

Peculiarities Of Linguocultural Factors In Achieving Stylistic Adequacy Of Translation

**Djabbarova Qizlarkhan, senior lecturer,
Uzbek State World Languages University**

Abstract: Translation of stylistically marked units in the linguocultural aspect involves the consideration of stylistic techniques as culturally marked units that convey certain cultural concepts. The transfer of cultural concepts in translation from English to Uzbek and Russian is a necessary condition for recreating the conceptual picture of the world.

Key words: culture, communication, cultural, linguistic, adequacy, cultural heritage, native speaker.

Introduction

As you know, language is not only a means of communication, but also a repository of information accumulated by a language group that lives in a certain economic, social, and cultural environment, and thus the language captures almost everything that is considered to be the national and cultural heritage of a native speaker. The problems of interaction between language and culture have always been in the centre of attention of scientists and discussed in the works of both classics of linguistics (W. Humboldt, E. Sapir, A. Potebnja etc.) and in the research of modern linguists (V. Vorobyova, G. D. Gacheva, E. M. Vereshchagin and V. G. Kostomarov, V. A. Maslova, I. G. Olshansky, etc.)

The concept of interaction between language and culture was justified in the works of Wilhelm von Humboldt, who wrote: "a Person primarily lives with objects as they are presented to him by language. Each language describes a circle around the people to which it belongs, from which a person is allowed to leave only in so far as he enters the circle of another language." Followers of Wilhelm von Humboldt consider the "picture of the world "as an" intermediate language world" created by the creative spirit of the nation, as a form of representation of

this national culture and as a comparative interference of different cultures " reflected in different national languages.

The concept of "language and culture" converges the interests of all human Sciences, this is a cross-cutting idea that destroys the boundaries between the disciplines that study human beings, since it is impossible to study a person outside of his language. Language is the main form of expression and existence of national culture. E. Sapir, developing the theory of linguistic relativity, wrote: "Culture can be defined as what a given society does and thinks. Language is how people think." Language, therefore, acts as a realized internal form of cultural expression, as a means of accumulating cultural knowledge.

It is known that language and culture developed together, gradually influencing each other. But in this Union, the very nature of the language is the factor that hinders its development. As the author explains, this is because language is a system, not just a set of norms. The structure of a large system is subject to significant change very slowly, while in many other areas of culture changes are made relatively quickly. Thus Language reflects the mass thinking.

It should be recognized that the hypothesis of linguistic relativity "has the positive beginning that it clearly indicates the interaction of language and culture", that it drew the attention of linguists of the world to the need to study the ways of linguistic reflection of reality in the cultural aspect. The originality, but by no means indisputable, of the bot of other researchers who have been engaged in the analysis of such language material emphasizes the relevance and possible fruitfulness of the developed problem. It is noteworthy that "the prerequisites for a linguistics that reveals all kinds of relations between language, thinking and culture, i.e. a new humanistic linguistics, in the centre of which should be a person", have been created.

Based on the fact that language and culture are closely interacting phenomena, it becomes obvious the essence of translation as an act of not only inter-linguistic, but also intercultural communication. This idea has been

repeatedly emphasized in translation and cultural literature. As V. N. Komissarov notes, from the beginning translation performed an important social function, making it possible for people to communicate in different languages. Among the many tools that help bring people of different cultures closer together and understand each other, translation plays an important role - both special and first of all artistic.

The influence of differences between cultures that come into contact during cross-cultural communication on the translation process is noted to some extent by almost all translation theorists. But in different concepts, cultural factors of translation play a different role compared to linguistic factors. It is obvious that the distinction between the actual language and cultural aspects of translation is largely conditional. Many linguistic translation problems ultimately depend on cultural differences and, conversely, in some cases, cultural and ethnographic translation problems can be reformulated in linguistic terms.

It should be noted that a number of studies confirm that culturally-marked units can be found at all levels of language (phonetic, grammatical, lexical, etc.). However, the highest national-cultural component has "separate semantic groups and categories of lexical units: realities and borrowings, nominations of animals, persons, anthroponyms, toponyms, stylistically marked vocabulary, phraseological units, derived words, neologisms. Thus, as can be seen from the language taxonomy, national-cultural specificity is most clearly expressed at the lexical level. The analysis of theoretical literature, as well as our own observations, allows us to identify the following main cultural problems of translation:

- translation of culturally marked language units, in particular without equivalent vocabulary, realities, proverbs, phraseological units, neologisms, etc.;
- translation of stylistically marked vocabulary and stylistic techniques with high national and cultural potential;
- transfer of cultural concepts in translation;
- reconstruction of the national picture of the world in translation.

It should be noted that these cultural-related translation problems have been studied with varying degrees of depth. The most detailed questions of translation without equivalent vocabulary are developed. based on these studies, the main methods of translation without equivalent vocabulary are described in the theory of translation. As a rule, translation problems related to differences in cultures are reduced to difficulties in reproducing objects and phenomena specific to a given people, which are usually referred to by the term "realities".

The corresponding language units make up the main part without an equivalent vocabulary, which is understood as "the complete absence of correspondence to a particular lexical unit of one language in the vocabulary of another language". Realities are " words (and phrases) that name objects that are characteristic of the life (everyday life, culture, social and historical development) of one people and are alien to another; as carriers of national and historical colour, they usually do not have exact correspondences (equivalents) in other languages, and therefore cannot be translated "on General grounds", requiring a special approach". P. Newmark, proposes the somewhat fuzzy category of "cultural terms" (cultural terms), to correlate essentially with the concept of cultural realities. Without an equivalent vocabulary, undoubtedly, the most vividly and clearly illustrates the idea of language reflecting reality, but its specific weight in the lexical composition of the language is small. For example, in the Russian language, the equivalent vocabulary, according to E. M. Vereshchagin and V. G. Kostomarov, is only 6-7% of the lexical composition of the language. Non-equivalent vocabulary, representing an extreme case of language insufficiency, is well studied in the theory and practice of translation. It is obvious that the translation difficulties associated with the cultural characteristics of the units used in the translation are not limited to the sphere of reality and without equivalent vocabulary.

According to the literature review, the least studied linguistic and cultural problems of translation are the ways of transmitting cultural concepts, as well as

recreating the national picture of the world in translation. Accordingly, our work explores the role of figurative stylistic techniques in the representation of cultural concepts and the national picture of the world, as well as the problems of their adequate translation.

The validity of the problem of translating figurative stylistic techniques in the context of the representation of the national picture of the world is due to the fact that "the process of metaphorization in each particular language differs in national specifics, determined, on the one hand, by the peculiarities of the internal development of the national language, on the other-the nature of language thinking".

The national-cultural specificity of language units is determined by the interaction of linguistic and extra-linguistic factors. According to D. U. Ashurova, along with the most studied extra-linguistic factors such as social, historical, political, and economic, aesthetic and moral values and literary traditions can determine the national and cultural specificity of language units and texts. The linguistic basis of national-cultural specificity is: a) the nature of the denotative meaning of the lexical unit; b) semantic and stylistic transformations in the process of metaphorization, word production, and the formation of stylistic techniques; c) the style and genre of the vocabulary, its pragmatic orientation; d) the tone of the text.

Conclusion

The parametrization of adequacy of gender information transmission is determined by the need to take into account gender differences, the transmission of femininity and masculinity in different languages as a concept of the language picture of the world. Adequate translation of imagery plays an important role in the representation of gender stereotypes.

Translation of stylistically marked units in the linguocultural aspect involves the consideration of stylistic techniques as culturally marked units that convey certain cultural concepts. The transfer of cultural concepts in

translation from English to Uzbek is a necessary condition for recreating the conceptual picture of the world.

The main condition for achieving stylistic adequacy is also to take into account the national and cultural specifics of the units in question, both in the original language and in the translation. Recreation in the national language picture of the world as a special vision in perception of the world is a global task is achieved by translation and adequacy of translation of all linguistic resources of the text in the relationship.

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