LINGUISTIC-CULTURAL PROBLEMS AND THE PROBLEM OF DEPICTING NATIONAL REALITIES IN LITERARY TRANSLATION

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Abstract. In view of the rapid development of our civilization, an increasing number of people will meet in the field of intercultural contacts and ties. This fact helps to increase the relevance of issues, there is a translation, since translated literature is read as one of the main ways of obtaining information in other cultures.

Key words: culture, linguistics, phenomena, specificity.

Introduction. It is not uncommon for information about another culture to appear distorted in translation. The main reason for the appearance of this kind of distortion is the intercultural and linguistic differences that are distinguished by the contrast of the original text and the translation. The input of such a comparison is separated by non-matching elements, under the name "realities". Thus, the realities have a national and historical flavor.

The concept of "language picture of the world" was introduced by the scientific terminological system of Leo Weisgerber. According to L. Weisgerber, the linguistic picture of the world has the following characteristics:

1. It includes all possible contents: spiritual, which determine the specifics of the culture and mentality of the language community, and linguistic, which determine the functioning of the language.

2. On the one hand, the linguistic picture of the world is a consequence of the historical development of a certain nation and language, and on the other hand, it is the cause of a specific path for their further development [Weisgerber, 1993, p. 35].

Among the domestic researchers involved in the study of the linguistic picture of the world, there are such scientists as E.S. Yakovleva, V.A. Maslova, G.V. Kolshansky, D.Yu. Apresyan and others. According to G.D. Tomakhina: “Languages

articulate the world in their own way, that is, they have their own ways of conceptualizing it” [Tomahin, 1988, p.20]. From this we can conclude that each language has a special picture of the world, and the content of the statement should correspond to this picture. And this is the specific perception of the world by a person, encoded in language.

Language is the main mode of formation and existence of human knowledge in the world. As a result of the reflection of the objective world in the process of activity, the results of cognition are fixed in the word. The totality of this knowledge, according to G.D. Tomakhin receives several names, namely: "linguistic intermediate world", "linguistic representation of the world", "linguistic model of the world", or "linguistic picture of the world" [Tomahin, 1988, p. 33]. We will choose the latter term because it is more common.

The basis of the concept of the language picture of the world is the study of human ideas about the arrangement of the world. If we consider the world as an interaction between man and the environment, then the picture of the world is the result of processing information about the environment and man. Thus, the statement of Sekirin P. is fair. Here is the fact that our conceptual system, reflected in the form of a linguistic picture of the world, depends on physical and cultural experience and has a direct connection with it [Sekirin, 1990, p. 210].

In the human mind, the phenomena of the external world appear as a kind of internal image. As N.N.Leontiev asserts: "There is a "fifth quasi-dimension" in which the reality surrounding the human being is formed. It bears the name "meaning field"" [Leontiev, 1947, p. 112]. In this case, we can say that the picture of the world is a system of images. The picture of the world can be represented using spatial, quantitative, ethical and other parameters. It is formed under the influence of language, traditions, nature and landscape, upbringing, education and other social factors [Vereshchagin, Kostomarov, 1973, p. 150].

The linguistic picture of the world forms special pictures of the world (chemical, physical and others), which is due to the ability of a person to understand the world of himself thanks to the language in which the universal human and national socio-

historical experience is fixed [Weinreich, 1979, p. 133]. National experience captures the specific features of the language at all its levels. As a result of these features, a certain linguistic picture of the world is formed in the mind of a native speaker, through which a person sees the world [Vereshchagin, Kostomarov, 1983, p. 145].

According to V.B. Kasevich: "The picture of the world, due to its encryption by means of linguistic semantics, can turn to some extent into a vestigial one. It can only traditionally reproduce former oppositions due to the natural inaccessibility of other language tools, with the help of which new meanings are created, for which the old ones are some kind of building material" [Kasevich, 1997, p. 165]. In other words, discrepancies arise between the archaic and semantic system of the language and the mental model that is valid for a certain language community, which manifests itself in the texts it creates, as well as the patterns of behavior of this team.

The linguistic picture of the world determines the norms of human behavior in the world and attitude to the world. All natural languages reflect certain ways of perceiving and organizing the world. The meanings that are expressed in it are combined into a single system of views, a kind of collective philosophy, which must necessarily be supported by the language itself. Therefore, the function of language is not only to transmit messages, but first of all to the internal organization of what belongs to the message. The so-called "space of meanings" is formed, that is, the fixed language of knowledge in the world, where the national-cultural experience of the collective language is reflected. A world of speakers of a given language is being created, that is, a linguistic picture of the world as a complex of cognitions fixed in vocabulary, grammar and phraseology. [Anisimova, 2010, from 30].

The term "linguistic picture of the world" is a citywide metaphor, such as the validity of a particular national language, which is fortified by a social and historical experience of a national community of people, not created for the bearers of this language of a particular picture of the world, which is different from the subjectively existing, They create a very specific picture of the world, dictated by the national significance of the subject's manifestations, elective relations with the name, which is

called the specificity of activity, the image of the life of the national culture of the people [Aksenova, 1990, p. 400].

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