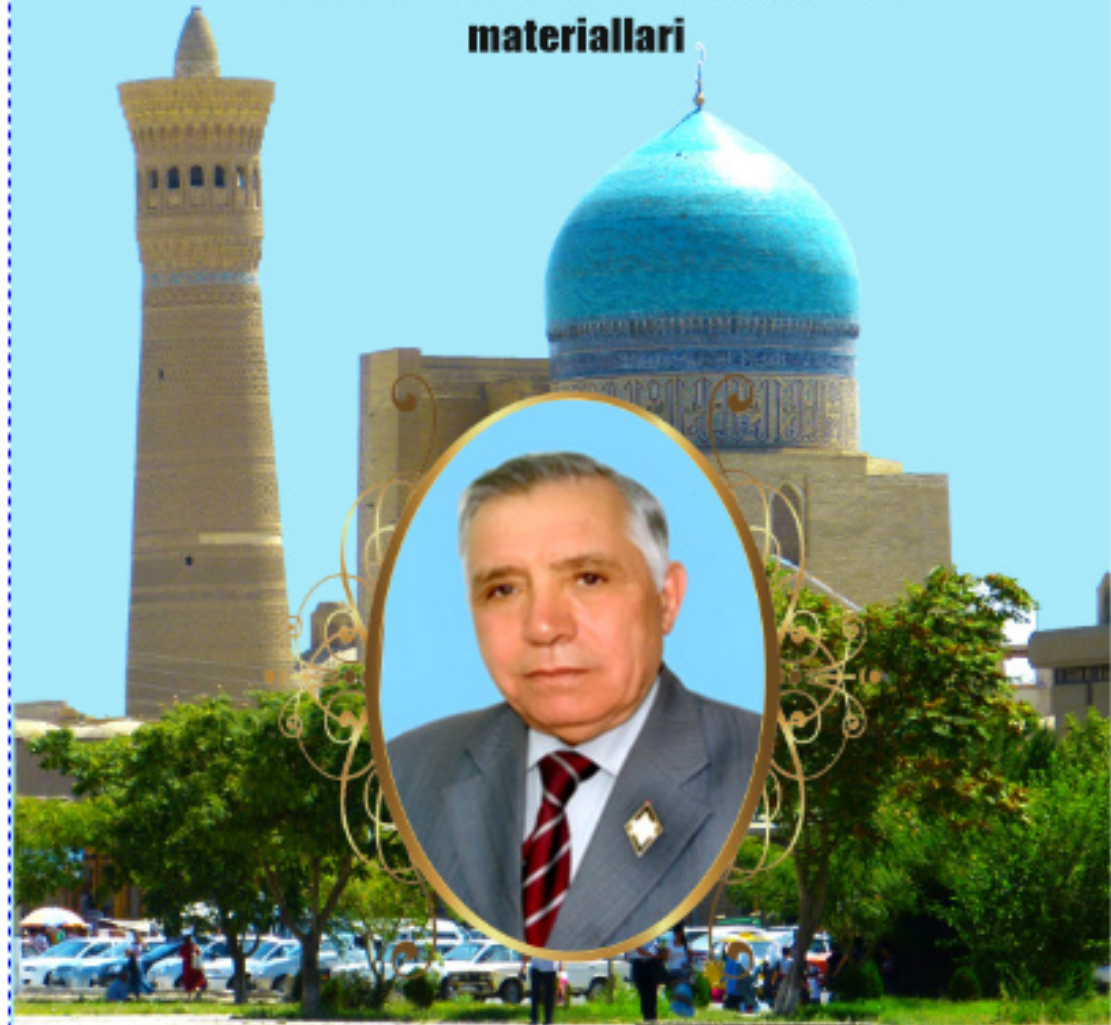


FILOLOGIYA FANLARI NOMZODI, PROFESSOR
ZIYOVUDDIN TOSHOV

tavalludining 80 yilligiga bag'ishlangan
"HOZIRGI GLOBALASHUV DAVRIDA FONETIKA
VA FONOLOGIYANING DOLZARB MUAMMOLARI"
mavzusidagi xalqaro ilmiy anjuman
materiallari



4. Babayev, O. (2023). THE FIRST ENCOUNTER BETWEEN MEVLANA RUMI & HAZRAT SHAMS TABREZI. *ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.Uz)*, 32(32). извлечено от https://journal.buxdu.uz/index.php/journals_buxdu/article/view/9451
5. Zoyirovna H. D. Studies on the Concept of “Motherland”(“Heimat”) in Cognitive Linguistics //Central Asian Journal of Literature, Philosophy and Culture. – 2022. – Т. 3. – №. 11. – С. 155-158.
6. Babayev, O. (2023). JALOLIDDIN RUMIY ASARLARINING ARAB TILIGA QILINGAN TARJIMALARDA G'ARB TARJIMALARI TA'SIRI. *ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.Uz)*, 32(32). извлечено от https://journal.buxdu.uz/index.php/journals_buxdu/article/view/9446
7. Abdikarimovich, Mr B. O. "The True Values of the Mavlono Jaloliddin Muhammad Rumi's Philosophy in Russian Translations." International Journal on Orange Technologies, vol. 2, no. 12, 31 Dec. 2020, pp. 68-71, doi:10.31149/ijot.v2i12.1091.
8. Qaxorovna, Sanoyeva Dildora. "MAVLONO RUMIY VA ASKETIZM." O'ZBEKISTONDA FANLARARO INNOVATSIYALAR VA ILMIY TADQIQOTLAR JURNALI 1.9 (2022): 40-43.
9. Babayev, O. (2023). ЖАЛОЛИДДИН РУМИЙНИНГ «МАСНАВИЙИ МАЪНАВИЙ» АСАРИНИНГ ЖАҲОН АДАБИЁТИДА ЎРГАНИЛИШИ. *ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.Uz)*, 29(29). извлечено от https://journal.buxdu.uz/index.php/journals_buxdu/article/view/9016
10. Hayotova, D. (2023). "VATAN" KONSEPTINING LINGVOKULTUROLOGIK TALQINI (NEMIS VA O'ZBEK TILLARI MISOLIDA). *ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.Uz)*, 34(34). извлечено от https://journal.buxdu.uz/index.php/journals_buxdu/article/view/9798
11. Каримова, Д. (2023). THE INFLUENCE OF LANGUAGE AND PRINCIPLES OF TRANSLATION ON THE ORIGIN OF VARIATION AND INVARIANCE IN TRANSLATION. *ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.Uz)*, 30(30). извлечено от https://journal.buxdu.uz/index.php/journals_buxdu/article/view/9127
12. Bozorova R. Gidropoetonimlarning nemis, ozbek va rus tillaridagi frazeologik birliklarda aks etishi //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2023. – Т. 29. – №. 29.

THE HISTORY OF INTERPRETING

Babayev Otabek Abdikarimovich

**Filologist, German and English teacher,
Bukhara University**

Zokirov Jamshid Kholmat Ugli

**Student of German Filology,
Bukhara University**

Interpreters are essential for today's political operations in Europe and worldwide: without them, interaction between the various heads of state would not be possible and negotiations and decisions by the European Parliament in Brussels or the World Security Council in New York would not be possible. However, the services of interpreters have by no means only been used since modern times. Shortly after the emergence of the language around 100,000 years ago, the services of interpreters were essential in many important situations. Whenever bilateral communication was necessary and political decisions had to be made, interpreters were also involved in the process. The same was true with trade, which was often only possible by mastering a foreign language or by using the services of interpreters.

Over the course of history, the role of the interpreter has gradually changed. While around 5,000 years ago in Ancient Egypt, they were seen as mere servants for language transmission, today, interpreters are seen as highly professional intercultural experts, without whom countless

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 wealth in the interior of the country. He first landed on the island of Cozumel off the coast of Yucatán, then set foot on the mainland and moved on to Tabasco, which he was able to conquer and where the defeated Caciques gave him, among other things, a large number of slaves as a sign of respect. Among them was Malintzin (also called Malinche), a woman who spoke Maya and Nahuatl and who served as an interpreter for Cortés together with a Spaniard named Jerónimo de Aguilar, who had lived with the Maya since a previous expedition and spoke their language. In Tabasco, rumors of the wealth of the Mexica (the Aztecs' proper name) increased. Therefore, Cortés moved on, first to the region of today's Veracruz, where he founded the settlement of Villa Rica de la Veracruz and had himself proclaimed governor of the country he had newly discovered. In doing so, he evaded the authority of the Cuban governor Diego Velásquez and was able to subordinate his company directly to the Spanish king.

In 1521, Cortés gained additional allies against the Aztecs and, with their help, besieged the capital of the Aztec Empire, Tenochtitlán, for over 90 days. After a smallpox epidemic broke

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.

LITERATURE:

1. Худоев С. Topishmoq matning sintaktik xususiyatlari (ozbek-nemis topishmoqlari misolida) Annotatsi //Центр научных публикаций (buxdu. uz). – 2023. – Т. 30. – №. 30.
2. Babayev Maxmud Tashpulatovich, & Jumayeva Nigina Djamalovna. (2023). TARJIMONLIK KASBINING DOLZARBLIGI VA ZAMONAVIY SHAROITDA AVTOMATLASHTIRILGAN TARJIMANING XUSUSIYATLARI. Innovative development in educational activities, 2(9), 111–115.
3. Каримова, Д. (2023). THE INFLUENCE OF LANGUAGE AND PRINCIPLES OF TRANSLATION ON THE ORIGIN OF VARIATION AND INVARIANCE IN TRANSLATION. ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.Uz), 30(30).
4. Bozorova R. S. Interpretation of poetonyms in the novel by Johann Wolfgang Goethe “The sufferings of young Werther” //Scientific and Technical Journal of Namangan Institute of Engineering and Technology. – 2019. – Т. 1. – №. 12. – С. 182-185.
5. Abdulxayrov D. NEMIS TILI SO ‘Z BOYLIGINING OSHISHIDA SHARQ TILLARINING O ‘RNI //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2022. – Т. 13. – №. 13.
6. Babayev O. THE FIRST ENCOUNTER BETWEEN JALOLIDDIN RUMI AND SHAMS TABRIZI //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2023. – Т. 27. – №. 27.
7. Babayev Maxmud Tashpulatovich, & Ashirova Rayhon Anvar qizi. (2023). TARJIMA TURLARI VA ULARNING XUSUSIYATLARI. Innovative development in educational activities, 2(9), 63–69. <https://doi.org/10.5281/zenodo.7937985>

8. Babayev, O. (2023). THE FIRST ENCOUNTER BETWEEN MEVLANA RUMI & HAZRAT SHAMS TABREZI. ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.Uz), 32(32). извлечено от https://journal.buxdu.uz/index.php/journals_buxdu/article/view/9451
9. Zoyirovna H. D. Studies on the Concept of “Motherland”(“Heimat”) in Cognitive Linguistics //Central Asian Journal of Literature, Philosophy and Culture. – 2022. – Т. 3. – №. 11. – С. 155-158.
11. Babayev, O. (2023). JALOLIDDIN RUMIY ASARLARINING ARAB TILIGA QILINGAN TARJIMALARDA G'ARB TARJIMALARI TA'SIRI. ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.Uz), 32(32). извлечено от https://journal.buxdu.uz/index.php/journals_buxdu/article/view/9446
12. Abdikarimovich, Mr B. O. "The True Values of the Mavlono Jaloliddin Muhammad Rumi's Philosophy in Russian Translations." International Journal on Orange Technologies, vol. 2, no. 12, 31 Dec. 2020, pp. 68-71, doi:10.31149/ijot.v2i12.1091.
13. Qaxorovna, Sanoyeva Dildora. "MAVLONO RUMIY VA ASKETIZM." O'ZBEKISTONDA FANLARARO INNOVATSIYALAR VA ILMIY TADQIQOTLAR JURNALI 1.9 (2022): 40-43.
14. Babayev, O. (2023). ЖАЛОЛИДДИН РУМИЙНИНГ «МАСНАВИЙИ МАЪНАВИЙ» АСАРИНИНГ ЖАҲОН АДАБИЁТИДА ЎРГАНИЛИШИ. ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.Uz), 29(29). извлечено от https://journal.buxdu.uz/index.php/journals_buxdu/article/view/9016
15. Hayotova, D. (2023). "VATAN" KONSEPTINING LINGVOKULTUROLOGIK TALQINI (NEMIS VA O'ZBEK TILLARI MISOLIDA). ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.Uz), 34(34). извлечено от https://journal.buxdu.uz/index.php/journals_buxdu/article/view/9798
16. Bozorova R. Gidropoetonimlarning nemis, ozbek va rus tillaridagi frazeologik birliklarda aks etishi //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2023. – Т. 29. – №. 29.

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

Jumayev Akmal Axmatovich

Buxoro davlat universiteti

Nemis filologiyasi kafedrasida o'qituvchisi, f.f.f.d. (PhD)

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 ertaklaridagi qaldirg'och obrazi tahlilga olingan.*

Kalit so'zlar: *ertak, rivoyat, mif, qaldirg'och, bahor darakchisi, ramz, cherkov, gumbaz.*

Xalqimizda qaldirg'ochni bahor darakchisi, baxt va ezgulik xabarchisi deb ta'riflashadi. Bu qushga boshqa xalqlar ham e'tiqodlaridan kelib chiqqan holda munosabat bildirgan. Qaldirg'och mifologik qarashlarda keng ramziy ma'no kasb etadigan qushlar sarasiga kiradi. Jumladan, yunon mifologiyasida Afrodita bag'ishlangan bo'lsa, grek afsonalarining birida qaldirg'och Iskandar Zulqarnayni xatardan ogohlantirgan degan hikoyani ko'rishimiz mumkin. Misr mifologiyasida Isida eri Osirisni jasadini qidirib topish uchun qaldirg'och 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 qaldirg'ochga ezgulik va baxt