TRANSLATION IN AN AUDIOVISUAL CONTEXT: CULTURAL WORDS AND THEIR ADAPTATION

Buzahro Begmatova
Associate professor, Oriental university,Uzbekistan

Abstract: This article analyzes the translation strategies of cultural words in the process of audiovisual translation, in particular, in films, documentaries and other audiovisual products translated from Arabic into Uzbek. The adequate expression of words related to non-alternative units, religious and social lexicons, national traditions and realities, which are characteristic of Arab culture, in Uzbek is considered an important problem. The article studies translation methods - such as interpretive translation, adaptation, transcription and finding equivalents - through practical examples. It also discusses semantic ambiguities arising due to intercultural differences and ways to eliminate them. The results of the study serve as a theoretical and practical guide for translators.

Key words:cultural words, non-alternative lexicon, equivalence, translation strategies, film text, intercultural communication

Introduction: Audiovisual translation is not only the translation of texts into another language, but also the reflection of cultural realities and sociolinguistic systems depicted in audiovisual works, in particular films, series and documentaries. The translation process, especially when working with cultural words and non-alternative lexicon, poses many difficulties. Cultural words reflect not only the uniqueness of the language, but also the worldview, values   and socio-psychological state of the people speaking that language. In the Arabic language, especially, there are many words with religious, social and historical specifics, which is of particular importance in the translation process.

The Arabic language not only has its own grammatical and syntactic system, but its vocabulary, especially words expressing cultural realities, is extremely rich and diverse. Therefore, it is necessary to translate cultural words in audiovisual works translated from Arabic into Uzbek in a way that is accurate, precise, and appropriate to the Uzbek context. This article analyzes the adaptation of cultural words, alternative lexicon, and translation strategies found in films translated from Arabic into Uzbek.

Main part: Audiovisual translation, that is, when translating audiovisual products such as films and TV series, along with the visual and acoustic components of the language of the work, cultural meaning and socio-contextual elements are also taken into account. Such translation, especially when there are intercultural differences, creates various complexities. Cultural words, customs, religious concepts, national heritage and folk norms play an important role in audiovisual works. Translators must use special approaches to correctly understand and accurately express these elements, as well as to harmonize them with Uzbek culture.

Cultural words are words that are characteristic of a particular people and reflect the uniqueness of that culture. There are many cultural words in the Arabic language, and if they are not translated correctly, the meaning of the entire work may be misinterpreted. For example, while there is no exact translation of Arabic words such as "salah" (prayer), "imam" (religious

leader), or "hijab" (women's veil) into Uzbek, an explanation or explanatory translation can provide the reader or viewer with a correct understanding.

In addition, in a language as rich and diverse as Arabic, non-alternative lexicon occurs in many situations. For example, it can be difficult to accurately translate some customs, traditional ceremonies, or religious holidays in Arabic into Uzbek. In these cases, translators resort to the method of adaptation or interpretation to preserve the atmosphere of the work. For example, the Arabic word "ramadan" can be expressed as "fasting".

Several strategies can be used to identify culturally non-alternative lexicons encountered in the translation process. The most common of these are interpretive translation and adaptation. Interpretive translation is mainly used to explain cultural realities, especially religious, historical and social concepts. In this method, the translator expands on a word or phrase that may be unclear to the reader or viewer, adding additional explanations.

In addition, the method of adaptation is often used in translation. In this method, the translator adapts traditional or cultural words in Arabic to Uzbek culture in parallel, in order to create a cultural context that is suitable for the Uzbek language. Translation based on the principle of equivalence, that is, searching for the correct equivalents of cultural words in the original language, is sometimes difficult, but the translator, relying on his sociocultural knowledge, tries to choose the closest concepts.

Practical examples are given from several audiovisual works translated from Arabic into Uzbek. For example, how phrases, lexical units and cultural words taken from Arabic films and TV series are expressed in Uzbek and what methods were used in the translation process were analyzed. The complexity of the translation process and the difficulties in maintaining the cultural context were presented through examples.

Analysis and results: Cultural words are mainly lexical units that are characteristic of a people, reflecting their historical, religious, economic and social situation. There are a lot of such words in the Arabic language and they are characterized by unique semantic content, cultural contexts and specific writing and pronunciation features. For example, words such as "Salah" (worship) or "Zakat" (alms) in Arabic are an integral part of Arab culture, and the correct translation of these words requires not only the correct structure of the language, but also the correct approach to cultural concepts.

Since there are no equivalents of cultural and religious words between the Arabic language and the Uzbek language, interpretation or adaptation methods are more often used when translating these words. For example, although the word "Salah" should be translated as "worship", the full semantic load of this word can be transferred to the Uzbek language by interpretation. In such processes, the translator is forced to take into account not only the grammatical aspects of the word, but also its cultural essence.

Several strategies are used in the process of working with cultural words in the audiovisual translation process. The most common are interpretation, adaptation, and equivalence. Each of these, in its own way, helps to accurately reflect cultural realities.

-Explanation: When the translator has difficulty translating a cultural word directly, he expands on this word and explains it with additional explanations. This method helps to explain the true meaning of the word to the reader or viewer. For example, the Arabic word "Jumu'ah" (Friday prayer) can be translated by interpreting it as "This is the prayer that Muslims gather in the mosque on Friday and perform."

-Adaptation: In order to accurately reflect cultural realities, it is sometimes necessary to adapt words to Uzbek culture. For example, the Arabic word "Iftar" (the meal of breaking the

fast) can be used in Uzbek as "iftar" without any explanation, but it is also possible to provide additional explanation to make the word clearly understandable for the Uzbek audience. - Equivalence: In some cases, the translator finds an equivalent of a cultural word and translates it directly. For example, translating "Ramadan" as "Ramazan" is used as the equivalent of this word in the Uzbek language. The equivalence method is the easiest, but it is only effective if the cultural word has the same meaning in the native language.

The methods of explanation and adaptation are most often used when translating cultural words. These methods help to overcome intercultural differences, as translators often use elements of Uzbek culture in order to convey understandable and relevant concepts to the Uzbek audience.

Intercultural differences are one of the biggest problems that arise in the translation process. When translating from Arabic to Uzbek, it is necessary to take into account many cultural differences. While the Arabic language and culture are rich in many religions, customs, national values, and cultural heritage, the Uzbek language and culture also have their own social and religious contexts.

For example, although the word "hijab", which is widely used in Arabic, is also used in Uzbek culture, the meaning of this word can be interpreted differently. Although the word has religious and cultural contexts in Uzbek, the broader meaning of "hijab" in Arabic, even if expressed in Uzbek as "parda" or "hijab", often requires additional explanation.

When considering some practical examples from films or TV series based on the Arabic language and culture, specific analyses of the translation of cultural words and their adaptation are presented. For example, in the film "Aladdin", the word "genie" (jin) is translated into Uzbek as "jin", but additional explanations or descriptions are included so that the reader or viewer understands the full meaning of this word.

In the process of audiovisual translation, the correct and accurate translation of cultural words requires the translator's deep knowledge of the language and culture. By using strategies such as interpretation, adaptation, and equivalence when dealing with cultural words and non-alternative lexicon, translators can provide understandable and meaningful translations for Uzbek audiences. It is essential to bridge cross-cultural differences and maintain cultural context.

Conclusion: The translation of cultural words and non-alternative lexicon in the process of audiovisual translation is one of the most complex and interesting aspects of linguistics. In a language as rich and multifaceted as Arabic, the correct reflection of cultural realities and their adaptation to another language requires taking into account not only linguistic peculiarities, but also social and historical contexts. Cultural words, religious concepts, traditional customs and special norms encountered in the translation from Arabic into Uzbek require translators to draw on their own cultural knowledge, a correct understanding of the language and take into account the audience. Cultural words and non-alternative lexicon in audiovisual works analyzed in the article are translated mainly using the methods of interpretation, adaptation and equivalence. Correct adaptation of cultural words to the Uzbek language requires interpretation and translation in accordance with Uzbek culture and language, while preserving the original spirit of the work. In this process, the translator must choose the correct and precise expressions, taking into account not only linguistic but also intercultural differences.

It was also emphasized the need to develop effective translation strategies to overcome the problems that arise in adapting cultural words and realities in audiovisual works translated from Arabic into Uzbek. Approaches such as equivalence, interpretation, and adaptation help ensure the correct and precise translation of cultural words.

At the same time, it was shown that there are no universal and precise approaches to translating cultural realities, and it is necessary to choose an approach appropriate to each translation situation. The importance of intercultural dialogue in the translation process and its role in linguistics becomes even higher.

LIST OF REFERENCES:

1. Sayed Mohamed Ahmed Korayem, Sharustam Giyasovich Shamusarov, Gulnora Sattorovna Mutalova, Buzakhro Marufjanovna Begmatova, Nargiza Makhmudovna Saidova. Calling for the Use of Intermediate Language in Teaching Arabic to Non-Native Speakers, Its Foundations and Problems // Power System Texnology Journal, ISSN: 1000-3673 issue 48 (2024),-pp 2221-2236.
2. Abdullayeva, M. R. (2022). TRANSLATION PROBLEMS OF VERB PHRASEOLOGISMS EXPRESSING NATIONAL COLOR. Oriental renaissance: Innovative, educational, natural and social sciences, 2(Special Issue 25), 347-352.
3. Abdullayeva, M. R. (2022). CONVEY THE NATIONAL SPIRIT IN TRANSLATIONS. International Scientific and Practical Conference. Modern Psychology and Pedagogy: problems and solutions", ANGILYA.
4. Katan D. Translation as Intercultural Communication: An Introduction. Routledge. 2014.
5. Kherbache Z. Translation in Context: A Study of Cultural Terms in Arabic and English. Al-Quds University Press. 2010.
6. Khamidov, X. K., Bultakov, I. Y., Raxmanberdiyeva, K. S., Kasimova, S. S., & Sodiqova, S. B. (2024). Linguistic Expertise of Educational Literature: Analysis and Results. Journal Power System Technology, 48(4), 4017-4027.
7. Касымова, С. С. (2012). Способы изложения синтаксических отношений в произведении «Мукаддима» Хамидуддина Дарири. Вестник Челябинского государственного университета, (12 (266)), 127-131.
8. Бегматова Б., Фаттахова А. В арабском языке прилагательное bihi и место его употребления //Восточный факел. – 2020. – Т. 1. – №. 1. – С. 79-89.
9. Begmatova B., Shakirova Z. FACTORS INFLUENCING THE DECLENSION OF NOUNS (BASED ON SAYYID SHARIF JURJANI'S WORK" NAHVI MIR") //SHARQ MASH'ALI. – 2024. – Т. 3. – №. 02. – С. 59-69.
10. Begmatova B., Kasimova S., Zaynutdinova S. Syntactic and semantic analysis of constraints, states and absolute masdars //International Journal of Scientific and Technology Research. – 2020. – Т. 9. – №. 3. – С. 284-291.
11. Ibragimova, A., and N. M. Nizametdinovna. "BILINGUALISM AND BEYOND: EXPLORING THE BENEFITS AND CHALLENGES OF MULTILINGUALISM." Новости образования: исследование в XXI веке 2.21 (2024): 375-378.
12. Nasretdinova, M. N., Saydikramova, U. X., Saydikramova, F., & NA, F. AK, & Jabborova, ZT (2024). Analysis of Stylistic Aspects of the Appearance of Ellipsis in Speech. South Eastern European Journal of Public Health, 1676-1680.
13. Бултаков, И. (1970). Движение «новая поэзия» в литературе Египта и творчество Амаля Дункуля. Каталог авторефератов, 1(1), 1–28. извлечено от https://inlibrary.uz/index.php/autoabstract/article/view/36921