

EXPRESSION OF LACUNAE AND REALITIES IN THE TRANSLATION OF KHALED HOSSEINI'S WORKS

Matenova A. K.

PhD student of the Faculty of Foreign Philology, the department of
“Theory of translation and Comparative Linguistics” of National University of
Uzbekistan named after Mirzo Ulugbek.

Tashkent, Uzbekistan.

Annotation: This article aims to focus on the translation of cultural lacunae and realities by studying the translated texts of Khaled Hosseini's works "The Kite Runner" and "A Thousand Splendid Suns", to find their different aspects, and to shed light in detail on the problems that arise in the translation process.

Keywords: lacunae, reality, translation, culture, equivalence, linguoculturology, translator, transformation.

The art of translation is an important tool for intercultural communication, and through the translation of fictions, the literary traditions and aesthetic views of different peoples are mutually enriched. In literary translation, it is important to recreate not only the content of the text, but also the author's style, the means of expression and spirit as close to the original as possible. In particular, in the translation of the works of one of the famous representatives of world literature, Khaled Hosseini, special attention is paid to the translation of lacunae and realities.

Khalid Hosseini is one of the brightest figures in modern literature, and his novels “The Kite Runner” and “A Thousand Splendid Suns” have gained worldwide fame. These works depict the history, culture, and human destinies of Afghanistan in complex ways. Bringing these factors close to the original in the

translation process places a great responsibility on the translator. Therefore, it is important to distinguish between lacunae and realities in the translation process and to translate them accurately.

This study analyzes the translation of the novels "The Kite Runner" and "A Thousand Splendid Suns" and studies the extent to which the author's style has been preserved, the features and problems of translation. The relevance of the work is that today there is an increasing number of studies on the theory and practice of literary translation, but the issue of recreating the author's style in the case of specific works has not been sufficiently studied.

In literary translation, the concepts of lacuna and reality are important in reflecting national and cultural characteristics. We will consider these concepts and their place in translation as follows:

Reality is a word or phrase that is characteristic of the culture, customs, social life or history of a particular nation and does not have a full equivalent in other languages. Reality is divided into the following types:

Geographic reality: place names, natural objects.

Ethnographic reality: clothing, food, traditions.

Socio-political reality: government agencies, political systems.

Cultural reality: terms related to art, music, literature.

Reality is an important tool for creating a national flavor in works of art and conveying the author's cultural worldview to the reader.

A lacuna is a concept or term that exists in one language and does not have a full equivalent in another language. In translation, lacunae arise due to intercultural differences. The following methods are used to translate lacunae:

Transliteration: transferring a word to another alphabet while preserving its sound.

Translation: expressing the meaning of a word in a new language while preserving its structure.

Explanation: explaining a concept or term with additional explanation.

The following methods are used in translation to express realities and gaps:

Transcription: writing a word in a new language while preserving its sound.

Transliteration: expressing a word in a new language while preserving its spelling.

Transliteration: expressing the meaning of a word in a new language while preserving its structure.

Analogy: using similar cultural concepts.

In the works of Khaled Hosseini, one of the most famous writers in folk literature and modern literature, the issue of lacuna and reality is a very important concept. Let's analyze them in detail.

A lacuna is a gap in information or content that is noticeable in the text, either directly or indirectly, but is understood based on the context. In the works of Khaled Hosseini:

It is used to force the reader to think, to encourage him to fill in the "gap". Symbolism is more noticeable through internal spiritual experiences, historical monuments. For example: In the work "The Kite Runner":

There is not much information about the death of Amir's mother. This lacuna - Amir's growing up without a mother - serves as a factor shaping his character and mental state.

The themes of unspoken regret, forgiveness, sin, and sacrifice are not always fully stated, but are expressed through gestures and actions.

Realities are concrete, existing facts and elements related to the writer's national, cultural, political, and historical environment.

In the works of Khaled Hosseini, these realities are:

Traditions of Afghan society

Soviet occupation, Taliban rule

Life as an immigrant (Afghan community in America)

Pashtun and Hazara ethnic conflict

The examples of “The Kite Runner”:

Buzkashi (an Afghan folk game) is a national reality.

The social difference between the Hazaras and Pashtuns is an important real social context.

The Taliban's capture of Kabul is the main background as a historical reality.

The examples of “A Thousand Splendid Suns”:

The status of women, the obligation to wear a burqa, forced marriages - gender realities of Afghan culture.

The internal political explosion of Afghanistan - a tragic background is created through historical realities.

In Khaled Hosseini's works, lacunae - an important tool for deepening internal psychological portraits, and realities - an important tool for accurately depicting the historical and cultural context.

In order to provide a deeper and more complete coverage of linguistic and cultural aspects in literary translation, we need to pay attention to the following:

1. The use of transformational methods, that is, the method of converting complex and compound sentences into simple sentences and transmitting them through translation. Examples of this method include grammatical transformation (in this process, literal translation is considered dangerous), syntactic transformation (transforming the original text into an equivalent text without changing its meaning and lexical meaning), and lexical transformations.

2. The method of analyzing the text before translation. The ability to analyze the structure of the text, the audience receiving the translated text, the information content, the genre of the text, and the purpose of the translation without translating it.

3. It is necessary to know the translation of proper nouns, geographical names, national names, nominalization of verbs in English and the translation of their forms, translation of political idioms, the specific features of the translation

of antonyms, translation of abbreviations, political corrections in translation, and the use of linguistic tact.

Translation has its own complexities in any genre. For example, let's take humor and satire as an example. Humor is a nationality inherent to all humanity. The cultural aspect is the basis of humor. Because humor is greatly influenced by the society in which a person lives. Each nation has its own values, traditions. It has its own way of thinking that differs from other nations. For example, it is very difficult to compare humor in Uzbek and English or Russian and English. Humor characteristic of the English is very unique. Many people cannot digest English humor. Therefore, the translator must approach the translation process carefully. It depends on the translator's skill whether the reader reading the translated text, even if he is encountering English culture for the first time, can find the right place to laugh and feel the humor there. The translator's skill, in turn, depends on the level of awareness of English culture and lifestyle. Humor is an integral part of human life. It helps both adults and children to learn and remember subjects easily. In learning foreign languages, it is also a good tool for easily remembering and mastering the learned material. In addition, it ensures that people quickly find a common language with each other and assimilate into society in a short time. It is very difficult for a person without a sense of humor to integrate into society. For example, the English often use weather-related situations in their jokes. But this may be incomprehensible to us. It is natural that we cannot imagine it. But just as pilaf is an indispensable daily dish of the Uzbek people, humor about the weather is also a small aspect of everyday life for the English. One of the things that hinders understanding English humor is the English language itself. Translating English jokes based on wordplay is a very difficult task. In this case, we need not only to have studied English deeply and thoroughly, but also to have mastered the subtleties of our native language and be able to use them skillfully during translation. Not only knowledge of the language, but also a good acquaintance with the culture of our English people is

also useful. Only if we know this mentality well, we will be able to convey humor beautifully in translation. When translating literary texts, the task of the translator is to fully convey the author's intention in the language being translated. Colors are also widely used in literary literature to name characters. In conclusion, it can be said that the role of linguistic culture in literary translation is incomparable. In general, a translator cannot achieve results without knowledge and skills related to linguistic culture. This is natural. But the main thing we need to pay attention to is the training of qualified specialists-translators. Because the concept of culture changes as society develops. Therefore, the concept of linguistic culture also changes. This, in turn, affects fiction, like other areas. There is literary work, and of course there is a demand and need for its translation. Therefore, in order to ensure that our translation schools find their worthy place in the future, we must support translators and create conditions for them to master both theoretical and practical knowledge.

REFERENCES

1. Anokhina, T. 2013. The linguistic lacunicon: Cognitive mapping in schemes and terms. *J. of Ed. Cult. and Society*, 1, 166-174.
2. Azarova, O. A. & Kudriashov, I. A. 2016. Emotions, language, cognition: the problem of interdependence in an interdisciplinary perspective. *Int. Res. J.*, 10-3/52, 6-9.
3. Bykova, G. V. 2006. Phenomenon of lacunarity: Some results of theoretical apprehension and prospects of lexicographic presentation in Lakunen-Theory.
4. Kislitsyna, N. N. 2021. Lacunae in language and speech: Intercultural and textual aspects. *The European Proceedings of Social & Behavioural Sciences*. <https://doi.org/10.15405/epsbs.2021.02.02.62>.

5. Markovina, I. Y. 2011. The theory of lacunae in the study of problems of intercultural communication. *Ethnopsycholinguistic Basis*. LAP LAMBERT Academic Publishing.
6. Matenova A. 2023. Lacunae in the works of Khalid Husayni. *International Journal of Advance Scientific Research*, 3/6, 21-25.
7. Nizomova M. 2023. The issue of formation of communicativepragmatic direction in terminology. *International Scientific and Current Research Conferences*, 83-86.
8. Onyshchuk, M. 2017. Cross-lingual lacunae within the linguistic persona paradigm (The English-Ukrainian language-pair specific contrastive research). *Annals of the University of Craiova Series Philology Linguistics*, 39/1-2, 135-144.
9. Panasiuk, I. 2009. Definition of the lacuna phenomenon in the theory of translation. *The issues on psycholinguist*, 3/10, 42-46.