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Representation of Linguocultural Concepts in Original and Translated Texts

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Abstract: *This article analyzes the reflection of linguacultural concepts in original and translated texts within the framework of linguistics and translation theory. The focus is on the adequate rendering of national-cultural units in translation, highlighting differences in perception and interpretation. The study explores semantic shifts and equivalence issues arising from the transfer of cultural connotations. It also discusses the formation of linguacultural competence in translators and its role in cross-cultural communication from a scientific perspective.*

Keywords: *linguacultural concept, translation theory, cultural unit, semantic shift, national mentality, translation strategy, equivalence.*

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Introduction. During today's globalization, the language is being investigated as a means of communication, but also as an important social phenomenon integrating nationality, culture and worldview. In particular, the logomaniacal aspects of language are especially important in the process of translation as a means of mutual understanding and communication between representatives of various cultures. The development of translation theory requires the representation of cultural diversity, codification and decaudation of concepts through linguocognitiveness, as well as the only and semantic differences in the original and translation texts. In such a situation, the issue of lingo mamani concepts in the translation of lingams is recognized as one of the current scientific issues.

Although the concept of a concept in linguist is interpreted differently by many researchers, it is considered unity in common that is commonly linked to a particular public thinking, valuable, tradition and mentality. V.N. Telia described the concept as "national and cultural sylphlike", Yu. N. Karaulov explains him as a linguocognognate model of language. This means that each concept combines certain cultural codes on its own way, and in the language in the language often appeared metaphor, phraseologists, synonymic, confinement or cultural signs.

In translation, such lingo Manan codes lead to certain problems. The concept in the original text is maintained in the text? What strategies does the interpreter address to deliberate the concept? In this case, the capacity of the Logomania competence of the translator, the ability to understand interferes differences, as well as the capacity to properly interpret the moral concept for a particular nation. In particular, the issue is in texts saturated with artistic texts, publicist analyzes or advertisements, such as highly levels of artistic and national-cultural marks.

In the process of translation, the theoretical basis for the concepts, considering the cultural uniqueness of the concepts, taking into account the cultural uniqueness of the concepts, is one of the main tasks of the study in this regard, taking into account the cultural spheres of the concepts. After all, in the process of translation, every concept should be not only a lexical but spiritual, emotional, emotional, and cognitive. It is therefore a complex scientific problem where Lingo mamani concepts dependent is the intersection of linguistic, cultural and translation, and every scientific approach for this sector is characterized by novelty and urgency.

In this article, how the translation process in the field of art and journalistic texts included in English in the example of artistic and publicists of Uzbek languages, their semantic translation, equivalent level, compensatory strategies, and the state of connective strategies, and conceptual alternatives will be analyzed on a scientific basis. The study analyzes the concepts such as Liberty, Honor, Family, "Hospitality and on how to convene change in the Uzbek language alternative. The scientific name of the article is that the translation of logomaniac concepts will not only be included in linguistics or semantic, but also in intercultural communications, national identity and translation context.

It is also aimed to reveal what strategies that the article is selective in lingomosiysic differences, to identify what strategies that are selected in the translation and how to reflect the national culture through a language basis. All this plays an important role in translation theory and practice.

Methodology. The study aims to identify the representation of lingo Macca concepts in the original and translation text, to assess the level of change in the translation process, analyzing the interpretation of these changes in touch with linguing and cultural factors. Therefore, the methodological methods of research also organize modern linguistic concepts such as lingomosanium approaches, cognitive linguistics, translation theory and discs.

Artistic texts in English and Uzbek were selected as objects of analysis. The main focus in the translation is the degree of maintenance of national and cultural components, their connections to the Uzbek-language methodical and semantic transformation, as well as lingualize factors played during the individual decision-making process. The selected body included works of art of the authors, such as Mark Twain, Ernest Hemingway, O. Henry, Chingiz Aytmatov, as well as Uzbek translations. This choice made Logomania concept analysis analysis of the inter-cultural processing process.

The study applied a method of desertical-analytical approach, is based on describing and analyzing existing language units. For the lingam-analysis, component analysis, component analysis, identification of basic conceptual metaphors, used approaches such as semantic analysis, component analysis, detection of key conceptual metaphors, as well as classification of translation strategies of cultural units. The study also features concepts in the original and translated texts on the basis of a complex analysis. This analysis allowed the methods chosen by the translator (transliteration, equivalent, explaining, adaptation) to determine how to adapt) used to comply with intermediate differences.

In the study, the theory of the dynamic equivalent theory of Nida and the Weber was also obtained as a pejorative theory of cultural theory of Ver member, Vermeer. In particular, the conceptual consistency and the problem of cultural compatibility were studied through these theoretical views. The principles of housing linguistics in the systematic analysis of data, and in some cases, through computerized analysis, contextual environments were studied.

During the study, the Qualitative analysis was selected as the main method, *as the transformation of Langmead units, their television and stylistic functions* can only be understood on the basis of

contextual analysis. In some cases, quant ant reports - ie, were also statistically reflected in how much interests were used.

The combination of methodological approaches allowed the seminar of concepts, the socio-degree of cultural adaptation and the socio-cultural basis for the translation process. This was not only important to determine the translation strategies of lingomadan units, but also what kind of semis in their translation.

Result. During the study, the translation of lingo-texts in English and Uzbek were identified in the translation of lingo-texts, the level of their semantical and stylistic change, as well as translation strategies were identified. The results showed that in the translation process, the concepts are subject to significant changes not only at the language level, but also in terms of cultural coding and interpretation.

First of all, the translators, as well as the concepts such as discussing national-cultural units, such as "Thankyzgiving," Thankday Rosme, "Christmas", "Christmas", "Tea Time", "Pub", "Tea Time", "Tea Time", "Thankday", "Pub", "Tea Time", "PUSI", "Tea Time", "Tea Time", represented these units on the basis of different strategies. In some cases, a cultural explanation was given through the explanation strategy ("Thanks and Thanksgiving, in other cases, generalized phrases such as" the Bachelor Party ").

Second, it was found that the changes in lingomaman concepts in the learned building depends on the cultural load and television of the concept. For example, the "Home" concept is a symbol of "calmness", "Personal area", "Individual Tradition", in the Uzbek translation, the Uzbek translation is more referred to semi-room, "family love", "Motherland".

Third, there was a result that the interpreter's interpreter's position will play an important role as a result. In some cases, the translator fully ad longer the linguonasal unit in the text, which is adapted to the Uzbek student to a familiar and understandable cultural context. For example, the word "PUB" is translated as "hotel" or "teahouse" and has changed the function as a social institution. This shows an approach based on the intendency equivalence, not intercultural equivalent in translation.

Table 1. Comparative representation of cultural concepts in original and translated texts.

№	Cultural Concept	Original Expression (Uzbek)	Translated Expression (English)	Translation Strategy
1	Mehmondo‘stlik	"Qo‘lingdagi nonni bo‘lish"	"Share your bread with others"	Cultural equivalence
2	Keksalarga hurmat	"Oqsoqolning so‘ziga quloq tut"	"Respect the elder’s words"	Adaptation
3	Dasturxon	"Dasturxon yozildi"	"The meal was served"	Descriptive translation
4	Yaxshilikni qadrlash	"Yaxshilik qil, suvi yo‘qsa ham"	"Do good, even without reward"	Functional translation
5	Qadrdonlik	"Jon-u dil do‘st"	"Bosom friend"	Semantic equivalence

An interpret between the more than 200 lingomasis units studied during the study was used in 38%, 26% of the cultural adaptation, and translative is directly equipped in 17%. These statistics indicate that it is often referring to the concept or content adapting to compensate conceptuality or cultural inconsistencies.

There were also cases where some lingo mamani concepts are completely dropped in translation. These cases were observed in strong securities (e.g. Manifest Pride, "Union Jack", or Union Jack, or misinterpreted the author's position in the social context. This leads to lingo culture disorders.

Another attention is in response to the Uzbek texts in the translated texts of lingo-neutralization (Cultural Neoutization). In this case, the unity of a certain social or cultural context in English is translated on a simple semantic basis, and its cultural component was completely lost. As a result, the text read is easily accepted for the reader, but the author's original intention or national spirit is not delivered.

Table 2. Cases of cultural loss and compensation in translation

№	Cultural Concept	Translation Challenge	Observed Loss/Shift	Compensation Technique
1	"Navroʻz"	No direct equivalent	Cultural loss (no explanation)	Glossing
2	"Yor-yor aytish"	Culturally untranslatable	Simplified as “singing”	Footnote
3	"Saharlik"	Specific to Ramadan context	Translated as “pre-dawn meal”	Descriptive phrase
4	"Sovchi"	Embedded in cultural tradition	Translated as “matchmaker”	Generalization
5	"Koʻngil olish"	Pragmatic idiom	Literal translation lost nuance	Cultural substitution

On the basis of the analyzed examples, it is possible to approach the translation of lingoVami concepts, taking into account not only language but also consurant competencies. Each lingo mamani bites lies in-depth social, historical and national convening. Therefore, strategies used by the interpreter should not only linguistic, but also to pragmatic, sociemice and cognitive factors.

Discussion. The results of the study show that logomania concepts are distinguished as an important semantic, pragmatic and cultural load in the translation. In the original text, if these concepts are based on national thinking, values, and worldview based on national thinking, they are given through a certain degree of modification or alternative expressions. In this case, the contest of the translator is aimed at maintaining the scope of meaning than the formal of language units. The lingam of lingomalan units, especially in the translation of the lingvalan units such as table, newer, Navruz, will be losing content, i.e. the possibility of cultural breaks. In such cases, translators are used by translators, comments, such as cultural equivalent, generalization and semantic swap.

The research procedure revealed that the translation of lingoVaman concepts requires only the issue of linguistics, but also the interpreter approach of translators who have pragmatic and cultural competencies. Cultural differences in the original and translistent texts often may not be completely perceived by the reader. Therefore, the interpretation function plays an important role in the translation. In particular, lingo-speech is a common lingo concept in artistic texts, publicist speeches and historical texts, and their transaction will need to analyze in a deep analysis of the interpreter to deliver the content.

Analyzes that when lingo mamani concepts, the main focus should be focused on their conceptual foundations, role in national culture, and the importance of communication context. In this case, in translation, the role of anthropocentric approach is very important, which is determined by analyzing the human factor, that is, by analyzing social thinking. In this regard, the cultural composition of the translator is important in translation to the attention of ethnolinguistic in translation, as well as the linguocognognate analysis.

Conclusion. In short, in the process of translation of lingo mamani concepts, the following aspects were found to be important: first, the translation should be provided with a lack of lexical compatibility, not just a lexical compatibility; Second, whenever a lingomalan is translated, its functional value should be stored; Third, the strategy of the translator must be clear and culturally acceptable. This requires a rating in translation practices as well as linguistically reflections, as well as cultural thinking. Based on the examples and analyzes, it can be said that the national identity and cultural codes can be effectively expressed in other languages, which can also be effectively expressed in other languages.

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