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TIL, TARJIMA VA TA’LIM: GLOBAL KOMMUNIKATSIYA VA RAQAMLI INNOVATSIYALAR DAVRIDA YANGI YONDASHUVLAR

TARJIMANING ZAMONAVIY TENDENSIYALARI VA TEXNOLOGIYALARI

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Aksiologik leksemalarni tarjima qilishga kontekstual yondashuv

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ANNOTATSIYA

Ushbu maqolada ingliz va o‘zbek tillari o‘rtasida aksiologik leksemalarni tarjima qilish masalalari, xususan, semantik va pragmatik adekvatlikni ta’minlashda kontekstning o‘rni tahlil qilinadi. Samarali tarjima tor kontekstni, ya’ni so‘z birikmasi yoki alohida gap doirasidagi ma’noni, shuningdek, keng matniy kontekst hamda madaniyat, kommunikativ vaziyat va janr kabi ekstralingvistik omillarni hisobga olishni talab etadi. Tadqiqotda ekvivalentlikning asosiy turlari — to‘liq, qisman, kesishuvchi va murakkab ekvivalentlik ko‘rib chiqiladi hamda to‘g‘ridan-to‘g‘ri yoki so‘zma-so‘z tarjima ko‘pincha manba tilidagi aksiologik birlikning baholovchi ma’nosini to‘liq ifodalashga imkon bermasligi asoslanadi. Maqolada modifikatsiya, shakl va funksiyani tavsiflash, tavsifiy tarjima hamda qiyoslash kabi to‘rtta amaliy tarjima usuli taklif etiladi. Mazkur usullar aksiologik leksemalarda ifodalangan maqtov, qoralash, kinoya va tabu bilan bog‘liq baholovchi hamda konnotativ ma’nolarni saqlab qolishga xizmat qiladi.

Kalit so‘zlar

aksiologik leksema, kontekst (tor/keng), ekstralingvistik omillar, ekvivalentlik, konnotatsiya, realiyalar, madaniy ssenariylar, tavsifiy tarjima.

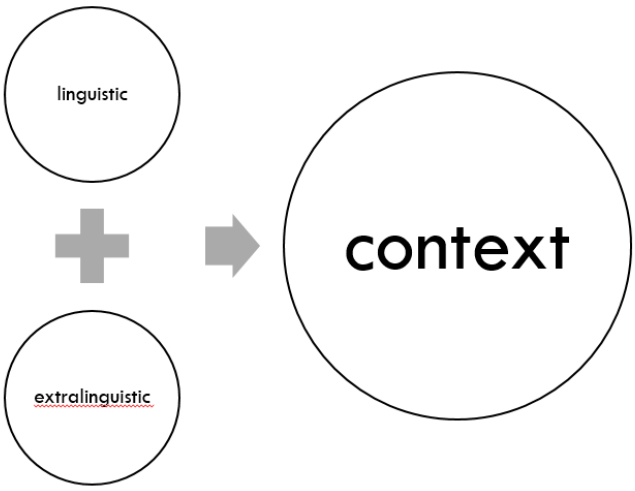
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Introduction. Axiological lexemes are words and expressions that carry judgment or evaluation. Their translation cannot rely only on dictionary meanings. The translator must read the **narrow** context (the exact sentence), the **wide** context (the whole text), and **extralinguistic** factors (who speaks, where, and to whom).

These layers affect meaning and value: *drive* in a parlor scene shows pressure, not movement; *sheep* can be positive, neutral, or negative across cultures. Differences in category systems (kinship, body parts, ritual terms) also create mismatches. Because of this, literal translation is risky. This article outlines simple, repeatable methods to preserve the author’s intended evaluation when moving between English and Uzbek.

Main part. The translation of a specific word begins with its context, and this allows the selection of a suitable and alternative word in the translation. Context is a language phenomenon that prevents the translator from getting lost and choosing the wrong words.

context is mainly divided into 2 types[1]:



Linguistic context is divided into two:

- 1. wide
  2. narrow
  A context in a narrow sense can include a phrase or sentence, wide consists a unit larger than a phrase as whole text.
  for example, "bus" – 1. avtobus 2. as a verb (fe'l ma'nosida bollarni bir hududdan ikkinchi hududga tashimoq.) 3. O'z o'ziga xizmat qilmoq.
  The extralinguistic factor helps us when the linguistic context cannot fully explain the meaning of the word.
  For example:

One of the characters of Bernard R Shaw says: *"He warns his interlocutor not to drive him too far, it is necessary to know that they are both sitting in the parlor and not in any vehicle."* The English verb "to drive" is used here in the sense of "biror holatga keltirmoq" in Uzbek.

Linguistic context (narrow/wide) doesn't just disambiguate denotation ("bus" noun vs verb); it also fixes value polarity and stance. E.g., *drive me too far* (Shaw) is not motion but negative evaluative pressure. Extralinguistic context (scene, culture, norms) supplies the value script behind a word. Without the parlor scene, *drive* might be misread literally; with it, we read a social-relational value (overstepping).

In translation, cases where one concept corresponds to another are relatively rare. Experience shows that word for word, phrase for word, sentence for sentence may be appropriate in translation. Based on this, we can understand a word and a phares as a lexical unit in translation, or even a phraseological unit corresponding to one word. In this case, a phraseological unit consisting of two or more words should correspond to the meaning of one word.

If one word corresponds to the original word in the translated language, then the meanings of the words in the two languages are considered to be full equivalent. Such words usually include proper nouns, geographical and place names, enterprise, organization, institution, office, ship and hotel names and so on. In most cases, equivalents are monosemantic, that is, words that have one meaning.

If the word in the source language partially corresponds to the word in the translated language, then there is a phenomenon of partial equivalence. In this case, one of these polysemous words is equivalent, and the rest are complementary.

For example, if we take the word "cover" in English, it means "yopmoq", "solmoq", "to'shamoq", "ustiga yozmoq", "bekitib (yopib) qo'ymoq", "yashirmoq"," yoritmoq" in Uzbek

a particular word in two languages may have the same meaning or meanings, and even then they may have opposite meanings. This the phenomenon is named *intersection of meaning.*

For example, if we take the homonyms "ball" 1 and "ball" 2 in English, the following differences can be seen: "ball is the thing to play and ball" 2 "ball is dance party" In the Uzbek language, the word "bal" has only the meaning of dance, so finding an alternative to this word is of great importance in the context.

Next phenomena is named complicated equivalence.

The fact is that different peoples perceive objective reality differently and reflect it differently in their language.

For example, There are several ways to express the concept of "hand" in English such as "arm". In the Uzbek language, the concept of "hand" is expressed by one word "qo'l". In addition, the word "hand" is also used in connotative meaning The opposite is observed in the Uzbek language. There is only one word aunt in English. In Uzbek, "aunt" is translated as hola or amma, "uncle" as tog'a or amaki, "cherry" as olcha, gilos.

If we translate "They both married their cousins" in this third form of equivalence, a problem arises.

The word that causes problems in translation is the verb "to marry", which has two meanings in Uzbek. The first meaning is "uylanmoq", second is "turmushga chiqmoq"

The second problematic word for translation is "cousin". Its meaning in Uzbek is "jiyan". We need to find out what cousin we are talking about. In English, there is one word "cousin" for male and female. The above statement is very difficult to translate. For this you need to know the context. This sentence cannot be translated into Uzbek without context.

There are words that have no alternative in another language, including names, geographical place names, and special words that are not used in other countries. Specific words are used as reals in the literature of translation theory. This includes, on the one hand, the English language lobby, muffin, drugstore, and on the other hand, the Uzbek language tandir, somsa, qiz uzatish, uloq.

Many words which look like equivalents do not correspond each other. They have special connotations. For example, the word sheep has very negative connotations in the Russian language (*Ты - баран - you are a very dirty person*) but in the Uzbek language sheep has a very positive connotation. (*U qo 'yday yuvosh - he is very calm like a sheep)*. In the American culture this word is neutral in most of its uses one who follows without thinking. This difference is based upon cultural variations and the part that sheep plays in the society. So, he is a sheep into a second language could lead to a very wrong meaning[2].

The culture is often reflected in the figurative usages of axiological words. For example: In Uzbekistan we use cotton in a figurative sense *(U paxtaday yumshoq)* but this would never be used figuratively in English because cotton is not grown there.

First of all the image used in the metaphor or may be unknown in the receptor language. For example, a simile based on snow would be meaningless to people who live in some parts of the country where snow is unknown in English: I washed my clothes white as snow. In a language in the south: I washed my clothes white as seushells or as bone. In „Uzbek: Oppoq paxtadek qilib kiryuvdim. The sentence he is a pig does not include the point of similarity. In some cultures a reference to pigs would be given the idea of dirty, but in other cultures it means one who is a glutton and in other culture it means someone who doesn't listen to people. In Uzbek it is used in the meaning of fat (U semiz).

Translator must know the cultural conflicts in finding equivalents.

For example: In English: When in Rome do as Romans do –

in Uzbek: Kimning aravasiga mingsang, o 'shani qo'shig 'ini ayt.

Axiological words may be translated by the following ways:

1. *By means of modification:*

hashar- voluntary and joint public work called khashar;

U sumalak yemoqda- he is eating the main dish of the feast called sumalyak

2. *By means of description of form or function:*

- the queen of the UK came to India- the woman who ruled the UK came to India;

Kelin salomga ко 'pchilik kelishdi- many guests came to the bride 's greeting;

3. *By means of descriptive translation:*

Ramazon xayitda O'zbekistonliklar ishga bormaydilar, dam oladilar –
the people of Uzbekistan do not go to work and have a rest in Ramazan Khait *which is a holiday o f moral purification and spiritual revival;*
nikohda kelin va kuyov qatnashdi- the bride and the bride-groom participated in *nikah which is a religious wedding ceremony;*
4. By means of comparison:
0‘zbekistonda musichalar yashaydi - Musichas, birds like doves live in Uzbekistan; Men gummani pishiraolaman - I can prepare gumma like patty in England. Translation problems of cultural words demand further scientific investigation.

In conclusion, in translating axiological lexemes, meaning and evaluation must be read from narrow/wide context and culture before any word choice is made. Because equivalence varies (full, partial, intersecting, complicated), literal substitutions often distort value and require explicitation or cultural substitution. Practically, using modification, form/function description, descriptive translation, and comparison helps preserve the author’s intended stance across English–Uzbek texts

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Foydalanilgan adabiyotlar

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