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THE HISTORY OF INTERPRETING

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acts of communication could not be successful in the globalized world. Below we take a closer look at various historical eras in which the services of interpreters were used and highlight the role they played in the respective historical context.

As early as Ancient Egypt in 3,000 BC the services of interpreters were used in the 1st century BC. The oldest surviving picture of an interpreter dates back to 1330 BC and was found in the tomb of Pharaoh Horemheb in Memphis. The envoys, who did not speak Egyptian, their request for mercy was clear to an interpreter, who turns around to relay the request to Horemheb. The pictures of this scene are currently in three different countries, namely Germany (Berlin), Austria (Vienna) and the Netherlands (Leiden).

The picture also provides information about the interpreter's social status at the time. He is depicted in the center of the picture in dual form as a listener and a speaker. In ancient Egypt, only people from their own ranks were valued as "humans", while people from foreign nations were – such as ancient Greeks – simply considered as "miserable barbarians" and were therefore shown smaller in the picture. This automatically results in a communication direction from top to bottom, which also applies to the interpreter. He is depicted much smaller than Horemheb and even smaller than the foreigners, although he is on the same level as everyone involved. However, interpreting is simply seen as a service for communication that has no other special meaning. There was often mistrust of the interpreters. Only over time are prejudices and mistrust gradually reduced, which means that the position of the interpreter is also enhanced.

In ancient Greece, interpreters did not play a particularly important role. This was due to the fact that the Greeks attached great importance to the barbarians learning the Greek language in order to gain importance themselves. In their opinion, interpreting represented an obstacle to the barbarians' language acquisition, since they would only feel compelled to learn Greek if they had no other means of communication. In ancient Rome, however, interpreters already played an important role. For the rulers, interpreters were essential for official contacts with foreign representatives, not only for communication reasons, but also because the Romans themselves did not actively use Greek and the barbarian languages for reasons of prestige. Therefore, they resorted to the services of interpreters even if they themselves spoke a foreign language in order to create greater distance between themselves and the barbarians and thus increase their own prestige.

The Spanish conqueror Hernan Cortés was also dependent on the services of an interpreter Malinche during his campaign of conquest against the Aztecs in Mexico between 1519 and 1521. How important she was is made clear by the descriptions of Bernal Díaz del Castillo, who wrote an eyewitness account of the conquest of Mexico and describes her importance as follows: "This woman was a crucial tool in our voyages of discovery. We were only able to accomplish many things with God's support and their help. Without them we would not have understood the Mexican language and we simply would not have been able to carry out many activities without them."

After the unsuccessful expeditions of Francisco de Córdoba and Juan de Grijalva to Yucatán in 1517 and 1518, Hernán Cortés tried again in 1519, following rumors, to acquire great

out and the Spanish cut off access to food and water reserves, the Aztecs ultimately gave up their resistance. The last Aztec ruler, Cuauhtemoc, was captured by the Spanish on August 13, 1521 and later hanged. This ended the battle for the conquest of Tenochtitlán, which heralded the decline of the Aztec Empire.

Without the help of the interpreter Malinche, the project would have been doomed from the start. Both in the process of gaining allies and then in the course of negotiating with the prisoners.

In the late and early Middle Ages, mentions of interpreters in writings increased. They were particularly needed during the Crusades, when communication difficulties between the Crusaders and the population could no longer be overcome. Missionary activities in foreign countries were also impossible without the help of these interpreters. However, the content of the conversations held in this context was extremely difficult to interpret accurately. Of course, this provided all sorts of explosive material and reduced trust in the interpreters.

But it was only a few centuries later in modern times that people became more aware of the outstanding importance of interpreters. In the first half of the 20th century, consecutive interpreting was increasingly used, for example the interpreter took notes of what he heard and then reproduced them in another language after the speaker. However, this technology was supplemented by simultaneous interpreting in the second half of the 20th century. From November 20, 1945 to October 1, 1946, the Nuremberg Trials against the main war criminals of the Nazi regime, such as Hermann Göring and Rudolf Heß, took place in the Nuremberg Palace of Justice. For the first time, the statements of all those involved in the proceedings were translated into another language by interpreters at almost the same time, which is why the Nuremberg Trials are considered the birth of simultaneous interpreting. Until the opposite was proven at the Nuremberg Trials, experts at the time were convinced that simultaneous interpreting exceeded human brain power and was therefore impossible. Today, simultaneous interpreting technology is standard - for example in the European Parliament or at the United Nations. Courts also repeatedly use this time-saving procedure. The desire for direct interpretation of what is spoken is now partly expected by participants or spectators, which is why it is now hard to imagine life without the skills of professional language mediators. Regardless of whether it is negotiations in the judiciary, interactions on the political stage or negotiations in the course of economic interests - without interpreters, efficient action is no longer possible in today's highly globalized world.

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QALDIRG‘OCH OBRAZI O‘ZBEK VA NEMIS XALQ ERTAK VA AFSONALARIDA

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Annotatsiya: *Maqolada qushlarning xususan qaldirg‘ochning mifologiya va ertaklardagi talqini o‘zbek va nemis xalq ertak va afsonalari, hamda yunon va misr mifologiyasidagi qaldirg‘ochga berilgan nisbat va ta’riflarga asosan o‘xshash va farqli jihatlari qiyosiy tahlil qilingan. Shu bilan birga qaldirg‘och obrazi qarg‘a, to‘ti, laylak, bulbul va yana ko‘pgina qushlar singari ertak va rivoyatlarda ko‘p uchramasada, nemis tilshunos olimi Yakob Grimm va Yohannes Vilhelm Volf va o‘zbek xalq ertaklaridaga qaldirg‘och obrazi tahlilga olingan.*

Kalit soʻzlar: *ertak, rivoyat, mif, qaldirgʻoch, bahor darakchisi, ramz, cherkov, gumbaz.*

Xalqimizda qaldirgʻochni bahor darakchisi, baxt va ezgulik xabarchisi deb taʼriflashadi. Bu qushga boshqa xalqlar ham eʼtiqodlaridan kelib chiqqan holda munosabat bildirgan. Qaldirgʻoch mifologik qarashlarda keng ramziy maʼno kasb etadigan qushlar sarasiga kiradi. Jumladan, yunon mifologiyasida Afroditaga bagʻishlangan boʻlsa, grek afsonalarining birida qaldirgʻoch Iskandar Zulqarnayni xatardan ogohlantirgan degan hikoyani koʻrishimiz mumkin. Misr mifologiyasida Isida eri Osirisni jasadini qidirib topish uchun qaldirgʻoch qiyofasiga kirib uchib ketgani hikoya qilinadi. Sankt-Peterburg davlat universiteti professori, bir qancha fundamental monografiyalar va ilmiy ommabop kitoblar muallifi Olga Mixaylovna Ivanova-Kazas ham “Птицы в мифологии, фольклоре и искусстве” asarida qaldirgʻochga ezgulik va baxt