

THE FUNCTION OF COGNITIVE DOMINANTS IN THE TRANSLATOR'S DISCOURSE

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Abstract: In the research, the translator is considered as a living, active and biased subject of discursive activity. The mechanisms underlying his activity in interpreting the text and the world of the work are modeled in terms of systemic relationships and synergistic interactions within the construction of translation (inter)discourse. The author uses general scientific methods of analysis, synthesis, description, modeling, reconstruction, comparison, systemic and structural-functional methods.

Key words: cognitive dominants, translator, discourse, objects of interpretation, cognitive translation, semiotic codes, dominant activation

In functional terms, it is fair to consider the interpretation formats dominant for the subject as models of a meta-cognitive order. They organize (direct and limit) the processes and products of schematization (structuring, formatting and representation) of cognitive and communicative experience, i.e. in fact, any processes of generating and operating knowledge, including in discourse. Accordingly, in the process of interpretation, the system of dominants that are significant for the translator determines at least three points:

1. Dominants define a system of structural and functional properties and characteristics (affordances) of objects of interpretation that are phenomenologically distinguished and significant for each particular translator and are potentially capable (under certain conditions) and, on the contrary, not at all able to fall into the focus of the translator's attention in the process of interpreting a work. In this case, the objects of translation interpretation will be not only the source text and the translator's text, but, first of all, the images of consciousness initiated by linguistic, textual and other sign structures, which are rightly considered as cognitive translation units.

2. Dominants determine the repertoire of verbal and non-verbal models of interpretation of the world cognitively selected for the translator, defining the immediate cognitive context, particular points of reference and specific semantic schemes, supports and areas / contexts of interpretation (perception, comprehension and meaning; conceptualization, categorization and representation) indicated in point 1 of the objects of interpretation in the mind, discourse and text of the translator. At the same time, in the act of translation, cognitive formations of various nature can receive a dominant status:

private cognitive models (concepts and categories) and schemes (figurative-schematic, propositional, metonymic, metaphorical) interpretations of the world - verbalized artistic knowledge, objectified in the text in various formats of language categorization;

the internal structure (principle of formation and organization) of various categories and conceptual and thematic areas [Boldyrev 2019: 51], which set the general cognitive context for text interpretation;

separate mental spaces in the matrix structure of the model of the world of the work (a holistic projection of the text in the mind of the translator).

3. Dominants act as nodal centers that organize the structure of the translator's knowledge hypertext, which implies predominant positioning and, as a result, dominant activation of some cognitive areas (contexts) and knowledge structures as the most significant for a given translator among all other potentially possible options initiated (in within the framework of the "intention of the text") the sign matrix of the text of the work.

In general, the data of neuroscience analyzed within the framework of the study suggest that the process of formation of a system of cognitive dominants in the structure of the translator's consciousness is coordinated by the following factors:

1) subjective perceptual, proprioceptive, emotive, interactive, discursive and other life experience of the translator (experience of different codes, formats and modalities and in different areas of life);

2) various patterns of an interactive nature, derived from the personal experience of the translator's interaction with objects and subjects of the natural and sociocultural world and in one form or another (a) marking behavioral, discursive and other sociocultural practices in the space of which the translator mainly exists, and (b) representing models of interpretation that are significant in the coordinates of these practices, including stereotypical ones;

3) formal-semantic structures of national languages that form the verbal code of the translator's consciousness, which, as they are assimilated, most likely, directly at the neurophysiological level of consciousness (the brain and body of the translator) integrate the experience of various codes, formats and modalities into a single functional system organized also according to the principle of dominants, around a number of nodal cognitive contexts and structures.

The activation of dominants in the process of translation is, of course, initiated by the sign matrix ("body") of the text. As a semiotic resource (Zlatev 2009)], this matrix scaffolds (scaffolding [Clark 1998]) the translator's attention and intentionality (through a perspective that is immanent in the semantics of linguistic and textual categories in discourse) to certain affordances of the world of text, topics thereby bringing into action (launching) other semiotic codes of the translator's consciousness - affective, modal, artistic, axiological, ideological and other socio-cultural codes.

An equally significant trigger for dominant activation should be the principle of general associativity of thinking (Hebb's principle), implemented in discourse through the neurocognitive mechanism of simulation and cognitive mechanisms of integration, metaphor, metonymy, etc. These associative mechanisms obviously allow the translator's consciousness to (through the brain) restore (simulate) numerous disparate fragments of the polymodal experience of interaction with the referent of a linguistic sign and integrate them into integral structured images of consciousness - contextualized conceptualizations (Barsalou 2016)). These conceptual products of associative mechanisms are hardly accessible to reflection (phenomenal consciousness), but at the same time they form the semantic basis of categorization processes, which also "occurs automatically and unconsciously" and is realized "only in problematic cases" [Lakoff 2011: 20].

It is obvious that translation as a process of searching and choosing more or less equivalent (from the translator's point of view) linguistic ways of denoting a certain conceptual entity is a process of categorization. The conclusion of categorization processes on the "board" of the translator's consciousness-access (mechanisms of attention, control, reflection and introspection), obviously, also takes place only if the translator is aware of the presence of some problem (translation difficulty). Considering the key role of associative mechanisms in the aesthetic forms of cognition [Turner 1998], including literary translation as a form of verbal creativity, all this explains the cognitive preconditions for the inevitable deviance and innovation of translation [Leontieva 2013], which is fundamentally based on the categories of

illusion and convention [Levy 1974]. In the paradigm of traditional translation studies, deviance and innovation are perceived critically as shortcomings (defects) of translation, but from a cognitive point of view, these are ontological universals - a natural effect of the subjective and dominant principles of translation. The nature of the manifestation of such effects is due to the degree of synharmonicity of configurations of hypertexts of knowledge of the author and translator as subjects of cognition of one aesthetic object (work) in their inseparability and incongruity (terms of M.M. Bakhtin).

Obviously, the set of dominants as products of subjective life experience is unique for each subject. At the same time, the subject's immersion in certain sociocultural and linguistic practices puts normative pressure on which particular affordances of the world in general can fall into the focus of his attention and can be implemented in his activity in the format of categorical and conceptual distinctions relevant to him personally [Tylén et al . 2013: 43]. Accordingly, the sets of dominants that organize the cognition of subjects from different sociocultural communities demonstrate some commonality, which makes it possible for them to achieve a depth of understanding sufficient for communication (see the spiral model in [Zalevskaya 2014]). At the same time, as socioculturally modulated structures of knowledge, it is the dominants that primarily organize subjectively significant and socioculturally shared scales of values, opinions, prejudices, and stereotypes [Ukhtomsky 2002], defining affectively marked processes of evaluative interpretation.

Since in the translator's activity the dominants in one form or another provide the synharmonicity of the work of the entire ensemble of cognitive mechanisms of interpretation, they can be considered as structures of a meta-cognitive order. As such, they determine the structure of the configuration depicted in the text and interpreted in the discourse of objects, characters, actions, scenes and events of the world of the work. The very activity of a translator in interpreting the artistic structure of a work (in its bi-text unity, including the text-generating phase of its secondary language interpretation in the form of a translator's text) can be represented as a multidimensional and multilevel process of information configuration.

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