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UDC 101.8:651.9

TRANSLATION AS A COGNITIVE PROCESS
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Annotatsiya. *Maqolada tarjimada asliyatni idrok etishning kognitiv jarayonlari masalasi asl va tarjima tillari o'rtasidagi farqlar hamda tarjimonning kognitiv imkoniyatlari nuqtayi nazaridan ko'rib chiqiladi. Tarjimaning kognitiv jarayonlarini o'rganishda olimlar ushbu jarayonlarga oid bilimlarning tarjima jarayonida qanday saqlanishi va faollashishini tushuntirishga harakat qilmoqdalar.*

Tayanch so'zlar: *kognitiv tarjima, virtual tarjima, semantik reprezentatsiya, matnni kodlash va dekodlash, avtomatlashtirilgan amallar, tarjimada intuitsiya.*

Аннотация. *В статье рассматриваются вопросы когнитивных процессов восприятия оригинала в переводе с точки зрения различий между языком оригинала и перевода, а также когнитивных возможностей переводчика. При изучении когнитивных процессов перевода ученые стремятся объяснить, как знания, относящиеся к этим процессам, сохраняются и активизируются при осуществлении перевода.*

Ключевые слова: *когнитивный перевод, виртуальный перевод, семантическая репрезентация, кодирование/декодирование текста, автоматизированные операции, интуиция в переводе.*

Abstract. *The article examines the issues of the cognitive processes of perceiving the original in translation from the perspective of the differences between the original language and the translation, as well as the cognitive capabilities of the translator. When studying the cognitive processes of translation, scientists strive to explain how knowledge related to these processes is preserved and activated during translation.*

Key words: *cognitive translation, virtual translation, semantic representation, text encoding/decoding, automated operations, intuition in translation.*

Modern translation studies are characterized by a variety of research methods and approaches to the study of this field. Interest and attention to science and translation practice led to the emergence of a number of directions, schools and theoretical concepts. As S. Bassnett notes, today we are witnessing a kind of "translational rise," as "translation, which was previously considered a secondary research object, is now perceived as a process that forms the basis of intercultural communication and mutual understanding between people" [2].

When studying the cognitive processes of translation, researchers aim to explain how knowledge related to these processes is stored and activated during the act of translation. Several scholars, employing the concept of virtual translation, emphasize that a representation of the potential target text is formed almost instantaneously in the translator's mind. "When we translate, our consciousness holds both a representation of the source text and simultaneously a representation of the text we intend to create in the target language" [6]. Some researchers define translation as a virtual

process, while others, using the concept of semantic representation, emphasize the existence of a mental model of the translation process [3]. Semantic representation is understood as "the mental representation assigned to linguistic expressions based on their linguistic features." In the translation process, an analogous text exists only in a cognitive form, and the translation process itself is carried out "by decoding the source text in short-term (operational) and long-term memory and encoding the target text through the semantic representation of the source text, which exists outside of language" [5]. According to some linguists, "semantic representation encompasses pragmatic, syntactic, and semantic information and reflects the stages of analyzing the source text. The first stage is syntactic analysis, in which the linear chain of signs is broken down into syntagms. The second stage is semantic analysis or the identification of concepts. The third stage is pragmatic analysis, which involves defining the communicative type, purpose, and functional elements of the sentence. As a result of further processing, semantic representations under the influence of the context take the form of propositional thoughts. Propositional forms have certain logical properties, and two propositional forms can have common logical properties". The similarity of mental representations based on common logical properties is called "interpretative similarity." Therefore, translation is "an interlingual interpretive activity, as a result of which the translated text acquires an interpretive similarity with the original text." According to A.G. Minchenkov, "in the process of translation, the original text is not transformed, but serves as a source of activation in the consciousness of certain concepts, primarily those concepts that express the prototypical meanings of words in the text. These concepts interact with each other, as well as with background knowledge and knowledge of the entire context, becoming meanings that form a certain semantic structure in the mind. No problems arise when any concept that is part of the conceptual structure is completely or almost completely coinciding with the concept that makes up the meaning of the word in the target language. Serious difficulties can arise if any meaning in the original text does not match the meanings of other language units known to the translator. In this case, the translator is forced to perform thought operations with concepts. At this stage, the language of thinking is used, whose structural units are nonverbal concepts. Thinking language is much broader than natural language, so its possibilities are unlimited both in terms of what can encompass human consciousness and in terms of choosing ways to combine concepts and their configurations" [2]. Since translation is related to a person's mental activity, the perception of the translated text also depends on the translator's direct experience.

Translators use both methods of information processing not only in understanding (decoding) the original text, but also in the process of forming (encoding) or creating the translated text. In this case, the application of background knowledge helps to choose the most accurate equivalents in the translation language. Thus, if at the first stage the translator creates a broader context for a better understanding of information in a foreign language, then in the process of creating a translation text, he forms a new context in the target language and ensures its sufficient adequacy and accuracy. The use of the inductive method of information processing in the process of forming a translation text with insufficient knowledge of the topic in the target language compels the translator to follow the laws of the target language, which can lead to the loss of textual features of a certain genre or style.

In addition to the methods of information processing (induction and deduction) analyzed above, some translation researchers highlight abduction. This term, first introduced by Ch.S.Peirce, is understood as "the cognitive order of accepting hypotheses." Regarding the translation process, this procedure implies for the translator a transition from an "untranslatable" fragment of the original text to its equivalent. Thus, with the help of abduction, the translator makes an intuitive "jump" from uncertain data to a hypothesis about their possible significance. In our opinion, abduction, which is not sufficiently understood in modern translation theory, requires further research. Studying the process of overcoming untranslated text fragments in the context of a lack of information to make a reasonable translation decision is promising from the perspective of further translation development.

Conscious and automatic processes in translation, intuition. Following V.N. Komissarov and some other scholars, it can be noted that translation is a complex type of speech-thinking activity that includes specific knowledge and skills, some of which can be transformed into semi-automatic or automatic skills/skills and used intuitively. At the same time, the process of creating a translation text

becomes complex, while the solution takes place quickly, as if automatically, and the translator cannot explain why he chose a particular translation option, and must overcome the translation difficulties, that is, he must consciously pay attention to a specific problem in the translation process, analyze many different translation options, etc. [1]. As can be seen, the translation process is assessed as a linguistic phenomenon occurring at the levels of consciousness and subconsciousness, the translator is constantly facing a choice and feels responsible for making a permanent decision. According to D. Robinson, translation is an intellectual process that often occurs outside our consciousness and manifests itself as a result of learning, experience stored in memory. According to some other translators, the process of creating a translated text can take place quickly, without much effort (automatically) or slowly (consciously), while the translator must perform cognitive actions to solve a specific problem, analyze many different options [4]. The conscious part of the process can be observed directly using various research methods.

Often, the translator strives to minimize the cognitive load and uses "ready-made solutions" stored in his memory, he turns to more complex processes when facing a translation problem. Representatives of psychology also speak of the automation of the thought process, which is part of the translation process and is considered a private case. As a rule, the degree of automation of certain translation operations can only be assessed depending on the external features of the translation process. Automated operations are performed for translators unconsciously and have no appearance. In turn, the conscious processes observed on the outside lead to a change in the translator's behavior (interruptions, vocabulary, gestures, etc.).

Summarizing the presented conclusions, it can be said that in the process of translation, complex mental processes occur in the mind and thinking of the translator, which from a psycholinguistic point of view can be recognized as one of the effective methods of making translation decisions.

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O'ZBEK VA INGLIZ TILLARIDA "KO'L" NOMLARI BILAN BOG'LIQ MAQOLLARNING LEKSIK-SEMANTIK XUSUSIYATLARI
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Annotatsiya. *Mazkur maqolada o'zbek va ingliz tillarida "ko'l" so'zi bilan bog'liq maqollarning leksik-semantik tahlili amalga oshirilgan. O'zbek tilidagi maqollarda ko'l hayot, farovonlik va jamoaviy uyg'unlik ramzi sifatida namoyon bo'lsa, ingliz tilida u tinchlik, mulohaza va hissiyot bilan bog'liq. Tadqiqotda ikki tildagi maqollarning o'xshashliklari va madaniy kontekst asosidagi farqlari yoritilgan. Bu maqola turli tillar va madaniyatlar kesimida xalqona hikmatlarning universal va o'ziga xos jihatlarini ochib beradi.*

Kalit so'zlar: *maqollar, ko'l, leksik xususiyatlar, semantik xususiyatlar, frazeologiya.*

Аннотация. *В статье представлен лексико-семантический анализ пословиц, связанных со словом «озеро» в узбекском и английском языках. В узбекских пословицах озеро является символом жизни, процветания и коллективной гармонии, тогда как в английском языке оно ассоциируется с миром, размышлениями и эмоциями. В исследовании подчеркиваются сходства и различия между пословицами в двух языках на основе культурного контекста. В этой статье рассматриваются универсальные и уникальные аспекты народной мудрости в разных языках и культурах.*