

LEXICAL AND CONCEPTUAL PROBLEMS IN THE TRANSLATION OF  
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**Annotation.** *This article discusses cultural identity, its ways of expression, its role in intercultural communication, and translation methods.*

**Key words:** *cultural identity, linguistic and cultural studies, translation, national, culture, transliteration, analogy*

Language is believed to function as an important instrument for expressing ethnic culture: beliefs, customs, rituals, and behaviors, which constitute the identity of a particular ethnic culture. This can be seen as a manifestation of action for most humans, that language is closely related to human essence and belongs to certain cultural groups. Furthermore, this can be seen as a social phenomenon in human society that establishes a set of rules, norms, and socio-cultural values, conventions, which are used as guidelines for working together and interacting with each other and maintained and passed down from generation to generation.[2,78]

It is known that the cultural traditions of each nation are also reflected in the words that mean color. The ideological and artistic functions they perform are different in different nations. If we take the red color, it symbolizes danger in the USA, aristocracy in France, life and creativity in India, anger in Japan, and happiness in China. At the same time, the symbolic representation of colors can have several meanings within a nation from a linguistic and cultural point of view. For example, in Russian, the symbolic meaning of yellow, on the one hand, is derived from the color of the sun and is a symbol of eternity, and on the other hand, it is a reference to illness. If we look at it from such a perspective, the concept of color reflects not only socio-cultural, but also emotional and sensory factors.

Colors also have some symbolic meanings based on their appearance. In English, blue is not considered a separate color, but a lighter version of black. The English expressions “to be blue in face” and “to be black in face” are expressed in Uzbek through the expressions “g’azabdan ko’karib ketish”. Undoubtedly, colors are a means of expressing emotions in the culture of every nation and are widely used in fiction to enhance the impact of meaning. The use of such expressions, in turn, has the power to have the necessary emotional impact on the reader. “The use of expressions involving

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colors, based on the author's worldview, creates a factor in creating an image of the national culture of that nation in fiction.”[1,45]

Cultural identity can often be expressed through specific words and phrases. The following three methods are mainly used in the translation of such words that express nationality:

1. *Transliteration* - the exact representation of a place, person or term in the translation through other language signs. For example, in the Russian translation of Oybek's novel "Navoiy", the words "devon", "parvonachi" are expressed exactly. It goes without saying that when using transliteration, an explanation is often given under the text. In the translation of Dickens's "Hard Times", the monetary unit "farthing" is given as "farting". However, since this monetary unit is somewhat unfamiliar to the reader, an additional explanation had to be included. However, there are also cases where an explanation is not required. In this case, the meaning is known to the reader by itself. In addition, in this work, the word "Signor" is pronounced as "sinyor"; The word "clown" is "klaun"; the words "Cupidon, Kidderminster" are also translated in this way as "Cupidon, Kidderminster".[3,51]

The purpose of using transliteration is interpreted as the lack of an equivalent for a particular word in the language being translated. "This is explained, firstly, by the fact that the paths of development and socio-economic conditions of life of the two peoples are different, and secondly, by the frequent use of realisms, which the translation language cannot digest and which cause strange misunderstandings for the reader.”[4,22]

2. *Analogy* - similarity, the use of alternative words. For example, in Oybek's novel "Navoi" "sholcha" is translated as "palas". In the translation of A.S. Pushkin's poetic novel "Eugene Onegin" "rozhdestvo" is given as "yilboshi". In the work "Hard Times" the word "public-house" is translated as "qovoqxona", and the word "Lady" is translated as "Shakhrizoda"

Although these words are translated alternatively, their national flavor is lost. Therefore, translators should be extremely careful when using this method. The words chosen as alternatives should be able to fully reflect the meaning and functions of the word being translated.

3. *Creating new words and word combinations* - sometimes translators translate culturally specific words with new names and concepts, but this often does not justify itself. For example, in the translation of "Eugene Onegin" "troika" is given as "uchot", "kotlet" is given as "minced meat". In the work "Hard Times" the word "Coketown" is translated as "Qurumkent" or "Kreshenskiye vechery" is given as "Eid evening, holy evenings". However, this is a ritual of washing idols typical of Christians, and Eid is a Muslim holiday. So the intended goal was not achieved through such a translation.

In conclusion, there are many problems associated with the translation of cultural identities, and each of them requires a unique approach. Although people of different nations and nationalities have concepts that are common to all people, such as life and death, love and hate, work and pleasure, their ways of expressing them are unique. In this respect, nations and cultures are different from each other, and this is their uniqueness.

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