

PROBLEMS AND SOLUTIONS OF TRANSLATION OF MASS-MEDIA TEXTS FROM UZBEK INTO ENGLISH.

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Abstract: Today media and translation have become two inseparable fields that play an integral role in international news reporting. They not only convey information to the reader, but also facilitate this flow of information to a wide range of audiences. The paper makes an attempt to reveal the common challenges and difficulties in news media text translation. We specifically focus on some linguistic and stylistic features of media texts and propose certain strategies for their appropriate translation from English into Uzbek which will make the translation culturally acceptable for the target reader.

Key words: news media text, translation strategies, linguo-stylistic features, clichéd expressions, standard journalistic terms.

Introduction. In world linguistics, attention is being paid to the study of the language of the press on the basis of lingua-cultural studies. After all, the study of language and cultural issues is the main part of interlinguistic and intercultural communication. As a result of this communication, it is possible to get an idea about the national and cultural identity of the two linguistic and cultural communities and to draw conclusions. In particular, the national-cultural factors of the native language speakers play a significant role in the creation of media texts on press pages, and the ground is created for the manifestation of the non-equivalent lexicon.

Literary review. An emotional form of influence characterizes mass communication. D. Teshabaeva and G. Bakieva emphasize that "... the analysis of linguistic phenomena is carried out together with non-linguistic phenomena, it is possible to determine the role of language in the process of media communication".

According to Sh. Safarov, "...discourse and text phenomena are spaces where the conscious activity of the dialogue participants connect. Conscious activity always has a spiritual and cultural basis". T.A. Van Dijk said, "The structure of the mass media text does not appear by itself, but is formed in the conditions of social and professional practice of journalistic activity."

S.G. Ter-Minasova said, "...conflicts of mentality are often more evident when translated into a foreign language. This can be seen in the culture and mentality of the people in each language. Information that sounds natural in the native language will have a completely different appearance in a foreign language".

Discussion and results. As a result of accepting translation as a form of linguistic and intercultural communication in modern studies, the lingo-cultural aspect of translation plays an important role in ensuring the quality of alternativeness and equivalence.

Providing information on the names of famous writers and poets who contributed to the development of the Uzbek people's history and culture, art, and literature on the press pages is an integral part of the expression of anthropogenic realia. Moreover, the complete display of the names of historical figures in the creation of media text helps to reveal the spirit of that time.

For instance, we can observe the following examples in the materials published in English: *“monument to two outstanding representatives of Uzbek and Tajik literature – Alisher Navoi and Abdurakhman Jami is erected in Samarkand central park named after Alisher Navoi”*; *The sacred land of Bukhoro has raised such great thinkers as Abu Ali ibn Sino, Narshahi, Imom Bukhoriy, Abdulholiq Gijduvoni, Bahouddin Naqshband, Ho’ja Orif Revgari and others”* (Uzbekistan today, 03.09.2010) etc.

In English language: *Professor of Tashkent State University of Law Omonulla Muhamedjanov participated in the III Congress of the Association in 1991 in Warsaw, Poland”*.

The use of the suffixes **-khan** and **-jan** to Uzbek names in the address forms of speech etiquette formulas was observed only in Russian-language newspaper texts but in English wasn’t.

In the classification of toponyms according to the geographical principle, there was almost no difference between the names belonging to a particular province or territory in both languages:

In English language: *“The German magazine ... in Navoi. The largest such enterprises are Nanyang Red Cotton Angel Textile (China) in Andijon region”; “...in Zangiota district of Tashkent region, as well as Bayteks Ticaret (Turkey) in Tashkent...”* (Uzbekistan today, 30.07.2010); *“Arbitration courts already operate under our association in Andijon, Bukhoro, Surkhondaryo, Qashqadaryo, Farg’ona, Samarqand and Tashkent regions and in the capital”* (Uzbekistan today, 30.07.2010).

Toponyms as a linguistic unit reflect many national traditions, symbols, images, and mythologies in their semantics due to the nature of nationality. They were studied through historical-etymological and chronological classification: in English: *“We never feel such ... of Go’r Amir at night”* (Uzbekistan today, 30.07.2010); *“Registan, Bibi Khonim, Ulughbek Observatory, mausoleums, burial vaults...”*; (Uzbekistan today, 30.07. 2010); *“Thus, I commented on our work on the site of ancient Kampir-tepa”* (Uzbekistan today, 15.10.2010) etc.

Moreover, in newspapers published in English, lexemes such as **Milliy tiklanish, Adolat, Oliy majlis, Yuksalish, Vatanparvar, mahalla, hashar** were observed as political realia: in English: **Milliy tiklanish, Adolat, Oliy Majlis, Yuksalish, Vatanparvar, mahalla, hashar** etc.

It was observed that the names of state awards, orders, national and local funds, national and sports competitions, typical of the socio-political lexicon, were used as realia: *“Mehr-shafqat va salomatlik” community fund; “Mahalla” fund; “Ezgu maksad” international charity community fund* etc.

In English language: *“The former President of the European Bank for Reconstruction and Development Suma Chakrabarti was awarded the Dustlik (Friendship) Order”*. From the example we can see that, **Dustlik** realia is given with **(Friendship)** as its equivalent. *“The Mehr Nuri Foundation renders material and financial aid and upholds talented youth, small, entrepreneurial, family and female business”* etc.

Mahalla realia is presented in the English and Russian press as a socio-political realia: in English: *“Harmony of Countryside, “Uzbek Mahalla: Lifestyle –”* (Uzbekistan today, 17.09.2010); *“According to the data provided by the Mahalla fund...”*.

The word **“Hashar”** is translated into Russian as **“Субботник”**. Russian Wikipedia has a special definition of this word²². In English: *“... more than 16 million people, including youths have taken part in hashar”* etc.;

The use of Uzbek words with a national character in the media as realia in the text of the English press helps to express the image of the Uzbek nation. In addition, socio-political realia help to present the new image of modern Uzbekistan because they most clearly reflect the existing realia. Types of ethnographic realia such as residences, religious-administrative structures, and international monuments were observed in the spoken languages.

Names of religious and architectural structures: in English: *“The combination of **Khiva’s** high clay walls and the famous **Madrasas** of Uzbekistan, with their blue and turquoise arabesques, give Khiva an «Arabian Nights» look and feel* (Uzbekistan airways, 2018. №1) etc.

Realia related to accommodation and parts of the house: *“**Panjara**, small semicircular or rectangular windows ... house”* (Uzbekistan airways, 2019. №2); *“Dwellings typically had two or four window ...**ayvan**, a covered verandah”* (Uzbekistan airways, 2018. №1).

In the Uzbek language and culture, national clothes are material and spiritual monuments that reflect people's national identity and are a means of ethnic symbols. National clothes reflect Uzbek traditions, religious beliefs, sophistication, lived space and time, economic seasons, and joyous or sad events in life. Of course, on the pages of the English and Russian press, you can find the following types of names of Uzbek national costumes and clothes: in English language: **gilam duppi, qalpoq, duppi, iroqi, qalampir, kavush** ва ҳ.к. *“The Shahrizabz carpet skullcap “gilam do’ppi” differs in special circular shape, multicolor and decorative compositional construction of ornamental design. Artistic decoration of skullcaps of **Urgut, Boysum** and **Khorazm** are of special interest as well”* (Uzbekistan today, 03.12.2010.).

Also, national dishes are used during the holy month of Ramadan or religious ceremonies; when information about these ceremonies is given in newspapers, their name is given as realia: *“During Ramadan, ...called nisholda. Its recipe has remained unchanged, and is completely hand-made»;* *“... at a table laden ...plates with **parvarda, halvah** and **navvat**”* (Uzbekistan airways, 2020. №1).

Giving these lexemes as realia is determined by the fact that these products belong only to Uzbek national dishes.

Conclusion. Newspapers that are published in both Russian and English express one facet of Uzbek speech etiquette, the form of address, as a realia. The national-culture component of the language is demonstrated by its application in the speech of foreign language speakers through national cultural requirements.

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