CULTURE-ORIENTED TRANSLATION AND LEXICAL UNITS WITH CULTURAL COMPONENT

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The whole system of the language as a whole, language and speech norms reflect the national-cultural specifics of the language. This is the cumulative function of the language. In this function, the language acts as a link between the generations, the repository and the means of transmitting extra-linguistic collective experience, since language not only reflects modern culture, but also fixes its previous state.

The cumulative function is characteristic of all linguistic units, but it is most pronounced in the field of vocabulary – in words, idioms, aphorisms (Serova, 2010, P. 44). "Vocabulary, being directly connected with objects and phenomena of the material world and with the history of society, serves not only the needs of linguistic communication, but is also a peculiar form of consolidation and transmission of social and cognitive experience from generation to generation. Therefore, the lexical system is primarily and most of all conditioned by the categories of the material world and social factors" (Fenton, 2001). The vocabulary contains universals in a specific national sense and reality itself.

The study of the national-cultural specifics of the lexical composition of the language is engaged in linguistic and cultural studies. This direction began to take shape in the 60-70s of the 20th century. The founder of the linguistic research methodology can be considered Lok Nessa. In the 60s it was not more than the direction opposite to the traditional methods of teaching foreign languages. In the future, the linguistic-cultural approach to the study of a foreign language was especially actively used by the French, English and American schools (L. Davidson, W. Rivers, A. Lipson, J. Doherty, M. Markus, R. Picht, M. Kummer, M. Erdmenger, H. Istel).

Thus, linguistic and cultural studies are an aspect in which, in the process of learning a foreign language, students are introduced to the manifestations of the material and spiritual culture of the people who speak the language, as well as penetration into the mentality of this people (Gormenzano, 2007). According to V.Kostomarov, defining in the subject of linguistic studies is the study of how national mentality is reflected in linguistic phenomena (Svetlichnaya, 2013, P. 179).

In linguo-cultural studies, the meaning of a language unit is considered in the complex of ideas of a given people about a subject denoted by this lexical unit. Theories of linguistic and cultural studies emphasize that this area combines, on the one hand, language teaching, and on the other, it gives certain information about the country of the language being studied.

Linguistic and cultural studies have as their task the study of linguistic units that most clearly reflect the national characteristics of the culture of the people who have the language and the environment of its existence. The purpose of linguistic and cultural studies is to "equip a non-native speaker with background knowledge in

volume, in form and content, approaching the background knowledge of a native speaker of a given language and culture" (Tolpa, 2019).

In the linguistic-cultural theory of the word, in addition to the direct denotative (vocabulary) meaning, it is customary to consider the whole complex of associations that arise in the mind of a native speaker and culture when an image is caused by a given word or phraseological unit. In this regard, linguistic study interprets the meaning of the word more broadly than is customary in traditional semasiology. It relies on the data of psycholinguistics, where the meaning of the word is not only what is recorded in the dictionaries, but also an image that includes a number of associations that are nationally codified, i.e. common to all speakers of a given language and culture, as well as personal.

As already noted, the conceptual picture of the world is wider than the linguistic one. The semantic structure of nominative language units contains extralinguistic content, which directly and directly reflects the national culture served by the language. This part of the meaning of the word, dating back to history, geography, traditions, folklore – in other words, to the culture of the country, is called the national-cultural component. The cultural component that remains outside the linguistic form may be universal or regional. This component is a manifestation of the cumulative function of the language.

The cultural component "associated with the national culture of the people concerned, inseparable from it and limited to a well-known cultural and linguistic community" is called a country-specific cultural component (Ubin, 2011, p.56). In its turn, nominative language units containing a cultural component are commonly referred to as vocabulary with a national cultural component of semantics. "Words which peculiar semantics reflects the originality of culture are called vocabulary with a cultural component or words with a cultural component" (Choi, 2005).

Among the lexical units with pronounced national cultural characteristics are:

1) realia – the names of objects or phenomena characteristic of one culture and absent in another;

2) connotative vocabulary – words that coincide in basic meaning, but differ in cultural-historical associations;

3) background vocabulary – words that designate objects and phenomena that have analogues in the culture being compared, but differ in some national characteristics of functioning, form, purpose of objects, etc.

For linguistic study of great interest are idioms, which reflect the national identity of the history, culture, traditional way of life of the people who speak the language. It is also advisable to include onomastic vocabulary (toponyms and anthroponyms), idioms, and humor as linguistic-cultural vocabulary.

We should consider the interpretation of the terms "realia", "culture-specific vocabulary" (CSV) and "background words" and distinguish these concepts.

In linguistic-cultural studies, CSV is understood as "words the content plan of which cannot be compared with any foreign language lexical concepts". In translation studies, CSV is defined as "the lexical units of one of the languages that have neither full nor partial equivalents among the lexical units of another language" (Sdobnikov, 2015, P. 464); "Lexical units of IL, not having regular (vocabulary) correspondences in PC" (Gormenzano, 2007).

CSV is one of the types of translation matches, i.e. zero matches. The commissioners divide all correspondences into regular (permanent and variant), occasional (irregular, exclusive translation in this context) and lack of conformity (ie, CSV). Barkhudarov identifies three types of semantic correspondences: a) full compliance; b) partial conformity (such incomplete equivalence relations are highlighted, such as inclusion, intersection, nondifferentiation) and c) complete lack of conformity (CSV).

The term "realia" is used in linguistics, literary criticism, translation studies and linguistic and cultural studies. Despite such widespread use, in the research literature there are no clear criteria for determining the reality. There is a twofold understanding of this phenomenon:

1. The real-object, i.e. a concept, a phenomenon characteristic of the history, culture, way of life of a people and not found in other people.

2. Real-word, i.e. linguistic units denoting such phenomena, objects and concepts, as well as proverbs, aphorisms and idioms.

In linguistic study of the concept of reality is much broader. According to M. Weisburd, these include "events in the public and cultural life of the country, public organizations and institutions, customs and traditions, household items, geographical locations, works of art, literature, names of historical figures, public figures, scientists, writers, composers, artists, popular athletes, heroes of works of art, natural phenomena, as well as a multitude of scattered facts that go beyond the classification". "Practically, everything that for its adequate description requires either an encyclopedic reference, a schematic or tabular presentation, or a message of some everyday (known to native speakers, but unknown to foreigners) information" can be considered as a realia. The concepts relating to the number of realias can be expressed in words, phrases, sentences, abbreviations.

In realia, the proximity between languages and culture is most clearly manifested: the emergence of new realities in material and spiritual life society leads to the emergence of realities in the language, and the time of the emergence of new realities can be set quite accurately, because the vocabulary is sensitive to all changes in public life. It is through realities that we recognize those traits, features of character, which are inherent in this particular country living in a given historical epoch. Realities quickly respond to all changes in the development of society; among them one can always single out the realities-neologisms, historicisms, archaisms.

Compared with other words of the language, the distinctive feature of reality is the nature of its subject content, i.e. the close connection of the subject matter, concept, phenomenon, denoted by the people, the country, on the one hand, and the historical period of time, on the other. It follows that the reality is inherent in the national colouring.

Coloring implies a set of features (epoch, personality), originality of something. It is the color that makes a neutral, "unpainted" unit of "nationally-colored" reality. Coloring is the coloring of a word that it acquires due to the affiliation of its referent – the object designated by him – to a given people, a particular country or area, or a particular historical era.

Among the characteristic signs of reality should be attributed to the presence of national color, "familiarity" with native speakers. Fenton pays attention to the fact that realities carry a large informative load; familiarity with them allows you to learn a lot about the lifestyle, history and modern reality of the country (Fenton, 2001).

Most researchers group realities based on the extra-linguistic factor – thematic associations. Tomakhin identifies geographical, cultural, historical, socio-political and ethnographic realias (Tomakhin, 2011).

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