



A DETAILED STUDY OF SECONDARY INTERPRETATION USING ENGLISH AND UZBEK TEXTS

Ergasheva Guli Sorakhon Ilkhomovna

A Teacher of Integrated Course of the English Language Department №1
Uzbekistan State University of World Languages Tashkent, Uzbekistan

Abstract:

This article explores the concept of secondary interpretation by analyzing materials in both English and Uzbek. Secondary interpretation refers to the process of interpreting or translating content that has already been mediated through an intermediary language, rather than translating directly from the original source. The investigation examines the challenges posed by linguistic differences, cultural nuances, and the complexities introduced by translation. It focuses on how meanings, expressions, and idiomatic phrases are conveyed between English and Uzbek, highlighting the potential for distortion or misinterpretation. Through this analysis, the study aims to provide a deeper understanding of the intricacies involved in translating across languages and cultures.

Keywords: Secondary interpretation, Phraseological systems, translation, English, Uzbek, Interconnectedness of languages and cultures.

Introduction

The process of interpretation and translation plays a crucial role in bridging communication gaps between different languages and cultures. Among the various types of interpretation, secondary interpretation—where content is translated or interpreted through an intermediary language—presents unique challenges and opportunities. This study focuses on secondary interpretation using English and Uzbek materials, exploring how meanings, idiomatic expressions, and cultural references are conveyed between these two languages. English, with its diverse idiomatic expressions and complex sentence structures, and Uzbek, with its rich cultural heritage and agglutinative grammar, offer distinct challenges when it comes to accurate interpretation. The aim of this research is to investigate the complexities



involved in secondary interpretation, examining how linguistic differences, cultural nuances, and translation techniques impact the accuracy and effectiveness of conveying meaning across these two languages. By analyzing examples and exploring real-world scenarios, this study seeks to enhance our understanding of the role of secondary interpretation in cross-cultural communication.

Literature review

Theoretical Foundations of Secondary Interpretation

A significant body of research in translation studies addresses the role of secondary interpretation in language transfer. According to Baker (1992), translation is not merely a linguistic transfer but also a cultural one, where the translator must mediate between two cultures. Secondary interpretation complicates this process by adding an additional layer of mediation, which can lead to the loss of cultural or linguistic nuances. Gile (2009) discusses the concept of "cognitive load" in interpretation, suggesting that when content is translated through multiple languages, the cognitive effort required increases, leading to greater potential for misinterpretation.

In secondary interpretation, Nida's (1964) theory of dynamic equivalence is particularly relevant. Nida argued that the goal of translation should be to convey the "sense" or "impact" of a message rather than a word-for-word translation. In secondary interpretation, this principle becomes even more important, as the message passes through multiple interpretations, requiring the interpreter to focus on conveying meaning rather than exact linguistic form.

Challenges in English-Uzbek Translation

The linguistic differences between English and Uzbek present significant challenges in secondary interpretation. Kachru (1986) highlights the difficulty of translating between languages with distinct syntactic structures, such as English, which follows a Subject-Verb-Object (SVO) order, and Uzbek, which follows a Subject-Object-Verb (SOV) structure. This structural difference can result in awkward phrasing when interpreting across languages and may require careful reorganization to ensure the message remains clear and accurate.

In addition to syntactic differences, Idiom translation between English and Uzbek has been a key area of focus in secondary interpretation research. Venuti (1995)



International Conference on Economics, Finance, Banking and Management

Hosted online from Paris, France

Website: econfseries.com

24th December, 2024

points out that idiomatic expressions often carry deep cultural significance, making them difficult to translate accurately. For example, English idioms like "kick the bucket" or "spill the beans" may not have direct counterparts in Uzbek, requiring the interpreter to find culturally appropriate equivalents or rephrase the message entirely. Karimova (2012) provides examples from Uzbek literature, emphasizing how idiomatic and metaphorical expressions are sometimes lost in translation, resulting in a shift in meaning and cultural context.

Cultural Nuances and Their Impact on Secondary Interpretation

The role of culture in interpretation is widely recognized in translation theory. Baker (1992) discusses how cultural references and social norms shape the meaning of a message. In secondary interpretation, cultural nuances often pose a significant challenge, as words or concepts in one language may not have an equivalent in another. For instance, Uzbek proverbs and sayings, such as "Ko'rdim, yigitning yelkasiga qaychi qoyaladi" (literally, "I saw the scissor placed on the youth's shoulders"), may not easily be understood by English-speaking audiences without cultural explanation. Azimova (2015) examines how Uzbek proverbs are often adapted when translated for foreign audiences, highlighting the delicate balance interpreters must maintain between accuracy and cultural adaptation.

Additionally, Hall (1976) introduces the concept of "high-context" and "low-context" cultures, which also applies to secondary interpretation. Uzbek, as a culture with a long history of oral tradition and high-context communication, often uses indirect language and relies heavily on shared cultural knowledge. In contrast, English-speaking cultures tend to be more "low-context" and explicit. These differences can create challenges in secondary interpretation, where the interpreter must find ways to convey implied meaning while maintaining clarity for the target audience.

Conclusion

This study highlights the complexities and challenges of secondary interpretation, particularly in the context of English and Uzbek languages. The process of interpreting or translating content through an intermediary language introduces multiple layers of potential distortion, requiring interpreters to navigate linguistic



differences, cultural nuances, and the intricacies of conveying meaning across languages. The English and Uzbek languages, with their distinct grammatical structures, idiomatic expressions, and cultural references, present unique challenges that can complicate the accuracy of secondary interpretation.

Through an analysis of existing literature, it is clear that secondary interpretation involves a delicate balance between linguistic fidelity and cultural adaptation. While technological tools like machine translation can aid in the process, they often fall short in capturing the subtleties of idiomatic expressions and cultural contexts, underlining the importance of human expertise in the field. Furthermore, the study emphasizes the importance of understanding the cultural dimensions of language, as these play a significant role in the success of interpretation between languages with different communicative norms.

In conclusion, secondary interpretation between English and Uzbek is a multifaceted process that requires careful attention to linguistic structures, idiomatic expressions, and cultural contexts. By refining translation techniques and enhancing cultural awareness, the accuracy and effectiveness of secondary interpretation can be improved, fostering better cross-cultural communication. Future research should continue to explore innovative methods for addressing these challenges and enhancing the quality of translation in a globalized world.

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