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VÄLKOMMEN FÄILTE VÍTEJTE HERZLICH ΚΑΛΩΣ ΗΡΘΑΤΕ
Laipni lūdzam كَبِ اَلْهَأُ WILLKOMMEN
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LINGUCULTUROLOGICAL RESEARCH OF THE WORK "MISCHIEVOUS BOY"

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Abstract. Linguoculturology is a scientific science, the subject of which is the expression of cultural facts in language, the product of which is the concept of linguoculture. The term linguoculturology also entered the Uzbek linguistics at the beginning of the XXI century, and today this area has become an object of extensive research. It is our theme that is based on the linguoculturological paradigm and Gafur Ghulam's "Mischievous boy" is rich in linguistic and cultural features and was written in 1936.

Keywords: linguoculturology, culture, perception of reality, concept, science, understanding, research

At present, the object of linguoculturology is a linguistic / discursive activity considered from a value-semantic point of view. Such a definition of linguoculturology is based on Humboldt's concept, according to which language is actively involved in all the most important areas of cultural and discursive life: the perception and understanding of reality. "Language, according to the concept under consideration, is a universal form of primary conception of the world, an indicator and preserver of unconscious knowledge of the world, a historical memory of socially significant events in human life. [4].

Postovalova's definition is as follows: language is a mirror of culture, it reflects the image of cultures of the past, the categories of intuition and worldview." V. von Humboldt's ideas are also developing effectively in Russian linguistics. In general, the comparison of culture and language, in particular the specific national culture and the specific language, reveals a certain similarity in terms of their functional and intrahierarchical structure. [1].

The term linguoculturology also entered the Uzbek linguistics at the beginning of the XXI century, and today this area has become the subject of extensive research. [2]. Our research is based on the linguocultural paradigm. The image of Gafur Ghulam's "Mischievous boy" is rich in linguistic and cultural features. The work was written in 1936, and its protagonist is the author himself. The play depicts the life of Tashkent in the early twentieth century. The story is a sharp work, based on real events and personal destinies. The work is artistically woven against real historical facts and is rich in fantasies. The presented work was able to attract many readers. This is probably why many writers have started translating the work into different languages. The German translation of Der Schelm was translated by Oybek Ostonov in 2014 and made available to the public. [7].

We also received a German translation of the work, compared it with the original text in Uzbek, compared the linguistic and cultural inconsistencies in the translation, and found it appropriate to pay attention to the linguocultural study of Uzbek culture and customs.

Let's take a look at the sentences on page 9 of the first chapter of the work "Mischievous Boy": The following sentences are given in the work as follows: "Ялангоч пойга" деган ўйинимиз яхши ўйин. The translator translated this sentence into German as follows: we witness the sentence is translated as *Nackte Rennwette, das war ganz einfach*, we think the sentence has been translated literally (word for word), but in the course of our research we have been convinced that there is no such folk game in the culture of the German people. Therefore, we think that it would be better to explain the national game of the Uzbek people, even if it is given in the original text.

Now let's focus our attention on the following sentence: let's look through the translation of *Иккита дўппини чаккаларимизга боглаб отнинг кулогига ўхшатиб орқа этақларимизни тугуб дум қилиб турли масофага ким ўзарга югуришамиз* into German: *Mann nahm zwei Mützen schnürfte sie an den Schläfen so zu, dass sie Pferddeohren aussahen.* Here the phrase *икки дўппи* is translated as *zwei Mützen*, however the word *Mützen* corresponds to the Uzbek *қалпоқ* (cap), but it would be desirable to provide the translation with a eligible word that corresponds to the Uzbek national clothes item *дўппини* (skull-cap). The translator translated the phrase *Чаккаларимизга боглаб* into German as *schnürfte sie an den Schläfen so zu* where the translation was performed successfully. The sentence *Отнинг кулогига ўхшатиб орқа этақларимизни тугуб дум қилиб-* has been translated into German with the phrase *dass sie Pferddeohren aussahen.* In our opinion, there are some inconsistencies in the translation. The phrase *Отнинг кулогига ўхшатиб* has been translated with the phrase *dass sie Pferddeohren aussahen*, it has been translated word for word and the translator has chosen the appropriate sentence.

The statements given in the original text are as follows: *Бизники Тиканлимосор, Қоратой, Яланқари, Олмазор, Девонбеги, Қургонтеги яна Тиканлимазор махаллалари бўйлаб ўтган масофада -тахминан уч чақиримча келадиган бир доирада ўтказилади.* The text translated into German is interpreted as follows: *Normalweise führten unsere Rauten über Tikonlimasor, Koratosch, Jalankari, Olmasor, Devonbegi und wieder zurück nach Tikanlimosor.* As can be seen from the translation, usually place names are not translated from language to language. This will further allow us to convey our national values to other nations that we have such a cozy, beautiful places in our homeland.

Here is a sentence from the original text: *Олдин келган болаларга чанак чалиб баракалла айтиб ҳурмат кўрсатамиз, пойгача у зўр ҳисобланиб юраверади. Кураш ўйинимиз бўлса ўзингизга маълум. Ўйинларимизнинг хаммасини бир чеккадан таъриф қилаверсам гап чўзилиб кетади,-* which has been translated as *Den zuerst Angekommenen erwarteten Händeklatschen, Lobesworte und andere Auszeichnungen. Aber die Hauptsache war, das der Sieger bis zum nächsten "Rennen" "als der Stärkste unter uns galt..... Das Spiel "Ringkampf" ist sicher allen bekannt und man könnte die Spielarten endlos weiter aufzählen.* The part *Олдин келган болаларга чанак чалиб баракалла айтиб ҳурмат кўрсатамиз* has been translated as *Den zuerst Angekommenen erwarteten Händeklatschen, Lobesworte und andere Auszeichnungen.* The translation of the sentence *чанак чалиб баракалла айтиб ҳурмат кўрсатамиз* has been provided with *Den zuerst Angekommenen erwarteten Händeklatschen* and it was successful and it is not difficult for the reader to understand.

Here is a sentence from the original text: *Омоннинг отаси Турсинбой ака қалампир ошпичоқ қилади. Хотини ўлиб кетиб бева яшайди. Омон ёлғиз ўғил.* Translation into German: *Omons Vater, Tursunbay Aka, fertigte Taschenmesser. Er war Witwer, seine Frau war früh verstorben und Omon war der einzige Sohn.* The compound word *Қалампир ошпичоқ* which is translated as *Taschenmesser* (pocket knife); originally, it is the Uzbek national knife meant a knife that was worn by men. The word *Бева* is translated into German with *Witwer* (widow), which means a woman whose husband died, in fact the term was used correctly, because Oman's father had died.

Ўулдошнинг отаси Бува ака бўлса кун этик тикар эди, лекин ёшлигида ўлиб кетиб, Ўулдош ота-онасиз шум етим еди. Бизларнинг қоп маслаҳатимиз Ўулдошнинг уйида бўлар эди. Хуснибийнинг дадаси Омонбий бўйинча тикар эди. Хуснибийнинг дадаси Омонбий бўйинча тикар эди -Der Vater von Obid - ach ja, wir hatten ja zwei Obids, die wir durch ihre **Spitznamen** voneinander unterschieden. Der eine hieß It (der Hund) und der andere hieß « Bit » (die Laus) Also , der Vater von It Obid , Sohida Aka , war ein Altwarenhändler und der von Bit Obid produzierte Futterale. Turobbays Vater, Siyamaz Aka, verkaufte **Baumwollstauden**. Wir trafen uns meistens bei Yuldasch, einem Waisenjungen. Seine Mutter war längst verstorben, später erkrankte und ver schied auch sein Vater, Buwa Aka, der vom Beruf **Schuhmacher** war. Der Vater von Husnibay, Omonbay Aka war **Kürschner** und stellte Joche her.

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