

THE PROBLEM OF TRANSLATING ENGLISH SARCASMS INTO UZBEK

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Abstract: The article provides an in-depth linguistic and cultural analysis of the translation of English-language ironic nomads into the Uzbek language. The article compares three main methods of sarcastic translation: denotative translation, translation with the opposite meaning, and translation using sarcastic equivalents. The article is of significant theoretical and practical importance for ensuring intercultural communication in the context of globalization and the development of translation theory.

Keywords: irony, English, Uzbek, translation, comparative, pragmatic, cultural, connotation, linguoculturology, globalization.

INGLIZ TILIDAGI KINOYALARNING O‘ZBEK TILIGA TARJIMA MASALASI

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Annotatsiya: Maqolada ingliz tilidagi kinoyaviy ko‘chmlarni o‘zbek tiliga tarjima qilish masalasi lingvistik va madaniy jihatdan chuqur tahlil qilingan. Maqolada kinoya tarjimasida uchta asosiy usul – denotativ tarjima, teskari ma’no orqali tarjima va kinoyaviy ekvivalentlar orqali tarjima solishtirilgan. Maqola globallashuv sharoitida madaniyatlararo muloqotni ta’minlash va tarjimonlik nazariyasini rivojlantirishda muhim nazariy-amaliy ahamiyatga ega.

Kalit so‘zlar: kinoya, ingliz tili, o‘zbek tili, tarjima, chog‘ishtirma, pragmatik, madaniy, konnotatsiya, lingvokulturologiya, globallashuv.

ПРОБЛЕМА ПЕРЕВОДА АНГЛИЙСКИХ САРКАЗМОВ НА УЗБЕКСКИЙ ЯЗЫК

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Аннотация: В статье проведен углубленный лингвистический и культурный анализ вопроса перевода англоязычных иронических кочевников на узбекский язык. В статье сравниваются три основных метода саркастического перевода: денотативный перевод, перевод с обратным значением и перевод с помощью саркастических эквивалентов. Статья имеет важное теоретико-практическое значение для обеспечения межкультурной коммуникации в условиях глобализации и развития теории перевода.

Ключевые слова: ирония, английский, узбекский, перевод, сравнительный, прагматический, культурный, коннотация, лингвокультурология, глобализация.

Introduction. Since irony is a complex type of migration, it is not always easy to fully and correctly understand it, even for native speakers of the language in which the original text was created. The main reason for this is that the figurative meaning of a word used in irony is closely related not only to the individual sentence, but often to the content and pragmatic context of the entire text. Therefore, in order to correctly understand the ironic meaning, a communicator must have a deep knowledge of the lexical system of the language, the peculiarities of the speech use

of words and units, their semantic and pragmatic possibilities, and a rich speech experience and a high level of language skills. The most challenging aspect of ironic migration is that it often operates on the principle of contrast or contradiction: the transferred meaning of a word is in an explicit or implicit conflict with its primary meaning. This conflict activates an additional thought process in the communicators, encouraging them to seek out the hidden meaning and evaluation while not overlooking the simple meaning[1,2]. In general, the true essence of ironic migration is revealed only through the broader context of the text and the shared cultural experiences of the participants in the dialogue. Therefore, in order to properly understand sarcasm, it is necessary not only to have lexical and semantic knowledge, but also to have a high level of pragmatic competence. Pragmatic competence allows us to form and perceive speech taking into account the social status of the communicants, their cultural background, the communicative situation, and cultural codes. If sarcasm is misinterpreted or not noticed at all, it can lead to serious confrontation, misunderstanding, and even social conflict. This is because sarcastic movement often involves hidden evaluation, criticism, irony, or social judgment, which can have a more dramatic effect because it is not expressed openly. The complex nature of ironic migration lies in its strong dependence on context, cultural experience, and pragmatic competence. Understanding and interpreting it correctly requires not only language proficiency, but also a deep understanding of cognitive and cultural competence. On the other hand, misinterpretation can lead to communication breakdowns and social conflicts.

Literature review. In linguistics, the study of irony is mainly carried out within the framework of the theory of speech acts. According to this theory, irony is considered as a complex interplay between two levels of word meaning: denotative and connotative. These two levels complement each other, defining the overall purpose and pragmatic effect of the text or speech act. As a result, irony becomes a powerful tool that vividly demonstrates the creative and aesthetic potential of language. It holds significant importance not only in literature and art, but also in everyday communication. By using irony, the speaker is able to express their opinion indirectly, gently, and touchingly. However, the effectiveness and power of sarcasm will largely depend on the listener's or reader's language skills, pragmatic competence, cultural background, and ability to interpret the context correctly. Therefore, when considering the translation of ironic transfers in a specific language, it is important to focus not only on translating individual words or phrases but also on translating the entire text or speech context that is influenced by the ironic meaning. This is because the actual content and power of sarcasm are often related to the broader context of the text, cultural background, and pragmatic circumstances. This fact clearly demonstrates the specific difficulties in understanding irony and in the translation process. The complete and effective transfer of ironic meaning into another language is often a great challenge, as it involves not only lexical and semantic aspects, but also pragmatic, cultural, and cognitive aspects. As a result, there is a high risk of weakening or completely losing the original impact of irony during the translation process. Irony is a complex semantic and pragmatic phenomenon of speech acts, and its study reveals the creative potential of language. However, the effectiveness of sarcasm depends on the listener's linguistic and cultural competence, and its translation is one of the most challenging tasks in translation theory and practice.

Research Methodology. The process of translation is not just about replacing a concept, sentence, or text in one language with a linguistic unit in another language. It has deeper and more complex cultural and content-related features. It highlights the similarities and differences between the lifestyles, worldviews, social relationships, economic systems, and cultural values of two nations. In other words, translation is not just a technical bridge between languages, but also an important tool for cultural dialogue between nations. A translator should pay special attention to enhancing the commonalities between two cultures in the process of translating text from one language to another, as well as mitigating differences and facilitating mutual understanding. He

must adapt the text to the cognitive and pragmatic expectations of the receiving culture, rather than simply translating it word for word. This process will depend not only on the translator's language skills, but also on their deep knowledge of both cultures, as well as their linguistic, cultural, and pragmatic competence. As a result, the development of modern translation theory that takes into account linguistic, cultural, and pragmatic aspects is currently a pressing issue. This is because a single word or phrase can have multiple meanings and connotations in different cultural contexts. Therefore, translating a text accurately and preserving its pragmatic impact can be challenging. A translator needs to have a deep knowledge of the properties of connoted units and be able to express them in the translation text through appropriate cultural and pragmatic equivalents. Otherwise, the hidden meaning, evaluation, emotional coloring, or social connotation of the original text may be lost or altered, significantly reducing the effectiveness of the translation text. The translation process is not just a mechanical switch between languages; it is a profound dialogue between cultures. Modern translation theory should be developed with a focus on linguistic, cultural, and pragmatic approaches[3:50-72]. A translator must not only be fluent in two languages, but also have a deep understanding of the worldviews, values, and communication norms of the two cultures, and strive to preserve the semantic and pragmatic power of the original text as accurately as possible.

Analysis and results. The acceleration of the globalization process, the strengthening of connections and interaction between cultures, the rapid progress in science and technology, and the large-scale and high-speed exchange of information have made the issue of overcoming translation activities and the complex problems that arise in them increasingly relevant. "Translation is a form of linguistic mediation in which the original textual content of a foreign language is expressed through the creation of a text that is communicatively equivalent to another language" [4:248]. This process is not only a form of linguistic exchange, but also a fundamental means of fostering a deep dialogue between two cultures. Translation activities are crucial for the exchange of information, knowledge, and experience between different nations and peoples. They play an important role in fostering dialogue between nations, eliminating misunderstandings, and promoting cultural convergence. Translation activities contribute significantly to the global dissemination and popularization of scientific, technological, cultural, economic, political, and other achievements. In the context of modern globalization, translation has become not only a means of language transmission but also a strategic tool for intercultural communication. It allows for the free dissemination of new scientific achievements, technological innovations, literary works, and socio-humanitarian ideas among people who speak different languages. However, the translation process also faces complex challenges, such as preserving meaning while accounting for cultural differences, conveying pragmatic effects, and accurately capturing connotative nuances. In an era of globalization, translation has become not only a bridge between languages but also an essential tool for fostering cultural and scientific connections between nations. Its effectiveness and quality have become crucial for promoting understanding and cooperation among different cultures.

It is worth noting that the term "translation" has a dual meaning. On the one hand, it refers to the process of expressing the original textual content of a foreign language using the lexical and grammatical means of another language. On the other hand, the new text that results from this process is also commonly referred to as "translation." To ensure the quality and effectiveness of translation, a translator must not only have a perfect command of two languages, but also possess the ability to deeply analyze the semantic and pragmatic layers of texts. A specialist must have a good understanding of the semantic structure of the source text, its hidden connotations, its pragmatic purpose, and its cultural context. After that, they must carefully compare the translation with the source text, quickly identify potential errors such as misinterpretation, semantic shift, loss of pragmatic influence, or loss of cultural nuances, and correct them

accordingly. This approach elevates the translation process beyond the mere mechanical transfer of simple words and sentences. Translation acts not only as a linguistic intermediary but also as an important bridge between cultures. It takes into account the differences in worldviews, values, and communication norms among different nations, ensuring mutual understanding and making global communication more effective, profound, and culturally enriched. In the context of modern globalization, the role of an interpreter is not limited to a simple language guide, but rises to the level of an intercultural mediator. It promotes the free dissemination of achievements in science, literature, economics and public life among peoples, ensuring a high-quality dialogue between the two cultures. The term translation is a two-way concept that designates both the process and its result. High-quality translation is not limited to language knowledge, it requires deep semantic and pragmatic analysis, cultural competence and contextual adaptation. Such a translation not only preserves the meaning, but also makes global dialogue more effective, ensuring a genuine dialogue between cultures.

Conclusion/Recommendations. The process of translating English-language ironic nomads into Uzbek is quite a difficult and responsible task due to linguistic and cultural differences. Irony as a figurative speech meaning is mainly based on the principle of contrast or contradiction. This property requires a high level of pragmatic competence in its understanding and translation. The translation process is not limited to finding semantic equivalents of words and expressions in a text in another language. However, it also takes on important tasks such as strengthening commonalities between nations as a means of cultural dialogue and mitigating cultural differences, as well as promoting mutual understanding. In the context of globalization, translation plays a crucial role in facilitating the free exchange of scientific, cultural, and technological achievements between nations. However, if the connotative layer of irony is not preserved during the translation process, its original impact is significantly diminished or even lost entirely. In sarcastic translation, there are typically three main scenarios. The first is the translation of irony with only the denotative meaning. This method distorts the essence of the text, as irony is primarily based on connotation, which refers to the hidden meaning and evaluation. The second method is to express the ironic meaning using reverse denotative units. In this case, the expressiveness of the irony may be slightly reduced, but its main essence will remain intact. The third method is to find ironic equivalents and translate through them. This method is the most effective, as it allows for the most complete restoration of the aesthetic impact, emotional coloring, and pragmatic power of the original text. Linguistic differences between English and Uzbek, wordplay, and the lack of a complete equivalent for idioms and phrases are some of the important factors that weaken the impact of irony. In order to preserve the meaning and hidden implications, the translator must deeply analyze the overall context, tone of speech, cultural background, and pragmatic purpose of the text. In this process, the translator must not only be a master of two languages, but also a creative individual. Literary translation requires the preservation of artistic features. Therefore, in an ironic translation, it is important to restore the balance between form and content by skillfully using phonetic, lexical, syntactic, and stylistic means. As a result, by successfully translating ironic translations into English, the Uzbek reader can experience the same strong impression and aesthetic pleasure as in the original text. This serves to enrich the global dialogue, deepen intercultural understanding, and strengthen cultural connections between nations.

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