

## **Linguistic Aspects of Literary Translation and Translation Skills**

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**Abstract.** *Translation receives a lot of attention from sociology, psychology, computer sciences, information technologies and from linguistics, from which it originates. With the advances in technology in the 21st century, studies show that translation is not a sterile linguistic activity, but a reflection of a set of skills and capabilities of the translator/interpreter (T/I). In this respect, the formation of translation competence and related practices requires a thorough perception of worldwide affairs embodying value systems that a language holds framed through sociocultural practices. The achievement of the nature of both source and target languages, henceforth, allows for the establishment of effective linguistic competencies.*

**Keywords:** *Linguacultural, aspect, cognitive, semiotic, axiological, transformation, communication, culture, normative*

Translator and interpreter education, especially since the second half of the 20th century, has always required a comprehensive study of linguistic rules and practices. That is why, at the departments of translation and interpretation, priority is given to linguistics courses (i.e., linguistic philosophy, discourse analysis, pragmatics, etc.). Such courses not only strengthen the curriculum, but also pave the way to the development of various skills and capabilities of the students. Translation, as a multidisciplinary area, is under the spotlight from sociology, psychology, computer sciences, information technologies and also linguistics, its birthplace. Structural, semantic, stylistic and semiotic analysis of language in the course of translation show that the study of translation is not only a sterile linguistic practice, but a reflection of practices in the sociocultural and cognitive realms of linguistics<sup>1</sup>.

Though text, context and other communicative-functional approaches helped to achieve more success in translation and interpretation in late 1990s, the influence of Cognitive Linguistics continued to emphasize the central role of human understanding and perception for better achievements in translation studies. This approach enabled scholars and practitioners to not only focus their attention on text or speech, but also on the practitioners' background, which is supposed to encompass a variety of worldwide affairs. In this way, the T/I's thoughts, perceptions of the environment and the world around them, a globally structured sociocultural competence, psychological and psychosocial aspects of their human nature packed with various cognitive-linguistic theories have to be melted in the same pot to characterize an ideal practitioner in this field<sup>2</sup>.

Those with such a characteristic tend to be consistent in terms of their personality, representing a

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<sup>1</sup> Ilhom Tursunovich Rustamov, Jumaqul Sarimsaqovich Mamatqulov, Abduaziz Abdujabbarovich Boymatov. (2021). The Place of Small Genre Texts in Genre Features. *Annals of the Romanian Society for Cell Biology*, 5325–5331.

<sup>2</sup> Rustamov I. T. ABOUT THE TERM OF LANGUAGE GAME CONCEPT OF LANGUAGE GAME //Theoretical & Applied Science. – 2017. – №. 3. – C. 63-65.

behavioral role model for others. Despite conflicting views, they treat everyone equally, and avoid discrimination. Among the primary professional principles to be followed by translators are discipline, patience, impartiality, confidentiality, planning, and on-time delivery. Observing these, henceforth, awards a special position to this profession within the society. The translator should be objective; that is, (s)he should be honest and free from personal opinions, beliefs, feelings and weaknesses; (s)he should be humble and willing to learn, develop, change, know himself. Clearly, and as Nida pointed out, a translator has a far deeper understanding of the relationship between their job and different human virtues – once again, emphasizing a distinguished character required for the job. Thoroughness and perfectionism should be considered as a mode of professionalism. Translators/Interpreters are meticulous and careful in their work, paying attention to details and acknowledging what is the most intricate element behind perfecting and beautifying a translation job while maintaining comprehensibility. They are aware that the omission or misuse of a word, a faulty sentence structure, a punctuation mark used in a flat or semiotic sense can impact the content and the ongoing process. In this sense, a translator assesses the situation and avoids translation errors within the framework of technical and ethical principles to reach a more universally acceptable and professional version of the work in progress<sup>3</sup>.

Language and culture also have their functions in society:

1. Cognitive task. This function of linguoculture is manifested in science. Language is a carrier of cultural knowledge. Through language, we become aware of the universe and ourselves.
2. Representative task. Language and culture help people consolidate the results achieved in the course of their spiritual and material activities. It serves to transmit the subject and information to subsequent generations.
3. Semiotic task. In other words, a function of symbols. Based on generally accepted ideas, we can say that language is a system of signs. They also include cultural symbols.
4. The task of communication. Language is not only a means of communication between people but also a carrier of cultural information between them.
5. Axiological function. Evaluation is a function that teaches you to distinguish between what is good and what is bad.
6. Normative function. Moral norms related to customs and traditions. This includes national, religious, and universal values. One of the topical issues is the correct use of linguistic and cultural aspects in translation. We have set a goal to consider the point of view of this direction in literary translation and how to convey in the correct form words and thoughts related to linguoculture. To form the ability to engage in communication.

This principle means increasing the level of readiness of translation personnel for a realistic approach in situations arising in various cross-cultural communications. That is, it is necessary to ensure the correct coverage of the translation text without difficulty in any difficult situation. Be able to combine. Requires a translator to have rich knowledge in various fields. A principle that requires both the role of a professional informant and the holder of academic social knowledge. Be able to use disparate data. This principle implies the ability to develop the ability to use one's knowledge in various fields, from translator to translator, precisely on the basis of translation. The acquisition of linguistic and cultural knowledge by specialists in the field of translation should be formed through the disciplines of translation theory, and their correct practical use in the process of translating materials of different genres should be a priority<sup>4</sup>.

In addition, Rudvin (2007) adds that “‘professionalism’ is far from being a universal corporate value, but rather a culture-bound social practice, and that this culture boundedness affects

<sup>3</sup> Timko N.V. Linguocultural aspects of the translation of color designations. Kursk 2020.

<sup>4</sup> Kress, G. (2022). Thinking about the notion of “Cross-Cultural” from a social semiotic perspective. *Language and intercultural communication*, 12(4), 369–385.

interpreters' codes of ethics, their understanding of their own role, recruitment and quality factors, and consequently their interpreting strategies". Rudvin's idea reflects a reality that as interpreters set common universal standards for professionalism, they might underestimate or over-simplify the value of such context. Thus, professionalism has to be handled in the interpreter's own sociocultural environment to provide them with the opportunity to better understand the ethical standards and values in a smaller community, so that further professional goals could be set for a global market. Professionalism, therefore, is related to local needs and realities reflected in a particular profession.

On the other hand, ethics are bound with professionalism as well; the two are correlated, but not the same. To illustrate, a translator's ethical values are for him/herself first. Such values share the common beliefs and understanding of the translator's family background and the physical environment surrounded with the pragmatic understanding of his/her sociocultural reality. The T/I, in this respect, has to be personally ethically-oriented first. This concept reflects itself in a broader understanding of professionalism since ethical values cannot be universalized and, what's more, the understanding of professionalism varies from discipline to discipline.

A translator engaged in artistic translation is required not only to master a foreign language but also to know the history of this language, and culture, knowledge of international cultural relations, the field of psychology, and the history of peoples and religions. Language can be used as a universal tool and ethnic culture. But in order to be able to show culture in the form of semantics in linguistic units, it is important to have high knowledge in the areas listed above. Therefore, in a thorough study of a foreign language, of course, it is necessary to attach great importance to teaching the subject of a professional study of this language, as well as the methodology, culture, literature, country studies, theory, and practice of oral and written translation. As a result, the future specialist will be able to reach a level where he can receive and evaluate this foreign language from sources written in a foreign language, approach historical and cultural heritage with respect and attention, distinguish information from a social and cultural point of view, form the ability to use logical sequences in the implementation of an artistic translation, correctly. In a deeper and more complete coverage of aspects of linguoculture in literary translation, we will see what keeling should pay attention:

1. The use of transformative methods, i.e. a way to transfer complex and compound sentences by translating them into simple sentences. Examples of this method include grammatical transformation (during which literal translation is dangerous), syntactic transformation (conversion of the source text into an equivalent text without changing the meaning and lexical meaning), and lexical transformations.
2. The method of text analysis before translation. Be able to analyze the structure of the text, the audience of the provider of the translated text, the content of the information, the genre of the text, and the purpose of translation without translation.
3. Know translations of horse names, geographical names, and nationalities.
4. Nominalization of verbs in English and translation of their forms.
5. Translation of political idioms.
6. Features of the translation of antonyms.
7. Translation of abbreviated words.
8. Political amendments in translation the use of language measures, translation has its own difficulties in any genre. Take, for example, simple humor and humor. Humor is a nationality inherent in all of humanity<sup>5</sup>.

Translating jokes based on wordplay in English is considered quite a difficult task. In this case,

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<sup>5</sup> Obler, L. K. (2022). Conference interpreting as extreme language use. *International Journal of Bilingualism*, 16(2), 177–182.

we will need not only a deep and incredibly thorough study of the English language but also a deep knowledge of the fine facets of the native language and the ability to use it competently based on translation. Not only knowledge of the language will be useful, but also our good acquaintance with the culture of the English people. Only by knowing the mentality of these people well, we will be able to beautifully convey humor in translation. Even the words denoting color reflect the cultural traditions of each nation. Taking into account the red color, it is a symbol of danger in the USA, aristocracy in France, life and creativity in India, anger in Japan, and happiness in China. Interestingly, the symbolic representation of flowers can also mean several from a linguocultural point of view. For example, in Russian, the symbolism of yellow comes from the color of the sun, on the one hand, as a symbol of eternity, and on the other as a hint of illness. Based on such circumstances, the concept of color includes both socio-cultural and emotional factors. As we know, colors are divided into cold, hot, and even hot color groups. The colors also have some symbolism in appearance. In English, blue is considered a lighter shade of black, not a separate color. “To be blue in face” and “to be black in face” in English are expressed in Russian through the phrases “побелетьотзлости”, in Uzbek - “bruise from anger”<sup>6</sup>.

## CONCLUSIONS

Instead of a conclusion, we can say that the role of linguoculture is invaluable in artistic translation. In general, without linguistic and cultural knowledge and skills, the translator will not be able to achieve results. It's natural. But the main thing we should pay attention to is the training of qualified translation specialists. Because the concept of culture continues to change as society develops. Consequently, the concept of linguoculture will also continue to be updated. It affects fiction as well as other fields. There is fiction that will definitely be in demand and needs translation. Thus, we must support translators, and create conditions for them to acquire both theoretical and practical knowledge in order to provide a worthy replacement for our translation schools in the future.

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