

LINGUOCULTURAL FEATURES OF LEGENDS IN A PARALLEL CORPUS (ON THE OF ENGLISH – UZBEK, UZBEK – ENGLISH PARALLEL TEXTS)

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A parallel corpus is corpus that contains a collection of original texts in language and their translations into a set of languages. In most cases, parallel corpora contain data from only two languages. Closely related to parallel corpora is comparable corpora, which consists of texts from two or more languages which are similar in genre, topic register etc. This article is devoted to the analyses of linguocultural features of legends in a parallel corpus on the of English-uzbek, uzbek-english parallel text. Equivalents of some articles in the target language are given in order to find several important innovative methods of translation and to translate them into another language in order to contrast the peculiarities of the English and Uzbek languages. The results and examples of this article will help to distinguish some of the differences between English and Uzbek legends about friendship and to study their linguocultural features.

Parallel corpora can be bilingual or multilingual they consist of texts of two or more languages. They can be either unidirectional (an English text translated into Uzbek) bidirectional (English text translated into German and vice versa) multidirectional (an English text such as an EU regulation translated into German, Spanish, French, etc.). The texts of a corpus are chosen according to specific criteria which depend on the purpose for which it is created. In particular, compilers have to decide whether to include a static or dynamic collection of texts, and entire texts or texts samples. Questions of authorship size, topic, genre, medium and style have to be considered we well. In any case, corpus is intended to comply with the following requirements: it should contain authentic (naturally occurring) language data; should be representative, it should contain data from different types of discourse.

II. Main part

Legends, folk epics, myths and legends- all this, like history, is the cultural heritage of every nation. The world of myths and legends of Uzbekistan and UK is colorful and rich. This is a world where folk tales mix with history and legends become the source of truth. There have been many episodes in the history of Uzbekistan and UK when peoples sang their heroes and composed legends about them. In human memory, from century to century, legends about great deeds and legendary heroes, magnificent buildings and the most beautiful women have been preserved – all this has been embodied in the myth and legends about them. In human memory, from century to century, legend about great deeds and legendary heroes, magnificent buildings and the most beautiful women have been preserved- all this has been embodied in the myths and legends of Uzbekistan and UK, from time immemorial, have composed legends about the courage and courage of national heroes. Shirak, Tomaris, Jaloliddin Manguberds, Robin Hood, King Arthur- all of them were historical figures, whose exploits remained in legends. The life of great personalities,

such as Timur, has also become overgrown with myths that simultaneously frighten and delight us to this day. Every historical monument in Uzbekistan and UK is shrouded in myths and legends of the past. They concentrate the worldview of the ancestors of the Uzbek and English people. Often, myths and legends are the only source that can tell about a particular era.

Myth and legends began to be recorded just as soon as humans mastered the technology of writing. Often the very first texts were hymns to the gods or collections of mythological stories that became organized into cycles, explaining how the world was created, how humans came into existence or why Death is necessary. Such stories are recorded in the Bible – The Fall, Noah's Flood, for example – and in Greek myth. Hero-tales are also among the most ancient of story – types.

In contrast to these very ancient written sources, most of the world's myths and legends have been preserved in oral version, passed on by word of mouth from one generation to the next. The recording of these tales began only in the nineteenth and twentieth centuries when explorers, scholars and anthropologists became interested in tradition, and were motivated to learn tribal languages and to record with pen and ink (and subsequently electronically) the vivid and unfamiliar tales they were told.

III. Conclusion

In conclusion, legend make up many parts of English and Uzbek. They differ from each other semantically, structurally, stylistically and even pragmatically. The legends cover many of the shortcomings of the nation's culture. Legends serve to describe, define and express the existing language culture. Legends serve to describe, define and express the existing language culture. In the paremiological fund of language one can see national concepts, things, feelings, customs, well- known ancestors and even place names – cultural points.

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