strategy when translating culture-specific words. This translation technique occurs when translator chooses "to keep the original but supplement the text with whatever information is judged necessary." When this strategy is applied in translation, the source language item word or expression is transferred to the text but additional information is provided. This technique is used for verbalizing new objects, not existing in the target language, for example in,

Suho–the farthest star; (but in some places it is transliterated)

 Haram-harem (the place where the king's women and children are kept off strangers)

 Tavof qilish–to touch the sacred objects and pass hands before face in Islamic manner.

CONCLUSION

In conclusion, we can say that translators who deal with the translation of literary and historical works should have more awareness of culture, history, people's life style and experience of the country, which the language is translated. At the same time it is required a big skill and knowledge to apply familiar equivalents to target audience. In this article, we might observe that translator widely applied transliteration, transcription, description, equivalency and calque types of transformations for most of the equivalent-lacking words than any other types.

Above we have analyzed only limited numbers of equivalent-lacking words used in the epic-poem. The book, being one of classical works and at the same time written in Turkic language that had been influenced immensely by other languages such as Arabic and Persian its lexical scale is very large. Moreover, we have taken only one version of translation for comparison. This would not be the case with other translators as every translator has their own styles.

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