LINGUOCULTUROLOGICAL PROBLEMS OF TRANSLATION



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Annotatsiya

Ushbu mqolada tarjimada lingvokulturologiya tushunchasini yoritib berish, u bilan bog‘liq muammolarni o‘rganib chiqish hamda o‘zbek va ingliz tilidagi badiiy tarjima jarayonida ma’lum bir birliklarni lingvomadaniy jihatdan to‘g‘ri tarjima qilish usullari yoritilgan .

Kalit so'zlar: lingvokulturalogiya, madaniyat, frezologizmlar va maqollarning lingvokulturologik xususiyatlari,

Annotation

This article deals with the explanation the concept of linguaculturology in translation, to study the problems associated with it, and to identify ways of linguistically and culturally correct translation of certain units in the process of literary translation into Uzbek and English.

Keywords: Linguoculturology, culture phraseologisms and lingvoculturological features of proverbs

Аннотация

Вданной статье рассматривается объяснение концепциилингвокультурологии в переводе, изучаются проблемы, связанные с ней, а также выявляются способы лингвистически и культурно правильного перевода некоторых единиц в процессе литературного перевода на узбекский и английский языки.

Ключевые слова: Лингвокультурология, культура, фрезологизмы и лингвокультурологические особенности пословиц.

The origin, development, culture of the people, its worldview, national-cultural consciousness, factors of thinking have an ancient history. After the appearance of the first man, his consciousness began to rise culturally as a result of his formation. The word "culture" was first used by the English scholar Edward B. Taylor in his book Primitive Culture, published in 1871, which refers to culture, knowledge, beliefs, laws and traditions, and customs adopted by various members of society. Whether it is an artistic or an oral translation, it is difficult to understand the text or the speech of the writer. Because it is a work of art belonging to another culture, a skilled translator must be aware of their culture and customs. Therefore, in order to have a deeper understanding and analysis of the translation process, we need to pay close attention to the relationship between language and culture and to be able to obtain a well-organized knowledge from this surface.

In her monograph “Linguocultural Aspects of Translation”, Shoira Usmanova quotes Gary Witherspoon, a linguist who has been able to give a linguistic view of culture: "If we look at culture from a linguistic point of view, we have a one-sided understanding of culture."[43] In the 1990s, a new branch of science emerged between linguistics and cultural studies, linguoculturology. It was recognized as an independent branch of linguistics.

To date, the problem of the compatibility of language and culture has attracted the attention of many scholars, linguists and researchers. Various approaches to this topic are being studied in

[43]Shoira Usmanova“Linguocultural Aspects of Translation”

the fields of linguistics, such as linguocultural studies, psycholinguistics, ethnolinguistics, sociolinguistics, history, literature, and translation studies. Research by scholars has addressed the issue of language and cultural balance, proving that they are interconnected permanent units or important complementary components. Cultural values are expressed in language, and language is the main means of conveying them to the people. Language embodies the worldview, the identity of a people, and its national culture.

Translation is one of the most complex psycholinguistic processes in the relationship between culture and language. Translation aims to find the appropriate linguistic units in the expression of the true meaning of the information and to use them effectively. It emphasizes the interaction of our culture with the culture of a foreign language and its specific differences, as well as certain cognitive processes associated with understanding the world.

Linguoculturology is one of the leading linguistic studies, which studies the rules of national-cultural organization of speech communication related to the spirit of language or mental language phenomena. It also represents the linguistic reflection of the national psyche. If culturology studies the nature of human self-awareness in nature, society, art, history, and other areas of social and cultural existence, linguistics studies the worldview reflected in language as mental models of the world's linguistic landscape. The main research subject of linguoculturology is both language and culture, which are in a state of constant interaction.

The deeper and more detailed the study of culture, the clearer it becomes to human thought. Therefore, one always seeks to inculcate in one's mind the events that are reflected in one's mind through one's culture. The objects and events that take place in a person's life can be thought of as a cultural tool. For example, it seems impossible to include the sun or the moon in culture. But it is known that these concepts exist in the culture of all nations. But some European peoples (Slavs and Germans) who live in cool climates view the sun as a sign of warmth, reverence, and compliment. In the culture of the Arab states, however, the sun is negatively evaluated during the summer, equating it with the scorching heat that makes them difficult. This means that the sun can be understood not only as a natural phenomenon, but also as a product of culture.

One of the main tasks of linguoculturology is to study the linguistic expression of the above-mentioned specific differences that exist in the cultures of different peoples.

In the harmonization of language and culture, as well as in the process of translation, man is involuntarily confronted with the units that make up the important lexical structure of the language. In this case, the translator faces many difficulties in translating a work of art and text of a nation. Along with cultural dominants, proper nouns are a symbol of the nation's enlightenment and spirituality, describing the unique place and formation of humanity in society, its direct and indirect relationship to society, and the impact of society on human life. Translating Proper Nouns from one language to another is a rather complex and multifaceted process. This is because proper nouns have their own characteristics as carriers of information about a nation's national culture, including that they may have a secondary figurative meaning. In addition, the specific semantic structures of proper nouns determine the complexity of the translation process. T.A Kazakova emphasizes the lexical methods of translation of proper nouns. The main function of proper nouns is to identify individuals who, in addition to performing their function in the translation process, participate as comparative autonomies that are not subject to context. Proper nouns are important in that they have the ability to reinforce the text being translated in a variety of ways. How to translate them into a foreign language depends on the choice of the translator.[44]

Translating the proper nouns into English by transliteration poses a number of complications related to the simple aspects. First, the number of phonemes in the English proper nouns transcription does not exist in Uzbek. Second, the development of Old English spelling led to significant pronunciation changes. There is an increase in pronunciation and non-pronunciation of letters and letter combinations in words.

[44]"Практические основы перевода" Т.А.Казакова, "Союз",2000г

Proper nouns are translated using the following groups of transcription and transliteration methods: ***anthroponyms (human names), abbreviated names, nicknames, surnames, toponyms, astronomies, chorons, ethnonyms, names of musical instruments, nicknames of animals, organizations, institutions, books, movies , magazines, spacecraft, firms, company names, and more.***

While some proper nouns use transcription and transliteration techniques to translate into another language, they also need to use other translation methods in addition to them. An example of this is the semantic representation method. For example, ***Amir Temur - Amir Temur, Temurlane, Temur the Great.***

Another common way to translate proper nouns, including language units, is to translate through the calque method. It recreates the structural combinators of words or phrases, not sounds. In the calque method, the parts (morphemes) or phrases (lexemes) that make up words are translated by the corresponding language elements present in the language being translated.Most of the words in the political, scientific, and cultural fields are translated by the calquemethod.

For example:***Head of the government-*** **Mamlakat rahbari**

Supreme court- **Oily sud**

Prime mnister- **Bosh vazir**

If the geographical names of mountains, seas, lakes, and other places in nature contain components that can be translated, they are also translated by calque method:

Orange river – ***sariq daryo***

White sea – ***oq dengiz***

Rocky mountains – ***qoyali tog'lar, roki tog'lari***

South China Sea – ***Janubiy Xitoy dengizi***

The problem of proper nouns translation in interlingual and intercultural relations and even in interethnic relations has remained relevant despite the fact that it has been studied for a long time. The complexity and shortcomings of the translation of Proper Nouns are due to both subjective (translator's perfect knowledge of the language and general cultural knowledge) and objective (proper nouns are formed in language and oral speech) reasons. Proper nouns finding solutions to problems that arise when translating from one language to another requires a high level of skill on the part of the translator. This, in turn, serves to ensure effective and successful communication between languages and cultures. Adequate interpretation of phraseological units in translation, which are more complex linguistic means than lexical units of language, is one of the most complex and, at the same time, very responsible issues of translation practice. Because phraseological units, as artistic and descriptive means of speech, are involved in the expression of a wide variety of methodological tasks rather than a simple, neutral statement of thought, given their function, is closely related to recreating its value.

The translation of phraseological units poses certain difficulties in translation. These linguistic units, which are considered to be the cultural symbols of a particular people, need in-depth analysis by linguocultural studies, which is a modern branch of linguistics. Phraseological units in a language undergo certain changes during the transfer to another language and lose their formality in the same way as the original language phraseological unit. Phraseological units as a sign of the culture of a particular people require complete alternative in the translation process.

Translation by means of equivalents. The similarity of the phraseological units of different peoples in all respects is often explained by the commonality in the living conditions, customs, and logical observations of the peoples. Indeed, phraseology, like other means of language, is based on a variety of universal norms of expression and life observations. The phraseological equivalents of these two languages, which are materially similar, are in many respects also semantically and methodologically functional, because in such cases the units are based on the same concepts based on the same life experience. These different phraseological units can easily replace each other in translation.For example, stable units such as in English ***"Cold war", "Ap open hand", "To suck somebody's blood"*** are absolute equivalents of Uzbek ***phraseologies"Sovuq urush", "Ochiq qo'l", "Birovning qonini so'rmoq"*** in the process of

translation, one of them can easily replace the other in all speech situations. Some phraseological equivalents of two languages cannot replace each other in some textual situations. While some semantic and methodological functions of ambiguous bilingual phraseological units are similar, some are different.For example, the English "***The dogs bark, but the caravan goes on"*** and the Uzbek ***"It hurar, karvon otar"*** units, which are similar in terms of both material and semantic and methodological functions, always have the same meaning and methodological function. The phraseology ***"Temirni qizig'ida bos"*** which is international in many languages of the world, does not correspond to its English equivalent "Strike while the iron is hot" in all contexts.

Translation using alternative options. Alternatives are easily interchangeable in translation. This is because there are no national words in the structure of these units that impede their exchange. However, translators sometimes fail to take advantage of the opportunities available in their own language and allow inadequate interpretation of the expression. For example, in Jek London's novel "Martin Eden" for a figurative expression of meaning***"biror narsa to'g'risida yaxshi axborotga ega bo'lmoq"***phraseological unit ***"To have something at one's finger-ends" (biror narsa panjasining uchida bo'lmoq)***was used, which was adequately translated into Russian by the alternative version ***"Знатькаксвоипятьпальцев"***

Such interchangeable phraseological units are usually created for the figurative or emotional expression of the same event, action, character, and are fully compatible with each other. For example, in English, ***To burn one's house to get rid of the mice"***the basic components of both the phraseological unit and its Uzbek alternative are "to burn". Both linguistic units symbolize the same action - to do something wrong for a trivial reason, the basic components of which are the words ***"hasty" "Hasty climbers have sudden falls" and " Shoshgan qiz erga yolchimas "*** All three units are criticized for the same feature - haste.

Visual translation. It is sometimes not possible to translate a certain phraseological unit using the equivalent, alternative or calque. In such cases, translators are reluctant to resort to the descriptive method of translation practice, in which the meanings of units are explained by means of free-meaning words or phrases. In these cases, there can be no question of re-creating the methodological tasks that are integrated into the original phraseological units. In these cases, the effect of the statement is diminished and the accuracy is lost. This, in turn, reduces the literary value of the original text.For example, the unit "***To make a mountain out of a molehill"*** differs from its synonym ***"to exaggerate"*** and the unit ***"Silent as the grave"*** differs from the word ***"silent"*** in its imagery. Therefore, while the English word ***"to exaggerate"*** can be translated into Uzbek by the lexical equivalent of the words "bo'rttirib yubormoq", "silent", "jim", the above phraseological units are translated into Uzbek. Translation by means of methodologically neutral words such as "bo'rttirib yubormoq", "jim" leads to the extinction of figurativeness embodied in English units. Only the translation of these phrases with the alternative version of ***"Ninaday narsani tuyaday qilmoq"***and ***"Qabrday jim"*** creates functional adequacy.

Translators often resort to a variety of verbal aids to recreate the stylistic functions of the original phraseological units, which can to some extent replace the original, if they are pronounced with the necessary tone. However, because such tools differ little from the descriptive method, in some cases they may not replace the methodological impact created by the original figurative phraseology. In conclusion, in order to fully comprehend the artistic and aesthetic reality created by the author, the translator must have a correct understanding of the semantic and methodological-aesthetic aspects of the linguistic means in the work of art, while having the power of wide observation. However, sometimes the linguistic possibilities of the original and translated languages are usually incompatible, ie the content and aesthetic value of the words and phrases of the two languages cannot replace each other in a number of texts, which creates many translation difficulties. To overcome such difficulties, the interpreter must have universal knowledge. This is because only a person who has studied the culture of other peoples, the process of its creation, and the interaction of cultures can appreciate and preserve the heritage left by their ancestors. Cultural knowledge helps to work without difficulty in any field. It is especially important to have a rich cultural knowledge in the field of translation. Literary translation is also a complex process that

requires an interpreter to be knowledgeable in all areas. Translating various linguocultural analogies poses a number of challenges.

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