



ANALYSIS OF LINGUISTIC ASPECTS OF ARTISTIC TRANSLATION

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ABSTRACT

The article analyzes the importance of preserving the linguo-cultural aspect of the text in providing translation equivalence. Linguo-cultural analysis based on a cognitive approach is the most appropriate way to ensure translation adequacy. In the context of interlingual and intercultural communication, the issue of achieving equivalence in translation should be addressed on the basis of a comprehensive interdisciplinary linguo-cultural approach.

Keywords

literary translation, linguo-culture, contamination, interference, lacuna, transformation, stereotype, picture of the world, cognitive stock, background knowledge, equivalency.

The linguistic and cultural aspect of literary translation is gaining great importance in providing an alternative as a result of recognition of translation as a form of inter-linguistic and inter-cultural communication in modern studies. Linguistic communication, one of them, is carried out in intercultural conditions, and during this communication, certain interlinguistic and intercultural contamination - mixing of systems occurs. N. J. Garbovsky about the translation. confirms Munen's opinion: "translation indicates linguistic communication and bilingualism, and translational bilingualism is defined as dynamic bilingualism, in which not only two languages, but also two cultures come into contact"

When analyzing language from a linguistic and cultural point of view, linguists rely on the thesis that this language should be studied by comparing it with the mother tongue or a foreign language. the names of such), units naming their aspects, that is, lacunas, are selected

Lingvoculturology is a humanitarian science that emerged at the intersection of linguistics and cultural studies, researches the national culture reflected and strengthened in the language, material and spiritual culture embodied in the living national language and manifested in language processes. It allows us to define and



explain how one of the main functions of language is realized, it is a means of creating, developing, preserving and translating culture. It can be said that human existence is inexhaustible and diverse, so its culture is multifaceted and multifaceted. Each researcher pays attention to one of its aspects. Moreover, culture is studied not only by cultural scientists, but also by philosophers, sociologists, historians, and anthropologists. Of course, each of them approaches the study of culture with their own methods and methods. Similar interpretations are found in the theory of linguistic relativity of E. Sapir, B. Whorf, and other American ethnolinguists. The science of linguistic culture was created on the basis of the scientific works of great scientists such as Potebnya (1913), Herder (1995 [1785]), Humboldt (1935 [1836]) and Sapir (1972).

In the process of language interaction, cultures interact with each other, and in turn, the phenomenon of interference occurs. N. Ivanov distinguishes two types of interference: voluntary and involuntary. The first occurs in a situation of necessary appropriation, in which a fact or event becomes firmly established in the receiving system, and other system resources are used to fill the subsequent system gap.

The second type of interference, i.e. false interference, consists of random copying, the fact that the phenomenon cannot be located in the historical experience of the language. This type of interference indicates a lack of knowledge of a foreign language, which indicates a literal translation and, naturally, the content of the message is lost

Discretionary interference is a clear example of cross-linguistic and cross-cultural relations. The situation of interlinguistic communication, in the narrow sense, is considered as the cultural interaction of two or more linguistic systems and structures, in a broad sense, languages. Scientists believe that it is appropriate to study the interaction of cultures "on the basis of translation, a phenomenon that creates communication between cultures through language communication"

It is necessary to understand the specific intercultural status of a certain alternative in the intercultural understanding of translation and not to deny that it plays an important role. The issue of achieving alternative in the conditions of interlinguistic and intercultural communication is solved on the basis of a large-scale interdisciplinary linguistic and cultural approach to translation. The linguistic-cultural approach to translation allows to move from a narrow traditional review of a set of translation methods to a broad historical review, and it finds a solution in the context of interlinguistic relations.

Translation is undoubtedly an important tool of intercultural communication, without which communication between different communities and countries is difficult. In translation, the message is transformed from one language to another, and the issue of equivalence plays an important role in this. One of the famous



scientists in the world of translation theory A. Ivanov expresses the following opinion in this regard: "If the most important issue of translation theory is to be singled out, it can undoubtedly be called equivalence. It occupies the central place of the problem of translation"

Thus, it can be said that the quality of the translation and its linguistic and cultural aspect, the level of being a translation or not, is determined by the degree of equivalence and non-equivalence, and equivalence is the indicator of the ability of the translation text to be translated into another language. In modern translation studies, equivalence is solved at the intersection of theoretical linguistics, logic and philosophy, as it covers the ontology of language and the cognitive aspects of philosophy, as well as the conceptual areas of logic.

Each person and each individual, along with their own language, has their own unique and unique view of the world, and this view of the world can reveal the possibilities of worldview of those who speak this language. This idea was developed in the following years within the framework of SepirWhorf's "principle of linguistic relativity", which equates language and thought.

According to this concept, the characteristics of a language determine the specific way of thinking of people who speak this language, and as a result, the speech as a product of thinking of one language is not uniformly conveyed through the signs of another language. Modern globalization processes, interactions between different cultures and civilizations, and representatives of different languages create conditions for the mutual influence of languages and cultures.

Nowadays, even when speaking in the environment of our own language, we cannot speak without using terms borrowed from other languages (pandemic, covid, online, etc.). In addition, a certain category of acquired terms forms a dynamic layer of the general lexicon. Linguistic phenomena of this type help the translation to be carried out rationally.

Based on the above points, it can be concluded that "the theory of untranslatability has been disproved by the practice of living translation, the outstanding works of qualified translators, and proving the opposite is equivalent to trying to enter a closed door" . V. Vinogradov prefers to use the term "background information" in relation to the lexical problems of translation, and describes this term as "social and cultural information specific to a certain nation and assimilated through its representatives and reflected in the language of this national community"



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