

"Peculiarities of Translation of Ethnographic Reality from Linguistic and Cultural Aspect (on the Materials of Translations from English to Uzbek)"

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ANNOTATION

This article deals with ethnography and culture based on ethnographic events, national interpretation of cultural ethnography, awareness of ethno-national identity, national values, historical traditions, features of mutual translation.

In the 21st century, new details are added to the page of history regarding the study of the national traditions of the Uzbek people. Especially after our country gained independence, as a result of the increased awareness of the ethno-national identity of our people, increased attention to national values, historical traditions, the problems of ethnogenesis and the ethnic history of the Uzbek people acquire current scientific relevance. And practical value. In addition, the revival of the priceless heritage, national values and traditions created by our ancestors over the years, the introduction of their most instructive, valuable aspects into the life of society also determines the increasing relevance of ethnological research.

On the other hand, in the following decades, the huge processes of globalization and the improvement of various historical, ethnographic, interregional communication systems have a serious impact on ethno-national traditions.¹ [1,5]

In recent years, ethnologists in our republic have been carrying out noteworthy scientific work to create research based on the achievements of history, archeology, sociology, folklore, cultural studies and many other social sciences. Specialist scientists pay serious attention to the study of the ethnology of different historical and ethnographic regions of the Republic of Uzbekistan, the ethnogenesis and ethnic history of the Uzbek people, ethno-national traditions and modern ethno-cultural processes characteristic of our people.

¹ Аширов А., Атаджанов Ш. Этнология.Т.: Экономика и финансы, 2008, стр. 5

Despite the fact that over the past period of human history, researchers have collected very rich and fruitful material on the development of civilizations and various cultures, and despite the fact that there have been many disputes among scientists about this, the term culture in science is still the only one, there is no ideal definitions. In turn, it should be noted that this situation is not surprising.

Because in the system of social sciences there are not always views embodied in a single system, as in the natural sciences. In addition, the term "culture" itself consists of many phenomena that reflect the realities of different levels and forms. Therefore, the description of these phenomena in a single form is a serious task. Over the years, many scientists who have studied the way of life of the people have given definitions and descriptions of the term culture, and often culture is understood as "all the achievements created in the course of human activity." Usually the term "culture" is interpreted in terms of people's way of life. The term "culture" comes from the Latin word "culture", which was originally applied to the process of growing crops or poultry and animals.

By the beginning of the 16th century, the original meaning of this word had expanded and was used in relation to the development of mankind from agriculture, from the cultivation of poultry to the cultivation of the mind.

However, such an interpretation of the word "culture" was not generally accepted until the end of the 18th - beginning of the 19th century. By the beginning of the 19th century, the word "culture" was used as a synonym for the term "civilization" or in opposition to it. The term "civilization" is derived from the Latin word *civilis* (civil), and at the end of the 18th century in French and English, it denoted the progressive process of mankind - the direction of movement towards savagery, colonization and civil society. Synonymous use of the words "culture" and "civilization" in French and English in the late 18th and early 19th centuries. engendered in the French and English a sense of confidence that human progress was advancing and that their society belonged to high society. point of this stage of development.² [2,7]

The history of the use of the term "culture" in Germany was somewhat different, where the term "civilization" acquired a negative meaning, and the word "culture" a positive one. The Germans used the word "civilization" for "bourgeois" artificial modesty, and the word "culture" for human activity in the form of intellectual, artistic or spiritual activity.

Culture is a representation that does not belong to a person biologically (not genetically related. A. A.) And created as a result of people's life. Such a complex (complex) interpretation of culture is known

This also corresponds to the phrase ethnoculture. Ethnoculture is a set of manifestations adopted in order to preserve the features characteristic of a particular ethnic group.

Traditional folk culture is the result of the historical and spiritual needs of the ethnic group, formed on the basis of their intellectual and creative activities, and includes the views, experiences, wishes, traditions and values of the ancestors, collected over the millennia. is understood as an invaluable heritage that is embodied, transmitted from ancestors to generations, polished and improved over the centuries. From the special scientific literature it is known that ethnology describes and analyzes past and present communities, the relationship between them, the cultural identity of different peoples and ethnic groups. In this regard, representatives of the European scientific school were more often guided in their views by the ideas of different peoples and theories about society, while representatives of the American school studied culture

² Аширов А., Атаджанов Ш. Этнология.Т.: Экономика и финансы, 2008, стр. 7

as the main object of study³. [3,3]

The work taken as the object of this article is the author of "Steve Jobs".

Walter Isaacson on May 20, 1992 in New Orleans, Louisiana, USA was born in Mother Betty Lee Isaacson, father Irwin Isaacson. Spouse Cathy Isaacson. Walter Isaacson is an American journalist, author and biographer, Steve Author of popular biographies about Jobs and Albert Einstein. President and CEO of the Aspen Institute. 2009 by US President Barack Obama Manager of radio stations "Voice of America" and "Radio Free Europe". He was appointed director of the Broadcasting Board of Governors organization. Works: "Steve Jobs" (2011), "A Life of Einstein" (2007) to Benjamin Franklin "An American Life" (2003).

The Uzbek language is very rich in lexemes and this language increases attractiveness. Lexicology is the vocabulary of linguistics, that is, of a specific language department studying the lexicon. Lexicology is not the use of each word alone, but learns in connection with other words. Lexicology of linguistics lexicography, phraseology, semasiology or semantics, etymology, stylistics and is closely related to areas such as the doctrine of word formation.

One of the main problems of lexicology is the word as an independent linguistic unit is a question of availability.

Transformation (Lat. "Transformato" - "change again", "becoming").

There are also different forms of transformations, which are given to the translator in the process of translation gives opportunities such as concretization, generalization or reduction.

The work "Steve Jobs" by Walter Isaacs is a biographical achievement and

about a life full of failure, the pursuit of perfection and with unbridled energy in the field of personal computers, including in six areas such as animation, music, phones, tablets and e-books about a very strong person and a talented businessman who made a radical change. Jobs in this regard not only making drastic changes, but also re-understanding the concept of stores created the ground to reach. Countries of the world are based on digital technologies trying to create a new economy, and the United States with all its might Jobs in the era of striving to maintain its place in the field of innovation became a symbol of creativity, ingenuity and dreams. In this article, lexicological units are translated from English to Uzbek lexical changes in the translation process (adding sentences, concretization, etc.) are analyzed using generalization, reduction methods.

In English: "There was the technological revolution that began with the growth of military contractors and soon included electronics firms, microchip makers, video game designers, and computer companies." In this case, the translator followed a complicated combination in the process of converting to the Uzbek language changed the sentences into 2 simple sentences. But the semantic meaning of the translation is preserved rest and translated as follows: Worked for the military industry with the growth of companies, the technical revolution began. Radioelectronic soon device developers and computer companies are following them began to rise. The word constractors means contractor, but a word with a similar meaning is not used in the context in English: "There was a subculture -filled with wireheads, phreakers, cyberpunks, hobbyists, and just plain geeks-that included engineers who didn't conform to the HP mold and their kids who weren't attuned to the wavelengths of the subdivisions." Divide this complex sentence into 2 simple sentences as above in the first sentence, the hacker subculture flourished made, but there is no mention of the flourishing of the subculture in the source language. In addition, the word "subculture" itself is questionable to the reader

³ Козлов В.И. Этнос и культура (к проблеме соотношения национального и интернационального в этнографическом изучении культуры)// Сов.этнография, 1979. N 3.

The conclusion can be given instead: Problems arising in the process of translation of lexicological units finding a solution to them after studying and analyzing the sentences increases the quality of the translation.

Sentences and words contained in the translation of the work are translated into Uzbek the order of the pieces has changed. Some neologisms used in sentences words not included in the explanatory dictionary of the Uzbek language and words borrowed from other languages because there is no alternative in the Uzbek language, it has remained unchanged. The translator of the work, Doniyorov Davron Doniyorovich, is in the process of translation and other similar words were not commented on in the work.

Factors of formation of ethnic culture. Ethnic culture is manifested in almost all spheres of ethnic life: language, raising children, clothing, housing construction, labor activity, everyday life and, of course, folklore. The formation of ethnic culture is influenced by natural conditions, language, religious beliefs, spiritual and spiritual wealth of the ethnic group. In addition, an important element of ethnic culture is the name of the people - the ethnonym.

The reason for this is that it is impossible to imagine the emergence of an ethnoculture that expresses people's thinking, ideas, thoughts, knowledge, worldview, without people's philosophical wisdom. The analysis shows that the deeper the philosophical and ideological content of the national culture, the stronger its form, the stronger its social significance, the longer its life. Even if the word "folk culture" refers to all the values in the life of an ethnic group in a broad sense, its fundamental basis is folk traditions. In the science of ethnology, "ceremonies", "customs", "traditions", "holidays" are widely used as the main object of research of science.

Because along with the process of formation of each nation, unique and suitable for it national-ethnic traditions, customs, rituals, holidays and customs are formed and developed. They form an important part of people's lifestyle. Since the formation of the science of ethnology, the study of national traditions, customs and traditions as a phenomenon of national culture has been considered one of the urgent problems of science. Especially in our republic, in the historical process, when our national values and spiritual heritage are paid attention at the state level, it is necessary not to limit ourselves to the written description of our traditional rites by expert scientists.

"Tradition" is a cultural phenomenon that arises on the basis of natural and social needs in the process of historical development, is inherited from ancestors to generations and affects the cultural life of people. Tradition is a set of rules and regulations that have been absorbed into the minds of people (in general or a certain group), as a kind of social rule⁴. [4] The concept of tradition is very broad, it includes all aspects of the life of the people - ordinary everyday customs, customs, rituals, ways of interaction and all rituals. The term "ritual" is a relatively narrow concept, which consists of demonstrations accepted by the masses in certain areas of the life of a given people, often of a symbolic nature and specially organized by a group of people.⁵ [5, 12]

We can assume that modern civilizational processes at the end of the 20th century radically changed the dynamics of ethnic culture, resulting in the formation of mass cultures with a broad picture of the world. Mass culture has created its own mechanism and conditions for its distribution in all strata of society and ethnic groups.

It is for this reason that the possibility of creating a mass culture is a universal feature in culture - books, films, radio and television, clothing, show business, talk shows, dance, sports, and so on.

⁴ Карабоев У. Этнокультура . Т.; «Шарк», 2006

⁵ Sarimsoqov B. Marosim folklori. - Т., «Fan», 1986. — 12 b.

Mass culture is of great importance in eliminating flagrant illiteracy and eliminating the cultural isolation of individual regions. But, in turn, it is worth noting that even in mass culture one can find ethnic signs that come from ethnic culture.

Undoubtedly, there are also contradictory aspects of mass culture associated with the passive formation of personality. Mass culture has become a set of manifestations of modern secular culture - European urban culture, combined with the national characteristics of each region. These are always national cultures (elements of clothing - ponchos, sombreros; food - the spread of Chinese restaurants around the world; champagne; literature - today the whole world loves to read the works of Asian, African, Latin American authors; 'et and the like) are known to become popular in meaning.

If the main goal of mass culture is actually to make more money, then its content should be clear to everyone, the masses. At present, in every culture one can find ethnically neutral (universal) and ethnically designed cultures. If 10-20 years ago the process of integrating the peoples of the world into the universal culture (primarily into the way of life) began, today every nation consciously seeks to preserve its traditional material and spiritual culture. carries out a number of activities. The stereotype of relationships at the center of this culture is clearly manifested in spiritual values.

The famous American anthropologist Boas adhered to the principle of cultural pluralism in relation to the development of cultures in the world and believed that each culture has its own development path. Therefore, the views on the stagnation of primitive cultures, expressed by some previous researchers, are not based on existing facts of life; this is not suitable. Because even in any culture that is considered stable, one can find developing customs and manifestations of.⁶ [6]

Any customs and ceremonies of a certain ethnic group it is important to distinguish them from other ethnic groups is one of the ethnographic signs. At the same time, this tradition and Ethnic aspects are also reflected in the ceremonies. Because the culture of each ethnic group is different from that of this ethnic group long ethnogenetic and historical-cultural with ethnic groups product of the result of communication. Such a process is moral in culture, including customs and rituals appear.

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⁶ Свод этнографических понятий и терминов. Под общей редакцией академика Ю.В. Бромлея и профессора С.И. Вайнштейна,—М.; Наука, 1995

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