

Lingvoculturology problems in translation

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Annotation: *In article are considered particularities of the new direction in modern uzbek linguistics – linguistical culturology.*

Each person is considered to be related to a specific culture, language, history, literature that embodies national traditions in certain sense. Economic-political, cultural and scientific relations between people, nations, countries, international-cultural communicative processes raise a number of issues in the field of linguistics, such as the interaction of languages and language culture, as well as the national identity of the language. This is the reason for the emergence of a new field in modern linguistics, which has a specific direction and subject between linguistics and cultural studies – linguoculturology.

As noted by E. Sapir ‘Language is the main tool of great importance in studying culture from a scientific point of view’. Therefore, he studies the national-cultural specific rules in the organization of speech communication in integral connection with the language mentality, nationality, language spirit and determines the unique national language features of the nation reflected in the language.

Increasing interest in the concept of ‘language – culture’ raises the clarification of the concepts included in the terminological layer to the level of an actual issue. The concept of ‘Language – culture’ brings together all human sciences, because it is impossible to study a person outside of his language. In particular, the language shows the existence of the national and the main form of expressions. As E. Sapir wrote ‘Culture can be determined depending on the thoughts and opinions of the society. Language is an expression of thought’.

The integral connection of the concepts of ‘language-culture’ is first seen in the works of W. von Humboldt. According to him, ‘Man lives directly: with the

objects expressed through language'. So, the objects, or rather, the existence in the heart of a person, is reflected in his language and culture in a unique way - depending on his national character. Followers of Humboldt, as a continuation of his understanding of 'language-culture', consider that 'the expression of existence is the 'intermediate language world, that is formed through the spiritual creativity of the people and at the same time reflects its national culture and is the basis for its differentiation from the language of different cultures and nations.

We can say that Linguoculturology is an independent field of linguistics that deals with the study of unique national linguistics units that have arisen in the complex of the culture of the people living such a language and that language.

In our opinion, linguocultural science as a scientific discipline has the following specific characteristics:

1. Linguistics is a separate scientific discipline between cultural studies and philology.
2. The main task of linguoculturology is to study the units formed in the process of interaction and communication of language and culture on the basis of a single system, its subject is the national language form of the society based on the cultural values of the people, created and reflected in the language communication system. Linguoculturology works on the basis of the language units that embody a new system of information and values about a new way of life of society, a new way of thinking and cultural life in various spheres of the country's culture.

The objective, integrated and complete culture of the people requires the systematic reflection of the people's culture in its language and dialects. This is the basis for the formation of new, modern cultural thinking, and these changes, in turn, are reflected in the language of the people depending on the national spirit. The phenomenon of the national language – linguocultures, which have arisen in such processes, are considered to be one of the urgent issues that are waiting to be solved in today's linguistics.

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