



## LINGUISTIC ASPECTS OF THE TRANSLATION OF NATIONAL CULTURAL VOCABULARY

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**Abstract:** This article is devoted to the study of linguistic aspects of the translation of national cultural vocabulary. The cultural concept is recognized as the main unit of linguoculturology, and many authors indicate non-equivalent vocabulary (culture-specific vocabulary), various realities and background knowledge, i.e. meaningful characteristics of specific and abstract names that require additional information about the culture, history and way of life of the people speaking this language for an adequate understanding.

**Keywords:** linguocultology, cognitive approach, non-equivalent vocabulary, linguistic relativity, worldview, national and cultural specificity

As is known, linguoculturology aims to study the reflection, fixation and manifestation of culture in language, which is directly related to the study of the national picture of the world, linguistic consciousness, social attitudes and stereotypes.

It seems that it is possible to identify the linguistic and cultural specifics of linguistic phenomena through the use of a linguistic-cognitive approach to the act of communication, since it allows us to analyze both its communicative and pragmatic aspect and its nationally determined component.

Numerous studies and monographs on the cultural component in language speak eloquently about the current state of linguoculturology, which is a natural result of the anthropocentric development of linguistics in the XX-XXI centuries. The interest of many scientists in linguoculturology testifies to its prospects in various applied fields of linguistics, such as translation studies, teaching methods, the development of intercultural competence, and even in the development of machine translation.

It is assumed that linguoculturology arose at the end of the twentieth century as a result of the anthropological paradigm in linguistics, which was laid down in the XIX century by V. von Humboldt. In his work "On the difference in the structure of human languages and its influence on the spiritual development of the human race," he first formulated the idea of the relationship between the structure of language and the character of the people. He stated that "different languages, by their very nature, affect cognition and feelings and are different worldviews," and also that "the features of a language affect the essence of a nation, therefore its careful study should include all aspects related to the inner world of a person." The novelty of this approach lies in the fact that the scientist saw differences in the ways of thinking and perceiving reality behind different linguistic forms and concluded that culture is reflected in language [4:370-377].

Humboldt's ideas continued to develop within the framework of neo-Humboldtianism in the XIX-XX centuries. European neo-Humboldtians, such as L. Weisgerber, in the middle of the twentieth century studied the dependence of thinking and the logical structure of thought on the peculiarities of language. Their interest in the "meaningful" side of language was manifested in the analysis of the semantic spheres of various languages [7,8]. L. Weisgerber introduced the concept of "verbalization of the world" and expressed the idea of the need to create a "new grammar" that would reflect the meaningful side of language [1:36-38].



L. Weisgerber explored the relationship between language and culture, paying special attention to the influence of language on the ways of thinking and perceiving reality. He introduced the concept of "verbalization of the world", which describes the process of mastering the world through language and its transformation into an object of knowledge. Weisgerber also put forward the thesis about the need to develop a "new grammar" that would take into account the content side of the language and represent it as an active force shaping cultural and mental space.

In the USA of the late XIX - early XX century, Humboldt's ideas continued to be developed by E. Sepir and B.L. Wharf, who put forward the hypothesis of linguistic relativity, according to which language plays a key role in the process of cognition [9,10].

On the other hand, it is sometimes noted that this science does not yet have a solid theoretical and methodological base that distinguishes the subject and methods of linguistic and cultural research. The thesis that the object of this science is the study of language in inextricable connection with culture causes skeptical arguments that such an approach has been used in linguistics for a long time, at least for about a hundred years or more, especially in the field of folklore, phraseological units and paremia [2:18].

However, linguoculturologists are currently interested not in describing specific examples of the interaction of individual cultural phenomena with a particular linguistic phenomenon, but in identifying the mechanisms of interaction, mutual influence of two fundamental phenomena - language and culture, which determine the phenomenon of a person and his life environment [6:12].

There are also studies aimed at identifying the linguistic and cultural specifics of individual concepts or concepts within the framework of linguistic and cultural studies and linguistic cognitive parameters. In his fundamental work "Linguoculturology: theory and methods", V.V. Vorobyov calls the main subject of this discipline "national forms of society reproduced in the system of linguistic communication and based on its cultural values" - everything that makes up the "linguistic picture of the world" [3:32]. However, studying the relationship between language and culture solely on the basis of vocabulary units and texts is unlikely to help to form an adequate picture of it, therefore, an appeal to the analysis of various types of discourse may become a productive direction for the development of linguoculturology.

One of the linguistic and cultural facts of the language is, in our opinion, the words 'amma' and 'hola' in the Uzbek language and their "equivalent" 'aunt' in English. English online dictionaries give us the interpretation of the word 'aunt' as "the sister of one's father or mother or the wife of one's uncle", or "an unrelated adult female friend, especially of a child". The origin of the word is Latin, 'amita', in English it came from the Old French 'ante' (Oxford Dictionary). Collins Cobuilt represents the word as 'someone's aunt is the sister of their mother or father, or the wife of their uncle (Collins Cobuilt). A unique phenomenon in the English language is the use of 'count' in the interjection My count! — that's the thing!, that's the thing!, well, well! [12], in the translation of which the use of the words 'amma' or 'hola' is absolutely unacceptable.

The Russian-Uzbek dictionary [11,567] interprets the word "aunt" through two words of the Uzbek language – 'hola' and 'amma', without even highlighting the significant difference between the kinship of the sisters of the parents, although this feature is a fairly significant pragmatic and linguocultural characteristic of this pair of words in the Uzbek language and should be taken into account when learning to translate..

In the daily life of an Uzbek family, relatives from the husband's side, the father of the family, play a special role. Historically, a man is the head of the family, his opinion and decision are important for his family members and for his closest relatives. His authority and influence are transferred to his family members – parents (hence the oriental features of the mother-in-law-daughter-in-law institute, which is worth special attention of gender researchers.

The author of the article conducted a linguistic and cultural experiment with the masters of the Faculty of Translation on the subject of translating into English situations of using and interpreting the words ‘amma’ and ‘hola’ in Uzbek. As a result of this experiment, it was revealed that the aunt on the father's side (amma) is always stricter, more demanding of her nephews, supports the father's line of education, while the aunt on the mother's side (hola) is always kinder, more cordial and ready to help in difficult times.

From a linguistic and cultural point of view, the Uzbek proverb “Amma keldi – Hamma keldi” is also of interest, the pragmatic effect of which the author has repeatedly experienced for himself. Coming or coming to visit or to any family gathering of an aunt from the father's side is perceived as a special case that requires respect and special attention, which are reflected by the above proverb - ‘an aunt from the father's side has come – so the main guest is here, we will not wait for anyone else, and we will start the event.’

Thus, lexicographic sources, transmitting in their descriptions the usual, pragmatically neutral meanings of non-equivalent vocabulary (these can also include in the Uzbek language the nominations of the uncle on the mother's side – ‘toga’ and on the father's side - ‘amaki’, as well as other examples of kinship terms in English and Uzbek), can to cause a communicative dissonance. As S.G. Ter-Minasova rightly notes, in a situation of contact between representatives of different cultures, the language barrier is not the only obstacle to mutual understanding [5:25]. The national-specific features of the most diverse components of culture – traditions, rituals, customs, myths, stereotypes, norms of communication, i.e. the surrounding world of language, or, in modern terms, the "ecology of language", should be studied in a combination of linguistic structures and non-linguistic factors

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