# LINGUOCULTURAL FEATURES OF PARENT-CHILD RELATIONS IN UZBEK FICTION AND THE ISSUES OF TRANSLATING THEM INTO ENGLISH

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**Abstract.** This article deals with linguocultural features of family relations in English literary texts and the problems of translation of these features to Uzbek language. Variety of parent-child relationship which is reflected in linguistic image of the world makes it an object of linguoculturology. In addition, it allows us to learn and implement the reflection of family relations in a foreign language. Under the concept of family traditions are not only celebrations, holidays and ceremonies, customs but they also include a traditional relationship passing from one generation into another. Translating literary texts, however, is not an easy task because it certainly poses many problems for the translator who should be bilingual and bicultural if needed.

**Key words:** Linguocultural features, parent-child relations, linguistic culture.

The diversity of languages, the variety of cultures and necessity of communications in human life caused translation to be a very effective factor in communicating, exchanging cultures, and knowledge. According to the Bush (1998), literary translation is “an original subjective activity at the center of a complex network of social and cultural practices”. Thus, it seems that language and culture are closely related and it is essential to consider both in the process of translation. As Chaal (2018) stated that there is no specific frame or adequate strategy on how a translation must be done, all translators aim to find the appropriate equivalence between terms and concepts in the target and source languages. However, finding the appropriate equivalence is a complex process that involves transferring of meanings from one language to another and needs deep knowledge of source and target culture, as it is noted by Larsen. As Larsen (1998), stated that one of the most difficult

problems facing a translator is how to find lexical equivalents for objects and events which are not known in the target culture, due to the differences of cultures. In this process, the translator's most difficult task is to bond the cultural gaps between the two languages. This involves paying attention to their diverse cultural elements, or culture-specific items to find equivalents for culture-specific terms.

In the history of Uzbek children's literature of the XX century biographical and autobiographical stories, essays and historical-documentary works of such mature writers as S.Ayniy, Oybek, A.Qahhor, G.Gulam, N.Safarov, N.Fozilov, M.Osim have become predominantly significant for the growth of human civilization. X.Tukhtaboyev is popular Uzbek children's writer who wrote novels about the social environment that has a great impact on the psyche of children. No matter how young teenagers are, he describes different psyche of children in his works, This dynamics is explained by the occurrence of different mental experiences in various social environments.

In literature, the diversity of meaning or the lack of exact correlation and figurative means make the task of literary translation significant. Thus, this kind of translation is recognized as a dynamic and problematic process of translation in culture-bound discourse that needs attention both in linguistic and cultural aspects. Brooks (1968) stated that during translating process, the cultural difficulties constitute the most serious problems for the translators and have produced the most far-reaching misunderstanding among readers. A literary translator should know both source language and culture and also target language and culture completely. Sometimes not having enough knowledge on the culture, translator may face problems while choosing adequate words. For instance, in the dictionary of the Uzbek language, the lexical unit connected with the father is explained as follows: A father is a man with children. In the work of Saida Zunnunova called "Olov", there is a sentence "Tajiddin's father also died shortly after his grandmother's death." There were also given glossary explains

various expressions related to the father such as " ota yurti", "ota-kasbi", "qaynota" which we can't find exact adequate of them in a one word in English language without knowing Uzbek culture.

For many years, in Uzbek culture even in the marriage of a son, obtaining the consent of the father, a marriage without the consent of the father or a white blessing is not a happy marriage. To be degraded or to be disgraced among the people, and for this reason to marry a son or a daughter to marry a family of prospective brides-to-be. In the work of Abdulla Kadiri called "Last days" there were given statements which reflect the role of father in a family such as "Does the father rule in the family?" or "Does the father take care of everything in the family?" It has become a habit to be questioned with words like “Son, whether you hear it or not, we are a scapegoat for you we have done work”. In this expression, we can understand from the words of Yusufbek Hoji, Otabek’s father, that the most important thing in the family is the father saying, because the son does not double the word of the father, the father marries his son from the family he considers worthy. At this point, we can observe that the situation is completely different in English families, where a boy or a girl in the family can get married whenever and whoever they want. In English families, too, fathers try to raise their children well, pay special attention to their talents or abilities, and try to take their place in society according to their talents or abilities.

The translation is inevitable to communicate inter-culturally and inter-lingually. Newmark (1988), stated culture as the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression. Thus, each language group has its own culturally specific features. Since the cultural meanings are steeped in the language, the knowledge and ability of the translator are significant to capture the cultural concepts and cast them in the target text. A translator should be aware of the two cultures to understand the original meaning and transfer it within the counterparts of the target culture and language.

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