

## **Pragma Linguistic Aspects of Astonishment Category in Translation**

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**Abstract.** *The article shows that the systemic-linguistic organization of tourist discourse depends on a number of extralinguistic factors, namely on the psychological characteristics of a person, his mentality, a specific ethnic group, social and cultural type.*

**Key words:** *tourist discourse, cultural linguistics, linguistics, tourism, travel, lexicography.*

### **Introduction**

Uzbek translation has been making significant progress in recent years. Having gladly noted the successes of its growth rate, we must not forget that the work that needs to be done, the problems are also significant. This helped establish rules governing the relationships between languages and established similarities and differences between them. The influence of linguistics even included defining types of translation according to differences in linguistic communication and the functionality of languages. Translation is in interaction with different areas of linguistics. In one way it is related to General Linguistics: syntax, semantics and morphology. On the other hand, it interacts with Stylistics, sociolinguistics and psycholinguistics, becoming an important source for Linguistics in other areas such as comparative studies, bilingualism and second language education. A thorough study of language units in foreign languages selected for the implementation of work in the field of translation is of great importance in the process of linguistic analysis. In addition to it, it is also necessary to understand and study the folk mentality of the original textual language in order to be able to perceive intercultural differences. Being able to apply lexical, grammatical, stylistic techniques in accordance with the norms of translation in its place improves the quality of translation. We understand that it is in this folk-speaking language that a particular folk culture is reflected. Linguomadanism reflects not only the lifestyle of the people today, but also the national, historical, religious culture that has been formed for centuries. Folklore in each language is a cherished, most studied folk oral heritage of genres, Proverbs, phrases, people who communicate in this language.

The task of this area is to be able to embody the culture that the people have formed to this day through language. Culture-serves as the basis of linguomadanism. In culture, first of all, the concept of this universe and man is realized in a state that is intertwined with each other. Every individual in the community has absorbed their native language from childhood along with the culture of their people. All the subtleties of folk Madinah will be reflected in the language of this people. As you know from world experience, linguistic research in the field of tourist speech has been actively conducted over the past years, since the tourism industry, which is rapidly developing all over the world, has its own language. However, scientists are still faced with many questions that require detailed study. And one such question is the typological status of tourist speech. In modern science, great attention is paid to the study of the linguistic features of tourist vocabulary, which confirms the importance and breadth of the chosen direction of research work. At the same time, the study and description of the linguopragmatic features of tourist speech as an institutional speech of an independent type.

Uzbek linguistic scientists are also accelerating the conduct of scientific research, which contributes to the development of lexicography. The fact that special words and phrases, terms and names in each field require a separate approach, the identification of their linguistic features and the consideration of all features in their interpretation in dictionaries leads to the creation of perfect dictionaries. Studies aimed at the solution of issues that ensure the perfection of interpretations and descriptions, the presentation of dictionaries in an accessible, accessible option for everyone, are gaining both scientific and practical importance.

Now modern tourism includes extreme, exotic and spectacular species. And for those who like a bright and sweetish taste and are interested in the culinary field in pazan, gastronomic types are being organized. Of course the uniqueness of each country is reflected through its national hotel. American Scientists B. Joseph Paine II and Jameos Gilmore came to this conclusion when they studied the establishment as a fourth economic proposal "the economy of the settlements has other characteristics. When a person buys a Establishment, he pays for his feelings and emotions." When presenting such establishments to people, gastroturas are organized. The purpose of this is to familiarize yourself with the local cuisine of different countries and the traditions of national dishes, as well as to leave exotic and special tastes. The difference between gastronomic tourism and ordinary tourism is that in gastronomic tourism, tourists get acquainted with the special taste of dishes and traditions of cooking.

The phrase gastronomic tourism is variously interpreted in the special literature - "culinary tourism" – "culinary tourism", "food tourism" – "food tourism", "gastronomic tourism" - "gastronomic tourism". The first recorded use of the phrase "culinary tourism" – "culinary tourism" was in 1998 by Associate Professor L. of Bowling Green University in Ohio. Long has been credited with promoting the idea that "humans perceive other cultures through their native food".

Eric Wolf is the head of the International Food Tourism Organization "gastronomic tourism is the search and enjoyment of unique, Unitarian, unique dishes and drinks around the world. It is not necessary to travel the whole world in search of an exotic taste, it is possible to arrange a gastronomic tour even in your own city. It is also possible to travel through its hometown. The distance we overcome is not as important as we are constantly moving. Thus, we are all "travelers "and" eaters", even if we consider ourselves gastronomic tourists".

Uzbekistan ranked fifth in the ranking of the most popular gastronomic tourism countries throughout the CIS countries. There is no equal to the Uzbeks in terms of welcome. The tradition of tea drinking is one of the customs that left tourists lol. The blue tea is re-poured into the teapot three times to pass the fourth to the guest. Uzbeks enjoy drinking hot blue tea even in hot weather, after each meal. After you pass the tea to the guest, the bread is broken and placed in front of the guest. Bread is considered the highest blessing for Uzbeks. Another thing that will leave tourists lol is the types of bread. Every city in Uzbekistan is famous for its bread. Examples include Samarkand bread, Kokand patiri, Zomin Kazan patiri, Bukhara bread and patiri. Soup is one of the national dishes of Uzbekistan, known all over the world. In Osh Russian, plov is called pilaf in English. Another popular dish of Uzbek cuisine is eggbarak, cooked mainly in Bukhara and Khorezm regions. For those who like mutton, the Halim dish is very popular.

So, if we divide Uzbek gastronomic words and Terms into sections, it is divided into bakery products, pastries, rice dishes, sweets and drinks;

**Uzbek bread:** bread, patir, fold, shirmon bread

**Dough dishes:** manti, lady, dumplings, norin, Lagman, egg Barak, potato Barak, somsa, blue somsa  
Rice dishes: soup, shovla, mastava, moshkhorda, moshkichiri, khasip, shirguruch, yogurt soup

**Sweets:** nisholda, sumalak, kholva, kholvaytar, navot, chak-chak, parvarda drinks:

Qimiz, ayron, yogurt, apricot juice, navot tea, tea. Another word among the Uzbek national yeguans is "kurut". The kurut is mainly sold in the Uzbekistani mountain godud.

It is now natural to use cultural words internationally and to penetrate and become popular in our language. Uzbek language tamaddikhana, coffee shop, words, as of now Linguomadanism is being used as a restaurant, cafe, influenced by globalization. In addition, the word Dish in the service sector of the restaurant and cafe is also now referred to as a menu.

Linguomadanitarianism does not translate all words of importance directly from one language to another, they are translated using methods such as transliteration, transcription, calque and establishment [2]. Especially with regard to tourism and with regard to the hotel service sector, the words mean one in English and another in Uzbek. While certain words are used in English, Uzbek does not use such words. Also in the service sector, while terms for certain types of services are available in English, but there are no such types of services in Uzbek. And they could not be translated directly into Uzbek. For example the word backpack is a special bag used by sayyoks in English, in Uzbek its Russian variant the word backpack is used, since in Uzbek culture there is no such bag type, this word was used. AdjRevPAR (Adjusted Revenue Per Available), ADR (Average Daily Rate), AHR (Average House Rate), etc.k., types of services such as Uzbek are not used in tourist terms, which have been translated from the meaning of terms (fixed income indicator, average daily indicator, average level)[3].

In the process of translation, the above word combinations are not translated directly – literally, and such a difficulty requires skill, a linguocultural approach and, of course, knowledge from the translator. In countries such as the United Kingdom and the United States, the insurance service sector is well developed:

*National insurance – milliy sug'urta,*

*Life insurance / personal insurance – shaxsiy sug'urta,*

*Property insurance – mol mulk sug'urtasi,*

*Social insurance - ijtimoiy sug'urta,*

*Health insurance – tibbiy sug'urta,*

*Travel insurance - sayohat sug'urtasi,*

*Pet insurance – uy-hayvonlari sug'urtasi,*

*Vehicle insurance – transport vositasi sug'urtasi;* there are types, such as national insurance, because such concepts as pet insurance are not in Uzbek, when translated, they are translated through the method of describing the word. In UK and US culture, domestic animals are viewed as a family member and are believed to have their own rights. The Pet ceremony agency also helps to celebrate pet birthdays in these states. The translation of such terms and vocabulary requires great skill and rich cultural knowledge from Uzbek translators, since such a type of Service is absent in Uzbek culture. They exist only in Western countries. Turizm sohasi keng qamrovli soha bo'lib, barcha savdo va maishiy xizmat turlarini qamrab olgan. Har bir davlatning, turistlar tashrif buyuruvchi maskanlarda so'z va atamalarining o'ziga xos ishlatilishiga qarab ikki turga bo'linadi:

1. Local; 2. Outdoor; While local words and pronouns are used within a specific area, foreign words and pronouns are used internationally. The main difference is that local words and terms are words that are used by all Indigenous people and are specific to local culture; external words and terms can be used by tourists visiting from different parts of the world, as well as by people of different cultures. [4-6]

However, work on the linguomadanian characteristics of tourism terms, on their lexicographic interpretations, is still not fully carried out. At the same time, the problems of neologisms that have entered the field of tourism, as well as their assimilation in another language, the choice of their equivalents, are also relevant to continue work that has not been studied in the educational aspect [7-20].

In place of the conclusion, it can be said that linguistic and cultural aspects play an important role in the processes of communication and the transfer of information and ideas from one environment to

another, and each person must take into account these aspects and familiarize himself with them in cases of translation, writing and speech. In some cases, there is no error or confusion that causes the student or listener's dissatisfaction and lack of acceptance of the material conveyed to him, or in other cases it leads to unpleasant results.

In the process of our research, we witnessed that the role of linguistics is incomparable in artistic translation. Without knowledge and skills related to linguistics in general, the translator cannot achieve the result. It's natural. But the main thing that we need to pay attention to is the training of qualified specialists - translators. Because the concept of culture continues to change as society progresses [21-34]. This means that the concept of *lingvomadaniyat* will also continue to be updated. In its place, it influences fiction, as do other fields. There is fiction that there will certainly be a demand and a need to translate it. Therefore, in order for us to ensure that our translation schools find a worthy place in the future, we must support translators, creating conditions for their thorough acquisition of both theoretical and practical knowledge.

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