



Difficulties of Translation in the Modern World (By the Material of the German Language)

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Abstract

The article is made in line with conceptual research and is devoted to the description of the specifics of structuring the LEBEN concept in the German language picture of the world. Using the method of conceptual analysis, it seems possible to describe the feature structure of the concept under study, to construct information about some features of the German language picture of the world.

Key words: concept, language picture of the world, analysis, translation.

Introduction

One of the most promising areas of modern linguistics is the study of the national picture of the world, which reflects the diversity of the mosaic of national, cultural, ethnic, ethno-geographical and historical realities of a particular language. Language is a window into the national worldview and worldview, behind each unit of which there is a whole world, revealing a special worldview of the ethnos, formed under the influence of certain national-historical events and cultural-ethnographic views.

The very definition of the term "worldview of the people" can be formulated through the following definitions. 1. The expression "worldview of the people" in the context of reasoning about the concept of the national linguistic picture of the world should be understood as broadly as possible: worldview - worldview, worldview, worldview, worldview. 2. The worldview of the people is most fully and adequately reflected in its national language, which can be considered the most comfortable "clothes" of the national worldview. 3. The national language can be considered as a national linguistic picture of the world only taking into account the cultural and philosophical approach to the language as the "home of the being of the spirit" of a given people.

The concept of a national linguistic picture of the world is based on the recognition of the fact that any national language is not only one of the code systems for communication and information storage, but also a unique result of the mental-emotional and spiritual creativity of a particular ethnic group, its collective body of knowledge of its own culture against the background of spatial time continuum [4].

Currently, the field of phraseology research includes not only idioms, but also set phrases, proverbs and aphorisms.

Works on a comparative study of individual fragments of the language picture of the world, of which the work of A. D. Reichstein is recognized as the most significant, made it



possible to identify not only the cultural-specific features of German, but also to identify phraseological universals.

The existence of phraseological units in all languages is already recognized in itself as a linguistic universal. Phraseological units are, as you know, of interest for research, because they embody the spirit, psychology and way of thinking of the people, which left its mark on the semantic, content side of these units. The study of the phraseological composition of the language is important, “because the figurative basis of phraseological units reflects the characterological features of the worldview, reflexively correlated by native speakers with this language” [7].

Paroemias are culturally specific maxims of an ethnos, objectifying the mental attitudes of an ethnos, its peculiarities of thinking and behavior [2]. J. M. Seiler notes the special nature of proverbs, calling them a storehouse of wisdom and intelligence, which is not afraid of any trends of the times, since proverbs “rejuvenate” in the head of every person, resonate in every human heart and which does not need protection from time, because . proverbs of all peoples, in the end, are the truth that is written down by nature and reason in human hearts [8].

As the results of our analysis show, phraseological units and paremias are heterogeneous in their semantic composition and, accordingly, for their adequate interlingual transformation into the Uzbek language, it is necessary to use different translation techniques, the dominant of which, according to our observations, should include the following types of interlingual transformation: 1) at the level of volume and content of concepts, 2) transformation operation of generalization and concretization of volume and concept, 3) metaphorical differentiation, 4) counterargument relation, 5) explicitness / implicitness, 6) transformation technique, 7) replacement, 8) modeling, etc.

In the course of the study, we found that the most common method of interlingual transformation is the use of literal translation when comparing German phraseological units and paremias with Uzbek counterparts. As many researchers note, phraseological units are distinguished in Western European languages, the translation of which into Uzbek is carried out precisely on the basis of literal translation. Here are examples: “der Rest des Lebens” - “umrimning qolgani (hayotning qolgan qismi) – the rest of life”, “ein neues Leben anfangen” - “yangi hayot boshlamoq – start a new life”, “j-n das Leben schenken” – “kim uchundir jonini bermog, hayotini bakhsh etmog – to give someone life”, “in etw. Leben einhauchen” - "hayotdan rohatlanmog – breathe life into something".

In the named German examples and their Uzbek counterparts, a coincidence of the internal form can be traced. A similar trend is observed in the translation of German proverbs. Compare: "Die Tage seines Lebens sind gezählt" – "Umri tugamoq – The days of his life are numbered."

In the given German proverbs and their Uzbek counterparts, the subject-logical meaning is identical, i.e. in both German and Uzbek proverbs, life is a countable category, and “Days” act as the temporal quantifier of life.

It should be noted that in a number of cases the denotative (usual) meaning coincides in the phraseological units of the two languages, but there are discrepancies in etymological meaning. For example, “Er musste seinen Leichtsin mit dem Leben büßen” (lit. He had to pay with his life for his frivolity with repentance) is the Uzbek equivalent: “hayotda suzib yurmoq – He had to pay with his life.” We emphasize that in the etymological interpretation (in the Duden dictionary) it is indicated that the verb “büßen” has the original meaning “to improve something”.



The German phraseological unit “aus dem Leben scheiden” (lit. to excommunicate from life) corresponds in the Uzbek language – “hayotdan ketmoq – to leave life”, and in German the verb “scheiden” originally meant “to separate”. As you know, the first step in the translation of phraseological units is their identification, i.e. identification of semantic unity, comparison of "one's own" and "alien" at the level of identification of cognitive spaces of different ethnic groups, reflected, in particular, in phraseological units and proverbs. For example, the German phraseological unit “wie das Leben so spielt” can be translated into the Uzbek language “hayotda bo’lib turadi – as it happens in life”. The metaphorical way of life in the given phraseological unit is explicated (life acts as a "leader", "judge"), and in Uzbek there is no metaphorical way of life.

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