MAKTABGACHA VA MAKTAB TA'LIMI VAZIRLIGI

O'ZBEKISTON RESPUBLIKASI OLIY TA'LIM, FAN VA INNOVATSIYALAR VAZIRLIGI

"TILSHUNOSLIK VA LINGVODIDAKTIKANING DOLZARB MASALALARI"

mavzusidagi respublika ilmiy-amaliy anjuman



17 – oktabr
Nukus – 2025

Nukus – 2025

Mas'ul muharrir:

Mas'ul muharrir
Pedagogika fanlari nomzodi, dotsent Sh.Buranova

Taqrizchilar:
Nukus DPI O'zbek tili kafedrasi dotsenti f.f.d. G.Kurboniyazov
QDU O'zbek tilshunosligi dotsenti f.f.n. Sh.Abdullayev

Ajiniyoz nomidagi Nukus DPI O'quv-uslubiy Kengashi tomonidan 2025-yil 27-noyabrdagi 2-sonli qarori bilan nashrga tavsiya qilingan.

© Ajiniyoz nomidagi Nukus davlat pedagogika instituti, 2025

talaffuzdagi soddaligi, tovush uyg'unligi hodisasi kabi xususiyatlar turk va o'zbek tillarining fonetik jihatdan bir oilaga mansubligini isbotlaydi.Shu bilan birga, ayrim farqlar ham mavjud bo'lib, ular asosan tarixiy taraqqiyot, boshqa tillar bilan aloqa va geografik muhit ta'sirida yuzaga kelgan. Masalan, turk tilida unli uyg'unligi to'liq saqlangan bo'lsa, o'zbek tilida bu hodisa asta-sekin zaiflashgan; ayrim tovushlarning talaffuzi va qo'llanishidagi farqlar ham shu jarayon natijasidir.

Adabiyotlar:

1. Axmedov A. O'zbek tili fonetikasi. – Toshkent: O'qituvchi, 2010. – B. 25–67.
2. Bozorov M. O'zbek tilining fonetik tizimi. – Toshkent: Fan, 2015. – B. 14–58.
3. Ergin M. Türk Dil Bilgisi. – İstanbul: BayrakBasım, 2013. – S. 33–76.
4. Korkmaz Z. Türk Dili ÜzerineAraştırmalar. – Ankara: Türk Dil KurumuYayınları, 2005. – S. 41–90.
5. Mamatov A. Turkiy tillar fonetikasi. – Toshkent: Universitet nashriyoti, 2018. – B. 52–105.
6. Toklu O. UygulamalıTürkçeSesBilgisi. – Ankara: Gazi Kitabevi, 2014. – S. 21–64.
7. Shukurov, S. O'zbek va turk tillarining qiyosiy fonetikasi. – Toshkent: TDPU, 2020. – B. 37–92.
8. Türk Dil Kurumu. GüncelTürkçeSözlük. – Ankara: TDK Yayınları, 2022. – S. 10–45.
9. Ulug'bekovich, A. K. (2024). TARIXIY VA IJTIMOIY-SIYOSIY OMILLAR ASOSIDA VUJUDGA KELGAN SUV OBYEKTI NOMLARI:(Janubiy Qoraqalpog 'iston gidronimlari misolida). Hamkor konferensiyalar, 1(5), 180-185.
10. Матжанов S., & Курбанбаев O. (2022). So'z ichida so'z. Развитие лингвистики и литературоведения и образовательных технологий в эпоху глобализации, 1(1), 100–101. извлечено от https://inlibrary.uz/index.php/dllseteg/article/view/5481

THE IMPORTANCE, METHODS, AND ROLE OF LINGUOCULTUROLOGY IN TRANSLATION THEORIES

Erimbetova Shakhzada Abatbaevna – doctoral student of NSPI

Abstract. This article provides information about the role and importance of linguoculturology in translation theory, defining linguoculturology as a

communicative bridge between two cultures in translation. When translating any work, the translator identifies its cultural foundations and replaces them with rhyming connotative and functional equivalents. Furthermore, information is provided about its methods and their methodology in the translation process, and the opinions of several scholars on this matter are cited with examples.

Key words: national-cultural stereotypes, mental map, mediator, ethnicity, cognitive process, adaptation

Language is a means of understanding the world by members of society, a primary facilitator for expressing and reflecting values, and it is always formed within the framework of a specific culture. Therefore, translation is not just a linguistic phenomenon, but a process of cultural interpretation and adaptation. The close connection of language with cultural symbols shaped the field of linguoculturology in linguistics. This field is directly related to translation studies and redefines the meaning of translation as a communicative bridge between two cultures. Especially in the translation of literary works, linguoculturology plays the role of accurately conveying concepts within the framework of thought, national-cultural stereotypes, and mental representations. The translator identifies not only linguistic units but also their cultural roots, replacing them with rhyming connotative and functional equivalents.

The monograph "Cognitive Foundations of Translation Studies" (2019), written by Sh.S. Safarov, is analyzed based on the cognitive paradigm of the translation process. The author defines translation not as a simple code-changing technical process, but as a complex cognitive activity based on human thought, logical conclusion, and cultural conceptual understanding. The translation activity of a literary work is cognitively approached as the process of processing, interpreting, and intercultural adaptation of information. In the author's opinion, the translator should not only select the correct equivalents of linguistic units, but also correctly understand cultural conditions, connotations, and mental context. These ideas are directly related to the paradigm of linguoculturology [1:36].

There is a direct link between linguoculturology and the field of translation, and each translation process is viewed as a connection between two cultures. The translator must convey not only the words but also the cultural information hidden behind them. Especially in literary translation, recognizing national stereotypes, values, customs, and mental maps, and interpreting them in harmony with other cultures, is of paramount importance. As an intercultural mediator, the translator must perceive cultural differences, take into account the differences in semantic thinking, and reflect them in translation through coherent linguocultural strategies.

The main task of linguoculturology is to identify intercultural differences and to analyze national-cultural concepts, stereotypes, and ethnic characteristics through language. This is especially important in the translation process, as the translator is required to possess linguocultural knowledge to accurately convey cultural information.

This field studies the mental map, national character, historical thinking, and sociocultural codes behind language units. For example, Yu.N. Karaulov defines the "mental map" as a model of the world shaped by language and defines it based on a system of concepts. According to this, each language represents a specific semantic space [5:264]. T. A. van Dijk considers thinking a complex of cognitive processes and connects it with cognitive activity, which is realized through language and discourse [3:312]. The sociocultural code, according to A.D. Shmelev, is "a semantic structure that conveys the historical experience, values, and social customs of a particular people through linguistic units [7:7-11]." V.N.Komissarov, on the other hand, considers language a cultural medium and defines the translation process as a "means of communication between two cultures [6:14]."

The methods of linguoculturology and their methodology in the translation process are based on the following main directions:

The cognitive-linguistic method is the determination of translation equivalents by analyzing the conceptual structure of language units in consciousness. This method guides the translation towards understanding at a deeper cognitive level than lexical correspondence. Concepts such as the concept of individual freedom in the context of the USA, the connection of honor with aristocratic values in British culture, or the concept of fate in Greek mythology, each culture has its own semantic and associative layers. The cognitive-linguistic method ensures the identification of these layers, the expression of their cultural manifestations, and the prevention of semantic errors in translation.

The theory of semantic fields is based on the analysis of the synonymous-variant network of cultural units. According to this theory, semantically similar or different groups of lexical units are used around language units, representing a cultural worldview and a system of values. For example, the English word "bread" means not only food, but also concepts such as "living," "means of life," and "daily necessities." In the Karakalpak language, the word "non" (bread) has a semantic shift not only as a symbol of life but also as a symbol of sanctity, respect for parents, and blessings.

The discursive-pragmatic method is based on determining the meaning and functions of language units in the context of a specific culture. By analyzing discourse in a pragmatic context, this method examines how language units interact with communicative intention, social memory, and cultural connotations.

In literary, political, religious, or journalistic texts, the same linguistic units can appear with different connotative and functional meanings. For example, if the phrase "God bless America" is religious-emotional, in another culture the equivalent of this phrase is given in a completely different context. Therefore, in translation, this method allows for consideration of the discourse situation, the communicator's intention, and the audience's reaction. This method is particularly important for ensuring pragmatic coherence in intercultural communication [2:352].

Theory of translation transformations – V.A.Kazakova emphasizes the necessity of applying various strategies to address grammatical, lexico-semantic, and cultural differences encountered in the translation process through this method. It identifies transformations such as "transposition" – changing the syntactic structure, "generalization" – generalization, "modification" – introducing semantic changes, and "adaptation" - cultural adaptation – as primary tools. According to V.A.Kazakova, especially in literary translation, these transformations are necessary not only for maintaining linguistic coherence but also for preserving cultural connotations. For example, the English phrase "tea time" requires semantic adaptation in the Karakalpak language as "tea drinking time," because the sociocultural meaning of this phrase is reflected differently in different contexts [4:304]. However, this also requires clarification; for example, while Americans don't understand "tea time," the English understand it well. This is because the English also have a tradition of drinking black tea.

The connection between linguoculturology and literary translation lies in consciousness. That is, literary translation is the most essential manifestation of linguocultural thinking. It not only reflects reality through language but also embodies the author's worldview, mentality, and national spirit. Therefore, in addition to linguistic coherence, cultural fidelity, stylistic sound harmony, and ethno-connotative evaluation also serve as the main criteria in the translation of the work.

Linguoculturology is an integral part of modern translation theory. This approach allows for the analysis of translation not only from grammatical and semantic perspectives but also from a cultural perspective. A translator, as an intercultural facilitator, is a creator responsible for conveying not linguistic units, but the spiritual world, mentality, and aesthetic views of the people. In particular, cultural mentality is a system of historical experience, social values, spiritual and aesthetic ideals, and stereotypes inherent in a nation. The translator must understand this mentality and fully comprehend the connotational layers of the translated text, adapting it to the recipient's language and culture. In this respect, the translator, as a cultural mediator, performs the function of connecting both cultures.

References:

1. Safarov Sh. S. Tarjimashunoslikning kognitiv asoslari. Monografiya. – Toshkent: "Navro'z" nashriyoti, 2019. – P. 36.

2. Алексеева И. С. *Введение в переводоведение*. – СПб.: Академия, 2004. – 352 с.

3. Дейк, Т. А. ван. Язык. Познание.Коммуникация: пер. с англ. / сост. В. В. Петрова. М., 1989. 312 с.

4. Казакова В. А. *Практикум по художественному переводу с английского языка*. – М.: Флинта, 2011. – 304 с.

5. Караулов Ю. Н. Русский язык и языковая личность. М.: Издательство ЛКИ, 2010. 264 с.

6. Комиссаров В.Н. Современное переводоведение Текст.: учебное пособие / В.Н. Комиссаров. М.: ЭТС, 2002. – С. 14.

7. Шмелев А.Д. Могут ли слова языка быть ключом к пониманию культуры / Вступит. статья в кн. А.Вежбицкой "Понимание культур через посредство ключевых слов". – Москва, 2001. – С. 7-11.

Matjanov Sh.A., Shomurotova Z.M. O‘ZBEK VA QORAQALPOQ TILLARIDA MEHNAT VA DEHQONCHILIK MA’NOLI XALQ MAQOLLARINING SEMANTIK-STRUKTURAL TAHLILI	140
Doniyorova G. XX ASRNING 30-YILLARI O‘ZBEK ADABIYOTIDA SOTSIALISTIK REALIZMNING HUKMRONLIGI. (“YORQIN TURMUSH” VA “YORQIN HAYOT” JURNALLARIDA CHOP ETILGAN BADIIY ASARLAR MISOLIDA)	143
Matjanov Sh.A., Abutova G.F. TURK VA O‘ZBEK TILLLARIDA TOVUSH TIZIMI O‘XSHASHLIGI VA FARQLARI	146
Erimbetova Sh.A. THE IMPORTANCE, METHODS, AND ROLE OF LINGUOCULTUROLOGY IN TRANSLATION THEORIES	150
Kenesbayeva M.O. O‘ZBEK VA QORAQALPOQ TILLARIDAGI BOSH KIYIM NOMLARINING ETNOLINGVISTIK TAHLILI	154
Jumamuratova R.S. INGLIZ VA O‘ZBEK TILLARIDA FE’L ZAMONLARI HAMDA MODAL FE’LLARNING QIYOSIY TAHLILI	156
Saidov U.Sh. TRANSFER NAZARIYASINING SHAKLLANISHI VA RIVOJLANISH BOSQICHLARI	181