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Linguocultural Transformations

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A B S T R A C T
The article deals with studies the linguacultural and cognitive characteristics of translation from the perspective of translation. The difference between the source language and the target languages, in this case English and Uzbek, which are languages with different structural systems, determines the type and extent of translation transformations

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INTRODUCTION

V.I. Khairullin, having studied the linguo-cultural and cognitive characteristics of translation from the point of view of translation, came to the following conclusions:

1. The complexity of the issue of defining culture is determined by the diversity of existing definitions, the lexical properties of the concept of "culture", its analysis from different points of view and study in different fields of knowledge. It can be studied from the linguistic and translation points of view. In this regard, it is appropriate for us to consider culture as a set of material and spiritual characteristics of the people, their thinking, and the specific organization of their social and everyday life.
2. Culture is closely related to language, but their relationship is not subordinate in nature. Language and culture develop in parallel with each other, and the assimilation of culture and language by a person also occurs simultaneously. The relationship between culture and language has two characteristics: firstly, it is “culture in language”, that is, the unique worldview of language, and secondly, it is “culture depicted by language”, that is, the presentation of cultural artifacts in the content of the text. In accordance with these two aspects, translation problems are divided into two types: cognitive-semantic and linguoculturological.
3. The linguistic worldview can include both cultural factors - real ones, and factors that are seen or expressed through experience. Factors that are seen or expressed through experience mean the specific cognitive-semantic features of the structures of thought of representatives of different cultures. The scientific novelty of this translation concept lies in the fact that the two above-mentioned factors (real-culturological and cognitive-semantic) are considered as cultural phenomena in translation itself. This approach makes it possible to reveal the real influence of different cultures on the course and results of the

translation process. Moreover, cognitive differences, which are observed or expressed through experience and are also expressed in terms of frame theory, that is, the concept of frames, are also used to describe translation. This also determines the novelty of the research.

4. No culture is isolated. Two important aspects characterize the properties of each culture - this is individuality and transition or assimilation. The first of these characteristics ensures the uniqueness and originality of each ethnic culture, while the second leads to the interaction and mutual enrichment of cultures due to the assimilation of one feature of culture into another.

Existing concepts (in particular, the hypothesis of linguistic relativity) unilaterally explain the uniqueness of cultures and recognize the separateness of cultures. In reality, cultures are integrated into each other and complement each other.

5. Interlingual, especially translation activity, is of great importance in the process of cultural assimilation. Translation helps in the process of familiarization with another culture. It can be said that it is a phenomenon that performs a mediating function between these two categories, located in the interval between language and culture. Translation problems associated with existing cultural artifacts can be eliminated by equalizing the structures of the source and target languages in the process of interlingual communication and by presenting other cultural artifacts in different ways [1].

One can fully agree with V.I. Khairullinn, since such concepts as different languages, languages with different systems, and different cultures themselves indicate the difference in the phenomena mentioned.

The difference between the source language and target languages, in this case English and Uzbek, which are included in the group of languages with different systems, determines the type and amount of translation transformations. In addition, people who speak another language have their own way of thinking, thinking, customs, traditions, and lifestyle, which are a reflection of things and phenomena in the language. The greater the degree of kinship between languages, the more types of translation transformations are used in translation. The culture of different nations, that is, the way of thinking, lifestyle, speech, the words, phrases, proverbs, sayings, etc. used, are different, which shows that it is impossible not to use transformations in translation. In translation, phonemes, morphemes, words, word combinations, and sentences can be used as translation units. The existence of different ideas about certain things, phenomena, and the like in different peoples, the difference in their perception of the world, and the differences in the motivation of the words they use indicate that the linguistic picture of the world is different in different nations. Different peoples have different levels of knowledge about things and events, differences in language and culture require that a word is translated word by word, and disparities in language and culture require that a word be translated word by word or sentence. On the contrary, there are cases where a sentence is translated word by word or sentence. Minimizing linguocultural differences between two languages in translation requires the translator to have a deep knowledge of both languages, as well as a deep knowledge of the cultures of the representatives of both languages, and to know when and where to use translation transformations.

In translation from English to Uzbek, and in translation practice in general, the most common translation phenomenon is the rendering of a sentence by sentence. However, the type of sentence is different in the target language and the type of sentence. Such differences are also reflected in the fact that English and Uzbek have their own linguocultural characteristics.

A simple compound sentence in English is translated with a simple compound sentence in Uzbek. In this regard, there is no problem in translating a simple compound sentence in English into Uzbek. However, starting from the second type of simple sentences, that is, a simple compound sentence, a grammatical transformation is needed in the translation and the translator is forced to make the appropriate grammatical changes. The word order (SPO) in English must correspond to the word order in Uzbek (SOP). In addition, there are types of subordinate clauses in English that correspond to the word order of subordinate clauses in Uzbek and those that do not. Transposition, which is one of the forms of grammatical transformation, is

used in the translation of such sentences. The use of the transposition method in translation is carried out when dividing the subordinate clause into two independent clauses or presenting two simple compound sentences with one subordinate clause. For example, there is a proverb "no pains, no gains", and this proverb has been translated into Uzbek word for word. *"mashaqqat bo'lmagan joyda muvaffaqiyat bo'lmaydi"* is translated as. However, this literal expression does not correspond to the style and content of the Uzbek language. Using the analog translation transformation of this proverb into the Uzbek language, "*toqqa chiqmasang do'lona, jon kuydirmasang jonona qayda*" in the form of. In this case, the main reason for using analog translation transformation is that the information in the original text is expressed explicitly, and in the translation text it is expressed implicitly. Therefore, translating this proverb word for word into Uzbek will lead to a loss of communicativeness in the translation.

The proverb "East of West, home is best" in English into Uzbek "*O'z uyim – o'lan to'shagim*" tarzida "*Don't trouble trouble until trouble troubles you*" proverb "*Tinch yotgan ilonning dumini bosma"* These proverbs also have their own linguistic and cultural characteristics, which are related to the worldview of the people using the proverb, and the different aspects of the national worldview of the people using the proverb, both in the original language and in the translated language. "*East or West, home is best"* and its Uzbek translation "*O'z uyim – o'lan to'shagim*" in English translation *"home"* word and in Uzbek "*uy*" Since the word is equivalent to each other, taking these words as the dominant in the proverb and choosing the proverbs built around this word and their meanings closer to the original is an effective method in translating this type of proverb. It is advisable to use the functional translation method in translating this proverb.

Usually, in paremias, i.e. phraseologisms, idioms, proverbs, sayings, aphorisms, quotes and wise sayings, the linguocultural characteristics of such linguistic means are taken into account and, if necessary, component analysis is performed and, on this basis, finding their equivalent helps to transfer the national-cultural identity of the original text to the translation text.

There are some sentences in English that are also used as specific stable combinations. Translating them directly word for word loses the communicative function of the translation. When translating such sentences into Uzbek, it is necessary to pay attention to the stylistic, national-cultural, social, and other factors of the Uzbek language.

Table 1. Antonym (and its variants) translation options of various sentences from English to Uzbek:

This knife will stay sharp for life.	*Bu pichoq sira ham o'tmaslashmaydi.*	*Bu pichoqning dami sira qaytmaydi.*
Teachers do not deserve disrespect.	*O'qituvchilarga doim hurmat bilan munosabatda bo'lish lozim.*	*Ustoz va murabbiylar doim hurmatda bo'lishlari lozim.*
You heard that right.	*Siz gapni to'g'ri eshitdingiz.*	
Take it easy	*Tashvishlanmang*	*Xavotir olmang*
Please stay seated.	*Iltimos, o'rningizdan turmang.*	*Iltimos, o'rningizda/o'rinlaringizda qoling(lar).*
How this all will end remains uncertain.	*Hech kim buni (buning hammasini) nima bilan tugashini bilmaydi.*	*Bularning hammasi nima bilan tugashi noma'lum.*

Which sentence to use as a basis for translation directly depends on the norms of the target language, because the sentence selected for translation must be consistent with the structure of the text, the

composition of the words in it, its content, form and style.

In the translation of proverbs and sayings, in most cases, the original sentence is translated into the target language using a single sentence. In this case, proverbs and sayings are perceived as microtexts, since they are concise and concise in content, but at the same time have a deep meaning.

In the translation of proverbs and sayings, methods that provide alternative translation are used, just as in the translation of words and word combinations, phraseological units. For example, first of all, the equivalent of the proverb or saying in the target language is selected, and then, if there is no equivalent, a proverb or saying that is similar in meaning to it is selected. The method used in the translation of proverbs and sayings, if neither of the above two methods allows translating the proverb or saying, requires resorting to the third method of translation - calculus and figurative translation. In this regard, it should be noted that in the translation of proverbs and sayings, there are cases where their structure and meaning are completely consistent, partially consistent, and completely inconsistent.

We give examples of complete consistency in the translation of proverbs and sayings: In English *"Better die standing then live kneeling"* proverb in Uzbek "*Tiz cho'kib yashagandan, tik turib o'lgan afzal*" The equivalent is completely consistent in terms of form and meaning. Our proverb was adopted into English long ago from oriental languages, and in translation it is taken as a complete alternative. Because the lexical units of the proverb in English and in translation completely match each other. From the point of view of translation, only the transposition method of transformation was used. It can be noted that the translator found the Uzbek version of this English proverb ready-made.

The same idea was adopted into English "*The dog barks, but the caravan goes on",* that is "*It hurar, karvon o'tar*" The same can be said about the proverb. However, the words used in the following synonyms have purely national mentality characteristics. Please note: *"The moon does not heed the barking of dogs", "what does the moon care if the dog bark at her?"* In both synonyms of the above proverb, the word "dog" is used as a key word. However, it is important in the lives of the peoples of the East the word *"karvon"* does not exist.

In another proverb, we can see the opposite. In this, we can see that the lexical unit "oy" is present in the Uzbek translation of the proverb, or rather in the structure of the proverb. After a storm comes a calm after clouds (or rain) comes fair weather (or sunshine). The Uzbek equivalent of this proverb "*Oyning o'n beshi yorug', o'n beshi qorongu*" The translation gives the equivalent of a proverb in Uzbek that has been widely used among the people for thousands of years. The structure and content of the proverb are based on the thinking and accumulated experience of a particular people. If we pay attention to the words in the English proverb, we will see that *"bo'ron", "bulut", "yomg'ir", "ochiq havo*" and *"quyoshning charaqlashi*" It can be seen being used with words related to natural phenomena and nature, such as *"oy", "yorug'"* and *"qorong'u",* we witness that the natural phenomenon of the celestial body and the alternation of day and night is taken as the basis for the proverb. The meaning given in the proverbs of different peoples speaking two languages, namely English and Uzbek, is related to nature, natural phenomena, and situations occurring in nature. *("yorug'", "qorong'u", "yomg'ir", "bulut")* It can be seen that different aspects of the world are taken into account. This indicates that peoples perceive the world differently. This, in turn, is reflected in the words, expressions, phraseological units, proverbs and sayings they use, in a word. The content of the proverb is the same, but the different ways of thinking and mentality of peoples clearly demonstrate that they use different words in perceiving the world. The similarity of the proverb is that in both languages, nature, natural phenomena, changes in nature, for example, the alternation of night and day, are taken as the basis.

Let's look at the analysis of the next proverb. The English proverb "Geese with geese, women with women" is based on the purely European people, the domestic poultry "geese", which plays an important role in their lives. As is known, geese are a source of food and a valuable material for soft down pillows, and are the basis of down mattresses that provide warmth on cold days. The Uzbek equivalent of this is "Like for

like, with a sack of dung" - in ancient times, Turkic peoples were engaged in animal husbandry, in order to fatten cattle, they grazed them on lush pastures, dried the dung and placed it in sacks. Among the Turkic peoples who lived in huts, it was customary to burn dung in ancient times to heat their huts.

Culture assumes the existence of subjective reality. The simplest example of this is the mentality, which is a unique perception of the world or a common set of thoughts, beliefs, and spiritual skills that creates a linguocultural commonality of the worldview. The concept of mentality used above is closely related to the concept of "national character", which indicates the specific nature of the concepts of spiritual culture and behavioral stereotypes. S.G. Ter-Minasova considers the existence of a national character as a source of evidence for international anecdotes based on stereotyped ideas about a particular people; national classical literature, folklore or folk oral art; and language, which reflects and shapes the character of its owner, which is "a phonetic, rhythmic and morphological expression of the heart of the people" [2].

When translating lexical units with national cultural, national-cultural meaning, and national identity, it is usually appropriate to pay attention to such features as the original and target languages, the culture, worldview, and lifestyle of the speakers. For example, the phraseological unit "busy as a bee" is translated into Uzbek literally as "asalaridek band". This phraseological unit also has the form "asalaridek mehnatkash" in our language, and this expression entered the Uzbek language from Russian and is considered a variant translated into Uzbek. In fact, an alternative to this expression in Uzbek is "chumolidek mehnatkash". Because, among our people, the expression "chumolidek mehnatkash" is used to refer to a person who works tirelessly and is always busy with some task. The national-cultural feature of this phraseological unit and its Uzbek counterpart is that in English, hard work, a person who is always busy with some kind of work, is likened to a bee, and in Uzbek, to an ant. These different aspects of the national landscape create a problem in translation. To overcome this problem, cultural equivalence transformation is used. In cultural equivalence transformation, the translator replaces the cultural word in the original language with the cultural word in the target language. In this phraseological unit, the words "bee" in English and "chumoli" in Uzbek reflect the different characteristics of the worldview, lifestyle, and understanding of the world of those peoples.

The Uzbek equivalent of the English phrase "as strong as a horse" is "filday baquvaat"; we cannot literally translate this phrase into Uzbek as "otdek baquvaat". Because, in English, a horse is usually understood as a sign of strength and stamina. In addition, British horses are usually strong, powerful, and their bodies are also large. These horses are designed to carry a lot of cargo. In the Central Asian region, the Turkmen Karabayr horse is usually widespread, and many horse enthusiasts are interested not in its ability to pull a lot of cargo, but in its fast running. Among the Uzbek people, the qualities of strength and stamina are applied to elephants, and the phrase "filday baquvaat" is used to refer to people with such qualities.

There is a compound word "birdbrain" in English, and its equivalent in Uzbek is "tovukmiya". In English, this expression is used to describe a person who commits stupid acts. If we pay attention, the English use the word "bird", that is, "bird", and the Uzbeks use the word "chicken" to express the meaning of stupidity. While the English use the lexical unit "birdbrain" to describe stupid people, meaning that a small head has a small mind, the Uzbeks use the same feature to describe chickens. Perhaps, the expression "chicken" can be used because this domestic bird often encounters a situation where it does not know where it is going.

In conclusion, we can say that national-cultural lexical units embody denotative and connotative meanings, such as the lifestyle, culture, worldview, and national understanding of the world, and these national-cultural meanings create a number of difficulties in the translation process. To overcome such translation difficulties, translation transformations such as cultural equivalence, functional equivalence, figurative equivalence, interpretation, transposition are used.

National-cultural lexical units embody denotative and connotative meanings such as the lifestyle, culture, worldview, and national understanding of the world of the people, and these national-cultural meanings create a number of difficulties in the translation process. Linguo-cultural transformations such as cultural

equivalence, functional equivalence, figurative equivalence, interpretation, transcription, and transliteration are used to overcome these difficulties.

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