

Journal of Language Pedagogy and
Innovative Applied Linguistics
December 2023, Volume 1, No. 5, pp: 16-20
ISSN: 2995-6854
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Appropriate Usage of Dictionaries in the Translation of Linguacultural Words

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Abstract

Linguaculturalology is an actively developing field of linguistics. It is a new branch of science, which deals with manifestations of the culture of different nations, which became fixed and are reflected in the language. Linguaculturalology is a rapidly expanding field at the interface between linguistics, cultural studies, ethnolinguistics, and sociolinguistics. However, it has its own integral aspect of studying language and culture and in turn, translating linguacultural units using different kinds of dictionaries has some difficulties. This paper is dedicated to the importance and analysis of linguacultural units taking into consideration of lexicography.

Key Words: *linguacultural units, lexicography, translation of linguacultural units, types of lexicography, linguopersonology, linguoculturology.*

Paper/Article Info

Reference to this paper should be made as follows:

Yusupov, O., & Yusupov, A. (2023). **Appropriate Usage of Dictionaries in the Translation of Linguacultural Words.** Journal of Language Pedagogy and Innovative Applied Linguistics, 1(5), 16-20.
<https://doi.org/10.1997/66pta698>

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DOI: <https://doi.org/10.1997/66pta698>



1. Introduction

The main goal of linguoculturology is to study the culture, the thinking of the people, and the linguistic expression of specific aspects of their perception of the world. The object of this field is language and culture, and the subject is language units that reflect cultural semantics. Consequently, in linguoculturology, language units that carry cultural information are studied. Such language units are grouped under the term linguocultural units. Symbols, mythology, standard, metaphor, paremiological units, lacunae, stereotypes, precedent units, and speech labels are the most basic linguocultural units. The problem of the interaction of language and culture is also studied in the fields of ethnolinguistics, ethnopsycholinguistics, cognitive linguistics, linguistic-state studies, linguoconceptology, and linguopersonology. Therefore, these areas are close to linguoculturology.

1.1. Background

Linguoculturological research focuses on the following issues: 1) the linguocultural features of a particular speech genre. It often deals with myths, the language of folklore genres; 2) the study of the expression of the linguocultural concept in a work written in a certain style. It mainly analyzes the language of fiction; 3) comparative work. In this case, mainly linguistic units in English have compared with Uzbek; 4) aspects of linguoculturology related to pedagogical science. The main goal is to develop translators' skills in

identifying and analyzing linguoculturological units.

Lexicography is defined as the "Theory and practice of compiling dictionaries. (Hadumod, 2006, p.316). Hadumod (2006) maintains that lexicography provides the principles that are necessary for documenting the vocabulary of a language, a dialect or a profession by drawing on lexicology with its theoretical bases and materials for lexicographic codification and by taking practical concerns such as marketability, user-friendliness, etc. into consideration. The form of presentation depends on whether one intends to compile a single or multi-language lexicon, a diachronic or synchronic record of a specific vocabulary, or a descriptive or prescriptive reference work. The distinct purpose of the individual types of dictionaries determines how the materials are to be organized. While alphabetic ordering is by far the most frequent type, some dictionaries are systematically compiled according to semantic principles.

During the analysis of the literature on the research, subject was found that one of the main tasks of cultural linguistics is the study and description of the interaction of language and culture. Language in cultural linguistics is not only and not so much a tool of cultural understanding, it is an integral part, one of its images. In the same way, that in the culture of every nation there is a universal and ethno-national element, in each language can be found a reflection of the general, universal components of culture and identity of a particular nation's culture.

According to Timko N.V. (Timko, 2011) the culture is not simply a set of norms, behaviors, and values that exist in the culture of translated language speakers. Culture, among other things, is also an indispensable condition for the existence of language, the context in which the language functions and reveals. Language is inseparably connected with culture, with the reality in which people lives, and the activities that they perform, i.e. culture is an important culture-forming element. Under the factor “culture” in the translation we understand the totality of everything material and spiritual, created by a nation and opposed to “primordial” nature, the totality of all national-specific, which distinguishes one linguocultural community from the other: specificity of thinking and perception of the world, beliefs, traditions, values orientations, communicative strategies and cognitive environment that determines the basis of behaviour shared by all members of a particular linguocultural community.

Performing a translation, the translator chooses the method of translation, even when reading the text. “The translator must possess actively the linguo-ethnic specificity of the text, as it often is not given in the text in a concentrated form, but dispersed therein, or encrypted, and his task is to recognize this specificity, based on the total activity of knowledge” (Alekseeva, 2004). However, it should be noted that the need and importance of lexicography also play a vital role. When translating it is referred to the transference of a literary work, not only from one

language system, but also from one mental sphere in another, where all relations and communications, all poetic origins are not like as the first one. In this case, the translator can be fully dependent on lexicography.

1.2. Status of problem

The translation recently began to be regarded as a complex and multiple-aspect phenomenon. It is no longer limited only to linguistics, in which mainly deployed translation studies. Currently, the need to reconsider the translation role in the epoch of global integration is more acutely aware. Understanding of translation as a phenomenon of “cultural transfer” is inherent in H. Vermeer views, according to which the most important for the understanding of translation lies in its functioning in the new cultural environment (Vermeer, 1986). A view at the translation as “an eternally relevant culturological category” (Lyusy, 2003) is reflected in linguocultural translation theory, in which the study of the mechanisms of intercultural interaction through the texts exchange is the most rational because it can contribute to the expansion of spiritual spaces of receiving cultures and their self-identification within the world spiritual space, not only by receiving categorized concepts, meanings and ideas, but also due to the expansion of space and means of understanding (Galeeva, 2003).

A particular importance has linguacultural aspects which are humor, national spirit, special idioms that usually delineated by territorial borders of countries and regions and national identity. For example, human

beings master national humor, absorbs it from the culture of the country in which he lives, and translated texts from different cultures, in the last ones outlines the need to transfer not only the form but also content with the diversity of the meanings containing therein provided always preservation of these meanings. On this occasion, L.L. Nelyubin notes that so far as the translation is a “transformation of the original text while retaining of the meaning”, the translator must try to find “the equivalent forms of expression of a certain meaning” in another language (Nelyubin, 2003).

The study of linguocultural units is directly related to the methodology and depends on all its directions (speech, formal, scientific, journalistic, artistic, and literary methods). Based on these directions it is complicated to translate and use specific translation books because special translation books related to various fields including formal, literal, idiomatic, artistic, and others have not been developed yet. Therefore, this is one of the essential problems in lexicography.

2. Methodology

The method of the article is an observative-descriptive approach. The design is to examine bilingual and annotated dictionaries against criteria by how they are important to translate of linguacultural units from English to Uzbek and from Uzbek to English. Additionally, this method is helpful to find out the defaults of those dictionaries that created a sort of confusion among their users. Hence, the paper has a diagnostic feature by which areas of weakness, which affect the dictionaries to lose the main

objective found in language enhancement and development, are identified and described. The purpose of identifying and describing weakness areas is intended to be constructive in nature aiming at finding and offering solution to the problems by which the inter-cultural communication and foreign language learning is impeded.

3. Results

In order to get the required results from the survey of this article, there is given only one example to show the importance of lexicography in translation process.

Homeroom teacher - the teacher attached to the homeroom of a group of students (Collins English Dictionary). When this expression is translated into Uzbek language by word by word it may confuse the reader or students. The first part of the expression is homeroom does not refer to any kind of meaning related to class or education. So, an Uzbek translator can translate it into his/her language wrongly if he/she does not use any specific dictionary. So that is the main reason for developing different types of dictionaries is important and it should be implemented by learning and developing lexicography.

4. Discussion and conclusion

Translation is not a simple modification of some language structures into others, but a complex process of conveying meaning, defined as the result of the interaction of linguistic meanings and cognitive additions that match the utterance. Cognitive additions are a part of the translator’s cognitive knowledge, that is, the totality of his encyclopedic (linguistic and extra-linguistic)

knowledge stored in his “long-term” memory. They are also a part of the so-called cognitive context, that is, the knowledge learned by the translator from the previous parts of the text and used in the meaning transfer of its subsequent parts.

R.K. Minyar-Beloruhev says “the object of the science of translation is not just a communication using two languages, but a communication using

two languages, including correlated activity of source, translator and recipient. Central element of this communication is translator’s activity or translation properly, which is one of the most difficult types of speech activity”. That is the reason for the importance of lexicography to translate different linguacultural units of languages.

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