

COGNITIVE NATURE OF TRANSLATION ACTIVITY

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Abstract: The approach to solving the culture-specific problem largely depends on the interpretation of the most basic problem in linguistics - speech and thought, language and thought-speech reciprocity, and at the same time the compatibility of universality and ethnicity, which is considered the first-level issue for translation, as well as the possibilities and methods of transmission of the latter.

Аннотация: Подход к решению культуроспецифичной проблемы во многом зависит от трактовки самой основной проблемы языкознания - речи и мышления, языковой и мысленно-речевой реципрокности и одновременно совместимости универсальности и идиоэтничности, которая рассматривается вопрос первого уровня перевода, а также возможности и способы передачи последнего.

Annotatsiya: Madaniyatga hos muammoni hal qilişdağı ёндаşув кўп жиҳатдан тилшуносликдаğı энг асосий муаммо – нутқ ва тафаккур, тил ва фикр нутқининг ўзаро мутаносиблиги ва шу билан бирга таржима учун энг биринчи даражали масала ҳисобланган универсаллик ва идиоэтникликнинг ўзаро мувофиқлиги ҳамда кейингисининг узатилиш имкониятлари ва усулларининг талқин қилинишига боғлиқ.

Literature review

Turning to historical-graphic data, the nature of cultural identity in translation, the tasks of the translator, the inevitable changes caused by this and the growing interest in his work as a result, views from the mechanical copying of the original text into the native language to the attempt to determine the mental processes that take place in the verbalization of the presented information gives a view change icon. The attractiveness of translation activity is determined by the fact that it can bring the researcher closer to the realization that it is possible to step out of the circle drawn by one language and step into the circle woven from "the collection of emotional impressions and involuntary movements of the soul" of another language (1, 85-104).

But language, as a medium, has another important aspect for translation - understanding, understanding. V. von Humboldt's contemporary, Friedrich Schleiermacher (1768-1834), the founder of hermeneutics, a theory of understanding, expressed the same thoughts as Humboldt: "Speech is intelligible only when it is not connected to an existing subject or facts. Everyone is under the control of the language they speak. He and all his thinking is the creation of language. No clear thought can arise in it outside of language... At the same time, every free-thinking, spiritually independent person creates his own language. The living power inherent in each person

creates new forms from the flexible matter of the language, because of which any free, noble speech must be perceived in two ways (2, 127-145).

Humboldt's vision of language as a space "located between man and the nature that affects him internally and externally" means that it is possible to step out of the circle drawn by one language and step into the circle woven from the "collection of emotional impressions and involuntary actions of the soul" of another language (3, 85-104). Humboldt's vision of language as a space "located between man and nature that affects him internally and externally", as well as "being", an environment where communication is carried out, initiated the direction of cultural studies in language and translation (4, 85-104). "The emergence of the concept of the linguistic landscape (language landscape) in the theory of language, the dissimilarity of language and thinking and, accordingly, the rejection of the logical information of the side of the language content as an exception to the content of thought, which is the same and common to all languages, as well as the specific content of thinking means to distinguish the content of the language" (5, 205-210).

Research Methodology

Due to the impossibility of completely adequate translation of a text using another language in a particular translation speech, the following priorities can be observed: focus on the components of a single text (literal translation), focus on the author's personality and the situation of creation of the source text (scientific-research translation), the full range of expression methods orientation to achieve naturalness (pragmatic translation), to the culture that created the original text (analytical translation).

Subsequent translations, including the translator's translation, are created in a qualitatively different environment. On the one hand, they have little chance of introducing new, more specific options that conflict with the already established literary tradition, being limited to the tradition of conveying one or another unit of the original text. On the other hand, if there is an accepted and complete equivalent, around which a circle of associations has already formed, it is not worth inventing new options that differ from all those proposed before. As this foreign language text begins to be accepted as part of its own culture, foreign realities have to be explained less, and the new translator is able to translate closer to the original than his predecessors. In addition - and this is very important - in 1924, the first collection of English folklore poems was published by Marshak in a very successful translation, which was reprinted many times in the following years. As a result, a recognizable image of English poetry emerged in Russian culture.

The third factor that determines the status of translation is the social order for the creation of a translation work, by which we understand the explicit or implicit demands and expected results of society (readers or public institutions responsible for publishing the translation) in relation to the appearance of the book.

Literary translation is a type of bilingual mediated communication used to translate the literary experience of one culture into another. The role of the mediator in the process of communication between the author of the source text and the recipient of a foreign language imposes a number of specific restrictions on the speech behavior of translators, gives a certain unity to their activity, which allows to determine the existence of a linguistic personality of the translator. Linguistic personality of the translator serves as one of the functional aspects of universal linguistic personality. Linguistic identity of the translator is a way of describing the human activity aimed at translating the content of the text created by the foreign culture and embodied in the units of the foreign language, in the context of the unity of its own culture and

language. The typical linguistic personality of a translator is characterized by features such as abstraction, aggregation, impersonality.

Analysis and results

As for the classifications by language and speech culture types, we classified the linguistic person of the translator as the "elite" representatives of the language culture or the linguistic person of the upper-class type of the speech culture, respectively. In the works of the linguist scientist T.V. Kochetkova, the importance of the extralinguistic, social factor for the formation of the highest level in terms of the hierarchy of speech culture of the linguist personality type is emphasized. Thus, based on the views of the scientist, it can be concluded that the factors involved in the formation of a linguistic personality, i.e. family, place of birth, genetics, natural intelligence, living environment, upbringing, early acquaintance with books, i.e. independent reading of texts belonging to the classical genre, from various sources the desire to receive new information, good and continuous education, self-education throughout life, high professionalism, social importance, wide and diverse speech activities, increased concern and sense of responsibility for everything that is happening are of deep importance.

First of all, what is a good translation? We call it a good translation if the translator can fully convey the original meaning related to this goal to the reader, whatever the purpose and task the author of the work set for himself. Thus, it can be noted that the translator's creative style has common features with the works he translates: it is a rich fantasy, a tendency to word creativity, a humorous tone of the story, a two-way direction of the translator's work, that is, the matching of the source text and the translated text is of great importance. Nevertheless, translators' translations are often considered to be far from the original text, and the translated text is called authored translations and retellings.

On the one hand, the practice of translation constantly insists that the translator should be equal in talent to the author of the original work. The greater the poetic ability of the translator, the brighter the waves of his eloquence dim the bright original (6, 47-51). Therefore, a good writer can be a bad translator, but a bad writer cannot be a good translator. On the other hand, the existence of such a literary talent means that the translator has his own creative style, and therefore it is more difficult for him to fulfill the requirement of imitating the style of another author - the original author. In this regard, great poets, as a rule, do not translate, that is, the translator is inspired by the original text and writes his own. In some cases, this translation product can be excellent, even better than the original source, but this is not a translation of a text, but a process of creating one's own text (7, 36-39).

Conclusion/Recommendations

The emergence of new theoretical views on speech makers and perceivers in world linguistics led to the formation of a field called *linguo personology*. This field studies the individuals who compose and perceive speech, called *linguistic individuals*. *Linguo personology* considers individuals not only as language users, but as *linguistic individuals* who express their personal qualities through language, include national-cultural and ethnic symbols, and preserve language for future generations. The need to study the language from a *linguo-personological* point of view arose from the interest in creating a text and how the personal characteristics of the speakers of the language are manifested in it. By studying the text in this aspect, it is possible to determine the influence of the speakers of the language and external factors on the use of the language. In recent years, many researchers, including G.I. Bogin's subject model of speech and linguistic person, N.V. Melnik's distinction between *personological linguistics* and *linguistic*

personology, V.P. Many studies have been conducted on issues such as Neroznak's recognition of linguistic personology as a science. It is known that two separate parties are involved in any form of communication: the person creating the message and the recipient. The person using the language has the ability to influence it, while the receiver simply receives the message. This person is usually referred to as a "linguistic person" in the field of linguistics. Interpreters are responsible for creating and interpreting language, and their personal qualities and cultural perspectives are reflected in the language and context they use. Studying translators of native speakers with these characteristics forms the basis of our research.

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