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THE NATURE OF THE CULTURE BOUND WORDS AND PROBLEMS OF TRANSLATION

Abstract: Handling equivalent-lacking words (Ivanov 1985) in general and culture-bound words (Proshina 2008) (realia, lacunae, ethnographisms) in particular seem to be one of the most significant and arduous tasks; that is to say culture-bound words are impediments of the translation process due to the fact that they have particular connotations and implications in the source language and culture whereas the target language and culture cannot have the same connotations and implications. Firstly, the present paper aims at the distinctions between the terms “lacunae”, “ethnographisms”. Secondly, it is indicated to the interpretation of the procedures and methods and identifying which of them seem to be more effective than the others in the process of translation.

Key words: translation, lexical problems, correspondence, transformation, combinability, perception, significance, transference, naturalization, cultural equivalent, functional equivalent, descriptive equivalent, componential analysis, synonymy, through-translation, shifts or transpositions, modulation, recognized translation, compensation, paraphrase, couplets, notes.

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Introduction

1. Definition of the term

The term “ethnographism” is associated with culture-bound words, or culturally loaded words. However, culture-bound words signify notions lacking in the target language and culture and name an object peculiar to this or that ethnic culture too. They are sometimes called untranslatable words (Vlakhov S., Florin S. 2006), ‘unfindable’ words (Newmark P. 1988), ethnographisms (Mirzaev N. 1991; Bobojonov

Y. 1997; Kasimova R. 2018), lacunae (Sorokin Yu., Markovina I. 1988), realme (Djumanova D. 2016) and there can be observed the divergence between the terms. Though these terms are used for the occasions associated with the people’s material and spiritual and cultural life, it is difficult how and in what way to distinguish them from each other. For instance, if realia mention an object peculiar to this or that ethnic culture, lacunae name not only an object but the notions which cause difficulty in the process of the

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translation. As it is evident from the given examples, culturally loaded words are of various types and the methods to translate these lexical units into another language are discussed a lot by the translation theorists.

2. The nature of the term “ethnographism” and “lacunae”

Ethnographic lexicon can be divided into:

- a) a group of material-cultural terms;
- b) two lexical-semantic groups in the form of a group of spiritual-cultural terms.

Ethnographisms show a certain occasion in the objective reality as well as expressing modality towards it that's to say “wedding”- happiness, abundance, joy and fun, “mourning” represents concept of sorrow and grief. Ethnographism in one language can change its attributes when it is translated into target language. For example, ethnographism “wedding” is considered a lexical unit with homonymic feature in Uzbek. If the word wedding is learned as a noun it expresses the name of ceremony as a noun of action process. If we consider it as a verb, it denotes the action verb of “to be full (not to want to eat any more)”. While the word “*тўй*” is translated as “wedding”, it doesn't carry the homonymous feature of the word “*тўй*” because the word itself doesn't possess such feature.

Ethnographisms possess semantic, functional-stylistic, and syntactic features. Ethnographisms become terms as lexical units. Therefore, it is necessary to determine their quantity and show their importance. As a result, there appears reason for creating the dictionary of ethnographisms.

Uzbek - Turkic lexis is divided into the layers of common Turkic (*тўй, ош, ўмоч, сандиқ, чимилдиқ*), Arabic (*фотиҳа, суннат, гассол, майит*), and Persian- Tadjik (*дастурхон, кайвони, мурдашўй*) from the linguistic-historical aspect.

Components of word combinations are divided into free and stable combinations according to degree of independence and assimilation. Combinations such as *нон ёнди, юз очди, бешик тўйи, арқон тортиши* (baking the bread, yuz ochdi, cradle celebration, pulling the rope) etc., are ethnographisms in the form of free combinations, and *нон ёнди, юз очди* being in the form of sentence, *бешик тўйи, арқон тортиши* in the form of word combination distinguish from others. It can be understood that ethnographisms may be observed in the forms of word, word combination and sentence.

There are also ethnographisms in the form of set phrases. An example of this can be ethnographism of *эшик очар* (*opening the door*), because the combination of opening the door possesses figurative meaning. It is called the initial situation of the custom of matchmaking.

As the notion and the term of “Lacunae” possesses the central place in comparative-topological linguistics, intercultural communication

views and ideas about their having broad meaning are arising. G.Bykova (Bykova G. 2003) writes “due to incomplete equivalents (partial equivalents), that is, the absence of the names and phenomena present in one of the comparing languages brings about the occurrence of lacunae”. Yu.A.Sorokin (Sorokin Yu. 2003) says “At present there is no need to speak about the complementary nature of lacunology and translation study. Nevertheless, one can expect that the first has got effective impulses in solving the problems of translation”. Although there are various contrasting research studies on lacunae in modern linguistics, there is still no single point of view on it. However, important views have been preceded about this notion in the foreign languages studies and theory of translation. L.S.Barkhudarov (Barkhudarov L.1975) introduced the term “random lacuna” to the theory of translation. He explains that lacunae are the reason for the absence of some words of one language in the second one (in the form of a word or set expressions). A.V.Fedorov (Fedorov A. 1983) points out that because of the absence of the equivalents of the words expressing feelings, grief and sorrow in the translation they are difficult to translate therefore, they are rarely translated. The term lacunae can also be met in the studies of A.D.Shveitser (Shveitser A. 1988). He pays special attention the lacunae when he speaks about changes in the level of semantic equivalence in the translation. The author introduces the notion of lacunae in the system of lexical units and grammatical forms. “If grammatical lacunae become the reason for frequent structural changes in the translation process, lexical lacunae can cause lexical-semantic changes.

As the concept between the language and culture lacunae are divided into two major groups: linguistic lacunae and culturological lacunae, resulting from communication (Chjipin Kh. 2016). Culturological lacunae are divided into ethnographic, mental, national-psychological, behavioral, kinaesthetic (gesture and mimic), emotive (associative) and etc. types. According to G.V.Bykova most words in any language are enriched with emotional associations. Irrelevance of these words creates emotive (associative) lacunae in the translation text. Also, names related to the names of national heroes, epos, elements of national folklore, forms of addressing, appearance, attributes which are unique to each nation and characteristic features are considered associative lacunae. Intercultural differences, contrasts are seen as culturological lacunae. Two different types of reaction to a single thing that's to say, association result in associative lacunae which is considered one type of culturological lacunae.

On the whole, “associative lacuna” is close to the term “ethnographisms”. However, culturological lacunae are divided into six types according to Kh. Chjipin's research; more than sixteen thematic areas of ethnographisms have been classified in our research.

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3. Types of culture-bound words

Comparison of languages and cultures reveals the following types of culture-bound words:

- Terms of the folk songs genres: *Digging the ditches, Alla, Kalinka*.
- Folk games and sports: *Altin Kabak, Ashik-game, Kurash*.
- Traditions and customs: *Chakalok Kurdi, Kelin Chakirdi, Halloween, масленица and etc.*
- Religious terms: *Koran, Bible, Oymullo or otin, lay brother, священник*.
- National cuisine and beverages: *Barrakabob, Chuchvara, Qimiz, Shinni, g`olingob*.
- National candies: *Holva, Novvot, Obaki dandon*.
- Eating-houses: *Oshkhona, Chaikhana, tea-house, cafe, restaurant*.
- National cloth: *Atlas, Shoi, шерсть*.
- National clothes: *Charpan (чопон), Mahci Kalish, Salla, кафтан*.
- National mattresses: *Bistar, Kurpocha, matrass*.
- Accommodation: *Karavan-sarai, Khanaqah, Mahallia, Orda, Yurta, дом*.
- Names of household objects: *Dasturkhan, Piola, Supra, Tandoor, духовка*.
- National musical instruments: *Doira, Dombra, Dutar, балалайка*.
- Addressing relatives: *Baba, Momo, granny, granddad, бабуль*.
- Proper names, names of heroes, prophets: *Sultan, Kora Batir, Alp Er Tunga, Prophet Muhammad*.
- Totemic animals: *Duldul, Tulpar, Kok boru*.

4. Ways of translating culture-bound words

Due to the semantic features of language the meanings of words, their usage, ability to combine with other words, associations awakened by them, the "place" they hold in the lexical system of a language do not concur for the most part. All the same "ideas" expressed by words coincide in most cases, though the means of expression differ. As it is impossible to embrace all the cases of semantic differences between two languages, E. Aznaurova et al (Aznaurova E., Abdurakhmanova Kh. 1989) based on the works of L.Barkhudarov, V.Komissarov, A.Fedorov restrict the principal types of lexical correspondences between two languages as complete correspondences; partial correspondences; the absence of correspondences and mention three principal ways of translating words denoting specific realiae:

1. Transliteration (complete or partial), i. e, the direct use of a word denoting realiae or its root in the spelling or in combination with suffixes of the mother tongue (саб, дўппи, сандал, изба);

2. Creation of new single or complex word for denoting an object on the basis of elements and

morphological relationship in the mother tongue (skyscraper – осмонўпар, небо-скрѐб);

3. Use of a word denoting something close to (though not identical with) realiae of another language. It represents an approximate translation specified by the context, which is sometimes on the verge of description. (Pedlar – таркатувчи-торговец-разносчик).

Q.Musayev (Musayev Q. 2005: 89-110) distinguishes the methods of translating culture specific words as following:

1. Transliteration: dollar – доллар, pound sterling – фунт стерлинг and etc.

2. Changing the culture bound word with the literal equivalents existed in the target language: Oh my God – боже мой – тавба, my lord – милорд, мой принц – шахзодам, dozen – дюжина – ўнлаб, sandwich – бутерброд, league – льѐ – тўрт ярим км.

3. Calque: "яблочко" – "олмача", "соловья-пташечка" – "булбулча"

4. Word-by-word translation.

5. Recreating imagery expressive means:

... how the knave jowls it to the ground, as if it were Cain's jawbo-ne, that did the first murder! - Н, 97 //... а этот негодяй шмякнул его обземь, точно это челюсть Каина, который совершил первое убийство - Г, 289 // ... бу аблах бўлса, гуѐ биринчи одам ўлдирган Қобилнинг чакка суягини отаѐтгандай уни ерга иргитди- Х, 145.

6. Choosing functionally equal words: I explored every acre of its surface - Тl, 53 // Я исследовал каждый его вершок - ОС, 43 // Унинг ҳар бир қаричини текширдим - ХО, 44.

English "acre" equal to 4047 sm, Russian "вершок" equal to 4,4 sm, Uzbek "қарич" a measurement equal to about 20 sm. i.e. from thumb to little finger in taut indicate different measurements. The examples given above which define the usage of these measurements as a small space indicate their equal function.

7. Descriptive translation: tarantella – a rapid whirling dance originating in southern Italy.

I.G`ofurov, O.Mo`minov, N.Qambarov (2012: 122) prefer to utilize the principles as transliteration, reference and definition, calque, analog, description.

Newmark (1988: 89) proposes the different translation procedures as following:

• Transference: it is the process of transferring an SL word to a TL text. It includes transliteration and is the same as what Harvey named "transcription". For instance: London – Лондон, Uzbekistan – Ўзбекистон, Manchester – Манчестер and etc.

• Naturalization: it adapts the SL word first to the normal pronunciation, then to the normal morphology of the TL e.g. Glasgow – Глазго, Edinburgh – Эдинбург, Connecticut – Коннектикут, Hertford – Гертфорд and etc.

• Cultural equivalent: it means replacing a cultural word in the SL with a TL one. However, "they

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are not accurate” e.g. tea break – кофебрейк, delicatessen – тансиқ таом, notary – нотариус, mid-summer – чилла and etc.

- Functional equivalent: it requires the use of a culture-neutral word e.g. Bachelor’s degree – бакалавр, Thesaurus – синонимлар дугати, safe – чойхона.

- Descriptive equivalent: in this procedure the meaning of the CBT is explained in several words. Тандир – the clay wall, a clay cooker, новвой – baker of bread in a tandoor.

- Componential analysis: it means “comparing an SL word with a TL word which has a similar meaning but is not an obvious one-to-one equivalent, by demonstrating first their common and then their differing sense components”. Тандир – oven, читфуруш – the fabric seller and etc.

- Synonymy: it is a “near TL equivalent”. Here economy trumps accuracy. Тўн – robe.

- Through-translation: it is the literal translation of common collocations, names of organizations and components of compounds. It can also be called: calque or loan translation. E.g. UNESCO (United Nations Educational, Scientific and Cultural Organization) – ЮНЕСКО (Бирлашган миллатлар ташкилотининг таълим, фан ва маданият масаллари бўйича ташкилоти)

- Shifts or transpositions: it involves a change in the grammar from SL to TL, for instance, (i) change from singular to plural: кавш – boots; (ii) the change required when a specific SL structure does not exist in the TL: Боғлардаги бир гул бўлинг, келинчак – Be a flower in the garden of spring, pretty bride: (iii) change of an SL verb to a TL word: кўз термоқ – the evil eye; change of an SL noun group to a TL noun: тўй сарпоси – wedding costume and so forth.

- Modulation: it occurs when the translator reproduces the message of the original text in the TL text in conformity with the current norms of the TL, since the SL and the TL may appear dissimilar in terms of perspective: Don’t drink unboiled water – Қайнатилган сув ичинг. The use of two negative structures can be emphasized with a positive one.

- Recognized translation: it occurs when the translator “normally uses the official or the generally accepted translation of any institutional term”.

- Compensation: it occurs when loss of meaning in one part of a sentence is compensated in another part.

- Paraphrase: in this procedure the meaning of the CBT is explained. Here the explanation is much more detailed than that of descriptive equivalent.

- Couplets: it occurs when the translator combines two different procedures. Sumalak is given

in transliteration and explained in notes as the most favorite dish of Navruz using the sprouts of wheat.

- Notes: notes are additional information in a translation (Newmark, 1988b: 90).

Due to these discussions one can observe the following most appropriate ways of transferring source language text into target language:

1. Transliteration and transcription. Proper names, geographical denominations, company and firm names, journals and newspaper titles and the realiae are translated in this way.

2. Calque. Translation of the linguistic unit of a foreign language, that is, the translation of morpheme or vocabulary using their alternatives in the language.

3. Descriptive translation. The lexis in one language is translated into another language by word combinations representing forms and symbols of the same word.

4. Analogous translation. To find the words which possess no alternatives in the translation language but close in meaning.

5. Transformations. Views are given on transformations of the lexical-grammatical translation in cases where the syntactic structure can be used to interpret lexical variables by altering the meaning of a word and the translator interprets.

5. Conclusion

The aforementioned translation methods are accompanied by shortcomings as well. For example, when transliteration is used, nationality may be preserved in the text, but if it is not explained, will remain unclear to the recipient. Calque cannot fully comprehend the meaning of the word and word combinations. Since the descriptive translation covers a lot of place in the text it is not always used. Typically, translators prefer the use of two methods of transcription or calque removal, as well as a descriptive translation (translation of this type is given in the footnotes or in the reference). It enables the possibility of combining the meaning of the language units, that is, the semantics of the visual translation, and to combine the narrowness of transliteration and transcriptional expressions. The interpreter may interpret the culture bound words once and then use the transcription or calque translation methods. Because the meaning of this word is understandable to the recipient. When used in translation, the analogs may mislead what they describe or the nature of the event. In summary, it can be said that the use of any of these methods depends on the skill of the translator and the proper use of them facilitates the translation process.

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