

TYOLOGY IN THE THEORY OF TRANSLATION

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Abstract

The issue of the relationship between the language and culture is always in the spotlight of scientists (V.Gumboldt, E. Sej N.F. Alefiro, N.Afanaseva, Yu.A. Sarokinin, Yu.I. Koltsova and b.). According to the E.Speer, the language is closely linked to culture, expresses it, and the culture serves as a basis for the development of culture [Sepir E. Izbrannye Trudy Po Yazykoznaniiyu i Kulthurology. - m.: Progress, 1993. - S. 223.].

Keywords: lingwo curalology, linguocus, Linguocation, communicative-pragmatic.

Introduction

It is known that the language is in a permanent move, which is a mirror of an integral part of the history and culture of certain language owners, a mirror of the nation, the culture of people. "After all, any culture is manifested in the language, while in the language will find its material crust in the language, through the influence of the environment, changes in the influence of the environment. The culture of different nations is originally differentiated from each other in terms of how to combine reality, "[Safarov Sh.S.. Cognition linguistics. - Jizzakh: Sangzor, 2006. - B. 63.]].

The need to study the national and cultural characteristics of language units, the need to cover the relationship of language and culture and culture led to lingwo curalology as a separate sphere. In particular, the theory of linguocus and translation theory of the principles will work together, especially in the development of language-cultural characteristics.

It is known that the peoples are different from each other in terms of its history, socio-economic development, cultural development, cultural development and lifestyle. Every nation has its own dressing culture, coercion, customs and behaviors. The expression of such national and universal values in any work shows the unique aspects of that nation. In this sense, "the main means that will determine the national character of the artistic work that defines a specific folk, nation and peopen concept, things and events." [Musaaev q. Fundamentals of translation theory. - Tashkent: Fan, 2005. - B. 89.]. In the process of translation, these specifics, fine variations in different languages, and similarities in some cases are clearly manifested.

It is very important to reflect the connection and national and cultural identity between language and culture. "Various diversity of the world, specific development, family of various languages, are of great importance in solving not only theoretical but also practical issues."



Umarkagojaev translates not only theoretical but practical translation M. M. M. The world of translation and its philosophy. // Linguocultural, communicative-pragmatic and linguocultural aspects of the translation of the translation. - Andijan: Andijan Publishing, 2015 - B.7. After all, when a work in one language transitions to second language, it is not only the meaning of its meaning, and it will also be promoted by the social origin, history, culture and worldview of those people. G. Salomov argues that the peoples build a friendly relationship with each other, and it is difficult to explain to each other's cultural property. "[Salomov G. Language and translation. - Tashkent: Science, 1966. - B. 119].

The question of national and cultural characteristics on how to appear in the language and reflected in the translation O.Muminov, N. Kamarov, Sh. Sirojiddinov, O.Abidkhodjaev, V.Komisarov, S. Kalin, A.V.Fedorov, G.G. Shachchichiladze, E. Eruptzigin, E. Evereshugin, V.KostoMarov, G.V.Chervnov, L.Nelyubin, A.L.Name, P.Newmark, G.Langu, L.Hicky, E.Gutt, B.Hatim, R.Jakobson P.Fccett, J.zlateva, M.S.Snell-Horny, B.House, K.Savishish, H.ziaul, S.Savishan and b .)

Realias have entered the unity independent of translation and is of great importance in translating national and historical specifics of the language. In addition to German and Uzbek, R. Fayzullaeva is also exploring in the national translation, in addition to realitions, in the national environment, the national environment, the human colorite of life focuses on the national colorite. Realies appear in a nation, reflect the way to life, history, history of the nation, and in another language, it is not clearly alternative in another language.

N. Aoutajonov's "Boboist in the World Literary Proclose" says the following opinion: "The understanding of national differences is done. As long as they appear to be certain national objects, clothes, food, food, geographical and regional meanings, units of stealthy and territorial meanings, units of measuring and so, is very important. However, the concept of national specificity "Boburnoma" during the world of worldness: a comparative typological testing: pholol. science. D-RI. ... DISS. - TASHKENT, 1994. - B. 55-56].

Prominent Uzbek and foreign scientists (L.M.Mktchian, L.M.Mktchianan, A.V. Chedorov, as well as the restoration of the author and artistic coverage of the topic in English translations of Boburnoma's English translations. Theoretical views of theoretical views of, J. P. N.V.Vladimirova, N.V.Vladimirova, N.Olamov, S. Rakhimov, N. Atajonov, V.Texton). The words and phrases and phrases, representing the culture, spiritual values and customs of the Uzbek people, explained the problems of entry into English in the example of the old Uzbek language.

M. Sobirov will give the conclusions in English, which is reflected in Boburnoma, cultural uniques, pics and customs, terms and geographical names in English [Sobirov M. Sobirov M. Sobirov M. Sobirov M. Problems of reconstruction of the author and artifact in English translations of Boburnoma. (Leurer-Ersekin, Belavi and Tekonon Translations Based on the Paline Analysis): Falol. science. nomine. ... DISS. Authoritan. - Tashkent, 2002. - B.133.]. "Boburnoma" The English translation by Tekston shows that each term and typical words in the work understand the author understand the author world. The national spirit, historical, scientific and cultural environment can be seen in the translations of "Boburnoma" such as Turkish, Russian, German, English, German, Germany, and French, and French.



All elements that make up the work of art are the bright example of the national and cultural environment of the spirit of the period, the spirit of the perceives. M.Javburnarev is also expressed by the characteristics of each art, and the character's art and behavior that the character is expressed in the work, which is inextricably symbolism, and the behavior of a particular personia. cognizes the manifestations in his actions, speech orients [Javbootiev M. In feature translation, the national character and color of historical conditions: pholol. science. nomine. ... DISS. - Tashkent, 1991 - 129.]. Hence, these and other aspects reflect the spirit of time in the work and the historical landscape, historical and national characteristics.

Recognized, one of the means reflecting national-cultural identity is phraseological and parmenological units. The phraseologists, an expression of the views and artisticity of the language, are means of expressing the image of language, while representing the national culture, unique character, sorrows, grief and worries, as well as mentality. Therefore, phraseologists are widely used in the full opening of subtle aspects of characterian character in the artistic text.

In the semantic structure of each language-specific fruzurism, the spiritual and historical phenomena, moral and cultural standards, moral and cultural standards, national traditions and customs, will be presented to this level. Property and appropriate use of such units ensures the settlement of the language of the work.

Significant work has been done linguistic of the liatic nature of linguistics (A.V.Vun, V.Vinogradov, N.M. Imhushan, V.N.Tunia, V.A.Mamlova and b.) [Kunina A.V. Anglo-Russian frazemieskiy dictionary. - m.: Русский язык, 1984. - 944 s. VINEGRADOV V.V. Основные ponyatiya Русско-фраземогии // Trusty Jubileynoy Nuchnoy Session Leningr. gos. Flour. Section Filolicheskix Nukak. - L.: 1946. - S. 62-63 .; Shalsky N.M. Phraseology sovremennogo russkogo yazyka. - m.: Vysshaya shkola, 1985. - 160 s. Tel hyming V.N. Русская frazeology: Semanticheskii, pragmaticheskii and linguocultural, 1998, V.Mamlova "M." M. He summarizes the archetypes and passes by ancestors. Frazeectric ministry is a mirror of national language as a unique spirituality and performance of the nation. "He claims [MasLova V.A. Lingwocontology. - M.: Academy, 2001. - S. 82.]. Lexic-semantic features of phrasegisms Sh.Rahmatullaev [Rahmatullaev Sh. Some issues of Uzbek frazegology. - Tashkent: Science, 1966.], G. Salomov G. On the issue of translation of the mature, proverb and idioms from the Russian language. - Tashkent: Fan, 1961. - 161.], B. Yuldashev B. Functional characteristics of phraseological units in Uzbek literary languages: phololia. science. D-RI. ... DISS. - Tashkent: 1993. - 297 p.], A.Mamatov [Mamatov A.E. Issues of the formation of Uzbek frazegiologists: pholol. science. D-RI. ... DISS. Authoritan.

Uzbek linguists, such as Tashkent, 1999-201 - 56,]. In this regard, it should be noted that the research on the phraseologists translation. Scientific rights are expected to give frazaologists with an existing alternative, option, or synonymous, and states the importance of maintaining national colors. Fundamentals of Salov G.Thima theory. - Tashkent: teacher, 1983. - 232.]

Frazeological units, proverb, are all the product of folklore, they represent the lifestyles of people, nations and ethnic groups. For example, a fear of the sparrow is the muskkov brothyua Volkov Boysya - V LES Ne Khodyat translation is mutually alternative, meaningless, but they have national identities. If the Uzbek crowd in the first place indicates a day of life, the second



prestigious and the forest is the need for living conditions of the Russian people, indicating the abundance of forests in the country. Mother tongue and foreign language and foreign language of the world, the teaching of the real language and foreign language and civilization of the world, is the native language and foreign language and civilization of the world, to the biethnic view of A. Samatov: "Motherhood and foreign language and civilization in the world, together with the real language and foreign languages of the unity, the ethnic view of the Lysionist and foreign language and civilization of the world, are in common language and foreign language and civilization in the language of language. The conclusions of the form can also be understood [Mamatov A.E. Slova s Natsionalnoy Komponentomomom znacheniya kak Iktannik formirovaniya yazykovoy lichnostov // Foreign philology. - № 2 (39) - Samarkand, 2011. - B. 6.].

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