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Abstract: The theory of translation is often subdivided into general, special and particular theories of translation. The general theory of translation should apparently be engaged in the study of the “essence” of translation, which is characteristic of all types and subtypes (types and subspecies) of translation (written; oral; simultaneous, consecutive by ear and from a sheet; one-sided, two-sided; scientific and technical, official business, military, socio-political, artistic, cinematographic, etc.) from any language to any other.

Key words: translation, specific languages, typology, comparison.

It is believed that, in principle, it can illustrate its provisions in any pair of specific languages and any kind or subtype of translation. In other words, the presentation of the foundations of the general theory of translation does not require coverage of all languages of the world and all types and subspecies of translation, which is technically and impracticable. Special translation theories should study the specifics of translation types and subtypes either in relation to all languages of the world (general special translation theories) or in relation to a specific pair of languages (private special translation theories). Private translation theories should study the specifics of translation from one specific language to another, either in relation to all types and subtypes of translation (general private translation theories), or in relation to specific types and subtypes of translation (private special translation theories). [10] The expressions “particular special theories of translation” and “special theories of translation” are synonymous in this scheme. For each pair of languages, two general private translation theories are usually built (“there and back”, for example, from Uzbek into English and from English into Uzbek, etc.) and many special private translation theories (depending on whether how many separate types and subtypes of translation are distinguished), multiplied by two more (also “back and forth”).

So far, the issue of the typology (classification of types and subspecies) of translation cannot be considered finally resolved, which largely predetermines the scientific development of the terminology of translation specializations and specializations (narrow specializations) within the translation profession, the methods of teaching translation and the definition of the most required set of special translation theories. There is no consensus among translation specialists on the problem of translation typology. What some authors call “types” of translation (for example, interpretation and translation), other authors call “forms” of translation, distinguishing them from the types or types of translation (artistic, scientific and technical, etc.), subdivided still on “genres” of translation. Sometimes computer translation is also referred to as such “forms” of translation, although, in principle, translation of texts by a computer can be performed both in writing and orally, and it is logical to oppose computer translation only to “human” translation. While some authors consider the types and subtypes of translation they distinguish (for example, one-sided and two-sided translation, sheet translation) as indisputable, other authors do not at all consider them to be independent types or subspecies of translation, calling, for example, sheet translation a “translation technique”. A number of authors are inclined to call “types of translation” what is still more appropriate to refer to the methods and techniques of translation (for example, literal and descriptive translation, tracing, transliteration, etc.). [11] Some authors classify different qualitative gradations of translation as “types of translation” (adequate translation, mediocre translation, literal translation, free translation, etc.). Many authors try to find to bring under the concept of translation any kind of linguistic mediation, including abstracting, annotating, retelling, adapting or altering the originals, which raise the objections of other authors.

The qualifications of interlanguage correspondences established in practical bilingual lexicography and comparative linguistics are controversial. Some authors refer them to the field of translation and operate with the term “dictionary (lexicographic) translation”, while others believe that only transformations of the “text” type can be attributed to translation. According to a number of authors, although information is transmitted through texts, knowledge is contained and accumulated only in language units, it is not the texts that are primary, but the knowledge that exists before the texts and after familiarization with the texts is stored in a person's memory not in the form of memorized texts and not even with the help of words, but with the help of “semantic parts” (“elementary semantic features”), the nature of which is not yet known exactly.[12] Here again, the meaning of creating and storing texts, transmitting them from generation to generation remains unclear. References to non-literate societies prove little. According to some authors, the term “text” is applicable only to the sphere of written speech. Only written speech, consisting of many statements, is considered a text (the question of a minimum of statements sufficient for the recognition of a given written formation as a text is usually by passed). From this point of view, there are no texts in non-literate societies, and interpretation does not deal with texts. However, if you require texts to be “units of communication”, then such units exist in the sphere of oral speech, because otherwise communication with its help would be impossible. [13] As for such properties as coherence, integrity, completeness, etc., oral texts also possess them to one degree or another, but their presence in itself is not an obligatory feature of the text. In addition, oral and written texts are created and function in completely different communicative situations, and they do not have to be constructed in exactly the same way, therefore the oral and written versions of the same language form relatively independent systems [14]. This is confirmed by the fact that some translators successfully cope with the translation of written texts from a foreign language into their native language, not knowing the pronunciation of the words they translate and not understanding the foreign language by ear. In many non-literate societies, there is a strictly fixed tradition of teaching especially important oral texts, without which an effective transmission of culture from one generation to another is hardly possible.

The external structure of the Constitution describes its relationship with other sources of law, the totality of relations, its place and role in the legal system and its significance in the system of social and normative regulation in society.

The article presents the role of family, forming system of upbringing, traditional-educational system and traditions in Uzbekistan.

In an article consistently revealing the principles of the Bologna process for measuring the quality of education, the dynamics of internationalization and the logic of integration in European higher education and in Eurasia.

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