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THE SKILLS OF TRANSLATOR ON TRANSLATING "RASCAL"

Abstract. Linguoculturology studies various aspects of the problems associated with understanding the ethnolinguistic picture of the world, worldview, linguistic consciousness, features of the cultural-cognitive space of language. In Uzbek the study of the culture, traditions and history of the people from a linguocultural point of view has become an object of extensive research.

Keywords: worldview, mythological school, folk culture, mythologist.

Introduction

Linguoculturology studies various aspects of problems related to understanding the ethnolinguistic picture of the world, the image of the world, linguistic consciousness, the features of the cultural-cognitive space of the language. So, linguocultural science is a scientific discipline, its subject is the expression of cultural facts of different languages in language, and its product is the factor of linguoculture [1, 41].

Linguist-scientist N. I. Tolstoy notes that linguocultural science entered world linguistics at the beginning of the 19th century. This view was continued in Russian linguistics in the 1960s and 1970s in the works of F. I. Buslaev, A. N. Afanasev, and partially A. A. Potebny, and we can see that it was successfully developed by the Grimm brothers, the creators of the world-famous mythological school [2, 34].

A century later, the Austrian school known as "Wörter und Sachen" started the researchers of the "Language and Culture" problem by concretely studying the structural elements of language culture – "atoms" and emphasized the importance of language culture in many areas of linguistics, primarily showed the cultural approach in lexicology and etymology [3, 22].

Materials and methods

According to the information provided by N. I. Tolstoy, language as a mirror of national culture,

national psychology and philosophy, in many cases as the only source of national history and its soul, has been used by culturologists and mythologists who have been researching in this field for a long time.

The Sapir-Whorf hypothesis, popular in the 1930s and 1940s, is based on an understanding of the inseparability and unity of language and culture in a broad sense [3, 54].

Another aspect of this is the fact that the active and constructive nature of the language, its ability to influence the formation of national culture, psychology and creativity was discovered by I. G. Herder and W. von Humboldt in the 18th and early 19th centuries and their use in many Slavic countries, including such views have not gone unnoticed in Russia.

Including, in Uzbek linguistics, the culture, tradition, and linguistic-cultural research of the people's history has become a wide research object. In order to carry out our work in this direction, we turn to Gofur Ghulam's work "Rascal" and its translation, analyze the folk customs, culture and the use of the pure Uzbek language in the text, linguistically, the skill of the translator in the translation and the translation of Uzbek culture into another language and finding ways to overcome difficulties in it is one of the tasks of our research [4, 46].

Result and discussion

Including, the original text of the first chapter of the work is given as follows: Уста Мирғазиз

этиқдўзликда менинг устам Отаси Салимбой сўфи қушхонадан **сўнғак** олиб келиб, қайнатиб егани олиб тирикчилик қилар эди. Сўфи ота ўз вақтида – 1860 йилларда Ёқуббекнинг аскарлари бўлиб, Қашқар **кўзғалонида** битта хитой қизини **ўлжа қилиб никоҳдаб олган экан**. Унинг хитойча отини Бахтибуви деб ўзгартирган. Миразиз ака Бахтибувининг уч ўғлидан энг кенжаси [5, 34].

The translation into German is as follows: – Mit der **Schuhmacherei** beschäftigte sich Mirasis Aka in unse rer Mahalla. Ich war sogar kurzzeitig sein Lehrling. Er stammte aus einer bemerkenswerten Familie. Sein Vater Salimbay Sufi er nährte seine Familie

dadurch, dass er aus den **Schlachthöfen Tier knochen** holte, **deren Fett** er auskochte und verkaufte.

Im Jahre 1860 war er ein Krieger bei Yakubbek und brachte als Trophäe 14 [6, 39].

Let's focus on the given translation: **этиқдўзлик – Schuhmacherei** is translated correctly in both languages. So, shoemaking exists in two languages and these words are still used. This is an example of linguistic and cultural similarity in both languages.

Сўнғак – this word means bone in the explanatory dictionary of the Uzbek language. The German word **knochen** also means bone in Uzbek language. It is clear from this that the translator was able to choose the original meaning of Uzbek cultural words [8, 69].

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