

THE ISSUE OF TRANSLATION OF REALITIES IN ABDULHAMID CHOLPON'S STORY "TULIP IN THE SNOW"

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ABSTRACT

Through translation, the peoples of the world enrich each other's national literature while learning each other's history, unique national colour, lifestyle, religion and culture. Certain words in a work of art indicate that the work belongs to a particular national literature and that the artistic reality takes place in a particular ethnic group. Reality-specific words are often an exotic lexicon that does not obey translation. Of course, one should not conclude that the original words can be left untranslated to reflect the national colouring and the spirit of the times. On the contrary, if the translated work contains words from the original language, the translation loses more and repels the reader. In translation, the translator should render the words typical of the country in relation to the original. Otherwise, the reader may misunderstand or only partially understand the scenes the author wants to portray, or even not fully comprehend the author's thoughts. In view of these problems, in this article we have analysed the problem of translating religious realities from Uzbek into Korean.

Keywords: reality, specific word, transliteration, equivalence, alternative translation, translation method.

INTRODUCTION

It is known that words and concepts characteristic of the original people - realities - play an important role in the overall edition of a religious translation. "Realities include national dishes, clothing, national musical instruments, household utensils, names, nicknames, nicknames, urban and rural features, architecture, geographical names, natural landscapes, names of animals and plants, including words denoting rank, title, caste and other subdivisions, words and expressions denoting institutions, organisations, religious ceremonies and other ethnographic signs" [1]. In order to preserve the national identity of a work when translating it, the translator must not only have a perfect command of the original language, but also a thorough knowledge of the past, present,

religion, culture, literature, way of life, traditions and customs of the people speaking that language.

When we read the Uzbek narratives of the 20th century, we witness how broadly the themes of faith and belief are laid out in them. Of course, it is not easy to translate a work on this theme from one language to another. It is a very difficult task to convey the works of writers belonging to the Islamic religion to Korean readers in a comprehensible, clear and lucid manner, while preserving their original content and national identity in Korean translation. requires. The translation of examples of Uzbek literature into Korean began to develop after the years of independence, and these translations were mainly translated directly from Uzbek into Korean, and this article compares the original and Korean translations. is examined. We analyse how the religious realities in the stories of Uzbek writers are reflected in the Korean language, and address the achievements and shortcomings of these translations.

The most important criterion for the correct rendering of religious realities is the correct definition of their methodological function. Therefore, the translator should be able to understand the meaning and style of each word by reading the essence of the text. When the facts fulfil the main function in terms of content and method and the reader's attention is focused on them, transliteration is the most convenient way to translate them. "The use of transliteration is explained by the lack of real equivalents in the translated language. This situation is explained, firstly, by the fact that the historical paths of development and the economic and social conditions of life of the two peoples are different, and secondly, by the fact that many realisms are used which the language of translation cannot digest and the realisms cause strange misunderstandings in the reader. [2].

Transliterated religious realisms are one of the factors that serve to enrich the translated language. However, it would be appropriate for the translator to provide an explanation of the realisms thus rendered in the translation. Since there are no suitable words and terms in the Korean language to replace Islamic realities, it is better for our translators to translate the realities through transliteration and comment on them.

Translating realities is one of the most important issues in translation studies and has been studied as a general aspect so far. Since realities cause most problems in the translation process, religious concepts are one of the least studied aspects of translation studies. We will examine the translations of the story "Yinida Lola" by Victoria Kim, PhD, through a comparative study.

Original: After selling all his belongings because of debts, he became a Sufi and lived in the house of Eshans. When you get

home, drink a spoonful of thick liquid, put it on the rosary, turn the amber rosary a few times and recite the "tasks", then cry until midnight [3].

Korean translation: 빛을 갚기 위해 모든 재산을 팔고 소피 (알라를 잘 믿는 사람)가 되어 이맘 집에서 근무를 하며 지내고 있었다.그 사람은 새벽부터 이맘 집에 가서 저녁 늦게 집에 도라왔다[5]

Translation from Korean into Uzbek: Because of his debts, he sold all his belongings and became a Sufi and worked in the house of the Imam. This man came to the Imam's house in the morning and returned home in the evening.

Analysis: The word Sufi in this sentence is translated by transliteration as [소피], but no information is given about what this word means. If the translator refers to the definition in the explanatory dictionary of the Uzbek language, "Sufi, a person who recites the call to prayer in a mosque muezzin [4]. If he had defined, he could have given an understandable translation for the Korean reader.

An error in word choice can also be observed in the translation of the word "eshan" [4], which has the meaning "a priest who enjoys a certain prestige among religious people, a religious leader". That is, the translator has used the word imam (a person who stands before the congregation at prayer, leads the prayer, leads them to him) [4] instead of the word eshan, and it is transliterated in the form of [imam] reversed. These are the names of the religious titles that belong to the Islamic religion, and they perform a task that is generally contradictory. The translation of this sentence has not found its mirror image. The translation would have been successful if the translator had given a definition for the Korean reader via the link.

CONCLUSION

The translation version of the sentence has been changed from the original version and translated by free translation, some sentences have been omitted and words not found in the original have been added. For example: the Malla would climb on the beggar and kill him, turn the amber rosary several times, read the "tasks" and then cry until midnight. The translator has shortened this sentence and turned it into the style that he prayed to God and cried a lot. The original words joynamaz and rosary have been omitted.

The current state of translation studies supports the view that it is necessary in every case to make a translation as close as possible to the original. It is a sign of the times to reach a consensus on this issue based on best practises in translation practise. Because if you turn

the literature of one nation into the author of another nation and nationalise his work, literature has not won. Every good translation contributes to the development of the nation's literature. Because translation is an art that illuminates the history, the present, the literature and the language of a country.

It is well known that in translations from the languages of peoples belonging to other religions, respect for the religion and faith of the representatives of those peoples is the duty of the translators. And such translations, in turn, have always caused various problems and complications for translators. Here, the translator's work is doubled: at the same time, he or she must fully reproduce the original content in the translation and make it comprehensible to the reader. have to be solved. Since the translation of istila concepts specific to other religions does not cause difficulties for the reader, it should not contradict the religious teachings of the believer.

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