



LINGUISTIC AND CULTURAL CHARACTERISTICS OF THE ORIGINAL IN TRANSLATION

M.Gaybullayeva

Khatira.

PhD, Tashkent State Pedagogical University, Uzbekistan

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ABSTRACT

This article analyzes the general theoretical problems that reflect the fundamental nature of this field, along with the partial issues of the theory and practice of the linguistic and cultural features of translation in translation studies.

KEY WORDS

Translation, originality, linguistic culture, text, communication.

In the researches being created in translation studies in the world, in addition to the partial issues of the theory and practice of the linguistic and cultural features of translation, extensive research is also being conducted on general theoretical problems that reflect the fundamental nature of this field, and the issues of translation studies are attracting more and more researchers. is attracting

In our country, especially in the process of establishing New Uzbekistan, comprehensive measures are being taken to further develop the Uzbek language and improve the language policy. "Maintaining the purity of the state language, enriching it and improving the speech culture of the population"[1] was defined as one of the urgent tasks. In this regard, research on linguistic and cultural features of translation studies in a comparative aspect through the example of English and Uzbek languages, further improvement of Uzbek translation, understanding the difference between direct and indirect translations from foreign languages to the native language, researches devoted to the re-expression of various phraseological and stylistic tools in translation. The expansion of the country is of particular importance.

Each national literature has its own linguistic and cultural characteristics. That is why it requires special creativity and standards from the translator. After all, he should use the forms of expression characteristic of national literature in the translation, and should not lose the uniqueness of the original. V. G. Belinsky points out: "In order for any feeling and any thought to be poetic, they must be figuratively expressed"[2].

In our opinion, in almost any text there are certain ways, forms of speech or other linguistic and cultural features that form a specific function of language units - stylistics. The translation of various linguistic and cultural features from language to language requires special changes that help to preserve or change the original emotional and aesthetic information. The importance of studying translation methods, reflecting the cultural influence of the original in translation is related to the need to adequately convey the linguistic and cultural features of the scientific method text.

Translation has and continues to play an important role in the development of world culture. When thinking about culture, its nationality and uniqueness are understood. While studying the influence of linguistic and cultural features in literary translation, a number of

foreign and local scientists have conducted various studies in this field. However, it is still relevant to study the issue of re-expressing the original content in direct translations from one language to another.

Linguistic potential is the linguistic and cultural impact of information in the text on the receptor, that is, the information reflected in the text affects the feelings of the receptor, evokes a certain emotional feeling, and so on.

The translator faces several difficulties in reflecting the linguistic and cultural potential of any text. For example, when translating the Uzbek language into a foreign language, let's take the phrases of our language, such as kindness, love, compassion, which enrich and complement each other with deep meaning.

Translators face a significant challenge in literary translation. In order for translation to be correctly understood by the receiver, it requires them to make appropriate changes to the linguistic and cultural differences between the original text and the translated text.

Linguistic-cultural attitude of the receptor towards the text is manifested not only depending on the nature of the text, but also the identity of the receptor, his personal characteristics, knowledge, previous experience, mental state and other characteristics.

At the first stage of the translation process, the translator acts as the Receptor of the original and tries to obtain the information contained in the text as completely as possible. For this, he must have the background knowledge that native speakers have, that is, the history, culture, literature, customs, modern way of life of the people who speak the native language, only words specific to that nation. must be aware of special words.

A translator, like any receptor of the original, develops a personal attitude towards the information provided. But the translator must try to ensure that such a personal attitude does not damage the accuracy of the translation. In this sense, the translator should be linguistically and culturally neutral.

According to K. V. Kharchenko, the conditionality of the relationship between the author of the original and the translator determines the possibility of transferring the name from one object to another, and the stability of this relationship ensures the preservation of reference links with the old object [3].

I.R. Galperin emphasizes that the definition of linguistic and cultural features in translation is reflected as a result of the interaction of lexical, lexical and contextual meanings of the word. He points out that the nominative system as the main condition for the emergence of linguistic and cultural features does not correspond to the urgent tasks of expression. Imagination helps to express and define concepts that are not directly named in this language through the units available in the dictionary [4].

The definition of linguistic and cultural features in translation is based on the complexity of its structure.

According to E.S.Aznaurova, linguistic and cultural features are a visual reflection of any truth of psycholinguistic reality, such signs are a reflected reflection of events and objects that are consciously chosen, through which this concept can be conveyed in the form of a clear concept [5].

The figurative feature of combining both concepts on the basis of a certain commonality between them determines the main feature of the language image - its three-term structure. M.S. Mezenin emphasizes the following components in the structure of linguistic and cultural features [6]:



1) referent associated with the epistemological concept of the subject of reflection;

2) agent, i.e. reflected object;

3) a base, that is, an object arising from the principle of similarity.

S. M. Mezenin notes that phoneme and morpheme have figurative potential, but he emphasizes that the word has the maximum artistic potential due to the wide semantics of the word, which combines denotative and decorative functions.

The fact that the recipient of the translation text does not have sufficient background knowledge creates the need to reveal the information provided in the original text and requires the necessary additions and clarifications to be made to the translation text. This process is carried out in the second stage of translation.

The use of sociolinguistic factors, such as regional-dialect, social-dialect-specific and changed speech used by speakers, is also important in ensuring linguistic and cultural adequacy.

Elements specific to regional dialects in the original text are not given in the translation. On the other hand, dialectal forms can be used in the text, and mainly in the literary text, to show the linguistic characteristics of a certain individual character. In such cases, the translator tries to convey the meaning using the vocabulary of the target language.

Translation is a means of transmitting certain information that is understandable from the original to the receiver (reader). When the receiver reads and receives the text, he is the receiver of the information. In the process of reading the text, the recipient of information forms a certain attitude towards the information expressed in the text. This relationship is called linguistic and cultural relationship. Such relations can be of different nature. They often have an intellectual character, they consist of information that does not seem interesting to the receiver, does not apply to him, and at the same time, the received information has a very strong emotional impact on him and directs him to certain intentions. is also possible. Such a communicative effect of the text on the recipient of information, i.e. a linguistic and cultural attitude, is called the linguistic and cultural aspect or potential of the text.

The content of the text is made up of linguistic and cultural features of the language specially chosen by the author: lexical and syntactic, as well as stylistic units. The original text selects from the language tools that make the information more expressive and more impressive, corresponding to its communicative purpose. As a result, the text created for this purpose will have a certain linguistic and cultural potential, and they will have a communicative effect on the recipient of information (receptor).

As any reader who receives real events as information, the translator also has a personal relationship with them. As a mediator of interlanguage communication, the translator should keep neutral his/her relations with these events, and try not to undermine the authenticity of the events expressed in the original. From this point of view, the translator should take a linguistic and cultural neutral position. In the second stage of the translation process, the translator tries to recreate the events expressed in the original through language tools that are understandable to the reader in the native language. In this place, he should take into account that the student belongs to a completely different language compared to the original language, has different knowledge, different life experiences, and is a representative of a different history and culture compared to the people who speak the original language.

If intercultural inconsistencies cannot ensure that the translated language is clear and

understandable, the translator looks for measures to prevent such obstacles and is forced to make appropriate changes to the text. The lack of background knowledge in the reader of the translation forces the translator to explain a certain part of the information in an explicit, i.e., revealing way, to make additions and comments to the content of the text. This is especially common in the translation of names and surnames, which have a semantic meaning in the original, geographical terms, cultural and household words of various regions. For example, when expressing geographic names such as Oxfordshire, Middlesex, Cambridge in England, Oklahoma, Virginia in America, or Alberta, Manitoba, etc. in Canada, if they are not translated by adding the words county, state, province, etc. in front of them, this geographic place the words expressing their names will not be understandable to an Uzbek reader. The need to add explanatory and explanatory elements is also required when translating the names of institutions, companies, and press organizations. Because they also belong only to a certain region and may be incomprehensible to representatives of other peoples.

For example:

America backs British peace move, "The Times" reports. In the translation of this sentence, if the word "gazeta" is not added before the word in quotation marks, this word will be incomprehensible to the Uzbek reader:

According to "The Times" newspaper, America supports the British peace movement.

Such comments help the people of the native language to better understand the specific words that exist in the native language, but which are unfamiliar to the Uzbek reader, and their living conditions.

For example, pay attention to the translation of reality in the following sentence: ... **for dessert you got Brown Betty, which nobody ate ...**

Malla Betty, i.e. apple pudding, was put on the table for dessert, but no one ate it.

The addition of the word "apple pudding" saves the Uzbek reader from perplexing about what "Malla Betty" is, which is served as a dessert.

In some cases, the necessary additional explanation can be given in the text or at the bottom of the page:

... how the knave jowls it to the graund, as if it were Cain's jawbone...(N, 97).	... bu ablah bo'lsa, go'yo Kainning chakka suyagini otayotganday uni yerga irg'itdi (H, 145).
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In this case, it is necessary to add the following comment below the page to the translation of the sentence:

Cain is the first-born son of Adam and Eve and the murderer of his brother Abel in the Bible, which is considered the holy book of Christians.

In some cases, it is necessary to omit some elements of the linguistic and cultural potential of the original text unknown to the reader:

**There were Pius and
medicene all over the
place, and everything
smelled like Vicks' Nose
Drops.**

**Har tomonda allaqanday
shisha idishchalar, dorilar
turar, hammasidan tumov
dorisining hidi anqirdi.**

In this place, the name of the medicine drop called Vicks, which means nothing to the Uzbek reader, has been omitted from the translation. Although this slightly damages the content of the original information, the omission of an element that is difficult to understand in the Uzbek text does not damage the main information content.

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