

PROBLEMS IN TRANSLATING PHRASEOLOGICAL UNITS FROM GERMAN INTO UZBEK

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Abstract---The following article is devoted to the issues of translating phraseological units from German into Uzbek. The article highlights the role of phraseological units in the language and emphasizes the importance of taking into account the customs and mentality of two nations while translating.

Keywords---phraseological units, translation, meaning, analysis, folk, image, method, unit.

Recognizing the importance of phraseology in linguistics, we would like to emphasize the importance of translating the phraseological conjunctions from German into Uzbek. Consequently, in the translation of phrases, there is a difference of conformity, incompatibility and partial conformity.

1) Translation of phraseological units

As mentioned above, the translation of German phraseological units into Uzbek represents the main difficulties encountered in translation researches. There are many different ways to translate German phraseologisms into Uzbek. For example, one of such cases is matching case. At the same time, the meaning of the phraseology in German corresponds to the same meaning in Uzbek, assuming that their meaning is understood in both languages.

Translation of such units is not so difficult. For example, the German meaning of the phraseology “*seinen Anfang nehmen (od.kriegen)*” in German is “*anfangen*” and its Uzbek meaning is “*to begin with*”. The same phrase with the same phraseology can be found in H. Hesse's work named “*Steppenwolf*”. For example: “*Damals hatte meine Vereinsamung ihren Anfang genommen*” (“*Steppenwolf*” S.75).

The well-known translator M. Akbarov interpreted the same phrase into Uzbek: “*It was when my lonely and stranger life started*” (“*Wolf of the Desert*”)

As you can see from these examples, the phraseology in both languages is fully compatible with each other.

As a result of the analysis it can be concluded that some phrases in German correspond to the meaning of phraseology in Uzbek. Such incompatibility cases will facilitate the translation process and make the meaning clear.

These accordance situations help to translate easily and give the full meaning of the unit.

After all, the main goal of the translator is to interpret phraseology into one language with phraseology at the end. This goal cannot always be achieved in translation because it requires a great deal of skill from the translator. It is worth noting that before translating a work, the translator must also decide whether he can translate it, because not everyone can translate well.

2) Inconsistencies in the translation of phraseological units.

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There are several differences and difficulties in translating German phraseological units into Uzbek. One such case is inconsistencies in the translation of German phraseology. This reflects the inability to translate directly with the meaning of the internal components of German phraseology. While the internal components of the phraseological units in German have the correct meaning, the general meaning of phraseology is built on a very strong image. Such phrases should be avoided without word-for-word interpretation. If this happens, then phraseology loses its original meaning. For example, the phraseological unit "*die Augen schliessen*" in German means "*sterben*". The Uzbek meaning of this phraseology is similar to the German meaning, which means "to die." But when this phraseology is directly translated as "to turn into a blind eye," its meaning is lost. For even a simple sleeper can close his eyes may fall asleep. At the same time phraseology is not used in its literal sense. Let's take a look at the phrase with the same phraseology. "*Dankbar schloss ich die Augen und nippte am Elixier*" (Steppenwolf, p.191).

Mirzali Akbarov translates this phrase as follows: "*I closed my eyes with gratitude and continued to drink my life drink*" ("Desert Wolf" 99). The phraseology in this sentence is not used in its meaning. In short, inconsistencies are often found in the translation of phraseology.

3) Expression of phraseology with other units in translation.

Expression of phraseological units with other units in translation is one way of translating it into translation studies. At the same time, the transfer of German language with another unit that is close to the meaning of phraseology but without phraseology is a reflection of this condition in translation.

It's true that, German phraseology loses its image when it is translated into Uzbek. Consider an example. For example, the phrase "*zur Ruhe kommen*" in German means "*sich beruhigen*". In Uzbek it means "*calm down*". Now consider an example involving this sentence. "*Statt deine Welt zu verengern, deine Seele zu vereinfachen, wirst du immer meh Welt, wirst schliesslich die ganze Welt in deine schmerzlich erweiterte Seele aufnehmen mussels, um vielleicht einmal zum Ende, zur Ruhe zu kommen*" (Steppenwolf S. 72).

M. Akbarov translated this phrase: "*Instead of narrowing your own world and simplifying your heart, you now have to move the heart of the wider world and, ultimately, the sadness of your heart will reach the end of the world.*" ("Wolf of the Desert" 38).

The phrase "*zur Ruhe Kommen*" expressed in this case is not exactly "*calm*", but "*eternal tranquility*". Here translation of phraseology is expressed by another unit, not phraseology.

In general, inconsistencies in translation or expression by other units will ensure that translation is not uniform.

So, let's look at some of the material in German phraseology in an attempt to differentiate the aforementioned phrases.

Another important group of phrases, that is poorly studied, is proverbs and sayings. However, it should be noted that the richness of the language of the folk is measured by the richness of the phraseological layer of its colorful, generous words. Because in the phrases, sayings and parables, the problems of life, the hard work, the sorrows, the happiness, the success and the defeat of the people are all reflected. Not only the people, but also the scientists have a great role in creating and delivering them to the reader. Interestingly, there are many proverbs and sayings that are semantically identical in form and meaning, in different languages². For example, the Uzbek people use proverbs in over 100 languages such as "*Measure seven times and then cut*", "*Mountain does not meet with mountain, but man meets with man*".

²See: G.Z.Permjakow 300 *allgemeinebräuchliche russische Sprichwörter und sprichwortliche Redensarten (Ein illustriertes Nachschlagewerk für Deutschsprechende)*. Moskau, „Ruski jasik“, VEB Enzyklopädie, Leipzig, 1985.

Phraseological units are not formed in speech, such as words or phrases, but in the same language as words. Hence, phraseology is a language phenomenon, not a speech phenomenon.

Recognizing the importance of phraseology in linguistics, we would like to emphasize the importance of translating them from German into Uzbek. Consequently, in the translation of phrases, there is a difference of conformity, incompatibility, and partial conformity.

1. Occurrences in the translation of phraseology.

As mentioned above, the translation of German phraseology into Uzbek is one of the main difficulties encountered in translation researches. There are various possibilities for translating German phraseology into Uzbek. For example, one of these possibilities is the case of matching phrases in translation. At the same time, the meaning of the phraseology in German is translated into the Uzbek language with the same phraseology. The German meaning of the German phrase “seinen Anfang nehmen (od. Kriegen)” is “anfangen”, which in Uzbek can be understood as “to begin with”. For example: “Damals hatte meine Vereinsamung ihren Anfang genommen” (Hermann Hesse. *Steppenwolf*, p. 75). The well-known translator M. Akbarov translated the same phrase into Uzbek: “Then my lonely and stranger life began”. (Herrman Hesse. *Steppenwolf*, p. 78, translated by Mirzaali Akbarov). It is clear that the phrases in both languages are fully compatible with each other.

These types of matching will make the translation easier and help you to understand the meaning. After all, the translator’s main goal is to translate phraseology into another language with phraseology at the end. This goal cannot always be achieved in translation because it requires a great deal of skill from the translator. Thus, the translator must first consider whether or not he or she can translate the work, since not everyone can afford a good translation.

2. Inconsistencies in the translation of phraseological units.

There are several differences and difficulties in translating German phraseology into Uzbek. One such case is the inconsistency in the translation of phrases in German. The main reason for this is the inability to translate directly with the meaning of the internal components of German phraseology. The internal components of the phraseological units in German will have the correct meaning, but the general meaning of phraseology will be based on the image. Such phrases should be avoided from word-for-word interpretation without proper understanding. If this is done, then phraseology loses its original meaning. For example, the phraseological unit “die Augen schliessen” in German means “sterben”. The Uzbek meaning of this phraseology is similar to the German meaning, which means "to die." But when this phraseology is directly translated as "to turn a blind eye," its meaning is lost. For he who sleeps, he closes his eyes and sleeps. At the same time phraseology is not used in its literal sense. For example, “Dankbar schloss ich die Augen und nippte am Elixier” (*Steppenwolf*, p. 191). “I thankfully closed my eyes and continued to drink my life drink.” (Steppe Wolf, 199. Mirzaali Akbarov's translation). The phraseology in this sentence is not used in its meaning. In short, there are many inconsistencies in the translation of phraseology.

3. Expression of phraseology with other units in translation.

Sodikova M. Brief Dictionary of Uzbek-Russian proverbs-sayings. Tashkent, “Ukituvchi”, 1993. Frey Christa, Herzog Annelies, Michel Artrur, Schutze Ruth. “Deutsche Sprichwörter für Ausländer”. VEB Enzyklopädie, Leipzig, 1979. Tsvilling M.Ya. Russian-German Dictionary of proverbs and sayings. M., Russian language, 1984. Sprichwort-Wahr” s Wort M., Prosveshenie, 1980. Poshali Usman, Ravshan Mamatov. German Folk proverbs, sayings and their Uzbek equivalents. Teaching manual, Samarkand, 1975.

Expression of phraseology with other units in translation is another way to translate in translation studies. It is important that the transfer with another unit is close to the meaning of the phraseology in German, but not with the phraseology, and this condition is reflected in the translation.

It is true that German phraseology loses its image when it is translated into Uzbek. German phraseology "zur Ruhe Kommen" in German means "tight beruhigen". In Uzbek it means "to calm down". For example, "Statt deine Welt zu verengern, deine Seele zu vereinfachen, wirst du immer meh Welt, wirst schliesslich die ganze Welt in deine schmerzlich erweiterte Seele aufnehmen musse, um vielleicht einmal zum Ende, zur Ruhe zu kommen" (Steppenwolf, S. 72).

The phrase is translated into Uzbek: "Instead of narrowing your own heart and simplifying your heart, you now have to move your heart into the wider, ultimately wider, heart of your sadness and the whole world to reach the eternal end" (Hermann Hesse. 38 p. Translation by Mirzaali Akbarov).

The phrase "zur Ruhe Kommen" expressed in this sentence is not exactly "calm", but "eternal tranquility". Here translation of phraseology is expressed by another unit, not phraseology.

In general, inconsistencies in translation or expression by other units will ensure that translation is not uniform.

One of the phrases that express the beauty of the language is the idiom. The term 'Idiom' comes from Greek, meaning "original". Idiom is more beautiful and luminous than a word or phrase. In idiom the meaning is intensified. Idiom is a unit of speech that is specific to a particular language, is used to it and cannot be translated into another language. A phrase that does not derive from the meaning of the words in the same phrase is called idiomatic. Idiom is a compact phrase that does not depend on the meanings of the words it contains.

German is also rich in idioms. Example: *Die Augen in die Hand nehmen* - look carefully, *sich die Beine in den Leib stehen (lange warten)* - long wait, *ins Gras beißen (sterben)* - bite, *den Mund halten (die) schweigen* - silence, shut up.

As the above examples show, all components of idioms are portable, their meaning cannot be understood properly [1]. Idioms, according to A.A. Reformatskiy, are lexical units that are closely related to place, time, and even individual phenomena that are related to an event and represent each language, but directly cannot be translated properly [2, 128]. Although idioms are word-for-word, they always have a semantic difference between expressing the subject's attitude to the object. For example, the 'das Kind mit Bade ausschütten' idiom is translated into Uzbek as "burnt a flea-blanket" and figuratively says "benefit-harm", "ignorance". Idioms are phrases that have long existed in the language. They cannot be analyzed as words, units. In other words, it is not desirable to analyze, translate or understand idioms separately because the true meaning of idioms is not dependent on the meaning of words within idioms.

A.A. Reformatskiy refers to idiom, quoting as sources of origin, and quotes from folklore, writers' works, philosophical and publicist works [3,131]. According to Rudy Conrad, idioms are morpheme-like structures and the overall meaning is not dependent on the meaning of the words taken separately in idiom content [4, 96].

According to O. Akhmanova, idiom is a unit in each language that is distinctive in its syntactic and semantic structure [5, 165]. Hence, idiom is formed from interconnected expressions. For example: *sich kein Bein ausreißen* [6] - water does not reach the ankles of the world. *Mit Ach und Krach* - oh wow, hardly, *zwei Fliegen mit einer Clappe schlagen* - hitting two rabbits with one arrow, *Pech haben*- idiom means "to be unhappy".

Another feature of idioms is the expression of a common concept. The verb "Zu Kreuz kriechen" is translated into Uzbek with the main meaning "to be abased", "auf der Bärenhaut liegen" - „faulenzen“ – into Uzbek "be lazy", the verb *Sand in die Augen streuen* - „belügen“ into Uzbek "to deceive", "durch die Lappen gehen" in Uzbek "to run away slowly".

Verbal idioms that represent the basic meaning of idioms are derived from the meanings they contain and cannot be otherwise. For example, the followings are translated into Uzbek such as: “*ins Auge fallen*“ - *bemerkbar sein* - in Uzbek – “like a break up”, “*sich den Kopf zerbrechen*“ – „*angestrengt nachdenken*“ “to think”, “*gleiche Brüder - gleiche Kappen*” - the grape vines, like the fruit of a garden, *den Kopf verlieren* to feel giddy.

However, not one verb in an idiom is understood in its pure sense, as it has always been portable. Example: Ja lieber Junge, wir sind eben nicht auf den Kopf gefallen, wir riechen alles. Yes, no, it's not a stupid thing to notice. Unjustified verb idioms are that their meanings do not consist of their meaning. Idiom-related idioms can sometimes be explained by an etymological - historical approach. It should be noted that the main criterion is subjective. It depends on the level of the speaker. For example: Auf der Bärenhaut liegen - the verb idiom in the Uzbek language idiom "to be lazy, to be lazy" is related to the meaning of the word "bear" and the character of this animal, since "bear" is a very lazy but powerful animal. . There is a perception that sleeping on his skin also causes laziness.

The following verbal idioms arise as to whether they are original, but this is a matter of debate. For example: "jemanden auf die Finger sehen", "genau beobachten" idiom "to properly look up", "to watch", like "etwas auf den Fingern saugen" - "sich etwas ausdenken", "to invent" is translated.

In these examples the noteworthy word is associated with the word Finger. Because the above idioms in Uzbek cannot be clearly understood by the phrase “looking at the finger”. Idiom has existed in every language for many years, and has continued to grow and flourish. Because idioms appear in languages as the original stable compounds.

If the overall meaning of the phraseological units matches the meaning of the components, it is called idiomatization [7, 42].

Strong expressive, figurative expressions make the speech an active means of speaking, enabling it to be a sharp and compelling visual tool in oral speech, fiction, and publicism. Idioms are a potent means of creating an emotional picture of events in the personalization of characters’ speech in describing the hero’s image. Occasionally, writers partially change verb idioms to fit the target, the context. There are some difficulties in translating idioms from German into Uzbek, as components of idiom cannot be translated directly from one language to another. Example: “Die Augen sind größer als Magen”. When translating an idiom into an Uzbek language, it is not necessary to translate it vertically, but rather to form a compound that is consistent with that idiom in the Uzbek language. Translating this idiom directly into Uzbek means literally something different. Its basic meaning is “not eating”, “greedy”, “to put five fingers in the mouth”, but literally means “greater than the eye”. For example: “Hat Hänschen nicht aufgegessen?” Nein, seine Augen waren mal wieder größer als sein Magen. “Didn't Henscheon eat?”

Thus, idioms represent the main stratum of German phraseology, and verb-related idioms make up the bulk of German idioms.

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