

CHAPTER II. PROBLEMS AND SOLUTIONS OF TOURISM TERMS IN INTERPRETATION

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ABSTRACT

Theoretical lexicography deals with the history of lexicography, types of dictionaries, requirements for dictionaries, critical analysis of existing dictionaries, practical lexicography deals with the study, compilation, improvement and consumption of a certain type of vocabulary. Practical lexicography involves the application of general theoretical principles and rules of lexicography in the process of creating a dictionary. The vagueness of terms, their meanings, the essence of the notion, excessive length, complex sentences, and an excessive number of foreign terms are inconvenient. In response to the aforementioned issues, modern lexicography must create a glossary of terms in many professions. From the beginning to the finish of the terminology system development process, a lexicographer must collaborate with a specialist in the topic. This is for a variety of reasons. The lexicographer can quickly provide accurate and extensive explanations of words, as well as generate examples of authorship, when creating a dictionary of common words. As a result, monolingual dictionaries cover a greater number of terms than translation dictionaries. The functional value of the term is vital in practical translation dictionaries; that is, the user must be able to use the dictionary to grasp a specific word in the correct context, from a communication standpoint, and for himself/herself.

Key words: *lexicography, tourism terms, bilingual dictionary, monolingual dictionary, lexicographer, equivalent.*

2.1 Tourism terms in cross - cultural aspect.

Tourism is an activity that involves direct interaction between cultures and everything that goes along with it, such as traditions, dance, food, rules, and folklore. This leads us to regard the language of tourism as a mutually beneficial component between visitors and the destination and, more importantly, as a bridge connecting the local and foreign cultures. As a result, this circumstance necessitates the use of excellent tourism materials, particularly translations, to ensure efficient and transparent communication between locals and their culture and actual or prospective visitors. Unfortunately, this quality is not always achieved as these texts frequently contain many mistakes and blurred information: spelling or conceptual mistakes, lack of

information, reiteration, misadaptations, among others. One of the main reasons for this to happen is due to the underestimated value that the translation of tourism texts received from most of administrations, travel agencies and companies, which continue ordering their translations to unskilled translators or people that have no experience in translation but have some knowledge of languages. As a result, tourism translations often present a lack of professionalism and expertise.

By knowing the languages alone it is not possible to guarantee the success of translations. According to Newmark “any old fool can learn a language ... but it takes an intelligent person to become a translator”. According to Newmark translation is a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language¹.

Palusziewicz-Misiaczek reports Bell that “apart from an excellent knowledge of both the source and the target language, which comprises vocabulary and word formation, grammar, spelling and pronunciation, the translator also has to possess so-called “sociolinguistic competence”, which helps him to understand the text within its context, to determine its functions and predict who is going to receive it”.²

Culture is an extremely complex and enormous subject. It has been analyzed by different scholars and translation theorists paid a lot of attention to cross-cultural understanding. A big variety of definitions of the word culture reflect different understanding and different approaches towards this complex concept; however all of them include such notions as customs, traditions, beliefs, habits, environment, geographical realia, national literature, folklore and religious aspects. Newmark defines culture as “the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression”³. Vermeer states that “language is part of a culture”.⁴

It is very important to understand culture of other people to avoid such miscommunications. These statements prove that “language and culture are inseparable, language and culture are intimately linked, language is culture and culture is language”. One language cannot express the meanings of another, instead there is a distinction between the meanings built in the Second language and the meanings that must be captured and expressed in translation. In this regard, when people speak different languages it predisposes them to think differently. Therefore, translation is

¹ Newmark, P. (1995). *Paragraphs on Translation*, Clevedon/Philadelphia/Adelaide: Multilingual Matters Ltd. P 95

² Palusziewicz-Misiaczek, M. (2005). *Strategies and Methods in Dealing with Culture Specific Expressions on the Basis of Polish-English Translations of Certain Administrative and Institutional Terms*. In *Proceedings from the Eighth Conference of English, American and Canadian Studies: (linguistics, methodology and translation)* (Vol. 3, p. 243). Masaryk University. p. 243-244).

³ Newmark, P. *A textbook of translation* New York: Prentice Hall. Vol. 1, 1988. p. 988).

⁴ Vermeer, H. "Skopos and Commission in Translational Activity." In Venuti, L. *The Translation Studies Reader*. London: Routledge. 1989.

not simply seeking meanings in another language, but finding appropriate ways of saying things in another language.

If we consider culture as a complex of beliefs, attitudes, values, and rules which a group of people share, then the writer of the source text assumes the beliefs, attitudes, values, and rules of the audience for which he writes. Therefore, we can say every language possesses specific words and phrases for special kinds of culture-specific concepts: events, customs or objects. In order to understand the source text the translator at first needs to understand these attitudes and values and then it is possible to translate them into the translation. For that purpose, translation from one language to another cannot be done without knowledge of the two cultures.

Different languages spoken in various nations contribute to the cultural distinctions that exist between them. Speaking with someone who has a different language, adheres to different morals and ideologies, and has a different outlook on life might result in misunderstandings and miscommunications, which can then cause the recipient or customer to act in an undesirable manner.

It is not always clear which words and expressions should be considered culture specific terms, even in the literature of translation several names exist for these items: realia, culture-specific items and culturally bound items. In the field of translation studies realia - also culturally bound, culture-specific expressions - cannot be easily well - defined. They do not mean only objects, but also words that signify concepts that are related to a specific culture.

Franco Aixelá defines culture specific terms as “those textually actualized items whose function and connotations in a source text involve a translation problem in their transference to a target text, whenever this problem is a product of the non-existence of the referred item or of its different intertextual status in the cultural system of the readers of the target text”.⁵

Newmark defines culture as the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression. He described five “cultural categories” and their sub-categories that culture specific terms may come from. Those categories are as follows:

1) Ecology: flora, fauna, hills, winds, plains: (Uzbek has a variety of words for winds, deserts, and animals. Regarding vocabulary on weather, English is influenced by cold wet weather, while Uzbek weather is characterised by a hot dry climate. These differences are reflected in the vocabularies used in both languages. For example, Uzbek has three expressions to describe the weather “*issiq*”- “hot”, “*iliq*”-“warm”, and “*sovuq*” - “cold”. English, on the other hand, has another item, “cool-chilliy”, which has no equivalent in Uzbek and consequently causes problems for translators)

⁵ Aixelá, J. F. (1996). Culture-specific items in translation. *Translation, power, subversion*, 8, 52-78.

2) Material culture (artifacts): food, clothes, houses and towns, and transport:

For example, Uzbek does not differentiate between black tea and white tea in terms of colour, which English does but, by stating tea alone or tea with milk. In the process of creating Uzbek tourism terminology, sometimes a lexeme learned from Russian is used in practice, without any preference available in English for the expression of a particular concept. For example, while the terms afternoon tea and cream tea both express a light meal between lunch and dinner, the Russian полдник lexeme can be a perfect alternative to them in terms of functionality and speech economy.

3) Social culture: work and leisure:

differences are enormous in social culture between English and Uzbek, which are mainly related to kinship, marriage, love and sex, clothing, etc. Uzbek differentiates between the brother of one’s father “*amaki*” and brother of one’s mother “*tog’a*”, the sister of one’s father “*amma*” and the sister of one’s mother “*xola*”. However, English does not make such a distinction as there is one expression for the brother of the father and the brother of the mother, which is “*uncle*”, and one for the sister of the mother and the sister of the father, which is “*aunt*”.

4) Organizations, customs, activities, procedures, and concepts: political and administrative, religious, and artistic:

for example, English uses three forms of address: the first name of the person, the surname preceded by a title and the title alone. Uzbek, on the other hand, applies five forms, namely: first name, first name preceded by a term of kinship, generic use of kinship such as aka (brother), amaki (uncle), etc. Undoubtedly, one of the greatest difficulties in mastering English tourism terminology patterns is the modification of sounds in words. English phonetics is characterized by the presence of a relatively large group of phonemes. Some sounds are unique to English, indicating that the assimilation of words in which they are involved is somewhat phonetically limited to our national language. This phenomenon can be observed when translating into uzbek of the following words: *authenticity* → *autentiklik*, *theme park* → *tematik park*.

In the process of translating into uzbek language it is better to remove the transport component from the title. After all, there is a possibility that our culture will acquire a negative connotation and sound insulting. For the sake of semantic consistency, we add lexeme “*assistant*” to the word waiter.

Bell hop, bell rich, bell captain term - the lexeme bell (ring) in the words refers to the object used in the service

process (meaning to call when a service is needed), means the personnel serving in the process:

Bell hop — the name given to the hotel carrier and a reciprocal with Bellman.

Bell boy — hotel assistant who carries messages and carries luggage.

Bell captain — the name that represents the hotel’s main carrier.

5) *Gestures and habits*: differences between Uzbek and English are enormous with regards to habits and gestures. For example, Uzbek has only three meals a day “saharlik” “breakfast”, “tushlik” “lunch”, and “kechki ovqat” “dinner” while English has different meals at different times such as Brunch (a combination of breakfast and lunch eaten usually during the late morning) and snack (a small amount of food eaten between meals).

Vlahov and Florin speak of realia and categorize these items as follows⁶:

1) *Geographical (geographic formations, man-made geographical objects, flora and fauna that is special to a certain place);*

2) *Ethnographic (food and drink, clothing, places of living, furniture, pots, vehicles, names of occupations and tools);*

3) *Art and culture (music and dance, musical instruments, feasts, games, rituals and their characters);*

4) *Ethnic (names of people, nicknames);*

5) *Socio-political (administrative-territorial units, offices and representatives, ranks, military realia).*

As was previously mentioned in relation to cultural issues in translation, translating texts from a second language into a target language will present difficulties, particularly when the authors of the second language and the target language express their own worldviews, customs, and experiences in a unique way. However, it is important to remember that cultural differences are the main source of difficulties for translators and interpreters and have resulted in the most profound misunderstandings among readers and audiences. The differences in culture represent ecological, linguistic, ideological, social, and technical aspects that affect translator’s performance during the translation process unless he/she has a competent knowledge of these cultural factors in both the SL and TL. In this study, the focus will be limited to two categories of cultural problems: problems related to interpreting culture specific terms and structures.

According to Baker, “*culture specific term*” refers to “any concept which is either abstract or concrete, it may relate to a religious belief, a social custom, or even a type of food”. An example of an abstract English concept, which is notoriously difficult to translate into other languages, is that expressed by the word “*privacy*”. This expression is only related to English culture and it is difficult to be found in other cultures. She presents another interesting example for translating a difficult cultural expression into other languages. The word Speaker of “*the House of Commons*”, is not found in many languages such as Russian, Chinese, and even Arabic. The Russians normally translate

⁶ Terestyényi, Enikő, (2011). Translating Culture-specific Items in Tourism Brochures. In SKASE Journal of Translation and Interpretation [online]. 2011, vol. 5, no. 2.

it into “*Chairman*”, which lacks the official duty of the Speaker of the House of Commons as an independent official who has the authority and order in Parliament.

On the other hand, the problem of translating culture specific expressions becomes more complex when the same concept is expressed by different lexical systems in the SL and TL, which requires the translator to understand these systems properly and choose the accurate TL equivalent. Furthermore, Newmark believes that “when a speech community focuses its attention to a particular topic (this is usually called “*cultural focus*”), it spawns a plethora of words to designate its special language or terminology”. This could be clearly noticed when English includes a lot of terms for cricket, French on wines and cheeses, Uzbek has many words for *dog* (*kuchuk, it*), and Eskimo-Aleut has various expressions on *snow*.

Cultural origins have a crucial role in the process of translation. The words, which have various connotations in one language, may not have the same emotive associations in another. Having one lexical item that expresses the differences between denotative and connotative meanings when one says “*That animal with the big tail is a fox*”. The word “*fox*” refers to a certain animal. But, when one says “*This man is a fox*”, the word “*fox*” does not refer to the animal. Instead, it refers to someone who is smart and good at deceiving people. So, the word “*fox*” in the second context signifies a different meaning from the former context.

Therefore, whether translating or interpreting, translators and interpreters need to be mindful of cultural differences in both the denotative and connotative meanings. If not, their portrayal will be deemed inappropriate in terms of culture.

a) Sometimes translators can provide a TL equivalent with the same SL cultural term but with dissimilar form.

<p>MINORA- [arabcha– yorug'lik manbai bo'lgan joy; mayoq; minora] Biror binoga qo'shib yoki alohida qurilgan, mezana shaklidagi baland inshoot.</p>	<p>Minaret- [Arabic – a place with a source of light; lighthouse; tower] A tall structure in the form of a mezzanine, attached to a building or built separately.</p>
<p>QUBBA - [arabcha – gumbaz; chodir] Yarimshar shaklidagi gumbaz.</p>	<p>Kubba - [Arabic – dome; tabernacle] A hemispherical dome.</p>
<p>PESHTOQ - [forscha– old va arabcha – gumbaz, qubba; arka] Madrasa, masjid, maqbara, karvonsaroy kabi binolarning old tomondagi serhasham yuqori qismi; mehrob shaklli baland darvoza, ark.</p>	<p>Peshtak - [Persian – front and Arabic – dome, dome; back] The magnificent upper part of the front of buildings such as madrasa, mosque, mausoleum, caravanserai; tall altar-shaped gate, arch.</p>

<p>XONAQOH - [forscha-xilvatxona, uzlat; darvishlar makoni] Masjidning namoz o'qiladigan, odatda keng va katta xonasi. GIRIH – [forscha- tugun] Me'morchilikda va badiiy hunarmandchilikda keng ishlatiladigan murakkab naqsh.</p>	<p>Khanakah - [Persian-khilvatkhana, uzlat; dervishes' place] A room in a mosque where prayers are offered, usually large and spacious. Girikh – [Persian- knot] A complex pattern widely used in architecture and arts and crafts.</p>
<p>GUMBAZ – [forscha- qubba, ravoq] Qubba shaklidagi tom; qubba taxlitidagi narsa</p>	<p>Dome– [Persian –qubba, ravoq] A dome-shaped roof; something like a dome</p>

b) Borrowing SL cultural expression in translation. In translation, borrowing means using the same expression in the TL as in the SL because it is not found in the TL culture. Consider the following borrowed words between Arabic and English.

English words borrowed from Arabic	Meaning in Target Language	Arabic Words borrowed from English	Meaning in the Target Language
amber	qahrabo	internet	internet
safari	cho'l sayohati	strategy	Yo'l
lemon	limon	virus	visrus
algebra	fan	carbon	carbon

The phenomenon of concretization, which is inherent in the linguistic structure of the English language, is also found in tourism terminology. For example, the terms entry requirements, *proof of citizenship*, *generating country*, *receiving country*, *National Park*, *double bed*, *single bed*, *triple room*, *dish of the day*, given in English clearly and intelligibly, indicate that there is a content plan only through additional lexical means:

- ✓ *entry requirements* → country (territory) entry requirements
- ✓ *proof protection of citizenship* → proof of citizenship
- ✓ *generating country* → tourist growing country
- ✓ *receiving country* → tourist host country
- ✓ *National Park* → National Park

- ✓ *double bed* → a bed for two people
- ✓ *single bed* → a bed for one person
- ✓ *triple room* → a room for three people
- ✓ *dish of the day* → special meal of the day

Commenting on the above translation results, it should be noted that the term *entry requirements* can mean “exam entrance requirements”, “competition entry requirements”, “website access requirements” and many other misleading meanings, unless an extended understanding is given.

c) Compensation strategy. This strategy is considered one of the most proper procedures that functionally interpret the culture bound expression to recompensate the loss of meaning as much as possible. An interesting example for using compensation strategy: during the translation of the English expression “owl” into Uzbek “ukki, boyqush”, the translation does not imply similar meaning in both cultures. In other words, it symbolises wisdom and a good omen in English, while in Uzbek it includes a very negative connotation, as it refers to pessimism and a bad omen. Therefore, a translator can solve this cultural mismatching by replacing the word “owl” with a different bird name, which refers to wisdom in Uzbek as “swallow” qaldirg’och.

d) Translation by paraphrase. When the translator could not provide a TL equivalent for SL culturally specific expression, he/she might resort to the paraphrasing strategy to convert the meaning of the SL expression in the TL. For Example. *Gumbaz, Dome*

During the interpretation of the cultural terms and structures, mistakes were identified in terms of omission and literal translation. Indeed, the majority of inadequate renderings were due to omitting these elements in the TT, which affected the TT negatively. Similarly, literal translation has also affected the TT, as rendering cultural expressions literally will produce meaningless interpretations as each language has its own cultural genre.

The primary issue facing the translation and tourist industries in the twenty-first century is the increasing number of individuals who are multilingual. This is definitely a good thing since it allows visitors to meet and converse with officials of the nation they are visiting in their mother tongue or, at the very least, in the condensed English that is the “lingua franca” of our day.

However, there is a devaluation or depreciation of professional translator's work: everyone who knows language thinks she/he can translate. This activity results in the texts written in the target language, which in terms of the content practically do not distort the original text, but in general are not high quality professional translation, as while preserving most of cognitive information they lose functional-pragmatic information. A peculiarity of the translated text of tourism discourse is that it must represent space unfamiliar and alien to the culture of the recipient in the form of a

habitual cultural phenomenon. That is why all linguistic forms should be familiar to a foreign recipient, a translator must carefully choose between stereotyped, cliched formulas and vivid metaphors and epithets.

When translating marketing texts meant to draw in as many potential users (guests) from other lingua franca as possible, the translator's approach should be to produce a text that the prospective customer will recognize as the original and not a translation from a foreign language. As a result, the following skills are in high demand for a professional translator: creativity, fluency in the language at the native speaker level, and the ability to use idiomatic expression of language space, as well as clichés and terminology from many related fields, such as cosmetology; furthermore, extensive existential competence and an endless cultural stock are important. The translated text of the hotel website should not only accurately and adequately convey the content of the original text, but also demonstrate the advantages of the hotel in the form comprehensible to the users (guests) of the website.

In recent years, new directions of tourism, such as gastronomic tourism, infotourism, geotourism, educational tourism, mountaineering, health tourism, ecotourism, etc., are accelerating. Sometimes travel guides and even qualified translators are confronted with new concepts and terms that are being consumed through them in the course of their work, and this process can hasten even professionals who are aware of the changes of the times. It takes courage to face such challenges, to approach them rationally, to be aware of new concepts, to keep abreast of language development, and to pay attention to how language concepts are mastered on the basis of language laws. As a practical result of these goals, a new standard on tourism terminology has recently been adopted in Uzbekistan.

It was approved by the decision of the Uzbek Agency for Standardization, Metrology and Certification “Uzstandard” under the name "Tourism Services, Tour Operators and Travel Agents, Terminology". This standard is based on the international standard EN 13809: 2003 “Tourism services — Travel agencies and tour operators — Terminology” corresponds to. Even if we look at its principles, we will see that most English tourism terminology has been mastered with few changes. “If we look at the core of tourism terms, it should be noted that most of the words have their origins in English, and when we translate them into Uzbek and Russian, we can see that some or all of them remain in the core. In that case, it is advisable to know what the term means in the language of origin and to explain it in the language we are translating”.

To sum up, the dynamic and quick development of English and Uzbek tourism is the focus of our research, which examines terminology linked to tourism. The capacity to converse using tourism language defines the relationship between local and foreign professionals to a large degree. Terminology is a crucial component of contemporary communication and a necessary tool for researching certain areas of knowledge at the

time of writing. As more and more new ideas enter the language, they must be integrated into terminological patterns and systems. Our capacity to engage in the worldwide world of the future will be significantly impacted by how enthusiastically we embrace these linguistic shifts.

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